Getting Past Insha'allah: An Interactional Analysis of Face in Business Negotiations
Involving G.C.C. Nationals and U.K. Nationals

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Abstract

The aim of this doctoral research study was to gain understanding of the nuances of actual and potential face incidents during business negotiations involving Gulf Co-operation Council (G.C.C.)[1] nationals and United Kingdom (U.K.) nationals. Examination of the relevant literature, identified that many written sources for enhancing intercultural negotiation skills are in the 'how to' genre and rely on offering an n-step[2] approach that promises success if the stated steps are followed. The results of this research study, however, conclude that face is a highly important aspect of negotiations involving G.C.C. nationals and U.K. nationals and the ability to manage face incidents demands more than an n-step approach.

During this research study, I analysed a range of face incidents that occurred during negotiations involving G.C.C. nationals and U.K. nationals. It is argued that there is a general lack of understanding by U.K. nationals of the concept of face and its wider ranging impact on and for G.C.C. nationals. From the data, a range of potential nuanced face incidents was identified during G.C.C.-U.K. face-to-face negotiations that produced differing behaviours between G.C.C. nationals and U.K. nationals. Two main contributions to knowledge arise from the thesis are two conceptual models; the Intercultural Negotiation Earth Model (I.N.E.M.) and the G.C.C. Negotiation Model (G.N.M.).

To conclude, during negotiations involving G.C.C. nationals, U.K. nationals should be aware of the layered and nuanced impact of face for G.C.C. nationals and understand how to manage face incidents and to acknowledge that the stages of negotiations with G.C.C. nationals move to a different rhythm. It is argued, therefore, that future intercultural training in this area should be revised to address such nuanced behaviours.

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[1] Sultanate of Oman, State of Kuwait, State of Qatar, United Arab Emirates (U.A.E.) Kingdom of Saudi Arabia (K.S.A.) and Kingdom of Bahrain (https://www.gcc-sg.org/en-us/AboutGCC/MemberStates/pages/Home.aspx).

[2] The term 'n-step' is borrowed from mathematics where 'n' denotes an unknown number (Collins 1998, p.84).

Table of Contents

Table of Figures

Table of Tables

Table 1 Abbreviations

Abbreviation	Title
A.B.C.C.	Arab-British Chamber of Commerce
B.C.B.	British Centre for Business
C.A.	Conversation Analysis
C.B.E.	Commander of the British Empire
C.C.	Cultural Competence
C.C.A.	Critical Cultural Awareness
C.C.I.	Country Co-Investigator
D.I.T.	Department for International Trade
E.U.	European Union
F.C.O.	Foreign and Commonwealth Office
F.C.T.	Face Constituting Theory
F.R.G.	Focused Research Gathering
F.S.A.	Face Saving Act
F.T.A.	Face Threatening Act
G.C.C.	Gulf Co-operation Council
G.L.O.B.E.	Global Leadership Organisational Behaviour Effectiveness
G.N.M.	G.C.C. Negotiation Model
I.B.M.	International Business Machines
I.C.A.	Intercultural Awareness
I.D.V.	Individualism
I.N.E.M.	Intercultural Negotiation Earth Model
I.P.O.	Initial Public Offering
I.V.R.	Indulgence
K.S.A.	Kingdom of Saudi Arabia
L.T.O.	Long-Term Orientation
M.A.S.	Masculinity
N.T.R.I.	Next Turn Repair Initiator
P.D.	Power Distance
P.D.I.	Power Distance (Index)
P.O.N.	Program on Negotiation (Harvard University Law Department)
P.P.P.	Public Private Partnership
R.M.	Rapport Management
U.A.E.	United Arab Emirates
U.A.I.	Uncertainty Avoidance (Index)
U.S.	United States

Chapter 1 Introduction

In this Introduction to the thesis the importance of trade between the United Kingdom (U.K.) and members of the Gulf Co-operation Council (G.C.C.), which is a political and economic alliance of six Middle Eastern countries[3], will be identified and assessed. Trade between the G.C.C. countries and the U.K. has traditionally been strong, as highlighted by Dr. Liam Fox, the then Secretary of State for International Trade, but it is argued that following the results of the 2016 Brexit Referendum, such trade routes between the U.K. and the G.C.C. countries are more important than ever, particularly for U.K. businesses. The potential for increasing U.K.-G.C.C. trading and opportunities for U.K. businesses will be highlighted through statements from U.K. and G.C.C. Prime Ministers, government ministers and G.C.C. royalty as well as considering a number of agencies that support such international trade.

On 23 June 2016, by a small majority, citizens of the United Kingdom (U.K.) voted in a referendum to leave the European Union (E.U.) (https://www.gov.uk/government/topical-events/eu-referendum/about). The process of leaving became known as Brexit. After more than three years of political and economic wrangling both between E.U. representatives and U.K. representatives and within the U.K. government, the U.K. formally took its leave from the E.U. on 31 January 2020. It is argued that an increased interest of U.K. organisations trading with the G.C.C. countries has been recognised, particularly in light of the 2020 Brexit process.

Given the Brexit outcome, the importance of trade between the U.K. and other non-European countries cannot be understated, as expressed by Dr. Liam Fox, the then Secretary of State for International Trade, at the U.K.-G.C.C. P.P.P. Conference in London in April 2017, who stated that under these circumstances it would afford

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[3] The Sultanate of Oman, the State of Kuwait, the State of Qatar, the United Arab Emirates (U.A.E.) the Kingdom of Saudi Arabia (K.S.A.) and the Kingdom of Bahrain (https://www.gcc-sg.org/en-us/AboutGCC/MemberStates/pages/Home.aspx).

greater opportunities for the U.K. to enhance trade with the countries of the G.C.C. which would, in turn, allow:

> A Britain that will work with old friends and new allies across the globe to liberalise commerce, stimulate trade, and promote political stability. My own Department for International Trade was created to help realise this vision, working to boost British exports, attract yet more foreign investment, and champion trading freedoms in the UK and across the world. Our departure from the European Union will give the UK, for the first time in a generation, the tools to realise this ambition.
> https://www.gov.uk/government/speeches/unlocking-the-full-potential-of-the-uk-gcc-trade-and-investment-relationship

This thesis will initially examine the importance of trade between the U.K. and those countries which are members of the G.C.C. It will then concentrate on certain aspects of the business negotiation process, more specifically some elements and practices of the negotiation process. In essence, this research study represents a critical examination of intercultural variances between U.K. negotiators and G.C.C. negotiators during intercultural negotiations (see section 4.2). It also considers the impact of these variances on the success or otherwise of the negotiating process.

The U.K. has long traded with the countries within the G.C.C. However, within the cross-cultural literature it is seen that a range of cultural variances can, and have, cause(d) trade negotiations to fail or at best be somewhat hindered. Of the reasons frequently cited, one that is common is that Western/U.K. negotiators fail to adapt their behaviours within an intercultural negotiation with G.C.C. negotiators. One of the findings of this research study has been that U.K. negotiators moving to the trading stage of the negotiation sequence very early in the interaction which is incompatible with the way in which interactions and, specifically, negotiations take place in G.C.C. countries. It is argued that such lack of knowledge and understanding by U.K. nationals of this and other practices and behaviours of G.C.C. nationals is due, in part, to the lack of research in this area (Budhwar and Mellahi 2007; Kemp and Williams 2013).

Noting changes in U.K.-E.U. trading, on 10 February 2020 Michael Gove, the then Chancellor of the Duchy of Lancaster, confirmed that import controls would be

introduced on E.U. goods at the border following the Brexit transition on 31 December 2020. He went on to highlight that because the U.K. would then be outside the E.U. single market and the customs union this would result in increased customs procedures on goods and ensure that "we are in a position to take advantage of new trading relationships with the rest of the world" (https://www.gov.uk/government/news/government-confirms-plans-to-introduce-import-controls).

Historically, and more recently, the U.K. has enjoyed strong political and economic ties with G.C.C. countries (https://www.gov.uk/government/news/pm-meeting-with-the-emir-of-the-state-of-qatar 20-september-2019 , https://www.gov.uk/government/news/new-agreement-strengthens-uk-saudi-arabia-defence-relationship). Examples of the continued strength of the links between the U.K. and the G.C.C. countries can be seen in a number of extracts set out below.

In 2012 the importance of continuing trade between the two regions was reinforced in a speech at the G.C.C. and the City Conference that year, during which Lord Howell closed his speech by saying that "It is clear […] that Britain's relationship with the Gulf – so important historically, and so important now – will remain absolutely key to our country's prosperity and security" (Lord Howell 2012, p.5).

In December 2016 Theresa May, then Prime Minister of the U.K., met their Majesties and Heads of States of the G.C.C. member states in Bahrain where it was agreed that "The G.C.C. and U.K. will build on their long-standing co-operation to unlock the full potential of their trade and investment relationship" and that:

> We will make it a priority, when the U.K. leaves the European Union, to build the closest possible commercial and economic relationship, and even more closely with business to promote actively G.C.C.-U.K. economic engagement beyond current levels. We will work to understand and remove barriers to trade and investment, and to create the conditions under which trade and investment can flourish, empowering and enhancing the lives of our citizens (https://www.gov.uk/government/publications/gulf-co-operation-council-united-kingdom-first-summit-joint-communique).

The U.K.-G.C.C. Public Private Partnership (P.P.P.) Conference in April 2017 was seen as an opportunity to demonstrate how U.K. expertise in public and private sectors could enhance G.C.C. societies. Indeed, Dr. Liam Fox, the then International Trade Secretary, said the conference was "not only an opportunity for the G.C.C. nations to capitalise on our extensive knowledge and experience in this area, but is also a springboard for our growing future trading relationship" (https://www.gov.uk/government/news/enhancing-economic-relationships-between-the-uk-gcc-through-ppp).

In 2019 Baroness Rona Fairhead C.B.E., the then U.K. Minister of State for Trade and Export Promotion is quoted as saying "When we look at the G.C.C. […] we have started building our relationship more dramatically in the last few years" and she went on to say "In the future, is there a potential for a free trade agreement between the G.C.C. and the U.K.: absolutely" (https://www.thenational.ae/business/economy/the-uk-seeks-post-brexit-free-trade-agreement-with-gcc-british-minister-says-1.843564).

In February 2020 at the U.K.-Kuwait Joint Steering Group, Dr. Andrew Murrison, the then Minister for the Middle East, said:

> The U.K. is proud of its strong relationship with Kuwait, a friendship which celebrated its 120th anniversary in 2019. Our partnership crosses multiple sectors, including trade, investment, defence, security, healthcare, education, scientific research, the environment, culture and international development. I look forward to seeing the fruits of our ongoing partnership continue to flourish as we move into 2020 and beyond (https://www.gov.uk/government/news/dr-andrew-murrison-co-chairs-15th-meeting-of-uk-kuwait-joint-steering-group).

Additionally, G.C.C. countries are keen to expand international trade as detailed in their various development plans known as "Visions": Saudi Arabia's Vision for 2030 (https://vision2030.gov.sa/sites/default/files/vision/Vision%20Realization%20Programs%20Overview.pdf), Qatar National Vision 2020 (https://www.gco.gov.qa/wp-content/uploads/2016/09/GCO-QNV-English.pdf), Oman Vision 2040 (https://www.2040.om/wp-content/uploads/2020/02/Oman2040Vision-Document-–-Arabic-FinalENC.pdf), New Kuwait 2035 (https://kif.kdipa.gov.kw/wp-

content/uploads/khalid-mahdi-english.pdf), The Economic Vision 2030 Bahrain
(https://www.bahrain.bh/wps/wcm/connect/38f53f2f-9ad6-423d-9c96-
2dbf17810c94/Vision%2B2030%2BEnglish%2B%28low%2Bresolution%29.pdf?MOD=AJ
PERES) and U.A.E. Vision 2021 (http://fgccc.org/wp-
content/uploads/2016/08/UAE_Vision_2021.pdf). These current "Visions" are based
on formal development plans that have been undertaken and promoted by the G.C.C.
countries since the mid-1970s. The aim of the "Visions" is to set country-specific aims,
identify priorities and allow flexibility within the public and private sector to pursue
their timely implementation (Hvidt, 2019). The aims contained within the "Visions"
are similar across all of the G.C.C. countries and include, inter alia, introducing
improvements in roads, airports, water supply as well as planning for economic and
social planning to support the changes. Much of the impetus for the "Visions" is in
recognition of the depletion and/or obsolescence of the hydrocarbon reserves (of
varying volumes) found within the G.C.C. countries and acknowledging the huge
monetary losses to the countries that will inevitably follow. It is envisaged that the
shortfall will be taken up by diversifying into oil and gas related activities, seeking
further diversification of activities in which the countries already has a high success
rate and by introducing new, high growth, industries, for example aviation, tourism,
hospitality, real estate, business services (Hvidt, 2019).

In addition to the concern about the future of the oil and gas industries, G.C.C.
countries have been aware that a significant portion of each country's income is being
sent overseas to the families of the hundreds of thousands of migrant workers
employed in the Gulf. Such workers are drawn from the Philippines, China and
particularly the Indian sub-Continent. Another objective of the 'isation' "Visions",
therefore is to place G.C.C. nationals into a significant percentage of jobs in each
country across each industry sector. For example, "A new circular issued by Oman's
Ministry of Finance has called for expatriates in the country's government sectors to
be replaced by Omanis, so they can contribute to the development of the Sultanate"
(Times News Service, 29 April 2020). The significance of such legislation being
implemented across the G.C.C. countries to this research study is that it becomes
increasingly likely that U.K. nationals negotiating new or ongoing business ventures
will be dealing with G.C.C. nationals.

Relatedly, in terms of future economic planning, K.S.A. has already made the bold move of placing its very successful oil-field company, Aramco, on the stock market and raised US$25.6 billion (£19.4 billion) in its Initial Public Offering (I.P.O.) in Riyadh in December 2019 (Hashmi, 2019) which would have previously been unheard of. It is said that the current G.C.C. "Visions" have been developed from an historical context of neo-liberalism, free trade and globalisation (Hvidt 2019, p.4).

However, it appears that post-Brexit trade deals with G.C.C. countries will not necessarily be in place by the end of the transition period on 31 December 2020 as the then U.A.E. Minister of Economy Sultan Al Mansouri told the Government Summit in Dubai in February 2019 and he added that a trade deal with the U.A.E could take years, despite the fact the U.A.E. had already been approached by the U.K. about a post-Brexit trade deal.
(https://www.thenational.ae/business/economy/the-uk-seeks-post-brexit-free-trade-agreement-with-gcc-british-minister-says-1.843564).

Trade across a wide range of markets between the U.K. and the G.C.C. countries is actively encouraged and supported by a number of U.K. governmental, not-for-profit and privately owned agencies, for example, Department for International Trade (D.I.T.) (https://www.gov.uk/government/organisations/department-for-international-trade/about-our-services), the Foreign and Commonwealth Office (F.C.O.) (https://www.gov.uk/government/collections/global-britain-delivering-on-our-international-ambition), British Centres for Business (B.C.B.) (https://bcbuae.com) and the Arab-British Chamber of Commerce (A.B.C.C.) (https://www.abcc.org.uk) all of which work in collaboration with their respective Gulf Partners. Such agencies encourage and support strategic trade links between the Gulf and the U.K. through which, inter alia, trade between the U.K. and the G.C.C. countries resulted in almost US$20 billion exchanged as a result during 2019 (Euromonitor International). See Table 2 below which details import and export figures of the G.C.C. countries with the U.K. during 2019.

Year	Trade Flow	Reporter	Partner	Trade Value (US$ million)
2019	Export	United Kingdom	Bahrain	133.1
2019	Import	United Kingdom	Bahrain	523.2
2019	Export	United Kingdom	Kuwait	727.4
2019	Import	United Kingdom	Kuwait	840.0
2019	Export	United Kingdom	Oman	55.4
2019	Import	United Kingdom	Oman	451.0
2019	Export	United Kingdom	Qatar	203.2
2019	Import	United Kingdom	Qatar	2,481.7
2019	Export	United Kingdom	K.S.A.	2,668,5
2019	Import	United Kingdom	K.S.A.	3,158.0
2019	Export	United Kingdom	U.A.E.	2,389.4
2019	Import	United Kingdom	U.A.E.	5,947.6

Table 2 Import/Export between the U.K. and the G.C.C. Countries 2014-2019

Source: Euromonitor International (2020) https://www.euromonitor.com/

The main ways in which these agencies support U.K. businesses is by providing regulatory and legal information (D.I.T., F.C.O., A.B.C.C.), market entry services (B.C.B., A.B.C.C.), operational support (B.C.B., A.B.C.C.), funding (B.C.B.), incubator space (B.C.B.), events and Expos (B.C.B., A.B.C.C.) and training, both online (D.I.T.) and by attending courses (A.B.C.C.).

An additional service offered by governmental agencies, available for a fee, enables U.K. business people to travel to the country in which they want to do business through attendance at trade events and trade missions to countries worldwide. For example, the D.I.T. Business is Great website lists the following objectives for participants joining the April 2020 higher education trade mission to Saudi Arabia (see Table 3 below):

By joining this mission, participants will have the opportunity to:
better understand the regulatory environment in Saudi Arabia and learn about priorities, opportunities and challenges to TNE partnerships;
better understand the current scholarship eligibility requirements to support a greater diversity of eligible U.K. institutions;
better understand research priorities and aspirations for international cooperation;
meet with senior officials from the Ministry of Education;
participate in networking events;
meet with Saudi universities; and,
work with local DIT and British Council staff on follow up.

Table 3 Objectives for participants joining the April 2020 higher education trade mission to Saudi Arabia

Source: https://www.events.great.gov.uk/ehome/index.php?eventid=200197961&

Whilst this list of objectives for participants is thorough in potentially aiding participants to better understand the K.S.A. regulations, scholarship eligibility requirements and priorities for international co-operation, there is no mention of cultural support or training for those participants who meet senior officials and business people, participate in networking events or meet with Saudi universities and other Public Bodies. Specifically, there is no mention of intercultural negotiation training or support being available for participants.

In addition to such agencies there is a plethora of websites available offering cross-cultural negotiation guidance and training, for example, https://www.calumcoburn.co.uk/articles/cross-cultural-negotiation/, https://www.commisceo-global.com/blog/cross-cultural-negotiations. Key words that are used in the descriptions of the cross-cultural training include; strategy, negotiating style and skills. There is also a range of websites that offer cross-cultural negotiation training specific to the G.C.C. countries for example, https://www.communicaid.com/cross-cultural-training/doing-business-in-oman/, https://www.arabia-interculture.com/en/cross-cultural-training-arab-region/open-seminars/cross-cultural-training-doing-business-in-the-middle-east-and-north-africa/,

that talk about core business values and the challenges and solutions they will provide at their courses. However, within these descriptors there is no indication of building facework into one's skill set. On the website article below while face[4] is mentioned as being a potential issue during cross-cultural negotiations (https://media.thegappartnership.com/alumni/Lessonsfrommyfatheroncross-culturalnegotiation.pdf), there is no explanation offered as to what constitutes face and how to identify and prevent face threatening acts or how to save face if a face threat has arisen.

In light of the absence of explanations regarding the nuances of face and face loss/face saving, my research aims to address the gap mentioned above, in both the cross-cultural literature and in business support/training sources   Many of the nuanced face incidents in my data were highlighted by applying a modified Conversation Analysis (C.A.)[5] approach to key segments of my interactional data. This enabled me to see more clearly a range of potential face incidents that ordinarily would have been lost in the banality of the exchange (see, for example, Extract 4.4).

1.1   Chapter 1 Summary

This chapter opened by setting out the background and context to the research particularly in relation to the U.K. leaving the E.U. following the Brexit vote in 2016. The potential negative impact on U.K. companies trading with E.U. companies was introduced. The possible opportunities for continued and strengthened trading between the U.K. and the G.C.C. countries were identified by highlighting a range of quotes from Theresa May, the then U.K. Prime Minister and other government ministers from the U.K. and G.C.C. countries.

Reference was also made to the various "Visions" of the G.C.C. countries in relation to the desire for enhanced international trading relationships. In particular, this chapter

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[4] Face is "the positive social value a person effectively claims for himself by the line others assume he has taken during a particular contact" (Goffman 1955, p.213).

[5] Conversation Analysis (C.A.) "seeks to describe the underlying social organization – conceived as an institutionalised substratum of interactional rules, procedures, and conventions – through which orderly and intelligible social interaction is made possible" Goodwin and Heritage (1990, p.283).

detailed the strong level of trade activity during 2019 between the G.C.C. countries and the U.K. which was in excess of US$ 20 billion suggesting that there are already strong trade links between the two regions.

The importance to the U.K. of such continued international trading post-Brexit was raised and it was identified that whilst there are a number of agencies (governmental, not-for-profit and private) available to aid U.K. companies to trade internationally. It was identified that assistance, and some training, available from them was primarily aimed at increasing regulatory knowledge, e.g. Customs Regulations and Documentation training offered by the Arab-British Chamber of Commerce.

It was noted that intercultural training courses appeared to be at a superficial level in that areas covered were not fully explored in relation to potential face incidents during interactions and, in particular, the interactions of cross-cultural negotiations.

It is, therefore, argued that the contribution of the findings in this research study will enhance the ability of U.K. nationals to successfully negotiate with G.C.C. nationals because it covers specific areas of international negotiation that have, as yet, received relatively little academic attention.

In order to investigate such under-reviewed specific areas of international negotiation that have an impact on intercultural negotiations involving G.C.C. nationals and U.K. nationals, the following research questions will be considered in this research study:

1. What constitutes a potential face loss incident in negotiations involving G.C.C. nationals and U.K. nationals?
2. What are the wider implications for a G.C.C. national who has lost face?
3. What types of face-saving behaviour are used in negotiations involving G.C.C. nationals and U.K. nationals to deal with issues caused by face loss?
4. Is there an increased likelihood of G.C.C. nationals' face loss if a negotiation follows typically-recognised Western negotiation stages?

The chapters which follow cover: the literature review considered to be relevant for this research study (Chapter 2); research questions, research philosophy, research

methodology and chosen research method (Chapter 3); presentation, analysis and discussion of the data (Chapter 4, Chapter 5 and Chapter 6); analysis of the cultural model and the introduction of proposed stages of a negotiation with G.C.C. nationals (Table 16) and the conclusions which make reference to the research study's contribution to knowledge, answers the research questions and makes recommendations (Chapter 7). In essence, this research study will endeavour to uncover the behavioural nuances pertaining to face, face loss and facework that often go unrecognised and unacknowledged in both the academic and practical literature that discuss negotiations involving G.C.C. nationals and U.K. nationals. It will also consider the potential impact of these nuances on the success or otherwise of the negotiating process. Having identified gaps in the understanding of behavioural nuances, the research study moves to an attempt to fill such gaps by the construction of two new models which have been devised in order to better equip intercultural negotiators to operate with more knowledge and awareness about both the negotiation process and about factors which may well impact on the negotiating partner's interpretation of the quality of the negotiator sitting opposite them. The first model, the Intercultural Negotiation Earth Model (I.N.E.M.), (see Figure 11) enables intercultural negotiators to heighten their awareness of the various layers of potential sources of face-related impact on the intercultural negotiation process involving G.C.C. nationals and U.K. nationals. The second model, The G.C.C Negotiation Model (G.N.M.), (see Table 16) sets out the proposed stages of a negotiation, which indicates and stresses the importance of the early stages of negotiations involving G.C.C. nationals

1.2   Introducing Chapter 2

The next chapter sets out the literature review for this research study which includes sections covering culture (2.2), negotiation (2.3) and face (2.4). Consideration is given to cultural variances and the impact of culture on intercultural negotiations, particularly those involving G.C.C. nationals and U.K. nationals. The section on face introduces the concept of face and how different cultures interpret the concept. From this, facework , including how it is identified and managed, is considered.

Chapter 2   Literature Review

2.1   Introduction

This literature review chapter comprises three sections; culture (2.2), negotiation (2.3) and face (2.4) as these are considered to be the most relevant areas for this research study following analysis of the data.

The culture section offers insight into the difficulty of defining the term culture and offers a range of methods that cultural researchers have used and devised in order to gain better understanding of what culture is. There is also a critique of perceived cultural variances between G.C.C. nationals and U.K. nationals and consideration as to how such variances could impact on intercultural encounters.

The negotiations section endeavours to define what constitutes a negotiation. This is followed by a range of literature covering some of the main and well-known historical business negotiation theories. Consideration is given to the various stages of a negotiation and two Western models are analysed in order to give the author a foundation upon which to build her own G.C.C. Negotiation Model (G.N.M.) following analysis and interpretation of the data (see Table 16 for a comparison of the two Western models and the new G.N.M.. The openings of a negotiation are considered in detail with areas of potential cultural variances raised to the fore. Finally, this section sets out literature that considers the impact of intercultural negotiations with a particular interest in U.K. national-G.C.C. national negotiations.

To close the literature review chapter, the concept of face is looked at in detail. Initially there is an opportunity to understand the difficulties for researchers to define the concept of face and a range of views are considered. Following this, there is a detailed review of literature that covers facework, face-threat, face-loss and face-saving techniques with specific consideration for how remediation and repair are used as specific face-saving behaviours.

It is considered that this research study and, in particular, the fieldwork observations and analysis will form a genuine addition to the body of knowledge and practice as

there is currently not a large body of literature that covers these specifically linked areas through the lens of U.K. national-G.C.C. national negotiations. Indeed, Aslani et al (2013, p.249) state that "There has been little research or theorizing concerning the nature of negotiations in [...] Middle Eastern cultures". Much of the published research on intercultural exchanges covers U.S.-Chinese (Tung 1982a) or U.S.-Japanese interactions (Tung 1982b; Adair et al 2004) and, based on the current literature review, there is comparatively little written about U.K.-G.C.C. national interactions that involve the analysis of the impact of face during intercultural negotiations. Literature that deals with Arab interactions with other cultures tends to be either in the 'how to' area and frequently offers very basic guidance for business people who will be meeting/working with Arabs (Rayburn & Bush 1997; Patai 2014). The other significant body of literature currently available in this area of research is aimed at the military and is dominated by United States (U.S.)-Arab, U.S.-Kingdom of Saudi Arabia (K.S.A.) exchanges that have taken place specifically in the Gulf/K.S.A. with the U.S. national as the military interventionist (Wunderle 2007; Sengelhorst 2009). Therefore, the findings as a result of this new research study will add to academic theory in the areas of intercultural negotiations and the impact of face, specifically those involving G.C.C. nationals and U.K. nationals. These areas are also important from a practical point of view because of the high value of trade between the U.K. and the G.C.C. countries (see Table 2).

Although Craig (2010, p.38) identifies the difficulty in defining what an Arab is he declares that "it is perfectly arguable that the Arabs are not one homogeneous people". However, he goes on to add that "although different sections of Arab society have some different traditions and [...] qualities, there are enough common threads to enable us to draw a few common conclusions about them". Meanwhile, Luciani and Salamé (2016, p.11) argue that an Arab is "any individual whose native language is Arabic". They go on to state that therefore "the Arabic language must be the backbone of any attempt to define an Arab nation, and is anyway the common point of departure for most Arabists" (Luciani and Salamé 2016, p.11). Indeed, there are problems facing any cross-cultural researcher on how best to group countries/nationalities for the purpose of gaining robust and meaningful data. For example, in Hofstede's (1983) and Hofstede et al's (2010) work they group Arabic-

speaking countries in a limited way to Egypt, Iraq, Kuwait, Lebanon, Libya, Saudi Arabia and the Emirates, rather than the full range of Arabic-speaking countries (see Figure 1 below which illustrates the wide range of countries (shown in green) that this would cover).

Figure 1 Countries where Arabic is spoken

Source: http://www.bestseoideas.com/map-and-the-names-of-the-arabic-speaking-countries/

It is also noted that the range of countries that Hofstede (1983) researches is wide in relation to geography and religion. For example, Lebanon is situated close to the edge of the Mediterranean Sea and has the influence of the bordering Mediterranean countries. Lebanon has a 54% Muslim and 40.5% Christian population (indexmundi.com [accessed 9 February 2016]), whilst Egypt is part of North Africa with a 90% Muslim population (indexmundi.com [accessed 9 February 2016]). Saudi Arabia has a 100% Muslim indigenous population, cites only Arabic as its official language (indexmundi.com [accessed 9 February 2016]) and is strictly religious, whilst its geographical neighbour the United Arab Emirates lists Persian, English, Hindi and Urdu as languages used aside from the official Arabic (indexmundi.com [accessed 9 February 2016]). Also, the political systems and international allegiances vary widely across these countries, for example the "ranging from the moderate quasi-democracies (Egypt), […] from Islamist rule […] (K.S.A.) […] to more western-like secular societies with tolerance for other religious groups (Egypt)" (Solberg 2002, p.2). All these factors

may potentially influence the people who live in each country, for example by determining the pre-eminence of historic national culture on interpersonal communication. Indeed, Solberg (2002, p.28) concludes that "the Arab world is not homogeneous, rather the different countries vary on many dimensions – political, religious, economic (petroleum) or influence of modernism". Therefore, it could be argued that Hofstede et al (2010) are not comparing like with like in their research and are simply grouping together people who happen to speak the same language.

One alternative way of defining Arabs is by considering their birth countries' inclusion in certain geo-political groups, for example the Arab League or Gulf Co-operation Council (G.C.C.). For the purpose of this research study, it was decided to concentrate on interactions that took place in four countries within the G.C.C.; Dubai, K.S.A., U.A.E. and Bahrain. One of the reasons that this selection of countries was chosen is that for the past 18 years I have travelled to and lectured in a number of countries within the Gulf Region and, as such, I have a deep knowledge and familiarity with the location and of G.C.C nationals. Additionally, through my frequent visits to the G.C.C. countries I have made a number of friends and business acquaintances who I was able to approach in my quest to accrue participants for the study. One further reason for choosing countries within the G.C.C. in which to carry out my fieldwork was because by narrowing down the range of countries to those with similar religious and cultural ties, it allowed for the achievement of greater depth of understanding and also facilitated improved access in terms of field work. The current range of countries that comprise the G.C.C. (in the darker shade) is illustrated below in Figure 2.

Figure 2 Map of G.C.C. Countries

Source: https://www.britannica.com/topic/Gulf-Cooperation-Council

2.2   Culture

2.2.1   Introduction

This section initially will set out some of the difficulties that researchers have in agreeing upon a definition for the term "culture". This is followed by critique of a range of large-scale significant business-related research projects, the work of a number of researchers on culture. In particular, the worldwide study by Hofstede (1980) is of note because it was the first such large-scale worldwide cross-cultural project and, whilst Smith and Bond (1998, p.50) declare that it "holds a pivotal place in the contemporary development of all areas in cross-cultural psychology", Hofstede's work does have its critics (McSweeney 2002; Fang 2003; Kirkman et al 2006; McSweeney 2013; McSweeney et al 2016) but the work still forms the basis for much of the subsequent cross-cultural research. The results of Hofstede's (1980) work offer a broad outline for the basis of a range of national cultures through the use of (initially) four cultural dimensions. Additionally, other works that have used cultural dimensions as a means for better understanding and defining culture will be examined. A

comparison of U.K. culture and Arab business culture will be considered in order to see more clearly the similarities and differences between the two cultures. Finally, this section brings together the themes within each section and considers the influence and impact on intercultural encounters, particularly with regard to Western-Arab encounters.

Because authors of cultural literature use the terms "cross-cultural" and "intercultural" interchangeably, it is important at this stage to define the difference between the terms "intercultural" and "cross-cultural" for the purpose of this research study. Usunier (2003, p.102) defines "cross-cultural" as research that "relates to a research and design that is generally comparative but may also be centred on the encounter/interaction". However, he defines "intercultural" as "the study of interaction between people with different cultural background". Based on these definitions it is considered that intercultural is a more appropriate term to be used in this research study, which considers interactions involving G.C.C. nationals and U.K. nationals. However, it should be noted that "cross-cultural" and "intercultural" will be used verbatim from the various literature sources regardless of context.

2.2.2   Defining Culture

Hall (1980b, p.59) posits that the concept of culture is complex and is often based on a site of "convergent interests" whilst Hall (1989) suggests that culture is a paradox. Meanwhile Spencer-Oatey (2012, p.1) states that "Culture is a notoriously difficult term to define". (Spencer-Oatey (2012) goes on to argue that much of the difficulty arises from early usage of the term, "culture", ranging from "high culture" associated with an appreciation of intellectual or artistic pursuits (Arnold, 1869) through Tylor's (1871) conception that all people, regardless of social standing, possess "culture" but that their level of culture is set out on a "development continuum" from "savagery", "barbarism" to "civilization" (Morgan, 1877) leading to an anthropological approach by (Boas, 1961) who dismisses the earlier value judgments of culture and, rather, emphasises the uniqueness of a variety of cultures of different peoples and societies. Tylor (1871, p.1) describes culture as being "that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society".

Trompenaars and Hampden-Turner (1998, p.24) suggest that part of the reason for the difficulty in agreeing on an absolute definition of culture is that the concept of "culture is man-made, confirmed by others, conventionalized and passed on for younger people or newcomers to learn". Trompenaars and Hampden-Turner (1998, p.24) go on to argue that culture is not a "thing" within its own physical reality, "rather it is made by people interacting, and at the same time determining further actions". Hofstede (1980, p.25) states, more concisely, that national culture is "the collective programming of the mind". Later Hofstede et al (2010) argue that culture is learned and that individuals learn their culture from their life experiences and the social environment in which they are brought up and exist. Smith and Bond (1998, p.48) refer to Hofstede's (1980, p.25) "programming of the mind" and add that "cultures are conceptualized in terms of meanings".

To that end, a number of themes about the concept of culture have arisen over the years. They include arguments that culture: is acquired (Tylor, 1891); is based on attitudes (Matsumoto, 2007); is based on beliefs (Spencer-Oatey, 2012); is a system of shared meaning (Smith and Bond 1998; Fischer 2009); is a result of behaviours (Matsumoto, 2007); is based on values (Schwartz 1992, 1994; Matsumoto 2007; Spencer-Oatey 2012); is a set of assumptions (Spencer-Oatey, 2012); derives from personal experience (Schwartz, 1992), is learned (Schwartz 1992; Schwartz 1994; Hofstede et al 2010).

Hooper et al (2005, p.5) identify the difference between cultural values and cultural norms stating that cultural values "establish what members perceive as important [to me]", whilst cultural norms are "what is considered proper and improper behaviour" and that together these factors influence how people view situations and how they react to the behaviour of others.

Whilst Smith (1992, p.40) argues that the dominant approach helping to define cultures is to "equate nations with cultures", Hofstede et al (2010, p.21) state that "Strictly speaking, the concept of a common culture applies to societies, not to nations". Hofstede et al (2010, p.2) argue that nations are invented "political units"

drawn up during the middle of the 20th Century when the more "technologically advanced countries of Western Europe divided among themselves virtually all territories of the globe that were not held by another strong political power". It is within these constructed nations, Hofstede et al (2010, p.20) argue, that individuals within them are supposed to sense their belonging according to the declaration of such on their passports and that this is a "recent phenomenon in human history". However, Hofstede et al (2010, p.21) go on to add that "many nations do form historically developed wholes even if they consist of clearly different groups". McCrae et al (2008, p.805) agree that the nature of national culture includes an understanding of shared beliefs based on the "personality characteristics of culture members".

To sum up this section, West (2017, loc. 4847) states that:

> We may look different, dress differently, speak different languages, and have different belief systems, but to a large extent our biological and social organization and dynamics are remarkably similar.

2.2.3   Significant Business-Related Cultural Studies

Hofstede (1980) is the most frequently cited researcher in the field of cross-cultural research (Erez and Earley 1993, p.52). The number of citations of Hofstede and two of his cross-cultural peers as comparative examples, Robert House and Fons Trompenaars, can be seen in Table 4 below. The figures between 1995 (earliest figures available from the website) to 2018 would still seem to support the Erez and Earley (1993) statement, with the number of Hofstede's citations leading by 83,505 ahead of House and 134,386 ahead of Trompenaars.

Author	Number of citations 1995-2018
Hofstede	153,811
House	70,306
Trompenaars	19,425

Table 4 Comparison of Number of Citations by Hofstede, House and Trompenaars

Source: (https://scholar.google.co.U.K./citations?user=Q2V0P6oAAAAJ&hl=en),

(https://scholar.google.co.U.K./citations?user=JF31ijQAAAAJ&hl=en#d=gsc_md_hist&p=&u=),

(https://scholar.google.co.U.K./citations?user=RJ96tG8AAAAJ&hl=en#d=gsc_md_hist&p=&u=),

(https://scholar.google.co.U.K./citations?user=Q2V0P6oAAAAJ&hl=en),

(https://scholar.google.co.U.K./citations?user=JF31ijQAAAAJ&hl=en#d=gsc_md_hist&p=&u=),

(https://scholar.google.co.U.K./citations?user=RJ96tG8AAAAJ&hl=en#d=gsc_md_hist&p=&u=).

Hofstede's (1980) work was a massive undertaking and resulted in the analysis of 116,000 questionnaires sent out between 1968 and 1972 during his extensive field research to understand differences in work motivation and the nationality of the employees within International Business Machines (I.B.M.) worldwide (referred to as HERMES in his 1980 book). Hofstede (1980, p.11) identified four dimensions on which country cultures differ: power distance, individualism, masculinity and uncertainty avoidance. Hofstede (1980, p.11) declares that these four dimensions "were revealed by theoretical reasoning and statistical analysis". He and his team subsequently added two more dimensions as his research has evolved. The added dimensions are time orientation (L.T.O.) and indulgence (I.V.R.), which were added in recognition of the Western bias of the previous work and in collaboration with Michael Bond (Hofstede et al 2010, p.239).

Such cultural dimensions relate to aspects of a national culture that are measurable in comparison to other cultures and this is considered to be national-level research, where "individuals are sampled from a population in order to reach conclusions on that population" (de Mooij 2013, p.253). Schwartz (1992) researched individual-level data analysis as well as country-level data analysis and identified ten distinct value types that are applicable across cultures; benevolence, tradition, conformity, security, power, achievement, hedonism, stimulation, self-direction and universalism. The use of cultural dimensions as a means to better understanding U.K. and G.C.C. national cultures will be discussed further in Section 2.2.4 below.

Whilst Hofstede's (1980) initial research and findings, in particular, are well recognised for their contribution to cultural knowledge and understanding (Smith and Bond 1998; Bond et al 2004), his work has been criticised, inter alia, for its cultural generalisations and for not being truly representative of each nation (McSweeney 2002). One reason for this is because Hofstede's (1980) questionnaires were initially only sent to I.B.M. sales managers and other I.B.M. professional staff (McSweeney, 2002). Criticism has also been directed at sample bias, problems with measurement and for neglecting individual differences within cultures (Fang 2003; Kirkman et al 2006; McSweeney 2013).

Smith and Bond (1998) argue that Hofstede did not actually offer any insight into the true determinants of national culture. They explain that the initial questionnaires were aimed at collecting data on employees' work experience and that it was in the subsequent approach Hofstede used to analyse the data in a way that he was able to compare experiences across countries. Meanwhile, de Mooij (2013) believes that the Hofstede (2010) model is viewed as being old and no longer valid. Jones (2007) identifies a number of arguments for and against Hofstede's (1980) work and comments on the high level of controversy attached to it, which is ongoing. One such criticism from Jones (2007) is that of Hofstede's (1980) perceived cultural homogeneity which, Jones (2007) argues, ignores the importance of the community and community influences. Indeed, Smith and Bond (1998, p.48) highlight Hofstede's (1980) keenness to "emphasise that his core values apply to national cultures and not to individuals".

The concept of national cultures can be based upon an understanding or belief that national culture is heterogeneous or homogeneous. Trompenaars and Hampden-Turner (1998, p.26) posit that "Individual personality mediates in each cultural system". This position suggests that the culture of a nation/country is heterogeneous; individuals within each nation are not the same and they do not all necessarily share the same beliefs and values systems. It could also be argued that, therefore, people should not all be judged as being the same as each other simply because of their country of origin. For example, Pagés (1971) relates his experience during a trip to the U.S. whereby he identifies that the Americans he encountered were interested in him as an individual rather than the fact that he was a Frenchman and that they held no

curiosity about his cultural background whatever. Pagés says that "It became very clear to me that it was I, Max, but not my culture which was accepted" (Hofstede et al 2010, p.420). This may suggest that people prefer to identify with the values and norms of individuals within a society, nation, ethnic group, rather than a judgement on their nationality. Culture may therefore be seen as being individual in nature.

Meanwhile, McSweeney (2002) argues that Hofstede (1980) assumes a knowledge of a homogeneous national culture based on a somewhat flawed methodology and skewed data sets. However, McSweeney (2002) suggests that if one accepts that the notion of a collective culture is heterogeneous, from the data collected by Hofstede, one can only assume an *average* (emphasis added) range of responses (Smith & Bond 1998). Smith and Bond (1998, p.69) go on to state that "Nations are not necessarily mono-cultural". Tung and Verbeke (2010) posit that assuming a country or nation to be a homogenous whole is intellectually naïve, particularly in the field of cross-cultural research. Tung and Verbeke (2010, p.1266) recognise the increasing intra-national diversity within many countries and acknowledge that this is due, in part, by the "globalization of the workforce" as more people choose to live and work in a country outside their own.

One of the problems facing cross-cultural researchers is how to group countries/nationalities. Smith and Bond (1998, p.49) suggest that "social psychologists rarely attempt to predict the behaviour of a *specific* individual" what they do is to attempt to predict "how populations of individuals will behave, either as individuals or in the groups or organizations to which they belong" (original emphasis). Hofstede's (1980) results therefore offer an indication of the *average* behaviour of people from certain countries (emphasis added). Both Hofstede's (1980) grouping of Arabic-speaking countries (Egypt, Iraq, Kuwait, Lebanon and Libya) as well as his (1983) grouping (Egypt, Iraq, Kuwait, Lebanon, Libya, Saudi Arabia and U.A.E.) for example, comprise a limited range of countries and the range of these countries is wide in relation to geography and religion for example. For example, Lebanon is situated close to the edge of the Mediterranean Sea and has the influence of the bordering Mediterranean countries. Lebanon has a 54% Muslim and 40.5% Christian population

(https://www.indexmundi.com) whilst Egypt is part of North Africa with a 90% Muslim population (https://www.indexmundi.com). Saudi Arabia has a 100% Muslim indigenous population, cites only Arabic as its official language (https://www.indexmundi.com) and is strictly religious, whilst its geographical neighbour the United Arab Emirates lists Persian, English, Hindi and Urdu as languages used aside from the official Arabic (https://www.indexmundi.com). Also, the political systems and international allegiances vary widely across these countries, for example the "ranging from the moderate quasi-democracies (Egypt), […] from Islamist rule ([…] Saudi Arabia) […] to more western-like secular societies with tolerance for other religious groups (Egypt)" (Solberg 2002, p.2). All of these factors may potentially influence the people who live in each country, for example, by determining the pre-eminence of historic national culture on interpersonal communication. Indeed, Solberg (2002, p.28) concludes that "the Arab world is not homogeneous, rather the different countries vary on many dimensions – political, religious, economic (petroleum) or influence of modernism. Therefore, it could be argued that Hofstede (1980) is not comparing like with like in his research and he is simply grouping together a selection of people who happen to speak the same language.

Another important early large-scale cross-cultural study, the G.L.O.B.E. (Global Leadership Organizational Behavior Effectiveness) Research Project (House et al 2002), expanded upon the work of Hofstede (1980, 1984). The G.L.O.B.E. Project recruited 150 Country Co-Investigators (C.C.I.s) representing 61 cultures, which covered all the major regions of the world, to aid the research (House et al 2002, p.4). The G.L.O.B.E. Project (House et al 2002) sought to determine links between societal culture, organisational culture and leadership qualities within organisations. In doing so, House et al (2002) built on the first four of Hofstede's (1980) Cultural Dimensions (Power Distance, Individualism, Masculinity and Uncertainty Avoidance) and added a further five dimensions: "Collectivism II (Collectivism I being similar in interpretation to Hofstede's (1980) Collectivism Dimension), Societal Collectivism (the degree to which organisational and societal institutional practise encourage and reward collective distribution of resources and collective action), Assertiveness (the degree to which individuals in organisations or societies are assertive, confrontational, and aggressive in social relationships), Future Orientation (the degree to which individuals in

organisations or societies engage in future-oriented behaviors), Performance Orientation (the extent to which an organisation or society encourage and rewards group members for performance improvement and excellence) and Humane Orientation (the degree to which individuals in organisations or societies encourage and reward individuals for being fair, altruistic friendly, generous, caring, and kind to others)" (House et al 2001, pp.495-496). Further information on using cultural dimensions as a means of better understanding national culture is set out in section 2.2.4 below)

McCrae et al (2008, p.806) differentiate the approaches taken by Hofstede (1980) and the G.L.O.B.E. researchers particularly in that Hofstede's (1980) questions were about the participants' "own beliefs, feelings, and values" which he then aggregated in order to determine the character of each culture. However, G.L.O.B.E. Project researchers "used respondents as informants to report on the *gestalt* [6] of their cultures" (Javidan et al 2006, p.900). Therefore, by taking a gestalt approach, the G.L.O.B.E. Project so-called informants were required to observe the individual signs, symbols and artifacts for example, that combine to construct their own cultures and determine an overall perception of said culture. However, Terracciano et al (2005, p.96) argue that by taking these approaches, these researchers are effectively constructing national stereotypes rather than offering a true reflection of a nation's culture. Trompenaars and Hampden-Turner (1998, p.26) caution that "stereotyping ignores the fact that individuals in the same culture do not necessarily behave according to the cultural norm". Indeed, Gunkel et al (2016, p.570) offer a reminder that "individual preferences...are culture specific" which suggests that an individual's choice of behaviour is embedded within their culture.

However, whilst Hofstede (1980) refers to a "national" culture he then applies this to countries. McSweeney (2002) suggests that country and nation are two completely different things and he goes on to give the example of Great Britain being one country and indicative of one national culture according to Hofstede's (1980) approach. However, Great Britain actually comprises three nations: England, Scotland and Wales

[6] Gestalt is the German word for a "complete form or entity" (Hayes, 2000, p.6).

(Griffiths 2009, p.103) whose national cultures are all quite different. McSweeney (2002), therefore, argues that we need to make the distinction of nations compared with countries and states.

On a comparatively smaller scale to Hofstede's (1980) initial research within I.B.M. and the G.L.O.B.E. Project (2002), Schwartz (1992) offers a value driven approach to understanding culture and he ensured that participants in all the countries shared the same meanings and understanding of each value as well as within each country the consistency of the relationship among the values was tested. Smith and Schwartz (1997) outline a range of criteria that determines whether a research question is to be aimed at and answered at the individual or culture level. This, in turn, Smith and Schwartz (1997) suggest raises interest in the similarities or differences in individuals' behaviour and whether or not those individuals are in one cultural group or spread over a number of groups. Whilst McCrae et al (2008, p.805) argue that because the personality traits of participants in intercultural studies are of the "statistically average culture member", they are not necessarily deemed to be an accurate reflection of the nation's actual culture.

This section set out a range of significant business-related cultural studies in order to indicate the wide interest in national culture and its potential impact on business interactions. Whilst it was acknowledged that Hofstede was the most cited author in this area, his work has been critiqued by his peers throughout the years and that, indeed there are some major flaws in his data collection, analysis and grouping of countries in order to demonstrate collective cultural patterns. For the purpose of this research study, particular interest was paid to Hofstede's (1980, 2010) grouping of Arab-speaking countries and this was critiqued using demographic data which indicated wide-ranging differences between the countries for which Hofstede uses his data.

The following section looks specifically at how cross-cultural researchers have devised and used cultural dimensions in order to better understand and explain culture and how culture in different countries, for example, varies around the world.

2.2.4   Cultural Dimensions

In trying to better understand what constitutes national culture, a number of researchers have devised a range of cultural dimensions that are representative of their research scope and their subsequent findings (Hofstede 1980; Hofstede 1984; Schwartz 1994; Trompenaars & Hampden-Turner 1998; House et al 2001; Hofstede et al 2010). Hofstede et al (2010, p.31) explain that "A dimension [of culture] is an aspect of a culture that can be measured relative to other [national] cultures". It is notable that many post-Hofstede cross-cultural studies are based on and around Hofstede's (1980) original four cultural dimensions, including that of Schwartz (1994), who offers a seven culture-level dimension model and Smith and Dugan (1996) whose two value dimensions at the cultural level offer an analysis of culture and managerial values. However, the range of possible sets of cultural dimensions from which to choose can cause confusion to the researcher as Smith and Bond (1998, p.56) pose the question "what is the most useful conceptual [cross-cultural] framework to adopt?".

Whilst some of the dimensions across different studies have the same or similar names and "the naming of dimensions is as much an art as a science" (Smith & Dugan 1996, p.245), they do not always have the same interpretation and de Mooij (2013) cautions researchers who are using the models of Hofstede (2010) or the G.L.O.B.E. Project (House et al 2001), for example, to be aware that whilst they both use the same labels for some of the dimensions, they have different interpretations. For example, both the G.L.O.B.E. Project (House et al 2001) and Hofstede (2010) use the dimension "uncertainty avoidance". Hofstede's (2010, p.191) interpretation of uncertainty avoidance is described as being "the extent to which the members of a culture feel threatened by ambiguous or unknown situations", whereas the G.L.O.B.E. Project's is a "variant of collectivism" (de Mooij 2013, p.258). For example, House et al (2001, p.495) explain the G.L.O.B.E. Project interpretation of uncertainty avoidance as being the extent to which people within a society avoid uncertainty by relying on norms, and rituals and therefore the application of Hofstede's (2010) and G.L.O.B.E. Project dimension of uncertainty avoidance, for example is not interchangeable.

Table 5 below sets out the results of Hofstede's (2010) analysis of his data across his four cultural dimensions for respondents in Great Britain and his selected group of

Arabic-speaking countries. Even taking into consideration the potential for a greater spread of responses across the Arabic-speaking countries and the criticisms as to whether Hofstede's (1980) earlier Arabic-speaking grouping (comprising Egypt, Iraq, Kuwait, Lebanon and Libya) does offer any insight into the true determinants of culture (Smith and Bond 1998), it can still be seen that there are some quite large numerical differences in the results below for the four dimensions for Great Britain and Hofstede's (2010) updated group Arabic-speaking countries. This would suggest that people in Great Britain and people in the Arabic-speaking countries listed below hold quite different ideas particularly relating to Power Distance (P.D.I.), Uncertainty Avoidance (U.A.I.), and Individualism (I.D.V.) from each other which could cause potential issues during cross-cultural exchanges.

Country	P.D.I.	U.A.I.	I.D.V.	M.A.S.
Arab-speaking countries (Egypt, Iraq, Kuwait, Lebanon, Libya, Saudi Arabia, Emirates)	80	68	38	53
Great Britain	35	35	89	66

Table 5 Comparison of Great Britain and Arabic-speaking countries across four cultural dimensions

After: Hofstede et al (2010)

Key to abbreviations:

P.D.I. = Power Distance

U.A.I. = Uncertainty Avoidance

I.D.V. = Individualism

M.A.S. = Masculinity

Key to scoring:

P.D.I.: a low number indicates a society that believes inequalities should be minimised, whilst a higher score indicates that people accept a more hierarchical order in society.

U.A.I.: a low score indicates that people within a society are happy not to know for sure what will happen in the future, meanwhile a high score indicates that people have a high preference for avoiding uncertainty.

I.D.V.: a high score indicates a society in which individualism is the norm, whilst a lower score indicates a more collectivist society with a greater interest in loyalty to family and extended family.

M.A.S.: a high score indicates a society that is driven by competition and achievement, whilst a lower score indicates that within a society people are more interested in carrying for others and quality of life.

After: Hofstede et al (2010)

Following the application of factor-analysis, Hofstede et al (2010) classified the countries (and groups of countries) included in the data set (not the people) along the four dimensions as set out above. The mean score for a national culture within Hofstede's study indicates the average of the scores of the respondents, therefore within a national sample there may actually be wide variation in scores across all of the respondents (Hofstede et al, 2010).

This section set out a range of work that attempts to classify and understand the concept of culture by citing authors who identify various cultural behaviours and set them on a number of dimension scales ranging from 0-100 (Hofstede, 1984, 1988, 2010) through to 1-7 (House et al, 2001). Using cultural dimensions can be considered to be a useful and somewhat straightforward way of comparing cultural attributes of people from different countries/nations. This, therefore, could offer a starting point for understanding the differences and similarities of different national cultures.

Further reference to Hofstede et al's (2010) cultural dimensions being used as a means to understand cross-cultural communication and the concept of face is made in section 2.4.4.

The following section focuses particularly on studies that examine U.K. culture and Arabic culture. There is an early emphasis on the concept of high-context and low-context cultures and the impact this might have on countries or regions where there is considered to be an honour culture in situ. The concept of countries and regions where there is an honour culture is of particular importance to this research study because much of the cross-cultural literature suggests that people from Middle Eastern countries (or Arabs) have a high-context culture and also live within an honour culture.

2.2.5   Comparing U.K. Culture and Arabic Culture

Cross-cultural researchers who specialise in U.K. or Western culture and Arabic culture often cite the differences between the two cultures. Indeed, Okoro (2012, p.135) suggests that "Business etiquette in Great Britain is based on a strong sense of identity and nationalism". Okoro (2012, p.135). goes on to describe the British business person as being "very matter-of-fact and [they] tends to be very deadline oriented in business negotiations".

Eshtereh (2015, p.17) states that in high-context cultures like "Middle Eastern countries […] the concepts of *shame* and *honor* are more important than in low-context Western countries" (original emphasis) and argues that that what constitutes honour is culture-specific. It is argued that during intercultural negotiations that U.K. nationals should take heed of a relevant concern raised by Adair et al (2005, p.48) who state that "negotiators from low-context cultures will be disadvantaged in the global marketplace by their inability to communicate in or understand high-context communication". Eshtereh (2015) posits that honour is achieved through actions which have different values in high-context and low-context countries and, accordingly, honour has different values placed upon it within these two cultural groups. Aslani et al (2016, p.1180) state that out that the term 'honour' is "best understood by the Arabic and Persian word, "izzat"" which translates as having a

reputation for being a moral person who is tough and does not let anyone take advantage them. Aslani et al (2016) go on to posit that honour is a case of self-worth that is based on a person's reputation along with their perception of what others think.

Another aspect of life in the G.C.C. countries that can be predicated on honour is the concept of *wasta*, which is an Arabic word for "connections (or pull) (Hutchings and Weir, 2006, p.280), is described as being "social networks or connections" (Tlaiss and Kauser 2011, p.468), "special influence enjoyed by members of the same group or tribe" (Barnett et al 2013, p.2), "going in between" (Smith et al 2012) and "connections, influence or favouritism" (Aldossari and Robertson, 2015). *Wasta* is still considered to be an important facet of G.C.C. culture (Tlaiss and Kauser, 2011). Originally the term came from the traditional tribal *wasta* who was described as "the *shaykh*" (original emphasis) who was "was a man of honour" (Hutchings and Weir 2006, p.280). The practice of *wasta* in the Middle East is rooted in the tribal systems of social organisation that has proliferated Arab society for centuries (Barnett et al, 2013). It is said that people "have *wasta*" (Barnett et al 2013) and is still considered to have elements of corruptness surrounding it (Smith et al 2012), however, Hutchings and Weir (2006) argue that it is possible to refer to "good *wasta* and negative *wasta*" (original emphasis). These days, it is generally acknowledged that *wasta* does still exist throughout the G.C.C. countries (Tlaiss and Kauser 2011; Barnett et al 2013) and that many people from the G.C.C. countries use wasta at some point during their lifetimes (Tlaiss and Kauser, 2011).

Kádár (2013, p.180) stresses that in Arabic cultures "social rituals seem to count as normative in a broader range of interactions contexts than for example English" and because they are intrinsically linked to the use of the "correct" language (classical Arab) "many social ritual practices are part of general education" such are their perceived importance in day-to-day Arabic life. Solberg (2002, p.8) argues that in the Arab world cultural norms and loyalties are drawn in turn from the family, the clan and the tribe.

Baumann (2006) posits that rituals are an important part of Arabic life and she goes on to stress that because Arabic culture is full of rituals and symbols it is important that in interaction with Arabs, non-Arabs understand and recognise that such rituals and symbols can be used particularly as a means of establishing relationships. Arabs are from a high-touch culture (Baumann, 2006) and traditional greetings between (same-sex) Arabs can include kissing on both cheeks (Ting-Toomey 1999; Baumann 2006; Dvořáček 2012; Zdziech 2012) and placing the right hand on the heart as an indicator of sincerity and warmth (Baumann, 2006). Loosemore and Muslmani (1999, p.98) also identify the "importance of touch in Arabic conversation". However, Westerners can find such tactile behaviour to be somewhat disconcerting and Ting-Toomey (1999) states that Arabs' need for close contact can feel like a violation of space by non-Arabs. Rababa'h and Malkawi (2012, p.16) explain that such ritualised Arabic greetings are an essential part of establishing interpersonal relationships within their culture and stress that greetings are important in order to "establish identity and affirm solidarity". The nonverbal greeting ritual of Arabs is noted by Nydell (1996) as taking a longer time to complete (than non-Arabs).

Loosemore and Muslmani (1999) posit that Westerners are likely to come straight to the point in conversations. Rees-Caldwell and Pinnington (2013, p.214) state that "monochronic cultures such as the U.K. encourage a time-ordered approach to life based on preparation and planning" and they go on to suggest that delays in progress, for example in business situations, can be frustrating (Rees-Caldwell and Pinnington 2013, p.222). In polychronic cultures, such as that of Arabs, it is a common occurrence for the establishment or reaffirmation of personal relationships to take precedence over current business, for example, during meetings (Ali 1996; Loosemore and Muslmani 1999). Such relationship-building can result in Arabs being late for appointments and Ting-Toomey (1999) states that if Arabs are late they may not even offer an apology. Indeed, Kemp and Williams (2013, p.215) assert that "meeting times were treated rather flexibly in this [Gulf Arab] cultural setting, with lateness, interruptions and a lack of time boundaries".

Somewhat alarmingly Okoro (2012, p.136) concludes that "The British business person, while having excellent manners and decorum demonstrates inappropriate people skills".

This section considered the differences that are seen to be of note between U.K./Western culture and Arabic culture. Areas covered included high-context/low-context, the concept of honour cultures, the ritualistic norms of Arab life, which includes greetings and the impact on interactions of individuals from monochronic cultures (for example, the U.K.) compared with individuals from polychronic cultures (for example, Arabs/the G.C.C. countries).

The following section focuses specifically on intercultural encounters and looks at potential areas for miscommunication and misinterpretation of language and behaviours during intercultural negotiations. Emphasis is placed on the changing nature of business in the 21st Century and indicates the increase in global business interactions and the increased need, therefore, for intercultural negotiators to have high levels of intercultural competence in order to negotiate successfully with people from different cultures.

2.2.6   Intercultural Communication

This section will consider the nature and importance of intercultural encounters where actors participate in discourse and shared behaviour. It will examine some empirical research in the area and assess how intercultural negotiators have respectively achieved success and made mistakes. It will focus particularly on the area of misinterpretation and perceived incorrect behaviour, examining the importance of recognising and understanding the meanings behind signs and symbols in intercultural exchanges.

Intercultural dialogue can be defined as being "as an open and respectful exchange of views between individuals, groups with different ethnic, cultural, religious and linguistic backgrounds and heritage on the basis of mutual understanding and respect" (Council of Europe Ministers of Foreign Affairs 2008, p.10).

Pressure on organisations that are trading around the world is becoming even more demanding and the nature of business in many companies is becoming more and more global which raises issues for multinational organisations, for example, having to demonstrate "increased sensitivity towards cultural differences in order to gain from the proliferation and growth of international enterprise" (Okoro 2012, p.130). Okoro (2012, p.132) goes on to suggest that it is not just a matter of concern for multinational organisations, and that an increasing number of independent entrepreneurs and small businesses are also starting to work in the global marketplace and that because of this there is an increased need for a wide range of businesses to develop a strategic framework "for managing, negotiating and communicating across cultures in order to achieve the investment objectives of corporations". Therefore, the ability to fully understand the nuances[7] and values of the national culture with which one is interacting and the potential impact on a negotiation, for example, is crucial to continued business success (Jameson 2007; Okoro 2012).

Hofstede (1980, p.9) states that "International collaboration presupposes some understanding of where others' thinking differs from ours" and such a need is highlighted by Storti (1994) in a series of 74 intercultural dialogues through which he endeavours to determine the influence that different cultures have on fully understanding what underlies the behaviour, understanding and misunderstanding of the people involved. Storti (1994) raises the issue that when approaching an intercultural encounter, many people do so with the assumption that people from a certain culture are all the same and, therefore, the potential for cultural misunderstandings does not occur to them (the people making the approach). Once engaged with others from a different culture, Storti (1994) argues, confusion can become apparent when behaviour patterns are not as expected. That is, the behaviour patterns are not like their own. The triggers for the confusion over unexpected behaviours are most often not realised until well into the dialogue or, upon reflection when the anticipated response or action is not forthcoming (Frank 1992). Analysis by Suchan (2014, p.296) of an unsuccessful start to the building of a

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[7] "Nuance (noun) a subtle difference in or shade of meaning, expression, or sound"
https://www.lexico.com/en/definition/nuance

service partnership between a U.S. organisation and a Jordanian organisation demonstrates that the assumption by the U.S. side that, because English would be the language of communication, the interactions would "follow patterns with which they [the U.S.] were familiar". This turned out to be a false assumption which harmed the U.S. position. Indeed, Hendon et al (1996, p.xi) suggest that "unless you see the world through the others' eyes (no matter how similar they appear to you), you may not be seeing or hearing the same".

Storti (1994) argues that there can also be confusion over what is not said by one person and the (mis)interpretation by the other. This illustrates the importance of increasing one's understanding of the nature of other cultures and the elements that constitute their respective national cultures as well as the potential impact in and through a negotiation situation. For example, Frank (1992, p.49) suggests that potential problems during an intercultural negotiation can be minimised when people gain a deeper understanding of the "host country – including history, culture, government, status of business, image of foreigners, etc". Okoro (2012, p.131) identifies a business need for people involved in intercultural exchanges and he suggests that there is, therefore, a need for a heightened level of cultural sensitivity which "transcends the use of utensils at social events and introductions at special occasions". Chaney and Martin (2011) also caution that unintentional offence can be caused if there is insufficient knowledge of a person's customs which could be seen to be a potential face issue (face and faces issues are examined detail in Section 2.4 below). Indeed Bouchara (2015) argues that even those Arabs who have a high level of competence in a foreign language often take what they (the Arabs) believe for granted and think it is the best way. In so doing, the Arabs "transfer their own cultural beliefs to the situation of intercultural communication as guidelines for their behaviors [sic], so that misunderstandings arise" (Bouchara 2015, pp.89-90).

Goffman (1967, p.33), when talking about social interaction, identifies "the human tendency to use signs or symbols" in order to effectively communicate. Hofstede et al (2010) expand on the concept that national culture is intertwined with signs or symbols and they add that heroes (people, whether alive or dead, who inspire a community through their particular desirable characteristics), rituals (collective

behaviour patterns, particularly greetings, how respect is recognised and religious or life ceremonies, e.g. christenings, baby namings, weddings and funerals) also have an impact on how our collective culture relates to each other. Hofstede et al (2010, p.9) group these three concepts under the umbrella term "values" and they argue that collectively held values represent national cultures to which they refer as the "core of culture".

Understanding communicative competence (C.C.), according to Baker (2012), has always relied on there being a cultural component on which to build such competence and Hymes (1971) previously emphasised the importance of having such sociocultural knowledge. This is an important factor to consider for this research as it suggested that only by fully understanding the culture of their negotiating counterpart can the U.K. national or G.C.C. national negotiator communicate effectively and appropriately with them. Byram (1997) suggests that such communicative competence is underpinned by the idea of critical cultural awareness (C.C.A). Baker (2012, p.66) goes on to suggest that the next step from these in order to gain effective intercultural communication is for an individual to develop their intercultural awareness (I.C.A) which means that one's "knowledge of specific cultures has to be combined with an awareness of cultural in intercultural communication as fluid, fragmented, hybrid, and emergent with cultural groupings or boundaries less easily defined and referenced". Table 6 below sets out the changes in awareness as the individual becomes more I.C.A competent.

Level 1: basic cultural awareness

An awareness of:
1 culture as a set of shared behaviours, beliefs and values;
2 the role of culture and context play in any interpretation of meaning;
3 our own culturally induced behaviour, values, and beliefs and the ability to articulate this;
4 others' culturally induced behaviour, values, and beliefs and the ability to compare this with our own culturally induced behaviour, values, and beliefs.

Level 2: advanced cultural awareness

An awareness of:
5 the relative nature of cultural norms;
6 cultural understanding as provisional and open to revision;
7 multiple voices or perspectives within any cultural trouping;
8 individuals as members of many social groupings including cultural ones;
9 common ground for mismatch and miscommunication between specific cultures.

Level 3: intercultural awareness

An awareness of:
10 culturally based frames of reference, forms, and communicative practices as being related both to specific cultures and also as emergent and hybrid in intercultural communication;
11 initial interaction in intercultural communications as possibly based on cultural stereotypes or generalizations but an ability to move beyond these through;
12 a capacity to negotiate and mediate between different emergent socioculturally grounded communication modes and frames of reference based on the above understand of culture in intercultural communication

Table 6 Twelve Components of I.C.A.

Source: Baker (2012, p.66)

Referring to Level 3 in Table 6 above as the ideal in I.C.A., Baker (2012, p.67) argues that "an understanding of emergent cultural references and practice is needed and this needs to be combined with the ability to negotiate and mediate between these dynamic resources in intercultural communication" including why a behaviour or communication error can have such wide-reaching consequences due to face loss and the potential negative impact on a negotiation involving U.K. nationals and G.C.C. nationals.

Hall (1980a, p.52) describes culture as being "a mold [sic] in which we are all cast and it controls our lives in many unsuspected ways" and he adds that "culture hides more than it reveals". This underlines the importance of understanding other cultures during intercultural encounters in order to maximise the effectiveness of the negotiations because, as business scope has become firmly global, errors and misunderstanding within an often complex negotiation may lead to unfortunate consequences for negotiators and the businesses they represent. Such consequences could include: failure to agree the negotiation, being required to pay a higher price than the desired optimal one and a complete breakdown in the negotiating

relationship. This research study offers findings which could lead to enhanced understanding of cultural competence between G.C.C. nationals and U.K. nationals which could, in turn, offer these participants an opportunity to improve their competitive advantage in intercultural negotiations with each other.

It could be argued, therefore, that intercultural social interactions are more prone to opportunities for miscommunication than intracultural social interactions, as different cultures have rituals, heroes, signs and symbols that convey different meanings to the senders and receivers. Indeed, Walker et al (2003, p.21) discuss the current heightened relevance of cultural awareness in doing cross-cultural business and argue that "Developing leaders and managers who are capable of working across cultures is a critical challenge" and they go on to comment on the increasing importance of cultural competence and its competitive advantage.

This section discussed a range of intercultural encounters, including negotiations, across the literature and paid particular attention to areas where misinterpretation and/or miscommunication caused the breakdown of the interaction or negotiation. Baker's (2012) I.C.A. model was examined and it was suggested that applying this model, as part of a training package, could be a way forward for intercultural negotiators to improve their intercultural competence and so increase the likelihood of having successful intercultural negotiations.

2.2.7   Section 2.2 Summary

This section set out to try to determine a definition of "culture" and it was acknowledged that this endeavour has been recognised by many cross-cultural researchers as being a more complex task than one might at first appreciate. In attempting to better understand the concept of culture, a number of significant business-related cultural studies were set out and critiqued and this led to discussion on the appropriateness of using cultural dimensions to gain more understanding of culture. There was a comparison of U.K. culture and G.C.C. business culture to aid the context in which this current research sits.

The final section considered the impact of national culture on intercultural encounters, particularly those of Western cultures and Arab cultures and set out example of how and when things can go wrong when there are assumptions/misunderstandings from both sides. However, it is noted that in the sources cited in this section such assumptions/misunderstandings were predominantly made by Western individuals.

2.2.8   Introducing Section 2.3

The following section covers a range of literature on negotiation. Initially, a variety of definitions of what constitutes a negotiation are set out in order to gain insight into the term. This is followed by some examples of historical studies on business negotiations. Consideration is given to the use of and understanding of emotion and communication during a negotiation. The typical stages of a Western negotiation are compared and contrasted using two examples from the literature which subsequently laid the foundations upon which G.C.C. Negotiation Model (G.N.M.) was built (see Table 16). The next section focuses on the openings stage of negotiations and the variances between U.K. nationals' cultural expectations and G.C.C. nationals' expectations during this part of the negotiation or encounter. The final section considers a range of cross-cultural literature on intercultural negotiations and it is argued that there is little research on intercultural negotiations rather that most of the literature in the area concentrates on either cross-cultural or intracultural negotiations. Literature covering negotiation between Arab negotiators and Western negotiators is set out and examples of misunderstandings are given to illustrate cultural variances in such intercultural negotiations.

2.3   Negotiation

2.3.1   Introduction

This section will include definitions of what constitutes a negotiation (2.3.2) and will explore and critique a range of research findings on negotiations in practice with particular reference to Western and Arabic interactions. Communication during intercultural negotiations is set out and the concept of high context/low context is considered in the case of Western and Arabic communication. Two selected Western models that set out various stages of a typical negotiation are analysed (section 2.3.5). The section on openings of negotiations covers greetings, handshakes and the

exchange of business cards and compares Western and Arabic attitudes to such situations (section 2.3.6). Throughout the discussion in the sections that cover stages of negotiation and intercultural negotiation, the concept of face and potential cultural differences that could impact on the negotiation situation will be raised and examined.

2.3.2   Defining Negotiation

Pruitt (1981, p.xi) states that negotiation is "a form of decision making in which two or more parties talk with one another in an effort to resolve their opposing interests". Hendon et al (1996, p.1) define a negotiation as being a behavioural form where "two or more parties with common (and conflicting) interests who enter into a process of interaction with the goal of reaching an agreement (preferably of mutual benefit)". Hendon et al (1996) stress that all parties involved in a negotiation need to have something in common, and that without each party having conflicting interest(s) there is no need for a negotiation. This could, for example, be that both sides need or want all, or a significant portion of, a limited resource (money, a commodity or time). Shell (1999, p.6) meanwhile states more simply that "A negotiation is an interactive communication process that may take place whenever we want something from someone else or another person wants something from us".

2.3.3   Negotiation Theories

This section sets out some early studies of negotiation and sets the scene for more specific areas of negotiation that are particularly relevant to this research study. Whilst there has been much written about negotiation for hundreds of years, the actual study of negotiation is more recent and has featured significantly in the 20th century. For example, the work of Walton and McKersie (1965) is seen as a significant work in the field for their recognition of the four key elements of negotiation; distributive bargaining, integrative bargaining, intra-organisation bargaining and attitudinal structuring. Raiffa (1982) also makes an important contribution to the body of knowledge about negotiation in his work suggesting that negotiation can be deemed to be a science.

An examination of the relevant literature on negotiation demonstrates that writers have analysed negotiation practices and processes through at least four different

lenses. These are: economics (Raiffa 1982; Lai et al 2013), psychology (Thompson 2012; De Dreu et al 2007), sociology (Raiffa 1982; Goldman et al 2016) and geo-political (Crump 2011; Rabi and Mueller 2017).

More recently, negotiation writing concentrates on how to become a more successful negotiator and Wheeler (2004) suggests that becoming a successful negotiator appears to entail knowing what to do during the trading stage (see section 2.3.5 for more details on the trading stage) of the negotiation. Indeed, in order to respond to such high demand for knowledge in this area, there is a plethora of 'how to' books offering people the opportunity to become successful negotiators (Fisher and Ury 1981; Kennedy 1987; Kennedy 1989; Thorn 1991; Ury 1991; Casse 1992; Freund 1992; Fisher, Ury and Patton 1999; Oliver 2006; Fisher and Ury 2012; Fleming 2012; Reynolds 2016). Of these 'how to' offerings, the work of Fisher and Ury (1981) is considered to be a seminal publication (Cohen et al, 2014), in their assertion that negotiation is in fact an art. However, it is not without its critics who state that it is oversimplified (White, 1984), concentrates too much on getting an agreement (Cohen et al, 2014), is overly Western in its approach (Gelfand et al, 2015) and omits the emotional side of negotiations (Kelly and Kaminskienė, 2016).

Such "how to' books appear to promise that if readers follow the n-steps [8] (Collins, 1998) set out by the particular author(s) then they will become successful negotiators. The potential downfall of readers taking such a so-called n-step approach could be that, as Collins (1998) argues about organisations, by expecting instant results as a successful negotiator if they follow the step-by-step guidelines set out in the books, they (the negotiators) fail to gain an understanding of the theoretical insights which would allow them to make sense of the process and progress well.

2.3.4 Emotion and Communication in Negotiations

The range of definitions of negotiation set out in section 2.3.2 above would appear to support Rackham and Carlisle (1978 p.6) who cite Tony Martin as pointing out that

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[8] The term 'n-step' is borrowed from mathematics where 'n' denotes an unknown number (Collins 1998, p.84).

"there is not much agreement among the experts on what "negotiation" means – let alone a commonly agreed definition of a skilled negotiator".

In their article Rackham and Carlisle (1978) classify forty-nine negotiators as being "skilled" if they fulfilled three criteria. Firstly, "they should be rated as effective by both sides". Secondly, "they should have a track record of significant success". Thirdly, "they should have a low incidence of implementation failures" (Rackham and Carlisle 1978, p.6). Rackham and Carlisle (1978) acknowledge that a range of emotions can be displayed within a negotiation. They compare and contrast the behaviours exhibited by so-called "skilled" (successful) negotiators and "average" negotiators.

Rackham and Carlisle (1978) note the way that these emotions manifest in negotiations. For example, they highlight the use of "irritating" phrases, the use of counter-proposals, defend/attack spirals, behaviour labelling, testing, understanding and summarising, seeking information and offering a feelings commentary. Their findings illustrate that whilst both sets of negotiators' feelings were apparent during the negotiations Rackham and Carlisle (1978) observed, the "skilled" negotiators had a greater cognitive awareness of their own and the other parties' emotions and that this affected their displayed behaviours. It has been identified that negotiators' emotions can have a major impact on bargaining tactics and negotiation outcomes (Allred et al 1997; Friedman et al 2004). Indeed, in more recent research the effects of emotions felt during negotiations and the impact on performance is well documented (Allred et al 1997; Van Kleef et al 2004; Sinaceur and Tiedens 2011). Aslani et al (2016) indicate quite specifically that people from honour cultures are more likely to use emotions to influence others during negotiations than from dignity cultures, for example. Aslani et al (2016) go on to argue that in honour cultures people are likely to express strong negative emotions as a reaction to perceived insults, whilst Shafa et al (2015) state that when believing themselves to have been insulted, individuals from honour cultures are likely to become angrier and more aggressive than those from low-honour cultures.

Walton and McKersie (1965), in their seminal work, emphasise the importance of recognising that as well as being substantial collateral, feelings, attitudes and the tone

of individuals within the negotiation setting are of extreme importance and could also have a significant subliminal impact on the success or otherwise of the final results. Schroth et al (2005, p.107) found that it is not simply the show of emotion which elicits a negative reaction from other parties within the negotiation situation, rather that specific words or phrases used ("emotional triggers") can also have a similar effect. Rackham and Carlisle (1978) refer to these as being "irritators" and, again, they found "skilled" negotiators are less likely to use them than "average" negotiators. Schroth et al (2005) recognise that there are myriad reasons for the display of (certain) emotions during the negotiation situation and the use of emotive language in the proceedings.

Schroth et al (2005) assert that the negotiators' perception of the meaning of certain words or phrases can impact on the progress of a negotiation because such words or phrases can have both negative or positive connotations as perceived by different parties. Schroth et al (2005) support the argument that the negotiation process and outcomes are highly likely to be influenced both by the cognitive processes of the individual and the emotional response they experience as a result of others' actions and words. Schroth et al (2005), particularly, raise two areas as being important to consider as having an impact during negotiations. Firstly, using emotional trigger words or phrases as a tactic suggests that the individual can/will deliberately openly exhibit emotion in order to give explicit feedback to the other party regarding mood and how willing they is to be agreeable to what is being offer at that point in the negotiation. Secondly, using emotional triggers through strong or emotional language, can help negotiators to communicate purposefully and clearly to the other party. However, Schroth et al (2005, p.123) suggest that such strong or emotional communication could be misinterpreted by the other party, who may perceive such language to be negative and an "attack".

Effective communication between each party can have a positive effect on the outcome of a negotiation. During an intercultural negotiation between U.K. nationals and G.C.C. nationals each party having understanding whether the opposite party is communicating in a high or low context can improve the likelihood of a successful outcome. Low context communication takes place where explicit verbal messages are given in order to express intent or meaning during a conversation (Ting-Toomey 1999,

p.208). Most Western cultures are low context (Cho and Cheon 2005; Yang et al 2011). High context communication, however, allows a greater level of interpretation of what is said and also implied, which can include each party having a knowledge of the "historical context, social norms, roles, situational and relations contexts" that frame the interaction (Ting-Toomey 1999, p.208). The high context nature of Arabic communication means that large portions of the message can be "left unspecified and accessible only through non-verbal cues" (Loosemore and Muslmani 1999, p.96). Rice (2003) adds to this and states that Arabic interactions rely on complex nonverbal communication and there is an emphasis on individuals to understand the environment, situation and the people involved to completely comprehend what is actually being communicated.

Schroth et al (2005, p.105) identify that the importance of the physical context in which a negotiation takes place, for example the location, has been little-researched but that this is a very important factor to take into consideration when analysing the impact and effect of behaviour within a negotiation situation. Schroth et al (2005) suggest that a different set of words or standards may be exhibited in the workplace compared with, say, a meeting room off-site as there will be a set of mutually recognisable set of norms and standards associated with the context of a work environment which could well be different in another context.

2.3.5   Stages of a Negotiation

This section will consider the stages of behaviour/actions that negotiators go through during the negotiation process. Two works are reviewed as examples of Western models of the stages/phases of a negotiation (see Table 7 below). It should be noted that these two approaches have been selected merely as examples of this type of thinking. This section also sets out the way in which many 'how to' books on negotiation consider the trading stage to be the most important and that often the importance of the opening of negotiations to the success of the final result is not considered.

Lewicki et al (2010, p.117) set out seven phases of negotiation. Whilst this, at first, may appear to be quite a long drawn-out procedure, Lewicki et al (2010) argue that all

phases are necessary in order to complete the negotiation and that it is especially important to ensure that Phase 7 is strictly observed in order to ensure that what has been agreed to does take place within the expected timeframe. In contrast, Bright and Wheeler (1997, pp.197-199) offer a shorter, simplified set of four stages of negotiation.

As can be seen in Table 7 below, the two selected Western models of negotiation stages start straight away with either some form of preparation (Lewicki et al 2010, p.117) or the Information Exchange (Bright and Wheeler 1997, p.197). Whilst the Western Model 1, Phase 2 is named "Relationship Building" (Lewicki et al 2010, p.117), the description suggests more of a "getting to know you" situation. In Bright and Wheeler (1997), however, there is no mention of such an opportunity to build a relationship as Stage 1 goes straight to the Information Exchange. In this model, Stage 1 is seen as being critical in order to identify key issues and set the Agenda.

Bright and Wheeler's (1997, p.198) Stage 2, Assertion, covers "initial requirements" and it is suggested that at this stage agreement will be reached regarding how to resolve any differences. However, Lewicki et al (2010) do not start this exchange until somewhere between Phase 4, Information Using, and Phase 5, Bidding, as the actual exchange of information is not explicit in this Model.

It can be seen that the actual "negotiation" takes place in Phase 5, Bidding (Lewicki et al 2010) and Stage 3, Achieving Movement (Bright and Wheeler, 1997). In the two Western models of negotiation cited below in Table 7, it would be at this point when each side would decide who "makes the first move and plan counter-moves" (Lewicki et al 2010, p.117) or decide where they will "move from their initial positions" (Bright and Wheeler 1997, p.199).

The final stage for the two Western Models cited, Phase 7, Implementing the Agreement (Lewicki et al, 2010) and Stage 4, Agreement and Implementation (Bright and Wheeler 1997) are very similar in that it is ensured that both parties in the negotiation acknowledge and accept the final agreement and that everyone knows what action will subsequently take place, by whom and by what deadline. However, it

is argued that Western business people who, for example, insist on deadlines being met will often be left waiting by their Arabic counterparts (Kemp and Williams 2013).

Lewicki et al (2010, p.117) (Western Model 1)	Bright and Wheeler (1997, pp.197-199) (Western Model 2)
Phase 1 Preparation This includes understanding one's plan and defining goals.	Stage 1 Information Exchange This is a critical part of the negotiation whereby key issues are identified and the agenda is set with the initial starting points being stated.
Phase 2 Relationship Building This includes getting to know everybody within both negotiating teams.	Stage 2 Assertion Each party sets out its initial requirements and agreement is reached as to how any differences will be resolved.
Phase 3 Information Gathering Finding out what one needs to know and consider contingency plans.	Stage 3 Achieving Movement Where actions are set out as to who will do what and where parties can move from their initial positions.
Phase 4 Information Using Start to assemble the case for one's negotiation.	Stage 4 Agreement and Implementation Ensure all parties know exactly what has been agreed and that everything will be actioned accordingly.
Phase 5 Bidding Decide which side makes the first move and plan counter-moves.	
Phase 6 Closing the Deal Build commitment to the final agreement.	
Phase 7 Implementing the Agreement Agree what needs to be done and by whom.	

Table 7 Comparison of two Western Models of the Stages of a Negotiation

Source: Lewicki et al (2010, p.117); Bright and Wheeler (1997, pp.197-199)

However, the ultimate success (or not) of the negotiation conclusion, via the trading stage, could be dependent upon the success of the opening; much like the concept that the stability of a building lies in the strength of its foundations. Adair and Brett (2005, p.47) assert that "what negotiators do in the first half of the negotiation has a significant impact on their ability to generate integrative solutions with high gains". Therefore, in order to increase the chances of a successful negotiation conclusion, it could be argued that learning how to ensure that negotiation openings are successful is of equal or greater importance to learning how to conduct the trading stage of the

negotiation. Wheeler (2004, p.156) supports this position as he argues that such openings are "critical moments in negotiation" and that during these moments, impressions and relationships between the parties are quickly built, whether they are good or bad. This is an important consideration for negotiators as research shows that first impressions are formed within seconds of meeting someone in a social interaction situation (Ambady and Rosenthal, 1992; Basso et al, 2001; Leary and Wheeler, 2003; Curhan and Pentland, 2007; Porter et al, 2010; Schroeder et al, 2014; Roberts, 2016; Swider et al, 2016). The importance of first impressions during intercultural encounters can be heightened due to the potential cultural differences in expectations of what is acceptable or anticipated and Ting-Toomey (1999, p.124) states that in particular "misusing nonverbal greeting rituals can create bad first impressions" (see section 2.2.5 for more on Greeting Rituals).

This section first set out to compare two selected Western Models which are representative of typical stages of a negotiation. In Western Model 1 there are three phases of preparation, relationship building and information gathering that negotiators should carry out prior to the trading stage. Meanwhile, Western Model 2 states that Stage 1, the information exchange, is identified as being critical because key issues between the negotiators are identified and the agenda is set ready for trading. In going straight to the beginning of the trading stage, Western Model 2 fails to acknowledge any preliminary stages for preparation, relationship building and information gathering. Western negotiators who go straight to the trading stage when negotiating with their Arab counterparts could be seen to be too keen to get down to business by Arab negotiators (see section 2.3.7 for more on this).

The trading stage of a negotiation is recognised as being important and there appears to be much in the literature about improving one's negotiating behaviour in the trading stage (Wheeler, 2004). This has resulted in numerous 'how to' books being published which suggest that by following the n-steps (Collins 1998) within the publications readers will become successful negotiators. Some of these publications cover cross-cultural negotiations but this step-by-step approach fails to acknowledge the importance of relationship building and understanding the nuances of cultures other than one's own.

Getting it right at the beginning of negotiations was highlighted as being a critical part of the interaction (Wheeler, 2004). It is, however, often underplayed in many approaches to negotiation behaviour, if not overlooked altogether. It is this lack of knowledge and understanding about how important the early parts of the negotiation sequence are to G.C.C. nationals that this research study highlights and from this research an enhanced model of negotiation stages is developed which adds to existing knowledge and literature on negotiation (see Table 16).

2.3.6   Openings of Negotiations

This section looks particularly at the openings of negotiations and sets out a range of behaviours to be considered during this stage of a negotiation including rituals, nonverbal indicators, handshakes and exchanging business cards. Consideration is given to similarities and differences of U.K. and Arabic negotiators during the openings of negotiations.

There has been little research into the openings of negotiations or meetings (Wheeler 2004; Nielson 2013). One of the reasons for such little research into this phenomenon is that many negotiators are keen to get into the substantive content of the negotiation and they want to learn how to be successful negotiators during the main trading stage of the negotiation (Wheeler, 2004). In academic models that set out the various stages of negotiation, this trading stage is labelled, for example, as "Generating Solutions" (Adair and Brett 2005, p.36), "Information Using" (Lewicki et al 2010, p.117) and "Bargaining Stage" (Nasiritousi and Linnér 2016, p.132) but, for consistency, in this thesis it will be referred to as the trading stage. The trading stage being the stage in a negotiation when each side sets out its terms and costs (for example) then indicates where movement might occur. It can also be the stage during which each side indicates where sanctions may be applied in order to progress the negotiation to its conclusion.

Ting-Toomey (1999, pp.123-124) states that greeting rituals (including nonverbal greeting rituals) are emblems and she goes on to explain that all cultures have "a rich variety of emblems with specific meanings and rules on display" and that, therefore,

misunderstanding of emblems from another culture can lead to conflict. In Arab-non-Arab exchanges, Zaharna (2009) stresses the importance of understanding what underlies the range of Arabic greetings and expressions in order to deal with appropriateness of response and when to offer variations in particular social circumstances.

Kádár (2013, p.179) posits that in Arabic cultures "social rituals seem to count as normative in a broader range of interactional contexts than for example English" and because they are intrinsically linked to the use of the 'correct' language (classical Arabic) "many social ritual practices are part of general education" (Kádár 2013, p.180). Bouchara (2015, p.80) argues that "Greetings are essential components in the openings segments of encounters and perform an essential role in the expression of politeness". Bouchara (2015, p.80) goes on to stress that "ignorance of fine nuances in the nature of greetings, their patterns and pragmatic functions can occasionally create a context that results in misunderstanding in intercultural communication". Bouchara (2015, p.86) goes on to say that if one is unaware of cultural differences during (intercultural) greetings there can be a "negative culture transfer in communication".

As well as proffering the expected handshake at the beginning of a negotiation with Arabs, there is an anticipated verbal greeting ritual which is embedded in socio-cultural and socio-religious rules (Rababa'h and Malkawi 2012; Bouchara 2015). Indeed, Bouchara (2015, p.91) argues that "the greeting sequence performed by members of the Arabic speech community shows therefore specific patterns which are undoubtedly culture-specific". Zdziech (2012, p.4) describes the opening of a typical Arab greeting ritual where it is expected that the person initiating the greeting says to the person they are greeting "salam alaykum" [peace be unto you] followed by "kaif helak" [how are you]. Rababa'h and Malkawi (2012) detail other aspects of the Arab initial greeting ritual and they stress that throughout this ritual there are expected initiating phrases/questions and responses. Hall and Hall (1987, p.183) term this rhythmic pattern of appropriate responses that lead to an agreed-upon goal, an "action-chain", the steps of which can vary from culture to culture. They go on to explain that whilst such rhythms tie people of the same culture together, they can also alienate them from people from other cultures (Hall and Hall 1987, p18). Bouchara

(2015) states that the repeated inquiries about each one another's wellbeing during the greeting sequence marks a cultural identity that is unique to Arabs. Bjerke and Al-Meer (1993, p.33) state that "When Arabs meet their countrymen for the first time, they usually attempt to establish each other's family identity". Rababa'h and Malkawi (2012, p.18) state that during the arrival greetings "proper forms of address", for example Sheikh and Professor are used as a recognition of courtesy and respect. Dvořáček (2012) states that, by contrast, in England greetings are more likely to be informal.

Dvořáček (2012) argues that greetings are the most basic form of human interaction. Greetings are usually used at the beginning and at the end of an encounter (Hall and Hall, 1983; Rababa'h and Malkawi, 2012). It is acknowledged that in many countries an accepted part of a greeting or introduction is a handshake (Chaplin et al 2000; Baumann 2006; Dvořáček 2012; Hamilton 2017). The origin of the handshake, which Chaplin et al (2000) argue may well be apocryphal, appears to stem from early "primitives" (Swindle 1993, p.60) who, upon meeting each other, would indicate with an open palm that they held no weapons and were therefore peaceful (Eichler, 1937; Swindle, 1993; Chaplin et al, 2000). These days, a handshake is considered to be an accepted, standard form of behaviour when people first meet (Chaplin, 2000) and it is seen to have an influence on first impressions (Chaplin et al 2000; Bernieri and Petty 2012).

However, how long a handshake should last, how firm the grip and what else might be entailed can differ from country to country and from person to person. For example, during Arabic greetings "handshakes can go on for minutes" (Iseman 1978, p.50), which non-Arabs could consider to be unusual and/or be uncomfortable with. Other authors concur that Arabs favour long handshakes compared with the anticipated shorter handshake of Europeans and Americans (Baumann, 2006; Shree, 2012). Dvořáček (2012), meanwhile, indicates that the hard, powerful handshake of Americans, for example, would be inappropriate when greeting Arabs who prefer a more moderate grip. Baumann (2006) posits that the British favour a moderate grip and that Arabs are more comfortable with a gentle handshake that is repeated and lingering. Whilst there may be a debate around whether Arabs and Britons prefer a

moderate or gentle grip, the influence of a handshake on the success (or not) of a negotiation is discussed at length by Schroeder et al (2014) and their empirical data indicate that the importance and impact of a handshake prior to the start of the face-to-face negotiation should not be underestimated. However, for many Arabs, opposite-sex handshakes are not acceptable (Ting-Toomey, 1999; Hertogh, 2009). Yu (2012, p.13) underlines the importance of understanding and exhibiting the correct and expected greeting etiquette as it is considered to be a reflection of the relationship between two people and she subsequently concludes, therefore, that "shaking hands politely and properly is very important".

Goffman (1967, p.28) illustrates a problematic intervention when he refers to the offer of a handshake that should not have been extended but hangs so that it cannot be declined. Within a cultural setting where this is not the expectation, the person who offered the handshake simply holds their hand in place. Arabic etiquette in relation to the correct behaviour being demonstrated in the form of handshakes is very strictly observed. For example, it appears to be considered inappropriate for a man, whether Western or Arabic to offer his hand to an Arabic woman first (see also sections 2.3.6 for additional information on intercultural handshakes and section 4.6 for empirical data). The etiquette appears to be that the woman should take the lead by extending her hand if she wishes to do so. Also, women should never offer their hands to Muttawas [9] (Cuddihy, 2011, p.117) from Saudi Arabia who are recognisable by the wearing of thawbs (robes) that are above the ankle and their long beards.

One internationally recognised part of an initial business interaction is the exchange of business cards (Dvořáček 2012). Dvořáček (2012) adds that when presenting business cards to others in countries where English is not the first language details on the cards should be written in English on one side and in the host country language on the other. However, what the recipient of the business card does with it varies from culture to culture. Hooker (2008, p.399) asserts that in East Asia the recipient should take time

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[9] "members of the Society for Virtue and the Prevention of Vice, often referred to as the religious police" (Cuddihy, 2011, p.117).

to read the details on the card and treat it with respect and he explains that the reason for doing this, in Japan for example, is because it is believed that the business card "contains a little bit of the owner's soul". After examining the business card Yu (2012) suggests that the correct etiquette does not include putting someone else's business card into one's pocket immediately upon receiving it, whilst Hooker (2008, p.399) is more direct and states that the recipient of a business card should refrain from "stuffing it in a pocket".

In this section it is argued that negotiators and in particular, cross-cultural negotiators, should understand the importance of the opening stage of negotiations. Getting it wrong at this stage can have a potentially negative impact on the rest of the negotiation. This is stressed by Adair et al (2005, p.47) who found that "what negotiators do in the first half of the negotiation has a significant impact on their ability to generate integrative solutions with high joint gain".

2.3.7   Intercultural Negotiations

This section considers arguments set out earlier in the section and consolidates them in the context of intercultural negotiations with particular reference to U.K. nationals and G.C.C. nationals. The "Bedouin model" and the "bazaar model" of negotiation are further considered and, in particular, the emphasis on face during such models of negotiation compared with a more Western approach.

Liu et al (2019, p.556) states that "much of the negotiation literature that includes culture is based on cross-cultural comparisons of *intracultural* negotiations, rather than investigating *intercultural* interactions involving members of different cultures" (original emphasis). Liu et al (2019) go on to note that much of the cross-cultural research focuses on cultural dimensions and in particular, Hofstede's (2010) individualism-collectivism system.

Shell (1999, p.5) posits that "People negotiate in generally similar ways in virtually every culture in the world and have done so since time began". However, he subsequently contradicts himself when he compares the negotiation styles of Americans purchasing from stores where the price on the tag is the price that is paid,

whereas people in other parts of the world "use an explicit ritual of haggling as the expected way of conducting consumer sales" (Shell 1999, p.7). Lewicki et al (2010) also suggest that most Western individuals negotiate much less frequently than they could and generally merely accept the price that is offered, implying that there may be a cultural influence on expected behaviour. It is argued within the cross-cultural literature that intercultural negotiations often result in poorer outcomes when compared with intracultural negotiations (Adler and Graham 1989; Brett and Okumura 1998; Lituchy 1997; Liu et al 2019).

Martin and Herbig (1998, p.30) note that in many parts of the Middle East that the "bazaar model of bargaining" is used whereby the negotiations take place through a series of "formal sequential steps". They further explain that many cups of coffee will be consumed by the parties before the face-to-face negotiation commences and then there will be an expectation that the subsequent negotiation will include "haggling" with a view to achieving a compromise (Martin and Herbig 1998, p.30). Martin and Herbig (1998, p.25) observe that in the Middle East "the Bedouin Model" is widely practiced which ensures that there is mutual trust and that the concept of face-saving is of particular importance. However, Martin and Herbig (1998) go on to state that for Americans saving face is rarely considered whilst making decisions during negotiations, rather they (the Americans) are more interested in cost-benefits. However, Aslani et al (2016) argue that negotiators from honour cultures, which include the G.C.C. countries, are more likely to be competitive in order to outperform and their counterparts even if at their counterparts' expense.

Ali (1996, p.9) argues that for Arabs, "work is viewed not as an end in itself but as a means of fostering personal growth and social relationships". Solberg (2002, p.27) reiterates that building relationships over refreshments is an important part of the negotiation process as trust between the parties is being built and he cites one of his interviewees as saying that "In order to land this contract […] I had to drink tea with my counterpart in the Arab organization several times a week during nine months!". Suchan (2014 p.293) concurs and states that an important aspect of the Bedouin-based model of negotiations is the "importance of hospitality" and he offers an example of this in his description of the "sumptuous breakfast" offered by the

Jordanian negotiators to their U.S. counterparts. Indeed, in the Quran[10] generosity is exalted and stinginess is strongly discouraged[11].

Martin and Herbig (1998, p.24) argue that many cross-cultural negotiations involving North American personnel that take place in the Arabic (host) country have failed due to the haste of U.S. negotiators to "get straight down to business" and this aspect is further described by Suchan (2014, p.294) in the case of U.S.-Jordanian intercultural exchanges, where the U.S. team started directly talking business early in the negotiations process and consequently offended the Jordanians. As can be seen in section 2.2.5, different cultures can have different approaches to the concept of time and the length of time it can take to progress a negotiation. There are a number of examples of western negotiators getting it wrong by hurrying in and out of negotiations that take place overseas. Raiffa (1989) illustrates the importance of not rushing negotiations and gives the example of the U.S. and North Vietnamese meeting in Paris toward the end of the Vietnam War where the Vietnamese leased a house for two years. This clearly indicated to the other party that they will not be rushed. Raiffa (1989, p.16) reinforces the need to refrain from rushing negotiations and says that "The party that negotiates in haste is often at a disadvantage".

Abu-Nimer (1996, p.46) asserts that the importance and understanding of the perceived power of the interpersonal relationship in the Middle East can never be underestimated when negotiating with Arabs, and he argues that "priority is given to people and relationships over task, structure and tangible resources". Abu-Nimer (1996) adds that the relationship between both parties determines the nature of the intervention procedures. Ghauri and Usunier (2003, p.4) concur and state that during cross-cultural meetings "the development of the negotiating process and how the parties perceive the relationship is crucial". They go on to explain that "this process is

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[10] "The Quran is, in its own words, the symbol and embodiment of the intimate relationship between God and humankind. 'This book, without doubt, is a guide to those in awe and fear [of God]' (Sura 2.2)" (Gordon 2002, p.6).

[11] "The stingy ones who try to make others stingy or those who hide the favors that Allah has bestowed on them. We have prepared a humiliating torment for the disbelievers (4:37).". Available from https://www.al-islam.org/ahlul-bayt-ethical-role-models-sayyid-mahdi-sadr/stinginess

influenced by some facts and factors beyond the negotiation process in question"
(Ghauri and Usunier 2003, p.4).

In all effective intercultural negotiations, the successful international negotiator should
be fully conversant with the negotiating style of the other party and, as such, "accepts
and respects their cultural beliefs and is conscious of his or her own mannerisms and
how they may be viewed by the other side" (Martin and Herbig 1998, p.25). Hendon
et al (1996, p.76) argue that "Negotiating across cultures carries the risk of
misperception arising from differences in the manipulation of clues". Frank (1992,
p.49) agrees and stresses that "When doing business abroad, the potential for
misunderstanding is greater than it is at home". Fischer (2006, pp.1425-1426) argues
that "complying within societal norms about obedience, expectations about
achievement as well as demonstrating and exercising power in socially acceptable
ways". Lewicki et al (2010) argue that people choose to negotiate and are rarely
forced to do so. However, Lewicki et al (2010) do suggest that most Western
individuals negotiate less frequently than they could and generally merely accept the
price that is offered which implies there are cultural differences to be considered
during intercultural negotiations. Liu et al (2019) conclude that there is still much to
discover in intercultural negotiation research and particularly in understanding what
factors make some intercultural negotiations more frustrating than others as well as
identifying what mechanisms most influence intercultural negotiation processes and
outcomes.

This section firstly identified the lack of *intercultural* (emphasis added) negotiation
research (Liu et al 2019) and then covered aspects of negotiating behaviour involving
G.C.C. nationals and U.K. nationals. It has been argued that a great deal of the
coverage of negotiation stages in academic works and in management training books
(the 'how to' genre) has been around the trading stages of negotiation (Wheeler
2004), whereas, in fact, the opening/greeting rituals are also of significance during
interactions involving G.C.C. nationals and U.K. nationals.

2.3.8   Section 2.3 Summary

To summarise, in this section it has been argued that the successful completion of a negotiation could be affected by the way in which the parties engage in, respect and understand the opening rituals. If one party fails to participate as expected by the other party, e.g. by demonstrating that a keenness to start the trading stage early on, the negotiation could be less successful. It has been argued that within the opening/greeting stage the role of the opening handshakes and the treatment of business cards, once exchanged, are particularly important in the achievement of intercultural agreement. Business cards are treated differently in Asia compared to the West. In Asia, including the G.C.C. nations, the business card is seen as an extension of the person and should be treated with respect whereas it is quite common for Western business people to put the business card away immediately after receiving it.

As Baumann (2006) has noted, rituals are a significant part of Arabic interaction. The Arabic handshake is quite long, during which a series of greetings is exchanged with the other person. Should the Western person not appreciate this and seek to quickly move to the trading stage, it is possible that the Arabic party will feel a sense of disrespect at an early stage of the encounter.

Martin and Herbig (1998, p.30) add a bold reminder that a negotiation is "a process not an event". This indicates that both and Western and G.C.C. national negotiators need to realise that relationships are very important in negotiating and that short-term wins with negative connotations for one party may well prove problematic for the other party should further negotiations take place.

This research study does not claim that the trading stages of negotiation are unimportant. Indeed, good management of offers and responses is an integral part of the negotiation interaction. However, this section does conclude that good awareness of the importance of the opening stages and skilled behaviour at this point in the negotiation are of significant benefit to all negotiators, particularly those involved in cross-cultural business decision-making as Wheeler (2004, p.167) asserts "Openings are opportunities".

2.3.9   Introducing Section 2.4

The following section sets out to identify a definition of face and, once again, as with culture and negotiation definitions, it is argued that this is a not inconsiderable task. The section goes on to discover the importance of facework and identity during interactions followed by sections that analyse the notions of face-threat, face-loss and face-saving as well as the use of remediation and repair as a face-saving technique. The final section investigates cultural notions of face with particular emphasis on Western versus Eastern interpretations.

2.4   Face

2.4.1   Introduction

This section will consider different interpretations of the nature of face, (section 2.4.2). It will then set out examples from the literature on facework and identity, which will include the notions of face threat, face-loss, face-saving and remediation/repair (section 2.4.3).

Finally, section 2.4.4 will turn to examining cultural notions of face. This final section will deal with the importance of face-saving and face-saving behaviour in intercultural interactions. Consideration will be given to the concept of face and the importance of face as an element in interpersonal communication which might be affected by the national culture. It should be noted that whilst much of the literature on non-Western concepts of face focuses on Chinese/Asian interpretations and beliefs which has led to an element of neglect in research around other interactions (Chang and Haugh, 2011). Significantly for this research study, there is very little research specifically about the Arabic concept of face. Therefore, in this research study, because it is suggested that there are some similarities between the Chinese concept of face and the Arabic concept of face, there will be reference from the literature to Chinese face in order to attempt to better understand Arabic face and Western face.

The concept of face will be explored and dissected into a variety of parts in order to gain a deeper knowledge and understanding of what face is and how it is construed by people from different national cultures. This cross-cultural interpretation of the

concept of face forms an important part of this research study because the fieldwork involved working with, and analysing interaction between, people from two very different cultures, namely G.C.C. nationals and U.K. nationals. Within section 2.4.4 the differences between individualist and collectivist cultures will be examined with reference to face.

2.4.2   Defining Face

The most notable and well-recognised definition of face in academic discourse is that of Goffman (1955) who first introduced the concept (Chang and Haugh, 2011). In his seminal work, Goffman (1955, p.213) defines face as being "the positive social value a person effectively claims for himself by the line others assume he has taken during a particular contact". Goffman (1967, p.7) adds that face is considered, and is involved, during each current communicative activity but that in order to maintain face within the social activity, individuals must "take into consideration their place in the social world beyond it". However, it is acknowledged that in expressing face in such an evaluative way, Goffman (1955) offers a Western-centric, "North American folk view of self" (Arundale, 2010; Chang and Haugh, 2011). Indeed, Brown and Levinson (1992) and Eshtereh (2015) observe that the notion of Goffman's face and losing face are also historically based on an English folk term used particularly when one is embarrassed, or humiliated, or losing face. Face, therefore, can be considered to be a "negotiated identity" (Merkin 2006, p.141). However, Arundale (2006, p.197) argues that face is not part of the individual, rather it (face) is implicitly located in the "flow of events in the encounter". Eshtereh (2015) also considers that face has been used as a metaphor across different cultures of the world for a very long time. Finally, of particular interest for this research study, Ali (2017, p.42) posits that "In Arabic, concept of face is derived from an expression in classical Arabic (Fusha) that literally translates as 'losing the water of one's face'".

Spencer-Oatey (2007) discusses in detail the perceived differences between face and identity. Spencer-Oatey (2007, p.643) concurs with Ho (1976), Imahori and Cupach (2005) and Arundale (2005) when she states that while identity is situated within an individual, face is a relational phenomenon and, notably, that "the notion of face cannot be divorced from social interaction".

Brown and Levinson (1992, p.61) explain that "normally everyone's face depends on everyone else's being maintained". Spencer-Oatey (2007) discusses in detail the perceived differences between face and identity. Spencer-Oatey (2007, p.643) concurs with Imahori and Cupach (2005) and Arundale (2005) when she states that while identity is situated within an individual, face is a relational phenomenon and, notably, that "the notion of face cannot be divorced from social interaction".

Eshtereh (2015) indicates that face is the possession of the whole societal group to which one belongs rather than simply belonging to the individual. He goes on to argue, therefore, that an individual's actions or words can tarnish the name of the entire family and that once lost, it is also difficult to redeem face (Eshtereh 2015).

Goffman (1967) and Arundale (2010) argue that face is situated in the flow of an interactional phenomenon. Such interactions with others, therefore, open opportunities for the acts of face-loss or face-saving of our own or those of others. Spencer-Oatey (2002, p.12) expands the concept and understanding of face when she argues that Rapport Management (R.M.) is a much more appropriate term than face as it suggests "a greater balance between self and other".

Spencer-Oatey (2007, p.653) describes how the Chinese conception of face "can be defined in terms of […] publicly perceived attributes that function to locate a person's position in his/her social network" and goes on to say that "a person's face is largely consistent over time and across social situations, unless there is a significant change in public perceptions of his/her conduct, performance, or social status".

In summary, "One's face, then, is a sacred thing, and the expressive order required to maintain it is therefore a ritual one" (Goffman 1955, p.219). This is a particularly point in relation to this research study as will be seen in the data analysis, where there is discussion around the concept of face and its importance for G.C.C. nationals and U.K. nationals during negotiations.

2.4.3 Facework: face threat, face loss, face saving and repair/remediation

Goffman (1967, p.12) states that facework is "to designate actions taken by a person to make whatever he is doing consistent with face". Goffman (1967, p.12) goes on to add that facework "serves to counteract 'incidents' that is, events whose effective symbolic implications threaten face". Ting-Toomey (1999) suggests that facework is how public images come across using particular verbal and nonverbal messages. Spencer-Oatey (2007, p.647) concurs and suggests that a range of strategies, linguistic and non-linguistic, should be considered by participants during face-to-face exchanges in order to "(mis)manage face, but also the dynamic unfolding of interactions". Arundale (2010) explains that face constituting theory (F.C.T.) is the concept that participants who are involved in an encounter are constantly addressing the issue of face. Arundale (2010) goes on to argue, therefore, that during encounters, the participants' focus is on projecting or interpreting which allows them to evaluate whether or not there is a threat to face.

Goffman (1967, p.13) states that every person, subculture and society has its own "repertoire of face-saving practices". Ho (1976) concurs and suggests that there is pressure on an individual to behave in accordance with whatever is required in order to maintain face within a particular culture. Goffman (1967) goes on to explain that when a person uses his repertoire of face-saving practices he must be aware of the potential interpretations of such by others and also his own interpretation of others' face-saving practices. This, Goffman (1967, p.13) suggests, relate to a person's "perspectiveness". Goffman (1967) suggests that there are two facets to basic facework. Firstly, avoidance of the potential face-threat through, for example, discretion or careful ambiguity. Secondly, by use of a corrective process when participants during an encounter have failed to prevent a face-threat and as such have caused a state of "ritual disequilibrium" which then, as a collective, participants make attempts to re-establish a "satisfactory ritual state" for them (Goffman 1967, p.19). Eshtereh (2015) argues that in interactions there has to be mutual co-operation in place in order to maintain everyone's face and this is based on the joint knowledge of its (face) vulnerability. Notably, Merkin (2006, p.153) posits that "facework is often performed when people first meet one another, people first present their preliminary face" which then may change according to the reception they receive because, as

Merkin (2006, p.153) goes on to point out "facework is interactive, people also have reactions to the others' facework".

Ting-Toomey (2005) and Merkin and Ramadan (2010) make particular reference to facework in conflict and negotiation interactions and suggest that such work is used to maintain face, gain face, uphold, support or challenge another person's face, which suggests that facework is far from passive. Ting-Toomey (2005) suggests that face work refers to a range of communication strategies that individuals use to maintain one's own face or to support or indeed challenge another person's phase during a substantive phase of conflict. Merkin and Ramadan (2010, pp.661-662) explain this in more detail and they argue that "facework is carried out in all negotiations between countries when a possible face-threatening act – messages that challenge the image we want to protect – arises".

Goffman (1967) argues that face threats can take one of three levels of responsibility, namely: acting innocently and so the offence or threat is taken as being unintended; acting maliciously and spitefully making the offence or threat intentional and; acting in a way that the offending person anticipates a face offence or threat as an unplanned by-product of his action. Ho (1976, p.871) argues that losing face "refers only to *public, discrete events*" (original emphasis) and he goes on to say that face-loss does not, therefore, occur in a single incident and that the severity of losing face is "gauged according to the consequences" (Ho 1976, p.872). Ho (1976) accepts that while loss of face occurs mainly down to the individual's conceptualisation and that as such this can "vary considerably across cultures" he adds that "the concern for face is invariant". Spencer-Oatey (2007, p.652), meanwhile, suggests that because many of our "behavioural conventions, rituals and norms develop prescriptive and proscriptive overtones" this influences our expectations about our behavioural responsibilities. This, according to Spencer-Oatey (2007, p.652), can lead to a "'negatively eventful occurrence'" should one fail to fulfil such obligations and so potentially result in face threat and/or loss. Spencer-Oatey (2007, p.653) goes on to posits that such "important insights into why people experience certain occurrences as face threatening can be gained by considering their underlying conception of sociality rights

– obligations" and that such considerations can help one to anticipate others' face sensitivities and so help one to manage them more effectively.

Brown and Levinson (1978, p.79) developed a formula to calculate the perceived seriousness/weightiness of a face threatening act (F.T.A.) based on actors' assumptions of such ratings (on a scale of 1 to 7), which is "assumed to be mutually assumed":

$$W\mathit{x} = D(S,H) + P(H,S) + R\mathit{x}$$

In this formula W is the perceived weightiness of the F.T.A., D is the social distance of the Speaker (S) and the Hearer (H) relative to the environment in which the interaction takes place (a symmetric relationship), P is the relative of power of S and H (an asymmetric relationship) and R is the absolute ranking of impositions in the particular culture which Brown and Levinson (1978) recognise will all be culturally specific. Brown and Levinson (1978) argue that all three dimensions contribute to the seriousness of an F.T.A. therefore, the following calculation, for example, results in W being 21 where D, P and R are given a rating of 7, indicating that the F.T.A. is serious:

$$W\mathit{x} = D(S,H) + P(H,S) + R\mathit{x}$$

$$21 = 7 (S,H) + 7 (H,S) + 7$$

In this research study this Brown and Levinson (1978) formula was used to give an indication of the potential seriousness of the F.T.A. during a range of face-to-face interactions based on the empirical data that was collected (see Extract 4.10 and Extract 4.12) and therefore determine/identify the most appropriate strategy level to use to remove/minimise the impact of the F.T.A. and so implement the most appropriate way in which to address it (the F.T.A.). Whilst it is acknowledged that this is a simplistic and subjective approach, it is suggested that it goes some way to determining the severity of a potential F.T.A.

Goffman (1967, p.9) states that the phrase "to lose face" appears to mean that one is on the "wrong face, or to be shamefaced". Ho (1976, p.86) states that there is loss of

face "when the individual, either through his action or that of people closely related to him, fails to meet the essential requirements placed on him by virtue of the social position he occupies". And, whilst Eshtereh (2015) is referring specifically to Palestinians when he says that losing face in Palestinian culture has stronger consequences compared to face loss in Western cultures, he classifies Palestinians as Arabs throughout the article and, therefore, it is argued that such an argument equally applies to G.C.C. nationals. Indeed, Eshtereh (2015) goes on to argue that in, for example, high context Middle Eastern countries the concepts of shame and honour are considered to be of higher importance compared with low context Western countries. Eshtereh (2015, p.18) therefore concludes that "Every person takes care of his/her social behavior [sic] because *face* is not an individual property, but rather, it is the possession of the whole social group one belongs to" (original emphasis).

Goffman (1955, p.215) states that any member of a group is "expected to go to certain lengths to save the feelings and the face of others present". Goffman (1955, p.215) In attempting to save both one's own face and that of others "the person tends to conduct himself during an encounter so as to maintain both his own face and the face of the other participants". Ho (1976) stresses the need for reciprocity in face-saving during an encounter and that, therefore, there is pressure on each individual during an interaction to behave appropriately in order to maintain face in a way that is recognised in a particular culture. Indeed, Ting-Toomey (1999) argues that in individualistic cultures face-saving concerns are more likely to be based on self-face maintenance, whereas in collectivistic cultures individuals demonstrate a higher level of other-face maintenance.

"When a face has been threatened, facework must be done" but who carries it out is of secondary importance to the completion of resolution that is satisfactory to all concerned (Goffman 1955, p.223). Goffman (1967, p.31) later states that "A person's performance of face-work, extended by his tacit agreement to help others perform theirs, represents his willingness to abide by the ground rules of social interaction". Goffman (1967, p.31) goes on to suggest that trouble can be caused during an interaction when an individual who does not "play the face-saving game". In order to determine whether a face-loss incident may occur during an interaction, Goffman

(1967, p.36) offers that one should automatically ask oneself "If I do or do not act in this way, will I or others lose face?". Goffman (1955, p.224) goes on to argue that such a person would defend their own face and protect the face of others and at the same time making it easy for others involved in the interaction to undertake appropriate facework both for themselves and the other person. There are also instances where someone fails to prevent a face-loss incident by simply not observing or acknowledging an incident that has occurred. Such behaviour Goffman (1955, pp.218-219) classes as "avoidance".

Goffman et al (1977, p.361) describes repair as being "recurrent problems in speaking, hearing and understanding". ten Have (1999, p.116) meanwhile states that "a repair sequence starts with a *repairable*, an utterance that can be reconstituted as the *trouble source*" (original emphasis). ten Have (1999, p.117) adds that "Repair is typically 'occasioned' by problems of understanding". Such misunderstandings start a repair sequence which Goffman et al (1977, p.363) state that a 'repair' addresses the 'repairable' or 'trouble source' by self or other and they go on to say that "the one who performs/accomplishes a repair is not necessarily the one who initiated the repair operation" (Goffman et al 1977, p..364). Goffman et al (1977, p.374) offer that at each position where a repair is initiated it is at" a position at which a repair CAN get initiated" (original emphasis) and they add that such a position there is a "repair' initiation OPPORTUNITY" (original emphasis) and that opportunities for self-initiation come before opportunities for others to initiate a repair. ten Have (1999, p.116) gives details of the repair sequence and argues that "when another participant initiates repair, this is most often done in the next turn, by a *next turn repair initiator* (NTRI for short)" (original emphasis) using, for example, 'huh?' or 'what?'". "This gives the original speaker an opportunity to self-repair the trouble source, by offering a clearly articulated repeat, or by using a different expression, possibly preceded by 'I mean' or something like that". ten Have (1999, p.117) goes on to indicate that "the use of 'continuers', e.g. 'uhuh' is that they signify that the recipient of a previous turn does *not* use this place for initiating repair (or any other marked action)" (original emphasis). In addition, Wu (2009) posits that when an opportunity for self-repair is not taken during an exchange, another means of initiating repair by another speaker is the use of repetition.

2.4.4   Cultural Influences on the Concept of Face

Vilkki (2006, p.325) posits that "The notion of face has been in use as a metaphor in different cultures of the world for a very long time. It has metaphorically referred to individual qualities and/or abstract entities such as honor, respect, esteem and the self". In facework negotiation theory it is argued that people, regardless of culture, will always endeavour to maintain and negotiate face during interactions, partly in a bid to avoid embarrassment (Ting-Toomey and Kurogi 1998; Oetzel and Ting-Toomey 2003; Hotta and Ting-Toomey 2013; Liu et al 2019).

Face encompasses the consideration of the individual within a wider group and this takes into consideration the social impact of losing or saving face for each individual (Gudykunst and Ting-Toomey 1988; Spencer-Oatey 2002). Frank (1992, p.49) recognises that many Western business people who conduct international negotiations pay "Insufficient attention to the necessity to save face". For example, in Japanese, Chinese and Arabic cultures, there is much emphasis on saving the face both of the sender and the receiver of each message. Gao and Ting-Toomey (1998, p.54) state that Chinese people consider that "gaining and losing face is connected closely with issues of social pride, honor, dignity, insult, shame, disgrace, humility, trust, mistrust, respect, and prestige". Ting-Toomey (1999, p.108) adds that "Effusive verbal self-effacement is critical to the enhancement of one's face or honor in some large power distance Arab cultures". Indeed, Merkin (2006, p.154) suggests that "if one desires to show consideration to a high status person in a large-P.D. (Power Distance) culture, one should make indirect references to the status of that person".

Liu et al (2019) suggest that one of the potential clashes between negotiators during intercultural negotiations can be as a result of each culture's expectations based on, inter alia, cultural and social norms or relationship factors. Indeed, Suchan (2014) describes how, in Arabic culture, the losing of face can seriously jeopardise a relationship. Suchan (2014) analysed a number of observed encounters between a U.S. organisation and a Jordanian organisation and highlights a mistake made by the U.S. negotiators through them being unaware of the behaviour expected of them by the Jordanian hosts. This was in the use of a PowerPoint presentation. The U.S. side

proceeded to make a PowerPoint presentation early in the encounter with the Jordanians in order to provide some context for an open discussion to take place. However, Suchan (2014, p.296) explains that this was perceived by the Jordanians as an attempt to impose the U.S. "organizational [and therefore national cultural] norms about language and presentation" on to the Jordanians in their own country and that, in doing so, the U.S. team showed a distinct "lack of sensitivity to Arab concepts of saving face and honor".

The concepts of losing face and saving face are important aspects of intercultural negotiations which were explored during the fieldwork for this research study, and were noted by a number of participants. Within the areas of face-saving and face-losing lies the cultural concept of an individualist and a collectivist approach to everyday life. For example, Hofstede et al (2010, p.90) argue that in collectivist cultures "the interest of the group prevails over the interest of the individual" and that in individualistic cultures the opposite holds true whereby the individual is less concerned with group interests, whatever constitutes the "group" within that society. Hooper et al (2005, p.5) offer that in a collectivist society there is a "mutual dependence of individuals" and that in an individualistic society the culture is geared towards "self-sufficiency of the individual". Smith (1992, p.41) interestingly notes that "Group membership in a collectivist culture is much less a matter of choice than in an individualist culture". This perceived lack of choice of group membership is indicative of Arabic culture, and Al-Omari (2009, p.118) explains that "It is not possible to overestimate the role of family in Arab life". Aslani et al (2016) suggest that in honour cultures such as those in the G.C.C. countries, face and face obligations are not freely chosen by the individual, rather they are socially dictated by social hierarchies such as families. In Arabic cultures, the impact of face loss goes beyond the extended family to include the wider tribe. Therefore, saving or losing face has an impact on a much larger number of people. Al-Omari (2009, p.118) describes how the Arabic concept of family (and thus the face of the family) goes "beyond the immediate or the nuclear family to the extended family, and in many countries, the tribe". Cuddihy (2011, p.68) concurs and adds that "The entire [Saudi] culture is based on kinship" and that "A *family's* history of [...] generosity, courage and honour are far more meaningful than the current success or failure of individual members" (emphasis added). However,

such family history relating to honour, for example, can be lost in an instant by the loss of face by an individual within that family. Indeed, Aslani et al (2016, p.1193) state that "protecting and defending family is a pivotal element of honor [sic] culture".

Hui and Triandis (1986, p.240) suggest that the concept of cultures being defined as "individualistic" and "collectivist" describes "a cluster of attitudes, beliefs, and behaviours toward a wide variety of people". Therefore, individualists would work on getting the goals of the interaction (the negotiation) agreed and then consider working on the relationship. Gudykunst and Ting-Toomey (1988) argue that the concept of face and face-saving differs depending on culture and that people from individualistic cultures, for example the U.S., are more inclined to consider the idea of face as being the individual's concept of self within the concept of the wider world. However, a collectivist would reason that "if the relationship is in jeopardy and mutual face images have been threatened, there is no use spending time talking about substantive issues" (Ting-Toomey 1999, p.197).

With regard to intercultural facework, Merkin (2006) argues that in cultures where there is a large power distance (P.D.) more indirect facework would be seen. Such indirect facework preferences are used because they are perceived to be more affirming, pleasant and agreeable to others. However, Merkin (2006) goes on to say that her findings also indicate a propensity for large-P.D. cultures to implement both indirect and direct facework, sometimes simultaneously. Merkin (2006) suggests that indirect facework is used to deliver negative messages whilst direct communication is used for positive messages. Brown and Levinson (1978) argue that whilst direct communication is thought to be less polite, such behaviour can be used by higher status individuals.

Goffman (1967, p.12) identifies the importance of saving face in intercultural communication when he states that "To study face-saving is to study the traffic rules of social interaction". Spencer-Oatey (2002) also emphasises the necessity of understanding of typical face-saving/face-losing behaviours that occur during intercultural communications. Al-Omari (2009, p.177) gives insight into the Arabic importance of saving face by using, for example, small talk and confrontation

avoidance. He adds that the frequent use of the phrase "Inshaalah" (if God is willing) throughout conversations and interpersonal exchanges is also used to prevent loss of face on either side. Meanwhile Clift and Helani (2010) state that the phrase "inshallah" is well known even to non-Arab speakers and that it is used to mitigate any statement that references the future or hope for the future. They add that the phrase has been adopted to English speakers more as an appendage to any statement regarding the future of one's hopes for the future (Clift and Helani, 2020). Al-Omari (2009, p.37) posits that Arabs often use the phrase "Insha'allah" in such a way as to mean no without causing offence and thus save face for all concerned. Arabs use the term "Inshaalah"/"Insha Allah" as an invocation to god quite liberally in conversation (Ali, 1993; Walker et al, 2003).

Walker et al (2003, p.98) go on to explain that Westerners should understand that much of the time during negotiations with Arabs "the person you are communicating with will respond in agreeable or pleasant ways when direct or factual answers might prove embarrassing or distressful". Indeed, Hua (2019, p.113) states that such frequent use of "Insha' Allah" by Arabs "serves to mitigate one's commitment, to indirectly refuse or reject a request or invitation, to avoid undesirable consequences and to protect one's self-image". Interestingly, Shafa et al (2015, p.159) indicate that people from honour cultures are more likely to be obliging during interactions in order to "remain in other people's grace" in order to be assured of positive evaluation from others. Such indirectness in communication is of particular importance to this research study because it was identified by a number of participants during the focus groups, face-to-face negotiations and interviews. Therefore, it highlights whether or not the U.K. nationals have put the G.C.C. nationals into a potential face-losing situation and also if they are aware of this and whether they subsequently try to use face-saving techniques to deal with this error and any related changes in the negotiation. Indeed, Ting-Toomey (1999, p.196) argues that "On the overt level, people may be arguing or disagreeing over content issues. However, beneath the surface lie relational and identity goal problems". Ting-Toomey (1999, p.196) concludes that "Identity-based and relational conflict goals undergird content-based conflict goals".

Spencer-Oatey (2002) builds upon the work of Brown and Levinson (1987) and their concept of the negative and positive face. She considers that Brown and Levinson's (1987) positive face relates to the individuals' perception of their own value at a personal and social level, whilst she relates individual's sense of equity and sociality entitlements to Brown and Levinson's (1987) negative face. Spencer-Oatey (2002) adds that different cultures place differing emphasis on each of these Rapport Management (R.M.) components and argues that R.M. considers the harmony-disharmony between people and that this can be affected by contextual and cultural differences (see section 2.4.2 for more on R.M.). Such cultural and contextual difficulties can lead to intercultural misunderstandings/misinterpretations and can include; a lack of mutual understanding of the reason for business meetings, perceived superiority of those present, how meetings should be conducted and expectations of content, seating arrangements, agenda items and length of time afforded to the meeting (Suchan 2014).

Brown and Levinson (1978) argue that in kinship-based societies where an individual's social status is fundamentally linked to group membership that one would treat individuals as representatives of the group rather than as "relatively powerless individuals". They go on to say that in so doing one would "refer to the social standing and the backing that they derive from their group" (Brown and Levinson 1978, p.204)

Finally, Fu et al (2004) suggest that individuals from small-P.D. cultures accept that direct communication can destroy relationships. However, they go on to argue that individuals from large-P.D. cultures find the potential destruction of relationships (due to direct communication) to be face threatening because of their social solidarity needs.

2.4.5   Section 2.4 Summary

This section covered many aspects of face including determining a definition for what face means to people and whether there are cultural differences surrounding such a meaning. There was a discussion around facework and identity which led into issues surrounding face-threat, face-loss and face-saving. The concept of remediation and

repair in interactions was highlighted as one means of saving-face for oneself and others.

2.5   Chapter 2 Summary

This literature review chapter covered the three substantive elements of the research study; national culture (2.2), negotiation (2.3) and face (2.4). Each section paid special attention to the intercultural elements which illustrated the importance for negotiators to understand potential issues that can occur during intercultural exchanges.

However, it was noted that there are gaps in the literature when considering the specifics of negotiations involving G.C.C. nationals and U.K. nationals. This research study endeavours to bridge the gaps that have been identified. Subsequently, a number of themes have emerged which form the basis of this study and these are summarised below.

There are a number of ways in which cross-cultural authors have endeavoured to explain the nature of culture. For example, Hofstede (1980) introduced the concept of cultural dimensions in a bid to better understand cultural variances across different countries and groups of countries. Subsequently, several researchers have built on Hofstede's (1980) work and developed similar sets of cultural dimensions. Whilst appearing to be somewhat simplistic, using such cultural dimensions to identify the nature of national culture do offer researchers an opportunity to identify where countries lie on each continuum. In this research study, the use of such cultural dimensions allows for comparison of, for example, Great Britain and Arab-speaking countries, according to Hofstede's (1980) groupings. For the purpose of this research study, the dimensions concerning individualism/collectivism were deemed to be of most significance as, according to Hofstede's (1980) data, which has a scale of 1 (collectivist)-100 (individualist), Great Britain is identified as being an individualist society (with a score of 89) and the Arab-speaking countries are identified as being a collectivist society (with a score of 38). It is argued that such a wide difference of the two groupings on this dimension could have a negative impact on intercultural negotiations involving G.C.C. nationals and U.K. nationals because it is more likely for

collectivist societies to prioritise others including family and tribe, compared with individualist societies which prioritise self.

Several authors have identified that across countries and nations there can be variances in the context in which communication takes place (Ting-Toomey 1999; Cho and Cheon 2005; Yang et al 2011; Eshtereh 2015). In high context cultures much of the understanding of communication is based on the participants' ability to notice and understand the context of each exchange along with any culturally associated nuances. In low context cultures the message in the exchange is made explicitly, often with little need for participants to search for implicit meaning. Because G.C.C. nationals are identified as being from a high context culture and U.K. nationals are identified as being from a low context culture (Ting-Toomey 1999; Cho and Cheon 2005; Yang et al 2011; Eshtereh 2015) the implications for misunderstandings occurring during intercultural negotiations are high. In addition to this, Eshtereh (2015) highlights the fact that in high context cultures, like the G.C.C states, the concepts of shame and honour are deemed to be of greater importance than in low context cultures, like the U.K. This means that in the instance of negotiations involving G.C.C. nationals and U.K. nationals a face threatening act can have much wider implications for G.C.C. nationals as in an honour culture the case of self-worth is based on a person's reputation as well as the perception of others.

It was noted that there are two terms that are used predominantly by G.C.C. nationals that are known to both G.C.C. nationals and U.K. nationals; *wasta* and insha'allah. *Wasta* is described as "connections (or pull)" (Hutchings and Weir, 2006, p.280) and is considered to be prevalent within honour cultures. More often *wasta* is considered to be a phenomenon that is unsaid or directly referred to but is accepted to be part of everyday life in the G.C.C. countries as G.C.C. nationals call in favours or approach extended family members, friends, associates and other tribe members in order to get things done. The literature suggests that it *wasta* is indeed prevalent in the G.C.C. countries and that while it is considered that there are elements of corruptness surrounding its use, it does still exist throughout the G.C.C. countries.

The literal translation of the term "inhsa'allah" is "if God is willing" (Al-Omari 2009, p.177). However, it is a phrase that is used frequently by G.C.C. nationals throughout conversations. However, for G.C.C. nationals the term has many interpretations that are understood depending on how it is used. Interpretations include, inter alia, perhaps, yes it will happen and no it definitely will not happen and there are instances when "insha'allah" is used as a face-saving act (Al-Omari, 2009). Whilst many U.K. nationals may be aware of the phrase and, indeed, use it themselves (Clift and Helani, 2010) it is argued that they do not fully understand how its meaning is varied. It is argued, therefore, that U.K. nationals who are negotiating with G.C.C. nationals and hear the G.C.C. nationals use the term "insha'allah" are likely to associate it with a positive response or action when in fact it, from the G.C.C. national's point of view it may indicate negative or neutral response or action.

One area that was considered to be an important part of the literature review for this research study was the consideration of typical stages of a negotiation. Two models of negotiation stages that were considered to be reflective of work in this area. It was noted that in the two Western Models illustrated (see Table 7) the early stages are about information exchange (Bright and Wheeler 1997) and preparation (Lewicki et al 2010) and both models move swiftly to the "trading stage". It is argued that in negotiations involving G.C.C. nationals more time should be allowed early in the proceedings to building relationships rather than moving straight into the "trading stage". Incidents described by Solberg (2002) and Suchan (2014) that resulted in negative results were due to Western negotiators rushing into the business aspect of negotiations with Arabs.

Much of the literature on the concept of face is based on research that discusses face and face issues is based on studies of people from the Far East, for example Japan, China, Korea, some of which include comparisons with people from the West, for example U.S., U.K. This body of literature suggests that in the West the concept of face loss, for example, is seen to be simply an embarrassment to the individual concerned (Brown and Levinson 1992; Eshtereh 2015). This is in contrast to the concept of face loss in the Far East where, in China, for example, face loss is connected with a significantly wider range of issues (Gao and Ting-Toomey 1998) and in the G.C.C.

countries. There appears to be little written about the concept of face that involves
people from the G.C.C. countries and, in particular, during negotiation interactions.
Whilst Eshtereh (2015) argues that face loss in the G.C.C. countries has wider reaching
implications for the whole societal group to which one belongs, this is still an area that
requires further research. Therefore, it is stressed that when dealing with G.C.C.
nationals during negotiations it is important that U.K. negotiators understand the
importance and far-reaching nature of face and face-saving and its consequences for
G.C.C. nationals. Getting it wrong could lead to lack of agreements and a breakdown
in relationships. Getting it right can see the emergence of a valuable and long-lasting
business outcome. It is such an area that this research study aims to address in
studying negotiations involving U.K. nationals and G.C.C. nationals.

In defining face, Goffman (1955, p.213) states that face is "the positive social value a
person effectively claims for himself by the line others assume he has taken during a
particular contact". This suggests that face is co-created and that facework following a
face loss incident can be initiated by others not only the person who has been deemed
to have lost face. In this research study face loss incidents during negotiations
involving G.C.C. nationals and U.K. nationals will be analysed to identify what
constitutes face loss and the intricacies of the facework that follows.

It is argued, that if U.K. nationals wish to improve their chances of achieving a positive
conclusion in negotiations with G.C.C. nationals, they would do well to develop their
intercultural competence (Baker, 2012). In so doing, U.K. nationals would be better
equipped to understand and identify the nuances of face loss incidents during
negotiations with G.C.C. nationals.

In summary, this review of the relevant literature in this chapter has identified the
main themes of a conceptual framework that has been developed (see Figure 3
below). Therefore, it can be argued that this research study makes a unique
contribution to the field of cross-cultural research as it draws together an interactional
analysis of potential cultural variances between G.C.C. nationals and U.K. nationals in a
negotiation setting and, through applying a Conversation Analysis technique to
analysing data, identifying potential face threatening acts that occur during such

interactions. It is this tri-part conceptual framework (see Figure 3 below) that underpins the design and application of the research method that is used in this research study and is set out in the following chapter.

Figure 3 Tri-part Conceptual Framework

2.6   Introducing Chapter 3

The following chapter outlines the methodological approach that underpins the empirical aspect of the research study. The conceptual framework above is used as a scheme of reference in guiding and designing the research methodology.

The research questions are clearly set out in order to frame the methodology and to illustrate the suitability of the chosen research method. The research methodology will be critiqued and utilised to support the choice of research method. The research method and the three phases of data collection plus the pilot study are clearly set out in order to demonstrate the appropriateness of the method the working details of each phase.

Chapter 3 Methodology

3.1   Introduction

This Methodology chapter begins by setting out the research questions which are underpinned by the subsequent research philosophy adopted by the author. It continues with a consideration of the methodological approach taken. This is followed by a discussion about a range of research philosophies, or worldviews, particularly in relation to cross-cultural and intercultural research (see section 2.2 for details of the interchangeable use of these terms in the literature). This discussion indicates where the author's choices of preferred research method lie in relation to these for the purpose of this research study. This discussion is then followed by a consideration of research methods appropriate to cross-cultural research which are described and critiqued. This discussion spawns a new methodological approach to data collection for the purpose of this research study, from which data were collected through a pilot study (section 3.5.6), Focused Research Gatherings (F.R.G.s) (section 3.5.7), interviews (section 3.5.8) and face-to-face negotiations (section 3.5.9).

3.2   Research Questions

Following analysis of the literature (see Chapter 2) the research questions for this research study are identified below:

1. What constitutes a potential face loss incident in negotiations involving G.C.C. nationals and U.K. nationals?
2. What are the wider implications for a G.C.C. national who has lost face?
3. What types of face-saving behaviour are used in negotiations involving G.C.C. nationals and U.K. nationals to deal with issues caused by face loss?
4. Is there an increased likelihood of G.C.C. nationals' face loss if a negotiation follows typically-recognised Western negotiation stages?

3.3   Research Philosophy

In academic research philosophies there are a number of "worldviews" (Creswell, 2009, p.5; Flick, 2015, p.20) that shape the research methods of researchers. For the purpose of this research study, "worldviews" are acknowledged as being "a basic set of beliefs that guide action" (Guba, 1990, p.17). These beliefs range across a continuum

from 'objective' approaches, for example "reality as a concrete structure" (Morgan and Smircich, 1980, p.495) to completely subjective approaches, for example, "reality as a projection of human imagination" (Morgan and Smircich, 1980, p.494) and it is the point on such a continuum that drives a researcher's understanding of the world which in turn shapes their approach to using an appropriate research method, for example quantitative or qualitative.

A number of cross-cultural researchers have applied a positivistic approach to their research and so have followed an objective research methodology and have utilised a quantitative approach to facilitate their data collection (Hofstede 1980; Schwartz 1992; Trompenaars and Hampden-Turner 1998; Oetzel et al 2001; Oetzel and Ting-Toomey 2003; Fu et al 2004; Hofstede 2010; Beugelsdijk et al 2015; Varela 2018), whilst others prefer to use a range of mixed methods (House et al 2001, 2002, 2004; Hutchings and Weir 2006a, 2006b; Li et al 2014). There are fewer cross-cultural researchers in the business field whose preferred data collection method is qualitative (Khakar and Rammal, 2013) with the main areas of qualitative cross-cultural studies being in the fields of anthropology and ethnography (see for example Hall 1989; Geertz 1993; Goodenough 2003). The widespread use of such quantitative research methods in this area could be due, in some instances, to the large-scale of the sample size used in the studies and the wide geographical spread of participants in many cross-cultural studies which, from a practical viewpoint, aver more toward a quantitative questionnaire-based approach (House et al, 2001, Hofstede et al, 2010). Indeed, Doz (2011), p.582 confirms that "Qualitative research in international business has been rare". Therefore, by taking a qualitative approach to this new intercultural (international) research, the author adds a unique quality to the research.

It is proposed for this research study into the impact and role of face in intercultural negotiations, that an interpretive phenomenological approach is best suited to the author's belief that "Human beings shape the world within the realm of their own immediate experience" (Morgan and Smircich, 1980, p.494). Petty et al (2012) support this view, whilst Tomkins and Eatough (2013, p.259) suggest that phenomenology is a wide-reaching discipline that embraces the complexities of everyday experiences and asks the researcher to engage in a "radical questioning of what human engagement in

the world is all about". It is argued that by taking such an approach as set out above, it allowed the research to be approached with an open-minded, questioning stance which could in turn result in richer findings being analysed and interpreted from the collected data. It could also be argued that such an interpretive technique is particularly pertinent when undertaking cross-cultural and intercultural research.

One criticism of a qualitative methodological approach, however, is its potential for subjectivity and, therefore, the potential bias of the researcher as they interpret and analyse the data (Morgan and Smircich, 1980; Mir, 2018) which could be seen to be a negative influence of the validity of the findings. Mir (2018) suggests that much of the argument set against qualitative research and its validity (or lack thereof) is because qualitative research is often evaluated using the same templates that have been designed for large sample research. However, Törnebohm (1976) suggests that the more awareness the researcher has of themselves the better the research they will carry out. While Geertz (1993, p.16) accepts that "it [the subjective nature of analysis] does threaten it [the objective status], but the threat is hollow" he adds that an "account does not rest on its author's ability to capture primitive facts […] but on the degree to which he is able to clarify what goes on" and whilst "This raises some serious problems of verification", he subsequently declares "But that is precisely the virtue of it". Accordingly, Guba and Lincoln (1994) offer an interesting view in which they suggest that it is more plausible to assume that research findings emerge through the interaction of the inquirer and the phenomenon rather than being. Holloway (2005) believes that researchers cannot be detached from the evidence they generate. Cylwick (2001, p.243) strongly asserts that "the notion of researcher neutrality is nonsensical".

There are various ways in which this potential risk can be reduced, for example, in terms of increasing the validity of the data collection in qualitative research it can be helpful to look to collect "rich data". Kaplan and Maxwell (2005, p.44) posit that "Rich data are data that are detailed and varied enough that they provide a full and revealing picture of what is going on, and of the processes involved". However, Kaplan and Maxwell (2005, p.45) go on to caution that in collecting rich data it can sometimes occlude the vision of the researcher such that they only see what supports their view

or thoughts. Cylwick (2001, p.243) recognises this and suggests that the researcher should understand her [sic] self-knowledge and use it to demonstrate "how she [sic] 'interacts and manages' data".

Payne and Williams (2005, p.298) assert that "external validity" depends on "thick description" of the fieldwork and the richness of the data. Geertz (1993, p.7) states that a qualitative research approach relies on "thick description" during the analysis in order to gain a more detailed interpretation of the data. Bauer and Gaskill (2000, p.347) explain that "thick description" consists of "extensive use of verbatim reporting of sources" and that this should underpin the analysis of qualitative research in order to reference the truth of any claims being made by the researcher. Schwandt (2001, p.255) offers more detail and states that "thick description" is not merely about writing detailed transcripts of recordings, but rather that the intent of the researcher when they "thickly" describe the interaction is to already begin the interpretation stage which should include, for example, details of circumstances, meanings, intentions, strategies and motivations that "characterize a particular episode [face impact]".

Meanwhile Freeman (2014, p.827) argues that thick description is more of an "aesthetic encounter guiding the research process from beginning to end". Freeman (2014, p.828) supports the use of thick description as part of this new research and says that the use of "*thick* as opposed to *thin* philosophically to help to illustrate the complexities of describing human action" (original emphasis). Bauer and Gaskill (2000, p.366) go on to assert that "thick description" is "a marker of good practice of qualitative research". In other words, thick description is not merely situated at the end point of a research journey, rather it should underpin the construction of the methodology and it should run through the complete project like a piece of thread. Bauer and Gaskill (2000, p.347) offer a final comment from Geertz (1983) who concludes that the use of such in-depth reporting (thick description) aids the researcher in justifying their interpretations and so "the claims and generalizations [are] given credence".

However, it could be argued that if Kleining and Witt's (2000) four basic rules (which are set out below) are followed, this allows the researcher to optimise the change for discovery (of their self and the data). Kleining and Witt's (2000, p.2) four basic rules are: Rule 1 The research person should be open to new concepts and change their preconceptions if the data are not in agreement with them; Rule 2 The topic of research is preliminary and may change during the research process; Rule 3 Data should be collected under the paradigm of maximum structural variation of perspectives; Rule 4 The analysis is directed toward the discovery of similarities.

Kleining and Witt's (2000) Basic Rules	How they were addressed in this research study
Rule 1: The research person should be open to new concepts and change their preconceptions if the data are not in agreement with them	Whilst the researcher is familiar with G.C.C. nationals' culture due to extensive visits to the G.C.C. region over the course of 18 years, she was aware that this could lead to potential bias during data collection and analysis. As such, she made a conscious decision not to dismiss data that included concepts or behaviours with which she was not familiar.
Rule 2: The topic of research is preliminary and may change during the research process	In the initial research proposal, the aim of the original research study was to analyse negotiations between U.K. nationals and Omani nationals. The reason for this was because the researcher has a number of Omani contacts. However, the researcher decided that in having only one comparative country to the U.K. it would be more challenging to secure a sufficient number of Omani nationals and/or U.K. nationals who had

	experience of negotiating with Omani nationals. Additionally, it was acknowledged that in such a study there was potential for increased likelihood of stereotyping during the analysis and interpretation. Therefore, the researcher reconsidered the focus of the investigation and decided that a comparative study of negotiations involving U.K. nationals and nationals from a selection of G.C.C. nationals would result in a more well-developed piece of work.
Rule 3: Data should be collected under the paradigm of maximum structural variation of perspectives	Initially the research topic was to analyse negotiations involving G.C.C. nationals and U.K. nationals. However, following an unsuccessful initial attempt to gain access to face-to-face negotiations that met these criteria, the researcher had to identify other means by which to gather appropriate data. This resulted, firstly, in an interview schedule, which then progressed to developing F.R.G.s which offered an opportunity to observe face-to-face interactions between the participants. Finally, the researcher gained a previously unforeseen opportunity to observe a business owner as he attended a series of five face-to-face negotiations during his last-minute business trip to Bahrain. Throughout this process, the topic of focus changed from collecting anecdotal and

	experiential data via interviews and F.R.G.s through to gaining observational data from F.R.G.s and face-to-face negotiations. The final range of data that were collected, therefore, did indeed meet the "maximum structural variation of perspectives" that Kleining and Witt (2000) recommend.
Rule 4: The analysis is directed toward the discovery of similarities	During analysis of the data, the researcher identified a range of similar themes from across the full data set. From the themes that were identified, those that were most frequently referred to or observed have been included in this research study and so founded the basis for the Intercultural Negotiation Earth Model (I.N.E.M.) and the G.C.C. Negotiation Stages Model (G.N.M.).

Table 8 Kleining and Witt's (2000) Four Rules for Qualitative Data Collection and Analysis

3.4   Research Methodology

Qualitative research does not rely on the quantification of facts, rather the aim of qualitative research is to "emphasise the value of individual experiences and views, as encountered in real-life situations" (Hewitt-Taylor, 2001, p.39). In so doing, the qualitative researcher gains a better understanding of the research area in question through analysing and interpreting "rich", "deep" data collected from experienced participants.

A number of authors argue that the majority of qualitative researchers utilise an emergent design to allow data collection and data design because such research is

often subject to change during the process (Denzin and Lincoln, 1994; Maxwell, 1996; Marshall and Rossman, 2006; Kim 2010). Russell and Gregory (2003, p.38) suggest that a comprehensive qualitative data set is most likely to occur when the researcher carries out an "analysis in progress" which is what I did. Throughout the data collection period, I continued to transcribe and analyse the data which allowed improvements to be made in my approach to interviews and F.R.G.s as the data collection progressed.

Seale (2002, p.231) refers to participant intervention as "respondent validation". Whilst it proved difficult for respondent validation to be carried out as part of this research study (participants either did not respond to contact regarding follow up interviews or were unable or unwilling to participate further), I presented excerpts of my transcriptions and video/audio recordings at a number of Data Sessions held at York St. John University. In so doing, it allowed me to gain insights from others and so I re-viewed my data and associated analysis with their comments in mind. It was at these Data Sessions that I discovered Conversation Analysis (C.A.) being used as a tool for analysing data and decided that it would useful to incorporate C.A. into my data analysis methods. The main reason I decided to this is because C.A. enables the researcher to understand the words as being more than sentences and utterance, rather by applying a C.A. approach, the researcher gains access to understand talk "as forms of action" Goodwin and Heritage (1990, p.287). The history of C.A. began in the 1960s when it was developed by Harvey Sacks, Emanuel Schegloff and Gail Jefferson as a means to describe the underlying social organisation and motivation that occurs during talk-in-interaction (Goodwin and Heritage 1990; ten Have 2007). By focusing on the talk during interactions and employing a modified, simplistic C.A. approach (because I am not a linguist) as I analysed my data and my transcripts, I was able to expose the action that was happening behind the talk. In some of my data extracts there were exchanges that could have been considered to involve F.T.A.s, however, upon more detailed analysis, using C.A. as a tool, it was considered to be more likely that the tone of the interaction was light hearted and not to be taken too seriously. Indeed, Schiffrin (1988) argues that it is the contextualisation function of the members of the same social group involved in an interaction that prevents misunderstandings, for example when remarks are intended to be taken in a joking way. I found such

contextualisation of group members taking place between G.C.C. nationals and a U.K. national in my data extracts (see for example Extract 4.2 and Extract 4.3).

The results from the Data Sessions also allowed me to identify potential self-bias when analysing and interpreting the data. Seale (2002, p.231) argues that it is an important part of ensuring the interpretation and analysis are robust and it is believed that in gaining such views from people unfamiliar with my data it increased the validity and robustness of analysis and interpretation of the data. It is considered that this action significantly assisted me in the interpretation and analysis process, which was used as a means of helping to substantiate my own interpretations of the events. Brislin et al (1973) support the need for additional interpretations of the data, particularly considering the implications for cross-cultural research and argue that if the (cross-cultural) data is only interpreted by one person. Schutz (1962, p.5) states that there are "always interpreted facts" which are either "looked at as detached from their context by an artificial abstraction" [a quantitative objective approach] or "facts considered in their particular setting" [an interpretive approach]. For the purpose of this research study, the latter approach was used to analyse and interpret the data in an attempt to gain a better understanding of the impact of G.C.C. national culture (see section 2.2 for a detailed analysis of the literature on the meaning and interpretation of culture) during negotiations and how this may differ from U.K. national culture.

3.4.1   The Logic of a Pilot Study

"A pilot study represents a cornerstone of a good research design" (Hazzi and Maldaon 2015, p.53). However, pilot studies are rarely discussed in the literature (van Teijlingen and Hundley, 2001; Sampson, 2004; Doody and Doody, 2015. Pilot studies are often used in research as a practice run in order to determine any teething problems in the methodological approach, consider the validity of the research questions and to re-evaluate the proposed methodological approach prior to the actual data collection begins (van Teijlingen and Hundley, 2001; Kim, 2010; Janghorban et al, 2013; Doody and Doody, 2015). Indeed, Hazzi and Maldaon, 2015, p.53) stress that "the importance of the pilot study lies in improving the quality of the main study". Kim (2010) suggests that many qualitative studies make use of an emergent design which is subject to change over time. van Teijlingen and Hundley (2001) argue that a

pilot study using, for example, a focus group can be used to establish specific issues to be addressed in later data collection stages which aids the researcher in gaining a clear definition or conceptualisation of the focus of the study (Denzin and Lincoln, 1994; Seidman 1998; Frankland and Bloor, 1999; Sampson, 2004; Kim 2010). Sampson (2004) argues that a pilot study really yields dividends once the systematic coding and analysis of the data has taken place. Most notably, however, Padgett (2008) argues that the credibility of qualitative studies can be enhanced by the use of pilot studies. In this research study the pilot study was an intentional part of the overall data collection method and was seen as an opportunity to "collect background information and adapt a research approach" Sampson, 2004.

Whilst historically, the data from pilot studies were not intended to be included in the main study, in this research study some data extracts and interactions will be presented in the findings chapter because they are perceived to be an important part of the findings that led to the refinement of the data collection and subsequent analysis and interpretation.

3.4.2   From Focus Groups to Focus Research Gatherings (F.R.G.s)

Bill and Olaison (2009) used role play within a focus group in order to observe real behaviours rather than simply gathering opinions from the participants. Johnson and Johnson (1997, p.59) state that role-play is "a way in which you can experience concretely the type of interaction under examination" and they go on to suggest that the more realistic the role-playing, the more emotional involvement participants will feel and the more that will be learned (Johnson and Johnson 1997, p.60). Goffman (2013, p.87) argues that "Role, then, is the basic unit of socialization" and he explains that "role-set" is determined when an individual interacts with others and this helps to determine/define his [sic] role (Goffman 2013, pp.85-86). Bill and Olaison (2009, p.7) set out the use of role-play within a focus group of entrepreneurs in Sweden and they justify this approach as they believe that in doing so "the spheres of knowledge and action are intertwined". Meanwhile Sogunro (2004, p.355) suggests that "role-playing accelerates acquisition of knowledge, skills and attitudes".

The concept of including role-play, using two case studies, during the pilot study was deemed to be an important part of the data collection stage at that time, as it was believed that an understanding of the participants' behaviour during specific events, both in the role-play negotiations and the actual participants' behaviour outside the role-plays would be heightened through the observation of the role-play. Bill and Olaison (2009, p.8), however, caution that using role-plays in a focus group setting can create "semi-focused" groups and they acknowledge that by introducing a role-play element into a focus group session the focus of the group is deliberately restrained.

Carlsen and Glenton (2011, p.26) indicate that focus groups differ from interviews in that "the emphasis is on the *interaction between* the participants" (emphasis added). Whilst Krueger and Casey (2015) illustrate the importance and aim of using focus groups in research and they state that focus groups are used in order to gain a better understanding of people's feeling and thoughts about an issue. In this research study I am interested in identifying a range of viewpoints around intercultural negotiations between G.C.C. nationals and U.K. nationals within a multi-cultural group that may be influenced by the participants' national culture. Bill and Olaison (2009, p.12) state that "A group can also be seen as members sharing values, norms, or rules". It is particularly the group sharing of values, norms or rules that is pertinent to this research study.

With regard to group size, there is debate around the ideal number of participants in focus groups, ranging from three or four at the lower end (Stewart et al 2007, p.58), to four to 12 per group (Carlsen and Glenton 2011, p.2) and five to 10 (Krueger and Casey, 2011, p.2). It is argued that it was appropriate to use focus groups in order to collect data for this current research study because its purpose is to identify a range of negotiation interactions that may be influenced by the participants' national culture as illustrated in the four research questions set out previously (see section 3.2).

Goffman (2013, pp.17-18) argues that "when persons are in one another's immediate physical presence" and that they are involved in "a single visual and cognitive focus of attention" they are in an "encounter" or "focused gathering". It is based on Goffman's description above that the author expands the term "focused gathering" for the

purpose of this new research study and named each group of participants a Focused Research Gathering (F.R.G.) (see section 3.5.7). Inspiration for the revised term was influenced by a consideration of Goffman's (2013) participants' visual and cognitive focus of attention which, for the purpose of this research study, is the discussion and interaction around intercultural negotiations and the fact that the focus of the gathering (of participants) is specifically for research purposes.

3.4.3   Interview Protocols

Guidance on sample size for interviews and, in particular, the concept of saturation is often used in order to justify smaller samples sizes (Charmaz 2005). For the purpose of this research study, I consciously limited the number of interview participants to 24 (made up of G.C.C. nationals and U.K. nationals) as it was felt that the quality of the data takes priority over quantity of data and I heeded the warning from Carlsen and Glenton (2011, p.27) who assert that "the more hours of taped interviews […] the less depth and richness the authors will be able to extract from the material".

Bar-Tal (2004, p.677) posits that "Observation of real life situations is essential if we want to advance understanding of how individuals and collectives learn" and for some areas of academic research such real life interactions are seen to be an essential part of data collection, in the area of Linguistics for example (Goodwin and Heritage 1990). However, in business negotiation research, Rackham and Carlisle (1978, p.6) argue that one of the reasons that there is relatively little research about "what actually goes on" during negotiations is because "real negotiators are understandably reluctant to let a researcher watch them at work". Bill and Olaison (2009, p.7) also consider the difficulties in gaining research access to the "everyday situations" that would offer researchers insight into participants' real behaviour and therefore concede that such difficulties in gaining access "justify methodological experimentation with alternative approaches". For this research study such methodological approaches include the use of interviews and F.R.G.s to support the data collected from the face-to-face negotiations. Consideration of such an approach emerged from data analysis of the pilot study.

3.5   Research Method

3.5.1   Choice of Research Method

The chosen research method is a mixed method qualitative approach. This method was selected in order to capture rich data including the nuances and variances in the conduct of negotiations between G.C.C. nationals and U.K. nationals. Following an initial pilot study (see section 3.5.6), the research approach had three main phases for data collection which were Focus Research Gatherings (F.R.G.s) (see section 3.5.7), in-depth semi structured face-to-face interviews and in-depth semi-structured Skype interviews (see section 3.5.8) and face-to-face negotiations (see section 3.5.9). Participants of all phases, including the pilot study, completed Ethics Consent Forms regarding the video and audio recording of the interactions and for what purpose(s) such recordings and transcripts could be used (see Appendix 2 for a selection of completed forms).

The aim of this research study was to gain a better understanding of the importance of U.K. nationals getting it right at the introductions/greetings stage of a negotiation with G.C.C. nationals in order to increase the likelihood of the completion of the negotiation being deemed to be successful by all parties.

3.5.2   Participant Selection

Participants all have experience of negotiating with G.C.C. nationals and/or U.K. nationals. Interviewees were self-selecting after being identified by the researcher as people who have this negotiation experience and, in some cases, on the recommendation of an initial interviewee as people they considered to be eligible to participate in this fieldwork. Current locations of the participants include: United Arab Emirates (U.A.E.), Kingdom of Saudi Arabia (K.S.A.), Bahrain, United Kingdom (U.K.) and Thailand. Of the full set of 41 participants across all data collection methods (pilot study, interviews, F.R.G.s and face-to-face negotiations), 17 are U.K. nationals, 23 are G.C.C. nationals and 1 is an Indian national. The reason that data extracts that include this Indian participant (Raji) are set out in this research study where other non-U.K./non-G.C.C. nationals were excluded is because his part in a range of interactions with a G.C.C. national is deemed to be significant to the research questions.

The age range of the full data set of participants is 23 – 68 (6 participants did not declare their age). The age range of the participants is mentioned here to illustrate that the data set does not comprise a limited range of individuals, e.g. only 20 - 25 year olds or only 65 - 70 year olds. Rather, the data set is reflective of early career individuals through to individuals with much longer work experience.

Thirty-six participants are male and 5 participants are female. It should be noted that any gender-specific analysis and interpretations are out with the remit of this research study, except when interviewees identified and described differences in required behaviour when males interact with a Muslim female or females interact with a Muslim male, because of religious sensibilities, and when such encounters were observed during focus groups and face-to-face negotiations. However, the area of gender-specific analysis might be a topic for future research.

The participants involved in the data collection for this research study were all (aside form one Indian national who attended an F.R.G.) G.C.C. nationals and U.K. nationals who were involved in a range of situations, which included; a pilot study, a series of interviews, F.R.G.s and face-to-face negotiations. Some participants were interviewed and also took part in F.R.G.s and/or face-to-face negotiations. All participants had experience of negotiating with G.C.C. nationals and U.K. nationals. In two of the F.R.G.s there were participants who were neither G.C.C. nationals or U.K. nationals and, for the purpose of this research study, their comments have not been transcribed or analysed to maintain clarity and focus of the research process aside from one Indian national whose interactions with a G.C.C. national is deemed to be of significance for inclusion in this research study (see Extract 4.5, Extract 4.10 and Extract 5.9).

The full data set for the thesis comprised a pilot study (video, transcription), four F.R.G.s (video, some audio, transcription), five face-to-face negotiations (video, some audio, transcription) and 24 interviews (some video, audio, transcription). Data were collected over four years in Bahrain, Dubai and the U.K. and via Skype, when it was not possible to meet the interviewee in person.

3.5.3   Phases of Data Collection

Data were collected across three phases following an initial pilot study, which was the
foundation of the subsequent method of data collection. In phase 1, data were
collected during three Focused Research Gatherings (F.R.G.s), one in Dubai and two in
Bahrain. This allowed me to gain more insight into experiences of intercultural
negotiations between G.C.C. nationals and U.K. nationals and to observe interactions
between participants. F.R.G.s were video and audio recorded. In phase 2, I
interviewed 24 participants either in person or via Skype using an informal, semi-
structured approach. This allowed me to further investigate specific content that was
highlighted during the pilot study and the F.R.G.s. Some interviews were video
recorded and all interviews were audio recorded. In phase 3, I shadowed a British
business owner during five negotiations held in Bahrain. The data collected during
these face-to-face negotiations allowed me to observe intercultural negotiations
between G.C.C. nationals and U.K. nationals in real time. Negotiations were video and
audio recorded. See Table 9 below for a breakdown of the number of hours of
recorded data per interaction per phase, including the pilot study, and the overall total
number of hours of recorded data.

Pilot Study	Interviews	F.R.G.s	Negotiations	Total all Data
37.04	55.26	100.45	105.05	
	20.25	100.58	51.22	
	44.54	67.05	92.45	
	42.31		20.17	
	33.55		66.46	
	44.44			
	46.42			
	71.43			
	46.21			
	48.35			
	47.43			
	14.52			
	25.43			
	45.35			
	29.09			
	49.16			
	17.55			
	43.34			
	30.09			

	24.04			
	18.35			
	66.01			
	40.34			
	54.28			
	49.16			
37m 4s	**16h 46m 9s**	**4h 28m 8s**	**5h 35m 35s**	**27h 27m 37s**

Table 9 Number of Hours of Recorded Data per Interaction in Pilot Study, Interviews, F.R.G.s and Face-to-Face Negotiations

3.5.4 Ethical Issues in Data Collection

Potential ethical issues were considered prior to data collection. These were primarily that some of the participants did not have English as a first language and that in Bahrain I made use of a gatekeeper as an aid to setting up participants for the F.R.G.s. Both of these areas were set out in my Ethics Form and I received Ethics Committee Approval prior to the commencement of data collection. There were no incentives of any kind for participants who took part in my fieldwork.

It was explained to all participants that their contributions would be completely anonymised should any part of their interaction be used in any future publication. It was also confirmed that any company names, figures and any other identifying factors would be removed from any publications. I stressed to each participant that they could withdraw from the process at any time, even after the event, should they choose to do so. Participants completed a Consent Form (see a sample of completed forms in Appendix 2) which outlined a number of ways in which the data could potentially be used but only with their agreement. Participants completed these forms without any coercion from me and my only interaction during the completion of the forms was if a participant had a specific question, e.g. "If I agree to all of them can I just write at the bottom of the form 'I agree to all'".

3.5.5 Analysis of Data

NVivo was used as a tool to support analysis of the recorded data. Creswell (2009, p.188) indicates some of the arguments for using NVivo including its efficiency at storing and holding data and the speed at which the researcher can code and access

the data. The main reasons for choosing NVivo for this research study, in addition to those stated above, are as follows. NVivo enabled the video recordings and the transcriptions to be viewed alongside each other. This is considered to be a useful tool for analysis of face incidents during the sessions because they may be visual (changes in body language, for example) rather than, or as well as, verbal (Pearce, 1998). Denham and Onwuegbuzie (2013, p.690) comment on the lack of analysis of nonverbal communication data in qualitative research and strongly argue that such a lack "represents an important error or omission". Denham and Onwuegbuzie (2013) conclude that future qualitative researchers should make a collective effort to include nonverbal data analysis in their work. It was intended to specifically incorporate verbal and nonverbal behaviours in the analysis of the data included research study in order to enhance the analysis and interpretation of the data. The video recording of F.R.G. Bahrain 2 was found to be particularly useful when analysing the interaction set out in Extract 4.12).

> Reference to transcript removed for confidentiality and data protection reasons.
> Copyright holder is Karen Bright.

Therefore, viewing the video recordings and the transcriptions of the pilot study, F.R.G.s, interviews and face-to-face negotiations simultaneously (allowing verbal and nonverbal communication to be analysed) was particularly useful in improving the understanding of the specific events and conventions of intercultural negotiations at a deeper level and thus to better interpret the nuances of "what actually goes on face-to-face during a negotiation" (Rackham and Carlisle 1978, p.7).

During the transcription stage, I identified recurrent and significant themes in the proceedings. Thirteen significant themes were identified from analysis of the full data set, namely cultural variances between U.K. nationals and G.C.C. nationals (see section 4.2), Arabic hospitality (see section 4.3), emotions (see section 4.4), introductions (see section 4.5), Arabic greeting sequences (see section 4.6), the concept of time for U.K. nationals and G.C.C. nationals (see section 4.7), the popular stages of a negotiation identified by interviewees (see section 4.8), the significance of relationships,

particularly for G.C.C. nationals (see section 5.2), the importance of interpersonal knowledge (see section 5.3), trust (see section 5.4), wasta (see section 5.5), respect (see section 6.2), and the G.C.C. nationals' prolific use of 'Insha'allah' (see section 6.3).

Within the thirteen primary themes, interview participants were invited to set out the key stages of a typical negotiation based on their experience of negotiating with G.C.C. nationals and/or U.K. nationals and these data were also analysed and the findings set out in section 4.8 and formed a basis for the G.C.C. Negotiation Model (G.N.M.) (see Table 16).

The transcription stage is considered to be important because it enabled me to become more intricately familiar with the data and I decided to make use of some Conversation Analysis (C.A.) techniques in order to better understand the interactions during F.R.G.s and face-to-face negotiations. This was followed by undertaking thematic analysis. Thematic analysis is an important part of social science research, as Braun and Clarke (2006, p.78) explain that "thematic analysis provides a flexible and useful research tool, which can potentially provide a rich and detailed, yet complex, account of data". NVivo terms these themes and sub-themes as Nodes and SubNodes. Khakar and Rammal (2011, p.583) used NVivo in their work and found that the hierarchical structure of the Nodes and SubNodes "helped identify the connections between the various concepts identified in the interview transcript".

It was at this point during the analysis of the data that a number of potentially face-threatening acts (F.T.A.) and face-saving acts (F.S.A.) were identified and these were analysed in greater details using a Conversation Analysis (C.A.) approach.

The full data set was transcribed, analysed and interpreted using an interpretive phenomenological approach with selected passages of rich data being subject to more detailed analysis (see examples of such data in Extract 4.6, Data Extract 4.7, Data Extract 5.1, Data Extract 5.2, Data Extract 5.3, Data Extract 5.4, Data Extract 5.6, Data Extract 5.7, Data Extract 5.8, Data Extract 5.9, Data Extract 5.10, Data Extract 5.11, Data Extract 6.1, Data Extract 6.2, Data Extract 6.3, Data Extract 6.4 and Data Extract 6.5) in order to add to the understanding of nuances in the interactions.

Original transcripts are verbatim, to include 'ems', 'ahs', repetition, etc. in case they were considered to be of significance when the data was analysed in more depth. However, when interviewees are cited in this research study, such hesitations and repetitions are removed for ease of reading unless they are considered to be significant for the analysis and interpretation of certain extracts. See Appendix 4 for the modified transcription conventions used in this research study. See Appendix 5 for a selection of full verbatim transcript extracts relevant to this research study.

3.5.6   The Pilot Study in Practice

A pilot study was set up prior to the actual field work taking place for the following reasons.

(i)   To gain insight into potential typical behavioural patterns of both nationalities represented (Saudi Arabian and British).

(ii) To gain a better understanding of the negotiation styles of the four individuals and to determine whether there may be a cultural influence.

(iii) To give me an opportunity to analyse the recordings and transcribe, code and understand the content in an unbiased manner.

On 13 May 2014 I arranged for two Saudi nationals and two British nationals to take part in a pilot study as a precursor for the actual fieldwork, which entailed observations via video camera of face-to-face negotiations in real time. In the absence of a real negotiation situation for the pilot study I wrote two original cases studies (see Appendix 6 and Appendix 7). These two case studies were given to the participants to read and work through on the day. Each Case Study had two teams of negotiators working opposite each other. The case studies were designed so that each team comprised two participants of the same nationality in order to aid the author in observing more clearly the negotiating styles within the team and be able to identify potential culturally-influenced behavioural patterns more easily during the observation and analysis process.

Four video cameras were set up to observe and record each of the four participants. I explained to all of the participants what was required as part of the process, namely to read and understand the two case studies (handed out separately just before each recording) and to work through each one as set out in the case study. I requested that once they had either come to an agreement or felt that there was nowhere else to go with the negotiation, I should be notified and then I returned to the room to hand out the second Case Study. I then left the room at the beginning of each case study and did not return until each session was finished.

One particular aspect of pilot studies that is under-reported is what researchers learned from the pilot study and how they implemented this in the subsequent data collection (van Teijlingen and Hundley 2001; Kim 2010; Doody and Doody 2015). Therefore, it is pertinent to set out here what I learned from my pilot study that subsequently informed the design of the data collection for this research study. Firstly, the issue of face during negotiations between G.C.C. nationals and U.K. nationals was identified during data analysis as a key area to be further investigated. To this end, it was noticed during analysis of video recordings of this pilot study that a number of face incidents were observed whilst the participants worked through the case studies. This highlighted the need to consider face issues as a key research area during the rest of the data collection process. Secondly, that in the absence of an opportunity (at that time) to observe face-to-face negotiations, the use of F.R.G.s as I would later term them (see p.126 and section 3.5.7 for more on this), as well as semi-structured interviews would be an effective and methodologically robust means of discovering whether my analysis and interpretation of the pilot study data were supported by participants' experiences of negotiating with G.C.C. nationals and U.K. nationals. Thirdly, that conversation analysis (C.A.) would be an effective means of analysing and interpreting sections of the data that were considered to be "rich" in order to produce thick description and gain a deeper understanding of what was actually going on during negotiations.

3.5.7 Focused Research Gatherings (F.R.G.s)

In early 2016 I undertook a wide-scale search (by email and telephone) for individuals in organisations (using a personal database of over 500 contacts) to participate in

fieldwork for this research study. Sadly, this exercise culminated in no acceptances at all, which seems to support Rackham and Carlisle's (1978) early observation that negotiators do not like to be observed (see previous paragraph) and confirms that it remains true today. Therefore, following further investigation and research my revised and more pragmatic approach to data gathering was constructed to include the concept of "semi-focused groups" (Bill and Olaison 2009, p.7).

The initial fieldwork and data collection in phase I were based around an earlier pilot study comprising two G.C.C. nationals (Saudi Arabians) and two U.K. nationals that utilised two case studies (see Section 3.5.6 above for more details). At that time, it was envisaged that using case studies in the F.R.G. (Bill and Olaison, 2009) the data to be analysed would be the behaviours exhibited by participants during the role-plays. However, when I arrived in Dubai in October 2016 to meet the expected four participants for the first F.R.G., only two turned up. I decided that the case study approach as previously planned would not be feasible in this new situation. Therefore, the F.R.G. was facilitated around a discussion that covered the experiences of the two participants around areas such as national culture, comparisons of G.C.C. national culture and U.K. national culture and negotiating across and within cultures. The two new case studies (see Appendix 8 and Appendix 9) were shown to the participants toward the end of the session for comments and thoughts on the scenarios within them. This approach was then replicated in the subsequent F.R.G.s to ensure consistency.

For the purpose of this research study, phase 1, three groups (comprising an eclectic mix of participants from the G.C.C., India, Turkey, Syria, and the U.K.) consisting of two to nine participants within each group were studied, based in the Gulf Region. When liaising with a gatekeeper in Bahrain, I requested that groups comprise four to six G.C.C. national and U.K. national participants, although participants from other countries did attend (see participant mix above), as it was felt that using groups of this size allowed for sufficient interaction and was manageable by me as facilitator of the groups. However, in the final F.R.G. nine people ended up arriving over the course of the session which proved to be disruptive to the flow of the discussion as well as to the participants already seated (see Extract 4.12

The primary data for phase 1 of this research study, comprising video recordings of three F.R.G.s were collected in October 2016 in Dubai and Bahrain over a period of 12 days. All F.R.G.s were video recorded and two were also audio recorded as it was discovered that the video cameras were recording inconsistently which I decided would be difficult for me to monitor as the F.R.G.s were taking place as I was not standing behind the camera observing the sessions. F.R.G. 3 started with five participants and another four arrived throughout the session. This meant that in order to physically accommodate the late arrivals around the meeting room table, I had to keep moving my seat and one of the video cameras further back from the meeting room table. See Table 10 below which sets out the number of recorded hours of data for the three F.R.G.s.

F.R.G. 1	F.R.G. 2	F.R.G. 3	Total hours for F.R.G. Recorded Data
1hr 40m 45s	1hr 7m 5s	1hr 40m 58s	4hrs 28m 8s

Table 10 Breakdown of number of hours of recorded data per F.R.G. and total for all F.R.G.s

3.5.8   Interviews

In phase 2 of the data gathering exercise, 24 semi-structured interviews were carried out in Dubai and Bahrain in October 2016 and January 2017, in the U.K. in June and July 2017 and December 2018 and by Skype between May 2016 and August 2017. Interviews lasted between 14 minutes and 71 minutes.

Interviews were informal and semi-structured based on each interviewee's contributions and therefore, whilst there are a set of sample questions (see Appendix 3), questions were not necessarily asked in a particular order, or indeed asked at all if the areas were covered by the interviewee during their dialogue. However, often the last four questions were asked to bring the interview to a close and to determine the interviewees' views on whether people can be trained to be more effective

negotiators, whether the interviewee has had negotiation training and, if so, what it comprised, depending on the subject areas covered as the interview progressed.

Face-to-face interviews took place in a range of venues which included: participants' offices, in a shared area of a training facility, in the shared area of a hotel meeting room suite, in the foyer of a hotel conference facility, in a communal area of a residential apartment block and in a hotel meeting room, dependent on the circumstances under which the interviews were set up. Skype interviews took place whilst the interviewee was in their home country and I was in either in my home office or in a hotel meeting room. Skype interviews were audio recorded using an app on my mobile phone.

3.5.9   Face-to-face Negotiations

During phase 3, I worked with a British business owner (who is based in Thailand) whilst he was visiting his offices in Bahrain. The face-to-face negotiation data were collected over a period of four days on a research visit to Bahrain in late January 2017. The business owner allowed me access to video record and audio record five face-to-face negotiations in which he was involved during his time in Bahrain that included a range of attendees. Negotiations took place at the business owner's own premises, at the premises of a Bahraini business owner and in a meeting room in a hotel. When negotiations were held in premises that were not the business owner's, I had to assemble video cameras and set up audio recordings during or soon after the immediate greetings and introductions. In these instances, I wrote down in my fieldnotes what had happened before the recordings were started.

Please see Table 11 below for a breakdown of the number of recorded hours of data per negotiation.

Neg 1 (NB1)	Neg 2 (NB2)	Neg 3 (NB3)	Neg 4 (NB4)	Neg 5 (NB5)	Total
1h 45m 10s	20m 17s	1h 32m 45s	1h 6m 46s	51m 22s	5h 35m 35s

Table 11 Breakdown of recorded hours of data by negotiation and total of all data

For the negotiations that were held at the business owner's premises I set up two video cameras at opposite ends of the meeting room table prior to the negotiations beginning whilst the business owner and the consultant were in the room chatting. The first three negotiations followed on from each other so I did not have to dismantle and reassemble the video cameras once they were initially set up. Audio recordings were started once agreement was given by the invited parties.

In Negotiation 1 (NB1), the three staff members were known to me but the business owner introduced me as a researcher for this interaction and asked if it was acceptable for me to record the negotiation as part of my PhD fieldwork. It was agreed and so I started the audio recording using an app on my mobile phone. See Table 12 below for more details of all the negotiations that I recorded as part of my fieldwork.

In Negotiations 2 (NB2) and 3 (NB3), the business owner introduced me as a researcher and asked the invited parties (Bahraini lawyer and Saudi business person respectively) if they were happy for me to record the negotiations as part of my PhD fieldwork and they both agreed after which I started the audio recordings using an app on my mobile phone.

In Negotiation 4 (NB4), the business owner, consultant, staff member and I arrived at the host's premises together and, when we all joined the host and host's staff members, the business owner introduced me as a researcher and asked if it was acceptable for me to record the negotiation as part of my PhD fieldwork. It was agreed. Once agreement had been given I assembled one video camera behind me and started the audio recording using an app on my mobile phone.

In Negotiation 5 (NB5), the Bahraini business person was known to me and as we exchanged greetings, the business owner explained that I was participating in this interaction as a researcher and asked if he was happy for me to record the negotiation. It was agreed. I then set up the video camera and began audio recording using an app on my mobile phone. During all negotiations, I set out the terms for confidentiality and anonymity and stated that any participant had the right to withdraw their consent from the research study at any point without giving a reason.

Negotiation	Location	People involved	Duration
NB1	Business Owner's premises	Business Owner (British), Consultant (British), three staff members (2 Bahrainis, 1 Indian), researcher (British).	1h 45m 10s
NB2	Business Owner's premises	Business Owner (British), Consultant (British), Business Owner's Lawyer (Bahraini), one staff member (Bahraini) (in and out), researcher (British).	20m 17s
NB3	Business Owner's premises	Business Owner (British), Consultant (British), business person (Saudi), one staff member (Bahraini) (in and out), researcher (British).	1h 32m 45s
NB4	Bahraini Business Owner's (Host) premises	Business Owner (British), Consultant (British), one staff member (Bahraini), Host (Bahraini), two Host staff members (1 Bahraini, 1 Indian), researcher (British).	1h 6m 46s
NB5	Hotel Meeting Room	Business Owner (British), Consultant (British), Business person (Bahraini), researcher (British).	51m 22s

Table 12 Breakdown of location of negotiation, people involved and recorded hours of data

3.6   Summary of Chapter 3

This Methodology Chapter considered a range of research philosophies and the most relevant philosophy to the author was identified. This then informed the most appropriate research methodology for this research study. The chosen research methodology subsequently underpinned the approach that was taken in the data gathering phase of the research study. It was decided to follow a qualitative path and the reasons for so doing have been examined and justified earlier in the chapter. It is believed that by following a qualitative approach in the research methodology this

would provide the author with a robust set of "rich data" through which the nuances of intercultural interaction could be better captured and thus more deeply analysed.

All phases of the data collection, including the pilot study, have been described in detail to include practical issues, such as setting up video cameras as the negotiation takes place and moving the video camera as additional participants arrived in one particular F.R.G.

It is believed that using the data collected from the pilot study enhanced the researcher's ability to compare role-play behaviour and actual behaviour which, in turn, allowed for greater insight into the conventions of intercultural negotiations at a deeper level and thus led to more acute interpretations of the nuances of "what actually goes on face-to-face during a negotiation" (Rackham and Carlisle 1978, p.7).

Participants' names have been replaced with pseudonyms at the discretion of the researcher to protect anonymity (Delamont 2002; Wiles et al 2008; Grinyer 2009; Allen and Wiles 2015; Lahman et al 2015). Company names have been pseudonymised when necessary to protect confidentiality. Names of countries and cities have only been pseudonymised where participant identity or company/university identity could be compromised. Similarly, university names have only been pseudonymised where confidentiality could be compromised. Data extracts are verbatim but with fillers such as "erm", "er" removed for ease of reading. Extracts were transcribed to reflect "words as spoken" (ten Have, 1999, p.80), indicating, for example, emphasis. See Appendix 4 for the modified transcription conventions used in this thesis (after ten Have 1999, pp.213-214).

3.7   Introducing Chapter 4

In attempting to visually depict national culture visually, some cultural researchers have looked to nature for inspiration on how to represent the concept of culture (Weaver 1986; Hofstede 2010).

In academic literature there is a continued web of uncertainty surrounding the source of the well-known and frequently cited iceberg model of culture. Often credited to,

inter alia, Hall (1976) and Schein (1997) (Matkó and Takács, 2017), it is actually Weaver (1986) who references Freud's initial personality model to which he (Freud) used the analogy of an iceberg whereby the conscious mind is the tip and the unconscious or subconscious part is below the water level. Weaver (1986, p.133) subsequently suggests that Hall's (1976) internal and external descriptors of culture are "like an iceberg" (see Figure 4 below).

EXTERNAL CULTURE
Explicitly learned
Conscious
Easily changes
Objective knowledge

BEHAVIOR

BELIEFS

VALUES AND THOUGHT PATTERNS

INTERNAL CULTURE
Implicitly
    learned
Unconcious
Difficult to
    change
Subjective
    knowledge

The "Iceberg Analogy" of Culture
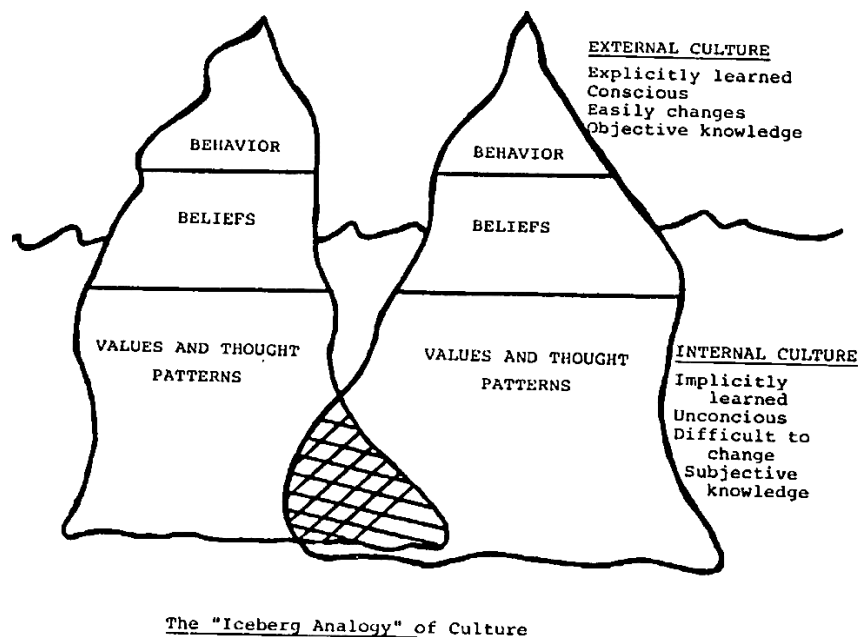
Figure 4 The "Iceberg Analogy" of Culture

Source: Weaver (1986, p.135)

Hofstede (2010, p.8) meanwhile suggests that the various elements that constitute culture are best depicted as the layers of an onion (see Figure 5 below). Once again, the concept of varying stages or layers of the visibility of culture. In this instance, the outermost layer of the onion is named Symbols and includes, for example, words, gestures or pictures, which are considered to be visible to the naked eye. As the onion layers are unpeeled, less visible aspects are uncovered. In his onion model, Hofstede (2010) considers Values to be the least visible layer because, he says, they are feelings that are held within us and are not always immediately apparent to others. Through the outer three layers of Symbols, Heroes and Rituals runs the term Practices and as

such whilst they are visible to an observer, their cultural meaning invisible to others (Hofstede 2010).
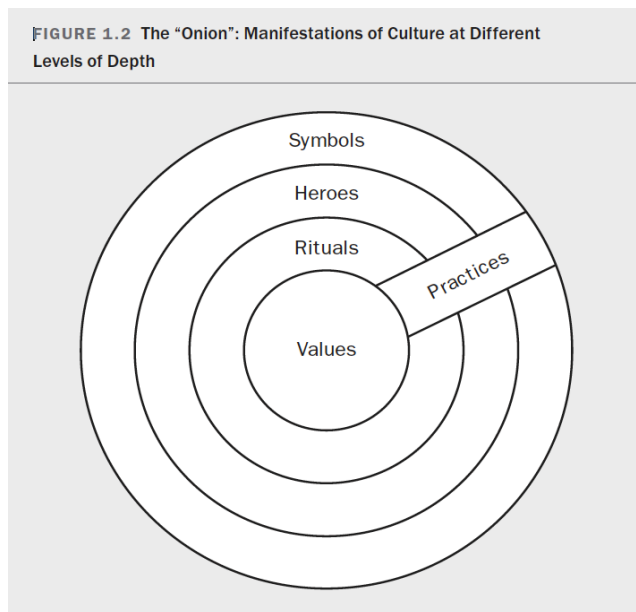
Figure 5 Hofstede's (2010) Cultural Onion

Source: Hofstede (2010, p.8)

During the analysis of the data in this research study, and reflecting on nature and the two models in Figure 4 and Figure 5 above, I was inspired to superimpose the main themes identified across the data in this research study over a model of the earth which depicted its various layers which I devised and entitled The Intercultural Negotiation Earth Model (I.N.E.M.) (see Figure 6 below). To my mind, the themes could be naturally grouped together to illustrate the various layers of an intercultural negotiation that offer potential for face loss incidents to occur. The three outer layers indicate the level of perceived visibility of potential face loss incidents during intercultural negotiations
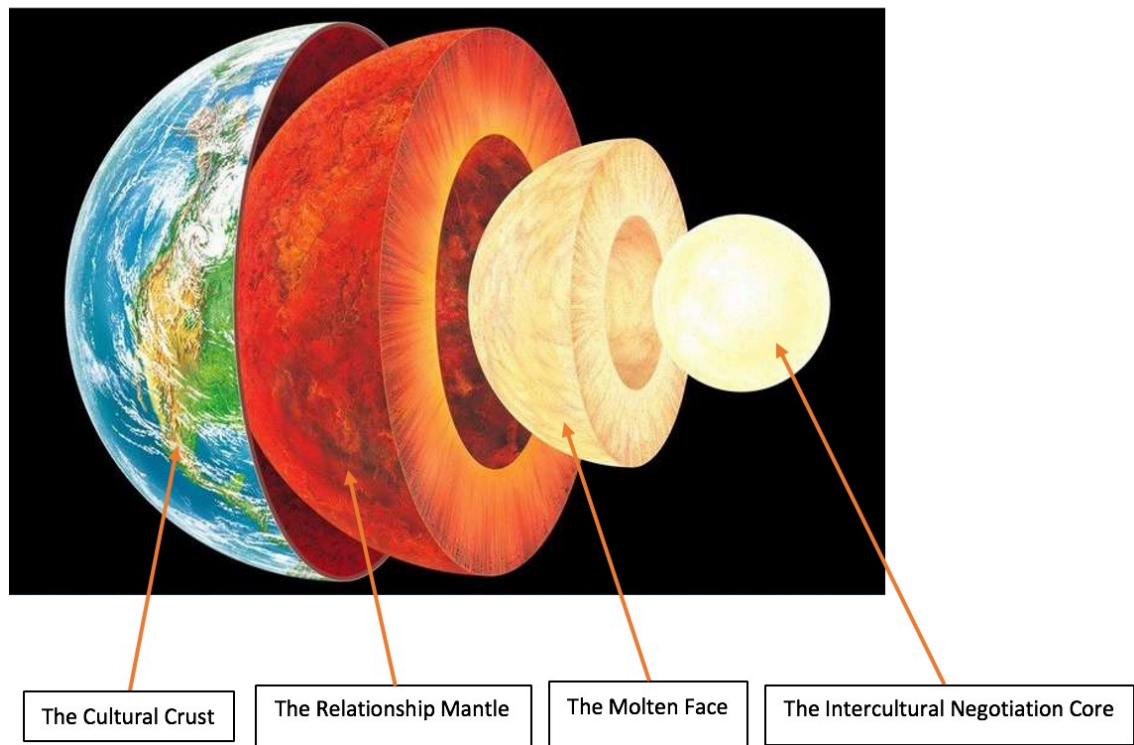
Figure 6 The intercultural negotiation earth model, Devised by Karen Bright, 2019

Image Source: https://scx2.b-cdn.net/gfx/news/2015/whataretheea.jpg

In this model it is suggested that the nuanced layers that protect face in intercultural negotiations are similar to the layers of the earth from the visible outer layer through to the solid core. The outermost visible layer is defined as the cultural crust (Chapter 4). The next layer is considered to be the relationship mantle (Chapter 5) which incorporates areas that could be less obvious to the uninitiated non-G.C.C. national negotiator. The third layer is the molten, unstable layer of face (Chapter 6) which is argued to be the least visible of all to the non-G.C.C. national negotiator during negotiations involving G.C.C. nationals. These three layers surround the solid core of the intercultural negotiation. The data included within the three layers external to the solid core of the intercultural negotiation will be analysed in the following three chapters.

Chapter 4, Chapter 5 and Chapter 6 will examine in turn each layer of The Intercultural Negotiation Earth Model that surrounds the solid intercultural negotiation core.

The following chapter considers the outermost layer of the I.N.E.M., entitled the Cultural Crust, which comprises themes that are considered to be visible to intercultural negotiators. These themes include cultural variances between U.K. nationals and G.C.C. nationals that were identified by interviewees and F.R.G. participants; the overwhelming hospitality of G.C.C. nationals; G.C.C. nationals' use of emotion and emotional language during negotiations; how long introductions take when interacting with G.C.C. nationals; the complexity of the Arab greeting sequence; the concepts of monochronic and polychronic time-keeping and the potential impact these differences can have on intercultural negotiations and the stages of a typical negotiation as identified by interviewees.

Chapter 4 Data Presentation, Analysis and Discussion: The Cultural Crust

4.1 Introduction

This chapter is the first of three analysis and discussion chapters, each of which will analyse the three composite layers of the Intercultural Negotiation Earth Model (I.N.E.M.). This opening analysis chapter introduces the (I.N.E.M.) and identifies and examines the outermost layer of the Model, the Cultural Crust, in some detail using thematic analysis of a wide range of data extracts from interviews, F.R.G.s and face-to-face negotiations to illustrate each layer of the model (see Figure 7 below).

The first layer is the Cultural Crust which comprises the themes identified as being considered to be cultural variances between G.C.C. nationals and U.K. nationals (section 4.2), Arabic hospitality (section 4.3), emotions (section 4.4), introductions (section 4.5), Arab greeting rituals and customs (section 4.6), the concept of time (section 4.7) and the stages of a typical negotiation that were identified by interviewees (section 4.8). A range of data from all data sources will be analysed within these seven themes including using a more detailed analysis, using a C.A. approach, for data extracts from interactions during the F.R.G.s and face-to-face negotiations.
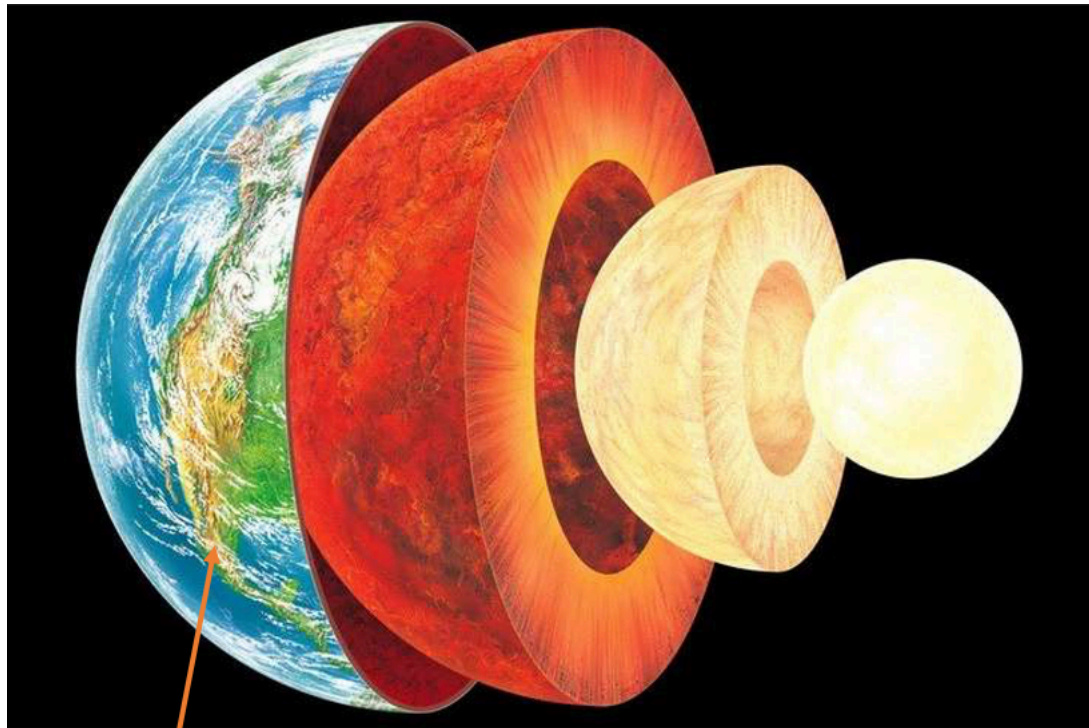
Figure 7 The intercultural negotiation earth model – The Cultural Crust, Devised by Karen Bright, 2019

Image Source: https://scx2.b-cdn.net/gfx/news/2015/whataretheea.jpg

4.2   Experiencing cultural variances

The variances that both G.C.C. nationals and U.K. nationals talked about and that were observed in recordings of F.R.G.s and face-to-face negotiations covered a range of behaviours. The behaviours identified in this outer layer are ones that are visible and are, therefore, potentially easier to identify during intercultural negotiations. The visibility of behaviours such as these means that during an intercultural negotiation any variances or misunderstandings which could lead to face incidents are more likely to be identified and behaviour amended accordingly.

All interviewees and F.R.G. participants identified variances in cultural behaviours between G.C.C. nationals and U.K. nationals in negotiation situations. Specific cultural differences and nuances of G.C.C. nationals were pointed out by interviewees and

F.R.G. participants, some of which were described in detail. Some interviewees and F.R.G. participants gave examples from their own experiences and elaborated when asked to clarify particular points of interest to the researcher. One interviewee, Yahya, stressed the importance of understanding the cultural nuances when dealing with G.C.C. nationals and he said that if a non-G.C.C. national demonstrates a lack of understanding of Arabic culture then G.C.C. nationals would take their business elsewhere.

When talking about the cultural variances of U.K. nationals and G.C.C. nationals, often the first areas interviewees raised was how friendly and personable G.C.C. nationals are when compared with U.K. nationals and how G.C.C. nationals are generally much more interested in learning more about others, which included interactions in business situations.

Describing Arabic culture, one interviewee described his "perception of Arabs as being much more interested in you [than U.K. nationals would be]" (Richard). Charles said that, having been influenced by Arabic culture whilst living in the Gulf for many years, he would be more likely to pick up things that were discussed in the previous meeting before starting the latest stage of the negotiation and suggested that "I think it's much more of a cultural thing" (Charles).

Arabs, and Bahrainis in particular, were described as being "friendly" (Ronald), "personable" (Richard) and one interviewee stated that they (Bahrainis) are much more interested (than U.K. nationals) in maintaining "smooth fairly harmonious relationships in the office" (Ronald). Ronald went on to stress that "the number one adjective that describes certainly the culture here amongst the Bahrainis is friendly".

Four interviewees identified that G.C.C. nationals have a strong connection to their family and interviewees described this by saying that they are "very family-orientated" (Tilda) and that during interactions one should always take "an interest in their family" (Ronald). Charles said that if one is abrupt one is perceived as being someone "not showing any consideration for the host and the host's family and so on". Dave shared an experience of when he met a senior U.A.E. national and he said that "a young lady

was introduced as the third generation of that company" and he went on to add that "they're proud that the family are in the business and maintaining and growing it and so you understand [this] and be respectful" (see section 6.2. for more data on respect). Yahya said that in his business when someone goes to meet a customer in K.S.A. they will be met by the customer along with his sons and other family members. Yahya speculated that the reason behind this was to emphasise to the sellers that they are "'meeting me, you're meeting my son, you're meeting my brother, this is us'".

It was noted from interviews with G.C.C. nationals that the boundaries between friendship and business can be blurred. This can cause potential problems during negotiations, with Bassam describing a particular experience of his with an English colleague and comparing the experience of working with Arabs:

> if we are negotiating with an English person, it's more easier [sic] to segregate friendship from business, so I would be sitting with the department manager we will be having fun, and then once it's come to business and sitting in the office then he's not expecting me to (comprehend?) on any of the business requirement [sic] because we are friends, however, when it's Arabs it get mixed a little bit.

Bassam went on to give a specific example from his workplace and said that he had to specifically sit down with one of his (G.C.C. national) colleagues and explain to him that a deadline had to be met otherwise he would have no choice but to report any delays to his manager. Ultimately, Bassam said "he [the colleague] gets on board".

Two interviewees noted that religion is an integral part of the G.C.C. culture and that U.K. nationals should be considerate of this whilst working in G.C.C. countries, especially as there are a number of calls to prayer each day and it was noted that "the fact that nearly everybody here prays throughout the day you have to make allowances for that and understand that and all that goes with it" (Ronald). Mohammad explained that in "in Saudi Arabia they pay a lot of attention for the salat[12], the prayer time […] if you're a Muslim you have to go with them […] if you are

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[12] "This prayer (*salat*) became another of the five pillars of Islam" (Armstrong 2001, p.97).

not, you have to show respect". Mohammad illustrated the importance of respecting the call to prayer in K.S.A., especially for Westerners, when he told a story about a German colleague who continued to speak over the call to pray whilst all audience members, who were Muslims, went off to the mosque to pray. On this occasion, Mohammad said, the company was lucky not to lose the business and this was only because of the strong relationship the company already had with its K.S.A. customer.

When interacting with G.C.C. nationals, potential problems can be reduced or alleviated if non-G.C.C. nationals gain a deeper understanding of the host country (Frank, 1992). In addition to this, Okoro (2012) argues that during intercultural interactions, there is a need for a heightened level of cultural sensitivity. Indeed, Ronald stressed that in general terms:

> you've got to be careful you don't want to offend people they're very proud of their religion they're not going to ram it down your throat you almost mustn't (???) to upset them and some sensitivities around that and about Islam I think it would be quite useful for somebody coming into a negotiation particularly if you're going in at Ramadan[13] for example you don't want to suddenly open a can of Coke in front of somebody.

Furthermore, Chaney and Martin (2011) caution that there is increased risk of potential face issues if there is insufficient knowledge of a person's customs which can cause unintentional offence.

During the pilot study, involving two K.S.A. nationals and two U.K. nationals, whilst working through one of the two negotiation case studies talks about Ramadan and the Hajj[14] and involves a proposed joint venture between a fictitious British university and a fictitious K.S.A. university. Just prior to the conversation set out in Extract 4.1 below there is negotiation around delaying the start date of a proposed course to be held in K.S.A. Here in Extract 4.1 below, Radwan mentions that another point to take into

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[13] "The fourth duty is to participate in the fast (sawm) that takes place through Ramadan – the ninth Islamic month – which marks the onset of revelation to Muhammad. The fast applies to daylight hours, during which Muslims must refrain from eating, drinking, smoking and sexual activity" (Gordon 2002, p.65).
[14] "Hajj, or pilgrimage to Mecca [that all Muslims must make] at least once in a lifetime" (Hourani 2002, p.149).

consideration is the Hajj. Stuart's unawareness of the difference between Ramadan

and the Hajj is identified by Ibrahim who carefully enquires as to whether Stuart knows

"the Hajj circumstances" (line 7). Stuart is unsure what Ibrahim means and when

Ibrahim repeats the question Stuart looks at the case study (line 11). Ibrahim then

offers a follow up option, "are you sure?" (line 12). Radwan interjects and starts to

explain the location of the Hajj and what it is. Following cross talk after line 15, Stuart

refers to the case study and suggests that the dates for Ramadan that are written in it

are incorrect to which Radwan responds in line 20 by confirming that yes, the date is

correct and adds that "and then October is Hajj". Stuart responds by saying he

thought they were at the same time (lines 21 and 22). It could be argued, however,

that what Stuart actually means is that he thought they were the same thing and by

him not stating this to be the case he is protecting his own face.

Extract 4.1 PU1 Ramadan/Hajj

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1.Radwan:    another thing, I forget, another thing will be Hajj

2.Aaron:     yeah ((looks at case study)) ((nods whilst reading))

3.Stuart:    ((looks at case study))

4.Radwan:    so er (long pause) and for the marketing purposes we
5.           will need enough time to promote (pause) the course

6.Aaron:     aha

7.Ibrahim:   you do know the Hajj circumstances=

8.Stuart:    =(to Ibrahim) ((leans forward toward Ibrahim
9.           smiling)) the?

10.Ibrahim:  you know the Hajj circumstances

11.Stuart:   °eh° ((looks at case study))

12.Ibrahim:  are you sure?=

13.Stuart:                  ((looks at case study))

14.Radwan:   =you know Mecca it's next to Jeddah so three
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15.          million people will come and


[cross talk]


16.Aaron:   so it's quite busy (???)


[cross talk]


17.Stuart:  ((looking at case study)) they might have
18.         the wrong dates in here but ahm they've got
19.         Ramadan as the ninth of July in here=


20.Radwan:  =yes and then October is Hajj=


21.Stuart:  =and then October is H- aahh okay (I thought
22.         they were?) the same time


23.Radwan:  yes yes
```

In Extract 4.1 above Ibrahim saves Stuart's face when it appears that Stuart assumes the Hajj and Ramadan are the same. Initially Ibrahim offers Stuart the opportunity to save his own face but when it is apparent that Stuart is unaware that the Hajj and Ramadan are different, Ibrahim explains what each is and in doing so offers face-saving action for Stuart. Indeed, Goffman (1955, p.215) states that any member of a group is "expected to go to certain lengths to save the feelings and the face of others present".

This is illustrated quite clearly in above where Ibrahim initially asks Stuart whether he knows "the Hajj circumstances" in line 1. Stuart's non-committal to answer and his questioning "the?" (line 3) gives him (Stuart) an opportunity to hear the question again but he does not take the opportunity to make the repair himself by, possibly, saying that he does not know the Hajj circumstances. Goffman et al (1977) argue that opportunities for self-repair come before opportunities for others to initiate a repair. In this case, Stuart chooses not to take this opportunity given to him by Ibrahim to initiate self-repair. Rather, after Ibrahim repeats the question, Stuart looks at the case study, and says quietly "°eh°" in order, it is argued, to determine if there is something written down (line 5). Use of such continuers, like "uhuh", for example, signify that

the recipient of a previous turn has not used this place to initiate a repair (ten Have 1999, p.117).

Again, this was another missed opportunity for Stuart to save his own face by admitting that he does not know what the Hajj is. Ibrahim then gives Stuart another opportunity to perhaps admit that he does not know, whilst also starting face-saving action for Stuart when he asks him "are you sure?" (line 6). There is some side talk between Radwan and Aaron relating back to the case study (lines 8 to 10) which gives Stuart the opportunity to, it is argued, save his own face by offering details from the case study (lines 11-13) as a response to Ibrahim's initial question. It is, therefore, argued that in giving Stuart three opportunities to respond through closed questions, Ibrahim is actually going to great lengths to save Stuart's face whilst also giving Stuart opportunities to save his own face. Ultimately it is Radwan who clarifies that Ramadan and the Hajj are separate entities (line 14). In lines 15 to 16 Stuart is able to save his own face when he emphasises (with words emboldened) "and then **October is H**- aahh **okay**" and even though he subsequently adds that he thought they were at the same time, he is not admitting that he actually thought they were the same thing and so has co-created a face-saving exercise with Ibrahim's assistance. Ibrahim's actions in the above extract are in line with Goffman's (1955) argument that in order to save both one's own face and that of others, one conducts oneself in such a way as to maintain the face of all participants and once again the influence of face-saving behaviours of individuals from collectivist cultures.

There appear to be spatial variances between the two cultures as one interviewee identified differences in preferred proximity between G.C.C. nationals and U.K. nationals. He talked about how, in his experience, G.C.C. nationals, "like many people outside the West" (Richard), would generally stand closer to other people than U.K. nationals and he recalled a conversation with another U.K. national who:

> described it to me as 'we like to be there ((indicates with arm fully outstretched)) they like to be here ((indicates with hand to touching shoulder)) sort of at that distance whereas we like to be at arm's length, literally at arm's length'.

And, whilst Richard did not seem to indicate it to be a problem for him, such close proximity by a G.C.C. national to a U.K. national can make for discomfort and feel like a violation of space for the U.K. national (Ting-Toomey, 1999). This could, in turn, raise the potential for a face threat incident should the U.K. national express their dislike for such close contact either verbally or nonverbally.

Ronald observed that in interactions with G.C.C. nationals who have been known to him for years "I still get surprises when dealing with people that [I] think are completely Westernised in some respects […] and now I understand you shouldn't jump to conclusions" (Ronald). If one does make a cultural-based mistake, Mohammad urged that one should definitely apologise and not think one will get away with saying "oh, I didn't understand that". Therefore, two interviewees stressed, one has to be aware of cultural variances in order to maintain harmony and that one should be "culturally sensitive" (Tilda), show "some sensitivity to culture" (Ronald) and to consider one's words and actions "from a cultural perspective" (Ronald). Ronald added some words of caution as to what not to talk about, for example "**don't** get too much into politics unless you (know?) who you're talking to or make value judgements about certain things".

However, it was noted that in two of the face-to-face negotiations humorous reference was made about the ruling royal family in Bahrain and inferences to a particular member of the K.S.A. royal family by a U.K. national, Richard, with Wasim and Khaled respectively, neither of whom Richard had met before (see Extract 4.2 and Extract 4.3 below).

Extract 4.2 NB1 Humour

```
1.Wasim:     I mean what with all these fees they are (imposing?)

2.           […] more taxation, two thousand eighteen and the

3.           (CR?) […] you pay fifty dinars, see I, for example,

4.           I have to pay eight thousand seven hundred dinars

5.           for a (CR?) (long pause)
```

```
6.Richard:  that's a lot of money, the government's collecting

7.          money, these Al Khalifas¹⁵ they need the money you

8.          know

9.Wasim:    […] (they are the poor guys?)

10.Richard: not a rich guy like you and like me, these are poor

11.         royal family (laugh)

12.Wasim:   (laugh)
```

In Extract 4.2 above in response to Wasim's complaints about how much tax he has to pay, Richard suggests that the Al Khalifas (the Bahraini ruling royal family) are taking the money because they need it. Wasim's response is to suggest that the Al Khalifas are poor and Richard concurs adding that he and Wasim are the ones who are rich. It could be argued that Richard, by stating that the Al Khalifas are poor, is potentially causing Wasim to lose face as he is Bahraini as well as the Al Khalifa family, as Eshtereh (2015) points out that the words or actions of an individual can potentially tarnish the name of the entire family. However, in this case, laughter from Richard (line 11) and Wasim (line 12) suggest that they are both in on the joke and that there is no serious suggestion that the Al Khalifas are poor at all. In this extract, therefore, the joint contextualisation function of Wasim and Richard prevent any misunderstanding and both parties know that this exchange is made in a joking way (Schiffrin, 1988).

In Extract 4.3 below, Richard has just advised Khaled that the negotiation will be recorded by video and audio for the purpose of my research and confirms with Khaled that this is okay. Khaled agrees and then says "as long we don't talk about red lights" (line 1). It is understood that what Khaled means by "red lights" is potentially dangerous subjects, for example, "the government" (line 2) or "the [K.S.A.] royal

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¹⁵ Al Khalifas are "the ruling family of the State of Bahrain" (Lawson, 2020) https://www.encyclopedia.com/humanities/encyclopedias-almanacs-transcripts-and-maps/al-khalifa-family).

family" (line 3). Khaled then goes on to add that "vision twenty thirty also became sensitive" (line 5). This could be because the K.S.A. Vision 2030, an economic plan that seeks to transform the Kingdom into a less petro-reliant economy, was originally announced by Crown Prince Mohammed bin Salman and who is its strongest proponent (Nurazzaman, 2018).

Extract 4.3 NB2 Red Lights

```
1.Khaled:   as long as we don't talk about (red lights?) we

2.          don't step into the red lights, the government, the

3.          royal family (laughs)

4.Richard:  (laughs)

5.Khaled:   vision twenty thirty also became sensitive

6.Richard:  really?

7.Khaled:   believe me
```

Ronald had some pertinent words of caution for U.K. nationals involved in business interactions when considering the influence of culture. Ronald said that the Bahraini culture is hierarchical and this has an influence in meetings and negotiations where it would be expected that U.K. nationals are more likely to speak out if they disagree with something being said. However, Bahrainis are less likely to do so as they don't feel that it is necessary for everyone involved to voice an opinion unless asked to do so. They also noted that sometimes the enthusiasm that is shown in negotiations by their Bahraini colleagues may be short-lived and that they may well get distracted and end up not delivering what they agreed to do.

Ronald also warned that:

> just because somebody may have studied in the U.K. and may have a perfected British accent don't assume that they're necessarily going to have a beer alright or that they're going to respond well to jokes about girlfriends or whatever.

One interviewee reminded U.K. nationals that not all G.C.C. nationals are the same and said that "the people who come from the more Bedouin have a different approach to say, for example, those who are fisherman and that culture still continues" (Charles). Yahya explained in more detail about the Bedouin people in K.S.A. and said that in his business it is critical that he actually goes to the (Bedouin) customer's house in order to get the deal because "they are Bedouin so culture is very important". Yahya said failure to do so would indicate to the Bedouin customer that you do not "follow their ways and their culture" and that they (the Bedouin customer) would "feel off and they'll go to someone who understands them more".

Mohammad talked about the G.C.C. nationals' differing expressions and understanding of "no" and they said that "no has different level[s]" but that if, during an argument, for example, "you see that ((claps hands and sweeps hands once back and forth)) […] that is a **real no**".

Finally, throughout his interview, Keith acknowledged that the cultural variances between U.K. nationals and G.C.C. nationals were many and varied and he stressed:

> so, you have to remember when you're negotiating there [within the G.C.C.] […] is this whole complexity and it takes **years** to understand.

4.3   Overwhelming hospitality

Interviewees noted that G.C.C. nationals are known for their hospitality. One interviewee stated that G.C.C. nationals are known to be very welcoming and she explained that "tea, coffee, dates, biscuits, sweetmeats, whatever it would be, would always be proffered" and she added that the reason for this is that "because it is a very hospitable culture, typically" (Tilda). Benjamin said that "a typical scenario would be, they're [G.C.C. nationals] very hospitable, they'll go out of their way to give you drinks, make you feel comfortable". Such overwhelming offers of hospitality from G.C.C. nationals is well recognised in the literature with many examples given illustrating the lengths to which a G.C.C. host will go to in order to satiate a guest's needs which is

embedded in the Bedouin tradition (Ali 1996; Martin and Herbig 1998; Solberg 2002; Suchan 2014).

Yahya explained that "there's a lot of Arabic tradition, you **have to come**, we **have** to invite you to dinner, we **have** to invite you to lunch, it's something embedded in their culture". However, Yahya said that in the Arabic tradition, any offer of hospitality that is declined is seen as an affront to the host. Yahya suggests that such emotive offers of hospitality are "embedded in their culture" and "they get **insulted** if, or **we get insulted** if that person declines". Yahya went on to stress that it is a "big faux pas in Saudi to say no [to any offer of hospitality]" and he went on to say that having been offered hospitality "if you, for **any reason,** innocently decline it they take it as an insult 'cause it's part of their way you **have to come**, you have to have dinner". Refusal to accept a dinner invitation, for example, according to Yahya, is received as an insult and can leave the host asking "'you don't think I'm good enough for you to come to my house? You're not good enough to eat from my food? [...] this is not business, I'm doing this for you, I'm trying to be kind to you, why wouldn't you accept this from me'". It is argued that such a refusal would result in face loss of the Saudi host, which is why there is such strong encouragement from the host for the person to stay for dinner as it is not only the refreshments that have been declined, it is also the host themselves.

Yahya recalled a visit he had taken to a Northern village in K.S.A. where his host had set out a feast and there was a whole goat just for the two of them. Yahya noted that if there was only sufficient food to feed both of them set out it would be considered "stingy" of the host because the culture is that "'you are worth all of this, I'm doing this for **you** even if you're not gonna eat it'". It is argued that if a host was to offer such a seemingly "stingy" amount of food to a G.C.C. national, then this would be construed as a F.T.A. toward the G.C.C. national guest. In the G.C.C. countries a person's reputation is considered to be of prime importance. See the extract above where Yahya states that no G.C.C. national wants to be known for being stingy. Indeed, in the Quran generosity is considered to be an exalted quality for an individual to have and that if one develops a reputation for being ungenerous then, again, this is reflected on their family and tribe. Indeed, it considered expected behaviour from

those who come from a country with an honour culture as Aslani et al (2016) indicated that such individuals would express negative emotions at perceived insults, in this case the rejection of hospitality, whilst Shafa et al (2015) suggested that individuals from honour cultures are more likely to exhibit an angry response in such a situation.

And below, Charles retold a story he had heard detailing the confusion of a U.K. national visiting his former student from the G.C.C. (who had studied in the U.K.) at his palace in the Gulf Region. The U.K. national felt that he had been ignored as he was left alone in his allotted rooms for a couple of days with the only people he saw being staff who brought him his meals. Here Charles recalled how the G.C.C. student explains why this is not the case at all and he makes special reference to the Bedouin origins of many G.C.C. nationals, that still influence Arab culture, and stresses that in this case the hospitality shown by him was in letting the U.K. national fully rest after his journey.

> Therefore, historically, if somebody comes to our camp, and we immediately feed him it's because we don't want him to stay with us and we wanted him to eat and move on. If we want the person, if we treasure the person, then we want him to relax and rest and you know, be less travel weary, and then we put on a big show for them (Charles).

4.4   Emotion and emotional language

Yahya said that K.S.A. nationals are very eloquent when they talk and that in particular, the people from the Northern region of K.S.A. are renowned for their kindness and that "you'd actually **blush** from all the good things they can tell you". However, Yahya did caution potential negotiators dealing with such people from the Northern region of K.S.A. to realise that they are very smart and that "they play on **that court** they play on your emotions and all that so I think that's where most of the negotiation happens".

Yahya explained that quite often K.S.A. nationals will take their time in negotiations and will push their counterparts' triggers in order to make one feel bad and that will take time in order to do that. Yahya stated that K.S.A. nationals are so emotional about/during negotiations that "if they don't get what they want they'll just take their business elsewhere and never come back […] if they don't like you they won't come

[…] if you don't give them what they want on an emotional level […] they'll take the business elsewhere". Such overt use of strong and potentially aggressive emotional behaviour is in line with Aslani et al (2016) who suggest that people in honour cultures are more likely to use emotion during negotiations in order to influence the outcome in their favour. There is also the suggestion that in honour cultures individuals are more likely to deliberately use such emotions in order to impact on the bargaining tactics and the outcome of the negotiation (Allred et al 1997).

4.5   Introductions can be time-consuming

The introductions, and the length of time the introductions take, are seen to be an important part of most negotiations with G.C.C. nationals according to interviewees. Interviewees gave many descriptions of what would happen during a typical introduction to a G.C.C. national prior to a negotiation taking place and the types of things a non-G.C.C. national might get wrong, as well as stressing the importance of U.K. nationals getting things right in order to achieve a successful negotiation conclusion.

Bassam said that "the first five minutes is very important to break the ice". However, he went on to say that if it is the first meeting "then it will be a very simple, like English-style greeting where I would just introduce myself, my capacity, give them my business card […] and then we'd just kick off directly".

Interviewees talked about what would happen during the introductions and most of them noted the length of time this part of the negotiation interaction would take. Richard described the introductions and said that "it [the negotiation] would begin after **extensive pleasantries**" and he suggested that "the first thing I think the Arabs want to know is about you who are you and what's your company?". Charles said that this is "because I think it's culturally it indicates an interest in the person". Yahya suggested that there is an informality in introductions involving G.C.C. nationals and that "your meeting is for an hour, it tends to extend to two hours, two and a half hours that's just our culture". Often in polychronic cultures, like those of the G.C.C. countries, establishing and reaffirming personal relationships will take precedence

over business (Ali 1996; Loosemore and Muslmani 1999) which can result in lengthy introductions prior to the negotiation proper beginning.

Following, or during, the introductions stage it was identified that business cards are usually exchanged.   Dave considered the difference between how this might happen in the U.K. where "you could walk into a room and people are sat down and you go 'hi, hi, I'm so-and-so, hi nice to meet you' and that's it and then you might get a business card at the end or somebody throws one down the table" and in the Gulf where "it is **very much** the business card hand-to-hand and very much you know shake hand[s] and eye-to-eye contact early on". Whilst Ronald acknowledged that business cards are part of the introduction process, he said that in the G.C.C. "if somebody doesn't have a business card it's a bit more relaxed" and that they (business cards) are not as important a feature as in Hong Kong where "if somebody doesn't have a business card you're completely thrown, you don't know quite what to do (long laugh)".

From the analysis of a range of data extracts it was found that potential face loss incidents for G.C.C. nationals in particular are not always obvious during a negotiation. Examples of interactions during F.R.G. and face-to-face negotiations showed what appeared to be relatively innocuous behaviour develop into exchanges where face-saving talk/behaviours came into play. For example, one area where G.C.C. nationals could experience a loss of face is during the exchange of business cards. An example of such incidents would include U.K. nationals not having a business card to exchange with a G.C.C. national. This suggests to the G.C.C. national that they are not considered to be sufficiently important to be given a business card.

During the exchange of business cards there is an expectation on the G.C.C. nationals' side that the recipient will take time to read the business card and, preferably, make some comment about what they see for example, the giver's job title or the location of the company. It has been suggested that if no interest is shown then it could be construed by the G.C.C. national as an affront to their face. If, after the exchange of business cards, the recipient puts the card away, perhaps in a pocket, then the G.C.C. national considers this to be disrespectful (Hooker 2008; Yu 2012). One of the arguments that support the case for face-loss caused by such incidents with business

cards could be that in the mind of the G.C.C. national, the business card is an extension of the actual person (Hooker 2008) and so, inadvertently, the lack of respect given to the person's business card is a representation of the lack of respect toward them (the G.C.C. national).

In Extract 4.4, taken from a face-to-face negotiation, Jack's lack of business cards could imply to Wassim that he (Wassim) is not important and so Wassim would lose face. However, it can be seen that Richard takes some time to explain Jack's lack of business cards to Wasim. Indeed, it would often be assumed by Western standards that Jack's lack of business cards is not a particularly significant part of the interaction: it is quite common for people not to have any business cards. It is argued, therefore, that in this exchange there is potential face loss for Wasim, Richard and Jack when Jack declares that he has no business cards to exchange with Wasim. However, Richard's series of explanations to Wasim as to why Jack does not have any business cards suggests there is something more going on in this situation. Of particular note is the way in which Richard takes responsibility for saving face by creating face-saving opportunities on two occasions during this section of the interaction that would be considered to be remedial. It is argued, therefore, that because of the repetition of the explanation for the absence of Jack's business cards, that Richard considers the face-loss to be of high importance for all three people involved in the exchange.

Extract 4.4 NB1 Business Cards

```
1.Richard:   ((takes Wasim's business card with his
2.           right hand whilst simultaneously passing his
3.           business card to Wasim with his left hand))


4.Richard:   thank you


5.Wasim:     thank you (so much?) (sir?) ((takes
6.           Richard's business card))


[…]


11.Jack:     sorry […] our cards are getting redone


11.Wasim:    no problem sir, no problem sir
```

```
12.Richard: ((puts NBU1A's business card down on
13.          the table in front of him whilst still
14.          looking at it))=

15.Richard: = I could actually show you them, I could
16.          actually show you the cards

[…]

19.Richard: this is one of my […] old cards

[…]

24.Richard: yeah, we're having some [..] new ones done
```

It is argued that Richard recognises that there is a potential for Wasim to lose face due to Jack's lack of business card to give to Wasim. It is also argued that the loss of face is not restricted to Wasim rather that, by reflection, Jack and also Richard himself as the business owner. While Jack has identified at line 11 that the business cards are "getting done" as a reason for their absence during the business card exchange, he does not identify, or use the opportunity to do, facework at this point. This is what Goffman (1955, pp.218-219) classes as "avoidance", in that Jack has failed to prevent a face-loss incident by neither observing or acknowledging that an incident has occurred. Rather, it is Richard who identifies a repair opportunity and takes charge in order to commence the repair (lines 15 to 16 and again at lines 19 and 24). It is Richard's repetition of the word "cards" that indicates that a repair is taking place (Wu, 2009). In so doing, Richard, according to Goffman (1964), has tacitly agreed to help Jack perform facework in order to prevent Wasim's loss of face, as well as his own and Jack's, and so minimise the potential trouble that has been cause by Jack who did not "play the face-saving game" (Goffman 1964, p.31).

Indeed, Goffman (1955, p.215) argues that during face-saving action, one conducts oneself in such a way whilst saving one's own face and that of the other participants. It is argued that this is of particular importance to G.C.C. nationals not to lose face or cause others to lost face in the first instance. Also, in so doing one should choose a face-saving option that in saving one's own face should not compromise anyone else's.

Ho (1976) stresses the need for reciprocity in face-saving and he argues that there is pressure on all participants involved in an interaction. However, as can be seen in the extract above, Jack makes no move to support Richard's face-saving action. It is argued that regarding the U.K. nationals involved in this interaction, Richard has over thirty years' experience of working with G.C.C. nationals and living in Bahrain and therefore he is more acutely aware of the potential for face-loss for G.C.C. nationals as a collectivist culture than Jack who has less experience of such matters. It is Ting-Toomey (1999) who states that face-saving concerns are more likely to be based on self-face maintenance, whereas in collectivistic cultures individuals demonstrate a higher level of other-face maintenance.

When Richard was subsequently interviewed some months later, and not referring to this incident specifically, he suggested that upon receiving a business card one should "make a polite comment about [the business card] 'do you have them [printed] locally?'" or comment on the person's job title or role". Indeed, Dave added that "it's not just their name on there but it's their title and you're respectful and if that person's speaking you go back to the senior person". Dave also pointed out that it is respectful "when you show a business card with English **and** Arabic on [it]" and this is something with which Dvořáček (2012) concurs. Richard considered that in making such comments about the business cards, or something written on them, one is "breaking down the barrier". Certainly, Tilda said that one would probably look at the business and the person to connect the two in one's mind.

An example of the interest taken in business cards by non-U.K. nationals can be seen in Extract 4.5 below. Farooq needs to leave the F.R.G. early and is on his way out of the meeting room when Raji quite loudly asks for Farooq's business card (line 2). When Raji receives Farooq's business card he looks at it and enquires about Farooq's job (lines 9 to 10) which later becomes clear that the reason for the enquiry is to sell Farooq some stationery (lines 12 to 13). The interest is reciprocated when Farooq notices the location of Raji's business in line 17. This behaviour is very much in keeping with Hooker's (2008) advice that upon receiving a business card, one should take time to read what is actually on the business cards and show an interest in the person from whom it is given.

Extract 4.5 FB1 Business Cards

```
1.Raji:     ((to Farooq who is just outside the meeting room))
2.          =CAN I HAVE YOUR CARD?

3.          ((Hassim and Asif sit down))

4.Farooq:   ((walks toward the meeting room door to leave))

5.Farooq:   yes, sure ((re-enters the meeting room))

6.Raji:     ((take business card out of his wallet))

7.Farooq:   [just off camera] ((hands his business card to
8.          Raji))

9.Raji:     ((looks at Farooq's business card)) (how is your
10.         job?)

11.Farooq:  how is my job? I have three

12.Raji:    no but well, you don't buy stationery?  I'm in
retail
13.         stock now

(all laugh)

14.Raji:    ((takes cards and notes out of his wallet)) ((takes
15.         a business card and hands it to Farooq))

16.Raji:    opposite (???)

17.Farooq:  okay near Manama Souq?

18.Raji:    yeah
```

Interviewees were asked what they would do with a business card when they receive it and Tilda said that if she were standing she would put it in her briefcase or handbag. Bassam and Ronald said that they would place the business card in front of themselves on the table during the meeting. Dave observed that G.C.C. nationals "keep them [business cards] in their hand and look at them […] but you know that they're very

respectful of the business card and they to [do] **read them**". Benjamin noted that "if you're in a group that's a large number, they will look through the business cards, they'll find somebody who's got the most senior title and that's where all the attention will focus".

Bassam pointed out that respect was at stake if the business card was mishandled and he said:

> but at least from a sake of **respect** I gave you my card which has my details and my information I think it's very disrespectful to leave it […] whether it's a business card or a piece of paper and then you just throw it away or you just leave it, this is […] direct information to me that you don't want to see me again or you don't really care.

Richard offered a note of caution not to use the left hand and said "when you proffer your business card always do it with your right hand". Richard went on to identify that specifically that only the right hand should be used in interactions with G.C.C. nationals and cautioned "Don't use your left hand for **anything"** (Richard). Whilst two interviewees (Richard, Charles) stated that one should not show the sole of the foot with one explaining that in doing so "that would be taken as quite offensive" (Charles). It is considered that this type of behavioural faux pas would be a covert potential face threat to the individual on the receiving end of such actions. These observations are very much in the league of the 'how to' genre of cross-cultural resources (Rayburn & Bush 1997; Patai 2014).

One interviewee considered introductions with G.C.C. nationals compared with U.K. nationals, for example and said that introductions with G.C.C. nationals "tends to be more interesting interpersonal […] stuff rather than just you know 'my name's doctor Andrew Craven and my job is [...] I'm terribly superior to you and you will do as we tell you or go and get stuffed'" (Richard). Yahya gave an example of the kind of things that might be said during introductions involving G.C.C. nationals, "a lot of back and forth in the beginning about 'how you guys doing? How's this, how's this how's that? Okay, how's your relative? I know your person, you come from this clan, I come from this clan, you come from this fam[ily]'". Such repeated enquiries about one's wellbeing is considered to be an expected part of the initial greeting sequence when meeting

G.C.C. nationals (Bouchara, 2015) and Bjerke and Al-Meer (1993) indicate that when Arabs meet for the first time they endeavour to establish each other's family identity.

4.6   The complexity of Arab greeting rituals

When talking about Arab greeting rituals Charles stated that "there's a whole ritual in Gulf Arabs" the reason for which, he suggested, is that "it used to be a tribal thing as well but that would be mostly for the Gulf people". Indeed such elaborate greeting rituals are seen to be the norm in G.C.C. countries (Baumann 2006; Kádár 2013). Rababa'h and Malkawi (2012) suggest that such ritualised greetings are seen to be essential in establishing interpersonal relationships and are often an opportunity to establish personal and family identity and affirm solidarity.

One interviewee explained about, and described, a range of Arab greeting rituals and customs, most notably the coffee ritual. Dave described in detail the first coffee ritual that he had been part of:

> you're stood in a circle and the guy comes around with Arabic coffee […] you get a very small cup very strong […] so they pour the coffee and the guys are watching who's pouring the coffee once you've drank [sic] your coffee then if you're holding your cup steady then he'll come back and fill it up but I didn't ask […] and if you don't want any more you shake the cup […] and the guys [G.C.C national colleagues] were laughing knowing that I didn't know that.

It could be argued that in this situation Dave could have lost face by being unaware of the shaking of the coffee cup ritual as his colleagues had not explained it to him. However, with Dave's suggestion that there was humour around this incident and when Dave recounted the story he did not appear to be upset about his colleagues laughing at him suggests that Dave accepted the mistake with good humour.

Other rituals raised by the interviewees included the handshake (particular reference was made to male-to-female encounters), kissing (male-to-male), seating and hospitality. Interviewees were invited to describe the male-to-male handshake when greeting a G.C.C. national and Yahya said that it was a firm handshake and that "it is strong".

Six interviewees pointed out in some detail some of the Arabic greeting rituals and all agreed that "there's a much more elaborate system of greeting" (Charles). Bassam, Mohammad, Yahya, Richard and Tilda described their experiences of the greeting ritual. Bassam said that "you have to say salam alekum[16], or how are you, and good morning, sabah alkhyr"[17], all these kinds of things it has to be done". Mohammad gave specific responses and explained that there might be subtle differences when "you meet someone and there are (key?) (words?) like salam alekum, marhaba[18], it depends […] of [sic] the level of **relation**, if it is a formal level then salam alekum is a must". Bassam explained that, for example, "if you say salam alekum […], ninety nine per cent will have the same reply for salam alekum, if you say sabah alkhyr, which is good morning, then ninety nine per cent will have the same reply". Such culture-specific greeting sequences are to be expected when meeting G.C.C. nationals and in particular the ritualised verbal greeting sequence in particular (Zdziech, 2012).

Tilda set out the process in greater detail:

> in Arabic, there's almost a set number of phrases that you would use to greet somebody so you know, salam alekum, peace be upon you, and then also unto you, and how are you, and how is the family, and all of that is part of their typical greeting in their native language.

Mohammad said the initial Arabic opening greeting sequence "In [the] Arab world in general they start with the normal stuff like salam alekum, alekum salam[19]".

Bassam explained the importance of and reasoning behind such an extensive greeting ritual and said that:

> I think this is more of a culture thing that you need to make the other person more accommodated […] since he's your guest, so even if he's coming for a

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[16] "peace be upon you". Spelling variations include "Al salaam a'alaykum" Nowell (2009), p.87 and "As-salaam alaykum" North and Tripp (2012), p.250.

[17] "good morning". Spelling variations include "sabaah al-khair" North and Tripp (2012), p.250.

[18] "hello". North and Tripp (2012), p.250.

[19] Response to "salam alekum". Spelling variations include "a'alaykum salaam" Nowell (2009), p.87 and "wa alaykum salaam" North and Trip (2012), p.250.

negotiation, he's still your guest, so it's more of Arabic culture where you want to make the other person feel welcomed and accommodated and all his requirements are honoured.

Charles, Tilda and Dave said that if a G.C.C. national was greeting a U.K. national then the same process would occur but it would be in English. Dave said of such greeting exchanges that "the handshake and the body language, the eye contact is **key** to getting over the first step [of the negotiation]". Charles explained that when the Arabic greeting ritual is "translated into English, it is similar [to] 'how are you?', 'I'm okay', 'how are things?'". However, Richard noted that "if you greet them [G.C.C. nationals] 'salam alekum, alekum salam' and then you say 'that's about the extension [sic] of my Arabic', that will be taken as a nice start, you know, at least you've taken the trouble to learn the initial greeting". Benjamin suggested that because very few Western expatriates are able to speak Arabic "so if you're able to say that phrase back to them it shows a willingness […] you've paid some attention to their culture and normally followed by [inaudible Arabic word] which means little or (mafi?) which means no" and Benjamin went on to say that G.C.C. nationals do not expect a response to Arabic greetings "but if they get a response they appreciate it". However, Zaharna (2009) argues that it is important to gain an understanding of the Arabic greeting sequence and what underlies it in order to offer the appropriate response.

The following extract (Extract 4.6) from negotiation NB1 shows how Richard starts the greeting sequence in Arabic (line 1) as he greets Wasim, whose response is also in Arabic, "keifik halik"[20], (line 3) but this is not the expected response to "salam alekum", which is "alekum salam" (see citations Mohammad and Richard, p.126). In fact, Wasim's response to Richard, "keifik halik", is the next expected question in the Arabic greeting sequence "how are you'" (see citation from Tilda, p.126). At line 6 Richard gives the expected response to this question. Wasim offers to shake hands with Jack, who says "hello" (line 8). Jack does not attempt to start this greeting sequence in Arabic (although Jack is familiar with the Arabic greeting sequence).

[20] "how are you". Spelling variations include "keef hal-ak" North and Tripp (2012), p.250.

Extract 4.6 NB1 Greetings

```
1.Richard:  salam alekum ((extends right hand toward
2.          incoming Wasim))

3.Wasim:    keifik halik? ((Richard and Wasim shake
4.          hands))

5.Richard:  (laugh)

6.Richard:  al hamdulilah[21]

7.Wasim:    ((offers right hand to Jack))

8.Jack:     hello ((extends right hand to Wasim))
```

One interviewee did point out, however, that when the greetings are "male-to-female sometimes it's a little less detailed and rightly so if it's a single female, they remain very private and you're conscious of that" (Dave).

The physical nature of the Arabic greeting and its importance in the relationship one has with others was also described in some detail by one of the interviewees. Charles said that "the whole greeting process is dependent on physical interaction and how you relate to each other" and he went on to say that "the whole hugging and the kissing and the ritual of the kissing, and it's physical to a great extent and therefore important". Charles went on to say that a ritual of three kisses was important because "the three kisses […] is an indication of closeness".

The male-to-male kissing ritual was described in detail by four interviewees. Tilda said that "it goes from […] a rich sort of enthusiastic handshake, sometimes there might be a sort of air kiss with the greeting on both sides, sort of one, two, and sometimes one, two and three", whilst Charles described his own experience of the kissing ritual and explained the differences between greeting friends, older family members and G.C.C.

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[21] The response to "keifik halik" "praise be to God (I'm fine)" Spelling variations include "al-humdoolillah bikhair" North and Tripp (2012), p.250.

national to non-G.C.C. national who know each other and G.C.C. national to non-G.C.C. national who don't know each other.

Charles said that when the greeting is between friends "So for example, if I am meeting with one of my friends who I know and so on so we would do the three kisses, which is very important […] which is an indication of closeness". However, if the greeting is between a young person and an older family member Charles explained that "it would not be unusual [for the young person] to kiss them [the older family members] three times and then kiss either on the nose or on the head", while Yahya said that in greeting an older man, the younger man would "kiss his forehead just to show respect". Dave also noted that contact may be "nose-to-nose, that's when it's a family member or [being] very respectful to a senior person" and Dave went on to say "I **know** that is the **highest level** of respect to do that".

Tilda noted that it is important to recognise and acknowledge when "greeting somebody who is perceived to be higher [rank] or in terms of the royal family, et cetera, there's a gesture where men [the lower rank] would kiss [the man of] higher rank on the forehead".

And when it is G.C.C. national-to-non-G.C.C. national who know each other, Charles and Ronald said that the greeting would be less likely to involve kissing, rather "it's not a handshake it's almost an embrace" (Charles), "sometimes hugs with other men […] and particularly people you know quite [well]" (Ronald). However, Dave described his own experience of attending meetings with G.C.C. nationals and, having been on the receiving end of a male-to-male kiss on the cheek, Dave said this happens "when you **know** you are **very trusted**, liked".

Extract 4.7 below takes place during the pilot study between Stuart, Ibrahim and Radwan at the end of the case study negotiation where the four participants are shaking hands with each other. There follows an exchange started by Stuart who appears to be trying to ensure he correctly understands the etiquette regarding shaking hands (lines 3 to 4). It is Ibrahim who responds quietly in the affirmative (line 9). Stuart then notes the frequency of the hand shaking in the Middle East based on

his experience (lines 7 to 8) and then adds "or kiss them on the cheek" (line 10), perhaps to demonstrate to Ibrahim and Radwan that he is familiar with how to interact with G.C.C. nationals.

Extract 4.7 PU1 Greetings

```
1.Aaron:     ((shakes hands with Ibrahim opposite him)) thank you
2.           very much

3.Stuart:    ((shakes hands with Radwan opposite him)) do you
4.           normally shake hands?

5.Aaron:     ((shakes hands with Radwan diagonally opposite him))

6.Stuart:    ((shakes hand with Ibrahim diagonally opposite him))

(all laugh)

7.Stuart:    actually, my experience of the Middle East is every
8.           time you meet somebody you shake hands

9.Ibrahim:   °yeah°

10.Stuart:  or kiss them on the cheek if you know them better

11.Radwan:  ah
```

Mohammad noted how the behaviours of non-G.C.C. nationals were now more physical during greetings and said "now I see this just becoming more and more familiar, that they [non-G.C.C. nationals] don't only handshake, they will come and hug you but without the kiss because [...] European and American [sic] they are not so friendly with man-to-man kiss".

And, finally, when a G.C.C. national greets a non-G.C.C. national who is unknown, or barely known, to the G.C.C. national Charles said that "if it is just a normal person [sic], then it is just a handshake" whilst Ronald described it as a "sort of a half handshake with foreigners [sic]". However, Yahya said that there can be some persistence by G.C.C. nationals and explained that:

there are kisses involved because we kiss yeah so kisses involved even if they don't know you just to show that 'okay we're close', cause usually you don't kiss someone that's not close to you so no, **they will kiss**, even if you don't want to they'll try to force it on you.

One U.K. national interviewee related his experience of going to negotiations in the Gulf Region with a G.C.C. national colleague. "I used to in many cases go along with Dawoud, and Dawoud would do the typical Arabic repeat of the (???) much kissing" (Richard).

Four interviewees identified the need to understand Arabic etiquette when men and women greet each other and particularly the handshake. Richard said that "if it's a **man** talking to a **woman** and the woman is a Muslim and wears a hijab[22] then wait, you don't offer to shake hands, she might shake hands with you and she will do that first but other than that you don't". Charles also explained that "the dilemma nowadays is, when you are introduced to a woman, is to determine whether a handshake is appropriate, or not appropriate" and he went on to describe how he would deal with such a situation and said "my approach is generally to hold back […] and to see if she has no objections to shaking hands with somebody who's not a relative" and if so, then "she will offer her hand and at that point I would shake hands but otherwise I would hold back" (Charles). Ronald said that when males are considering shaking hand with Muslim females that with "women of course it depends on […] religious sensitivities".

Richard described what could be a typical reaction from a Muslim female if a male did try to shake hands with her "the problem is that a lot of people […] try to shake hands with Arabic women and they'll [the Arabic women] recoil and then say 'Oh I'm ever so sorry but I don't do shaking of hands'". Hassan recalled an incident involving one of his colleagues, Maryam, where an Egyptian man attended an interview and thought that by Maryam not shaking his hand that she was being rude and raised a complaint after the interview. Hassan said:

---

[22]the *hijab*, which is usually translated as 'the Veil'" (Armstrong 2001, p.197).

now he was [wanting to] shake hands with Maryam, Maryam in a very nice way in a very polite way she apologised she told him 'I'm sorry I can't really (.) shake hands but I hope you are well', he took **that** as she was rude (.) not to shake hands with him, **now** if […] you look at it, aren't you supposed to know **the culture** before you write a complaint.

And Richard went on to strongly suggest that a male putting a Muslim woman into this situation "starts the conversation in the wrong tone". And Mohammad warned "never kiss the woman. No one likes it (laugh)".

Meanwhile, Tilda explained how better to understand whether a Muslim male is likely to shake the hand of an unrelated female "and then, you can read the (???) in terms of somebody's conservativeness, in the way that they would dress, for example and then, you know, that type gives you a bit of a clue as to whether this is an occasion where somebody is not going to want to shake your hand".

One interviewee explained the reason behind a Muslim male not shaking hands with a female and said that "it's not about the gesture of shaking hands, it's about the gesture of touching a female who is not related to you so it's a religious significance rather than anything else" (Tilda).

Whilst it is accepted that the Arabic greeting sequence is more drawn out than a U.K. national would expect, it is argued that one should make some effort to learn about it and engage accordingly when greeting G.C.C. nationals. Indeed, Bouchara (2015) stresses that ignorance of the fine nuances in the Arabic greeting sequence can result in misunderstanding the basics of intercultural communication. And this is emphasised by Wheeler (2004) who argues that getting things right at the beginning of a negotiation is a critical part of the interaction.

4.7   Time is of the essence

An area that was noted especially by, but not limited to, U.K. nationals was the concept of time for G.C.C. nationals and how it differed from U.K. nationals' concept. Predominantly, the lateness of G.C.C. nationals when attending negotiations and other

business meetings was something that U.K. nationals recognised as being part of the G.C.C. culture but many U.K. nationals still found it to be frustrating when often the key person or people could be around 45 minutes late as standard practice. There was also mention of interruptions and people coming and going throughout the negotiation. It could be argued that from a U.K. national's point of view such incidents cause them face loss as it could be construed as being disrespectful to the U.K. national. In addition to this, it is important to note that if there is deemed to be serious pressure coming from U.K. nationals in negotiations with G.C.C. nationals the imminence of deadlines, this could be deemed to be a manifestation of a lack of trust by G.C.C. national negotiators and thus have negative implications for the negotiations both in the present and the future.

It has been seen in the cross-cultural literature (Loosemore and Muslmani 1999; Ting-Toomey 1999; Kemp and Williams 2013; Rees-Caldwell and Pinnington 2013) that the concept of time and, particularly, lateness of G.C.C. nationals differs considerably to U.K. nationals and that this could cause face-loss for U.K. nationals during negotiations when G.C.C. nationals are late. U.K. nationals believe themselves to be considered unimportant when G.C.C. nationals are habitually late to negotiations and business meetings. Often, it is argued, that the differences in the approach to time and timeliness between G.C.C. nationals and U.K. nationals is due to G.C.C. nationals being part of a polychronic culture and U.K. nationals being part of a monochronic culture (Rees-Caldwell and Pinnington 2013). Such differences result in U.K. nationals generally arriving at meetings on time and often G.C.C. nationals arriving late (Kemp and Williams 2013). Whilst it appears the U.K. nationals accept and expect lateness and lack of time boundaries from their G.C.C. national counterparts, it can and does lead to frustration on the part of the U.K. nationals (Rees-Caldwell and Pinnington 2013). This is echoed by some of the interviewees as can be seen in data extracts below.

Both G.C.C. nationals and U.K. nationals acknowledged that Arabs in general have a different concept of time compared with U.K. nationals and other Westerners. Ronald said that "the concept of time it's different so it's not about somebody just being late, it's about the actual length of time that some things might need to take". However,

Mohammad said that one should do "whatever it takes to fulfil your obligation […] don't be mad about their timing, they don't keep to proper timing" and he recalled a funny story he was told about this and said "some guys told me that we have time, we buy the watch but [sic] we have time (laugh)".

Many interviewees talked about the regularity of G.C.C. nationals turning up late to meetings. Charles said that "it's not unusual to turn up for a meeting at one o' clock, for example, and the meeting not to start 'til about one thirty or even two o' clock". Charles went on to describe a recent experience and recalled that he "was at a meeting last week which was supposed to start at I think about ten and he didn't turn up into the office until about forty-five minutes later, without an apology, without any expectations that there was anything out of the ordinary". Ronald said that in his experience "some people might be **late** who are crucial so we're all sitting round waiting for **one person** to come". Bassam suggested that one reason for such lateness is that "Arabs generally are more laid back so they [think] 'I can come late a little bit, five minutes'". There are number of examples of poor timekeeping during F.R.G.s by G.C.C. nationals and a range of responses from both G.C.C. nationals and U.K. nationals who area already present.

In Extract 4.8 below it was seen that G.C.C. nationals do accept that they have a different concept of time than, for example, U.K. nationals and can see the humour in the differences. As participants are gathering to begin the second Bahrain F.R.G., Dawoud notices that only U.K. nationals have arrived on time. He then goes on to illustrate the order in which participants from other nationalities will arrive (lines 8 to 12). Interestingly, it is Charles in lines 13 to 14 who offers a defence for the lateness of the G.C.C. national participants but Dawoud is insistent that everyone was told the same start time (line 15).

In the exchange below there is potential face loss for Charles, Nathaniel and me (all U.K. nationals) as we are all in the meeting room in time for the F.R.G. to commence on time. However, it could also be argued that Dawoud could lose face as he invited participants to attend the F.R.G. on my behalf, and it is his fellow G.C.C. nationals who are late. It could be argued that in line 8 Dawoud uses humour to diffuse the potential

of face loss for all of us using which is drawn from a repertoire of face-saving practices (Goffman 1967; Spencer-Oatey 2007) and he is confident that the three U.K. nationals will interpret this humour in the same way and so co-create the face-saving practice with him (Eshtereh 2015). At lines 13 to 14 Charles offers opportunity to save the face of the G.C.C. nationals who have not yet arrived and suggests that Dawoud gave them the wrong time. This could be interpreted as a potential face loss for Dawoud rather than the intended face-saving action from Charles. It could be argued that this is an option to be considered as Dawoud's response to Charles is to confirm that in fact everyone was given the same time and in so doing Dawoud has potentially saved his own face.

Extract 4.8 FB2 Lateness 1

```
1.Nathaniel:all the Brits=

2.Dawoud:   =all the Brits are here

3.Nathaniel:Charles do you count yourself as a Brit?

4.Charles:  no I don't (laugh)

[cross talk]

(all laugh)

5.Nathaniel:citizen of the world maybe (laugh) you spend enough
6.          time over here

7.Charles:  (.) °yes °

8.Dawoud:   see that shows you they came on time (.) these are
9.           the two British they came on time, (2) now Bahrainis
10.          ((slaps hands together)), Saudis ((slaps hands
11.          together)), Lebanese ((slaps hands together)),
12.          Turkish ((slaps hands together)) (laugh) (2)

13.Charles: that's not fair (2) maybe you didn't give them the
14.          right time

15.Dawoud:  (.) well they all got the same time
```

As time passes and there are still expected participants who have not arrived, Dawoud insists that the F.R.G. session should now start as can be seen in Extract 4.9 below. At line 1 Dawoud suggests that I can start with the participants who have arrived and then asserts that I should not wait (line 2) and that "it's not nice" for those people who have arrived on time. There is potential face loss for Dawoud, all of the participants who are in the meeting room and me. Dawoud potentially saves the participants' and my face at line 1 in naming me and stating that I should start the session because "these guys are here". At line 2 Dawoud is insistent that I start the meeting as can be seen by his emphasis on "not wait". This, coupled with Dawoud's suggestion that such lateness is "not nice" for people who arrived on time, could be seen to be a deliberate face loss action toward the participants who are late in that the utterance is intentional (Goffman, 1967).

Extract 4.9 FB2 Lateness 2

```
1.Dawoud:   come on Karen you can start these guys are here

[cross talk]

2.Dawoud:   do not wait for any more

3.Karen:    okay

4.Dawoud:   it's not nice for people that come on time (.)
5.          tha's [sic] yeah

[…]

6.Dawoud:   thank you for coming guys
```

The following three extracts from F.R.G.s illustrate different approaches by the person who is late as well as the other participants present, to lateness whilst another participant is in speaking. It is considered useful to apply the Brown and Levinson (1978, p.79) formula, $Wx = D(S,H) + P(H,S) + Rx$, to each of these extracts in a bid to identify the potential weightiness of each F.T.A. In this formula W is the perceived

weightiness of the F.T.A., D is the social distance of the Speaker (S) and the Hearer (H) relative to the environment in which the interaction takes place (a symmetric relationship), P is the relative of power of S and H (an asymmetric relationship) and R is the absolute ranking of impositions in the particular culture, all of which can indicate the seriousness of an F.T.A.

In Extract 4.10 a participant is talking when Farooq enters the F.R.G. 37:22 minutes into the video recording whilst Raji is talking. Immediately upon entering, Farooq apologises to me and gives a reason for his lateness (lines 2 and 3). Farooq then recognises Hassim and asks him how he is and they exchange a handshake. There is another apology to me at line 9 whereupon Raji continues talking (line 11) at 37:35 minutes.

Extract 4.10 FB1 Lateness

```
1.Farooq:    ((enters the meeting room))

2.Farooq:    (to me) hello, how are you?  Sorry I'm late, I was
3.           in a meeting and (???)

4.Hassim:    ((smiles at FBB1F)) °how are ya?°

5.Hassim:    ((stands up and shakes hands with FBB1F across the
6.           table))

7.Farooq:    ((shakes hands across the table with FBI1A)) how are
8.           you?

9.Farooq:    [off camera] ((shakes hands with FBB1C)) (to me)
10.          sorry=

11.Raji:     =but they say that er we owe your father four
12.          hundred…
```

In the extract above, the following numbers have been attributed using the Brown and Levinson (1978, p.79) formula, Wx = D(S,H) + P(H,S) + Rx, where:

D = 5, P = 3 and R = 7

Therefore, W = 15 suggesting a moderately weighty F.T.A. However, it is noted that the interruption to Raji's turn is short and Farooq does apologise.

In Extract 4.11 below Aaliyah enters a F.R.G. late at 17:29 minutes into the video recording as Nathaniel is talking. Aaliyah has quietly acknowledged people she knows around the meeting room table and apologises to me, saying "sorry to be eh" as Nathaniel continues to talk (line 1). Aaliyah adds to the Nathaniel's observation (line 3) and then at line 5, which seems like a natural break in Nathaniel's talk, she addresses me and says she's just going to "listen in" (line 6) as she missed the beginning of the session and at 17:45 minutes Nathaniel continues talking.

Extract 4.11 FB2 Lateness 3

```
1.Nathaniel:[…] well, they're have agreed that, but that doesn't
2.            necessarily mean that it's going to happen

3.Aaliyah:  or in that order=

4.Nathaniel:=or at all

5.Aaliyah:  (to me) I missed what you were saying at the
6.            beginning so I'm just going to listen in
```

Reference to transcript removed for confidentiality and data protection reasons. Copyright holder is Karen Bright.

Extract 4.12 FB2 Lateness 4

Transcript removed for confidentiality and data protection reasons.

Copyright holder is Karen Bright.

Transcript removed for confidentiality and data protection reasons. Copyright holder is Karen Bright.

Reference to transcript removed for confidentiality and data protection reasons. Copyright holder is Karen Bright.

Photo of participant removed for confidentiality and data protection reasons. Copyright holder is Karen Bright.

Figure 8 Image Redacted for confidentiality and data protection reasons. Copyright holder is Karen Bright FB2 Lateness 4

Reference to transcript removed for confidentiality and data protection reasons. Copyright holder is Karen Bright.

Reference to transcript removed for confidentiality and data protection reasons. Copyright holder is Karen Bright.

Another aspect of variances to be expected when negotiating with G.C.C. nationals is that meetings with G.C.C. nationals often take longer than U.K. nationals may be accustomed to, especially because of the length of time taken on introductions and greetings which are seen to be important to build and maintain trust and relationships. Indeed, the literature supports these claims (Ali 1996; Martin and Herbig 1998; Solberg 2002; Suchan 2014). Dave said that he "can remember being warned a little bit that it'll take a little bit longer" when negotiating with G.C.C. nationals. However, Tilda suggested that whilst it is highly likely that negotiations with G.C.C. nationals will take longer than with U.K. nationals are accustomed to, this is because "it's about building this trust, and it's about people feeling that they've established a relationship with you". Charles said that knowing that G.C.C. nationals take more time initially to build and maintain relationships that he is "mindful of that and I don't try to rush the situation, I make time for that introductory approach, take (time?) before I would start the negotiation".

Bassam noted that often time is lost when one has been progressing the negotiation only to find out that the person one has been dealing with does not have the authority

to make the final decision and so "we will have to wait for a week or two and then he [the decision-maker] comes back with their reply". Keith gave a specific example from his experience of negotiating with a large organisation in K.S.A. whereby Saudization of the decision-makers was causing Keith and his company problems because the locals did not have the necessary skill sets and so were reluctant to make decisions in case they were wrong and this in turn "causes inactivity yeah and that's a […] big big problem".

Two interviewees specifically noted that meetings will regularly extend beyond the allotted time and Yahya said that it is because "that's just our culture". Dave explained that "they know how to bring subjects up and talk to **smooth** everything down and this takes time" he went on to say that he had once reassured a colleague on the amount of time things can take, based on his experience that having travelled to attend a twenty to thirty-minute meeting, it could take "twenty minutes to go round [sic] the building up to the meeting". Benjamin also noted that often the first twenty or thirty minutes of a negotiation are taken up with relationship-building and he described it is a "non-business process". Meanwhile Charles said that he would sometimes add an extra thirty to sixty minutes into his schedule "because you have to also understand that you can't always start the meeting on time".

Another reason cited for negotiations with G.C.C. nationals taking much longer than expected is because sometimes G.C.C. national attendees come in and out of the meeting. For example, Ronald said that "things may go at a different pace or somebody may suddenly have to leave". Dave said that in his experience G.C.C. nationals "**here** are quite happy to bring people in and out and to sometimes get their opinion". Dave said that in his experience the people who may come and go during negotiations are often young trainees or a person who has an interest, although they are unlikely to be the decision-maker.

Spencer-Oatey (2007) notes that people experience certain occurrences as being face threatening dependent on their underpinning conception of sociality rights and obligations. This is of especial importance to G.C.C. nationals because of their perceived social responsibilities to others within their family and tribe, for example

(Solberg 2002). Such social responsibilities can include allowing constant interruptions during negotiations while people come to greet them and lateness which could be due to obligations to see or meet other colleagues, family or tribe members. It is therefore argued that non-G.C.C. nationals should be considerate of this and be aware that the wider implications of face-loss are imminent should they instigate a F.T.A. by, for example, commenting on this.

When negotiating with G.C.C. nationals it was noted by a number of interviewees that there is often a need for more meetings than expected in order to make progress, which in turn impacts on the length of time it takes to get a final decision. Bassam said that "sometimes we will do this negotiation for two, three weeks when it can [could] finish only in one or two meetings". Indeed, Dave noted that in his experience it always takes and extra two or three meetings "and repeat and repeat so they're absolutely clear" which may still not result in a decision being made and so one then might have to wait for an email with the decision and he added that he thought it was a "cultural thing" and that actually in so doing the G.C.C. nationals were "sort of protecting and making sure that they're getting the right product and value for money". Mike compared his experiences of working with organisations in the Far East compared with organisations in the G.C.C. and how much longer it would take in the G.C.C. to get to the trading stage. Mike explained that:

> in **this** part of the world [the G.C.C.] […] it would take you years to do what you could do in the far east in a matter of three or four months […] and so to a lot of companies the middle east is a total mystery because it is so difficult to get to that point where you've got a relationship ((hand clap)) you've got a network ((hand clap)) you've got trust ((hand clap)) you've got commitment ((hand clap)) you've got all the ingredients in place which are the precursors to the green light to go […] it's not an easy place to do business […] but once you're in […] that's it you're made.

Due to the additional time it can take for G.C.C. nationals to make progress in negotiations, as set out above, there is often a delay in getting a final decision. Dave explained in some detail that feedback or further information can take up to 72 hours in some instances. Tilda said that if the deal was a good one "you would probably reach consensus but it might just take you a slightly longer time". Dave said that when one becomes experienced in negotiations with G.C.C. nationals that "you just sort of

refresh yourself on the whole system and in terms of your approach you know it's gonna be slower".

Whilst it appeared that many of the U.K. nationals interviewed recognised and accepted that lateness and the longer times required before a decision was made was often the norm when negotiating with G.C.C. nationals, Ronald said that he particularly found the lateness to be "quite irritating". Dave meanwhile said that "you've got to accept that target dates can come and go which is the frustrating part".

4.8   Stages of a negotiation

From analysis of the recorded interviews, it was recognised that while being an understudied variable in the academic literature and in 'how to' books, the opening/greetings stage of the negotiation was deemed to be a highly significant aspect of the negotiating process, particularly to the G.C.C. nationals taking part (for more detail on this data analysis, see section 4.6).

At the beginning of the negotiations, the Arabic greeting sequence can cause some confusion for U.K. nationals who are not familiar with the practice. This can range from not understanding the lengthy Arabic greeting exchanges, predominantly although not limited to, between G.C.C. nationals. These include a known verbal greeting and physical, e.g. kissing, hugging, shaking hands, exchange where well-recognised responses are expected during the sequence. Should a U.K. national be unaware of the handshake etiquette, in particular, this could result in face-loss for both the G.C.C. national and the U.K. national. It is especially important that male-female handshakes are either not carried out at all or the male waits for the female to instigate the handshake.

Both in the literature (Martin and Herbig 1998; Solberg 2002; Suchan 2014) and in a number of data extracts it was more frequently acknowledged that adopting typically recognised Western negotiations stages (see Table 7 for examples of two Western approaches to the stages of a negotiation) would increase the likelihood of face loss incidents for G.C.C. nationals. Participants who did not consider a Western-centric approach to negotiation would increase the risk of face loss incidents to G.C.C.

nationals reasoned that G.C.C. nationals have been involved in negotiations with Westerners for such a long time that they should be accustomed to such an approach.

Those participants who thought there would be an increased risk of face loss incidents due to U.K. nationals following the typical stages of a Western approach to negotiation suggested that the main reason for this would be the lack of time spent building relationships with G.C.C. nationals and the likelihood of U.K. negotiators to move quickly to the "trading stage" either by way of using PowerPoint or by directing conversation towards the business. These views are supported by some empirical examples in the literature (Suchan, 2014).

Interestingly, whilst many of the interviewees talked about the importance of relationship-building, prior to the negotiation business commencing, when asked for the main stages of a negotiation only seven interviewees said that stage 1 would be relationship-building, although not necessarily naming it as such. And of these seven interviewees, only three then said that the most important stage would be relationship-building. This suggests that when many U.K. nationals think about negotiating they consider the "trading stage" to be the most important stage and one that should be addressed early in the negotiation. Other responses to which stage is most important include: identifying all the points of the project (Bassam), tempering expectations on all sides (Benjamin) and knowledge of your position (Aaron). This approach counters the G.C.C. nationals' propensity to take a long time to get to know their negotiation counterparts, offer hospitality and build the relationship. It is therefore argued that U.K. nationals who focus on the step-by-step of the Western-centric trading aspect of negotiation could produce superficial or negative results if the negotiators do not understand the history and cultural aspects behind the Arabic rituals and greetings they may encounter as part of the negotiation process. One interesting point is that two of the interviewees (Ahmed and Graham) talked about finding their counterparts "pain point". This term does not appear in the academic literature, rather it is used in the 'how to' genre of negotiation resources and indicates a person's absolute need for something, for example they need something quickly and therefore price is not the real item for the seller to negotiate on, rather delivery speed

to the customer is priority (https://www.inc.com/christina-desmarais/5-infallible-tips-on-negotiating-for-anything-you-want.html).

Interview participants were asked to state what they would consider to be typical stages of a negotiation and a sample of their responses are included in Table 13 below.

Stage 1
(**Farooq**) I do my research first, you know if I don't know the person.
(**Hassim**) When it's an Arab, especially if it's a Bahraini, I would ask about family.
(**Amaal**) Stage one for me is to […] know where the person stands in their personal life.
(**Charles**) The first stage generally […] could be quite formal and low-key.
(**Ronald**) I think the sort of getting to know the person, where they're coming from is quite an important beginning part of the stage - sort of setting up where we're coming from and our expectations – building connections.
(**Brian**) Finding out what are the characteristics that you need in your business and that you find attractive to doing business with another company and then managing to put together the right kind of company.
(**Tilda**) First of all the pleasantries […] initial pleasantries, the finding of some common personal ground if you can.
(**Bassam**) The first thing is the introduction of both parties.
(**Mohammad**) We start first by the investigation, who is he, we try to collect as much as information as available [so] we have good information.
(**Yahya**) It starts with non-professional events and whatever and they get down to business usually in these scenarios.
(**Dave**) Stage one would be sometimes you might spend twenty thirty minutes just meeting the person and getting to know them clarifying why you're there and not actually getting to a negotiation on the first meeting.
(**Benjamin**) Stage one is almost like a kind of friendly interaction, relaxing, getting to know each other on a personal level.
(**Ahmed**) Typically what would happen is that we would first establish a connection within the company - in this stage there would be a lot of […] building that personal relationship with them.

(**Aaron**) I think the starting point is, identifying that you want to achieve something and in many ways you're negotiating with yourself, aren't you? (**Graham**) I want, trying to understand what the client's looking for, what they're pain points are. (**Greg**) I think stage one is getting past the gatekeeper. (**Gordon**) Who's the right person to arrange meeting with? Do you need an intermediary to do it for, rather than you directly?

Stage 2
(**Charles**) the next stage would be where you get into the nitty gritty of the negotiation (**Bassam**) Then after that I would introduce […] or explain the reason for whatever the project we are doing, or whatever the meeting is for, or what we're exactly negotiating. (**Yahya**) Okay, we're having dinner, we're at his house or whatever [and he says] "okay, we want to do business. This is how much we want […] most of the points of the negotiation are discussed during this time. (**Dave**) Then the second third or fourth is around what you're proposing or what you're offering and then they want to make sure the product's right. (**Benjamin**) A second scene of [where] there [are] essential challenges and how we can help them to pull through and how they can help us, when they're truly interested in our product. (**Graham**) The next thing is thinking about the environment the negotiations are going to take place in. Making sure it's a conducive environment for good negotiation. (**Greg**) Once you get to that point, and I call that phase two, where you're with the person who can really recommend or decide, then you almost go back to another stage where it's all about winning the relationship, you have to win the relationship before you win the deal. (**Gordon**) Then getting the actual face to face meeting.

Stage 3
(**Amaal**) Third stage is for me […] I know that I can close deals but I know that I close deals. (**Charles**) Then there is the closing of the deal

(**Bassam**) The third step I directly go in the topic, the main topic, that this is the reality of the situation.

(**Yahya**) The last phase is usually […]very short [they say] "Okay, where do you want me to sign or this is what we agreed upon.

(**Dave**) Then it's around the fees and the costing.

(**Ahmed**) [The next] step would be after establishing the relationship would be to find a pain point.

(**Paul**) Something ceremonial around signing the contracts, more(ceremony?) more bang, more coffee to be drunk, more dates to be eaten.

Table 13 Interviewees' Stages of a Negotiation

From the above responses, the interviewees identified the following key areas for **Stage 1** are; research around the business (5 responses), connect to the company (1 response), relationship-building (4 responses), formal and low key (2 responses), small talk/pleasantries (1 response) and introductions to the people involved in the negotiation (1 response).

From the above responses, the interviewees identified the following key areas for **Stage 2** are: the trading stage (1 response), the business of the negotiation (2 responses), the information about the project (2 responses), the potential challenges ahead (1 response) and the environment in which the negotiation will be held (1 response).

From the above responses, the interviewees identified the following key areas for **Stage 3** are; closing the deal (5 responses), collecting information (1 response) and the trading stage (1 response).

All interviewees were asked whether they had received any negotiation training and to give details of what kind of course/programme they had attended or progressed through online and whether they had sought information independently on negotiation training and, if so, what it comprised, e.g. specific negotiation books,

books on other subjects that they felt useful for their own negotiation development or online resources. See Table 14 below for a summary of their responses.

Formal Negotiation Training Programmes	Formal Non-Negotiation Programmes	Negotiation Books	Other Books	Online Resources
Tilda	Mohammad	Mohammad	Dave	Bassam
Benjamin	Yahya	Hadil	Greg	
Greg	Dave	Ahmed	Hadil	
Charles	Hadil			
Ronald	Charles			

Table 14 Interviewees' Experience of Negotiation Training and Development

Formal negotiation training programmes ranged from company or industry-specific negotiation training that covered areas such as; technical aspects, how to ask questions, how to prepare for a negotiation, how to establish a relationship, what are your key messages, how to identify the deal breaker, product knowledge and cultural awareness. One interviewee (Tilda) said that the in-house training she had received included case studies and role play which she found to be very useful.

Formal non-negotiation training programmes covered areas such as: Neurolinguistic Programming for business excellence, a management course and a business development and marketing course.

The main topics identified by interviewees who said that they had read books specifically on negotiation said that the areas covered included: culture and negotiation, how to pitch to anyone and body language.

Interviewees who said they had read books they found useful in developing their negotiation skills and knowledge but that were not specifically books on negotiation identified the main topics/subject matter as follows: biographies/autobiographies of

sports people, people they felt were successful or people they found to be inspirational and the psychology of influence. One interviewee (Greg) declared that the only book one should read in relation to gaining knowledge about negotiation is 'How to Win Friends and Influence People' (Carnegie, 2006) as he had read it and felt it was "wonderfully amusing".

One interviewee (Bassam) said that in addition to attending some formal negotiation training programmes around eight or nine years earlier, he also watched videos online of "good negotiators" and was looking for their tips on "how to do negotiations".

4.9 Chapter 4 Summary

The sections in this chapter used a range of data extracts from all data sources to illustrate the seven themes which make up the outer Cultural Crust of the Intercultural Negotiation Earth Model; experiencing cultural variances, overwhelming hospitality, emotion and emotional language, time-consuming introductions, the complexity of Arab greeting rituals, the concept of time and the stages of a negotiation. It was suggested that behaviours exhibited through these seven themes are visible and easily recognisable to G.C.C. national and U.K. national intercultural negotiators. The data were thematically analysed and it was decided that the use of additional C.A. for interactional data extracts brought in richer description of these extracts. In the final section of this chapter the typical stages of a negotiation as suggested by interviewees were set out and the variances were considered and analysed.

4.10 Introducing Chapter 5

Moving inwards to the next level on the I.N.E.M., the following chapter discusses the Relationship Mantle, and its four underpinning themes; the significance of relationships particularly to G.C.C. nationals, the perceived power and use of interpersonal knowledge, the importance of understanding the significance of trust is for G.C.C. nationals and how much of the negotiation will be based on the level of trust the G.C.C. national has in an individual and deciphering the *wasta* code. These four themes will be considered using data extracts from all data sources.

Chapter 5 Data Presentation, Analysis and Discussion: The Relationship Mantle

5.1   Introduction

This chapter identifies and examines the middle layer of the Intercultural Negotiation Earth Model, the Relationship Mantle, in some detail using analysis of a wide range of data extracts from interviews, F.R.G.s and face-to-face negotiations to illustrate each layer of the model.

The second layer is the Relationship Mantle which represents the importance and power of relationships, particularly to G.C.C. nationals. The Relationship Mantle layer comprises the themes of the significance of relationships in the eyes of G.C.C. nationals (section 5.2), the importance and understanding for G.C.C. nationals of interpersonal knowledge both before and during negotiations and the impact this can have on the success (or not) of the negotiation (section 5.3), how important trust is in interactions with G.C.C. nationals and how it is important it is that once one is trusted, not to break that trust (section 5.4) and finally the deconstruction of the term wasta and the meaning and understanding of what wasta is for both U.K. nationals and G.C.C. nationals and how the concept may or may not have evolved in later years in the G.C.C. region is analysed (section 5.5).

These four themes included within this earth layer are considered to be aspects of intercultural negotiations that are more occluded and thus misunderstandings could be more difficult to identify and amend.

A range of data from all data sources will be analysed within these four themes including a more detailed analysis, using a C.A. approach, for selected data extracts from interactions during the F.R.G.s and face-to-face negotiations.
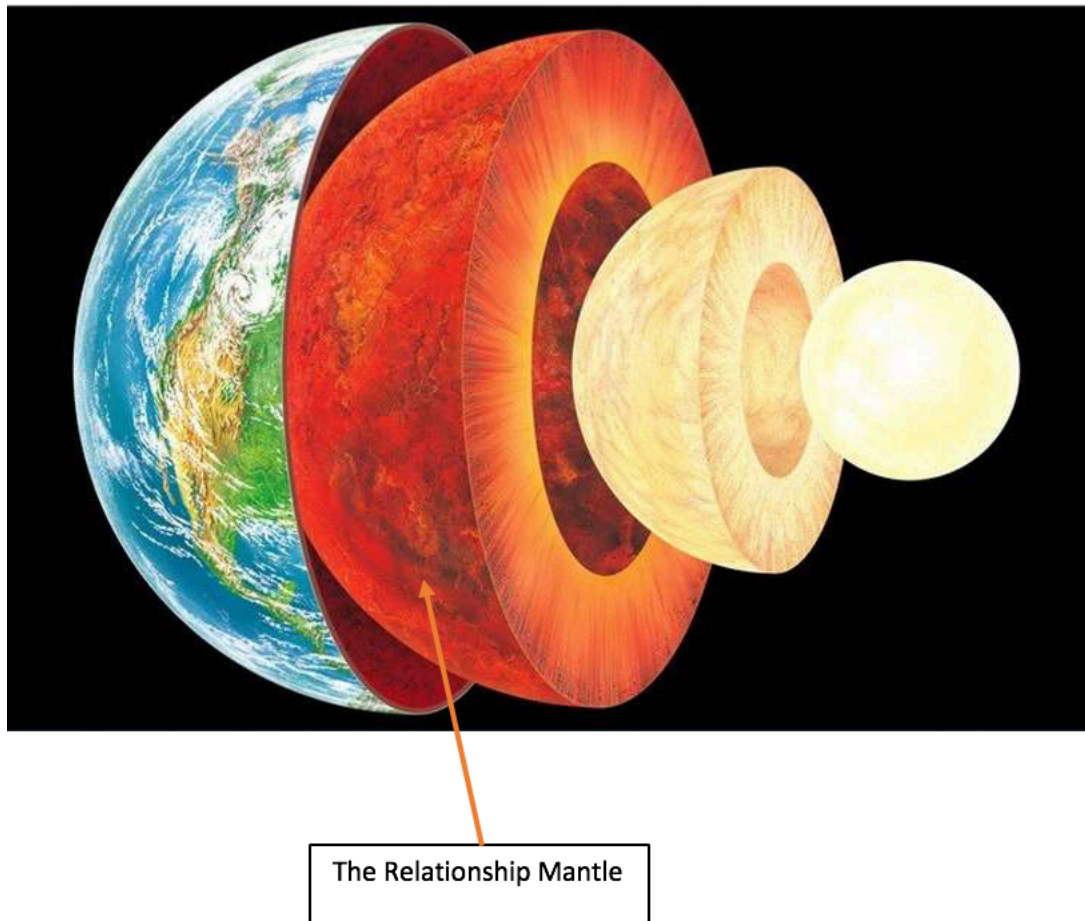
Figure 9 The intercultural negotiation earth model - The Relationship Mantle, Devised by Karen Bright, 2019

Image Source: https://scx2.b-cdn.net/gfx/news/2015/whataretheea.jpg

5.2   The significance of relationships

Eshtereh (2015) posits that face loss has wider implications and consequences in the Arab world and therefore it is argued that the reputation of a G.C.C. national can also have an impact on relationships and, through relationships, wasta. G.C.C. national culture is described as being an honour culture in cross-cultural literature (Vilkki 2006; Eshtereh 2015; Aslani et al 2016). The significance of this is especially pertinent for face-loss incidents relating to G.C.C. nationals as they consider the impact to have a much wider reach and reflect upon their family and their tribe. Indeed, Suchan (2014) suggests that if non-G.C.C. nationals impose their (non-G.C.C.) cultural norms onto Arabs during negotiations then Arab concepts of saving face and honour are compromised (see p.65).

All interviewees identified quite strongly that in order to effectively negotiate with G.C.C. nationals, it is important to understand the importance of relationships to them (G.C.C. nationals), and specifically, that one should make a concerted effort to build a positive relationship with G.C.C. nationals early on in the proceedings. Yahya stated that "Arabs tend to […] have […] that softer side, it's very important to build a connection with that person". Indeed, Charles said that "it's almost all about relationships". Benjamin explained that in negotiations he had seen G.C.C. nationals placing a lot of emphasis on "shaking hands, laughing together […] patting each other on the back when things are going (???) to reinforce […] business deals, reinforce relationships […] more so than you'd get in Europe, in the U.K.".

Interviewees made suggestions as to how one might build relationships with G.C.C. nationals and pointed out that the importance and power of a relationship to G.C.C. nationals are considered to be of far higher value than to U.K. nationals and other Westerners. Indeed, Farooq said "I think relationship is seventy per cent of closing a deal" and Tilda suggesting that:

> in this part of the world […] business is done very much on relationships rather than the nuts and bolts of business negotiation.

It is important to make the right first impression and this can create a more open relationship according to Richard, who shared an experience of this and said that "she made a fairly quick decision to let me see some very private research that she had […] and it means that I probably gave her the right impression".

Relationships for G.C.C. nationals are important in business (Rababa'h and Malkawi 2012; Rees-Caldwell and Pinnington 2013) and interviewees suggested that such relationships are built on knowing about others and that this can take time. All interviewees talked about the importance of building the relationship before the negotiation proper begins. Benjamin said that relationship-building for G.C.C. nationals is "like a non-business process at least for the first twenty minutes, half an hour of every meeting in terms of negotiation" (see section 4.7 for more data on the concept of time). Richard went further and suggested that this stage is about "the setting of the scene" and he suggested that getting to know each other could be "the

whole of the first meeting". Interviewees talked about "setting the right tone" (Richard) and said that "it really is all about relationship-building prior to negotiations" (Tilda). Tilda went on to say that:

> if you're meeting an Arab national for this first time in a business context, you can pretty much expect that […] seventy-five per cent of your meeting time will be about establishing relationships […] the last twenty-five per cent you can focus on what it is that you've come to talk about.

Tilda stressed that the "relationship that you build is critical to the sort of negotiations that you have" and she went on to say that "it's about being personal, personable. I think you build very close relationships particularly with your Arab colleagues". Benjamin explained that "if you're likeable, you've got a product which is maybe not as good as somebody else's but the person likes you […] it's purely done on the recruitment network, just in general at least is all done on relationships". Indeed, Yahya said his experience of negotiating with G.C.C. nationals is such that they would even pay more to his company rather than a cheaper alternative from a competitor because there is a personal connection. Yahya went on to explain that having such a connection makes it easier for "Saudis and Arabs in general" to do business as it is "**embedded in their culture**" and Yahya strongly reiterated later in the interview that this concept is "**really embedded in their culture** […] they'd rather deal with someone they actually know and know how to deal with than someone they don't know". Certainly these experiences shared by the interviewees echo Abu-Nimer's (1996) assertion that is imperative that when interacting with people in the Middle East one should never underestimate the perceived power or the interpersonal relationship which has priority even over business.

However, Benjamin emphasised that U.K. nationals should know when to say no in order to protect the long-term relationship. Benjamin said that some U.K. nationals agree to unfeasible delivery times, for example, because they are so desperate for the order. However, Benjamin said that U.K. nationals should temper the expectations (of G.C.C. nationals) because if they (U.K. nationals) fail to deliver then "you lose that trust […] essentially you may have spoiled the relationship".

One interviewee talked about setting the negotiation off "in the right tone" (Richard), whilst Charles suggested that prior to the "getting to understand each other" phase there could be a sense of "suspicion" on the side of the G.C.C. nationals and Ronald stressed that "it's all about the relationship-building part of it right it's not just about negotiating that price down to the bottom it's about making sure that everybody's happy and wants to work together".

Meanwhile, Richard gave a word of warning to U.K. nationals negotiating with G.C.C. nationals and strongly advised the U.K. nationals "**not to rush it**" and recommended that they (U.K. nationals) should not have the attitude of '"I've come in from London today and I'm hoping we can conclude a deal to sell you twenty-two strike fighters' or something like that". Indeed, Martin and Herbig (1998) and Suchan (2014) give examples of negotiations involving Westerners and Arabs where the keenness of the Westerner to "get straight down to business" (Martin and Herbig, 1998) has had a detrimental effect on the success of the negotiation. Richard went on to note the importance of building and maintaining a longer-term relationship over having a written contract and he said that the relationship should "transcend what's written on a contract".

Two interviewees noted that there is a difference when working with U.K. nationals compared with G.C.C. nationals. Bassam said that "when I'm negotiating with the English guy from our department, he knows me, he has an impression about me so I understand his requirements […] so whenever we are sitting to negotiate […] we cut through things so quickly because we already have a common understanding of each other". Tilda noted the difference when working with a U.K. National (compared with a G.C.C. national) and she talked about the relationship being strictly professional "because their [U.K. nationals'] approach to doing business is very different" and she went on to determine what that means by explaining that with G.C.C. nationals "I don't want to say softer touch, but there's a much, more friendly and open approach to doing business together than you would in, say a British organisation" (Tilda).

One interviewee recalled the perceived change in status from supplier to that of a family member that one long-term business relationship brought:

so, I would go to him, and I would say, 'Look we need you to do this or this' and he would sign a blank cheque and give it to me, and I would say, 'Look, you, you can't do that you know' he says 'You're my brother, if you want to take it, take it'. So, it's an indication of the change in relationship that can occur (Charles).

Charles went on to say that in his experience this was not unusual after spending time with G.C.C. Nationals and becoming close to them.

The same interviewee also identified the importance of having the right connections (see 5.5 for more on *wasta*):

and it's not just in Bahrain, in Saudi even, who introduces you can make a lot of difference because you, it's kind of reflected glory [...] if you've been introduced by somebody that they have a lot of respect for then you bask in that glory [...] that rubs on to you and it makes your negotiation a lot easier. At least to begin with (Charles).

One interviewee described in detail the influence and importance of majlis[23] in building personal and business relationships and described some interactions that could take place. Charles described the modern day majlis as being "almost informal, not quite informal gathering" he went on to say that people attend in order to pay respect (to the head of the big families) but that also "a lot of business is transacted in the majlis" (Charles). He explained that such majlis are the way in which the ruling classes (of the G.C.C. countries, for example) and the heads of the business world "keep in touch and develop their own relationships" (Charles).

Charles gave an example of how the importance of relationships has an impact at a majlis:

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[23] "Majlis is Arabic for a top level meeting place and in Abu Dhabi; the traditional majlis - a tented meeting place where hospitality abounded before negotiations began - has been the setting for business meetings from the heyday of the silk route" (https://visitabudhabi.ae/en/explore/culture.and.heritage/traditions/majlis.aspx).

it is not unusual to say [to the host of the majlis] 'Hi, I have a problem where...' [and] they would ask you 'Who is the person?' [and you would answer] 'Rashid' [and they would respond] 'yeah, well, what's the family name?' [and you would tell him] 'Al Ruwali' then they [the host] can immediately identify 'Yeah, I know him' and pick up the phone [to Rashid Al Ruwali] 'hey, what's happening?'.

Three interviewees stressed that G.C.C. nationals look to long-term business commitments, not a one-off deal. Richard said that if one is just in "**to sell**" that G.C.C. nationals will pick that up and it will have a negative effect on the negotiation and he added that "in my opinion a good longer-term strategy [is] to have a relationship with one's supplier or purchaser that can transcend what's written on a contract". Tilda said that it is important to build "effective working relationships" with people one will be interacting with regularly.

Ronald talked about the longevity of a relationship and said that other things are likely to follow as a result and he made the point quite strongly:

> that it should be an ongoing relationship, it's not transactional it's not all crack a deal, done that's it, it's well we'll come to this negotiation but it's with a view that we will do more together even if it's not exactly this

and he concluded that "it's still very much about building a long-term relationship". Benjamin also asserted that doing business with G.C.C. nationals should not be transactional. Benjamin believed "business is done on a kind of personal level it's done with **people** it's not done with pure transactions". Ronald went on to say that, therefore, in the future that there should be some more business to arise out of the initial interaction but Ronald did consider that "maybe that's not always true but it's sort of the myth that's created out [of] that negotiation".

However, even long-term relationships can have a darker side when it comes to negotiations with some K.S.A. nationals if they do not get the result they want, as Yahya described how they (K.S.A. nationals) could react if things do not go their way "'you didn't do this for me now, tomorrow you're gonna do me a favour, you'll have to give me this or that'". Yahya went on to stress that when there is a situation like this

that the language some K.S.A. nationals use can be emotional and involve the use of strong words and Yahya added:

> if they don't get what they want, they'll leave the negotiation, they'll come back later on [but] they won't continue negotiating […] they'll make a point to show that they're **disappointed** in you as a person and in you as a company […] in you as a person 'I thought you would **be better** I was conned, you're related to us'.

Using such strong emotional behaviours is recognised by Shafa et al (2015) who state that angrier and more aggressive responses are the norm for people from honour cultures, like the G.C.C. countries, where individuals feel that they have been insulted and so lost face.

Tilda said that even if two parties disagree, with a strong relationship in place, this can often be resolved "even if you are negotiating on something where you might start off with two extreme views, different views [but] through that relationship the nature of relationships that you have, more often than not, you can compromise" (Tilda).

And one interviewee described how not to do it:

> if you just went in and launched into [...] 'Well I'm Richard Peers and I'm here to talk to you today about [my company] blah blah blah' […] it wouldn't be the right sort of **term**. It wouldn't be at the right level for Arabs (Richard).

Richard went on to conclude with a story that emphasised the power of the relationship with G.C.C. nationals:

> Somebody once said to me 'If you have to go and look at what's on the contract it's the end of the relationship'.

5.3   Interpersonal knowledge is power(ful)

A number of interviewees stressed the importance of researching the people with whom you will be negotiating beforehand. Tilda, for example, suggested that "if you can find something that might be a hook to help you build that relationship that's the key entry point". Richard meanwhile suggested that in fact "to have done a bit of

homework to find out [about G.C.C. negotiators] either this **first negotiation** or subsequent negotiation is also a sign of **respect**". Indeed, in one of the Bahrain F.R.G.s Farooq said that:

> I messaged Dawoud and asked him 'do you know this person?' 'yeah, but he graduated like **ages ago',** 'okay that's fine' so that was good you know that opened the conversation so […] it depends how good you are at you know **finding** that **spot** you know.

Four interviewees thought that it would be useful in getting to know about one's G.C.C. counterpart and/or the organisation before the negotiation commences. Charles said that he "would not go into a serious negotiation without doing proper due-diligence of the company, of the individual, and so on little things like where did they study, what is the family relationship and all of that sort of thing". Tilda explained that based on her 30 years' experience of working in the Middle East that in negotiations it is about "finding a connection with someone prior [to the negotiation]" because this will "stand you in very good stead". In addition, Bassam said that "if you don't know the person, and you also don't know his culture or his background, what is important for him during the meeting I think we will waste a lot of time during the discussion". Mohammad stressed that there is motivation for gaining prior knowledge of the other parties involved in the negotiation and he said that "if you have done your homework then you'll know how to get into them and you gain their trust, it's difficult to break that trust with them".

Four interviewees shared experiences of G.C.C. nationals enquiring about things outside of the work arena in order to build on the business relationship, which might start with "the first thing I think Arabs want to know is about you, who are you, and what's your company" (Richard).

Ronald talked about G.C.C. nationals "taking a personal interest in the people you're negotiating with on both sides" and that one would be "trying to find areas of common interest aside from what you're negotiating" and he concluded that this would be "setting the framework for a **relationship** of the negotiation" (Ronald).

In face-to-face negotiations there were a number of interactions during which the
negotiators tried to establish common connections, for example, as can be seen from
the chronological data extracts (Extract 5.1 to Extract 5.8 inclusive) from negotiation
NB2 set out below:

Extract 5.1 NB2 Connections 1

```
1.Richard:  just general […] are you familiar with a guy
2.          called Naif Al Khabi?

3.Khaled:   yeah he is a close friend in fact […] he's one
4.          of our consultants

5.Richard:  oh really?
```

In Extract 5.1 above Richard makes an initial enquiry to Khaled regarding knowledge of
Naif Al Khabi to which Khaled responds in the affirmative and advises Richard that not
only does he (Khaled) know Naif Al Khabi but also that Naif Al Khabi is a consultant in
his company.

Extract 5.2 NB2 Connections 2

```
1.Richard:  one of our graduates Hamdan Al Otaibi do you know
2.          him, Hamdan?

3.Khaled:   I've been there I met a couple of

4.Richard:  he's the secretary general

5.Khaled:   ah s- ah s-

6.Richard:  secretary general Hamdan Al Otaibi?

7.Khaled:   Hamdan Al Otaibi (long pause) I'm not so sure I met
8.          a number of people there

9.Richard:  he's a Hull, a Hull graduate, the DBA
```

In Extract 5.2 Richard seems keen to demonstrate to Khaled that they both have a
connection with Hamdan Al Otaibi by elaborating with additional information about

Hamdan Al Otaibi. At line 7, a long pause could indicate that Khaled is thinking and trying to make a connection, but to no avail and offers a legitimate reason "I met a number of people" but still Richard persists in line 9 with further information about Hamdan Al Otaibi. It could be argued that Khaled's long pause and vague response in lines 7 to 8 could be that he is considering what face-saving action he can take for himself, in that he may not want to directly admit that he does not know Hamdan Al Otaibi, and also Richard who is pressing him to acknowledge that he has met or knows Hamdan. As (Goffman 1967, p.36) posits that in such situations one should ask oneself "if I do or do not act in this way, will I or others lose face?".

Extract 5.3 NB2 Connections 3

```
1.Khaled:    okay and one of my cousins, actually, his
2.           name is Isa, Isa Bindofrah

3.Richard:  oh yeah yeah yeah I remember him he was a
4.           very skinny guy used to

5.Khaled:    very skinny guy?

6.Richard:  yeah yeah very skinny guy

7.Khaled:    (???)

8.Richard:  I REMEMBER HIM I REMEMBER HIM I know him

9.Khaled:    now you know this guy he's very very, very
10.          he's reaching the top you know, he's been
11.          requested by Prince Mohammed to review the
12.          twenty thirty, he's one of the people who
13.          were […] there in the twenty thirty vision

14.Richard: give him my regards
```

Finally, in Extract 5.3 Khaled is talking about one of his cousins, Isa Bindofrah, and Richard immediately says that he remembers him. After affirming knowledge of Isa Bindofrah, Richard adds more information about Isa Bindofrah and then very loudly (indicated by block capitals) confirms again "I REMEMBER HIM I REMEMBER HIM".

Khaled then adds that Isa Bindofrah is in close contact with Prince Mohammed (of Saudi Arabia).

Having connections with people who are at the higher levels of society was mentioned by interviewees as being something that would be established, or that one would want to point out, during the early stage of the negotiation (see also p.173). This can be seen in Extract 5.3 above (line 11) and earlier in Extract 5.2 (lines 4 and 6) when Richard stresses that the person he is talking about is "secretary general" (Richard). In Extract 5.4 below not only does Khaled explain that the reason he needs to make the call during the current negotiation is because he is waiting for a minister to call him to arrange a meeting, but he also points out that the minister in question is indeed his "very close cousin" (line 12).

Extract 5.4 NB2 Connections 4

```
1.Khaled:   […] one of the ministers is going to call me
2.          here

3.Richard:  (oh really?) (here in?) (Bahrain)?

4.Khaled:   but he's going to call me on one number and
5.          that number is offline now so I would like
6.          to send him a message to call me on the
7.          other one, yeah I'm trying to arrange a
8.          meeting with the labour social minister

9.Richard:  mhmm

10.Khaled:  here to address one of my proposals actually

[…]

11.Khaled:  in fact the minister who's going to call me
12.         is my very close cousin
```

During the negotiation from which the data below has been drawn (Extract 5.5) Richard has been talking about a particular Sheikh's involvement in a project and Jack (in line 1) is trying to determine if this Mohamed is the friend of Mubarak. Following

Mubarak's confirmation (line 3) Jack tries to determine if he knows him by enquiring as to Mohamed's family name (line 5). Richard asks Jack if he has met Mohamed (line 10) to which Jack declares that he has not (line 11).

Extract 5.5 NB4 Connections

```
1.Jack:     (to Mubarak) can I just […] this is just […] for my
2.          knowledge this is your friend Mohamed?

3.Mubarak:  mhmm

4.Jack:     'cause there are that many Mohameds in this part of
5.          the world

6.Jack:     (to Mubarak) what is Mohamed's family name?

7.Mubarak:  Al Gazeer

8.Jack:     Al Gazeer?

9.Mubarak:  Al Gazeer

10.Richard: I'm not sure I'm not sure if […] you've met him

11.Jack:    I've not
```

In an interview with Keith and Mike they told me that they had access to "government ministers" and "pretty high powered people" (see Extract 5.6 below for more detail surrounding these assertions). See p.174 for this extract which was additionally analysed under the theme of *wasta*.

Extract 5.6 Mike and Keith Connections

```
1.Mike:     you see through the British Club I could
2.          get you some fantastic interviews but it was
3.          just very short notice really

4.Keith:    yeah we coulda got you

5.Mike:     we could get you (???) government
```

```
6.Keith:    ministers if we'd a known

7.Karen     well I'm coming back in January

8.Keith:    […] give us your dates

9.Keith:    and then we can get you pretty high powered
10.         people
```

There was also an interest in what else do you know that I might also know and there were examples of this during interactions between G.C.C. nationals and U.K. nationals during face-to-face negotiations. In Extract 5.7 below Khaled is keen to establish places in K.S.A. that Richard might have visited. Again, as in Extract 5.2 above, face loss, this time of Khaled, is potentially prevented by Richard's vague response at line 4 "probably yes".

Extract 5.7 NB2 Knowledge 1

```
1.Khaled:   have you been to (Infinity?) beach?

2.Richard:  No

3.Khaled:   Jubail beach?

4.Richard:  probably yes
```

In Extract 5.8 below Khaled ensures that Jack is aware that he (Khaled) knows that Leeds university has a branch in the Emirates. This is important for Khaled to establish his credentials with Richard and Jack in order to increase the chances of the three of them all working together in the future.

Extract 5.8 NB2 Knowledge 2

```
1.Khaled:   Leeds is having a branch I think in Emirates

2.Jack:     that's right, that's right in Dubai

3.Khaled:   Dammam, I know they market from Dubai for their MBAs
```

The amount of detail the G.C.C. nationals would be looking for when getting to know others is illustrated in the data extract below:

> they like to know about your husband, your children, where you live, where you went to school, who have you worked for, do you know this person, do you know that person, have you holidayed in the same place, do you have an interest in food or football or whatever it might be, you find common ground somewhere (Tilda).

Benjamin explained the amount of detailed questions that may be asked by G.C.C. nationals as they try to get to know more about one:

> they may talk about holidays, they actually ask a lot of questions […] so they'll try and **probe** and ask where we've been, what we've been up to, have we been on vacation, are we [well] travelled, where did we go to university, what degree?

Dave recalled a particular negotiation with U.A.E. nationals when they (the U.A.E. nationals) were "asking me where I had **studied** and then of course the conversation went off track, again they're just checking […] your credibility […] of who's negotiating on the other side of the table". Charles meanwhile believed that the negotiation would be more likely to succeed the more information one has about the person and circumstances under which they are meeting. However, Benjamin suggested a more tactical reason for detailed interrogation by G.C.C. nationals at the start of the negotiation and he said that G.C.C. nationals get a picture and "look at angles […] they can use to leverage down the line of the negotiation".

Tilda explained another potential reason behind such detailed questioning:

> it might be that us [sic] know the same people, you go to the same restaurants, whatever it might be, there will always be some, typically, always some kind of hook that you can, that you can use to start to build that relationship on.

Yahya, however, was more specific and suggested that G.C.C. nationals' enquiries into a person's background are to determine whether they have family or tribal connections, "'How's your family? Do you have any kids? Where you from? Oh okay,

you're from this tribe'" as this is deemed to be of much more significance to G.C.C. nationals than, for example, U.K. nationals. Therefore, Yahya said that as part of the enquiries, a G.C.C. national might declare that "'Oh, I know your grandfather, we have this [connection] we do'" and this makes the G.C.C. national much more relaxed to ask for what they want because they can then say "'But we're family, I know this guy, I know that guy, come on, it's better than going out[side the family]'" (Yahya).

Three interviewees suggested that having a better understanding of an individual's personal background can aid the business relationship and that one is likely to benefit from building personal relationships. Farooq recalled a strong relationship he has with a senior member of an organisation with which he works and he said that "It's okay I can call him 'father', that's a relationship with the boss, and always, when you have a better relationship with […] the boss, you always speak to the boss, and they speak to the guys below him it's just influencing".

Charles asserted that building personal relationships outside the business arena "is perhaps more important than in the West…knowing the family connection is very, very important" and he explained the reason for such importance being placed on knowing about family connections "because then you know who they are, the extent of the power that they [have]".

Charles then gave an example:

> So, if I know that that person is connected to that person and that person, and yes, his sister is married to that one his brother […] then in approaching the negotiation I have to be mindful of that.

5.4   Trust is everything

Mohammad explained the meaning of trust for Muslims. He explained that it is written in the Holy Qur'an [24] "that if we both agree on something we have to write it down", however he went on to say "but that was not really the pact trader[s] used to

---

[24] "Orthodox Muslims have always believed that the Qur'an is the Word of God" (Hourani 2002, p.20).

have [their] word". Mohammad went on to describe how important the power of
trust is for G.C.C. nationals in K.S.A. in business interactions and he said that:

> there is no contract, there is no[t] any agreement of when they will when they
> deliver [...] it's only about trust [...] so if this guy tell you [his] word you know
> you will keep to that word and he will fulfil it in all (times?).

A number of participants said that if U.K. nationals were to insist on drawing up a
contract (and insisting on it being adhered to) with G.C.C. nationals then this would be
highly likely to increase the potential for face loss of the G.C.C. nationals. Firstly, in
doing so U.K. nationals are suggesting that G.C.C. nationals are not people of their
word (or handshake) and that, therefore, they are not trusted. As has been seen in the
literature (p.52 and p.64) and in a selection of data extracts to in this section, trust is
highly valued by G.C.C. nationals. As previously noted, but it is worth repeating,
Richard recollection of a story which emphasised the power of the relationship to
G.C.C. nationals:

> Somebody once said to me 'If you have to go and look at what's on the
> contract it's the end of the relationship'.

Therefore, it could be argued that someone from a collectivist culture, such as a G.C.C.
national, would reason that "if the relationship is in jeopardy and mutual face images
have been threatened, there is no use spending time talking about substantive issues"
(Ting-Toomey 1999, p.197).

Indeed, Richard stressed that "if you started to look at the contract thinking (these
things?) [are] not [in the contract] there's an element of trust going out of the door".
Benjamin frequently referred to trust in relationships and he confirmed that "it's
[trust] part and parcel of dealing with them [G.C.C. nationals] in general [...] in
business". Mike stressed that one needs to:

> build **trust** with the locals so they trust **you** right [because] if they don't trust
> you, you will not do any business with them and trust doesn't come with ease,
> it takes a long time to build that trust plus in some cases **years** before it bears
> fruit.

Mohammad gave an example of just how deeply trust runs through negotiations with K.S.A. nationals and said:

> it's all about **trust** because action size with this customer is like billions, millions of millions, and it's all about phone calls, send me this I send you this for this price all done over phone call, there's no written down paper between both of the parties.

Yahya said that it is highly respected to take someone's word instead of signing a contract because in the absence of a written document, "I can't doubt his verbal agreement […] because if you **doubt it** they'll think you don't trust them" and Yahya went on to say that trusting someone in this way is "very very important when it comes to the **real Saudi culture,** the Bedouin culture". Indeed, Mohammad stressed that "in our culture it's all about the trust, the communication, the relation from both sides if the relation is good and there is […] mutual trust, business will come out and [it will] not matter what contract you have, if you cannot create a relation or trust with the other side it's very difficult, it's really very difficult". The concept of gaining trust as part of relationship-building was identified in the literature (Martin and Herbig 1998; Solberg 2002) who say that it is an integral part of the negotiation with Arabs. Mohammad said that "in Saudi Arabia I see often that we're signing contract […] with some clause that may **harm** our company but […] because we trust the other side we know that this clause will never be in build [sic]" and that it would only be used due to an extreme case of conflict. However, he added that if such a clause were to be invoked it would not be considered to have been due to defaulting the contract because of a technical reason rather, he said "it's because (cheating?)".

Tilda concluded that "I think culturally it's about how people trust you […] it is about finding a connection with someone".

Richard stressed that in order to be successful in the G.C.C. countries, there is a definite need for businesses to have a physical in-country presence and he said that one of the first things G.C.C. nationals will ask in order to determine where to go should something go wrong is where your company is located, for example "'we

[G.C.C. nationals] don't want you to be in Thailand or China or England and not be obtainable'".

5.5 *Wasta* is multi-faceted

There are a number of ways in which *wasta*[25] was described or understood by G.C.C. nationals and U.K. nationals. For example, U.K. nationals described wasta variously as "the building up of favours" (Mike), while Salim said that *wasta* is "when you know someone as a **friend** or in the **social circle**, he will finish things by his own means".

Keith specifically referred to the complexities of *wasta* in K.S.A. and he suggested that because there are a lot of Sheikhs and royalty and other "factions" which means that:

> it's kind of volatile so *wasta* means you're giving the heads of each group privileges paid for by government cause you're dealing with things underlying so *wasta* in itself is a mean[s] to keeping the heads happy and the elite happy.

One G.C.C. national asked "*wasta*, what does the word itself mean in Arabic? *Wasta* means a mediator" (Ilyas). Ilyas added that "there are many terms that are used in Arabic and in English where *wasta* is the rule". Ilyas went on to give an example of this in relation to the recent relationship breakdown between K.S.A. and Thailand that was in the news around the time the interview took place and he said that it was the Prime Minister of Bahrain who instigated re-engagement between the two countries' governments as he had good relationships with both sides[26]. Ilyas said "he's [the Prime Minister of Bahrain] put them [representatives from both countries] together to break the ice and re-establish the relationship". In Ilyas relating this story as an example of *wasta* he is acknowledging Smith et al's (2012) description of *wasta* which is about someone "going in between".

---

[25] "*Wasta is* Arabic for connections (or pull)" (Hutchings and Weir, 2006b)
https://pdfs.semanticscholar.org/bfe2/2636a3194571501a0c3b8618ee62fbe1acde.pdf

[26] Thailand: Trilateral meeting between Thailand, Saudi Arabia, and Bahrain
https://search.proquest.com/docview/1828043686?accountid=17386.

In this instance, he added "so *wasta* **can be good**" but he was also keen to stress that "*wasta* **can be bad**". Ilyas said that "Bahraini[s], when they say *wasta* they mean the **bad part of it** not the good part". He then asked, rhetorically, "so what is the bad side of it?" to which he answered:

> the bad side of it, which basically it's like medicine, you drink medicine, it cure[s] you from an illness, but it has side effects, okay? This effects [sic] is the problem.

However, Ilyas went on to explain in more detail about how bad *wasta* could take place in Bahrain using the example of him having a potential job vacancy. Ilyas said that somebody could say "'let me use the *wasta'*, […] they call somebody on the committee saying 'my son is applying for this, can you please take him?'" and that in so doing, the person "**acts** against the **rhythm** of the whole process". The badness, he said is that "we have gone **over the system** by selecting not the right person or the best person for the job".

Salim talked about the changes in Dubai around the impact of *wasta* was becoming less and less and he said that things are changing so that these days it is less likely that something like traffic fines could be cancelled as they had been twenty years ago. Salim went on to suggest that the reason for the reduced use of *wasta* is that so called bad *wasta* has been prevented or discouraged from taking place in many organisations in Dubai due to the improvement of technology and the implementation of systems which cannot be overridden, for example he said "everything's (electronic?) so no one can, you know, **play** with things, no one can **cancel**, it's **just a favour** to speed up processes". Salim did say that people he knows were adapting to these quite radical changes in culture and that he knows:

> people **who have** big *wasta* and they're adapting like 'okay we need to go to procedures, this is […] how the city [is] going on, this is how the country wants to be and we should do it in order to […] fulfil the government agenda' °that's it°.

which is in contrast to the findings of Tlaiss and Kauser (2011) and Barnet et al (2013) who state that *wasta* is still very much in existence in the G.C.C. countries.

When explaining what *wasta* is, Benjamin said that "if you know somebody within a company, they'll be able to help you get an introduction […] whereas if you were to try and directly go there, you would be unable to get inside". Keith said that in order to get things done (in Bahrain) one has to "know the right people". Mike was more specific and said that he and Keith are able to "do business in Bahrain […] because of our networks which we've invested an awful lot of **time** in and developing". Farooq said that he would ask an individual that he already knows "who is it that I actually do want to talk to about that?" and he added that "your contacts within that organisation that helps you **push** or things". Indeed, Farooq categorically stated that when you know someone "you can […] influence the board that **he** sits on […] he's just going to talk about you […] because he regards you as trustworthy, or competent".

Charles was more specific and said that:

> if you wanted to see a minister and you try to make a contact with the minister directly you may or may not get to meet him, however, if you go to somebody, let's say for example, who is a fellow rotari[an] who knows the minister and makes a call and says 'look, I have somebody here […] who wants to come and see [you]', 'yes, yes, that be [okay], come', you know

and Charles added that this "can make a lot of difference, but it comes back to the whole networking thing".

In Extract 5.9 below Farooq and Raji have a discussion concerning the vagaries of wasta and networking based on their experiences. In lines 1 to 4 Farooq is talking about the importance of knowing people's family connections and in line 5 Raji directly implies that this is *wasta* and speculates that wasta can get work done. Farooq vehemently denies that getting to know family connections is *wasta* and says that "*wasta* is different" (line 6). There is brief interjection from Asif (line 7) which results in Raji saying he knows that there is a difference between networking and *wasta*. However, Tlaiss and Kauser (2011) state that *wasta* is indeed about "social networks or connections". In lines 9 to 10 Farooq suggests that *wasta* is a stronger concept and that sometimes it is used to get someone to do something when one knows it is wrong. However, in lines 20 to 26 Farooq says that he would always try other means

before reverting to *wasta* because he knows that sometimes it is needed in order to speed things up.

Extract 5.9 FB1 Wasta

```
1.Farooq:    […] it's all networking, it's all family you know,
2.           this guy knows this guy oh my father went to work
3.           with your father, with this or my mother and your
4.           mother were neighbours in er=

5.Raji:      =so you're saying wasta can get your work done?=

6.Farooq:    =no but this is not wasta, wasta is different=

7.Asif:      =network

8.Raji:      networking is different I know=

9.Farooq:    =wasta is different wasta is if you push somebody to
10.          do something even when if you know (it is wrong?)=

[…]

18.Raji:     but then the wasta is important and I think it is
19.          not only here but in probably every (???)

20.Farooq:   I try to I try to avoid this wasta thing, I always
21.          try to (1) (???) try to do it, if and then things
22.          don't work out I believe I do have the right to
23.          that, then you'd have to ask because you know in
24.          Bahrain things sometimes happen slowly, for you for
25.          them to speed it up you will always have to have
26.          that (???) concept
```

Mike indicated that in one particular instance he quite deliberately targeted a group of "government ministers, deputy ministers, millionaire business men" to approach and he said "so I use my influence to work my way into that corner [because] we needed help from somebody in Bahrain". As can been seen on p.163 it would appear to be important to have connections at the higher end of the hierarchy and, whilst talking about their contacts, Mike said they (Mike and Keith) are "**reasonably** ((looks to Keith))

well connected". Mike went on to say about their Bahraini business partner that
"there isn't anybody better connected on the island, if I need to go and see the king,
he can organise it".

Keith recounted an experience that Mike had had in relation to handing in his
resignation and his employer making not attempt to retain him. Keith speculated that
the reason was that "the person above him had another (in mind?), probably […] one
of his own friends from **his** own **ethnic culture** to come in and replace [Mike]".

Interestingly, Mike said "I think the Bahrainis build *wasta* between themselves, I don't
think that as a U.K. company you're building *wasta*" and he went on to suggest that
U.K. nationals facilitate the building of *wasta* but that they don't gain any direct
benefit from it (*wasta*) but that they could possibly do so indirectly. This would be in
keeping with Barnett et al (2013) who say that *wasta* is based on "special influence
enjoyed by members of the same group or tribe" which would suggest that Mike
considers the *wasta* only to be beneficial to Bahrainis (within the group) rather than
non-Bahrainis.

Indeed, I was introduced to *wasta* in action as can be seen in Extract 5.10 below. Here
Keith and Mike assert that they can enable me to get access to some "high powered"
people to participate in my data collection.

Extract 5.10 Mike and Keith Wasta

```
1.Mike:      you see, through the British Club, I could
2.           get you some fantastic interviews but it was
3.           just very short notice really

4.Keith:     yeah we coulda got you

5.Mike:      we could get you (???) government

6.Keith:     ministers if we'd a known

7.Karen:     well I'm coming back in January

8.Keith:     […] give us your dates
```

```
9.Keith:    and then we can get you pretty high powered
10.         people
```

Farooq meanwhile explained that if he was looking to sell a service he would try to find someone he knows in the company and said that he would "look at the board members first then I go down tier by tier to see where do I have an actual relationship and actually involved that person in the meeting or in that introduction".

Charles said that "the person that introduces you to the company, to the individual is also very important" and he emphasised that "the need to have access to the right people to open doors for you cannot be overstressed".

In Extract 5.11 below there is an exchange between Jack and Richard, both of whom have experience of negotiating with G.C.C. nationals, which illustrates their understanding of *wasta* and it is interesting to note that in line 8 Jack appears to associate *wasta* with power.

Extract 5.11 NB2 Wasta

```
1.Jack:     […] his conclusion was if the head of
2.          department was committed to those principles
3.          and if the head of department has sufficient
4.          (political?)

5.Richard:  wasta

6.Jack:     well it was in England but yeah

7.Richard:  mmm

8.Jack:     yes, sufficient power
```

Yahya stressed the importance of making connections outside of the work place and, as Yahya previously mentioned on p.116, that everything is personal to K.S.A. nationals and that favours will be brought in if they feel they have been wronged.

Ilyas asserted that *wasta* is not restricted to Bahrain and he said that:

> it happens in England, in U.S.A. **everywhere**, **wasta** is there because the broker is **there**, the agent is there but how people feel to use it, that's the issue so it's the personal **ethics** where you are brought up.

Ilyas concluded by saying that:

> the moment you break this law then you have **violated** the system, and you have taken the rights of **that person** to take that job and you give it to somebody who doesn't deserve it.

Ilyas' perceived violation of the system in using wasta in a way that is ethically wrong suggests that, as Smith et al (2012) argue wasta is still considered to have elements of corruptness surrounding it.

It would appear, based on comments from my participants, that the concept of *wasta* is well known by both G.C.C. nationals and U.K. nationals although there are some variations in how the term and concept are described. I would argue that, despite comments from Aseem, who indicated that *wasta* was being eradicated in Dubai, *wasta* remains prevalent throughout the G.C.C. countries as many participants gave current examples and, indeed, described the concept as though it was very much a presence in everyday life.

5.6 Chapter 5 Summary

This chapter set out a range of data extracts from interviews, F.R.G.s and face-to-face negotiations that illustrated the four themes contained within the Relationship Mantle layer of the Intercultural Negotiation Earth Model. The four themes in which relevant data were analysed were; the significance of relationships, particularly to G.C.C. nationals, the importance of understanding the power of interpersonal knowledge and illustrations of how and why a number of G.C.C. national participants in particular gained pre-negotiation knowledge of their potential counterpart, the importance of understanding that to may G.C.C. nationals the power of trust means everything and can actually supersede negotiation content and, finally, there was discussion over the

term *wasta* and its meaning to both U.K. nationals and G.C.C. nationals through analysis of data extracts from all sources.

5.7   Introducing Chapter 6

The final data analysis chapter considers the innermost earth layer of the I.N.E.M., the Molten Face, and its two underpinning themes; understanding who is respected and why in G.C.C. society (section 6.2), and defining the much used term "Insha'allah" and better understanding the impact of its use by G.C.C. nationals for both G.C.C. nationals and U.K. nationals (section 6.3). These two themes will be considered using data extracts from all data sources.

Chapter 6 Data Presentation, Analysis and Discussion: The Molten Face

6.1   Introduction

This final data analysis chapter identifies and examines the innermost layer of the Intercultural Negotiation Earth Model, the Molten Face, in some detail using analysis of a wide range of data extracts from interviews, F.R.G.s and face-to-face negotiations to illustrate each layer of the model.

The Molten Face earth layer comprises the themes of how respect is understood and acknowledged in G.C.C. society (section 6.2), and gaining a better understanding of the term "Insha'allah" that is frequently used by G.C.C. nationals and the impact this has on both G.C.C. nationals and U.K. nationals, particularly during an intercultural negotiation (section 6.3). It is argued that the two themes included in this innermost layer are more difficult to see and readily identify during intercultural negotiations. The analysis of these two themes will help negotiators identify these themes in future interactions which will benefit them in their businesses.

A range of data from all data sources will be analysed within these two themes including a more detailed analysis, using a C.A. approach, for data extracts from interactions during the F.R.G.s and face-to-face negotiations.
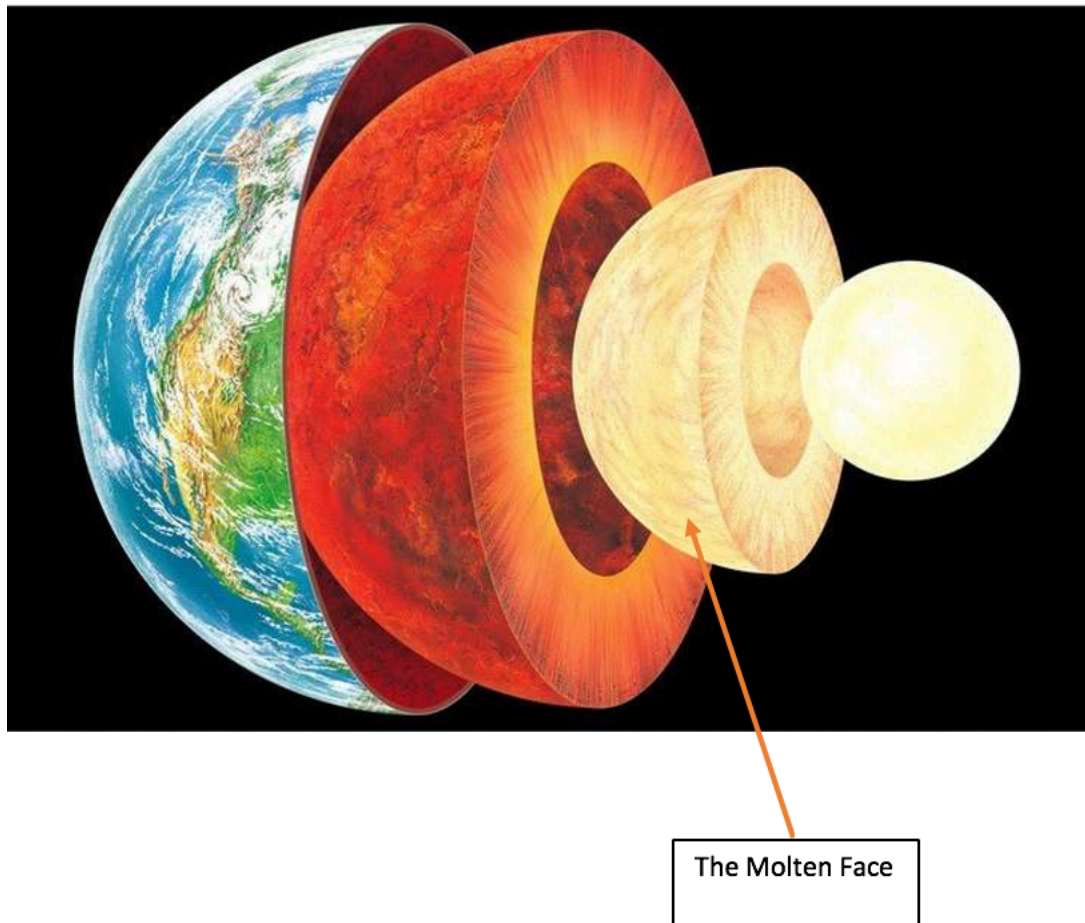
The Molten Face

Figure 10 The intercultural negotiation earth model - The Molten Face, Devised by Karen Bright, 2019

Image Source: https://scx2.b-cdn.net/gfx/news/2015/whataretheea.jpg

6.2   Respect is not always earned

It was noted by all interviewees that much of the respect that is/should be given to G.C.C. nationals is predominantly due to the person's perceived position or power. Sometimes this perceived position or power can influence the way in which a negotiation unfolds. Benjamin noted that often when visiting the premises of Gulf-based companies, in the office of the person he was meeting one would see prominently displayed evidence of:

> the company's achievements often by [sic] plaques on the wall, often to reinforce themselves personally, what courses they've attended or courses they've passed and the company as well […] they want to highlight that (a) they're important and (b) their company is important.

The position of someone in the Arab hierarchy also dictates the way in which the person should be greeted (see section 4.6 for a selection of data extracts relating to Arabic greetings). Two interviewees talked about the ritual of male-to-male greetings in terms of respect and Tilda said that when greeting someone who is a member of the royal family, for example, "there's a gesture where, men would kiss each other, on the lower rank, if I can use that term, would kiss the higher rank on the forehead" (Tilda), whilst Charles said that if greeting someone upon whom you are dependent one "should kiss the hand as well".

Interestingly, respect was linked, by some interviewees, to the issue of face. For example, Mike said that "they [Bahrainis] are always right, even when they're wrong […] and if you **challenge** them and say 'you're **wrong**' […] **you've** made that Bahraini lose face".

Three interviewees referred to the hierarchical nature of the G.C.C. society and, in particular, the use of honorifics and male-to-male greetings. When talking about honorifics, one interviewee said that "you have to make sure you respect people's positions […] titles […] lots of use of Your Excellency" and that when addressing people one should use the title and then the given name, for example, "but you use mister or doctor or whatever Sheikh" (Ronald) and he went on to say that in so doing "I think that giving people this sort of **face** is quite important". Rababa'h and Malkawi (2012) address this issue and state that proper forms of address should be used when interacting with G.C.C. nationals, for example Sheikh and Professor, as a recognition of courtesy and respect.

In Extract 6.1 below Richard introduces Jack by his full title and Wasim states his full name.

Extract 6.1 NB1 Honorifcs

```
1.Richard:  ((indicates toward Jack)) this is doctor
2.          Jack Fox

3.Wasim:    Wasim Rahbawi
```

```
4.Jack:     hello
```

Interestingly, Ronald noted that "it is quite hierarchical here so you have to make sure you respect people's positions, titles, even if they don't use them themselves".

In the absence of using formal titles, U.K. nationals use terms that indicate respect. See Extract 6.2 to Extract 6.5 (inclusive) below where, during the pilot case study, Aaron, uses "gentlemen" or "gents" when speaking to two K.S.A. nationals, whom he knows, as terms of respect rather than using their given names.

Extract 6.2 PU1 Gentlemen 1

```
1.Aaron:    gentlemen, we're here today to talk about
2.          the possibility of opening up a programme
```

Extract 6.3 PU1 Gentlemen 2

```
1.Aaron:    I suspect that the best place for us to
2.          start is to hear from you gentlemen what
3.          your outline proposal is and what you want
4.          to achieve
```

Extract 6.4 PU1 Gents

```
1.Aaron:    =and have I misunderstood gents
```

Extract 6.5 PU1 Gentlemen 3

```
1.Aaron:    I think that's absolutely reasonable and
2.          fair from all sides if you gentlemen agree
```

Charles pointed out that G.C.C. nationals can show how much respect they have for someone by their willingness to introduce one to their contacts (see section 5.5 for more data extracts on wasta) and he also noted that the person who has been introduced is subsequently hierarchically associated at the same level as the G.C.C. national who made the introductions:

it's not just in Bahrain, in Saudi even who introduces you can make a lot of difference […] it's kind of reflected glory […] if you've been introduced by somebody that they have a lot of respect for, you then you bask in that glory (Charles).

Yahya asserted that saying no to K.S.A. nationals, and the Bedouin in particular, is a big faux pas. He went on to explain that if an invitation to dinner is offered by a Bedouin and it is declined, for whatever reason, the Bedouin would be insulted because "it's just part of their way, you **have to come**, you have to have dinner" (Yahya). This would indicate that the Bedouin could feel that he had lost face through the refusal because of the high regard that G.C.C. nationals have toward offering lavish hospitality (Solberg 2002).

One interviewee suggested that it is respectful to have found out more about the other person prior to a negotiation, for example, "to have done a bit of homework to find out [before] this **first negotiation** or subsequent negotiation is also a sign of **respect**" (Richard) and Charles said that showing an interest in the person is "a matter of respect".

Two interviewees talked about respecting the other parties during a negotiation. One interviewee related this to who would initiate the beginning of the meeting:

> depending on the position of the relative position, I would initiate the purpose of the meeting or I would wait for the host to initiate the purpose of the meeting. So, the more authority I think I have, gives me the freedom to start […] or the closeness I have with the person gives me the authority to start the conversation (Charles).

However, Benjamin, when asked what might happen if someone was to state the agenda and start with a PowerPoint presentation early on in the negotiation he said that "I believe they'd [G.C.C. nationals] find it disrespectful because you're not interested in them, you're **only** here for business". It has been seen in the literature and in earlier data extracts that G.C.C. nationals consider moving straight the trading stage of a negotiation or "straight down to business" (Martin and Herbig 1998) as being disrespectful. Rather, there is an expectation on the side of the G.C.C. negotiator that potentially many hours of small talk and "getting to know you"

relationship-building discussions will take place before there is any suggestion of the business(Martin and Herbig 1998; Solberg 2002; Suchan 2014).

Meanwhile, another interviewee indicated that respect would be offered by considering the seating arrangements in a negotiation and said that "giving people respect and showing them where to sit [...] (is important I think?)" (Ronald). Ronald added that it is useful to understand "who everybody is on the other side of the table, what role they have [...] so you don't jump to conclusions and to **try to get everybody's face and respect while you're working out who they are**".

Interviewees also gave examples of respect etiquette in negotiations with G.C.C. nationals. Ronald noted that in Bahrain "it is hierarchical, so often when one person talks the others may not interrupt". Dave said that whereas in the U.K. during a negotiation it would be easy to identify senior staff "in their suit" and people who work on the shop floor who "might not even wear a jacket", for example, "**here** you don't know who everybody [is] [...] in terms of their seniority until it's explained". This, he said, also impacted on interaction during the negotiation whereas in the U.K. "you might talk to the guy from the shop floor [...] you always go through the chairperson or the senior person **here**, I do that and respect that". Dave also talked about the number of meetings that would probably have to take place before even getting to the actual trading stage and he said that "in the early days it was frustrating but now you sort of know that you're building respect, which is good" (see also section 4.7 for more data extracts on time).

Tilda talked about times where there may be a disagreement between the parties and she said that "if you can't get to the point where you've got to agreement, it's almost respective [sic] that you say 'well, I'm sorry that's my limit, I can't go beyond that' there's a respect of [sic] that".

It was also considered to be important to maintain respect right through to the end of the interaction and Dave said that one should "always leave the meeting with U.A.E. nationals on a very positive note [...] you're shaking their hand and smiling so be very respectful, you're in [sic] their patch".

G.C.C. countries have been described in the literature as upholding an honour culture (see section 2.2.5 for more on honour culture). A person's honour is considered to have a wider reach than one would expect for non-G.C.C. nationals. A number of interviewees and F.R.G. participants talked about this concept. When Keith recalled Mike's resignation story (see p.174) and Mike was not allowed to leave his job role early, he suggested that Mike's manager's behaviour was because he (the manager) "felt that it was an insult to **him** [the manager] and his business". It could be argued that such a perceived insult to the manager is due to the manger feeling that he had lost face during the interactions with Mike.

Farooq said that "if you have a good reputation in the community then nobody will think twice about engaging you to do something".

6.3   Insha'allah is open for interpretation

The term Insha'allah[27] was talked about by many of the participants and was observed being used in face-to-face exchanges which included the interviews, F.R.G.s and face-to-face negotiations.   Both G.C.C. national participants and U.K. national participants noted that G.C.C. nationals use the term Insha'allah liberally in conversations. Among G.C.C. nationals there is an understanding of its meaning depending on context which can often imply a positive response whilst the actual interpretation is negative. However, U.K. nationals often interpret the use of Insha'allah as being positive, especially in negotiations where it used in discussions about action to be taken by G.C.C. nationals. There is potential for face-loss for U.K. nationals when they assume that action will be taken according to a timescale that has been discussed, but G.C.C. nationals present know this is unlikely to occur. Similarly, should the U.K. national pursue the G.C.C. national when no action takes place, the G.C.C. national will lose face because they will consider that the U.K. national does not trust them. Indeed, Schroth et al (2005) argues that when there are different perceptions to the meaning of certain words or phrases this can impact on the progress of a negotiation because

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[27] "Insha'allah (if it is God's will) Cuddihy (2011), p.61.

such words or phrases can have positive or negative connotations depending on each person's perception.

Keith offered his thoughts on the liberal use of Insha'allah by G.C.C. nationals, particularly during negotiations, and said that:

> there is this […] thing of negotiation round here that they use the phrase 'Insha'allah' and it really is a phrase […] they've taken it to an extreme where the real meaning of it is […] 'as long as god wills', but it's the whole idea of it […] here it's taken to a whole different extreme […] it's almost the equivalent of Spain's 'manyana', whenever, whenever.

Keith's perception of the phrase Insha'allah supports Clift and Helani's (2010) assertion that many non-Arab speakers are familiar with the phrase and understand that it is used to mitigate any statement or reference to the future (Clift and Helani 2010; Hua 2019).

Hassim gave an example of when Insha'allah might be used in negotiations and he suggested that only if something was deemed to be important (by a G.C.C. national) would it be carried out in a timely manner, however if the matter is deemed not to be important then the G.C.C. national would be likely to say:

> 'Insha'allah, Insha'allah' this and that and then it might happen, might not happen but this is how it is, right? This is how it is and sometimes it's good because it gives you time to think, sometimes it just delays and it's just not convenient or […].

However, Mohammad noted that there are variances in meaning depending on how the word is spoken and/or used and he said that G.C.C. nationals understand such variances in use of Insha'allah and he said that:

> when they [G.C.C. nationals] listen to each other they always know, yes or a no so […] [when] an Insha'allah is a yes [it] will be always obvious, if it is an Insha'allah which sounds like 'hello' then be careful (laughs) [t]his is not the real one.

Greg also talked about his own frequent use of Insha'allah even when speaking English and he went on to note the variances of meaning in different parts of the Gulf region, for example, he said:

> **insha'allah**" creeps into almost every other sentence and, and it means **different things** in different parts of the Arab world, of course, you know, […] even though the literal translation is the **same** there's an **irony** to Insha'allah in Egypt which […] doesn't exist […] in Saudi and […] I think the, the **facial expressions** tend to **not be**, […] that […] dynamic compared to other cultures, but the hand gestures say a lot […] and, you know, it's different forms of them [hand gestures].

While it seemed like many of the participants were aware and accepted that many G.C.C. nationals with whom they would interact would be likely to use the term Insha'allah, some were not so tolerant of its seeming overuse. Amaal, for example, talked about her frustration of working with G.C.C. nationals who constantly said 'Insha'allah' in order to avoid doing something immediately and she said that the G.C.C. nationals would be "you know […] 'Insha'allah, like, we'll do it later' [and] I'm […] 'no, not later, […], this is business', you know". Graham recalled the use of Insha'allah when arranging meetings and noted that:

> when we [U.K. nationals] say it [the meeting] start[s] at two o' clock, we start at two o' clock, no '**Insha'allah**, whenever we're ready, we'll start', that's how they [G.C.C. nationals] work, you know? And you **have to recognise that** if you're going to be successful out there [in the G.C.C. countries] now you **manage round** it, you know? But it's one of those things.

Mike also found the frequent use of the term and what it actually implied, that is inaction, to be something that non-G.C.C. nationals need to understand when interacting with G.C.C. nationals and he said that "Insha'allah, you know, and […] these are the sort of nitty gritty sort of cultural [..] issues that you've got to get over". Mike went on to say that the term Insha'allah was used so liberally and he suggested that "they [G.C.C. nationals] **abuse** erm the sort of insha'allah thing in a […] very creative way shall we say, it's a fatalistic culture what will happen will happen there's nothing I can do about it". It would appear that some of the interviewees, whilst acknowledging the liberal use of insha'allah and understanding the implications and, most likely, inaction when it is used in negotiations with G.C.C. nationals, U.K. nationals and one

G.C.C. national (Amaal) found it frustrating. It is described in the literature as being used by G.C.C. nationals in order to mitigate commitment or indirectly refuse or reject a request in order to avoid undesirable consequences and to "protect one's self-image" (Hua 2019), which also implies that insha'allah can be used as a face-saving verbal action. Additionally, Walker et al (2003) posits that G.C.C. nationals use insha'allah in order to avoid direct or factual responses that could prove to be embarrassing or distressful. It could be argued, therefore, that such frequent (mis)use of the term insha'allah causes it be what Rackham and Carlisle (1978, p.7) label an "irritator". They go on to add that overuse of "irritators" is counter-productive during negotiations and that such words or phrases actually do irritate the other party and the state that "any type of verbal behaviour which antagonises without a persuasive effect is unlikely to be productive" (Rackham and Carlisle, 1978, p.7).

Nathaniel, however, considered the use of Insha'allah to be more about the traditional way of business that was linked with trust and relationships and he suggested that:

> the traditional way of doing business is **face trust** […] I kind of suppose (laugh) **god** (laugh) Insha'allah so […] [if god] must trust the person, you must know the person and you […] must build a relationship with that person.

Indeed, some participants used the phrase Insha'allah during the data collection interactions. For example, toward the end of the Dubai F.R.G., when Salim was telling me that he could arrange for me to meet more people whilst I was in Dubai, he said:

> […] but on [the] thirtieth, insha'allah, we'll try to get arrange the next meeting (2) do you want it to be here [in this building]?

It is suggested that, in this instance, the two second pause is an indication that the proposed next meeting would not in actual fact take place, which indeed it did not. It is argued, therefore, that Salim used "insha'allah" here to avoid both of us from losing face; Salim because he knew he would not actually be arranging another meeting (F.R.G.), and me because I was expecting the meeting to take place.

6.4   Chapter 6 Summary

This chapter set out a range of data extracts from interviews, F.R.G.s and face-to-face negotiations that illustrated the two themes contained within the Molten Face layer of the Intercultural Negotiation Earth Model. The two themes in which relevant data were analysed were; considering how respect is attributed to individuals and particular focus was placed on how this related to G.C.C. nationals and G.C.C. culture and the importance of U.K. nationals understanding the potential impact loss of honour can have beyond the individual and how the use of the term "Insha'allah" during negotiations can potentially impact on both U.K. nationals and G.C.C. nationals. It is argued that underlying the concepts of respect and the seemingly calculated use of "insha'allah" are face-loss and facework as well as the concept of and wide-reaching consequences of honour and its loss for G.C.C. nationals.

6.5   Data Analysis Chapters Conclusion

During intercultural negotiations between G.C.C. nationals and U.K. nationals, face issues can occur at any stage. Often it appears that this can be through U.K. nationals missing some nuanced actions or words by the G.C.C. nationals. Such misinterpretations can negatively affect or, indeed, stop the negotiation process according to some of the participants. Such face issues and the potential consequences are not always identified by the U.K. nationals during interactions in F.R.G.s and face-to-face negotiations. Reasons for this include; not fully understanding the nuances of G.C.C. nationals' behaviours or communications and not recognising that face incidents are occurring during seemingly straightforward dialogue.

By using the Intercultural Negotiation Earth Model to analyse and interpret the data, the potential areas where face can be lost during negotiations involving U.K. nationals and G.C.C. nationals can be more readily identified by observing the three earth layers as seen in the fully labelled image of the Model (see Figure 6). However, it is argued that the Model illustrates that whilst there are more areas in the outer Cultural Crust layer where face can potentially be lost these are likely to be more overt and therefore it is possible that there is an increased likelihood that the U.K. national will implement face-saving behaviours. This means that U.K. nationals are more likely to notice that "something is wrong". This could be indicated by the U.K. national observing that, for

example, hospitality has been offered and the host has been refused, or that something has gone awry during the introductions or lengthy Arab greeting sequence, or that the G.C.C. national counterpart attends the negotiation late and a U.K. national comments on this, or that the U.K. national does not appreciate the length of time that needs to be allocated during a negotiation with G.C.C. nationals to getting to know each other and building trust and a relationship prior to the "trading stage" commencing.

In contrast, it is argued that face-loss incidents are more likely to occur without redress or face-saving activities being brought into play during a negotiation involving U.K. nationals and G.C.C. nationals within the four areas in the Relationship Mantle layer (the significance of relationships, the power of interpersonal knowledge, trust and understanding wasta) and the two areas within the innermost Molten Face layer (how respect is attributed within G.C.C. society and how, when and why G.C.C. nationals use the term Insha'allah). These six areas are less visible to the naked eye and therefore, it is argued, that during a negotiation with G.C.C. nationals, the inexperienced or unknowledgeable U.K. national is less likely to be aware of, or identify, potential face-loss threats that develop within these areas as they are more covert and, therefore, more likely to be heavily nuanced and as a result, the U.K. national will not implement face-saving behaviours.

For example, a U.K. national's lack of understanding of the importance and significance of relationships and the amount of time G.C.C. nationals invest in building and nurturing relationships could result in the U.K. national becoming impatient if there is no sign of the "trading stage" commencing after two, three or even more meetings with their G.C.C. national counterparts. To the inexperienced or unknowledgeable U.K. national such a seeming lack of movement toward completing or even commencing the negotiation, as they see it, could result in the U.K. national stopping the proceedings and walking away thus causing loss of face to their G.C.C. national counterparts. Similarly, it is important for U.K. nationals to understand that G.C.C. nationals who are about to commence negotiations will undoubtedly have researched both their counterpart(s) and their business(es) and it is advisable for U.K. nationals to also undertake some due diligence prior to the first meeting. It is suggested that

G.C.C. nationals should do their research not only to find out the counterpart's business or career history but also to determine family/tribal connections in order to better understand how to progress the negotiation but also to fully comprehend the potential extent of face-loss in the event of a face-threat incident. If a U.K. national goes into a negotiation involving G.C.C. nationals without researching their G.C.C. counterparts' familial and tribal affiliations and subsequently causes a face-loss incident then the U.K. national would not fully understand the potential breadth and scale of their error.

If a U.K. national commenced a negotiation involving G.C.C. nationals without fully understanding the concept of wasta and its potency within the G.C.C. there are abundant opportunities for the U.K. national to inadvertently cause face-threat incidents and/or, in the event of such an incident, fail to implement face-saving tactics. Similarly, should a U.K. national perhaps have some knowledge of the term Insha'allah but fail to understand that at the end of a negotiation, for example, when confirming with their G.C.C. national counterpart that a contract will be drawn up or that work will commence by a certain date and the G.C.C. national says "Insha'allah" it does not necessarily mean that the contract will indeed be drawn up or that work will commence by the stated date. This could result in the U.K. national attempting to force the issue in either situation and so compromise the integrity of the G.C.C. national, causing face-loss not just to them but, potentially, to their family and the rest of their tribe.

In light of such high potential for a U.K. national to induce such loss of face for their G.C.C. national counterpart(s) and, perhaps their wider affiliates, due to the invisibility of these seven covert areas stresses the importance for U.K. nationals to increase their I.C.A. and in doing so, enhance their sensitivity to the nuances of potential face-loss incidents during seemingly banal interactions and exchanges involving G.C.C. nationals in negotiations.

Chapter 7 Conclusions

This final chapter will firstly identify the key findings of this research study based on the four research questions (see Table 15).

The main contributions to knowledge that have arisen out of this research study including the development of the chosen research method, the volume of qualitative data that were collected, including audio and video recordings as well as verbatim transcripts, the Intercultural Negotiation Earth Model (I.N.E.M.) (see Figure 11 below) and the G.C.C. Negotiation Model (G.N.M.) (see Table 16 below).

The main conclusions that have been drawn from the literature review and data analysis in this research study based on the four research questions . It will close with a section detailing my critical reflections of the research study.

7.1   Key Findings

Research Question 1: What constitutes a potential face loss incident in negotiations involving G.C.C. nationals and U.K. nationals?
Key Findings:
Potential face loss incidents can be much more nuanced in negotiations involving G.C.C. nationals and U.K. nationals.
Potential face loss incidents observed from my data suggest that face loss incidents are more likely to affect G.C.C. nationals than U.K. nationals and they range from having incidents around the exchange of business cards, getting the greeting sequence wrong, refusing hospitality and, for U.K. nationals particularly lateness of G.C.C. nationals and overuse of the phrase "Insha'allah". G.C.C. nationals are more likely to recognise and instigate face-saving behaviours than U.K. nationals when a face-loss incident arises during intercultural negotiations.

U.K. nationals are more likely to miss the nuances of potential face-threat incidents during intercultural negotiations and are therefore less likely to instigate face-saving behaviours and this could impair or end the negotiation.
Research Question 2: What are the wider implications for a G.C.C. national who has lost face?
Key Findings: Face and face-loss are of greater significance to G.C.C. nationals that U.K. nationals during intercultural negotiations. Face loss has much wider implications for G.C.C. nationals than for U.K. nationals during intercultural negotiations and this is largely due to the collectivist nature of G.C.C. nationals. G.C.C. nationals' culture is an honour culture and this also has an impact on the increased consequences on individuals' face loss, which is therefore more wide reaching.
Research Question 3: What types of face-saving behaviour are used in negotiations involving G.C.C. nationals and U.K. nationals to deal with issues caused by face loss?
Key Findings: Face-saving behaviour used in negotiations involving G.C.C. nationals and U.K. nationals include remedial and repair work, for example, questioning and requesting more information, a person who is not responsible for the potential F.T.A. taking responsibility and the use of humour.
Research Questions 4: Is there an increased likelihood of G.C.C. nationals' face loss if a negotiation follows typically-recognised Western negotiation stages?
Key Findings: Simply put, yes there is. If U.K. nationals follow a Western-type negotiation stages model and move into the trading stage early on in the proceedings, there is an increased likelihood that G.C.C. nationals will perceive that they have been made to lose face.

For G.C.C. nationals, the building of relationships before the trading stage is reached is highly important as trust is built during this time and such relationship-building, therefore, is considered to be an essential and recognised stage of a negotiation for G.C.C. nationals.

Table 15 Key Findings

7.2   Contribution to Knowledge

Rackham and Carlisle (1978) posit that "very few studies have investigated what actually goes on face-to-face during a negotiation" and they suggest that this is because "firstly, real negotiators are understandably reluctant to let a researcher watch them at work" and "the second reason is a lack of methodology".

It is argued that this research study contributes to knowledge about intercultural negotiations involving G.C.C. nationals and U.K. nationals whilst being one of the "very few studies" that Rackham and Carlisle (1978, p.6) identify above. Firstly, I had opportunities to watch real negotiators at work and secondly, I developed an appropriate methodology in order to collect a wide range of data. Both of these areas are discussed in more detail below. In addition to this, the lack of research in intercultural negotiations is identified by Liu et al (2019, p.556) states that "much of the negotiation literature that includes culture is based on cross-cultural comparisons of *intracultural* negotiations, rather than investigating *intercultural* interactions involving members of different cultures" (original emphasis).

Gaining access to audio and video record face-to-face five intercultural negotiations provided a unique opportunity to see actual behaviour of the participants as each interaction developed. This was considered to be important when analysing the data for genuine facework taking place during the negotiations. Ting-Toomey (1999) suggests that facework is how public images come across using particular verbal and nonverbal messages.

Applying a qualitative mixed method approach to collecting data for an intercultural research study is rare (Doz, 2011). The variety of data sources, which include a pilot

study, interviews, F.R.G. and face-to-face negotiations, is a contribution to knowledge as most cross-cultural researchers opt to take a quantitative approach (Oetzel et al 2001; Oetzel and Ting-Toomey 2003) or apply a quantitative and qualitative mixed method approach (Li et al 2014).

Undertaking such a qualitative approach adds a unique quality to the research which allowed me to identify the nuances of G.C.C. nationals and U.K. nationals in negotiation interactions. The behavioural nuances were identified from both video and audio data which, when transcribed and analysed, produced a rich data set from which I was able to answer the research questions in additional and more specific detail.

Capturing data on video allowed me to analyse the nonverbal behaviours in detail which are considered to be of high importance in communication with G.C.C. nationals as Loosemore and Muslmani (1999) note due to their high context nature. Loosemore and Muslmani (1999, p.96) suggest that without such visible clues large portions of the message can be "left unspecified and accessible only through non-verbal cues". Indeed, Denham and Onwuegbuzie (2013, p.690) comment on the lack of analysis of nonverbal communication data in qualitative research and strongly argue that such a lack "represents an important error or omission". Denham and Onwuegbuzie (2013) conclude that future qualitative researchers should make a collective effort to include nonverbal data analysis in their work.

In addition to the access to actual negotiations and the methodology, this research study also contributes to knowledge by offering a G.C.C. national model of the Stages of a Negotiation (see Table 16) which considers the way in which G.C.C. nationals prefer to negotiate and includes relationship building as the first stage, and the Earth Intercultural Negotiation Model (see Figure 11) which allows the reader to better understand how shifts in the outer layers, where misunderstandings can take place, can create cracks through which the molten layer of face can travel and subsequently surface resulting in face loss incidents.

This chapter sets out clearly the final development in the Intercultural Negotiation Earth Model as previously seen in Figure 6, Figure 7, Figure 9 and Figure 10. Additionally, a new G.C.C. Negotiation Model (G.N.M.) for Negotiation Stages has been devised as a result of a review of the literature on the stages of a negotiation and following analysis of the data in this research study.

Therefore, continuing with the earth metaphor, with face as the innermost, hidden, unstable, layer around the solid negotiation core and being protected by the outer layers, it is argued that if there is a fissure in any of the protective layers then, similar to the earth's molten core, F.T.A.s and in turn, face loss, could rise to the surface and spread volcano-like across family, tribe and clan of the G.C.C. nationals.

7.2.1   The Intercultural Negotiation Earth Model – face loss fissure
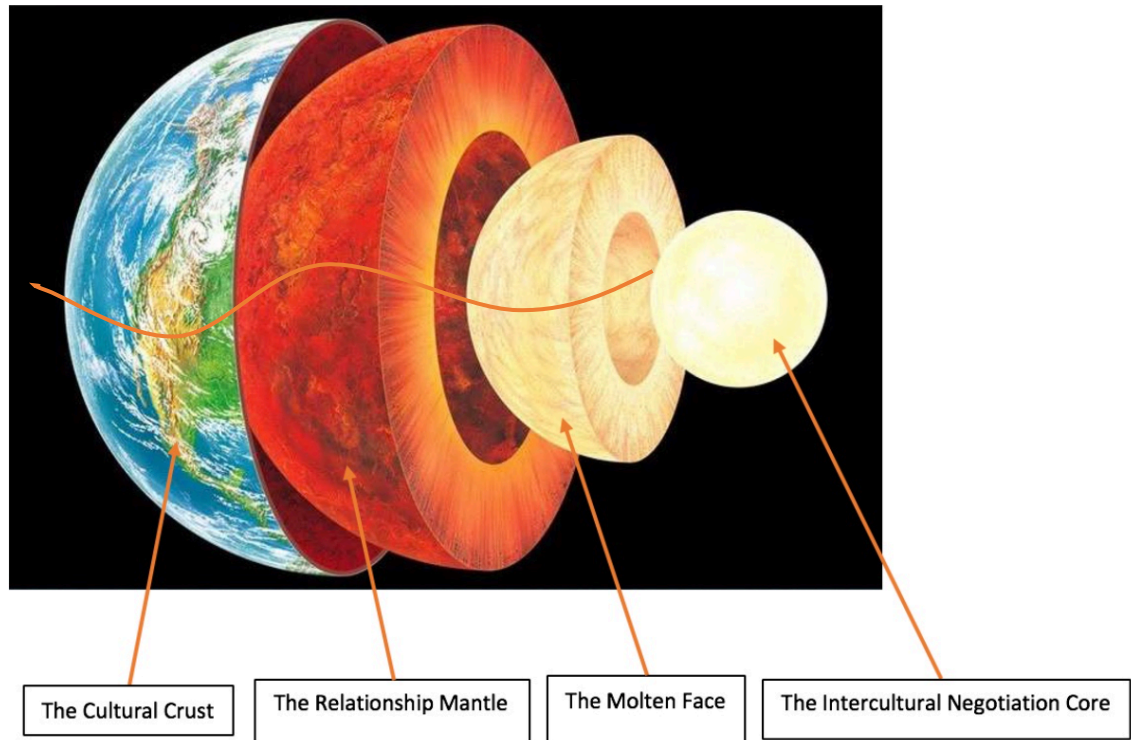
Figure 11 The intercultural negotiation earth model - Face Loss Fissure, Devised by Karen Bright, 2019

Image Source: https://scx2.b-cdn.net/gfx/news/2015/whataretheea.jpg

Key	
	Flow of face loss through the fissure

As a result of in-depth analysis and interpretation of the empirical data in the previous three chapters, two new models have been developed as part of this research study which add to the contribution of knowledge in the field of cross-cultural/intercultural research. Primarily, reflecting on the work of Weaver (1986) and Hofstede (2010) and their drawing on nature in order to more visually depict the concept of national culture, the Intercultural Negotiation Earth Model was devised and developed (see Figure 11 above). In section 7.2 this model is further developed in order to illustrate the way in which face-loss can occur as a result of fissures in any of the three earth layers, which in turn allows leakage from the Molten Face layer to burst through to the surface and manifest behaviourally during the negotiation (see Figure 11).

The second new model to be developed as a result of the empirical data collected and analysed for this research study is the G.C.C. Negotiation Model (G.N.M.) of the Stages of a Negotiation (see Table 16 below). The recommended stages of a negotiation in this model involving G.C.C. nationals were developed following analysis of the data from interviewees who stated their typical stages of a negotiation (see 4.8) and empirical evidence that was identified from the literature review (see 2.3.5).

In reading and analysing the interviewees' recordings and transcriptions, all interviewees are aware of, and have experienced, a number of important differences in practices of the two sets of negotiators (G.C.C. nationals and U.K. nationals).

It is noted that the concept of relationship was felt to be more important to G.C.C. nationals than written terms and conditions. As one of the interviewees commented quite bluntly "if you have to go and look and see what's on the contract it's the end of the relationship" (Richard).

Within the relationship of the parties a further two practices were seen to be key. One is understanding the importance of the introductions prior to the negotiation starting and accepting that this stage could take considerably longer when dealing with G.C.C. nationals, compared with U.K. nationals and the second is having an understanding of the nature and importance of nuance in Arab greetings rituals/customs. This could suggest that in having face at the innermost layer around the intercultural negotiation solid core (see Figure 11) does indeed reflect the relationship practices of the observance of respect for each other and the desire, particularly for the G.C.C. nationals, to protect face at all stages of the negotiation.

7.2.2 The G.C.C. Negotiation Model (G.N.M.)

As I was developing the I.N.E.M., I considered what the impact of separating the many constructs that underlie an intercultural negotiation involving G.C.C. nationals and U.K. nationals could have on the stages of such a negotiation. With this in mind, I developed the G.C.C. Negotiation Model (G.N.M.) seen in Table 16 below.

Following a review of the literature and an examination of a range of Western negotiation models (two of which have been previously set out in 2.3.5) below which are seen to be a representative selection) and consideration of analysis of my data, a G.C.C. Negotiation Model (G.N.M.) of negotiation has been constructed (see Table 16). The G.N.M. incorporates many of the areas that are deemed to be important during so-called "bazaar" or "Bedouin" models of negotiating that are referred to in the literature (Walker et al 2003; Bachkirov et al 2016) and this Model will be analysed further in section 7.2.2 alongside the two Western Models set out here

As can be seen in Table 16 below, the two Western models of negotiation first stages start straight away with either some form of preparation (Lewicki et al 2010, p.117) or the Information Exchange (Bright and Wheeler 1997, p.197). By contrast, the G.C.C. Negotiation Model (G.N.M.) starts with Research at Stage 1. It can be seen in the data in this research study, almost one third of the respondents who talked about their recommended negotiation stages (see Table 13) said that they would research the individual with whom they would be negotiation and the organisation.

In Bright and Wheeler (1997), however, there is no mention of such an opportunity to build a relationship as Stage 1, for example, goes straight to the Information Exchange. In this model, Stage 1 is seen as being critical in order to identify key issues and set the Agenda. Such a direct approach at the start of a negotiation situation would not be appreciated by G.C.C. nationals and could be deemed to be offensive and, potentially, a face-losing situation (Suchan 2014). Similarly, Lewicki et al's (2010) Phase 1, Preparation, if carried out in the presence of their G.C.C. national counterparts, could also be seen to be inappropriate (Suchan 2014) even if the Relationship Building Phase does follow this.

Bright and Wheeler's (1997) Stage 2 is Assertion which involved each party setting out the initial requirements. The Relationship Building stage is also common to the Western Model 1 at Phase 2 (Lewicki et al 2010) and the G.N.M. Stage 2. However, the Western Model 1, Phase 2 is quite a light description and suggests more of a superficial 'getting to know you' situation, compared with Bright (2019) where this stage is seen as probably the most important part of the negotiation due to the Arabic

desire to offer hospitality (Solberg, 2002; Suchan, 2014). This Relationship Stage in the Bright (2019) model also affords both sides a real opportunity to better understand each other, their joint connections (families, tribes, university, history, etc) and develop a deep relationship which results in absolute trust. It is this time spent at the beginning of the negotiation building the relationship, which could potentially take place over a long period of time (Solberg 2002, p.27), that can make or break a negotiation before it even starts (Abu-Nimer, 1996; Ghauri and Usunier, 2003).

It can be seen that the actual "negotiation", or trading stage, takes place in Phase 5, Bidding, (Lewicki et al, 2010), Stage 3, Achieving Movement, (Bright and Wheeler 1997) and Stage 3, Bargaining, (Bright 2016). In the two Western models of negotiation cited below, it would be at this point when each side would decide who "makes the first move and plan counter-moves" (Lewicki et al 2010, p.117) or decide where they will "move from their initial positions" (Bright and Wheeler 1997, p.199). Whereas, this behaviour is in contrast to the G.C.C. Negotiation Model (G.N.M.) where it is likely at this stage that negotiators will "hear extravagant language and emotional statements" from the Arabic negotiators (Author 2016, after Solberg, 2002). Therefore, it would be useful for Western negotiators to be aware of this prior to a negotiation with G.C.C. nationals.

The G.N.M. stands apart from the two Western Models cited in that it offers an optional Mediation Stage (5). This is suggested because it may be that the "bargaining stalls" and Mediation is deemed by both parties to be the most effective way to move the negotiation forward. It could be argued that, although not specifically identified in the two Western Models, a Mediator may be involved should there be no movement in the negotiation as neither side will move to Phase 6, Closing the Deal (Lewicki et al, 2010).

The final stage for the two Western Models cited, Phase 7, Implementing the Agreement (Lewicki et al, 2010) and Stage 4, Agreement and Implementation (Bright and Wheeler, 1997) are very similar in that it is ensured that both parties in the negotiation acknowledge and accept the final agreement and that everyone knows what action will subsequently take place, by whom and by what deadline. Again, this

is in contrast to the G.C.C. Negotiation Model (G.N.M.) final Stage (6), Reaching an Agreement, which may be interpreted by the G.C.C. nationals as simply "having reached a plateau in the current discussion" (Bright, 2019 after Galluccio 2013, p.314).

It is argued that the G.N.M. is a significant contribution to the stock of knowledge on intercultural negotiations involving G.C.C. nationals and U.K. nationals. It does three things that are different to the Western models cited. Firstly, Stage 1, the Research stage, is explicitly included as a required stage in the Negotiation Model rather than merely being assumed. Secondly, it is argued that the initial face-to-face stage should be about relationship building before any "hard trading" takes place. The G.N.M. indicates that a number of elements both formal and informal are important in the relationship stage. These include; the greeting ritual, welcoming gestures, the concept of punctuality, social activity and the identification of persons known to either side. The third major difference is that the G.N.M. includes a Stage 5 which may or not be optional given the progress of the negotiation. This is deemed the mediation stage. Here, the G.N.M. recommends that it may be necessary to bring in a trusted mediator should the negotiation stall. It is important that whoever the mediator is, that the person is knowledgeable about both cultures and is seen as a trusted participant in the negotiation by both parties.

Lewicki et al (2010, p.117) Western Model 1	Bright and Wheeler (1997, pp.197-199) Western Model 2	**Bright (2019) G.C.C. Negotiation Model (G.N.M.)**
Phase 1 Preparation This includes understanding one's plan and defining goals.	Stage 1 Information Exchange This is a critical part of the negotiation whereby key issues are identified and the agenda is set with the initial starting points being stated.	Stage 1 Research This would involve researching the person/people with whom one will be negotiating and identifying potential connections and investigation of the organisation for whom the other person/people work.
Phase 2 Relationship Building This includes getting to know everybody within both negotiating teams.	Stage 2 Assertion Each party sets out its initial requirements and agreement is reached as to how any differences will be resolved.	Stage 2 Relationship Building This will likely take place over many cups of tea or coffee and may take quite some time (Solberg 2002, p.27).
Phase 3 Information Gathering Finding out what you need to know and consider contingency plans.	Stage 3 Achieving Movement Where actions are set out as to who will do what and where parties can move from their initial positions.	Stage 3 Set out Initial Position The G.C.C. national's first offering may be perceived to be either very high or very low by Western negotiators.
Phase 4 Information Using Start to assemble the case for one's negotiation.	Stage 4 Agreement and Implementation Ensure all parties know exactly what has been agreed and that everything will be actioned accordingly.	Stage 4 Bargaining Western negotiators may expect to hear extravagant language and emotional statements from their G.C.C. national counterparts.
Phase 5 Bidding Decide which side makes the first move and plan counter-moves.		Stage 5 (optional) Mediation If the bargaining stalls it may be pertinent to bring in the services of a Mediator. However, it is important that the Mediator is knowledgeable about both cultures and trusted by both parties.
Phase 6 Closing the Deal Build commitment to the final agreement.		Stage 6 Reaching an Agreement Western negotiators should be aware that at this stage, the interpretation of the "conclusion" of the negotiation may be interpreted by the G.C.C. national as simply having reached a plateau in the current discussion (Galluccio 2013, p.314).
Phase 7 Implementing the Agreement Agree what needs to be done and by whom.		

Table 16 Comparison of two Western Models and the G.C.C. Negotiation Model

(G.N.M.)

Source: Lewicki et al (2010, p.117), Bright and Wheeler (1997, pp.197-199), Bright (2019)

To summarise this section, whilst there are certainly some similarities between the two Western Models and the G.N.M. cited, there are some important differences in some stages and expectations that are detailed in the G.N.M. It could be argued, therefore, that Western negotiators who are dealing with G.C.C. nationals should be aware of these subtle cultural differences in order that neither side will lose face (Suchan, 2014) and that the likelihood of a successful negotiation conclusion is increased.

7.3   Contribution to Practice

The results of this research study impact on contribution to practice in two main ways: coaching (see section 7.3.1) and training (see section 7.3.2).

7.3.1   Coaching

I am currently researching what coaching qualification is available that is most suitable for me and my requirements. In gaining an appropriate coaching qualification, this will enable me to offer a unique service coaching individuals and teams within U.K. organisations and universities who are planning to be involved in negotiations with G.C.C. nationals to raise awareness of the significance of face and the impact on honour to G.C.C. nationals. Additionally, further research into more detailed conversation analysis techniques will enable me to further interrogate my data through a more focused lens from which the new findings in addition to my knowledge to date will enable me offer coaching and training (see section 7.3.2 below) that includes an approach that identifies more nuanced meaning in intercultural negotiations involving G.C.C. nationals and U.K. nationals. Indeed, it is argued that whilst the Brown and Levinson (1978) formula does have limitations with regard to its simplicity and relative crudeness, I consider it to be a useful tool that could be used when analysing data in coaching and training sessions in order to identify the brevity of potential F.T.A.s that arise during negotiations involving G.C.C. nationals and U.K. nationals. It is argued that in turn, developing skills that aid negotiators in recognising

the nuances of exchanges in such interactions could ultimately improve the chances of more of these future negotiations involving G.C.C. nationals and U.K. nationals 'getting past Insha'allah'.

7.3.2 Training

In terms of training, just under two thirds of the interview participants who were asked, said they had not received any specific negotiation training and certainly not any cross-cultural negotiation training. It is therefore recommended that specific cultural training for negotiators is considered, particularly for U.K. nationals who will be entering into intercultural negotiations involving G.C.C. nationals. Furthermore, it is recommended that such training focuses on face, recognising the nuances of potential face-loss incidents for G.C.C. nationals, the wider impact of face-loss for G.C.C. nationals and a range of effective face-saving behaviours that U.K. nationals could implement in order to minimise or remove the potential face-loss of G.C.C. nationals.

7.4 Critical Reflections on the Study

In reflecting upon my time spent working on this research study I would consider the main limitation to be the relatively small sample size which was due to availability of participants and limits on the amount of time I was able to spend in the Gulf Region. Indeed, this is something about which Payne and Williams (2015, p.308), acknowledge and they argue "sampling is closely linked to 'access' to data". This relatively small sample size prevents me from commenting upon the homogeneity of my findings. However, Payne and Williams (2015), pp.305-306 posit that such a data set as mine "are best described as being based on small selections of chosen units which are acknowledged to be part of wider universes but not chosen primarily to represent them directly". Having said that, gaining access to more face-to-face negotiations would strengthen the robustness of the data set, and consequently the persuasiveness of my findings.

In addition, whilst this research study did not investigate any gender influences in my data (see p.92), this is certainly an opportunity that is open for future research.

From a practical point of view, even such a relatively small sample size as previously mentioned, transcribing 27 ½ hours of audio and video recordings took so much longer than I could ever have anticipated. With that in mind, my recommendation to myself and future researchers who are collecting audio/video recordings, would be to try to transcribe as soon after the recording as possible but not to spend whole days transcribing as it is intense work.

7.5   Summary

This thesis has shown that there are a range of cultural variances between G.C.C. nationals and U.K. nationals which was found through analysis and interpretation of the data collection and after considering the relevant literature, it has been identified that G.C.C. nationals and U.K. nationals have differing thoughts on the concept of face, with the former group seeing loss of face, for example, as being a more important influence on the success of a negotiation than their U.K. counterparts. G.C.C. nationals interviewed also offered examples of a wider range of face-losing behaviours than the U.K. nationals who were interviewed to date. Examples include refusing hospitality, the exchange of business cards and the etiquette of introductions. It could be argued, therefore, that a lack of understanding or knowledge of these rituals or nominal etiquette by a non-G.C.C. national negotiator could lead to an unsuccessful negotiation result.

Within the G.C.C. countries trust is highly valued. Demonstrating how much one trusts another person can take many forms but it is argued that during a negotiation placing absolute trust in someone regarding pricing and, particularly, final agreement of the negotiation is tantamount. G.C.C. nationals are especially trusting with regard to accepting a handshake or a person's word as a guarantee rather than a written contract. It is argued that if a U.K. national insists on drawing up a written contract then this implies that the G.C.C. national is not trustworthy. Indeed, if a contract is written up it has been said that at best the G.C.C. national will put it in a drawer and never look at it again and, should the U.K. national ever refer to the contract and suggest that the G.C.C. national is reneging in some way, then it is highly likely that the business relationship will be over as the G.C.C. feels that the U.K. national does not

trust them. In this way, the U.K. national will have caused face-loss for the G.C.C. national.

To summarise the whole thesis, I believe and respectfully submit that through the analysis of my data and the consequent construction of my two models, I.N.E.M. and the G.N.M., the work makes a significant contribution to our knowledge about negotiations involving G.C.C. nationals and U.K. nationals. It is contended that by using the two models, negotiators will become more aware of the key nuances that may arise during negotiations involving G.C.C. nationals and U.K. nationals and thus be more successful in their attempts at 'getting past Insha'allah'.

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Appendices

Appendix 1.   Participant Data

Pseudonym	M	F	U.K.	G.C.C.	Other	Age
Bassam	1			1		33
Dave	1		1			58
Mohammad	1			1		32
Yahya	1			1		35
Benjamin	1		1			31
Ahmed	1			1		
Charles	1		1			66
Ronald	1		1			55
Nathaniel	1		1			46
Farooq	1			1		33
Hassim	1			1		26
Raihana		1		1		23
Brian	1		1			49
Keith	1		1			42
Mike	1		1			55
Ilyas	1			1		58
Richard Peers	1		1			65
Tilda		1	1			57
Amaal		1		1		30
Aaron	1		1			55
Graham	1		1			55
Greg	1		1			50
Paul	1		1			40
Gordon	1		1			53
Khaled	1			1		57
Wasim Rahbawi	1			1		62
Mubarak	1			1		
Iqbal	1			1		
Zeina		1		1		
Dawoud	1			1		57
Ibrahim	1			1		
Radwan	1			1		
Stuart	1		1			57
Faisal	1			1		
Asif	1			1		39
Jack Fox	1		1			68
Aaliyah		1		1		
Ali	1			1		39
Raji	1				1	68

Salim	1			1	33
Hassan	1			1	33

Totals	36	5	17	23	1	47.27
						Mean

Key:	
█████	Age not declared

Appendix 2.   A selection of completed Consent Forms

Researcher's name: <u>Karen Bright</u>

Institution: The Business School, York St John University, Lord Mayor's Walk, York, YO31 7EX, United Kingdom.

PHOTOGRAPHIC, AUDIO, AND/OR VIDEO RECORDERS RELEASE CONSENT FORM

As part of this project I have made an audio and video recording of you while you participated in the research.

I would like you to indicate below what uses of these records you are willing to consent to. This is completely up to you. I will only use the records in ways that you agree to. In any use of these records, names and any other identifying information will be anonymised.

In each of the following, please sign your initials to show your agreement:

1. **The records can be studied by the researcher for use in the research project**
   Audio _____Video _____Transcript_____

2. **The records can be used for the production of a written project (PhD Thesis).**
   Audio _____Video _____Transcript_____

3. **The records can be shown in presentations to other students.**
   Audio _____Video _____Transcript_____

4. **The final write-up of the research (the project/PhD Thesis) can be stored by York St John University in an electronic format to enable future researchers to be able to benefit from the research findings.**
   Audio _____Video _____Transcript_____

5. **The records can be shown at meetings of academics interested in the study of Language and Business.**
   Audio _____Video _____Transcript_____

6. **The records can be used for academic publications.**
   Audio _____Video _____Transcript_____

7. **The records can, for teaching purposes, be shown in classrooms to students.**
   Audio _____Video _____Transcript_____

8. **The records can be shown to participants in future fieldwork.**
   Audio _____Video _____Transcript_____

9. **The records can be kept in an archive for other researchers to use.**
   Audio _____Video _____Transcript_____

10. The records can be shown at meetings of researchers interested in the study of Language and Business.
Audio _____Video _____Transcript_____

11. The records can be shown in public presentations to non-academic groups.
Audio _____Video _____Transcript_____

12. The records can be used on television and radio.
Audio _____Video _____Transcript_____

I am aware that I have the absolute right to withdraw my participation from this research project *at any time* and that I will not have to provide any reason for doing so.

I have read and understood this form and hereby give my consent for the use of the records as indicated above.

Date _____

Name (BLOCK CAPITALS) ▓▓▓▓▓▓▓▓▓▓▓

Signature ▓▓▓▓▓▓▓▓▓▓

Country of Birth BAHRAIN

Country in which you currently live and for how long _____

Native Language(s) ARABIC

Where native language(s) learned (city or region) ARABIC

In which country was your English language learned (if not your first language) BAHRAIN

Age at which English was learned (if not your first language) PRIMARY

Qualifications MBA IN BUSINESS ADMIN

Occupation ▓▓▓▓▓▓▓▓▓▓▓▓▓▓▓▓▓▓▓▓▓▓▓▓

Name ▓▓▓▓

Age 39   Gender MALE

DXB FRG.

Researcher's name: Karen Bright

Institution: The Business School, York St John University, Lord Mayor's Walk, York, YO31 7EX, United Kingdom.

PHOTOGRAPHIC, AUDIO, AND/OR VIDEO RECORDERS RELEASE CONSENT FORM

As part of this project I have made an audio and video recording of you while you participated in the research.

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   Audio _____Video _____Transcript_____

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   Audio _____Video _____Transcript_____

7. **The records can, for teaching purposes, be shown in classrooms to students.**
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8. **The records can be shown to participants in future fieldwork.**
   Audio _____Video _____Transcript_____

9. **The records can be kept in an archive for other researchers to use.**
   Audio _____Video _____Transcript_____

I agree to use all the above methods for the purpose of the project

10. The records can be shown at meetings of researchers interested in the study of Language and Business.

Audio _____ Video _____ Transcript_____

11. The records can be shown in public presentations to non-academic groups.

Audio _____ Video _____ Transcript_____

12. The records can be used on television and radio.

Audio _____ Video _____ Transcript_____

I am aware that I have the absolute right to withdraw my participation from this research project *at any time* and that I will not have to provide any reason for doing so.

I have read and understood this form and hereby give my consent for the use of the records as indicated above.

Date _____22/oct/16_____

Name (BLOCK CAPITALS) ▓▓▓▓▓▓▓▓▓▓▓▓▓▓▓▓

Signature ▓▓▓▓▓▓▓

Country of Birth __UAE_____

Country in which you currently live and for how long __UAE - 33_____

Native Language(s) __ARABIC_____

Where native language(s) learned (city or region) __UAE_____

In which country was your English language learned (if not your first language) __UAE_____

Age at which English was learned (if not your first language) __16_____

Qualifications __MBA - Finance_____

Occupation ▓▓▓▓▓▓▓▓▓▓

Name ▓▓▓▓▓▓▓

Age ___33___   Gender ___Male___

Researcher's name: Karen Bright

Institution: The Business School, York St John University, Lord Mayor's Walk, York, YO31 7EX, United Kingdom.

PHOTOGRAPHIC, AUDIO, AND/OR VIDEO RECORDERS RELEASE CONSENT FORM

As part of this project I have made an audio and video recording of you while you participated in the research.

I would like you to indicate below what uses of these records you are willing to consent to. This is completely up to you. I will only use the records in ways that you agree to. In any use of these records, names and any other identifying information will be anonymised.

In each of the following, please sign your initials to show your agreement:

1. **The records can be studied by the researcher for use in the research project**
    Audio _____Video _____Transcript_____

2. **The records can be used for the production of a written project (PhD Thesis).**
    Audio _____Video _____Transcript_____

3. **The records can be shown in presentations to other students.**
    Audio _____Video _____Transcript_____

4. **The final write-up of the research (the project/PhD Thesis) can be stored by York St John University in an electronic format to enable future researchers to be able to benefit from the research findings.**
    Audio _____Video _____Transcript_____

5. **The records can be shown at meetings of academics interested in the study of Language and Business.**
    Audio _____Video _____Transcript_____

6. **The records can be used for academic publications.**
    Audio _____Video _____Transcript_____

7. **The records can, for teaching purposes, be shown in classrooms to students.**
    Audio _____Video _____Transcript_____

8. **The records can be shown to participants in future fieldwork.**
    Audio _____Video _____Transcript_____

9. **The records can be kept in an archive for other researchers to use.**
    Audio _____Video _____Transcript_____

10. The records can be shown at meetings of researchers interested in the study of Language and Business.

Audio ___✓___ Video ___✓___ Transcript___✓___

11. The records can be shown in public presentations to non-academic groups.

Audio ___✓___ Video ___✓___ Transcript___✓___

12. The records can be used on television and radio.

Audio ___✓___ Video ___✓___ Transcript___✓___

I am aware that I have the absolute right to withdraw my participation from this research project *at any time* and that I will not have to provide any reason for doing so.

I have read and understood this form and hereby give my consent for the use of the records as indicated above.

Date ___05/07/17___

Name (BLOCK CAPITALS) ___▮▮▮▮___

Signature ___▮▮▮___

Country of Birth ___UK___

Country in which you currently live and for how long ___UK___

Native Language(s) ___ENGLISH___

Where native language(s) learned (city or region) _____

In which country was your English language learned (if not your first language) _____

Age at which English was learned (if not your first language) _____

Qualifications ___BA Hons MARKETING___

Occupation ___▮▮▮▮___

Age ___40___   Gender ___MALE___

Researcher's name: <u>Karen Bright</u>

Institution: The Business School, York St John University, Lord Mayor's Walk, York, YO31 7EX, United Kingdom.

PHOTOGRAPHIC, AUDIO, AND/OR VIDEO RECORDERS RELEASE CONSENT FORM

As part of this project I have made an audio and video recording of you while you participated in the research.

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In each of the following, please sign your initials to show your agreement:

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   Audio _____ Video _____ Transcript _____

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   Audio _____ Video _____ Transcript _____

3. **The records can be shown in presentations to other students.**
   Audio _____ Video _____ Transcript _____

4. **The final write-up of the research (the project/PhD Thesis) can be stored by York St John University in an electronic format to enable future researchers to be able to benefit from the research findings**
   Audio _____ Video _____ Transcript _____

5. **The records can be shown at meetings of academics interested in the study of Language and Business.**
   Audio _____ Video _____ Transcript _____

6. **The records can be used for academic publications.**
   Audio _____ Video _____ Transcript _____

7. **The records can, for teaching purposes, be shown in classrooms to students.**
   Audio _____ Video _____ Transcript _____

8. **The records can be shown to participants in future fieldwork.**
   Audio _____ Video _____ Transcript _____

9. **The records can be kept in an archive for other researchers to use.**
   Audio _____ Video _____ Transcript _____

10. The records can be shown at meetings of researchers interested in the study of Language and Business.
    Audio ____✓_____ Video _____ Transcript___✓___

11. The records can be shown in public presentations to non-academic groups.
    Audio ____✓_____ Video _____ Transcript___✓___

12. The records can be used on television and radio.
    Audio ____✓_____ Video _____ Transcript___✓___

I am aware that I have the absolute right to withdraw my participation from this research project *at any time* and that I will not have to provide any reason for doing so.

I have read and understood this form and hereby give my consent for the use of the records as indicated above.

Date ___3 . 10 . 17___

Name (BLOCK CAPITALS) ___█████████___

Signature ___██████___

Country of Birth ___ENGLAND___

Country in which you currently live and for how long ___UAE → 5 YEARS___

Native Language(s) ___ENGLISH___

Where native language(s) learned (city or region) ___N/A___

In which country was your English language learned (if not your first language) ___N/A___

Age at which English was learned (if not your first language) ___N/A___

Qualifications ___BSc___

Occupation ___████████___

Age ___31___   Gender ___MALE___

β

Researcher's name: Karen Bright

Institution: The Business School, York St John University, Lord Mayor's Walk, York, YO31 7EX, United Kingdom.

PHOTOGRAPHIC, AUDIO, AND/OR VIDEO RECORDERS RELEASE CONSENT FORM

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In each of the following, please sign your initials to show your agreement:

1. **The records can be studied by the researcher for use in the research project**
   Audio _____✓_____ Video _____✓_____ Transcript _____✓_____

2. **The records can be used for the production of a written project (PhD Thesis).**
   Audio _____✓_____ Video _____✓_____ Transcript _____✓_____

3. **The records can be shown in presentations to other students.**
   Audio _____✓_____ Video _____✓_____ Transcript _____✓_____

4. **The final write-up of the research (the project/PhD Thesis) can be stored by York St John University in an electronic format to enable future researchers to be able to benefit from the research findings.**
   Audio _____✓_____ Video _____✓_____ Transcript _____✓_____

5. **The records can be shown at meetings of academics interested in the study of Language and Business.**
   Audio _____✓_____ Video _____✓_____ Transcript _____✓_____

6. **The records can be used for academic publications.**
   Audio _____✓_____ Video _____✓_____ Transcript _____✓_____

7. **The records can, for teaching purposes, be shown in classrooms to students.**
   Audio _____✓_____ Video _____✓_____ Transcript _____✓_____

8. **The records can be shown to participants in future fieldwork.**
   Audio _____✓_____ Video _____✓_____ Transcript _____✓_____

9. **The records can be kept in an archive for other researchers to use.**
   Audio _____✓_____ Video _____✓_____ Transcript _____✓_____

10. The records can be shown at meetings of researchers interested in the study of Language and Business.

Audio _____ Video _____ Transcript _____

11. The records can be shown in public presentations to non-academic groups.

Audio _____ Video _____ Transcript _____

12. The records can be used on television and radio.

Audio _____ Video _____ Transcript _____

I am aware that I have the absolute right to withdraw my participation from this research project *at any time* and that I will not have to provide any reason for doing so.

I have read and understood this form and hereby give my consent for the use of the records as indicated above.

Date ___27/10/2016.___

Name (BLOCK CAPITALS) ~~Dr. Adel Hamad A.R. Hamad~~

Signature ~~_____~~

Country of Birth ___BAHRAIN.___

Country in which you currently live and for how long ___BAHRAIN.___

Native Language(s) ___Arabic___

Where native language(s) learned (city or region) ___MUHARRAQ___

In which country was your English language learned (if not your first language) ___BAHRAIN.___

Age at which English was learned (if not your first language) ___9 Years Old.___

Qualifications ___PhD.___

Occupation ~~CEO~~

Name ~~Same as Above.~~

Age ___58___   Gender ___M___

Appendix 3.   Sample Interview Questions

1. How often do you negotiate?

2. Have you negotiated with Arabs/UK nationals?

3. How important do you think an understanding of different nationalities is to achieving effective negotiations?

4. What is important in negotiations?

5. Can you talk me through a typical negotiation?

6. What are the different stages in a typical negotiation?

7. What do you see as the most important phases/stages of a negotiation?

8. How important is nonverbal communication in negotiations?

9. Are there any advantages to negotiating face-to-face, rather than by email or telephone?

10. What constitutes a typical opening/greeting stage of a negotiation?

11. Can you describe what takes place in a typical opening stage of a negotiation?

12. Can people be trained to be effective negotiators? How?

13. Have you had any training on becoming an effective negotiator?

14. If so, what did it comprise?

15. Have you read any 'how to' books on negotiating? If so, what were they?

16. Have you used any other sources, e.g. websites?

Appendix 4.   Modified Transcription Conventions

Symbol	Description
word	Emphasis
°word°	Quieter than the surrounding words
WORD	Louder than the surrounding words
(word?)	Dubious hearing of word(s)
(???)	Unable to hear word(s)
wo-	Indicates a word that is cut off by the speaker
word= =word	Indicates no gap between the two words, this is often referred to as latching where speaker one's last word ends at the same time as speaker two's first word
((action))	Nonverbal behaviours
(to person)	Indicates direct interaction toward or with a particular named person
[cross talk]	Numerous people talking and unable to hear what is being said and/or by whom
W***	Name of person, place, company or university to remain anonymous
[action]	Description of action outside the negotiation context
[talk]	Description of talk outside the negotiation context
(long pause)	Indicates pause longer than 2 seconds in talk
(.)	Indicates a micro pause in talk

(Adapted from ten Have, 1999, pp.213-214)

Appendix 5.   Selection of Verbatim Transcripts

Culture

Richard: My perception of Arabs is that   er   they're much more interested in
                er   you learning about them   and them learning about you.

Tilda: very welcoming, you know, obviously tea, coffee, dates, biscuits,
                sweetmeats, whatever it would be, would always be prof-proffered.
                Um, because it is a very hospitable culture, typically.

Mohammad: : in Saudi Arabia they pay a lot of attention for the Salah, the prayer
                time (they can?) never discuss, never (???) but they want to go to
                prayer. If you're Muslim you have to go with them, you have to do same
                as they do. If you are not you have to show respect, okay.

Ronald: and of course an interest in their their family.

Relationship

Tilda: culturally in this part of the world, I find that things are, um, business is
                done very much on, on relationships, um, rather than the nuts and bolts
                of business negotiation.

Richard: The first thing   ah I think the Arabs want to know is   about you. Who
                are you? Er   and what's your company?

Richard: We want to know that we can get   er   get through to you. Erm   so
                that's the- the first   the first part. Er   of   er   any negotiations   really
                the setting of the scene   er   who are you. And that might be the
                whole of the first meeting.

Farooq: the first thing: it's all about relationship. Relationship, I think
                relationship is like seventy per cent of closing a deal, okay, and how we
                (???) to other parties is easier.

Face

Charles: I think, I think it's creating an embarrassment for somebody I think it's, it's putting, um creating a situation where somebody feels as if they have been treated less than They should be, um, treated depending on the, the, their status in society and so on.

Ronald: try and get everybody's uhm face and respect erm while you're working out who who they are.

Ronald: so I think giving people this sort of **face** is quite important.

Karen: Um, how would it impact if either Brit made an Arab national lose face at that point?

Charles: Finished.

Charles: Because if I call somebody to lose face, then it means that the, it effects not just them, but all the people who are connected to them.

Arab greeting rituals/customs

Charles: So you know, there, there, there's a much more elaborate system of greeting.

Tilda: in Arabic, there is very much a, um, there's a, there's almost a set, uh, number of phrases that you would use to, to greet somebody. So you're, you know, salaam alakum, peace be upon you, and then also unto you, and, and, and how are you, and how is the family, and all of that is part of their, of their typical greeting in their native language.

Richard: you greet them salaam alekum, alekum salaam erm   and you then say "That's about the extension of my Arabic." That will be taken as a nice start. You know   er   at least you've taken the trouble to   er   learn the initial greeting.

Mohammad: when you meet **someone** and there are (key?) (words?) like salam alekum, er marhaba er it depends and it depends of the level of **relation** if it is a formal level then salam alekum is a must okay malekam salam.

Bassam: like if you say "salam alekum" there's a **standard** reply it's not like I'm waiting for the standard reply, but it's just very common like, if, like if like almost ninety nine per cent will have the same reply for the salam alekum if you say sabah alkhyr which is good morning then ninety nine per cent will have the same reply so, it's not like I'm waiting for a specific reply just the normal reply like if you say hallo, you would say hi or hallo again no one would say something different than that, right.

Introductions

Richard: It would begin with   erm   after **extensive pleasantries**.

Richard: The first thing   ah I think the Arabs want to know is   about you. Who are you? Er   and what's your company?

Charles: because I think it's, it's culturally, it, it's, it's um, it indicates um, an interest in the person.

Bassam: the introduction of both parties then after that I would introduce the er or explain the reason for, er, whatever the project we are doing, or whatever the meeting is for.

Appendix 6.   Pilot Study Case Study 1

The University of Uxbridge

Background

The University of Uxbridge in the South East of England currently has 15,000 students, 4000 of whom are international students. It is very keen to attract more international postgraduate students, who represent 70% of the total postgraduate number of 2000. A large percentage of postgraduate students who join postgraduate programmes such as MSc, MBA and PhD, bring their families with them to the U.K.. The University is aware of this fact and, given the high level of competition for students between Universities in the region, it commissioned a Consultant's report on how it could make itself more attractive to postgraduate international students.

One of the Consultant's recommendations, which the University is prepared to implement, is for the establishment of a children's nursery on campus. The nursery would have places for 50 children at first but could grow in the future. The University plans that the places would be made available for the children of staff and students. There are 2400 staff of all grades. The University has already opened discussions on price and the number of places to be made available for the children of staff with the main Trade Unions on campus.

Task

Now the University is meeting to discuss the price and the number of places for students' children with representatives of the Students' Union.

The University's Position

The University cannot afford to offer the nursery free of charge. It will cost a significant amount for staffing resources, equipment, energy costs and the conversion of buildings. However, the University is prepared to charge significantly less than commercial nurseries in the area. Typically, commercial nurseries charge around £35 per day. The University is prepared to offer staff and students a rage of £25 per day. The University plans to open the nursery from 8:30am until 5:15pm each weekday. The University nursery Is planned to open 44 weeks per year, having 2-week holidays at Christmas and Easter plus a 4-week holiday for the month of August.

Your representatives in the meeting with representatives from the Students' Union are the Pro Vice Chancellor responsible for Resources and the Head of Finance.

The Students' Union Position

Having taken a survey of its members, the Students' Union believes that :

The facilities should be free to students as they already pay a substantial fee for their chosen programme.

If a fee has to be charged, then it should be no more than £12per day, roughly a third of the commercial nurseries' fees.

All places should be allocated to students' children in the first instance. Only if there are still places free after students' children have been accommodated should places be made available to the children of staff.

The nursery should stay open until 6:30pm as classes are scheduled up to 6:05pm.

The Students' Union can agree to holiday closures at Christmas and Easter but it believes that the nursery should remain open in August as most postgraduate courses do not conclude until the end of August.

The Student Union representatives are its President and its Vice President (Welfare).

Appendix 7.   Pilot Study Case Study 2

MBA in Jeddah

Background

Beverley University Business School (B.U.B.S. in the U.K.) staff have been in discussion with the Al Jazeera University of Jeddah, Saudi Arabia about running the Beverley Executive Masters in Business Education degree in Jeddah. The University of Beverley will send out its own lecturers for the first two-year programme and once enough Al Jazeera staff have completed the programme they can be used as teaching staff on it, though there will always be some Beverley staff teaching on the programme, as this is a University and accreditor (AMBA) requirement. There are now only three issues to be decided and then the programme can be advertised. The issues are;

The start date.

Beverley wants September/October 2013. Al Jazeera wants January 2014

The discount to Al Jazeera staff as MBA students

Beverley has offered 25%. Al Jazeera has asked for 50%. The fee for the 2-year programme will be equivalent to £18,000.

The maximum percent of Al Jazeera lecturers to teach on the MBA

Beverley have suggested 20% after two years, rising to 35% after four years.
Al Jazeera have suggested 35% after two years, rising to 50% after four years.

It is now November 2014. The Beverley delegation (the Dean, the Postgraduate Director and the Head of Administration) have travelled to Jeddah hoping to conclude the discussions and get ready for the commencement of the programme. They will meet the Dean and the Head of Taught Programmes of Al Jazeera University.

Ramadan begins on 9 July 2013 and ends on 8 August 2013, to be followed by Eid Al Fitr on 9 August 2013.

In your two teams, B.U.B.S. and Al Jazeera:

Evaluate the strengths of your case.

Where might you be prepared to concede anything?

Where do you think an agreement might lie?

Appendix 8.   F.R.G. Case Study 1

Case Study 1: Saudi Railway

Background to the Meeting

A British company, Clivedon (International) Limited, has sub-contracted a Saudi specialist railway track company, Zadouk Steel, to work on an extension to the Saudi railway system. The new railway lines will extend to the borders of Oman and the United Arab Emirates (U.A.E.).

The contract has cost Clivedon (International) Limited US$1.3 billion so far and 3 months ago they were advised by representatives from Zadouk Steel that, due to an unforeseen geological survey that must take place in an area within Ar Rub al Khālī (the Empty Quarter) which is estimated to take at least 6 months, the project will be delayed. The Project Team from Clivedon (International) Limited has travelled to Riyadh to meet their counterparts from Zadouk Steel in their Headquarters for an update on the situation.

Clivedon (International) Limited has lost US$18 million to date due to the delay in completion and its Project Team is keen to minimise any further losses.

The Task

Participants are requested to set up two groups:(i) a U.K. team (representing Clivedon (International) Limited, and (ii) a G.C.C. Arab team (representing Zadouk Steel) and arrange the room so that the meeting between the two Project Teams can take place.

Commence the Negotiation, using the information within the Activity.

The meeting starts at 3:00pm following lunch at the Headquarters Restaurant.

Additional information given to the Clivedon (International) Limited team is that they are leaving on a British Airways flight from Riyadh to Heathrow at 9:30pm so they must leave Zadouk Steel Headquarters by no later than 5:30pm.

Appendix 9.   F.R.G. Case Study 2

Case Study 2: The Sheikh

Background to the Meeting

Braid (UK) Limited has secured a US$53 million contract with Royal Bank of Muscat in Oman to design and build their new corporate headquarters in the Autumn of 2017. The building has been designed to house 2,000 staff as per the Brief. This project has been particularly challenging for the staff at Braid (UK) Limited as the Brief from the Royal Bank of Muscat included the following requirements: contemporary look and include links to Omani culture, environmentally friendly with the use of high-quality materials and the Project had to be completed within the budget of US$50 million. Braid (UK) Limited has had many meetings with representatives from the Royal Bank of Muscat, as well as representatives from the Ministry of Environment & Climate Affairs, the Ministry of Heritage & Culture, the Ministry of Finance and the Ministry of Commerce & Industry in order to finally agree on the Proposal and the additional US$3 million required to ensure that all building, environmental and cultural requirements were met.

Now, the Royal Bank of Muscat has summoned representatives from Braid (UK) Limited to a meeting at 2:00pm in Muscat with the Sheikh and his team of advisors as listed below to discuss provision within the new building for a further 500 employees, which they believe can be created within the current design and at no additional cost.

People Present

Sheikh Mohammed al Said, the CEO of the Royal Bank of Muscat

Six Directors of the Bank, all Omanis

British CFO of the construction company Braid (UK) Limited

British Project Director of the construction company Braid (UK) Limited

The Scene

The Headquarters of the Royal Bank of Muscat, Oman. The Meeting takes place in the Office of Sheikh Mohammed al Said, CEO of the Royal Bank of Muscat.

The Arrival

The representatives from Braid (UK) Limited arrive at the Sheikh's office at around 1:45pm, introduce themselves to the Receptionist and request that the Sheikh be advised of their arrival. The Receptionist makes the phone call as requested and offers the two gentlemen refreshments whilst they wait.

The Meeting

At around 2:40pm the Sheikh comes into the Reception to greet the two Braid representatives and takes them through to his office. On the way, the Sheikh greets 3 or 4 of his colleagues in Arabic. When the Sheikh and the Braid representatives arrive in the Sheikh's office, only one of the Directors is there. The Sheikh introduces the Braid representatives to this gentleman and then chats with his colleague in Arabic. Refreshments are brought in and the Director offers them to the British visitors. At around 3:00pm all the other Directors are in the office and the Sheikh invites everyone to sit down around his rectangular meeting table.

After lengthy introductions, the Braid CFO advises the Sheikh and his Directors that he and the Braid Project Manager need to leave the meeting by no later than 5:30pm because they are attending a dinner at the British Embassy in Muscat that evening and that they hope that the matter can be resolved in the time available.

The Sheikh opens the meeting by setting out his request to provide an additional 500 workspaces within the new building. The Braid CFO makes it clear that the request to house an additional 500 staff members within the current building and at no cost is not feasible. He and the Braid Project Manager set out a detailed proposal to extend the premises by an additional 7,000 sq metres in order to comply with Health and Safety requirements regarding amount of office space per person. This, they argue, will add approximately US$8 million to the costs.