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Bachelor Thesis

Cross-cultural negotiations:
cases of Russia and the United States

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Prohlašuji, že jsem práci vypracovala samostatně s použitím uvedené literatury a souhlasím s jejím eventuálním zveřejněním v tištěné nebo elektronické podobě.

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podpis

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Content

1. INTRODUCTION

As we enter the 21ˢᵗ century, we find ourselves in increasing contact with people of different cultural backgrounds. Cultural diversity with its various cultural values, norms of behavior, beliefs, and communication styles is here to stay. We face the need of understanding other cultures not only to avoid interpersonal misunderstandings, but also to avoid intercultural conflicts. As Stella Ting-Toomey put it, "global leaders in today's world need to work on … understanding the worldwide political, cultural, and business environment from a global perspective … developing multiple cultural perspectives and approaches to conducting business … being skillful at working with people from many cultures simultaneously … adapting comfortably to living in different cultures … and learning to interact with international colleagues as equals, rather than from a superior-inferior stance". (S. Ting-Toomey, 1999, p.4) Every person who comes into contact with other cultures needs to learn the fundamental skills of mindful intercultural communication.

Why is it that in one country to give another person a deadline means to be demanding and rude, while in another it is perfectly acceptable? Why is it normal in one part of the world to be 30 minutes late and, finally, show up without any apology or explanation, while in another part of the world making somebody wait is totally inappropriate? The language of space is different in various places as well. In some countries people tend to keep at least two meters distance, while in others they can touch each other's shoulder or sit very close to one another. In one country people usually negotiate in formal settings and consider informal ones inappropriate for business negotiations. Usually, in traditional[1] countries bringing gifts or even money to help facilitate successful negotiations is a casual thing. In Western countries it is often seen as corruption. In some places it is normal to follow traditions, in others people try to find new solutions. Conflict is seen very differently in various parts of the world: in some it is considered destructive for negotiations, in others people think that conflict can facilitate solving the situation. The extent of expression of positive and negative emotions varies throughout the world. In some places it seems impossible to start doing business without first establishing a good personal relationship. In other places personal relations have nothing to do with business.

The aim of this work is to compare two negotiation styles: the American and the Russian one. Negotiations were chosen as an example of business practice for the purpose of this comparative cultural study, for the following reasons. First, negotiations reflect cultural

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[1] This term is used by D. Augsburger in his book "Conflict mediation across cultures, Westminster/John Knox Press Louisville, Kentucky, p. 8.

patterns of behavior, norms, traditions, and values. Second, negotiations allow us to observe people in the process of interacting with each other (their communication style). Third, we all face cultural diversity in our daily life and should be tolerant and have some basic skills of dealing with people of different cultural backgrounds; and so looking at negotiations raises our awareness of these aspects. Forth, negotiation is a facilitating medium by which to compare people's attitude towards time, space, conflict, emotional expression, gifts, etc. Finally, in order to live in a multicultural world, we need to learn how to negotiate with people belonging to different cultures.

Since all of us live in multiple realities[2] and constantly meet people from other cultures, we need to learn to communicate with them mindfully; otherwise, "our ignorance of a different culture's norms and rules can produce unintentional clashes between us and people of that culture. We may not even notice that we have violated another culture's norms or rules in a particular situation." (S. Ting-Toomey, 1999, p. 11) It is so important to be sensitive to differences in cultural patterns of behavior because the world we live in is becoming more and more globalized and it is almost impossible to avoid cross-cultural contacts in any area of life. The same principle is valid in a global workplace, where "people bring with them different work habits and cultural practices. For example, cultural strangers may appear to approach teamwork and problem-solving tasks differently. They may appear to have a sense of different time, and they may appear to have different spatial needs. Also they may look and move differently." (S. Ting-Toomey, 1999, p. 7) Being aware of these dissimilarities and respecting them may help to avoid personal misunderstandings as well as global conflicts. "Even more significant educationally would be the replacement of stereotypes by more accurate knowledge about the psychological characteristics of ethnic groups." (O. Klineberg, 1982, p. 50)

As for the structure of this paper, besides parts devoted to the goal, hypotheses, literature overview, respondents and questionnaire description, there are twelve chapters in which I compare negotiation styles in Russia and the United States. The first chapter (out of twelve devoted to the comparison itself) is called "Culture", where I speak about what culture is, why it matters, and how it is connected to diversity in the world we live in. In the second chapter "Ranking Russia and the U.S. according to the theoretic dimensions" I explain which country belongs to individualist and collectivist cultures, which one has low-context and which one has high-context, where uncertainty avoidance is low and where it is high. These dimensions help to explain patterns of behavior during negotiations in these two countries. The next part is devoted to the attitudes towards relying on traditions as opposed to looking for new solutions

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[2] This term is used by D. Augsburger in his book "Conflict mediation across cultures, Westminster/John Knox Press Louisville, Kentucky, p. 17.

in both countries. In the fourth chapter I discuss the nature of conflict, different attitudes to it, types of conflict, how culture impacts it; also, in the same chapter I talk about different types of conflict mediation. The next chapter is called "Third party in negotiations". Here I examine whether Russia and the United States tend to incorporate third party in the process of solving conflict, at what stage it is appropriate to invite mediators, and what kinds of mediators exist. In the sixth chapter I explore how people use emotions during negotiations, whether they prefer to show only positive or both positive and negative ones. Also, I discuss here communication styles of Russians and Americans, whether they are frank and direct or non-confrontational and tactful. In the seventh chapter I examine how business negotiators use non-verbal signals, how much they rely on them and the context of negotiations. The eighth chapter is devoted to establishing relations in negotiations, whether they are considered important or not; here I also talk about how people from the two cultures use gifts and whether they perceive them as bribes or not. The ninth chapter is called "Bargaining in negotiations", here I discuss what it is and how often Americans and Russians tend to bargain. In the tenth chapter I examine space management during negotiations, what extent of contact is acceptable in both countries, and what settings are considered appropriate there. In the next chapter I explore the concept of face and how important saving face is in Russia and the U.S. In the twelfth chapter I compare preferences of American and Russian business negotiators in terms of individual vs. team work. The conclusion follows, where I summarize the results of my paper. The very last chapter is called "Limitations", where I discuss possible limitations of this work.

1.1 The goal

The goal of this work is to examine the differences in negotiation styles in Russia and the U.S.A., and compare the results of this survey with existing opinions and material. I chose these two countries because each of them is a significant and important part of international politics and economy. Also, they are quite the opposites in terms of culture; therefore, through their examples we can follow how culture affects the business negotiation process.

1.2 Hypotheses

These are the hypotheses that I established based on G. Hofstede's theory and on my prior experience with the two countries.

- Russians rely more on already existing patterns of behavior and prescribed ways of negotiating than Americans.

- In Russia conflicts are considered rather destructive, whereas in the U.S.A. conflicts can also be used to facilitate solving the situation.
- In Russia people tend to express only positive emotions while negotiating, whereas in the United States people show both positive and negative ones.
- American negotiation style is rather direct, frank, and specific, while that of Russians is more tactful, and non-confrontational.
- In Russia people tend to work in groups rather than individually, as is the case in the U.S.A.
- Good personal relationships are the basis of successful negotiations in Russia, whereas in the United States personal relations do not have such an impact on negotiations.
- For Russians it is much more important not to lose face during negotiations than for Americans.
- When a conflict arises, Russians tend to use third party mediators more often than Americans, who usually try to solve the conflict directly.
- A mediator in Russia usually acts like a leader in negotiation process; in the United States he/she acts rather neutrally.
- Using money or gifts to help facilitate successful negotiations is normal in Russia, whereas it is considered inappropriate in the United States.
- Bargaining is used in Russia on a more regular basis than in the U.S.
- Russians tend to pay more attention to non-verbal signals, such as facial expressions and gestures, than Americans.
- Russians consider informal setting for negotiations rather a norm, whereas Americans think formal ones are the only appropriate choice.

First of all, these hypotheses are based on the theory of Geert Hofstede and his cultural dimensions. Secondly, they are based on my personal experience from both Russia and the United States. I will take a closer look and explain each of these statements in the context of my paper.

1.3 Methodology

In this work my intention is to analyze differences in negotiation styles in Russia and the United States. Therefore, this paper functions as a comparative analysis.

This work consists of two parts. The first is based on the study of already existing literature, especially, the theories of Geert Hofstede and Edward Hall. Based on this first theoretical part, I created a survey, the results of which make up the second part of this work.

To facilitate my study of negotiations in the USA and Russia, I conducted quantitative research, that will serve to compare negotiation styles in these two countries. The research was conducted through the distribution of questionnaires among people, who had both theoretical knowledge and practical experience in negotiations. Respondents from both countries were chosen randomly, but with consideration given to their comparability (such as age, country of origin, occupation, experience).

1.3 Literature overview.

There are different definitions and views on culture. People have invented many dimensions that help to characterize it. They also came up with characteristics of different parts of social structure such as individualist vs. collectivist society, ascribed status vs. achieved status, loosely integrated social structure vs. highly integrated one, class vs. caste, low power distance vs. high power distance, masculine vs. feminine, self-reliance vs. reliance upon others, low context vs. high context, etc. In this work I will draw from several of these theories. To make a comparison of different cultures possible, sociologists and other scientists developed several systems of cultural dimensions. Let's have a look at the most prominent and established ones.

One of the most famous American anthropologists **Ruth Benedict** explains that each culture chooses from "the great arc of human potentialities" only a few characteristics which become the leading personality traits of the persons living in that culture. Benedict, in *Patterns of Culture,* expresses her belief in cultural relativism, the principle that an individual human's beliefs and activities make sense in terms of his or her own culture. She desired to show that each culture has its own moral imperatives that can be understood only if one studies that culture as a whole. It was wrong, she felt, to disparage the customs or values of a culture different from one's own. Those customs had a meaning to the persons who lived them which should not be summed up or superficialized. We should not try to evaluate people by our standards alone. Morality, she felt, was *relative.* ("Patterns of culture", http://en.wikipedia.org/wiki/Ruth_Benedict#Patterns _of_Culture, author not available) Her works emphasize the concepts of cultural configuration, national character, and the role of

culture in individual personality formation. "Her widely read books helped popularize the concept of culture and attacked racism and ethnocentrism." (http://www.encyclopedia.com/html/b/benedctr1.asp, author not available)

Alfons Trompenaars has studied cultural diversity in business and found seven main cultural dimensions: universalism vs. particularism, individualism vs. community, neutrality vs. affectism, specific vs. diffused, achieved status vs. ascribed status, time orientation, internal vs. external orientation. *Universalist* cultures use rules, laws, impersonal contracts, and prescriptions no matter what the circumstances are. *Particularist* cultures, vice versa, emphasize uniqueness, differences, and exceptions, therefore, contracts serve only to show someone's intentions and do not guarantee anything. ("Cross-cultural etiquette and behavior: the basics", 3/2003, p.80, author not available)

Individualist cultures emphasise personal identity and rank it higher than group identity. A person's freedom, equality, personal achievements, and independence are the main values of individualist culture. *Collectivist* cultures, on the contrary, care about social harmony, "saving face" and support group interests. Personal identity in this case is based on group identity. ("Cross-cultural etiquette and behavior: the basics", 3/2003, p.80, author not available)

The next dimension of A. Trompenaars is *affectism* vs. *neutrality*. Affectionate behavior includes active gesticulation, mutual touching, and raising voice. This type of culture usually focuses on building good relationships. Neutrality is the opposite: the only thing that matters here is doing business and achieving its goals. Relationships are not as important here, therefore, people usually remain calm and do not show much of their emotions. It even might be considered inappropriate and impolite. ("Cross-cultural etiquette and behavior: the basics", 3/2003, p.80, author not available)

In *specificity-based* cultures a man's status is important only at his work place, for example, somebody's PhD is recognized only in the scientific field and among co-workers, but not at home or elsewhere. In "*diffused*" cultures this degree raises a person's authority in other areas of life too, he or she becomes more respected among friends and family and expects this respect. ("Cross-cultural etiquette and behavior: the basics", 3/2003, p.80, author not available)

Achieved-status cultures pay attention only to someone's personal achievements, they look at what he or she has done with him/herself. *Ascribed-status* cultures look at what family a person comes from, what titles he or she holds, what are his/her origins, etc. These qualities may

serve as recommendations in and of themselves. ("Cross-cultural etiquette and behavior: the basics", 3/2003, p.80, author not available)

Time orientation varies greatly in different countries and cultures. In those where people live according to the *linear* or *sequential* idea of time, they have everything planned, divided into hours, minutes, and even seconds. Being precise and punctual is important. In cultures with a *synchronized* idea of time people can do a few things or have a few appointments at a time. They easily change their plans and rarely make appointments based on time. That is why it makes Western businessman so nervous, when his partner from an Arab country, South America, or Southern Europe shows up thirty minutes later for the meeting and has no excuse. For people from synchronized-time cultures time is less important than relations. ("Cross-cultural etiquette and behavior: the basics", 3/2003, p.81, author not available)

Another very important dimension of culture is *private* vs. *public* space. The distance that is considered comfortable and appropriate for conversation varies from one country to another. Usually, in northern countries this distance tends to be larger, in southern places it is smaller. There are also differences in terms of what parts of your office or house you can show to guests and what should remain private. ("Cross-cultural etiquette and behavior: the basics", 3/2003, p.81, author not available)

Some cultures suppose that a man is *responsible* for his life, what he has, and what he does not. Others believe that everything is predestined and people cannot change their *fatum*. ("Cross-cultural etiquette and behavior: the basics", 3/2003, p. 81, author not available)

Another cultural dimension popularized by **Edward Hall** is *high context* vs. *low context*. This was the main dimension he used in his cultural studies. High context refers to societies or groups where people have close connections over a long period of time. Many aspects of cultural behavior are not made explicit because most members know what to do and what to think from years of interaction with each other. High context cultures are characterized by less verbally explicit communication, less formal information, and situational and relational knowledge. Low context refers to societies where people tend to have many connections but of shorter duration or for some specific reason. In these societies, cultural behavior and beliefs may need to be spelled out explicitly so that those coming into the cultural environment know how to behave. Low-context cultures are usually rule oriented; people there play by external rules; more knowledge is codified, public, external, transferable, and accessible. High contexts can be difficult to enter if you are an outsider because you do not carry the context information internally. Low contexts

are relatively easy to enter if you are an outsider because the environment contains much of the information you need to participate and because you can form relationships fairly quickly. Every culture and every situation has its high and low aspects. (Hall, E. "Differences", http://www.culture-at-work.com/highlow.html#Differences)

Geert Hofstede has developed one of the most profound models of culture. He chose five main dimensions: power distance, individualism vs. collectivism, masculinity vs. femininity, high vs. low uncertainty avoidance, and long-term vs. short-term orientation.

Power distance Index (PDI) measures "the extent to which the less powerful members of organizations and institutions (like the family) accept and expect that power is distributed unequally. This represents inequality (more versus less), but defined from below, not from above. It suggests that a society's level of inequality is endorsed by the followers as much as by the leaders." (Hofstede, G. "Power distance index", http://www.clearlycultural.com/geert-hofstede-cultural-dimensions/power-distance-index/)

"*Individualism* is the one side versus its opposite, *collectivism*, that is the degree to which individuals are integrated into groups. On the individualist side we find societies in which the ties between individuals are loose: everyone is expected to look after him/herself and his/her immediate family. On the collectivist side, we find societies in which, people from birth onwards are integrated into strong, cohesive in-groups often extended families (with uncles, aunts and grandparents) which continue protecting them in exchange for unquestioning loyalty." (Hofstede, G. "Individualism", http://www.clearlycultural.com/geert-hofstede-cultural-dimensions/individualism/)

"*Masculinity* versus its opposite, *femininity* refers to the distribution of roles between the genders which is another fundamental issue for any society to which a range of solutions are found. The main difference between masculinity and femininity is assertive or "masculine" model of behavior versus modest or "feminine" one. The … studies revealed that (a) women's values differ less among societies than men's values; (b) men's values from one country to another contain a dimension from very assertive and competitive and maximally different from women's values on the one side, to modest and caring and similar to women's values on the other." (Hofstede, G. "Masculinity", http://www.clearlycultural.com/geert-hofstede-cultural-dimensions/masculinity/)

"*Uncertainty avoidance* deals with a society's tolerance for uncertainty and ambiguity; it ultimately refers to man's search for Truth. It indicates to what extent a culture programs its

members to feel either uncomfortable or comfortable in unstructured situations. Unstructured situations are novel, unknown, surprising, and different from the usual. Uncertainty avoiding cultures try to minimize the possibility of such situations by strict laws and rules, safety and security measures, and on the philosophical and religious level by a belief in absolute Truth; "there can only be one Truth and we have it"." (Hofstede, G. "Uncertainty avoidance index", http://www.clearlycultural.com/geert-hofstede-cultural-dimensions/uncertainty-avoidance-index/)

"*Long-Term Orientation* is the fifth dimension of Hofstede which was added after the original four to try to distinguish the difference in thinking between the East and West. From the original IBM studies, this difference was something that could not be deduced. Therefore, Hofstede created a Chinese value survey which was distributed across 23 countries. From these results, and with an understanding of the influence of the teaching of Confucius in the East, long term vs. short term orientation became the fifth cultural dimension… Long-term orientation is characterized by persistence, ordering relationships by status and observing this order, thrift, and having a sense of shame. *Short-term orientation* is characterized by personal steadiness and stability, "saving face", respect of tradition, reciprocation of greetings, favors, and gifts." (Hofstede, G. "Long-term orientation", http://www.clearlycultural.com/geert-hofstede-cultural-dimensions/long-term-orientation/)

As we can see, there are a lot of systems that help us characterize cultures. For the purposes of this work I chose to use Geert Hofstede's dimensions of culture, since they make it easy to compare cultures and are more often used in the area of business negotiations. Besides that system, I am going to use Edward Hall's dimension of high-context vs. low-context culture. Individualist vs. collectivist dimension and high vs. low context dimension are interconnected (individualist societies tend to have low-context cultures, collectivist societies usually have high-context cultures), however, I find that both systems are useful and applicable in comparing negotiation styles in Russia and the U.S.A.

2. CULTURE

2.1 What is culture?

"The word culture comes from the Latin root *colere* (to inhabit, to cultivate, or to honor). In general, it refers to human activity; different definitions of culture reflect different theories for

understanding, or criteria for valuing, human activity. Anthropologists use the term to refer to the universal human capacity to classify experiences, and to encode and communicate them symbolically. They regard this capacity as a defining feature of the genus Homo." ("Culture", en.wikipedia.org/wiki/Culture, Encyclopedia)

There are many definitions of culture. Let's have a look at the most important and common ones. According to Clyde Kluckhohn, culture can be seen as the social legacy the individual acquires from his group; a way of believing, thinking, and feeling; the total way of life of people; a theory on the part of the anthropologist about the way in which a group of people in fact behave; a set of standardized orientations to recurrent problems; learned behavior; a set of techniques for adjusting both to the external environment and to other men. (C. Kluckhohn, 1959)

"A common way of understanding culture sees it as consisting of three elements: values, norms and artifacts. Values comprise ideas about what in life seems important. They guide the rest of the culture. Norms consist of expectations of how people will behave in different situations. Each culture has different methods, called *sanctions*, of enforcing its norms. Sanctions vary with the importance of the norm; norms that a society enforces formally have the status of laws. Artifacts — things, or material culture — derive from the culture's values and norms." ("Culture as values", http://en.wikipedia.org/wiki/Culture#Culture_as_values.2C_norms.2C and_ artifacts, Encyclopedia)

Geert Hofstede defines culture as the "software of the mind" that guides us in our daily life. (G. Hofstede, 1991, p. 4) It defines how we do things and explains why we do them this particular way. "Culture is like an iceberg: the deeper layers (e.g., traditions, beliefs, values) are hidden from our view; we only see and hear the uppermost layers of cultural artifacts (e.g., fashion, trends, pop music) and of verbal and nonverbal symbols. However, to understand a culture with any depth, we have to match its underlying values accurately with its respective norms, meanings and symbols. It is the underlying set of beliefs and values that drives people's thinking, reacting, and behaving." (S. Ting-Toomey, 1999, p. 10)

People often use the term "culture", when they are referring to a particular society at a particular place and time, for instance: Roman civilization. "Many people today use a conception of "culture" that developed in Europe during the 18th and early 19th centuries. This idea of culture then reflected inequalities within European societies, and between European powers and their colonies around the world. It identifies "culture" with "civilization" and contrasts the

combined concept with "nature". According to this thinking, one can classify some countries as more civilized than others, and some people as more cultured than others." ("Culture as values", http://en.wikipedia.org/wiki/Culture#Culture_as_values.2C_norms.2C_and_artifacts, Encyclopedia) Thus, another example of using this term refers to the raising of animals and plants, for instance, "the culture of oysters".

There are a few approaches to culture. From the topical point of view, culture "consists of everything on a list of topics, or categories, such as social organization, religion, or economy." According to the historical definition, culture "is social heritage, or tradition, that is passed on to future generations." Behavioral theory says that culture is "shared, learned human behavior, a way of life." Normative approach sees culture as "ideals, values, or rules of living." From the functional point of view, culture is "the way humans solve problems of adapting to the environment or living together." Mental approach defines culture as "a complex of ideas, or learned habits, that inhibit impulses and distinguish people from animals." Structural theory argues that culture "consists of patterned and interrelated ideas, symbols, or behaviors." Finally, symbolic approach says that culture is "based on arbitrarily assigned meanings that are shared by a society." (Bodley, J. http://www.wsu.edu/gened/learn-modules/top_culture/culture-definitions/bodley-text.html#toplly, adaptive, and integrated)

In my opinion, culture possesses a few important properties: it is learned, symbolic, transmitted across-generation, and shared. Culture can be learned by the outsiders, who do not belong to a particular society that can be characterized by this particular culture. "The symbolic view of culture … holds symbols to be both the practices of social actors and the context that gives such practices meaning." ("Culture as values", http://en.wikipedia.org/wiki/Culture#Culture_as_values.2C_norms.2C_and_artifacts, Encyclopedia) Social actors "use common symbols to communicate and understand each other while still imbuing these symbols with personal significance and meanings. Symbols provide the limits of cultured thought. Members of a culture rely on these symbols to frame their thoughts and expressions in intelligible terms. In short, symbols make culture possible, reproducible and readable." ("Culture as values", http://en.wikipedia.org/wiki/Culture#Culture_as_values. 2C_norms.2C_and_artifacts, Encyclopedia) They give "regularity, unity and systematicity to the practices of a group..." ("Culture as values", http://en.wikipedia.org/wiki/Culture#Culture _as_values.2C_norms.2C_and_artifacts, Encyclopedia) People transmit cultural patterns from one generation to another within a society. Culture is commonly shared by all the members of a community. G. Hofstede used the following picture to illustrate this features of culture:
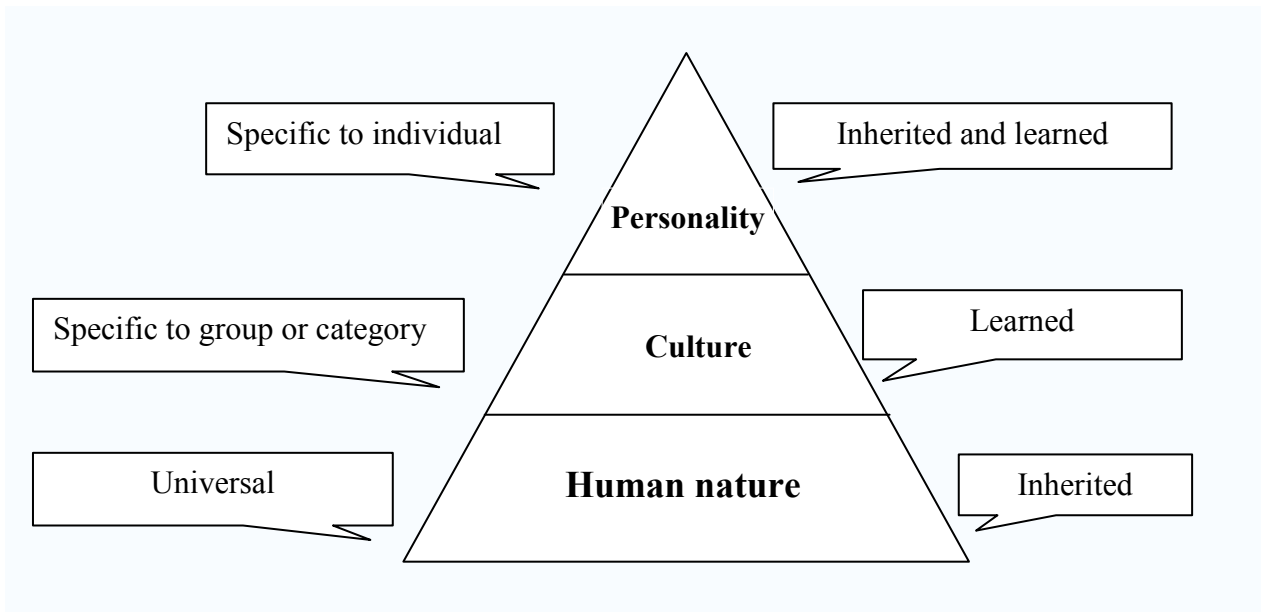
Picture 2.1. Three levels of uniqueness of human mental (Hofstede, G., 1999, p.7)

Each culture has its traditions, beliefs, and values. Traditions can include rituals (for instance, celebrating New Years), myths, and ceremonies, which are being transmitted from one generation to another. As for culturally shared beliefs, they "refer to a set of fundamental assumptions that people hold dearly without question. These beliefs can revolve around questions as to the origins of human beings; the concept of time, space, and reality; the existence of a supernatural being; and the meaning of life, death, and the afterlife." (S. Ting-Toomey, 1999, p. 11) Values define priorities of this particular culture, for example, based on cultural values we know what is considered appropriate and what is not, what is good and what is bad, what is desirable and what is undesirable. They "can serve as a motivational basis for action. They can serve as the explanatory logic for behavior." (S. Ting-Toomey, 1999, p. 11)

There are "three important points. First, the term culture refers to a diverse pool of knowledge, shared realities, and clustered norms that constitute the learned systems of meanings in a particular society. Second, these learned systems of meanings are shared and transmitted through everyday interactions among members of the cultural group and from one generation to the next. Third, culture facilitates members' capacity to survive and adapt to their external environment." (S. Ting-Toomey, 1999, p. 9)

In my work I am going to use this definition of culture: "culture refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and

group striving." ("Culture definition", http://www.tamu.edu/classes/cosc/choudhury /culture.html, author not available)

2.2 Culture and Diversity

"Most of the time we assume and take for granted that we share a single reality with others, but we do not." (D. Augsburger, 1992, p. 17) The world we live in can be characterized by the word "diversity". We live in a multicultural place, which has never in its history been homogeneous. There have always been different states, civilizations, parties, tribes, cultures, etc. However, diversity has serious negative consequences such as conflicts, wars, competition, and misunderstandings. On the other hand, a single world culture is not a desirable goal, since "diversity can be a source of harmony, rather than a source of conflict. Uniformity can destroy rather than advance civilization." (D. Augsburger, 1992, p. 7) Most probably, cultural diversity will never be overcome because, in most cases, it is reinforced by power disparities and economic gaps. However, one should not ignore the modern tendency of "the homogenization of culture through communications technology, the parallel processes of modernization and urbanization, and the pressure of ecological survival and economic sufficiency threaten to minimize or even obliterate our diversity and reduce the provocative and pregnant variety of the human family of families. This diversity increases both the possibility of conflict and the possibilities within conflict to reveal richness of human society and its cultural treasures." (D. Augsburger, 1992, p. 7) In this sense, diversity can be considered one of the helpful means that prevent different cultures from merging and, therefore, disappearing. It is particularly important for each person because it is culture that makes us unique and human and gives us the sense of identity at the same time.

2.3 Why does culture matter?

Culture is something that defines one group of people from others. Most of the world's conflicts derive from differences in religion, race, language, and other cultural characteristics. That is why it is so important to learn to understand other cultures, people of different origins, their patterns of behavior, and most importantly, the ideas behind their actions. Sometimes the rules of another culture seem incomprehensible without understanding the roots and ideas behind them. In the modern world where we interact with different cultures through media, traveling, and globalization, it seems very useful and appropriate to get to know other cultures better. "It was suggested that there is a connection between culture learning and personal growth, the

assumption being that persons who are comfortably at home in more than one culture, lead intellectually and emotionally more satisfying lives than monocultural individuals. It follows that multicultural people are going to be more effective than monocultural individuals in dealing with the ever-growing number of cross-cultural encounters facing human beings in the future, as the world continues to shrink." (S. Bochner, 1982, p. 36)

People are used to creating territories for themselves, places where they feel secure and understood. Therefore, it is natural that human beings start to feel threatened if some outsider (who does not belong to the in-group society) invades these territories. In this case, people tend to defend themselves. "When two people interact they do not merely respond to each other as individuals but as members of their respective groups. The actors behave according to the norms of the group they belong to…" (S. Bochner, 1982, p. 35)

Cross-cultural communication can be both an enhancing experience and a threatening one. "It will be threatening if the other person is regarded as a deindividuated outsider intruding on a group's established territory, undermining the values and diluting the cultural identity of its members. The contract can also be enhancing, if the other person is regarded as a different but interesting individual, whose presence does not constitute a territorial infringement but instead an opportunity to learn something about the world at large." (S. Bochner, 1982, p. 37) To have successful intercultural contact as an outcome of cross-cultural communication, both sides should be sensitive to the impact they make on each other and be tolerant and respectful to the differing patterns of behavior of the other party. "To blur the distinction between "us" and "them" requires that people become partially "them", i.e. incorporate some of "their" characteristics without however losing their own ethnic identity." (S. Bochner, 1982, p. 37) Competent performance in dealing with representatives of another culture is an extremely useful social skill.

It is much easier and comfortable to spend time with people who have similar outlooks, ways of thinking, language, and habits to ours. Familiar cultural environment makes interactions predictable. With out-group members we have to go through emotional vulnerability and threat. However, it is "through the mirror of others that we learn to know ourselves. It is through facing our own discomfort and anxiety that we learn to stretch and grow. Encountering a dissimilar other helps us to question our routine way of thinking and behaving. Getting to really know a dissimilar stranger helps us to glimpse into another world – a range of unfamiliar experiences and a set of values unlike our own." (S. Ting-Toomey, 1999, p. 8)

3. RESPONDENTS AND QUESTIONNAIRE DESCRIPTION

3.1 Respondents description

As the respondents for the "Cultural differences in negotiations" survey I chose people of two nationalities: American and Russian. Each respondent had at least a BA degree, more often a Masters degree and in a few cases PhDs. All of them had theoretical knowledge and/or practical experience of negotiations. Respondents were chosen randomly; they are comparable in terms of their degree, experience in negotiations, etc. To find respondents, I contacted various companies (mostly financial, sales, investment departments) that in their work have to participate in negotiations. Among the professions of the respondents we can find financial analysts, sales managers, wealth managers, business analyst, heads of product strategy, PR specialists, project managers, economists, lawyers, heads of relationship development, management and marketing consultants, specialists in investment sales and financial services. Their age group spans from 21 to 55 years of age. Out of 30 Russian respondents 15 were male and 15 were female. Out of 30 American respondents 18 were male and 12 were female. The 60 respondents used for the purpose of this work cannot be considered a representative sample for it's a limited number; however, they may be useful for observation of general cultural patterns.

Table3.1. Respondents description

Nationality	American respondents	Russian respondents
Male respondents	18	15
Female respondents	12	15
All together	30	30

3.2 Questionnaire description

Culture can be expressed in many ways, for instance, through the example of negotiations, which I am going to use in this work. Negotiations show people in the process of interacting with each other (their communication style). The case of business negotiations was chosen for this comparative study because it may serve as the source of many intercultural misunderstandings; also, it reflects cultural patterns of behavior, norms, traditions, and values. Finally, negotiations are a facilitating medium by which to compare people's attitude towards time and space management, conflict resolution, emotional expression, using gifts, etc. The questionnaires were meant to look for the main differences and key attributes specific to business negotiation styles in these two countries. There were fifteen questions divided into two parts.

In the first part the respondents were supposed to indicate the position of their country, according to their opinion, on a scale from 1 to 5. The first combination of statements was:

In my country people always try to find new solutions for particular cases in business negotiations	In my country people usually rely on how it was always done

The first question tests the role of tradition in business negotiations. As David Augsburger argues in his book "Conflict Mediation Across Cultures" in many traditional cultures "resolution processes are culturally prescribed." (D. Augsburger, 1992, p. 8) In my opinion, considering Russian culture rather traditional, it is more likely that in the process of negotiations they use culturally prescribed ways of resolution, while in the U.S.A. people tend to find new solutions for particular cases in business negotiations.

The following combination of statements was:

In my country conflicts are considered destructive to negotiations	In my country conflicts are considered constructive (they can facilitate solving the situation)

The same author David Augsburger says that "a conflict is destructive – has destructive consequences – if the participants in it are dissatisfied with the outcomes and all feel they have lost as a result of the conflict. A conflict is constructive in its process and consequences if all participants are satisfied with the outcome and feel that they have gained as a result of the conflict." (D. Augsburger, 1992, p. 47) As far as I am concerned, in Russia maintaining balance and harmony in a society is considered important, therefore, conflicts are considered destructive to business negotiations. The United States is an individualist society; therefore, maintaining harmony in a community is less important. Thus, conflicts are not necessarily destructive, and moreover, they might be constructive.

In my country people feel free to express only positive emotions while negotiating	In my country people feel free to express both positive and negative emotions while negotiating

I think that in Russia as a collectivist country it is important to maintain social peace; therefore, negative emotions in public are inappropriate. In the United States, as an individualist country according to Geert Hofstede, the most important task is to achieve your goal, and if being frank and expressing negative emotions is necessary, there is nothing wrong with it.

The next coupled statement was meant to compare communication styles of Russians and Americans during negotiations.

When mediating conflicts and negotiating, people are direct, specific, and frank in their communication style	When mediating conflicts and negotiating, people are indirect, tactful, and non-confrontational in their communication style

United States belong to low-context cultures according to Edward Hall; Russia is, vice versa, among high-context cultures. "Low-context cultures tend to use analytic, linear, sequential logic to define situations, while high-context are more likely to use holistic, spiral, correlational logic" (Hall, E. http://www.culture-at-work.com/highlow.html, 2.03.2006). "Individualistic (low-context) cultures prefer directness, specificity, frankness in stating demands, confrontation, and open self-disclosure. Collectivistic (high-context) cultures tend toward indirect, ambiguous, cautious, nonconfrontational and subtle ways of working through communication and relational tangles." (D. Augsburger, 1992, p. 28-38)

In the second part of the questionnaire the respondents were asked to indicate their level of agreement to the following statements using this scale:

1 Strongly Disagree	2 Tend to Disagree	3 Undecided	4 Tend to Agree	5 Strongly Agree

4. *People in my country tend to work individually rather than in teams.*

From what we know from the Hofstede's research, Russia belongs to a group of collectivist countries, where people care about their group interests. Michael Argyle agrees that the "ethnographic studies have shown that groups have more power over their members in a number of cultures – in Japan, China, Israel and Russia, for example. The individual is subordinated more to the group, and a high degree of conformity is expected. America and Europe are thought to be more individualistic…" (M. Argyle, 1982, p.71) Therefore, the U.S.A. is the opposite case. This question is designed to show what is the preferred way of working: individually or in teams.

2. *In my country it is not considered necessary to build good personal relationships before starting business with an unknown person.*

In Russia, as a typical collectivist country according to Geert Hofstede, "ties in the society are very strong and people from birth onwards are integrated into strong, cohesive groups". (Yates, M. http://www.growing-global.com/detail.asp?ID=23, 2.03.2006) Therefore, I think, it is

much easier to do business with somebody you know or somebody you know through common relatives or friends. In the United States it is much less important. One can do business with unknown people and not need any recommendations about them from his/her friends.

3. ***In my country it is very important not to loose face during negotiations.***

This statement is meant to compare the level of importance of the "face" concept in collectivist Russia and individualist U.S.A. ""Face" in high-context cultures is a psychological-affective construct that is tied closely with other concepts such as "honor", "shame", and "obligation". In low-context cultures, "face" exist only in the immediate time-space that involves the two conflict parties, while "face" in high-context cultures involves the multiple faces of relatives, friends, and family members that are closely linked to the interactants. "Face" is a relatively "free" concept in low-context cultures, but "face" is an obligatory concept in high-context cultures that reflects one's status hierarchy, role position, and power resource." (D. Augsburger, 1992, p.86)

4. ***In my country we always have mediating third parties to help us to deal with conflicts.***

Mediation is "the introduction of an external party into a negotiation when it is apparent that progress cannot be achieved without some form of outside involvement." (Starkey, Boyer, Wilkenfeld, 1999, p. 32) This statement was used in order to find out, whether it is true that "traditional cultures deal with conflict in preferred patterns of mediation through third parties so that the resolution is achieved in indirect, lateral, and systemic ways, while urbanized (Westernized) cultures prefer direct, one-on-one encounters between the disputants that utilizes a third party only in extreme cases or legal processes. Individualism in life shapes individualism in strife." (D. Augsburger, 1992, p. 8)

5. ***If a mediator in business negotiations is accepted, he/she is supposed to be a neutral go-between rather than leading the process of negotiations.***

According to David Augsburger, a mediator can be "a chairman", meaning an active participant who leads the whole process of negotiations, or a neutral go-between, who just gives messages from one party to another and does not interfere in decision-making. This statement was meant to figure out what mediators are preferred in Russia and the United States, if at all.

6. ***In my country we always use money or gifts to help facilitate successful negotiations.***

This question was meant to define the extent to which money and gifts are used in the negotiation process in both countries, for Russia belongs to a group of collectivist cultures,

where it is normal to first establish personal relationships through gifts and money. The U.S.A is the opposite case: this country belongs to a group of individualist cultures, where gifts or, especially, money are considered quite inappropriate. "In many parts of the world it is normal to pay a commission to civil servants, salesmen or professional people who have performed a service, although they are already receiving a salary. Sometimes there is a regular fee, e.g., 1-3 per cent of sales. This is regarded locally as a perfectly normal exchange of gifts, but in Europe and North America it is often illegal and unethical. Various devices are resorted to in overseas sales, such as paying a "sales commission" to an intermediary who uses some of the money for a bribe." (M. Argyle, 1982, p. 67)

7. ***Bargaining is often used in my country.***

"Bargaining is a type of negotiation in which the buyer and seller of a good or service dispute the price which will be paid and the exact nature of the transaction that will take place, and eventually come to an agreement." (http://en.wikipedia.org/wiki/Bargaining, Encyclopedia, 12.04.2006)

It is well-known that bargaining is being often used all over the world. This question was meant to define the extent to which it is used in Russia and U.S.A.

8. ***Non-verbal signals (such as facial expression, gestures, etc.) are very important in negotiations, since they contain a part of a message.***

This statement was meant to compare the extent to which Russian and American business people use either verbal or non verbal messages to convey meaning. According to Stella Ting-Toomey, in low-context communication the intention or meaning "is best expressed through explicit verbal messages. By high-context communication we emphasize how intention or meaning can best be conveyed through the context (e.g., social roles or positions) and the nonverbal channels (e.g., pauses, silence, tone of voice) of the verbal message." (S. Ting-Toomey, 1999, p. 100)

9. ***In my country people usually negotiate in formal settings and consider informal ones inappropriate for business negotiations.***

From my experience, in Russia inviting business partners over to your house is a common practice. Negotiations are also often held in restaurants and other informal places. In the United States this aspect is quite different. This statement was used to test this assumption.

10. ***Have you had some previous practical or theoretical (from business school, mass media, business literature, acquaintances, etc.) experience in business negotiations? If yes, what experience was it?***

It was used to see whether a respondent was qualified for this questionnaire and whether his/her experience is comparable to the other respondents' experiences and knowledge.

1. ***What is special about negotiation style in your country?***

This extra question was asked to see what are the additionary specifics of negotiation styles in the US and Russia that were not asked in the main part of the questionnaire.

This questionnaire was translated to Russian and back, so that the meaning of the questions is the same.

Thus, this questionnaire is meant to show the differences and main patterns in the negotiation styles in Russia and the U.S.A.

4. RANKING RUSSIA AND THE U.S. ACCORDING TO THEORETIC DIMENSIONS

Out of those cultural dimensions mentioned in the "Literature overview" above, for the purpose of my study I am going to focus mostly on following dimensions: collectivist vs. individualist society, high uncertainty avoidance vs. low uncertainty avoidance (both of them are from Hofstede's dimensions), high-context vs. low-context culture (from E. Hall's theory), and traditional vs. Western culture (used by D. Augsburger). As for the first couple, Russia belongs to collectivist cultures, the U.S.A belongs to individualist ones. G. Hofstede has not publicized indexes for Russia himself; however, in the article "Hofstede's country classification 25 years later" by D. Fernandez we can find the data proving that Russia is a collectivist country. (He ranks Russia raw 9.24, standardized -1.89; USA raw 13.41, standardized 1.52, see table 3 "Individualism/Collectivism" in appendix). According to the original Hofstede's study, the USA was ranked as one of the most individualist countries (91 on his scale compared with a world average of 50). (Hofstede, G. "The United States", http://www.geert-hofstede.com/hofstede_united_states.shtml) Unfortunately, it cannot be compared to Russia based on Hofstede's original study. However, based on his characteristics of this dimension, we can make an assumption that Russia is not individualist at all. The index of uncertainty avoidance in Russia is higher than in the US. According to D. Fernandez's study, Russia scored

raw 16.98, standardized 2.05, whereas the US scored raw 14.88, standardized 0.59 (please, see table 1 "Uncertainty avoidance" in the appendix). In the original Hofstede's study USA scored 46 in this dimension, compared to the world average of 64. (Hofstede, G. "The United States", http://www.geert-hofstede.com/hofstede_united_states.shtml) I am not using the other dimensions of G. Hofstede in my work because either the information about indexes in Russia is not available or these dimensions are not directly related to the studied subject. Based on the description of Edward Hall's categories (mentioned in the "Literature overview") and my own experience, Russia is a high-context society, the United States is a low-context one. And regarding the last mentioned dimension, I consider Russia rather a traditional culture, while the United States is a Western one.

Let's look at the most typical characteristics of these dimensions.

Table 4.1. Differences between collectivist and individualist societies (Hofstede, G.. 1999, p. 46-50.)

Collectivist societies	Individualist societies
Interest of the group prevails over the interest of the individual	Interest of the individual prevails over the interest of the group
Power of the group over individual is high	Power of the group over individual is low
People are born to the extended families (not only parent and other children, but also other relatives living closely together)	Families consist of two parents and, possibly, other children. Other relatives are rarely seen (nuclear family)
When children grow up, they learn to think of themselves as part of the "we" group: a relationship which is not voluntary, but given by nature. The "we" group is a major source of one's identity, and the only secure protection against the hardships of life.	Children learn to think of themselves as "I". Others are not classified according to their group membership.
One owes lifelong loyalty to one's group, and breaking this loyalty is the worst thing a person can do.	Purpose of education is to enable the child to stand on its own feet. The child is expected to leave parental home as soon as this has been achieved.
Dependence relationship develops between a person and the in-group, which is both practical and psychological.	Neither practically, nor psychologically is the healthy person supposed to be dependent on a group.

An employer never hires just an individual, but a person who belongs to an in-group. The employee will act according to the interest of this in-group, which may not coincide with his or her individual interest.	Employed persons are expected to act according to their own interest, and work should be organized in such a way that this self-interest and the employer's interest coincide.
Preference is given to hiring relatives of the employer or employees.	Family relationships at work are considered undesirable as they may lead to nepotism and to a conflict of interest.
Workplace itself may become an in-group. The relationship between employer and employee resembles a family relationship. Poor performance of an employee is no reason for dismissal: one does not dismiss one's child.	The relationship between employer and employee is primarily conceived as a business transaction. Poor performance of the employee or a better pay offer from another employer is legitimate and socially accepted reason for terminating a work relationship.
Management is management of groups. It makes good sense to put people from the same ethnic background into one crew. Incentives and bonuses are given to groups.	Management is management of individuals. Putting together people from the same ethnic background is felt to be dangerous. Incentives and bonuses are given to individuals.
Discussing a person's performance openly with him or her may be felt as unacceptable loss of face. Bad news are usually transferred by withdrawal of a normal favor or via an intermediary.	Discussing a person's performance openly is good thing to do.
Relationships between people are seen as moral, not calculative.	Relationships between people are seen as "transactions" between individuals.
Treating one's friends better than others is natural and ethical, and sound business practice (particularism)	The norm is that one should treat everybody alike (universalism)
The personal relationship prevails over the task.	The task is supposed to prevail over personal relationships.
Imported economic theories are largely irrelevant because they are unable to deal with	Native economic theories are based on pursuit of individual self-interest

collective and particularist interests	
Ideologies of equality prevail over ideologies of individual freedom	Ideologies of individual freedom prevail over ideologies of equality
Harmony and consensus in society are ultimate goals	Self-actualization by every individual is an ultimate goal
Attitude to individualism: "individualism and liberalism are responsible for selfishness and aversion to discipline"	Attitude to individualism: they consider individualism superior to other forms of mental software

Table 4.2. Differences between strong uncertainty avoidance and weak uncertainty avoidance (Hofstede, G., 1999, p. 86-98.)

Strong uncertainty avoidance	Weak uncertainty avoidance
There are many formal and informal rules controlling the rights and duties of employers and employees.	There rather seems to be an emotional horror of formal rules. Rules are only established in the case of absolute necessity. People pride themselves that many problems can be solved without formal rules.
The need for rules in emotional. It is not based on formal logic. People have been programmed to feel comfortable in structured environments. As little as possible should be left to chance.	The paradox is that although rules are less sacred, they are generally more respected.
Where power distance is large, the exercise of discretionary power by superiors replaces, to some extent the need for internal rules.	
The emotional need for rules can be turned into a talent for precision and punctuality. This is especially the case where power distances are relatively small, so that subordinate behavior does not depend on whether the boss looks or not. (ex. Swiss watch industry)	Precision and punctuality do not come naturally, but they can be learned if needed.
People like to work hard, or at least to be always busy. Life is hurried, and time is	People are quite able to work hard if there is a need for it, but they are not driven by an

money	inner urge towards constant activity. They like to relax.
Tope managers occupy themselves more with daily operations and less with strategic problems.	Top managers occupy themselves more with strategic problems and less with daily operations (strategic problems demand a greater tolerance for ambiguity)
Countries are less likely to stimulate basic innovations. On the other hand they are at advantage in developing these basic innovations towards full-scale implementation.	Countries are more likely to stimulate basic innovations as they maintain greater tolerance towards deviant ideas. On the other hand they have troubles in developing these basic innovations towards full-scale implementation (this would demand a considerable sense of detail and punctuality).
Motivation by security and esteem or belongingness	Motivation by achievement and esteem or belongingness
Less job satisfaction	More job satisfaction

Table 4.3. Differences between high-context cultures and low-context cultures (From: http://www.culture-at-work.com/highlow.html, E. Hall, 12.04.2006)

High-context cultures	**Low-context cultures**
Less verbally explicit communication, less written/formal information	Rule oriented, people play by external rules
More internalized understandings of what is communicated	More knowledge is codified, public, external, and accessible
Multiple cross-cutting ties and intersections with others	Sequencing, separation--of time, of space, of activities, of relationships
Long term relationships	More interpersonal connections of shorter duration
Knowledge is situational, relational	Knowledge is more often transferable
Decisions and activities focus around personal face-to-face relationships, often around a central person who has authority	Task-centered. Decisions and activities focus around what needs to be done, division of responsibilities

"Ethnographic studies have shown that groups have more power over their members in a number of cultures - in Japan, China, Israel and Russia, for example. The individual is subordinated more to the group, and a high degree of conformity is expected. America and Europe are thought to be more individualistic…" (M. Argyle, 1982, p. 71) Michael Argyle ranks Russia among collectivist countries. What does it mean to be a "collectivist" culture? Collectivist society is one in which "people from birth onwards are integrated into strong, cohesive in-groups, often extended families (with uncles, aunts and grandparents) which continue protecting them in exchange for unquestioning loyalty." (Hofstede, G. "National cultural differences", http://www.uigarden.net/english/national_culture_differences) In this type of society many ways of behavior are prescribed by the culture in order to maintain group harmony. According to Geert Hofstede, in any collectivist society group harmony and stable relationships are more important than a task. In the next chapter we are going to look at how collectivist and individualist values and other dimensions (such as uncertainty avoidance and high-context vs. low-context) influence the process of business negotiations.
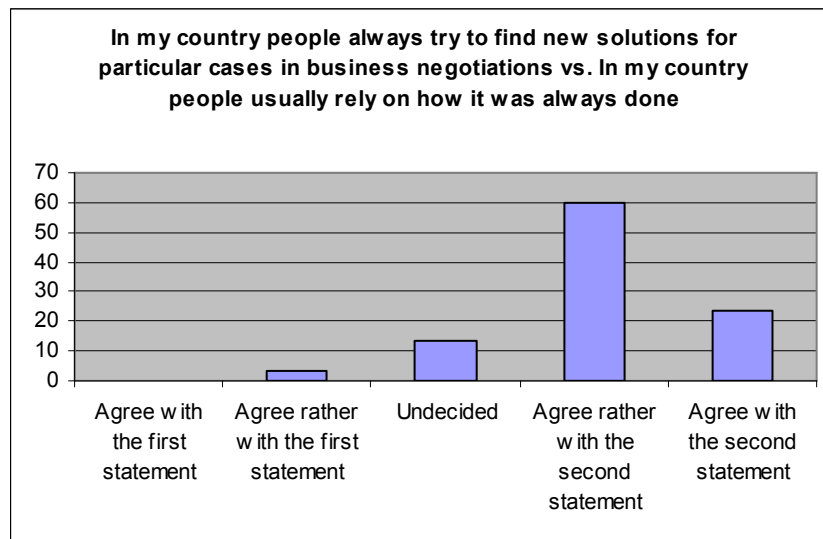
5. RESULTS

5.1 Relying on traditions vs. looking for new solutions

In the research I have conducted the first couple of statements were: "In my country people always try to find new solutions for particular cases in business negotiations" vs. "In my country people usually rely on how it was always done". 23,3% of the Russian respondents strongly agreed with the second statement, 60% tended to agree with the same statement, 13,3% could not decide, and only 3,3% of Russians tended to agree with the first statement.

Russian respondents:

In my country people always try to find new solutions for particular cases in business negotiations				*In my country people usually rely on how it was always done*
1	2	3	4	5
0%	3,3%	13,3%	60%	23,3%

Table 5.1.

In my country people always try to find new solutions for particular cases in business negotiations vs. In my country people usually rely on how it was always done

Graph 5.1.

Mean = 4 ("Agree rather with the second statement")

"Cultural norms refer to collective expectations of what constitute proper or improper behavior in a given situation…" (S. Ting-Toomey, 1999, p. 11) As it appears from the research, Russians more often rely on "how it was always done" as opposed to "find new solutions for particular cases" in business negotiations.
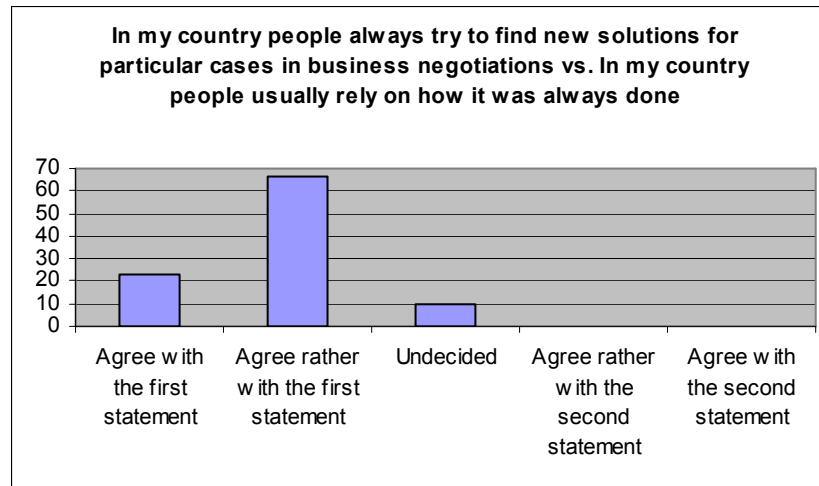
The United States of America is an example of the opposite type of culture – the individualist one. According to Geert Hofstede, individualist society is the one in which "the ties between individuals are loose: everyone is expected to look after him/herself and his/her immediate family." (Hofstede, G. "National cultural differences", http://www.uigarden.net/english/national_culture_differences) In my opinion, in American society bonds between members of a community are relatively loose; people rely more on themselves than on other members of the society. The main value for Americans is individual freedom, which allows greater flexibility and opportunity to react quickly to changing circumstances.

When asked to compare the same two statements ("In my country people always try to find new solutions for particular cases in business negotiations" vs. "In my country people usually rely on how it was always done") none of the American respondents answered positively to the second statement. 23,3% of them strongly agreed with the first one; 66,6% tended to agree with the first statement, and 10% could not decide.

American respondents:

In my country people always try to find new solutions for particular cases in business negotiations			In my country people usually rely on how it was always done	
1	2	3	4	5
23,3%	66,6%	10%	0%	0%

Table 5.2.

In my country people always try to find new solutions for particular cases in business negotiations vs. In my country people usually rely on how it was always done

Graph 5.2.

Mean = 1.8 (close to "Agree rather with the first statement")

Again it shows that Americans tend to show their opinion even in situations where they seem to work not just for themselves alone, but represent the whole company or organization in the process of negotiations. Here we can refer to Hofstede's uncertainty avoidance dimension, which means "the extent to which the members of a culture feel threatened by uncertain or unknown situations." (http://intermundo.net/glossary_term.pl?mid=25, author not available) In the United States (with weak uncertainty avoidance) there rather seems to be "an emotional horror of formal rules. Rules are only established in the case of absolute necessity." (G. Hofstede, 1991, p. 121) G. Hofstede argues that people take pride in the fact that many problems can be solved without formal rules. Unlike in the U.S., since Russia has strong uncertainty avoidance, there are many formal and informal rules controlling the rights and duties of employers and employees. The need for rules is emotional; it is not based on formal logic. People have been programmed to feel comfortable in structured environments. As little as possible should be left to chance. If you want a competent person to do a job properly, it is often best to provide him or her with very precise instructions on how to do it. (G. Hofstede, 1991, p. 121) This explains why Russians prefer to rely on rules and prescribed patterns of behavior in different situations, and Americans tend to find new solutions for particular cases.

5.2 CONFLICT IN NEGOTIATIONS

5.2.1 Attitude to conflicts

Another example of relying on prescribed rules in Russia vs. finding new solutions in the United States is conflict management. "Traditional cultures follow conflict patterns embedded in

the mores and customs of the group or people. Resolution processes are culturally prescribed. In contrast, urbanized (Westernized) cultures see conflict as situationally defined, with open options for pragmatic choice. What works in a situation today may be very different from what worked in a virtually identical situation yesterday." (D. Augsburger, 1992, p. 8) The way different societies deal with conflict also depends on their cultural background. Americans (as members of a Westernized cultures) prefer to find new solutions and come up with unique decisions for each case of conflict. Russians (as members of a traditional culture) tend to follow prescribed ways of behavior and decision-making while dealing with disputes.

5.2.2 The nature of conflicts

At all times and in any place where there is more than one person conflict may occur. In the modern world such factors as urbanization and industrialization "encourage contact among people, competition between interests, increased visibility of inequities and injustices, and inertia in social institutions." (D. Augsburger, 1992, p. 21) People have to deal with conflict in their everyday life: at home, in school, at work, on the street, over the phone, personally, through mediators, etc. Why is it so hard to deal with disputes? First, the fact that what is considered "conflict" differs a lot from one society to another. "What comprises a conflict in one culture is a daily difference of opinion in another. A serious insult in one setting … is a matter of comfort in another. A normal pathway for de-escalating a conflict in one society - fleeing the scene of an accident - constitutes a serious offense in another. Human boundaries are cultural creations - social boundaries, legal boundaries, and emotional boundaries are all drawn according to each culture's values, myths, and preferences." (D. Augsburger, 1992, p. 23)

Another reason that it is so hard to study conflicts or deal with them is the fact that "conflict in all cultures is characterized by multilevel communication, alternate movement between subtle cues and visible behaviors, intricate combinations of covert responses and overt reactions, ambivalent feelings and polarized perspectives, defensive strategies of concealment and offensive attempts to provoke a crisis, and so on." (D. Augsburger, 1992, p. 24)

People live in "multiple realities" (D. Augsburger, 1992, p. 11), but most of them do not realize that and assume that everybody shares a common perception or definition of a situation until they face an open conflict. Using such "universality" in our interpretation of a situation helps us to make sense of other people's actions, and respond appropriately. However, sometimes our "common reality" clash and we, finally, realize that our own assumptions are not shared by others. "Conflict is a crisis that forces us to recognize explicitly that we live in multiple realities and must negotiate a common reality; that we bring to each situation differing -

frequently contrasting - stories and must create together a single shared story with a role for each and for both." (D. Augsburger, 1992, p. 11) Naturally, while making decisions two parties face disagreements, each others various interests, different approaches to the negotiation process, and a varying extent to which emotions are shown. "In conflict, the beginning of wisdom is the recognition of the breakdown of our understandings, assumptions, and common knowledge about our relational, communal, or national social contracts; it is the recognition that these contracts are failing to meet the needs of all, are not providing justice to each, and are not opening equal opportunities for everyone." (D. Augsburger, 1992, p. 6) That is why it is extremely important to be sensitive and knowledgeable about the other party's culturally prescribed ways. Once we decide to venture into cultures which are new and strange to us, we should learn about the rules and norms that define when conflict becomes acceptable, with whom it may be pursued, and in what way it can be expressed acceptably. One can quite easily describe core values of some culture and their roots, if he or she has some inclination to understand how this culture handles its conflict. "From culture to culture, each has developed its unique patterns of managing differences and resolving disputes. Each constructs its repertoire of conflict behaviors, its hierarchy of values, its code of laws." (D. Augsburger, 1992, p. 22)

5.2.3 Culture's impact on conflicts

Let's have a look at the way culture predetermines patterns of conflict mediation. "Culturally, all human groups have created their own pathways for channeling conflict… Culture is … wonderfully varied in how even the most basic responses are expressed." (D. Augsburger, 1992, p. 18) For instance, in Russia, as a typically collectivist country according to Geert Hofstede, maintaining the social peace is very important. It is considered more appropriate to suppress personal discomfort, objectives, and doubts than to show it to everybody and ruin this existing peace. Social harmony can be called the number one cultural value in traditional societies. "High-context cultures tend to place a higher value on harmony, public conformity, and therefore the avoidance of conflict." (D. Augsburger, 1992, p. 94) Thus, people's repression of confrontational or negative messages (as it appears from the results of the research I have conducted) in Russia is not surprising at all.

In the United States of America, vice versa, individual comfort is more valuable than social harmony within a community; therefore, people do not necessarily suppress their true feelings and even dissatisfaction. According to the Geert Hofstede's theory, in individualist societies individual interests prevail over collective ones.

"Cultures that prize harmony and uniformity - smoothing solutions - are more likely to turn toward avoidance, repression, and displacement as preferred options; cultures that place a high value on confrontation and open dialogue stress the desirability of conflict management, resolution, and even conflict utilization to provoke change. In the former, conflict is seen as an abnormal eruption disturbing the norm of harmonious relationships; in the latter, conflict is a normal interruption in the cyclical process of social change." (D. Augsburger, 1992, p. 237) From the results of my survey it appears that Russia belongs to the first type of culture and the United States to the second one (see below).

Based on the Edward Hall's definition of low-context cultures (see the "Literature overview"), I rank the United States among them. In such cultures people tend to play by external rules; knowledge is rather accessible, public, and codified; interpersonal connections usually last only for a short time; there is little connection between time, space, relationships, and activities. (Hall, E. "Differences", http://www.culture-at-work.com/highlow.html# Differences) Therefore, business negotiators in the United States prefer "directness, specificity, frankness in stating demands, confrontation, and open self-disclosure." (D. Augsburger, 1992, p. 28) In Russia, as a high-context culture, negotiators have a tendency toward "indirect, ambiguous, cautious, nonconfrontational, and subtle ways of working through communication and relational tangles." (D. Augsburger, 1992, p. 28) The fact that indirect speech and tactfulness are valued in Russia and directness and openness are valued in the United States leads to the conclusion that "a calculated degree of vagueness and circumlocution is employed as anxiety rises in the former; a spontaneous frankness or bluntness in confrontation signals mounting tension in the latter." (D. Augsburger, 1992, p. 28)

David W. Augsburger divides conflict into two types: expressive and instrumental. According to him, expressive conflicts "arise from a desire to release tension, to express frustration, and to discharge emotion and are usually generated from hostile or negative feelings. Instrumental conflicts arise from a difference in pathways or goals; they are directed toward actual ends and press for visible outcomes. Now the contrast: Members of individualistic, low-context cultures (such as the United States) are more likely to perceive conflict as instrumental, while members of more collective, high-context cultures (like Russia) are more likely to perceive conflict as expressive. Strongly contextual persons are more sensitive to the interpersonal meaning of words and acts and more likely to assess their personal implications." (D. Augsburger, 1992, p. 29)

All that leads us to the assumption, which has already been expressed by David W. Augsburger: "Traditional cultures see conflict as a communal concern; the group has ownership of the conflict and context. Urbanized (Westernized) cultures, in contrast, focus on the individual

issues and assume personal and private ownership." (D. Augsburger, 1992, p. 8) In traditional cultures each person represents not only him/herself, but the whole group he/she belongs to. Therefore, each individual is seen as a representative of the whole community; and in case he/she does not manage to save his/her face, the whole group is going to be ashamed or embarrassed. That is another reason why traditional societies tend to avoid open conflicts. It can be seen in any area of life: at home with family, at a workplace, at school, etc. For example, in traditional cultures based on what one family member has achieved in society, people judge the rest of the family. Each person's achievement in individualist culture is considered mostly his/her personal, while as in traditional culture a person's achievement belongs among the whole community's successes as well. Of course, one should not forget that there are many exceptions in each case.

The same principle is valid at a workplace. In the process of negotiations employees from individualist societies represent mostly themselves, even in questions that concern the whole company they represent. Therefore, negotiators from the United States are less often expected to save face for the organization they work at, compared to collectivist societies. Negotiators from Russia, vice versa, are regularly expected to take responsibility for the whole company they represent and its image, besides their own.

In my opinion, in different cultures for dispute to happen the triggering event should be directed against this particular culture's values. For example, in Western countries (including the U.S.A) conflict can easily be instigated by an individual offense. In traditional societies, such as Russia, disputes can be caused by a group offence.

Misunderstandings and conflicts may derive from many factors that are present in negotiations, for example, from the way people tend to reason. "Americans are known to prefer inductive reason, starting with specific data and drawing inferences from them. Europeans, in contrast, prefer to reason deductively, beginning with a total logical or theoretical conceptualization and then reasoning from that logical construct. …When two individuals in conflict prefer differing styles of reasoning, there will inevitably be greater misunderstanding and discontent with each other." (D. Augsburger, 1992, p. 34-35)

5.2.4 Destructive vs. constructive conflicts

Disputes are universal; they are an inevitable part of human existence. There is not a society where conflict never appears. The differences in the nature of conflict in various groups of people may appear in a few dimensions. First, some societies consider dispute destructive, while others claim that it also can be constructive. Secondly, there is a cultural variety of styles,

patterns, and lengths of conflicts. Third, there is a contrast in significance and form of disputes. In this work I am going to talk about differences and attitudes to destructive and constructive conflicts.

First of all, let's make a clear definition of a destructive conflict. "A conflict is destructive - has destructive consequences - if the participants in it are dissatisfied with the outcomes and all feel they have lost as a result of the conflict. A conflict is constructive in its process and consequences if all participants are satisfied with the outcome and feel that they have gained as a result of the conflict. The more equally participant groups are satisfied, the more constructive the conflict." (D. Augsburger, 1992, p. 47)
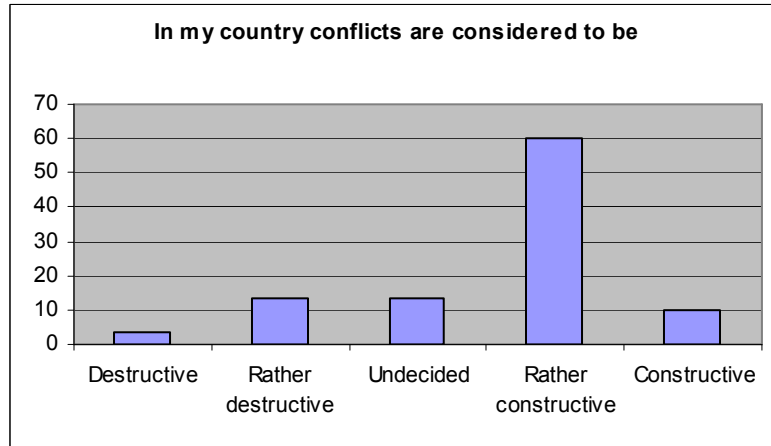
According to David W. Augsburger who characterizes these two types of disputes, constructive conflicts have four basic features: "The individuals or the groups are able to: (1) narrow the conflict in definition, focus, and issues in dispute, so that it can be clearly visualized and started; (2) limit the particular conflict to the issues of origin and resist the introduction of secondary issues; (3) direct the conflict toward cooperative problem solving and controlled competition (parallel, not symmetrical, competition); and (4) trust leadership that stresses mutually satisfactory outcomes." (D. Augsburger, 1992, p. 47) According to the same author, destructive conflict is "also characterized by four tendencies. In this case, the individuals or groups tend to: (1) expand the number of issues, participants, negative attitudes, and self-justifications; (2) emancipate the conflict from its initiating causes so it can continue after these are irrelevant or forgotten; (3) escalate into strategies of power and tactics of threat, coercion, and deception; and (4) polarize into uniform opinions behind single-minded and militant leadership." (D. Augsburger, 1992, p. 47)

From the survey, which was conducted for the purposes of this work, it appears that in America people are less afraid of open conflicts during business negotiations than Russians do. They believe that disputes might also be constructive. In this sense Americans again prove themselves to be rather individualist. The second couple of statements in the questionnaire were: "In my country conflicts are considered destructive to negotiations" vs. "In my country conflicts are considered constructive (they can facilitate solving the situation)".10% of the respondents from the American side strongly agreed with the second statement; 60% tended to agree with the same statement; the rest of them could not decide or tended to agree with the first statement. Unlike them, Russians proved themselves to dislike the idea of conflicts during business negotiation and avoid them. 30% of the Russian respondents strongly believed that disputes are destructive; 66,6% tended to agree with the same opinion; and only one respondent appeared to be of rather individualist views and tended to agree that conflict can actually facilitate solving the situation.

American respondents:

| In my country conflicts are considered destructive to negotiations			In my country conflicts are considered constructive (they can facilitate solving the situation)	
1	2	3	4	5
3,3%	13,3%	13,3%	60%	10%

Table 5.2.4.1.

Graph 5.2.4.1.

Mean = 3.6 (between "Undecided" and "Rather constructive")

Russian respondents:

In my country conflicts are considered destructive to negotiations			In my country conflicts are considered constructive (they can facilitate solving the situation)	
1	2	3	4	5
30%	66,6%	0%	3,3%	0%

Table 5.2.4.2.
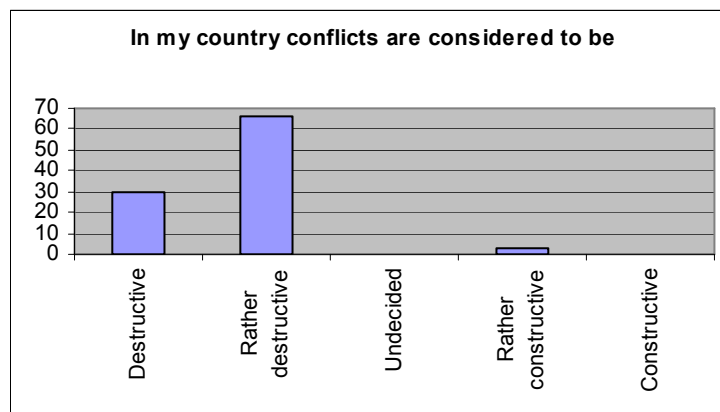
Graph 5.2.4.2.

Mean = 1.8 (close to "Rather destructive")

Therefore, Americans identify dispute with rather a cooperative social process, while Russian negotiators perceive conflict as a destructive route that, I think, is similar to competition. Here by "competition" I mean the act of striving in order to achieve a dominant position or goal.

This strive has a rather negative character; for instance, it evokes the feeling of frustration, danger, and stress). From that we can assume, that for Russians conflict in negotiations is rather an "either-or, win-lose process; it stimulates either-or communication, either-or solutions, and either-or attitudes and actions. Either-or communication is two-channel and highly selective. One hears what will support victory for oneself or defeat for the opponent…" (D. Augsburger, 1992, p. 50) For Americans (since conflict is similar to "cooperation" for them) disputes in negotiation is rather a "both-and process or, at its best, a neither nor process. Both-and communication processes tolerate and integrate ambivalence and create mutual understanding; both-and solutions seek mutually satisfactory goals; both-and attitudes and actions of negotiation, interaction, and integration result from the process." (D. Augsburger, 1992, p. 51)

Let's try to picture what will happen if a person from high-context culture starts a conflict with a representative from a low-context culture, in our case let it be a Russian and an American. First, the Russian will try to pretend that there is no disagreement between two sides. The American, vice versa, will put it out loud that he or she has a different opinion, view, or interest. Such an open "peace-breaking" statement most probably will surprise the Russian, and he/she might get offended personally, even though the disagreement was not directed at him/her at all. "Low-context cultures prefer to separate the conflict issue from the person, but high-context cultures view the problem issue and the problem person as interrelated." (D. Augsburger, 1992, p. 91) For Russians such direct and open approach is almost unacceptable because it ruins social peace. "In most of the cultures … such behavior [to confront the other party immediately, express demands assertively, and seek resolution directly] is not only dysfunctional; it is considered maladaptive, and pragmatically endangers all hopes of resolving the conflict productively." (D. Augsburger, 1992, p. 33) Thus, the American violates the rule of social harmony that is so obvious and valuable for Russians; and the Russian is not able to make a distinction between personal offence and open business talk. That is why it is extremely important to be aware of ideas behind behavior of people from another culture. Otherwise, business negotiations may easily fail, like in the example we just mentioned.

As we can see, the way these two countries deal with conflict depends largely on their cultural background; most importantly, on the fact that Russia is a collectivist country with strong uncertainty avoidance. It means that people there tend to maintain social harmony and try to avoid conflicts, since they are considered rather destructive. Also, Russian society is a high-context one; people there usually follow prescriptions and rules to keep social peace. In case of disputes, people are usually expected to put collective interests above individual ones and, therefore, avoid conflicts. In the United States, as a typically individualist country with weak uncertainty avoidance, conflict is not necessarily seen as a negative event. It also might be

constructive and help facilitate situations. "Canada and the US are low in uncertainty avoidance, i.e., we like to take risks, take individual initiative, and enjoy conflict." (Ting-Toomey, S. http://www.cic.sfu.ca/forum/ting-too.html)

5.2.5 Conflict mediation

As we saw in the previous chapter, conflicts may arise easily during the negotiation process, especially, if these negotiations are cross-cultural. Conflict is unavoidable and universal. However, the way different cultures deal with it varies greatly. Collectivist countries tend to avoid disputes, since they are considered destructive to relationships and social harmony. Individualist countries are less afraid of open conflicts than collectivist ones because social peace is not as valuable and important there. Moreover, individualists believe that dispute is not necessarily destructive; it also may be constructive and be used to facilitate solving the situation. As the attitudes to conflict differ in various countries, so do the methods by which conflicts are being solved. "Conflict situations are those unique episodes when we explicitly recognize the existence of multiple realities and negotiate the creation of a common meaning." (D. Augsburger, 1992, p. 17)

"Each culture invites a wide range of habits, personality styles, and behavioral patterns for use in times of calm or in situations of conflict; and each culture also prohibits and seeks to limit the exercise of what it considers undesirable or unacceptable behavior." (D. Augsburger, 1992, p. 22) So when conflict arises, Russian negotiators prefer to avoid it, even if it means less profit for them or not achieving their goals. Americans put their interests and goals above social harmony and, therefore, are not so shy about expressing their disagreement or demands openly.

However, when conflict gets to the stage, where it cannot be solved by simple avoidance and pretending that it is not happening, each culture has its rules for solving it. "Virtually all societies have laws for limiting conflicts and for achieving legal resolution of differences." (D. Augsburger, 1992, p. 23) Each dispute puts both sides in a situation of uncertainty, threat, and vulnerability; in this sense culture helps people and facilitates "normal" reaction because it "minimizes this uncertainty by setting rules on how we should behave, how we should act, what we can expect in every situation." (D. Augsburger, 1992, p. 24)

5.2.6 Different types of conflicts

There are several ways of structuring and defining conflicts. One of them was developed by Glenn, Witmeyer, and Stevenson in their research in 1997. They distinguished three basic

styles used to solve conflicts: factual-inductive, axiomatic-deductive, and affective-intuitive. "The *factual-inductive* method with the visible data and selection of important facts and inductively moves toward a conclusion in linear, sequential reasoning based on logical inferences … factual-inductive method is the one most valued in Western cultures.

The *axiomatic-deductive* method begins with a general principle or value and deduces the implications for specific situations. It seeks to apply a value that is held to be important and applicable to the given situation.

The *affective-intuitive* method is based on relational, emotional, and personal perceptions of the situation and on the hunches that arise from these perceptions (… members of high-context cultures are more likely to use affective-intuitive styles in conflict.)" (D. Augsburger, 1992, p. 33)

According to this theory and based on my experience, business negotiators from the United States mostly use the factual-inductive method. They rely on linear, openly reasoned, facts and data. Russian negotiators prefer rather affective-intuitive method. Russians rely a lot on their emotions, consider relations that are involved in this particular negotiation process, and, of course, perceive the situation very personally. David W. Augsburger argues that "low-context cultures tend to use analytic, linear, sequential logic to define situations, while high-context are more likely to use holistic, spiral, correlational logic." (D. Augsburger, 1992, p. 34) I believe it is quite applicable to Russia (a high-context culture) and the United States (a low-context culture).

As we mentioned in one of the previous chapters, in Russia conflict usually refers to competition. It might be struggle for status, supply of goods, valued roles, resources, or power itself. In the United States conflict is more often associated with cooperation. "A competitive atmosphere induces threat, coercion, deception, suspicion, rigidity, faulty communication, and so on. A cooperative atmosphere, in contrast, induces perceived similarity, trust, open communication, flexibility, concern for the other, emphasis on mutual interests, and attraction between the parties." (D. Augsburger, 1992, p. 50) Thus, it seems that cooperation is more productive and effective for both parties; however, in a high-context culture with collectivist values it is really hard for negotiators to be able to see the difference between personal offence and business issues.

5.2.7 Conflict location

A lot of consequences and results of negotiations depend on where a conflict arises. "The context in which a conflict erupts or lies dormant may have high or low influence on its development and final direction. In cultures with low contextual influence, the individual shapes

and determines the major part of the process; in settings where there is high contextual influence, the conflict interaction unfolds according to cultural and social controls." (D. Augsburger, 1992, p. 28) In Russia business negotiators usually use prescribed rules and laws when dealing with conflicts. In the United States negotiators show a lot of initiative and often try to find new solutions and ways, which have not been used before. Thus, the extent to which conflict mediation depend on an individual varies greatly.

Let's imagine that American businessmen come to Russia for negotiations. What happens in this situation? Unless they are extremely aware of Russian culture, norms, and values, most probably, they will violate some of them, since they come from a low-context culture themselves and might not expect some deeply embedded values in the behavior of Russians that differs from their own. All the signals unexpressed verbally by Russians (and Russians tend to send part of a message through these signals more often than Americans) might be misinterpreted, simply confuse Americans, and lead to disputes. "When a high-context group's normative expectations of accepted behavior are violated, then a legitimate conflict is allowed to emerge. In a high-context culture, the context plays a crucial role in providing meaning to and interpretation for all communication. In a low-context culture, the meaning must be specified by the message, so more information is given in the interchange." (D. Augsburger, 1992, p. 30) American frankness and straightforwardness may scare Russians easily and cause problems as well. Of course, this example is very simplified; we should not forget about other factors like Russian hospitality and admiration of foreigners, etc. But what will happen if Russian businessmen come to the United States? I think Russians (again unless they are prepared and aware or what is considered normal in terms of negotiation style and conflict mediation in the U.S.) might feel confused by the way Americans deal with disputes; their directness might be misinterpreted and seen as rudeness (considering Russian's love for indirect and non-confrontational speech and tactfulness). And here again we see that without deep knowledge of the other culture it is almost impossible to conduct negotiations with positive outcomes for both parties.

5.3 THIRD PARTY IN NEGOTIATIONS
5.3.1 Third party incorporation

Considering the way Russian businessmen prefer to negotiate (indirectly and tactfully), it is predictable that when it comes to conflict mediation, they tend to use third parties in order to avoid direct disputes. David W. Augsburger argues that "people in high-context cultures are more likely to possess a nonconfrontational, indirect, triangular resolution style. The factors involved here are multiple, complex, and intertwined. High-context group values harmony,

solidarity, interdependence, honor, and the maintaining of face, hierarchy, and status differentials contrast with low-context values of individualism, autonomy, independence, self-reliance, self-esteem, equality, and egalitarianism." (D. Augsburger, 1992, p. 32) According to the same author, Americans, as representatives of a low-context culture, are much more likely to utilize a direct, confrontational, one-to-one negotiating style.

Let's have a closer look at what third party intervention means. Usually, it is the introduction of "external party into a negotiation when it is apparent that progress cannot be achieved without some form of outside involvement." (Starkey, Boyer, Wilkenfeld, 1999, p. 32) A third party is involved in order to produce a "zone of agreement", which means "the overlapping area of acceptable outcomes for both or all negotiating parties." (Starkey, Boyer, Wilkenfeld, 1999, p. 109)

In my survey I asked American and Russian respondents, whether they have mediating third parties to help negotiators deal with conflict in their countries. Here are the results:

American respondents:

| In my country we always have mediating third parties to help us to deal with conflicts.				
Strongly disagree	Tend to disagree	Undecided	Tend to agree	Strongly agree
30%	50%	10%	3,3%	6,6%

Table 5.3.1.1.
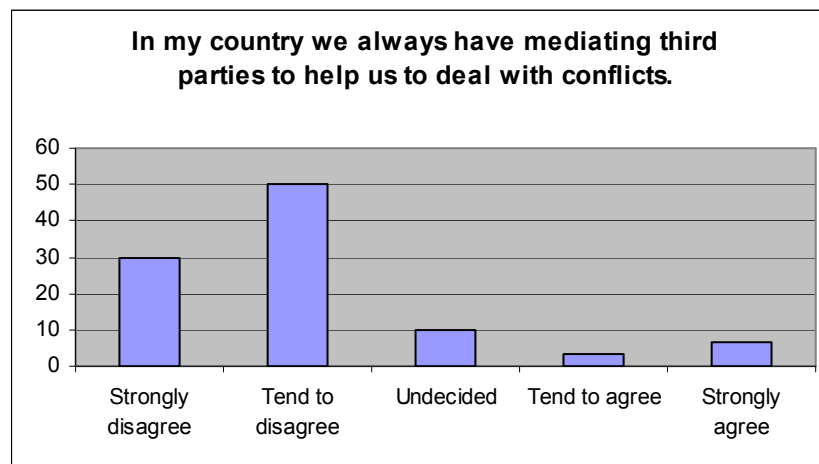
Graph 5.3.1.1.

Mean = 2 ("Tend to disagree")

Russian respondents:

In my country we always have mediating third parties to help us to deal with conflicts.				
Strongly disagree	Tend to disagree	Undecided	Tend to agree	Strongly agree
3,3%	10%	36,6%	26,6%	23,3%

Table 5.3.1.2.

In my country we always have mediating third parties to help us to deal with conflicts.
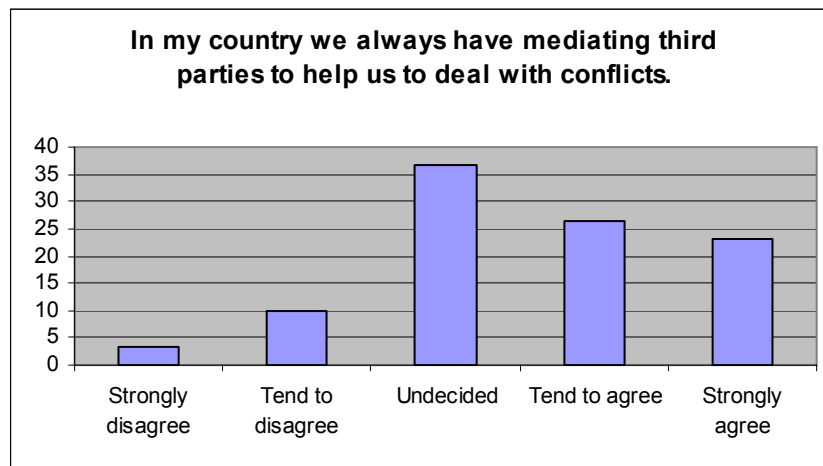
Graph 5.3.1.2.

Mean = 3.6 (between "Undecided" and "Tend to agree")

The results of the survey prove that Americans are less afraid of open conflicts and use third parties much more rarely than Russians, who prefer to invite somebody else to mediate disputes in order to avoid disturbing the social peace and loosing face.

In my opinion, there are some more effective means of conflict resolution, which can often be unnoticed by the parties that are involved in a conflict. Constructive alternatives and creative design may come from third parties. The opposing parties can have too subjective outlooks or attitudes, or even be too busy with personal offence and other destructive factors. That is why it is good to have somebody, who has no personal interest in outcomes of the dispute, to help facilitate solving it.

"Traditional cultures deal with conflict in preferred patterns of mediation through third parties so that the resolution is achieved in indirect, lateral, and systemic ways, while urbanized (Westernized) cultures prefer direct, one-to-one encounter between the disputants that utilizes a third party only in extremity or in legal process. Individualism in life shapes individualism in strife." (D. Augsburger, 1992, p. 8) This principle was confirmed by the results of my research.

Actually, a third party may have a few different goals, such as "support for one party, neutral assistance to both, destruction or execution of the wrongdoer, the return of equal injury, exact compensation, reduction of tension, modification of future behavior, restoration of harmony, or some other desired outcome." (D. Augsburger, 1992, p. 19-20) The main advantage of using a third party is that it offers objectivity, protection of face and even honor, emotional distance, a time delay to allow emotions to cool, the experience of the larger community, mediation and negotiation skills, and balancing of power differentials. (D. Augsburger, 1992, p. 33) For all those reasons traditional cultures, like Russia, prefer to involve a third party. It is quite a common practice there; we even can consider it one of the prescribed rules of conflict mediation. In the United States business negotiators also use third party, but much less often,

since finding new ways to address each situation and acting in a direct manner are embedded in their culture.

5.3.2 Third party incorporation timing

The time when a third party is incorporated in solving a dispute varies from one culture to another and from one situation to another. But once it comes to inviting a third party to the table, from my experience, Russian businessmen tend to do it at an earlier stages than American ones. How can we explain it? Perhaps, Americans see the incorporation of a third parties in early stages of dispute as "avoidance of the other party, as indication of unmanageable anxiety, as personal insecurity, or as a coercive strategy of striving to gain support or power. Third-party resolutions are seen as appropriate when communication is blocked, the relationship has deteriorated, or the conflict is intransigent. The immediate common-sense reflex of Westerners is to confront the other party immediately, express demands assertively, and seek resolution directly." (D. Augsburger, 1992, p. 32-33) It is quite the opposite from what Russian negotiators consider appropriate.

5.3.3 Types of mediators

When a third party is involved in conflict resolution, the role it plays can be different: "the mediator exercises influence in some degree, whether he remains largely passive or virtually controls the exchange of information and the learning process." (P. Gulliver, 1979, p. 213) That is why a mediator is called a "third party" in negotiations. Indeed, he [mediator] actually becomes one. "He becomes a negotiator and as such, he inevitably brings with him, deliberately or not, certain ideas, knowledge, and assumptions, as well as certain interests and concerns of his own and those of other people whom he represents. Therefore he is not, and cannot be, neutral and merely a catalyst. He not only affects the interaction but, at least in part, seeks and encourages an outcome that is tolerable to him in terms of his own ideas and interests. He may even come into conflict with one or both of the parties." (P. Gulliver, 1979, p. 213-214) In my opinion, ideally, a mediator should be totally disinterested and neutral; however, there are factors like cultural background, values, personal interests, etc., that do not allow a mediator to be absolutely neutral. P. H. Gulliver explains that the status of the mediator "can initially be examined according to whether he is supposedly disinterested or acknowledged to be an interested party. By *disinterested* (or, alternatively, impartial) is meant that a mediator is not directly related to either disputing party and his own interests are not directly touched by the

dispute or by possible outcomes. A disinterested status may derive from an institutionalized role in a society … or a professional agent of an established board of mediation or conciliation…" (P. Gulliver, 1979, p. 214) P. H. Gulliver also distinguishes a few types of mediator, depending on the extent of his interest in negotiations: chairman, enunciator, prompter, and leader. In the case of "chairman", "in addition to the possible influence of his mere presence, he keeps order and tends to direct procedure. His actions are tolerated and accepted because he can give suggestions for order and coherence that engender coordination." (P. Gulliver, 1979, p. 222) In a different situation a mediator "goes beyond the role of keeping order and facilitating procedure … when he acts as *enunciator* of rules and norms relevant to issues in negotiation. This can take the form of clarification and emphasis of general rules and norms or the identification of particular ones relevant to the context. The intention is to remind parties of what they have temporarily forgotten or neglected, which might provide a basis from which to move toward agreement." (P. Gulliver, 1979, p. 223) In the role of prompter a mediator "makes a more positive contribution, although his suggestions remain tentative and limited. He does not seek to insist on his opinions, at least not overtly, nor to take control of the negotiations. Rather, he attempts to clarify information and interpretation and to encourage coordination between the parties." (P. Gulliver, 1979, p. 224) In the role of leader a mediator "more or less directly injects his own opinions and recommendations. He offers evaluation of the information from, and the preferences and demands of, either party. He may be able to suggest or endorse the basis for agreement on an issue or propose a package deal." (P. Gulliver, 1979, p. 225)

There is another option of how a mediator can be used. It is so-called "go-between" role. In this case parties are not in direct communication and can even be physically separated. In this case "a go-between may be no more than a straight messenger, although this tends to be unlikely because of his obvious opportunities to control and add to or detract from the information he carries. In conveying messages to and from, he can change their content, emphasis, and strength. He can usually add his own interpretation, with or without informing the recipient. He can add new messages and he can offer his opinion. Each party is highly dependent on him and often has little means of knowing just how far the go-between is manipulating the information. A go-between may be passive, a chairman, or an enunciator, but he tends to become a prompter or leader…" (P. Gulliver, 1979, p. 227)

In the effort to define which of these mediator roles are more common in the negotiation process in Russia and the United States, I asked respondents, whether they agreed or disagreed with the following statement: if a mediator in business negotiations is accepted, he/she is supposed to be a neutral go-between rather than leading the process of negotiations. And here is what I found out:

American respondents:

| If a mediator in business negotiations is accepted, he/she is supposed to be a neutral go-between rather than leading the process of negotiations.				
Strongly disagree	Tend to disagree	Undecided	Tend to agree	Strongly agree
0%	0%	16,6%	56,6%	26,6%

Table 5.3.3.1
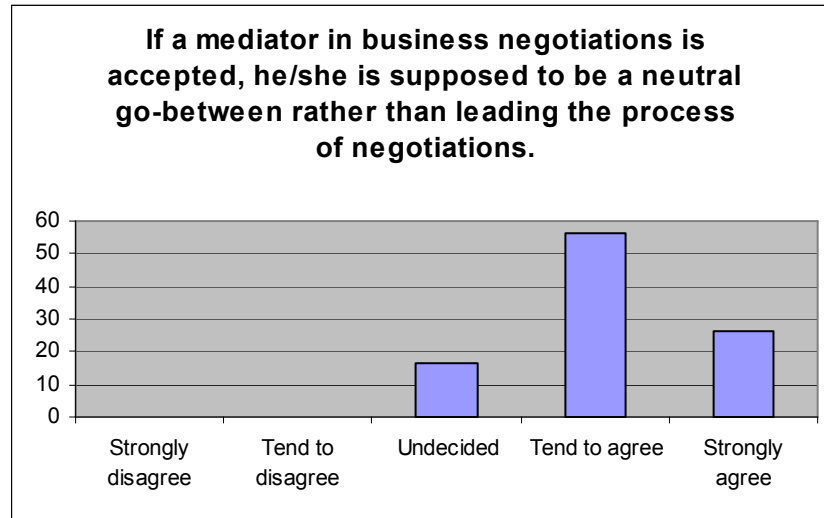
Graph 5.3.3.1

Mean = 4.1 (close to "Tend to agree")

Russian respondents:

If a mediator in business negotiations is accepted, he/she is supposed to be a neutral go-between rather than leading the process of negotiations.				
Strongly disagree	Tend to disagree	Undecided	Tend to agree	Strongly agree
0%	16,6%	53,3%	23,3%	6,6%

Table 5.3.3.2
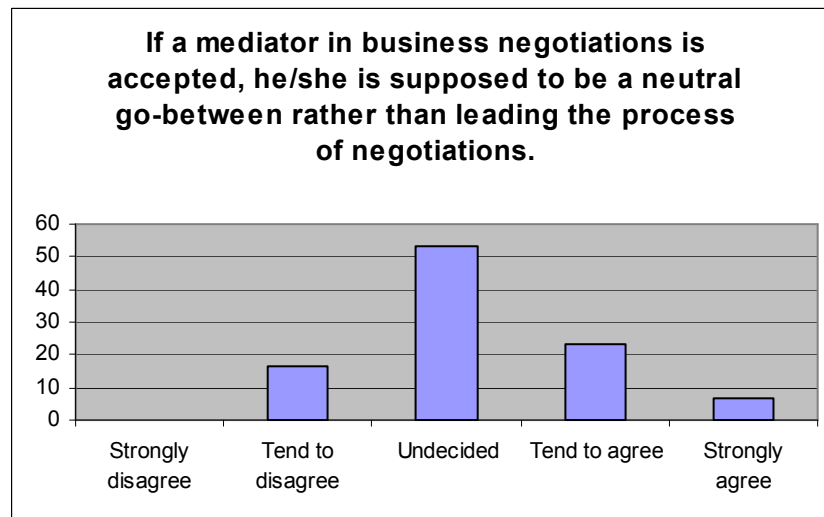
Graph 5.3.3.2

Mean = 3.2 (close to "Undecided")

It is quite hard to make any conclusions from these results because the difference in answers is not very sharp. The only thing we can assume is that American negotiators are more likely to assert that a mediator should be neutral and show rather less initiative in conflict resolution. Both American and Russian respondents seem to think that in different situations mediator's role may vary. However, there is a little shift on the Russian side towards a "leader" role. In my hypotheses I wrote: "a mediator in Russia usually acts like a leader in negotiation process; in the United States he/she acts rather neutrally." We cannot argue that this statement is true for sure, based on the results of the research, however, the tendency was predicted right. In Russia, as a collectivist country, people are willing to do more to maintain social order and peace than in the United States, therefore, they are more likely to put some responsibility on a mediator. In this case it would look like arguing parties are rather neutral and a mediator plays the role of a leader and takes more initiative and responsibility for the negotiation process and its outcomes on himself. In the United States parties act more directly, and even if a mediator is involved, it seems to me that he should be more neutral and leave more space to parties' own decisions.

5.3.4 Conclusion

From all this we can conclude that Russians tend to involve third parties in conflict mediation more often than Americans. This is typical for collectivist countries with high-context, because people there try to avoid open conflicts and maintain harmony in society. Americans seem to invite mediators less often, as they are less deterred by disputes. In fact, it is quite common for them to try to solve conflicts on their own; it is reflected in their direct and frank communication style. Once it gets to the point where a mediator is needed, business negotiators in Russia prefer to incorporate him at earlier stages of a dispute than Americans. Also, if Russian negotiators invite a mediator, they expect him to be more assertive and often lead the situation. Americans are not as explicit in terms of wanting their mediator to be a leader. They rather see him as a neutral go-between or even if he has some interest in this particular conflict situation, he should not take all the initiative.

5.4 EMOTIONS IN NEGOTIATIONS

5.4.1 Communication and emotions

"Culture affects communication, and communication affects culture." (S. Ting-Toomey, 1999, p. 14) As we already mentioned, communication styles in Russia and the United States are quite different. What people consider normal varies greatly in terms of how openly one can express him/herself, how much of a message should be expressed aloud and how much of it can be passed through non-verbal means of communication, etc. Both sides of international/intercultural negotiations should be able to encode and decode the meaning. "…Both intercultural communicators in the communication process are viewed as playing the sender and receiver roles. Both are responsible for synchronizing their conversational process and outcome." (S. Ting-Toomey, 1999, p. 22) To become a truly successful cross-cultural communicator, one has to be able to develop fresh outlooks (that are not dependent on his/her own cultural views and norms), be open-minded; he/she has to find new objective ways of listening.

The main communication tool is, of course, language. However, besides this function it also "reflects the worldviews and the beliefs of the people who speak it. It reflects the important modes of thinking and the salient modes of being in living one's daily life in a culture." (S. Ting-Toomey, 1999, p. 94) The way one uses language is culturally prescribed. For instance, it greatly depends on one's culture, whether people tend to express only positive emotions while communicating or both positive and negative. According to my experience, in Russia, as a typical collectivist country where maintenance of social harmony is extremely important, people make some limitations in terms of the extent to which negative emotions can be expressed aloud. In the United States peace in the community is less valuable than individual comfort (which is typical for individualist cultures); therefore, people are less shy in expressing their disagreement, dissatisfaction, and even anger.

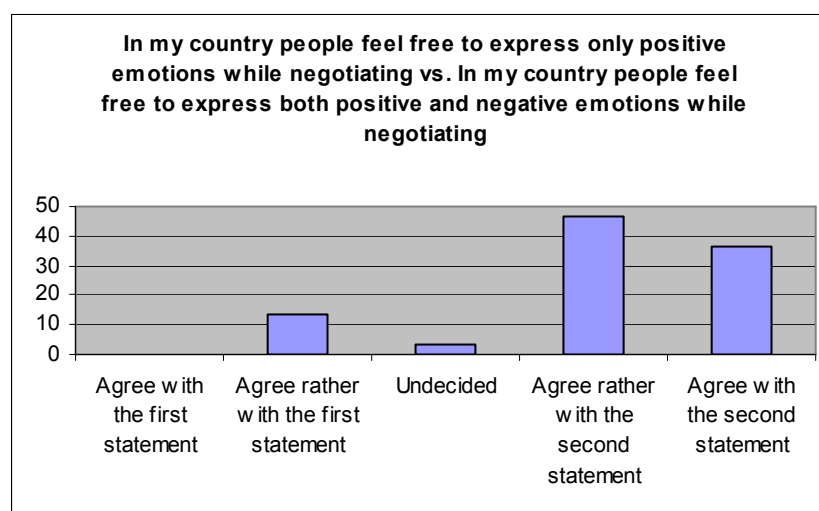## 5.4.2 Expressing positive and negative emotions

In my research I asked the respondents to define, whether they tend to express only positive emotions while in the negotiation process or both positive and negative. I did not ask, if they tend to express only negative emotions, because in the process of negotiations they are inevitable for a couple of reasons. First, to achieve someone's goals, he or she should try to be liked by the other party. Nobody will sign a contract with someone they do not like or trust. Therefore, expressing positive emotions, trying to seem nice and reliable is important, and most

negotiations start with it. If negotiations are successful and both parties are satisfied with the outcome, it is also hard to avoid expressing positive emotions. However, the extent to which people allow themselves to express negative emotions varies greatly. In my survey 36,6% of Americans answered that they express both kinds of emotions most of the time; 46,6% tend to express emotions in both positive and negative way; and only 16,6% of Americans respondents either could not decide or tended to express only positive emotions. As for the Russian side, surprisingly many people (26,6%) tend to express both positive and negative emotions; the same number could not decide on the answer; 30% tended to express only positive emotions while negotiating; and 13,3% absolutely agreed with the same answer (positive emotion only).

American respondents:

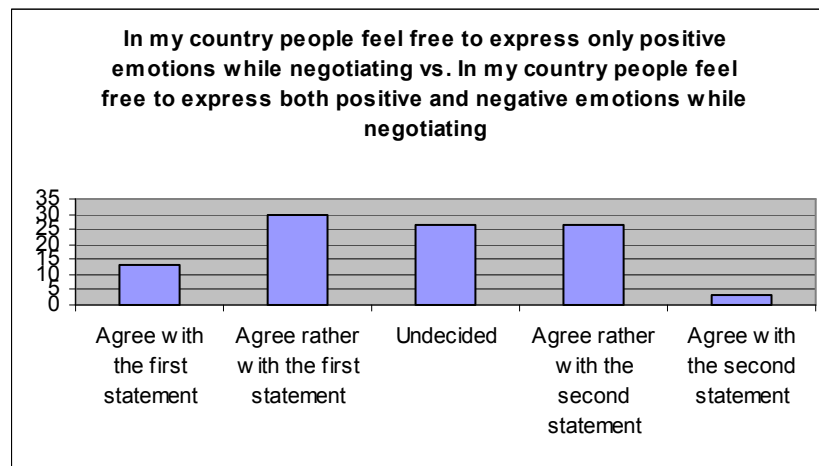| *In my country people feel free to express only positive emotions while negotiating*			*In my country people feel free to express both positive and negative emotions while negotiating*	
1	2	3	4	5
0%	13,3%	3,3%	46,6%	36,6%

Table 5.4.2.1.

Graph 5.4.2.1.

Mean = 4 ("Agree rather with the second statement")

Russian respondents:

In my country people feel free to express only positive emotions while negotiating			*In my country people feel free to express both positive and negative emotions while negotiating*	
1	2	3	4	5
13,3%	30%	26,6%	26,6%	3,3%

Table 5.4.2.2.

In my country people feel free to express only positive emotions while negotiating vs. In my country people feel free to express both positive and negative emotions while negotiating

Graph 5.4.2.2.

Mean = 2.8 (close to "Undecided")

Even though I expected a sharper difference in the answers to this question, the results of this research still reinforce that Russians try to maintain social order and peace more than Americans. Such polarization in answers on the American side might mean that there is no common opinion about this aspect in society; therefore, there is no average accepted answer to this question. On the one hand we can picture Russians as a passionate nation that is not shy to express their true feelings, even if they are negative, in front of other people. On the other hand, from what I know, Russian hospitality and friendliness with guests and foreigners is well known all over the world. However, one should not forget that there might be a slight difference in the extent to which Russians allow themselves to express negative emotions with foreigners and among their own community. I think, this cultural element is the key. With guests (outsiders) Russians express negative emotions much more rarely than among themselves. However, when we compare the respondent's perceptions regarding the expression of negative emotions in the United States and Russia, the former one is quite higher than the latter one.
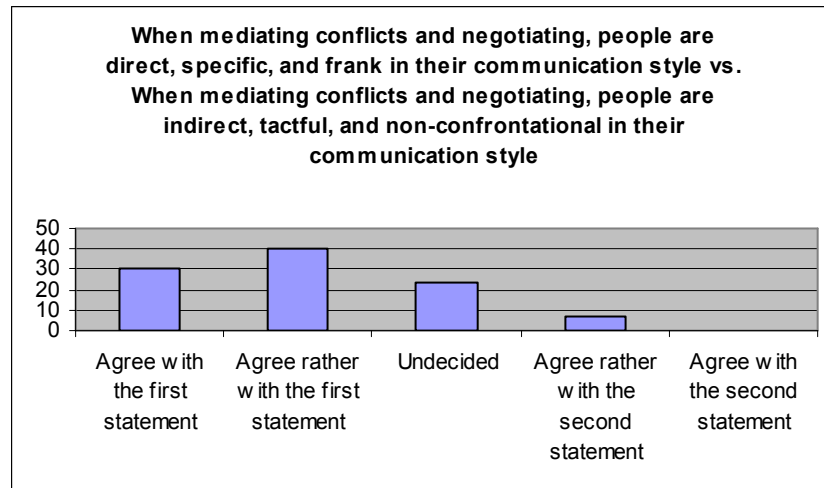
5.4.3 Communication styles

Russian business negotiators tend to express mostly positive emotions mainly to maintain social harmony, which is so important in collectivist societies. Americans are less afraid to take risks and confront the other party. For the same reason communication styles in both countries correspond with their preferences in terms of avoiding disputes or being willing to confront others openly. In my survey I asked respondents to compare two statements: "When mediating conflicts and negotiating, people are direct, specific, and frank in their communication style" and "When mediating conflicts and negotiating, people are indirect, tactful, and non-confrontational in their communication style". Here is what they answered:

52

American respondents:

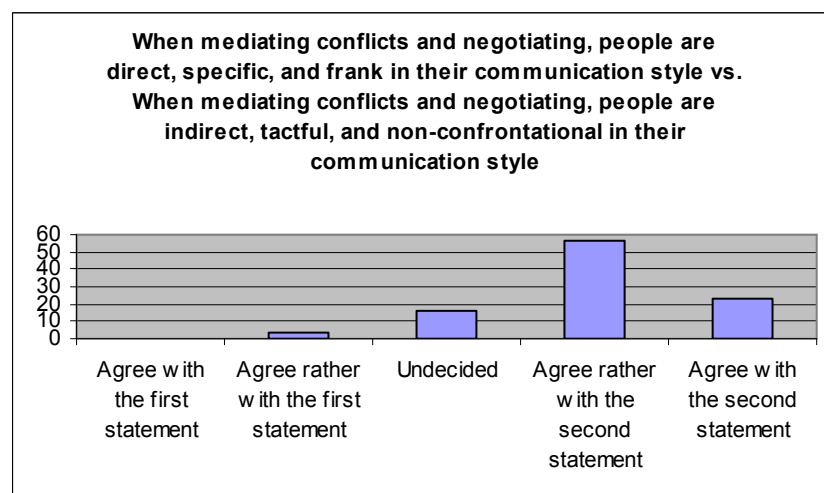| *When mediating conflicts and negotiating, people are direct, specific, and frank in their communication style*			*When mediating conflicts and negotiating, people are indirect, tactful, and non-confrontational in their communication style*	
1	2	3	4	5
30%	40%	23,3%	6,6%	0%

Table 5.4.3.1.

Graph 5.4.3.1

Mean = 2 ("Agree rather with the first statement")

Russian respondents:

When mediating conflicts and negotiating, people are direct, specific, and frank in their communication style			*When mediating conflicts and negotiating, people are indirect, tactful, and non-confrontational in their communication style*	
1	2	3	4	5
0%	3,3%	16,6%	56,6%	23,3%

Table 5.4.3.2.

Graph 5.4.3.2.

Mean = 4 ("Agree rather with the second statement")

The results are quite explicit: Americans prefer directness and specificity; Russians tend to have non-confrontational and indirect communication style.

5.4.4 Conclusion

"In every culture, in many situations, there are special forms of words, or types of conversation, which are thought to be appropriate - to ask a girl for a date, to disagree with someone at a committee, to introduce people to each other, and so on. Americans prefer directness…" (M. Argyle, 1982, p. 64) And this directness refers to expressing negative emotions, disagreements and other concerns, as well as to the way Americans tend to express all that needs to be said through using words (not as much through non-verbal means). Russians, vice versa, are rather non-confrontational in both their communication style and expressing emotions.

5.5 NON-VERBAL COMMUNICATION IN NEGOTIATIONS
5.5.1 Non-verbal communication

Non-verbal communication is another area where we can find explicit differences in communication styles in the two studied countries. Russians pay much more attention to it than Americans. Non-verbal communication can play a few significant roles in social interaction, such as showing your attitude to other people (for example, anger, disappointment, happiness, surprise, etc.); it is a mean of expressing emotions, showing reaction, providing feedback, expressing agreement or disagreement, and many others. Among members of one culture non-verbal signals usually function fine and do not cause misunderstandings, however, "although non-verbal signals are used in similar ways in all cultures, there are also differences and these can easily produce misunderstanding." (M. Argyle, 1982, p. 65) Cross-cultural business negotiation is a good example of a situation, where participants ought to know about the other side's idea of non-verbal communication, how much attention the other side pays to it, what meanings they put in gestures and facial expressions, etc. "The face is the most important source of non-verbal communication. Similar basic emotional expressions are found in all cultures, and are at least partially innate. However … the Chinese express anger and disgust by narrowing the eyes, the reverse of that found in the U.S.A. There are also different display rules, prescribing when these expressions may by shown, where one may laugh, cry, and so on." (M. Argyle, 1982, p. 65) Similar differences might be found in American and Russian culture. "Nonverbal

messages can help to complement, emphasize, substitute, and even contradict the meaning of verbal messages" (S. Ting-Toomey, 1999, p. 114), unless they are taken incorrectly.

5.5.2 Paying attention to non-verbal signals

Besides differences in meaning of various non-verbal signals, the extent to which Americans and Russians pay attention to them is also very important. In the questionnaire that was distributed among respondents from both countries they were asked to define, whether non-verbal signals (such as facial expression, gestures, etc.) were very important in negotiations, since they contain a part of a message, or not. 30% of the Russian respondents strongly agreed that non-verbal signals are very important in negotiations, 50% tended to agree with it, and 20% could not decide. Not a person answered that non-verbal signals are not important. As for the Americans, 23,3% agreed with the same statement, 30% tended to agree with it, 6,6% could not decide, 36,6% tended to think that non-verbal signals are not important, and 3,3% thought that they (non-verbal signals) do not play any role at all.

Russian respondents:

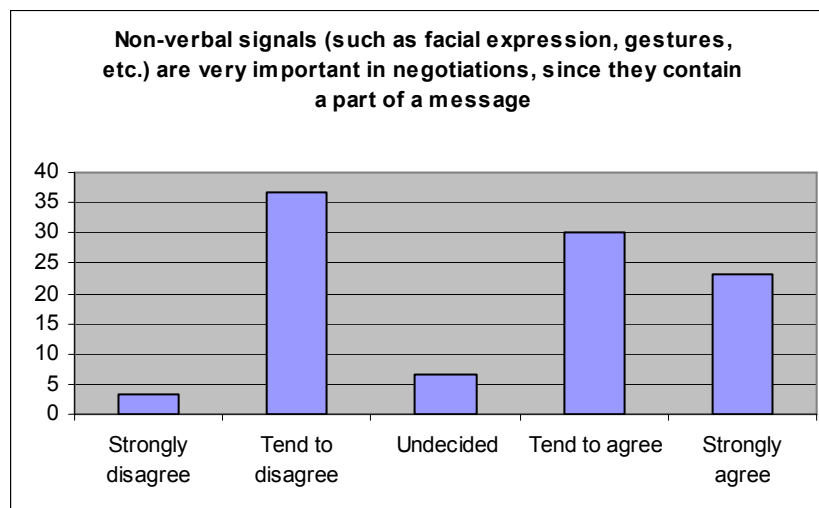| *Non-verbal signals (such as facial expression, gestures, etc.) are very important in negotiations, since they contain a part of a message.*				
Strongly disagree	Tend to disagree	Undecided	Tend to agree	Strongly agree
0%	0%	20%	50%	30%

Table 5.5.2.1.
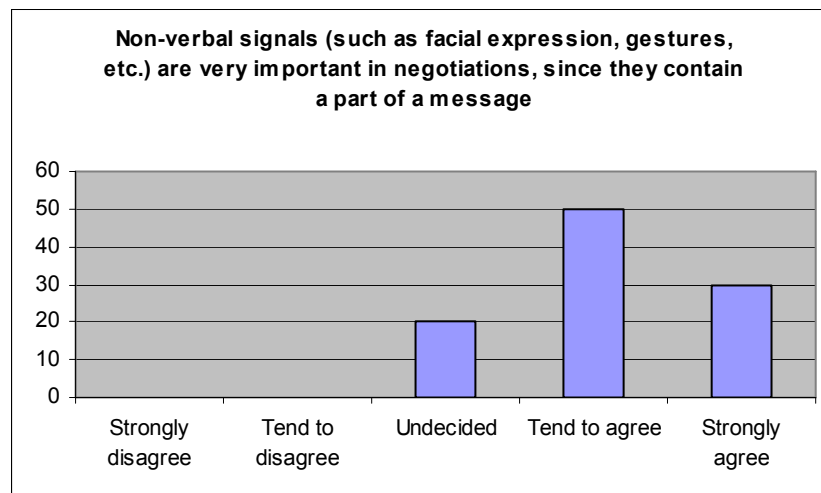
Graph 5.5.2.1.

Mean = 4.1 (close to "Tend to agree")

American respondents:

Non-verbal signals (such as facial expression, gestures, etc.) are very important in negotiations, since they contain a part of a message.				
Strongly disagree	Tend to disagree	Undecided	Tend to agree	Strongly agree
3,3%	36,6%	6,6%	30%	23,3%

Table 5.5.2.2.

Non-verbal signals (such as facial expression, gestures, etc.) are very important in negotiations, since they contain a part of a message

Graph 5.5.2.2.

Mean = 3.3 (between "Undecided" and "Tend to agree")

Again, it shows that Russians tend to send and receive message not only through verbal signals, but also through non-verbal ones, while (some) Americans pay less or no attention to them. On the American side we can see quite explicit polarization in answers. It might mean that either there is no particular accepted opinion about using non-verbal signals or it varies depending on situation. The answers on the Russian side, however, help us to assume that in this country non-verbal means of communication are definitely considered important. Therefore, the hypothesis was right: Russians tend to pay more attention to non-verbal signals, such as facial expressions and gestures, than Americans. Why does it happen this way? According to Stella Ting-Toomey, "…human interaction, on the broad level, can be divided into low-context and high-context communication systems. By low-context communication we emphasize how intention or meaning is best expressed through explicit verbal messages. By high-context communication we emphasize how intention or meaning can best be conveyed through the context (e.g., social roles or positions) and the non-verbal channels (e.g., pauses, silence, and tone of voice) of the verbal message." (S. Ting-Toomey, 1999, p. 100) As we already pointed out, according to Edward's Hall theory of low-context and high-context cultures, the United States belong among the former ones (low-context), while Russia belongs among the latter ones (high-context cultures). That is why non-verbal signals definitely contain a part of a message for Russian negotiators, and not necessarily for American ones.

5.5.3 Context and communication style

Stella Ting-Toomey offers a list of main characteristics of high-context and low-context cultures, among which we can find explanations of the fact that Russian business negotiators tend to rely on non-verbal signals a lot, where as American ones use them less. "Low-context culture: individualistic values, self-face concern, linear logic, direct style, person-oriented style, self-enhancement style, speaker-oriented style, verbal-based understanding. High-context culture: group-oriented values, mutual-face concern, spiral logic, indirect style, status-oriented style, self-effacement style, listener-oriented style, context-based understanding." (S. Ting-Toomey, 1999, p. 107) Therefore, America's negotiators are direct in their communication style and their understanding is based rather on verbal means. Russians negotiators have indirect style and their understanding is based on context to a great extent.

5.5.4 Learning non-verbal signals

The meanings of non-verbal messages are learned within a culture; therefore, cross-cultural negotiations are particularly complicated for Russians. For the frequent usage of non-verbal signals, they might be easily misinterpreted. And vice versa, the lack of non-verbal signals from the other side might be perceived by Russian business negotiators as ignorance, apathy, and indifference. For Americans cross-cultural negotiations are a little easier in this sense. On the one hand, they do not expect a lot of non-verbal signals from the other side and, therefore, do not consider it indifferent, when the other party does not show enough of them. On the other hand, they express their interests, goals, and demands very clearly and openly, thus, the other side gets a full idea of what they are trying to achieve. However, there might also be a disadvantage in such direct communication style: when Americans negotiate with more traditional parties (for example, representatives from some Asian country or Russians), they might be seen as rude or arrogant people, who do not respect and neglect the culture of non-verbal signals. This might cause misunderstanding and unsuccessful negotiations as well.

5.5.5 Universality of non-verbal signals

Are non-verbal signals universal all over the world? Cultural Universalists believe that "emotional facial expressions are innate and serve basic human adaptation functions. They argue that infants do not actually acquire facial expressions from adults; rather, they hold, infants know how to use facial expressions instinctively or intentionally to get what they want." (S. Ting-

Toomey, 1999, p. 119) Cultural relativists, vice versa, argue that "culture shapes emotional facial expressions. They hold that culture provides the basic rules that govern the when and how of what emotions should be expressed or concealed." (S. Ting-Toomey, 1999, p. 119) In my opinion, there is some extent of universality in non-verbal signals or facial expressions, for instance, a smile expresses positive emotions in virtually all cultures. However, according to Stella Ting-Toomey, "…the meaning of smiles can carry different connotations in different cultures… U.S. Americans are taught to "open conversations with a smile and to keep smiling. Russians tend to start out with grim faces, but when they do smile, it reflects relaxation and progress in developing a good relationship. Winks and nods are also good signs." (S. Ting-Toomey, 1999, p. 122) Among universal facial emotions belong "anger, disgust, fear, happiness, sadness, and surprise." (S. Ting-Toomey, 1999, p. 121) However, many other facial expressions and non-verbal signals are used and interpreted in various ways in different cultures. Therefore, we cannot assume that non-verbal signals, such as gestures, facial expressions, and body movements, are universal all over the world. Stella Ting-Toomey explains why and how non-verbal communication can complicate the process of negotiations: "Nonverbal messages are the nonlinguistic aspects of the communication that carry powerful emotional meaning. They provide the context for how the accompanying verbal message should be interpreted and understood. They can either create miscommunication or clarify communication… But, more often than not, nonverbal messages can create intercultural friction and confusion because (1) the same nonverbal signal can mean different things to different people in different cultures …; (2) multiple nonverbal cues are sent in each interaction, thereby creating interpretative ambiguities; and (3) factors of personality, gender, relational distance, socioeconomic status, and situation create tremendous variations of nonverbal display patterns in different cultures." (S. Ting-Toomey, 1999, p. 114-115)

5.5.6 Conclusion

As we can see, it varies quite significantly to what extent Russians and Americans tend to express their emotions while conducting business negotiations. For Russians it is rather common to show mostly their positive emotions and keep the negative ones to themselves, where as Americans are less shy to express both kinds of emotions. Another difference is in the way people from these two countries use and understand non-verbal signals. Since Russia is a high-context culture, communication there is largely based on gestures, facial expressions, and body movements. "In a high-context setting, the sender and receiver are equally active." (D. Augsburger, 1992, p. 30) Americans prefer to express the whole meaning, which needs to be

understood, in a verbal form and rely on non-verbal signals less than Russians. These are important differences in communication styles that need to be noticed and paid attention to, if someone does not want a miscommunication to take place. It is generally useful to know and understand accepted practices of a culture one deals with, its customs, tendencies, preferences, and rules.

5.6 RELATIONSHIPS IN NEGOTIATIONS
### 5.6.1 Building relationships

There is a big difference in the way people lead business negotiations in terms of relying on personal relationships or being strictly professional. Again, it varies from one country to another. From my experience, people from more traditional and collectivist countries, like Russia, consider it important to establish personal relations with their partners. People from Western or individualist countries tend not to mix their work connections and personal life.

Let's have a look at how it works in Russia and the United States. In my questionnaire I asked respondents whether they agree or disagree with the statement: "in my country it is not considered necessary to build good personal relationships before starting business with an unknown person". The following is what they answered:

American respondents:

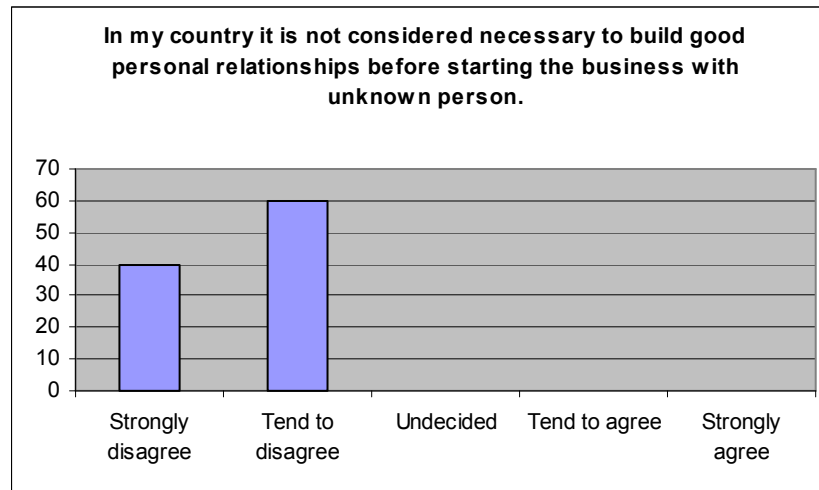| *In my country it is not considered necessary to build good personal relationships before starting the business with an unknown person.*				
Strongly disagree	Tend to disagree	Undecided	Tend to agree	Strongly agree
16,6%	6,6%	13,3%	40%	23,3%

Table 5.6.1.1.
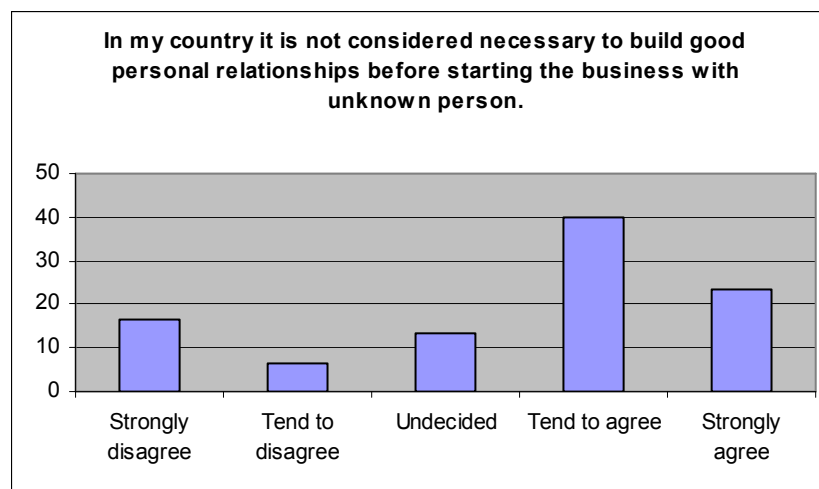
Graph 5.6.1.1.

Mean = 3.5 (between "Undecided" and "Tend to agree")

Russian respondents:

In my country it is not considered necessary to build good personal relationships before starting the business with an unknown person.				
Strongly disagree	Tend to disagree	Undecided	Tend to agree	Strongly agree
40%	60%	0%	0%	0%

Table 5.6.1.2.

Graph 5.6.1.2.

Mean = 1.6 (between "Strongly disagree" and "Tend to disagree")

From these tables we can make a conclusion that Russian business negotiators truly believe that personal relationship are the basis for business ones. Americans are less explicit in their opinion; some of them also think that good personal relationships are an important factor in making new partners; however, some respondents did not consider it necessary at all.

5.6.2 Gift or bribe?

There are various ways of establishing closer relations with work partners, for instance, gifts. However, the attitude to gifts may be quite dissimilar in different cultures. In traditional countries gifts are normal, if not required, sign of someone's good intentions and readiness to be partners. Moreover, in such societies people even use money to facilitate successful negotiations or cooperation, and it is considered quite common. In Western countries a gift at a work place or during business negotiations is likely to be seen as a bribe. "… The perception of bribery varies among cultures; a universal definition of bribery remains elusive… Despite its aggressive attempts to create international legal prohibition against bribery, the United States cannot clearly and consistently identify bribery. For example, though cash contributions to politicians and political parties represent legal donations in America, other countries regard such payments as bribes… Moreover, the vagueness of the U.S. Foreign Corrupt Practices Act forces American managers overseas to individually determine the limits of bribery." (Herbig, P.

http://www.geocities.com/Athens/Delphi/9158/paper11.html) However, it is important to mention that the Unites States has championed the global curtailment of bribery for a few reasons: "First, bribery contrasts the Judeo-Christian condemnation of theft and greed. Additionally, America's Protestant work-ethic, while suspected by some to compel the self-interest that perpetuates bribery, emphasizes hard work and fairness... Second, bribery opposes the principles of equality, justice, individualism, and the sanctity of personal property. Third, bribery undermines the market efficiency and fair competition of capitalism." (Herbig, P. http://www.geocities.com/Athens/Delphi/9158/paper11.html) For Russians it is quite different. According to Paul Herbig, "strongly influenced by ancient Asian cultures and uniquely shaped by its recent communist heritage, Russia challenges the international business manager with its dynamic business environment. In addition to political and economic barriers to foreign investment, arbitrary Russian business ethics constitute a formidable obstacle to foreign business participation in Russia… The disappearance of traditional government supervision and a general lack of confidence in government laws and policies require Russian business managers to use personal judgement in making business and ethics decisions. Additionally, a business owner's paternalistic care for his employees often compels the owner to place the welfare of himself and his employees above law and morality. Moreover, because of their unfamiliarity with market economics and the absence of viable commercial laws, Russian managers commonly employ bribery to facilitate business transactions. Russians rely on blat, or the solicitation of favors from personal relationships with influential people, to accomplish business goals and resolve ethical ambiguities." (Herbig, P. http://www.geocities.com/Athens/Delphi/9158/paper11.html) From this difference in attitudes to bribery derives dissimilar perception of gifts at a work place in Russia and the United States. "In all cultures it is necessary to present relatives, friends or work colleagues with gifts on certain occasions, but the rules vary greatly." (M. Argyle, 1982, p. 1) To define what Russian and American business negotiators think of using gifts, I asked them, whether it is normal to use money or gifts to help facilitate successful negotiations.

American respondents:

| In my country we always use money or gifts to help facilitate successful negotiations.				
Strongly disagree	Tend to disagree	Undecided	Tend to agree	Strongly agree
66,6%	33,3%	0%	0%	0%

Table 5.5.2.1.

Graph 5.6.2.1.

Mean = 1.3 (between "Strongly disagree" and "Tend to disagree")

Russian respondents:

In my country we always use money or gifts to help facilitate successful negotiations.				
Strongly disagree	Tend to disagree	Undecided	Tend to agree	Strongly agree
0%	0%	0%	60%	40%

Table 5.6.2.2.
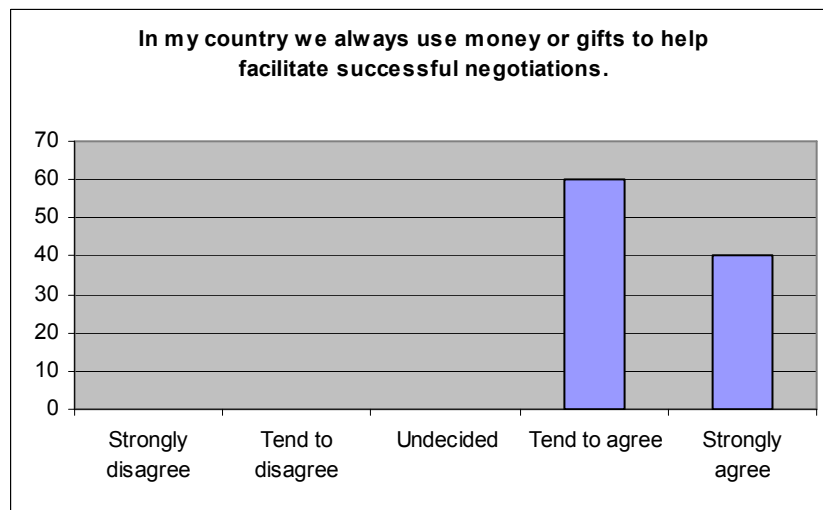
Graph 5.6.2.2.

Mean = 4.4 (between "Tend to agree" and "Strongly agree")

The results show that in the United States, as a typically Western country, people at work normally do not use gifts; their relationships with business partners most often are strictly professional. In Russia, vice versa, it is considered normal to combine personal and business connections; therefore, usage of gifts or sometimes even money in negotiations is quite common here.

Bribery is another way to "facilitate" successful negotiations. "In many parts of the world it is normal to pay a commission to civil servants, salesmen or professional people who have

performed a service, although they are already receiving a salary. Sometimes there is a regular fee, e.g., 1-3 per cent of sales. This is regarded locally as a perfectly normal exchange of gifts, but in Europe and North America it is often illegal and unethical. Various devices are resorted to in overseas sales, such as paying a "sales commission" to an intermediary who uses some of the money for a bribe." (M. Argyle, 1982, p. 67) In terms of bribery, business negotiators in Russia and the United States also have quite different attitudes. Historically, in Russia bribes are much more common than in the United States. Due to economical, legislative, and cultural reasons, corruption in Russia is inevitable and unavoidable. It will take many years to reduce the level of corruption and, therefore, bribery there. In the United States, of course, it also exists, but to a much lower extent.

5.7 BARGAINING DURING NEGOTIATIONS
5.7.1 What is bargaining?

According to Michael Argyle, cultures, where it is normal to establish personal relations first, can be characterized by another common feature: love to bargaining. "Bargaining is a type of negotiation in which the buyer and seller of a good or service dispute the price which will be paid and the exact nature of the transaction that will take place, and eventually come to an agreement. It is very prevalent in many parts of the world, although it is rare in Europe and North America. In the regions where it is common, only certain transactions are considered appropriate for bargaining. Context determines the appropriateness; for instance, a comfortable and air-conditioned store may not allow bargaining, but a stall in a bazaar or marketplace may. In some areas, the phrase fixed price indicates that bargaining is not allowed." ("Bargaining", http://en.wikipedia.org/wiki/Bargaining, Encyclopedia) People usually bargain "first, perhaps while drinking tea, and there are conventions about how the bargaining should proceed." (M. Argyle, 1982, p. 68) There are two main types of bargaining: positional and interest-based. Positional bargaining is a "negotiating stance where an actor identifies only one desirable outcome and refuses to move away from it or consider any other options." (Starkey, Boyer, Wilkenfeld, 1999, p. 111) Interest-based bargaining is "negotiating stance that focuses on trying to understand the needs of the other party and finding areas of common interest." (Starkey, Boyer, Wilkenfeld, 1999, p. 114)
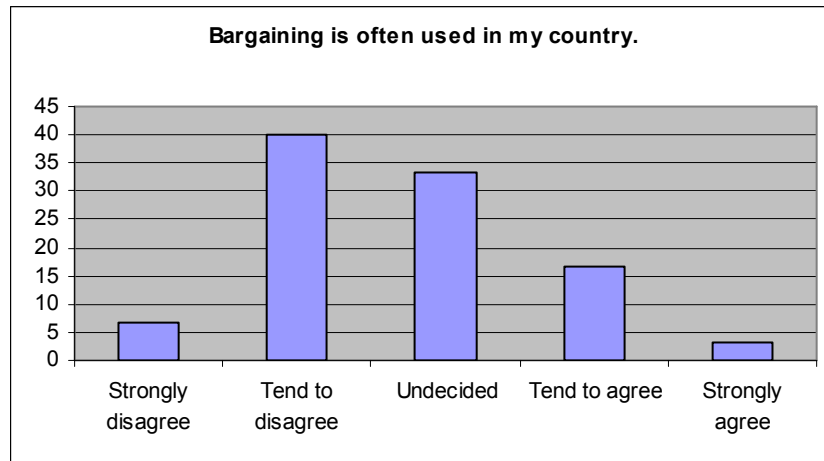
5.7.2 Bargaining in Russia and the United States

Let's see how often business negotiators use bargaining in the United States and in Russia.

American respondents:

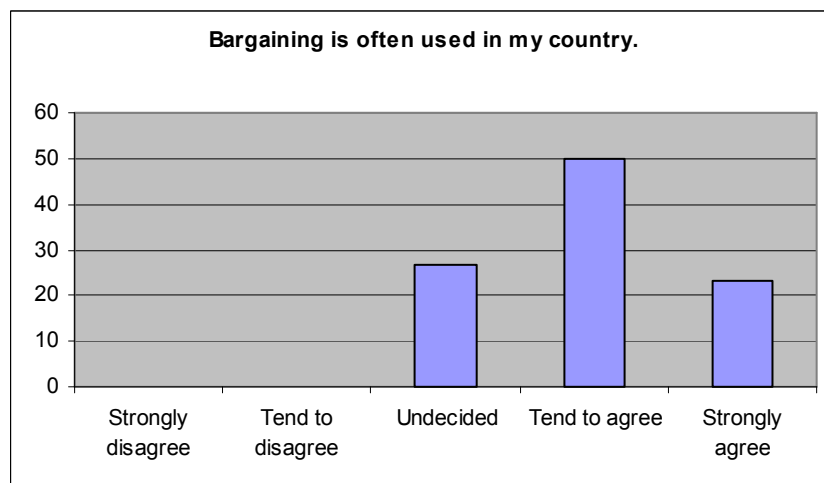| Bargaining is often used in my country.				
Strongly disagree	Tend to disagree	Undecided	Tend to agree	Strongly agree
6,6%	40%	33,3%	16,6%	3,3%

Table 5.7.2.1.

Graph 5.7.2.1.

Mean = 2.7 (between "Tend to disagree" and Undecided")

Russian respondents:

Bargaining is often used in my country.				
Strongly disagree	Tend to disagree	Undecided	Tend to agree	Strongly agree
0%	0%	26,6%	50%	23,3%

Table 5.7.2.2.

Graph 5.7.2.2.

Mean = 4 ("Tend to agree")

In this dimension Russia again proved itself to be a traditional culture, where bargaining is used quite often. None of the respondents answered that Russians bargain never or rarely. American negotiators also use bargaining, but less frequently. In fact, 40% of the respondents consider it quite a rare even, 6,6% think that it never happens. In my opinion, the results of the research are applicable and reflect the reality quite objectively: in traditional societies (such as Russia) bargaining is used way more often than in Western societies (such as U.S.A), due to the emphasis on personal relationships involved in business negotiations.

From all that we can assume in Russia personal relationships often are the basis for business ones, unlike in the United States, where people prefer to keep these two areas of life separated. This can be observed through the example of using gifts, money, and practice of bargaining.

5.8 SPACE MANAGEMENT DURING NEGOTIATIONS

5.8.1 Space management

Each culture has more or less strict prescriptions and rules about how a person should manage space. How close is "close"? It also depends on a cultural definition. "What constitutes appropriate personal distance for one cultural group can be perceived as crowding by another group. The average conversational distance or personal space … is approximately 20 inches." (S. Ting-Toomey, 1999, p. 128)

5.8.2 Contact and space

Societies with smaller personal space usually are high-contact cultures[3]; and vice versa, societies with bigger personal space are low-contact cultures. Most traditional societies are high-contact cultures, since relationships between people are quite close; as we saw, even at their workplace people use their personal connections. Businessmen in many Western societies tend to be more formal and usually have low-contact relations. "People in cultures favoring high sensory exposure require much personal contact…. Russians – high-contact culture, Americans – low." (Ting-Toomey, S. 1999, p. 129) In a high-contact culture business negotiators "face one another directly, often look one another in the eye, interact closely with one another, often touch one another, and speak in a rather loud voice. In a low-contact culture, in contrast, interactants face one another more indirectly, interact with a wider space between them, engage in little or no touching, prefer indirect eye glances, and speak in a soft-to-moderate tone of voice. A moderate-

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[3] This dimension was used by S. Ting-Toomey in her book "Communicating across cultures", The Guilford Press, New York, 1999, p. 129.

contact culture has a mixture of both high-contact and low-contact nonverbal interaction characteristics." (Ting-Toomey, S. 1999, p. 129) I think, it depends on the situation, whether both Russian and American negotiators communicate in a low-contact style or in a high-contact one. Hence, sometimes Russia can be ranked among high-contact or moderate-contact cultures, depending on the situation. The same goes for the United States: sometimes they belong to low-contact cultures, in other times to moderate-contact cultures.

What does the type of situation depend on? "The general principle of spacing is that the "correct" interpersonal distance depends on two things, the nature of the *activity* that the persons are engaged in, and the nature of the *relationship* existing between them." (Bochner, S. 1982, p. 14) For instance, the distance between two people is going to be different in case of nursing, interviewing, and chatting. Also it is going to vary depending on whether they are relatives, acquaintances, or colleagues. In general, it appropriate "for members of the in-group (lovers and friends) to be physically much closer than members of the out-group (professionals and strangers). Cross-cultural contact between members of different societies generally takes the form of a highly visible out-group, invading the well-delineated territory of an established in-group." (Bochner, S. 1982, p. 14) If we imagine a Russian businessmen and an American one negotiating with each other, most likely the Russian will keep stepping forward, closer to the American one (in case they are standing), and the American businessmen will try to step back in order to keep or even increase the distance between them. In such a manner they can make a circle around the room.
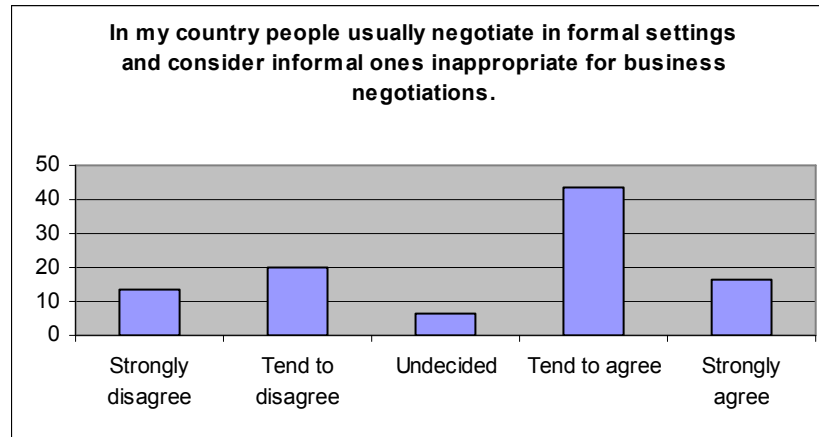
5.8.3 Formal vs. informal settings in negotiations

The fact that Russians prefer rather high-contact and less formal settings (from my personal experience) has its impact on the environment, in which negotiations take place in Russia. The same principle is valid for Americans, who tend to conduct business negotiations in rather formal and low-contact atmospheres. In my questionnaire I had a statement: "in my country people usually negotiate in formal settings and consider informal ones inappropriate for business negotiations". By "formal settings" I mean such environments as offices, negotiation rooms, workplaces. Formal settings also might include or refer to formal clothing, manners, and models of behavior. By "informal settings" I mean environment like restaurants, other public places, somebody's house, etc. Here people might dress casually and act freely without following "work etiquette". Let's see what American and Russian respondents have answered.

American respondents:

| In my country people usually negotiate in formal settings and consider informal ones inappropriate for business negotiations.				
Strongly disagree	Tend to disagree	Undecided	Tend to agree	Strongly agree
13,3%	20%	6,6%	43,3%	16,6%

Table 5.8.3.1.

Graph 5.8.3.1.

Mean = 3.4 (between "Undecided" and "Tend to agree")

Russian respondents:

In my country people usually negotiate in formal settings and consider informal ones inappropriate for business negotiations.				
Strongly disagree	Tend to disagree	Undecided	Tend to agree	Strongly agree
30%	53,3%	16,6%	3,3%	0%

Table 5.8.3.2.
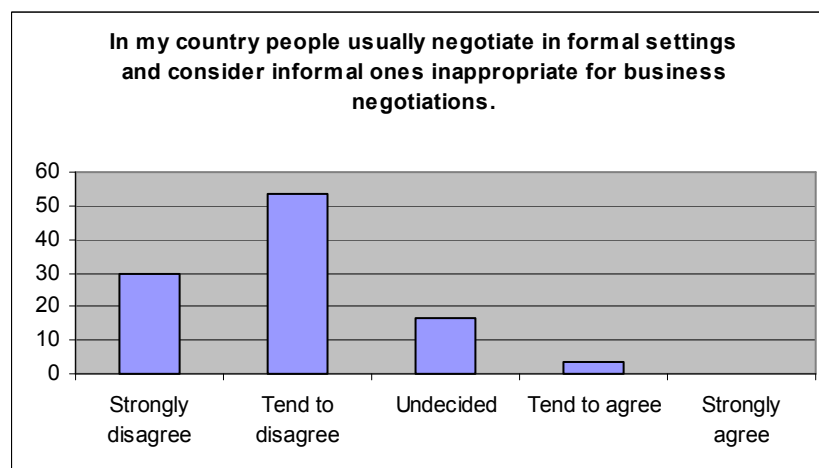
Graph 5.8.3.2.

Mean = 2 ("Tend to disagree")

If we compare the results of American and Russian respondents' answers, we can conclude that Americans tend to negotiate both in formal and informal environments, whereas Russian businessmen quite often use informal settings for negotiations. Such polarization in answers of the American respondents shows that the setting depends on the situation and people involved.

Perhaps, one accepted opinion or norm does not exist in the US. From my experience, in Russia it is very common to invite business partners home (for example, in the evening after working hours) and introduce them to your family. Another typical way of "facilitating successful negotiations" is inviting them to a restaurant. "A meal in Russia at a restaurant normally takes at least 3 hours." (M. Argyle, 1982, p. 68) By the end of such a session usually all the problems are solved and decisions are made. In traditional cultures like Russia there are many rules about how negotiations should be held, in what setting, even where the guests should be placed. "There are rules about seating people at table… In the U.S.A. there appear to be no such rules." (M. Argyle, 1982, p. 68) And it is quite understandable, since the U.S.A is a low-context culture.

5.8.4 Conclusion

In Russia people manage space quite differently than in the United States. The main reason is that the former belongs to high-contact cultures, and the latter to low-contact ones. This also influences the choice of setting, in which businessmen from these two countries prefer to negotiate. Americans usually choose formal settings, whereas Russians are more inclined to use informal ones.

15.9 THE CONCEPT OF FACE IN NEGOTIATIONS
5.9.1 Saving face

The concept of face is Chinese in origin; it is distinguished from other closely related constructs, such as personality, authority, standards of behavior, dignity, honor, prestige, and status. The claim to face may rest on the basis of status, both ascribed and achieved, and on personal or non-personal factors. (D. Yau-fai Ho, 1976, p. 867-884)

""Face" in high-context cultures is a psychological-affective construct that is tied closely with other concepts such as "honor", "shame", and "obligation"." (D. Augsburger, 1992, p. 86) According to Stella Ting-Toomey, face is "symbolic and a claimed sense of self-respect in a relational situation. Face is a universal phenomenon because everyone would like to be respected; everyone needs a sense of self-respect. But how we manage the strategies in maintaining, saving, or honoring one's face differs across cultures." (Ting-Toomey, S. http://www.cic.sfu.ca/forum/ting-too.html) This author has conducted research in high-context and low-context cultures, where she asked about the meaning of face. "American students tended to equate the concept of face with saving their own face, i.e., pride, reputation, credibility, and

self-respect (relating to the ego). For them face is more individualistic, low context, and is associated with intrapsychic phenomena." (Ting-Toomey, S. http://www.cic.sfu.ca/forum/ting-too.html) Respondents from high-context cultures, on the other hand, seemed to "understand the concept of face to be related to honor, claimed self image, and the family/organization. For them there is more awareness of relational dynamics in the concept of face saving." (Ting-Toomey, S. http://www.cic.sfu.ca/forum/ting-too.html) Business negotiators in Russia, as representatives of a typical high-context culture, tend to use many intermediaries to preserve face. Americans, as representatives of low-context culture, prefer to get to the point, be more direct, and like to avoid using intermediaries.

Once it comes to the point at which an individual taking part in negotiations is "loosing face", Americans tend to see it as "personal failure, loss of self-esteem, or loss of self-pride on an individual attribution basis. Whereas for [high-context cultures], loss of face means disrupting group harmony, bringing shame to their family, classmates, or company." (Ting-Toomey, S. http://www.cic.sfu.ca/forum/ting-too.html) Therefore, in high-context cultures (such as Russia) face represents not only an individual; it also represents the whole group, family, or organization. In low-context cultures, including the United States, face is rather an individualistic concept. David W. Augsburger argues that "in low-context cultures, "face" exist only in the immediate time-space that involves the two conflict parties, while "face" in high-context cultures involves the multiple faces of relatives, friends, and family members that are closely linked to the interactants. "Face" is relatively "free" concept in low-context cultures, but "face" is an obligatory concept in high-context cultures that reflects one's status hierarchy, role position, and power resource." (D. Augsburger, 1992, p. 86)

In my survey I asked respondents, whether in their country it is very important not to loose face during negotiations or not.

American respondents:

| *In my country it is very important not to loose face during negotiations.*				
Strongly disagree	Tend to disagree	Undecided	Tend to agree	Strongly agree
10%	30%	30%	20%	10%

Table 5.9.1.1.
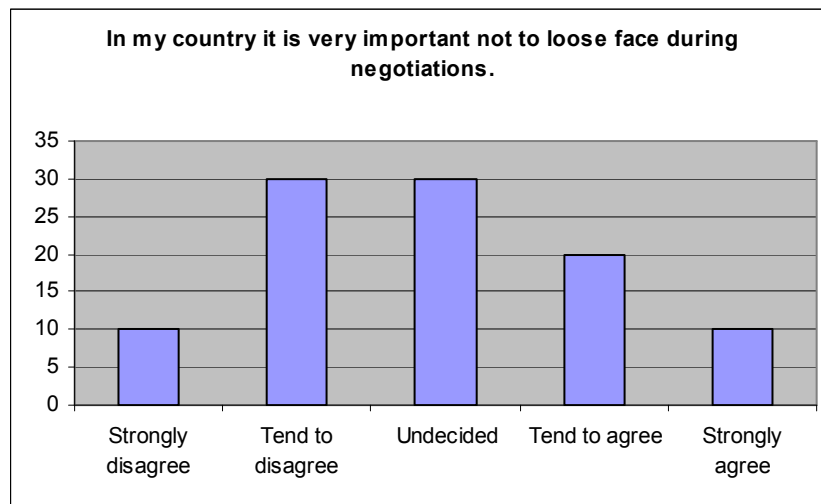
Graph 5.9.1.1.

Mean = 2.9 (close to "Undecided")

Russian respondents:

In my country it is very important not to loose face during negotiations.				
Strongly disagree	Tend to disagree	Undecided	Tend to agree	Strongly agree
0%	3,3%	16,6%	56,6%	23,3%

Table 5.9.1.2.
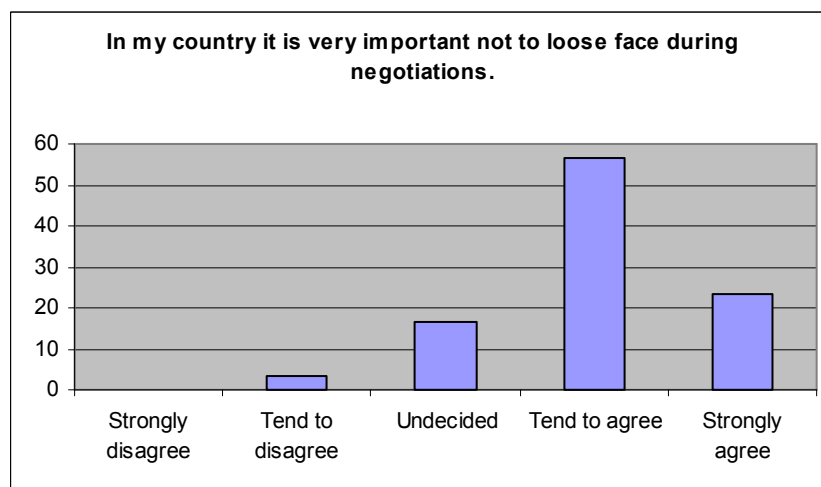
Graph 5.9.1.2.

Mean = 4 ("Tend to agree")

From the tables we can see that Russian respondents were more likely to feel that saving face is important than Americans were. For American business negotiators the concept of face is less significant. Why is it so? As I mentioned above, for Americans "face" is meaningful mostly in the current situation; after partners leave the room it is not that important anymore. Plus, even if somebody lost face during negotiations in the United States, it is much easier to recover from it than it would be in Russia, where face is rather long-term oriented. Americans can use humor and jokes in such circumstances and forget about face loss much faster. For Russians, face loss

usually is prolonged in time and is more apparent to other people; therefore, it is much harder to recover from it.

5.10 WORKING INDIVIDUALLY OR IN TEAMS

5.10.1 Individual versus team work

In my questionnaire I asked whether people prefer to work individually or in team both in the United States and Russia. Here are the results of the survey:

American respondents:

People in my country tend to work individually rather than in teams.				
Strongly disagree	Tend to disagree	Undecided	Tend to agree	Strongly agree
0%	30%	16,6%	30%	23,3%

Table 5.10.1.1.
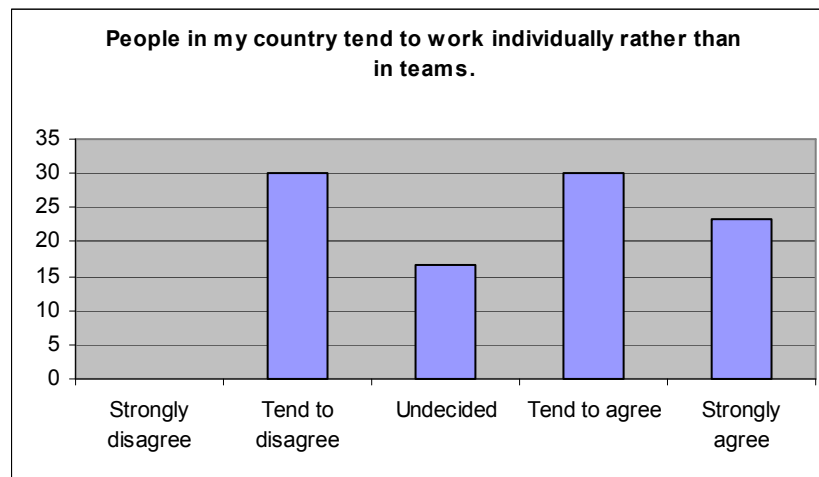
Graph 5.10.1.1.

Mean = 3.5 (between "Undecided" and "Tend to agree")

Russian respondents:

People in my country tend to work individually rather than in teams.				
Strongly disagree	Tend to disagree	Undecided	Tend to agree	Strongly agree
20%	43,3%	26,6%	6,6%	3,3%

Table 5.10.1.2.

People in my country tend to work individually rather than in teams.

Graph 5.10.1.2.

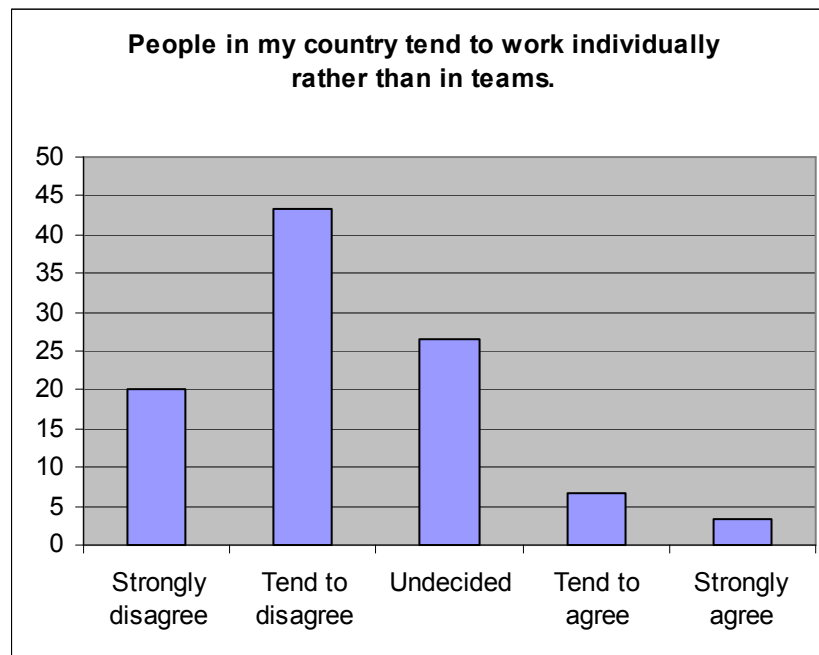Mean = 2.3 (between "Tend to disagree" and "Undecided")

From this we can assume that Americans do not mind working individually, although some of them consider team work quite normal too. This polarization in their answers shows that there might be no accepted norm in terms of preferences in this area. Russians seem to like team work more than personal tasks; at least 20% of the respondents think that in Russia people usually do not work individually. Even though the answers to this question are not contrary and the difference not so apparent, obviously, there is a shift between Russians' and Americans' attitude towards working in teams as opposed to individually. How can we explain such difference? Perhaps, Russians are more relationship-oriented, whereas Americans are rather task-oriented. Russia is a typical collectivist/group culture, whereas Americans tend to be individualists. As any other collectivist country, Russians care more about social harmony, whereas Americans are more inclined towards competition and achievement oriented. Business negotiators in the United States are less afraid to take risks than Russian ones. Americans seem to take more responsibility on themselves, whereas Russians prefer to share it between group members (since they share the same face, rights, etc., they also share responsibility). In my opinion, all these factors explain a preference towards team work in Russia, and individual work in the United States.

6. CONCLUSION

In this work I examined the differences in negotiation styles in two countries: the U.S.A and Russia. I examined such aspects as attitude towards conflict and the way business negotiators in these countries mediate them. I looked at different kinds of emotions that Americans and Russians tend to express while doing business as well as their styles of communication, characterizing them as direct and indirect. Non-verbal signals were another significant aspect examined in this paper. Building personal relationships, attitude to gifts, money, bargaining, saving face, preferences in terms of team vs. individual work and formal vs. informal settings – all these aspects helped me to compare the way people conduct negotiations in these two countries.

In order to explain these differences, I relied mostly on such dimensions as collectivism and individualism, high uncertainty avoidance and low uncertainty avoidance (both of them were developed by G. Hofstede); I also used such categories as high-context vs. low-context culture (developed by E. Hall) and traditional vs. Western society (used by D. Augsburger). Based on these dimensions I have explained the differences in negotiation styles in Russia and the United States by the accepted cultural values in these countries.

The results of the survey I conducted for the purpose of this paper proved that my hypotheses were correct. At least, the tendencies in terms of preferences in negotiation styles of these two countries were predicted right.

As I expected, Russians appeared to rely more on already existing patterns of behavior and prescribed rules and ways of negotiating than Americans. Attitude towards conflicts in Russia is rather negative, since most of the respondents from this country considered them destructive, while in the United States disputes may also be constructive, for, according to the respondents, they might facilitate solving the situation. Once conflict arises, Russian business negotiators tend to incorporate third parties more often than American ones, who try to solve the dispute rather directly. In Russia, if a mediator is accepted, he is being more accretive and acts more like a leader than in the United States, where he is supposed to be rather neutral. Russians tend to express mostly positive emotions while negotiating, while Americans are less afraid to show both positive and negative ones. Also, in the United States negotiation style is rather direct and specific, whereas the one in Russia is more tactful and non-confrontational. For Russians it is much more important not to lose face during negotiations than for Americans. Good personal relationships are the basis of successful negotiations in Russia, while in the United States personal relations do not have much impact on negotiations. Using money or gifts to help facilitate successful negotiations is normal in Russia, while it is considered inappropriate in the

United States. Bargaining is used in Russia on a more regular basis than in the U.S.A. Russians consider informal settings for negotiations quite normal, whereas Americans think formal ones are rather the appropriate choice. Russians tend to pay more attention to non-verbal signals, such as facial expressions and gestures, than Americans. In Russia people tend to work in groups rather than individually, as is the case in the U.S.A.

Business and other types of relationships with people from other cultures should not necessarily be considered a challenge. They can be the means by which we make our personal world more interesting, diverse, and exciting; through learning about different cultures we grow personally and start feeling at home beyond our own culture. But most importantly, through meeting with people from other cultures we get to know ourselves better. As David W. Augsburger put it, "we come to understand human relationships by encountering the other, by going beyond our own familiar ways of working through confusion, conflict, and change to see new pathways, new patterns, and perhaps new ways of creating peace." (D. Augsburger, 1992, p. 10)

7. LIMITATIONS

For the purposes of this paper I have conducted the following research. 30 respondents were of American origins, 30 respondents were of Russian origins. Obviously, it is quite a limited number of people to be used as a representative sample. However, the results of this survey correspond to the theoretical part of this work (mainly, Geert Hofstede's theory). Of course, it is questionable, if one can generalize that one nation has this set of values and another nation has a different one, especially, for such big countries as Russia and the United States. However, it is often done for practical purposes; and it does a good service in the field of international negotiations.

Another limitation of this work is the fact that how people answered the questionnaire and how they actually act in real life are not necessarily the same. That is why the answers in the questionnaire might differ from what respondents experience in reality.

Also, respondents were answering the questions not about themselves (their own behavior), but about their opinion of how other people usually act in their country.

The group of respondents chosen for this survey was quite narrow. It included people of middle and upper class who had experiences with international negotiations. However, people of lower classes normally do not deal with this area; therefore, the results of the survey should not be affected by the choice of respondents.

The indexes taken from G. Hofstede's research are quite old; it had been over 10 years since he conducted his research all over the world. However, they should not be changing very

fast (except for the uncertainty avoidance ones); thus, I believe they are still valid and can serve as the basis for this work. We should also consider that all the indexes are only trends that often reflect the reality, but not always.

All the means of answers counted for each question on both American and Russian sides is an approximate number, which does not necessarily reflect how respondents answered the question (often because of explicit polarization in answers).

There is one more important limitation in terms of cultural differences: all of them are relative because people are different even within one nation. Plus, boundaries of cultures do not necessarily coincide with geographical boundaries of nations.

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Appendix 1

Uncertainty Avoidance

Table 1.

Country	Raw index	Standardized error
Russia	16.98	2.05
USA	14.88	0.59

(Fernandez, D., Carlson,D., Stepina, L., Nicholson, J., Feb 1997, Vol. 137, p. 43-55)

Appendix 2

Individualism/Collectivism Index

Table 2.

Country	Raw index	Standardized error
Russia	9.24	-1.89
USA	13.41	1.52

(Fernandez, D., Carlson,D., Stepina, L., Nicholson, J., Feb 1997, Vol. 137, p. 43-55)

Appendix 3

Questionnaire in English

Cultural differences in negotiations

My name is Marina Gordon and I study at Charles University in Prague, Czech Republic. We are currently conducting research on the subject of "Cross-Cultural Business Negotiations: Cases of the U.S.A. and Russia". Your answers to the following questions will help us to define the key attributes specific to business negotiations in these countries.

Estimated time you need to complete the questionnaire: less than 10 min. Your info will be kept confidential. ***Thank you in advance for your contribution!***

Your age:
The highest level of education you have completed: high school, bachelor, master, PhD:
Your occupation:
Gender: male/female
Country of origin:

In the following section of statements please indicate the position of your country, according to your opinion, on the following scale (mark the numbers bold):

In my country people always try to find new solutions for particular cases in business negotiations			In my country people usually rely on how it was always done	
1	2	3	4	5

(1 means that you absolutely agree with the first statement, 5 means that you absolutely agree with the second statement.)

In my country conflicts are considered destructive to negotiations			In my country conflicts are considered constructive (they can facilitate solving the situation)	
1	2	3	4	5

In my country people feel free to express only positive emotions while negotiating			In my country people feel free to express both positive and negative emotions while negotiating	
1	2	3	4	5

When mediating conflicts and negotiating, people are direct, specific, and frank in their communication style			When mediating conflicts and negotiating, people are indirect, tactful, and non-confrontational in their communication style	
1	2	3	4	5

Please indicate your level of agreement to the following statements using this scale:

1 Strongly Disagree	2 Tend to Disagree	3 Undecided	4 Tend to Agree	5 Strongly Agree

1. People in my country tend to work individually rather than in teams.
   1 2 3 4 5

2. In my country it is not considered necessary to build good personal relationships before starting the business with an unknown person.
   1 2 3 4 5

3. In my country it is very important not to loose face during negotiations.
   1 2 3 4 5

4. In my country we always have mediating third parties to help us to deal with conflicts.
   1 2 3 4 5

5. If a mediator in business negotiations is accepted, he/she is supposed to be a neutral go-between rather than leading the process of negotiations.
   1 2 3 4 5

6. In my country we always use money or gifts to help facilitate successful negotiations.
   1 2 3 4 5 (1 – never, 5 – always)

7. Bargaining is often used in my country.
   1 2 3 4 5 (1 – never, 5 – always)

8. Non-verbal signals (such as facial expression, gestures, etc.) are very important in negotiations, since they contain a part of a message.
   1 2 3 4 5

9. In my country people usually negotiate in formal settings and consider informal ones inappropriate for business negotiations.
   1 2 3 4 5

10. Have you had some previous practical or theoretical (from business school, mass media, business literature, acquaintances, etc.) experience in business negotiations? If yes, what experience was it?

11. What is special about negotiation style in your country?

Questionnaire in Russian

Культурные различия в переговорах

Меня зовут Марина Гордон, и я учусь в Карловом университете в Праге, Чешской республике. В данный момент мы проводим исследование на тему "Межкультурные деловые переговоры: примеры США и России". Ваши ответы на последующие вопросы помогут нам определить основные характеристики, присущие деловым переговорам в этих странах.

*Вам понадобится менее 10 минут для заполнения этой анкеты. Вся информация останется строго конфиденциальной. **Спасибо Вам заранее за Ваше участие!***

Ваш возраст:
Законченное образование: средняя школа, среднее специальное, высшее, докторское, другое
Ваша профессия:
Пол: мужской/женский
Место рождения:

В следующей секции, пожалуйста, отметьте на шкале позицию Вашей страны согласно Вашему мнению (выделите цифру жирным шрифтом или цветом):

В моей стране люди всегда пытаются найти новые решения для отдельных случаев деловых переговоров				В моей стране люди всегда полагаются на установившиеся традиционные решения в переговорах
1	2	3	4	5

(1 означает, что Вы полностью согласны с первым утверждением, 5 означает, что Вы полностью согласны с последним утверждением.)

В моей стране конфликты считаются нежелательными				В моей стране конфликты считаются полезными (они упрощают разрешение ситуации)
1	2	3	4	5

В моей стране люди считают нормальным выражать только положительные эмоции в течение переговоров				В моей стране люди считают нормальным выражать как позитивные, так и отрицательные эмоции в течение переговоров
1	2	3	4	5

Во время разрешения конфликтов и ведения переговоров люди выражаются прямо, конкретно и открыто				Во время разрешения конфликтов и ведения переговоров люди выражаются непрямо, тактично и неконфронтационно
1	2	3	4	5

Пожалуйста, отметьте на шкале Ваш уровень согласия со следующими утверждениями:

1	2	3	4	5
Совершенно не согласен/а	Скорее не согласен/а	Не решено	Скорее согласен/а	Совершенно согласен/а

2. В моей стране люди работают скорее индивидуально, чем в командах.
1 2 3 4 5

2. В моей стране считается необходимым установить хорошие личные отношения перед началом сотрудничества.
1 2 3 4 5

3. В моей стране очень важно "не потерять лица" во время переговоров.
1 2 3 4 5

4. В моей стране люди всегда привлекают посредника для разрешения конфликта.
1 2 3 4 5

5. Если в деловых переговорах задействован посредник, он скорее должен нейтрально передавать информацию, чем управлять процессом переговоров.
1 2 3 4 5

6. В моей стране принято использовать деньги или подарки для содействия переговорам.
1 2 3 4 5 (1 – never, 5 – always)

7. В моей стране люди торгуются на переговорах.
1 2 3 4 5 (1 – never, 5 – always)

8. Невербальные знаки (например, выражение лица, жесты) очень важны в переговорах, так как они содержат часть сообщения.
1 2 3 4 5

9. В моей стране люди ведут переговоры в официальной обстановке и считают неофициальную обстановку неуместной.
1 2 3 4 5

10. Есть ли у Вас какой-то практический или теоретический (из бизнес школы, масс медий, деловой литературы, от знакомых, и т.д.) опыт деловых переговоров? Если да, какой?

11. Какие существуют особенности деловых переговоров в Вашей стране?