Master thesis

Topic: Investigation of Cross-Cultural Skills in Global Work Place: Arab World Countries

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ГЛОБАЛИЗАЦИЯ, РАБОЧЕЕ МЕСТО НА ГЛОБАЛЬНОМ РЫНКЕ ТРУДА, КРОССКУЛЬТУРНАЯ КОММУНИКАЦИЯ, КУЛЬТУРНАЯ КОМПЕТЕНТНОСТЬ, КУЛЬТУРНАЯ ОСВЕДОМЛЕННОСТЬ, КРОССКУЛЬТУРНЫЕ НАВЫКИ.

В настоящее время кросскультурные различия становятся важным аспектом при управлении персоналом в условиях глобализации рынка труда. Глобализация, глобальная цепь создания ценностей и международное разделение труда привели к необходимости интернационализации деятельности компаний, и именно поэтому культурное разнообразие становится важным фактором при принятии решений по управлению сотрудниками на глобальном рынке труда. Таким образом, главной целью исследования явилась идентификация умений и навыков, необходимых для кросскультурных коммуникаций в Арабском Мире. Для сбора эмпирических данных разработан опросный лист, определена целевая группа и проведен опрос. Анализ результатов опроса позволил идентифицировать навыки и умения, важные для работы в мультикультурной деловой среде и были даны рекомендации построения эффективных кросс-культурной коммуникации в арабском мире.
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GLOBALIZATION, GLOBAL WORKPLACE, CROSS-CULTURAL COMMUNICATION, CULTURAL COMPETENCE, CULTURAL AWARENES, CROSS-CULTURAL SKILLS

The paper deals with the essence of cross-cultural communications, identifies the need of building them in a globalized world. It provided evidence of the fact that at present business communication processes take place in a multicultural environment, which leads to the need to form certain behaviors. A study of the principles that affect the construction of effective cross-cultural communication in the Arab world. Also highlighted features inherent to representatives of these countries are likely to encounter other cultures in the implementation of business contacts. On the basis of studies identified through research, formulate questions for the target audience, which are formed on the basis of the recommendations of building effective cross-cultural communication in the Arab world.
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INTRODUCTION

As the modern workplace becomes more global, companies are putting a bigger emphasis on an employee’s intercultural skills in the office. Now more than ever, companies are no longer just looking for technical skills, they are also putting a greater focus on an employee’s ability to speak another language, demonstrate respect for others, and cope with cultural differences.

This paper will help us to understand how intercultural skills are considered, assessed, and developed in the modern workplace. The biggest challenge they found for employers was being able to find employees with adequate intercultural skills, and most companies do not provide a comprehensive level of training to develop such skills. The research showed that companies need to work together to strengthen the development of intercultural skills in the workplace to meet the growing globalization. Students are encouraged to take study abroad programs that will help them develop a deeper understanding of how to learn, communicate, and work with different cultures.

The aim of our work is a theoretical study of cross-cultural communication in the Arab world and the definition of the necessary skills for foreigners in order to build effective communications. Intercultural skills are important to companies for several reasons. They not only give employees a better understanding of their workplace and co-workers, but they also help them adapt to new work environments and prevent culture shock, while enhancing their cultural awareness, knowledge, and practical skills.

The problem of our study lies in the fact that today not having communication skills and being able to apply them to real-life situations, it is impossible to build communication with other people, in this regard is difficult to get an education, a job; it is difficult to exist in society. In science, there is no single definition of communicative abilities, there is no clearly defined procedures for working with data capabilities.

Building a training program based around the enhancement of intercultural skills helps employers in the long run. Most companies are going global, and even if their main workforce is in the United States (or is local), in order to compete with larger companies their workers must have a solid understanding of how to interact with other cultures. Even within the U.S., those living in New York might be used to doing business differently from those who live in Florida or anywhere in the south. Proper education about specific cultures are important, due to geographical differences wherever you live. There are important social cues that need to be observed and adapted to, depending on where you are. We’ve come up with a few tips to help you get started.

If you’ve ever conducted business with multiple cultures, the first thing you may have noticed is that each culture views personal space differently. Some cultures from the Middle East, for example, feel comfortable with closer physical proximity, while others, like Americans, value personal space and feel uncomfortable if someone gets too close.
1. ANALYSIS OF CROSS-CULTURAL COMMUNICATIONS IN THE GLOBAL WORLD

1.1. Global world characteristics
1.1.1. The essence of cross-cultural communications

Globalization has covered a variety of measurements and areas of our lives. The economic and political consequences of globalization are the subject of lively public debate giving different interpretations, as long as its influence on the culture is still understudied. International cooperation, media, migration led to intensive growth of cultural exchanges. During this interaction there are new forms of culture and the boundaries between own and alien cultures are blurring.

The process of globalization, understood primarily as strengthening interconnection of the world, started to develop in 70-80s of the twentieth century. Many researchers investigated the phenomenon of globalization and came to the conclusion that globalization is the relationship of the various elements of the world order. As investigation of W.C. Martin says globalization is a social process that blurs geographical constraints of social and cultural attitudes. The developing of globalization makes to understand that these constraints are really weak [35]. M.S. Archer sees globalization as a multilateral process leading to increasing interdependent of world order and accompanied by a blurring of traditional boundaries [36].

Process of globalization is characterized by the integration of information and economic space. Economic cooperation between countries is very important in creating of global world because in modern conditions over half of merchandise exports from developing economies are sent to other developing economies. In 2013 developed economies sent almost 30 per cent of their total exports to developing economies, Developing economies’ sent almost half of their total merchandise exports to other developing economies. In particular, 35 per cent were exported to developing Asia, 6 per cent to South and Central America and the Caribbean, 6 per cent to the Middle East and 4 per cent to Africa [45]. See the fig.1.
Figure 1 – Process in globalization in the world in percentage (World Trade Report 2014) [49]

The total market cap of the world biggest companies is growing every year. In 2014 its value was approximately 15,02 billion dollars; its growth from crisis year of 2009 is almost 2 times. See the fig. 2.

Figure 2 – The growth of Total market cap (IPO Centre) [24]
Between 2009 and 2014 there were 32 changes to the Global Top 100 companies that confirm the phenomenon of globalization and the growth of the number of companies entering the global market. See the fig. 3.

![Figure 3](image)

Figure 3 – The growth of the companies which entering global market (IPO Centre) [24]

Now it is so widely discussed the fact that globalization processes lead to the theory that different cultures influence each other harder and faster than it has ever been. Differentiation of the modern world leads to painful losses of own identity. People are looking for guidance which enables them in a process of rapid social changes to find a positive identity. It may be history and culture. But concealed resentment and stubborn self-assertion could lead to denial and intolerance; it is evidenced by the numerous examples of "ethnicization" of social conflicts around the world. So the topic of multicultural communication is one of the most important problems of modern society.

Cross-cultural communication presupposes mutual willingness to learn. Dialogue requires an attentive listening and it can function only when the communicants have an interest and respect. The path from conflict to dialogue can be arduous and time-consuming. Therefore, one of the aspects of cross-cultural communication is the question of how different cultures influence each other. Culture in this sense is less certain, petrified tradition. Culture as constantly recreated achievement of civilization involves questioning, critical overcoming of formal stereotypes. So intercommunication is the key to cultural innovation and creative imagination. At the same time the culture is something which unites beyond all boundaries, leading to the expansion of the intellectual trajectory.
Cultural diversity is the wealthy basis of human civilization especially in the era of globalization. At the same time the differences in terms of cultural identity are often the cause of the crisis and conflict situations. Therefore, the dialogue between cultures, the debate over his views on foreign become one of the most important requirements of the XXI century.

Scientists propose a set of definitions of communication, including intercultural. R.E. Porter and L.A. Samovar provides communication following definition: "The fact that there is whenever someone responds to the behavior or the consequences of the behavior of another person." In another study they define communication as something that happens "whenever the behavior is attributed to some sense"[31]. In general terms communication may be considered just as the exchange of knowledge, ideas, thoughts, concepts and emotion that occurs between people.

Communication may be also considered as intentional or unintentional. Of course, communication occurs whenever two or more people deliberately try to pass each other semantic (meaningful) message. Forms of communication will be a conversation, writing letters, or at least a book. However communication can occur unintentionally when people pass another semantic messages even when they are not going to do that. Thus, communication consists a widely known phenomenon: people attribute the behavior of some meaning (value), regardless of whether there was a transfer of meaning intentional or not.

1.1.2. Characteristics of cross-cultural communication involving four variables

In the context of global interaction the main part of successful business cooperation is to build an effective communication. All communication is cultural -- it draws on ways we have learned to speak and give nonverbal messages. We do not always communicate the same way from day to day, since factors like context, individual personality, and mood interact with the variety of cultural influences we have internalized that influence our choices. Communication is interactive, so an important influence on its effectiveness is our relationship with others. Do they hear and understand what we are trying to say? Are they listening well? Are we listening well in response? Do their responses show that they understand the words and the meanings behind the words we have chosen? Is the mood positive and receptive? Is there trust between them and us? Are there differences that relate to ineffective communication, divergent goals or interests, or fundamentally different ways of seeing the world? The answers to these questions will give us some clues about the effectiveness of our communication and the ease with which we may be able to move through conflict.

The challenge is that even with all the good will in the world, miscommunication is likely to happen, especially when there are significant cultural differences between communicators. Miscommunication may lead to conflict, or aggravate conflict that already exists. We make - whether it is clear to us or not - quite different meaning of the world, our places in it, and our relationships with others. In this module, cross-cultural
communication will be outlined and demonstrated by examples of ideas, attitudes, and behaviors involving four variables (Jossey Bass, 2003) [37]:

- time and space;
- fate and personal responsibility;
- face and face-Saving;
- nonverbal communication.

As our familiarity with these different starting points increases, we are cultivating cultural fluency - awareness of the ways cultures operate in communication and conflict, and the ability to respond effectively to these differences.

1. **Time and Space.** Time is one of the most central differences that separate cultures and cultural ways of doing things. In the West, time tends to be seen as quantitative, measured in units that reflect the march of progress. It is logical, sequential, and present-focused, moving with incremental certainty toward a future the ego cannot touch and a past that is not a part of now. Novinger calls the United States a "chronocracy," in which there is such reverence for efficiency and the success of economic endeavors that the expression "time is money" is frequently heard. This approach to time is called monochronic - it is an approach that favors linear structure and focus on one event or interaction at a time. Robert's Rules of Order, observed in many Western meetings, enforce a monochronic idea of time.

   In the East, time feels like it has unlimited continuity, an unraveling rather than a strict boundary. Birth and death are not such absolute ends since the universe continues and humans, though changing form, continue as part of it. People may attend to many things happening at once in this approach to time, called polychronous. This may mean many conversations in a moment (such as a meeting in which people speak simultaneously, "talking over" each other as they discuss their subjects), or many times and peoples during one process (such as a ceremony in which those family members who have died are felt to be present as well as those yet to be born into the family).

   A good place to look to understand the Eastern idea of time is India. There, time is seen as moving endlessly through various cycles, becoming and vanishing. Time stretches far beyond the human ego or lifetime. There is a certain timeless quality to time, an aesthetic almost too intricate and vast for the human mind to comprehend. Consider this description of an aeon, the unit of time which elapses between the origin and destruction of a world system: "Suppose there is a mountain, of very hard rock, much bigger than the Himalayas; and suppose that a man, with a piece of the very finest cloth of Benares, once every century should touch that mountain ever so slightly -- then the time it would take him to wear away the entire mountain would be about the time of an Aeon."

   Differences over time can play out in painful and dramatic ways in negotiation or conflict-resolution processes. An example of differences over time comes from a negotiation process related to a land claim that took place in Canada. First Nations people met with representatives from local, regional, and national governments to introduce themselves and begin their work. During this first meeting, First Nations
people took time to tell the stories of their people and their relationships to the land over the past seven generations. They spoke of the spirit of the land, the kinds of things their people have traditionally done on the land, and their sacred connection to it. They spoke in circular ways, weaving themes, feelings, ideas, and experiences together as they remembered seven generations into the past and projected seven generations forward.

When it was the government representatives' chance to speak, they projected flow charts showing internal processes for decision-making and spoke in present-focused ways about their intentions for entering the negotiation process. The flow charts were linear and spare in their lack of narrative, arising from the bureaucratic culture from which the government representatives came. Two different conceptions of time: in one, time stretches, loops forward and back, past and future are both present in this time. In the other, time begins with the present moment and extends into the horizon in which the matters at hand will be decided.

Neither side felt satisfied with this first meeting. No one addressed the differences in how time was seen and held directly, but everyone was aware that they were not "on the same page." Each side felt some frustration with the other. Their notions of time were embedded in their understandings of the world, and these understandings informed their common sense about how to proceed in negotiations. Because neither side was completely aware of these different notions of time, it was difficult for the negotiations to proceed, and difficult for each side to trust the other. Their different ideas of time made communication challenging.

This meeting took place in the early 1990s. Of course, in this modern age of high-speed communication, no group is completely disconnected from another. Each group -- government and First Nations representatives -- has had some exposure to the other's ideas of time, space, and ideas about appropriate approaches to negotiation. Each has found ways to adapt. How this adaptation takes place, and whether it takes place without one side feeling they are forced to give in to the other, has a significant impact on the course of the negotiations (Jossey Bass, 2003 ) [37].

It is also true that cultural approaches to time or communication are not always applied in good faith, but may serve a variety of motives. Asserting power, superiority, advantage, or control over the course of the negotiations may be a motive wrapped up in certain cultural behaviors (for example, the government representatives’ detailed emphasis on ratification procedures may have conveyed an implicit message of control, or the First Nations' attention to the past may have emphasized the advantages of being aware of history). Culture and cultural beliefs may be used as a tactic by negotiators; for this reason, it is important that parties be involved in collaborative-process design [48] when addressing intractable conflicts. As people from different cultural backgrounds work together to design a process to address the issues that divide them, they can ask questions about cultural preferences about time and space and how these may affect a negotiation or conflict-resolution process, and thus inoculate against the use of culture as a tactic or an instrument to advance power.
Any one example will show us only a glimpse of approaches to time as a confounding variable across cultures. In fact, ideas of time have a great deal of complexity buried within them. Western concepts of time as a straight line emanating from no one in particular obscure the idea that there are purposive forces at work in time, a common idea in indigenous and Eastern ways of thought. From an Eastern or indigenous perspective, Spirit operates within space and time, so time is alive with purpose and specific meanings may be discerned from events. A party to a negotiation who subscribes to this idea of time may also have ideas about fate, destiny, and the importance of uncovering "right relationship" and "right action." If time is a circle, an unraveling ball of twine, a spiral, an unfolding of stories already written, or a play in which much of the set is invisible, then relationships and meanings can be uncovered to inform current actions. Time, in this polychronic perspective, is connected to other people’s as well as periods of history.

This is why a polychronic perspective is often associated with a communitarian starting point. The focus on the collective, or group, stretching forward and back, animates the polychronic view of time. In more monochronic settings, an individualist way of life is more easily accommodated. Individualists can more easily extract moments in time, and individuals themselves, from the networks around them. If time is a straight line stretching forward and not back, then fate or destiny may be less compelling. (For more on this, see the essay on Communication Tools for Understanding Cultural Difference.)

2. Fate and Personal Responsibility. Another important variable affecting communication across cultures is fate and personal responsibility. This refers to the degree to which we feel ourselves the masters of our lives, versus the degree to which we see ourselves as subject to things outside our control. Another way to look at this is to ask how much we see ourselves able to change and maneuver, to choose the course of our lives and relationships. Some have drawn a parallel between the emphasis on personal responsibility in North American settings and the landscape itself. The North American landscape is vast, with large spaces of unpopulated territory. The frontier mentality of "conquering" the wilderness, and the expansiveness of the land stretching huge distances, may relate to generally high levels of confidence in the ability to shape and choose our destinies.

In this expansive landscape, many children grow up with an epic sense of life, where ideas are big, and hope springs eternal. When they experience setbacks, they are encouraged to redouble their efforts, to "try, try again." Action, efficacy, and achievement are emphasized and expected. Free will is enshrined in laws and enforced by courts.

Now consider places in the world with much smaller territory, whose history reflects repeated conquest and harsh struggles: Northern Ireland, Mexico, Israel and Palestine. In these places, there is more emphasis on destiny's role in human life. In Mexico, there is a legacy of poverty, invasion, and territorial mutilation. Mexicans are more likely to see struggles as inevitable or unavoidable. Their fatalistic attitude is
expressed in their way of responding to failure or accident by saying "ni modo" ("no way" or "tough luck"), meaning that the setback was destined.

This variable is important to understanding cultural conflict. If someone invested in free will crosses paths with someone more fatalistic in orientation, miscommunication is likely. The first person may expect action and accountability. Failing to see it, they may conclude that the second is lazy, obstructionist, or dishonest. The second person will expect respect for the natural order of things. Failing to see it, they may conclude that the first is coercive or irreverent, inflated in his ideas of what can be accomplished or changed.

3. Face and Face-Saving. Another important cultural variable relates to face and face-saving [48]. Face is important across cultures, yet the dynamics of face and face-saving play out differently. Face is defined in many different ways in the cross-cultural communication literature. Novinger [34] says it is "the value or standing a person has in the eyes of others...and that it relate[s] to pride or self-respect." Others have defined it as "the negotiated public image, mutually granted each other by participants in [communication]. In this broader definition, face includes ideas of status, power, courtesy, insider and outsider relations, humor, and respect. In many cultures, maintaining face is of great importance, though ideas of how to do this vary.

The starting points of individualism and communitarianism are closely related to face. If I see myself as a self-determining individual, then face has to do with preserving my image with others and myself. I can and should exert control in situations to achieve this goal. I may do this by taking a competitive stance in negotiations or confronting someone who I perceive to have wronged me. I may be comfortable in a mediation where the other party and I meet face to face and frankly discuss our differences.

If I see my primary identification as a group member, then considerations about face involve my group. Direct confrontation or problem-solving with others may reflect poorly on my group, or disturb overall community harmony. I may prefer to avoid criticism of others, even when the disappointment I have concealed may come out in other, more damaging ways later. When there is conflict that cannot be avoided, I may prefer a third party who acts as a shuttle between me and the other people involved in the conflict. Since no direct confrontation takes place, face is preserved and potential damage to the relationships or networks of relationships is minimized.

4. Nonverbal Communication. Nonverbal communication is hugely important in any interaction with others; its importance is multiplied across cultures [48]. This is because we tend to look for nonverbal cues when verbal messages are unclear or ambiguous, as they are more likely to be across cultures (especially when different languages are being used). Since nonverbal behavior arises from our cultural common sense - our ideas about what is appropriate, normal, and effective as communication in relationships - we use different systems of understanding gestures, posture, silence, spacial relations, emotional expression, touch, physical appearance, and other nonverbal cues. Cultures also attribute different degrees of importance to verbal and nonverbal behavior.
Low-context cultures like the United States and Canada tend to give relatively less emphasis to nonverbal communication. This does not mean that nonverbal communication does not happen, or that it is unimportant, but that people in these settings tend to place less importance on it than on the literal meanings of words themselves. In high-context settings such as Japan or Colombia, understanding the nonverbal components of communication is relatively more important to receiving the intended meaning of the communication as a whole.

Some elements of nonverbal communication are consistent across cultures. For example, research has shown that the emotions of enjoyment, anger, fear, sadness, disgust, and surprise are expressed in similar ways by people around the world. Differences surface with respect to which emotions are acceptable to display in various cultural settings, and by whom. For instance, it may be more social acceptable in some settings in the United States for women to show fear, but not anger, and for men to display anger, but not fear. At the same time, interpretation of facial expressions across cultures is difficult. In China and Japan, for example, a facial expression that would be recognized around the world as conveying happiness may actually express anger or mask sadness, both of which are unacceptable to show overtly (Kim Y.Y. 1988) [26].

These differences of interpretation may lead to conflict, or escalate existing conflict. Suppose a Japanese person is explaining her absence from negotiations due to a death in her family. She may do so with a smile, based on her cultural belief that it is not appropriate to inflict the pain of grief on others. For a Westerner who understands smiles to mean friendliness and happiness, this smile may seem incongruous and even cold, under the circumstances. Even though some facial expressions may be similar across cultures, their interpretations remain culture-specific. It is important to understand something about cultural starting-points and values in order to interpret emotions expressed in cross-cultural interactions.

Another variable across cultures has to do with proxemics, or ways of relating to space. Crossing cultures, we encounter very different ideas about polite space for conversations and negotiations. North Americans tend to prefer a large amount of space, perhaps because they are surrounded by it in their homes and countryside. Europeans tend to stand more closely with each other when talking, and are accustomed to smaller personal spaces. In a comparison of North American and French children on a beach, a researcher noticed that the French children tended to stay in a relatively small space near their parents, while U.S. children ranged up and down a large area of the beach [26].

The difficulty with space preferences is not that they exist, but the judgments that get attached to them. If someone is accustomed to standing or sitting very close when they are talking with another, they may see the other's attempt to create more space as evidence of coldness, condescension, or a lack of interest. Those who are accustomed to more personal space may view attempts to get closer as pushy, disrespectful, or aggressive. Neither is correct -- they are simply different.

Also related to space is the degree of comfort we feel moving furniture or other objects. It is said that a German executive working in the United States became so upset
with visitors to his office moving the guest chair to suit themselves that he had it bolted to the floor. [12] Contrast this with U.S. and Canadian mediators and conflict-resolution trainers, whose first step in preparing for a meeting is not infrequently a complete rearrangement of the furniture.

Finally, line-waiting behavior and behavior in group settings like grocery stores or government offices is culturally-influenced. Novinger reports that the English and U.S. Americans are serious about standing in lines, in accordance with their beliefs in democracy and the principle of "first come, first served". The French, on the other hand, have a practice of *resquillage*, or line jumping, that irritates many British and U.S. Americans [12]. In another example, immigrants from Armenia report that it is difficult to adjust to a system of waiting in line, when their home context permitted one member of a family to save spots for several others.

These examples of differences related to nonverbal communication are only the tip of the iceberg. Careful observation, ongoing study from a variety of sources, and cultivating relationships across cultures will all help develop the cultural fluency to work effectively with nonverbal communication differences.
1.2. Problems of cross-cultural communications in the global world

1.2.1. The role of ethnocentrism in modern cross-cultural communications

Business processes are not conducted in an identical fashion from culture to culture. Consequently, business relations are enhanced when managerial, sales, and technical personnel are trained to be aware of areas likely to create communication difficulties and conflict across cultures. Similarly, international communication is strengthened when businesspeople can anticipate areas of commonality. Finally, business in general is enhanced when people from different cultures find new approaches to old problems, creating solutions by combining cultural perspectives and learning to see issues from the viewpoint of others [25].

Problems in business communication conducted across cultures often arise when participants from one culture are unable to understand culturally determined differences in communication practices, traditions, and thought processing. At the most fundamental level, problems may occur when one or more of the people involve clings to an ethnocentric view of how to conduct business.

When dealing with other cultures, most people judge other people's cultural values, using as a sample and test the cultural values of their own ethnic group. This type of value judgment is called ethnocentrism. Ethnocentrism is the mental attitude to perceive and evaluate the behavior of other cultures and their representatives through the prism of their own culture.

Most often ethnocentrism implies that own culture is superior to other cultures, and in this case it is regarded as the only correct one, surpassing all others who are underestimated. Anything that deviates from the norms, customs, values, habits, and behaviors of their own culture, is considered to be the base and is classified as inadequate in relation to own culture. Own culture is placed in the center of the world and sees itself as the measure of all things. Ethnocentrism means that the values of other cultures are considered and evaluated in terms of their own culture.

As the development of history shows a lot of cultural groups have being involved in ethnocentrism. As an example the Jews divided all mankind to themselves and to non-Jews. They were the "chosen people." The Greeks and Romans called strangers "barbarians." Arabs saw themselves as the noblest nation and all others – as more or less wild [21].

Ethnocentrism research conducted by D. Campbell shows that it is characterized by [1]:

- considering what is happening in their culture, natural and right, and what is happening in other cultures, unnatural and wrong;
- considering the customs of the group as universal: what is good for us, good for others;
- accepting the norms and values of their ethnic group as absolutely true;
- providing if necessary comprehensive assistance to members of the group;
- acting in the interests of the group;
- feeling hostility towards other ethnic groups;
• being proud of their group.

One form of ethnocentrism is the negation of any cultural differences between nations. The ethnocentric person simply does not accept the existence of cultural differences. Denial may manifest as through isolation or through separation.

Insulation is understood primarily as physical isolation of people’s and cultures from each other. It is very conducive to ethnocentrism, because if people do not encounter aliens, there is no need to think about cultural differences. Today, a complete physical isolation can be almost, but quite possible relative isolation, for example, the isolation of a small town with a homogeneous population of large multinational country. In such places, cultural differences are not noticeable, let them out of sight in the perception of the world.

An example of the behavior of the insulation can be many tourists abroad, where they look for similarities with their own culture and notice so only familiar objects. So many Americans in Japan only see skyscrapers, restaurants, "McDonald's" and the machine. In other words, these people do not have categories for cultural differences.

Partial isolation can manifest itself in the use of very broad categories of cultural differences. For example, people agree that there is a difference between Europeans and Asians, but do not see the differences between the Japanese and Koreans, and so on.

Separation is the erection of physical and social barriers to create a distance from all that different from one's own culture. It becomes a means of preserving the denial. In actual practice, the interaction of cultures separation occurs much more frequently than isolation. Such barriers are created on racial, ethnic, religious, political and other reasons, to divide people on the many and varied groups. For example, in America, slum dwellers often belong to a different race, and their material living conditions contribute to racial discrimination [1].

It is easy to say that ethnocentrism only affects the bigoted or those ignorant of other cultures, and so it is unlikely to be a major factor in one's own business communication. Yet difficulties due to a misunderstanding of elements in cross-cultural communication may affect even enlightened people. Ethnocentrism is deceptive precisely because members of any culture perceive their own behavior as logical, since that behavior works for them. People tend to accept the values of the culture around them as absolute values. Since each culture has its own set of values, often quite divergent from those values held in other cultures, the concept of proper and improper, foolish and wise, and even right and wrong become blurred. In international business, questions arise regarding what is proper by which culture's values, what is wise by which culture's view of the world, and what is right by whose standards.

Since no one individual is likely to recognize the subtle forms of ethnocentrism that shape who a person is, international business practitioners must be especially careful in conducting business communication across cultures. It is necessary to rise above culturally imbued ways of viewing the world. To do this, people need to understand how the perception of a given message changes depending on the culturally determined viewpoint of those communicating.
1.2.2. Factors affecting cross-cultural business communication

The communication process in international business settings is filtered through a range of variables, which can color perceptions on the part of both parties. It includes language, environment, technology, social organization, social history and mores, conceptions of authority, and nonverbal communication behavior.

By assessing in advance the roles these variables play in business communication, one can improve one's ability to convey messages and conduct business with individuals in a wide range of cultures [18].

1. Language. Among the most often cited barriers to conflict-free cross-cultural business communication is the use of different languages. It is difficult to underestimate the importance that an understanding of linguistic differences plays in international business communication. Given this reality, business consultants counsel clients to take the necessary steps to enlist the services of a good translator. Language failures between cultures typically fall into three categories: 1) gross translation problems; 2) subtle distinctions from language to language; and 3) culturally-based variations among speakers of the same language [18].

Gross translation errors, though frequent, may be less likely to cause conflict between parties than other language difficulties for two reasons. Indeed, the nonsensical nature of many gross translation errors often raises warning flags that are hard to miss. The parties can then backtrack and revisit the communication area that prompted the error. Even if they are easily detected in most cases, however, gross translation errors waste time and wear on the patience of the parties involved. Additionally, for some, such errors imply a form of disrespect for the party into whose language the message is translated.

The subtle shadings that are often crucial to business negotiations are also weakened when the parties do not share a similar control of the same language. Indeed, misunderstandings may arise because of dialectical differences within the same language. When other parties with full control over the language with whom the nonnative speaker communicates assume that knowledge of this distinction exists, conflict deriving from misunderstanding is likely.

Attitudes toward accents and dialects also create barriers in international business communication. The view that a particular accent suggests loyalty or familiarity to a nation or region is widespread in many languages. The use of Parisian French in Quebec, of Mexican Spanish in Spain, or subcontinental Indian English in the United States are all noticeable, and may suggest a lack of familiarity, even if the user is fluent. More importantly, regional ties or tensions in such nations as Italy, France, or Germany among others can be suggested by the dialect a native speaker uses.

Finally, national prejudices and class distinctions are often reinforced through sociolinguistics—the social patterning of language. For example, due to regional prejudice and racism certain accents in the United States associated with urban areas, rural regions, or minorities may reinforce negative stereotypes in areas like business
ability, education level, or intelligence. Similarly, some cultures use sociolinguistics to differentiate one economic class from another. Thus, in England, distinct accents are associated with the aristocracy and the middle and lower classes. These distinctions are often unknown by foreigners.

2. Environment and Technology. The ways in which people use the resources available to them may vary considerably from culture to culture. Culturally-ingrained biases regarding the natural and technological environment can create communication barriers[18].

Many environmental factors can have a heavy influence on the development and character of cultures. Indeed, climate, topography, population size and density, and the relative availability of natural resources all contribute to the history and current conditions of individual nations or regions. After all, notions of transportation and logistics, settlement, and territorial organization are affected by topography and climate. For example, a mountainous country with an abundance of natural waterways will almost certainly develop different dominant modes of transportation than a dry, land-locked region marked by relatively flat terrain. Whereas the first nation would undoubtedly develop shipping-oriented transportation methods, the latter would concentrate on roadways, railroads, and other surface-oriented options.

Population size and density and the availability of natural resources influence each nation's view toward export or domestic markets as well. Nations with large domestic markets and plentiful natural resources, for example, are likely to view some industries quite differently than regions that have only one (or none) of those characteristics.

Some businesspeople fail to modify their cross-cultural communications to accommodate environmental differences because of inflexibility toward culturally learned views of technology. Indeed, cultures have widely divergent views of technology and its role in the world. In control cultures, such as those in much of Europe and North America, technology is customarily viewed as an innately positive means for controlling the environment. In subjugation cultures, such as those of central Africa and southwestern Asia, the existing environment is viewed as innately positive, and technology is viewed with some skepticism. In harmonization cultures, such as those common in many Native American cultures and some East Asian nations, a balance is attempted between the use of technology and the existing environment. In these cultures, neither technology nor the environment are innately good and members of such cultures see themselves as part of the environment in which they live, being neither subject to it nor master of it. Of course, it is dangerous to over-generalize about the guiding philosophies of societies as well. For example, while the United States may historically be viewed as a control culture that holds that technology is a positive that improves society, there are certainly a sizable number of voices within that culture that do not subscribe to that point of view.

3. Social Organization and History. Social organization, as it affects the workplace, is often culturally determined. One must take care not to assume that the view held in one's own culture is universal on such issues as nepotism and kinship ties,
educational values, class structure and social mobility, job status and economic stratification, religious ties, political affiliation, gender differences, racism and other prejudices, attitudes toward work, and recreational or work institutions [18].

All of these areas have far-reaching implications for business practice. Choosing employees based on résumés, for example, is considered a primary means of selection in the United States, Canada, and much of northern Europe—all nations with comparatively weak concepts of familial relationships and kinship ties. In these cultures, nepotism is seen as subjective and likely to protect less qualified workers through familial intervention. By contrast, it would seem anywhere from mildly to highly inappropriate to suggest to members of many Arabic, central African, Latin American, or southern European cultures to skip over hiring relatives to hire a stranger. For people in these cultures, nepotism both fulfills personal obligations and ensures a predictable level of trust and accountability. The fact that a stranger appears to be better qualified based on a superior résumés and a relatively brief interview would not necessarily affect that belief. Similarly, the nature of praise and employee motivation can be socially determined, for different cultures have settled upon a wide array of employee reward systems, each of which reflect the social histories and values of those cultures.

Finally, it is often difficult to rid business communication of a judgmental bias when social organization varies markedly. For example, those from the United States may find it difficult to remain neutral on cultural class structures that do not reflect American values of equality. For instance, the socially determined inferior role of women in much of the Islamic world, or of lower castes in India—to name just two—may puzzle or anger Western citizens. Nevertheless, if the Western business-person cannot eliminate the attendant condemnation from his or her business communication, then he or she cannot expect to function effectively in that society. An individual may personally believe that a country's social system is inefficient or incorrect. Nevertheless, in the way that individual conducts business on a daily basis, it is necessary to work within the restraints of that culture to succeed. One may choose not to do business with people from such a culture, but one cannot easily impose one's own values on them and expect to succeed in the business arena.

4. Conceptions of Authority. Different cultures often view the distribution of authority in their society differently. Views of authority in a given society affect communication in the business environment significantly, since they shape the view of how a message will be received based on the relative status or rank of the message's sender to its receiver. In other words, conceptions of authority influence the forms that managerial and other business communications take. In working with cultures such as Israel and Sweden, which have a relatively decentralized authority conception or small "power distance," one might anticipate greater acceptance of a participative communication management model than in cultures such as France and Belgium, which generally make less use of participative management models, relying instead on authority-based decision making.
5. Nonverbal Communication. Among the most marked varying dimensions of intercultural communication is nonverbal behavior. Knowledge of a culture conveyed through what a person says represents only a portion of what that person has communicated. Indeed, body language, clothing choices, eye contact, touching behavior, and conceptions of personal space all communicate information, no matter what the culture. A prudent business person will take the time to learn what the prevailing attitudes are in such areas before conducting businesses in an unfamiliar culture (or with a representative of that culture) [15].

As an example it seldom happens that during a conversation words are not accompanied by any action, in which the main role is always played by the hands. And gestures often have a different meaning in different countries. The Italians and the French are known for all over relying on their hands when you need to strongly reaffirm the words or make the conversation more laid-back character. The trap is that the hand gestures are perceived differently depending on where a person is currently located.

In the United States and many other countries, "zero" formed by the thumb and index finger, said: "It's all right," "Excellent" or simply "Okay." In Japan its traditional meaning is "money." In Portugal and some other countries it will be perceived as rude. The Germans often raise their eyebrows as a sign of admiration for someone's idea. The same gesture in the UK will be regarded as an expression of skepticism.

As business has turned more and more to an integrated world market to meet its needs, the difficulties of communicating at a global level have become increasingly widespread. Lack of understanding deriving from ethnocentrism or ignorance of culturally based assumptions erroneously believed to be universal can readily escalate to unproductive conflict among people of differing cultural orientation. This may occur on the domestic front as well. With the increasing numbers of immigrants to the U.S. our "melting pot" society leads to cultural diversity in the workplace. In combination with a growing emphasis on global markets and an interdependent and internationalized economy, the need for dealing with intercultural differences and cross-cultural communication barriers has grown.

Small business owners and representatives face a sometimes dizzying array of communication considerations when they decide to move into the international arena, but most issues can be satisfactorily addressed by 1) respectfulness toward all people you meet; 2) thinking before speaking; and 3) research on current business etiquette, cultural and customer sensitivities, current events, and relevant history.
1.3. Cross-cultural communications peculiarities in the Arab World

1.3.1. National characteristics of the population in the Arab World

The Arab world is made up of the most of the countries of the Middle East and Northern Africa. The economies in most of these countries tend to be fairly small but there are some wealthy nations amongst the group. Those nations that are wealthy in almost all cases got there because they have small populations and huge oil reserves. See the table 1.

Table 1 – The GDP in Arab Countries according to the population (The World Statistics) [49]

<table>
<thead>
<tr>
<th>Country</th>
<th>Population, people</th>
<th>GDP, dollars</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saudi Arabia</td>
<td>28,828,870</td>
<td>520,656,000,000</td>
</tr>
<tr>
<td>United Arab Emirates</td>
<td>9,346,129</td>
<td>234,969,000,000</td>
</tr>
<tr>
<td>Egypt</td>
<td>82,056,378</td>
<td>128,545,000,000</td>
</tr>
<tr>
<td>Algeria</td>
<td>39,208,194</td>
<td>127,191,000,000</td>
</tr>
<tr>
<td>Morocco</td>
<td>33,008,150</td>
<td>84,971,919,998</td>
</tr>
<tr>
<td>Iraq</td>
<td>33,417,476</td>
<td>84,132,155,319</td>
</tr>
<tr>
<td>Sudan</td>
<td>37,964,306</td>
<td>29,273,457,009</td>
</tr>
</tbody>
</table>

The largest economy in the Arab world is Saudi Arabia and this is almost entirely because of the large oil reserves on which they sit. The entire economy is controlled by the ruling family who has become very wealthy as a result. That being said the average Saudi citizen has profited as well as the money is fairly well distributed. The problem for Saudi Arabia is that there is almost no diversification to their economy. This makes them vulnerable when the price of oil goes down. It also raises questions about what is going to happen after the oil is gone.

The next largest economy in the Arab world is that of the United Arab Emirates. This is despite the fact that the UAE is one of the smallest countries in the region. Originally the country's wealth was the result of its large oil reserves but it has now become the business center of the Middle East. The main reason for the strong economic performance of the UAE is that there is a lot more economic freedom than you will find in other Arab countries and really more freedom than in most western countries as well.

The next largest economy in the Arab world is that of Egypt. This is not really surprising given that Egypt has a population that is more than twice that of any other Arab country. The economy in Egypt relies heavily on tourism and agriculture although oil production and the media are also important. Despite having one of the largest economies in the region Egypt remains a relatively poor country because of its large population. A big part of the country's problems are the result of poor government policies and corrupt officials. This makes it very hard to do business in Egypt.

Next in line for the largest economy in the Arab world is Algeria. As the second most populous Arab country this is again not a huge surprise. The economy of Algeria is
based almost entirely on the production of oil. They have not diversified their economy at all which does put them at risk for when the oil runs out. They have also experienced some pretty sharp up and down movements over the years as the price of oil fluctuates. One of the problems that Algeria faces is that the wealth is very unevenly distributed and while a few people are quite rich most are very poor.

1.3.2. The influences of Arab culture in business sphere

Doing Business in the Arab World can be a challenge [29] for people from Western countries. The reason is that there is a different culture with different customs. That means that things are not done in the same way. If you are going to be successful in your business venture you are going to have to learn about these differences.

The first thing that you will notice when you are doing business in the Arab world is that things move much more slowly than they do in the west. In the Arab world things tend be much more relaxed and meetings seem to go on forever. This is part of the culture, it is important to do things like ask about the family of the people you are meeting with. This kind of small talk is not normally done when you are doing business in the west but it is a critical part of business in the Arab world.

The other big thing that you will notice is that religion plays a much more important role in business than it does in other countries. Some of this is obvious like when the entire country shuts down several time’s a day for prayer. Other aspects are not so obvious, like the schemes that banks have to use to get around the prohibitions on lending money. It is important to keep in mind that not everybody in the Arab world is a Muslim. There are also differences between the various Muslim sects so you have to be careful to not lump everybody together [9].

The area where most foreigners get into trouble when doing business in the Arab world is not understanding the concepts of face saving and context. Most Arabs will not openly disagree with you or say no to something. Instead they will allow you to save face by seeming to agree when they don't this can lead you to think that you have an understanding when in fact you don't. Even worse is to cause an Arab to lose face by openly disagreeing with him. When doing business in the Arab world the context of what is said is as important as what is actually being said. This can be hard for westerners to understand.

Another area where people tend to have trouble in dealing with Arabs in a business setting is when it comes to body language. Arabs tend to say a lot more with non-verbal communication than people do in the west and understanding this can be a challenge. Other things like personal space are also issues that you need to be aware of. Arabs will stand much closer to you when they talk than is normal in the west. Understanding all of these things will make doing business a lot easier [9].

There is no denying that there are some pretty big cultural differences between the west and the Arab World. These differences can make it hard to do business but none of them are insurmountable. In reality the world is shrinking anyway so most of these
differences are far less pronounced than they used to be. Therefore you should not encounter and real problems in doing business.

In general it is not all that difficult to overcome differences in the Arab world when doing business. In large part this is because most Arabs are more sophisticated than they used to be. Many of them have travelled to the west and some even went to school in the west. As a result they almost certainly have a better understanding of western culture than you do of Arab culture. That being said it is not going to be up to them to do all of the adapting, you will have to adapt as well [11].

It is generally fairly easy to adapt to doing business in the Arab world [49] if you use a little bit of common sense. Most of the cultural differences really just come down to a bigger emphasis on good manners. That means that you have to more restrained in meetings than you usually would be and that things may not happen as fast. However as long as you continue to show respect for your partners you should not run into too many problems. Most issues can be overcome so you don't need to worry too much about making a mistake; one mistake is not going to screw up the whole deal.

Probably the biggest area where people have trouble when doing business in the Arab world is with the concept of saving facing. It is not acceptable to criticize somebody publicly or to disagree with them. Most people understand this and it does not present a problem. Where the problems come is that in meetings people will often say something that gives the impression that they agree with you when really they don't. This is done to allow you to save face and it can be frustrating since it means that it can be hard to tell if you have an actual agreement.

A lot of the time you are going to find that doing business in the Arab world is frustrating, meeting go on forever, people rarely show up on time for appointments and everything just seems to take longer than you thought it would. Really the only thing that you need to be able to make a success of business in the Arab world is patience. As long as you understand going in that things are not going to work the way that you are used to you should have no trouble with being able to do business.[29]

The Arab world works in a very different way than the west does and this is something that you have to keep in mind if you are going to do business there. There are different values in Arab culture and it is important that you know what these are so that you will know how to interact with other people while you are doing business. This will save you a lot of misunderstandings.

The most important values in Arab culture are the ones that come from Islam. Religion is taken much more seriously than it is in the west and it impacts almost all aspects of life. Exactly who those values take shape and how the rules are enforced will vary from one country to another but in all Arab countries religious values are taken very seriously. Most of the other values that people respect are based on those that come from the tenets of Islam [11].

To Arab people the most important thing is their family and this is one of the most important values that they have. This includes the whole extended family and not just the immediate family the way that it would in the west. In most Arab households several
generations all lives together with aged parents and adult children all living in the same house. For Arabs their first obligation is to their families and this affects most of the other things in their lives, everything else will take a back seat to family issues.

Arab people also have a strong attachment to their community and they will play an active role in helping others out. Charity is an important part of Islam and most people will contribute to help others out. Being involved in the community is much more important than it is in other countries and most things are done with the greater good in mind [8].

Honor and respect are important values in Arab culture and this is something that visitors need to be careful about. It can be quite easy to accidentally offend somebody or even worse damage their honor. This can have some really serious consequences so you need to be careful. Arabs do not believe in criticizing people in public and doing so can be the cause of offence and loss of honor.

Most Arabs consider privacy to be an important value and they rarely talk about anything that is personal.

Family issues are expected to remain in the family and are not discussed with outsiders. It is considered to be rude to ask too many personal questions although asking about somebody's wife is generally considered to be good manners. You will find that most Arabs will not share very much personal information with you and for the most part they will not ask you to share anything that is personal about yourself.

There are some social differences in the Arab culture. Arab culture is very different than the culture that we have in the west. This is something that you have to understand if you are going to do business in the Arab world. Most people from outside of the Arab world really don't understand these social differences and this can lead to all sorts of problems when you are trying to do business.

Probably the most important social difference in the Arab culture is the importance of family. This extends far beyond what we would think of as being family in the Western world and includes the whole extended family. The first loyalty of most Arab people is to their family and this takes precedence over their jobs, business and even their friends. If you are doing business in the Arab world you will encounter a great deal of nepotism, this is part of the social difference, and people are just more comfortable doing business with family members than they are with other people.

The other big social difference that you will encounter in the Arab world is in how women are treated. In most cases they are treated as second class citizens and they do not receive the same education or have the same career opportunities as men. At the same time Arab women usually dominate the household and rule over everything that happens there. Of course this is just a broad generalization, the exact role that women play and the freedom that they have will vary dramatically from one country to the next in the Arab world.

One area of social difference that a lot of visitors to Arab countries are surprised by and often made uncomfortable by is the lack of personal space. When they are talking to you Arabs will stand much closer than we do in the west. In addition there will be a
great deal of touching, usually on the arm or shoulder, amongst people of the same gender. Since we don't usually do this in the west it catches a lot of people off guard but it is something that you are going to have to get used to if you are going to be doing business in the Arab world.

Of course the main reason for these differences comes down to religion. Most, but by no means all, Arabs are Muslims and this has a huge impact on the way that they live. Most people in the west really don't understand Islam and are surprised by a lot of the social differences that it creates. In general Arabs are much more respectful of other people than we are in the west and this is something that you have to be very careful about. They are very sensitive about being disrespected and if you do it even accidently you can cause great offence.

Doing business in the Arab world is not the same as doing business in other places, one of the key differences is in making sure that you are polite with your partners. While this is good practice anywhere you go it is critical in the Arab world.

The most important thing that you have to keep in mind about doing business with Arab partners is the importance of saving face. Islam does not allow for public criticism and this includes disagreeing with somebody. It is important to understand this since most Arabs will seem to agree to something even if they don't just to make sure that the other person does not lose face. Context is important so you have to pay attention to how something is said as much as what is being said. This can lead to a great deal of confusion for foreigners, or even worse. You have to make sure that you don't cause an Arab to lose face by publicly disagreeing with him; this can cause great offense and embarrassment.

Another important thing that you have to be aware of when you are doing business in the Arab world is the importance of religion. Everything stops five times a day for prayer; there are also many religious festivals that are celebrated. You have to make sure that you respect these. Also a lot of things that we take for granted in the west are not allowed in the Muslim world so you have to make sure that you don't expose your Arab partners to them, for example by offering them a drink. [29]

Family is a big deal in the Arab world much bigger than it is here. To an Arab their first obligation is to their family ahead of work or business. Therefore you should not seem to be upset if somebody's family needs interfere with business. It is also considered to be polite to ask about the family when you are meeting somebody. At the same time you don't want to get too personal, their family lives are separate from their work lives and they are generally not discussed in any detail.

One last thing that you have to make sure of is that you not show any frustration when you are dealing with people in the Arab world. Things will seem to take a lot longer than you are used to. Time is not really as big a deal as it is in the west; don't expect people to show up for an appointment at the scheduled time. A meeting for two o'clock really means some time in the afternoon. This can be frustrating but you have to be careful not to show it or you run the risk of causing somebody to lose face which as mentioned must be avoided at all costs.
When you are doing business in the Arab world it is important that you make sure that you not offend your partners. This can be tricky to do because of the cultural differences. In most cases it is just a matter of common sense and a little bit of cultural sensitivity. There are however a few things that you are going to want to avoid doing when you meet your Arab business partners.

Besides the obvious things that you would need to avoid when meeting Arab business partners like offering them an alcoholic drink there are a few other things that you are going to want to make sure that you don't do. One of the most important is to talk about anything that is even remotely controversial. While in the west we talk about politics all the time it is not done in the Arab world and it could put your partners in an embarrassing position. Don't put them in a spot where they need to criticize somebody.

It is generally not considered acceptable to criticize somebody in public in the Arab world so not only do you want to make sure that you don't put somebody in a position where they may have to but you have to make sure that you don't criticize anybody. This includes disagreeing with them in public; this can cause great embarrassment and offence. Saving face is an important aspect of Arab culture so you have to make sure that you don't cause somebody to lose face by criticizing them. This can be difficult at times but it is something that you have to do [13].

One of the areas where you may accidently criticize somebody is by worrying too much about the time. Arabs don't really worry a lot about the time and appointments are just guidelines. You will also find that meetings tend to drag on as there is a lot of social activity involved in the meetings. For westerners this can be frustrating and you may start to get impatient. However it is important that you not show this impatience. Things like looking at your watch a lot can send the message that you are impatient. In the Arab world things will get done when they are done and there is not a lot that you can do about it.

It is not generally acceptable to talk about personal matters in the Arab world so this should be avoided, Arabs are very private. This is especially true when it comes to family. It is acceptable to ask how about somebody's wife and generally considered polite to do so but you can be sure that the only answer that you will hear is that she is fine. Arabs do not share family information and it can cause offence if you ask too many questions about their family.

No matter how hard you try the fact is that if you are doing business in the Arab world you are going to make a cultural mistake at some point. The consequences of this mistake will depend on how serious it was. For the most part if you do make a mistake you will be able to recover from it if you use a little bit of common sense.

In general if you have made a social mistake in dealing with an Arab business partner the best thing that you can do is to simply apologize. This is the same thing that you would do in any other setting. The reality is that Arabs are not all that different from anybody else. Just because we in the west don't really understand their culture we tend to worry too much about making a mistake. For the most part unless you have made a huge mistake that has caused great offence you can overcome them.
It is important to realize that Arabs don't expect you to be an expert on their culture. They are well aware that you are a foreigner and that you come from a different culture. They will of course expect you to show them and their culture respect and you should try to adapt to the way that they do things. However they do not expect you to be an expert on their culture. Most mistakes will be forgiven as long as you sincere in your apology and you show proper respect [16].

Another thing to keep in mind is that the Arabs are just as anxious to make sure that they don't offend you as you are that you not offend them. Really they will treat you the same way that you would treat them if they made a cultural error in dealing with you. All of that being said there are a few mistakes that can be hard to recover from. These are the mistakes that you really have to make sure that you avoid since they are the ones that cause great offence. The most important is to impugn somebody's honor by causing them to lose face.

The concept of face is important in the Arab world and if you cause somebody to lose it you will have a hard time dealing with them. If it does happen the only option that you have is to apologize. However you have to make sure that the apology occurs in private. A public apology will just make things worse by causing them to lose even more face. In the Arab world privacy is much more important than it is here and this is where you really have to respect it. A public apology will just make it obvious that must be you caused the person to lose face, this avoided. [29]
2. ANALYSIS OF THEORETICAL APPROACHES TO CROSS-CULTURAL COMMUNICATIONS

2.1. Comparative analysis of cross-cultural communications theories

2.1.1. The theory of adaptation by Young Yun Kim

According to the theory of adaptation by Y. Kim individual personality traits such as cultural and ethnic background, openness, ability to quickly restore physical and psychological forces help to use the experience gained through personal interaction to establish relationships with other cultures. Kim and her colleagues proposed this theory describing the four general directions of adaptation to a new culture [25]:

1) Creating own small community representatives of primary culture;
2) Reacting with the only local culture (the culture of the host) with almost complete exclusion of the primary culture;
3) The lack of interaction with both local and primary culture, and the inability to integrate successfully any of these cultures;
4) Full integration into the local culture while maintaining a strong relationship with the primary culture.

In various literatures adaptation is considered in the broad and narrow sense of the word. In the broad sense philosophical aspect of adaptation means "... any interaction between the individual and the environment where is a coordination of their structures, functions and behavior." In studies carried out in this respect, adaptation is seen as a communication method of the individual and society and also it is emphasized change of the social status of a person, the purchase of a new social role, so adaptation is related to socialization.

Adaptation in the narrow sense as socio-psychological aspect is considered as the relationship of the individual with a small group, more often - production or student. So that from the view of social psychology, the adaptation process is understood as a process of joining the individual in a small group, learning its existing norms, attitudes, engaging in a certain place in the structure of relations among its members. Features of the socio-psychological study of adaptation lies in the fact that, firstly, the relationship of the individual and society are seen as being mediated by small groups, of which the individual is, secondly, a small group itself becomes one of the parties involved in the adaptive interaction, forming a new social environment which adapts people.

In other words, adaptation is seen as a process of changing the interacting parties. A personality entering into a new social environment changes the system in a certain way of their relationship.

I. Kim defines “Adaptation” as follows: "Adaptation - is a dynamic process in which individuals arriving in a strange cultural environment for them to establish and maintain a relatively stable mutual functional relationship with the immediate environment." [25]. Within this concept adaptation is considered from the perspective of the relationship of individuals and their environment.

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The basis of this relationship is communication. The core of the model is an adaptation of intercultural communicative competence of other cultures, which according to the author of the concept is the driving force of the adaptation process. Communicative competence is an inseparable from the interpersonal and social communication.

According to this theory, people passing many steps are gradually adapted to the new socio-cultural environment. The dynamics of this process is largely expressed in the formula "stress and addictive." Researchers like to add: "Two steps forward and one step back." It is caused by culture shock, rejection of some traditions and customs of the opponent.

Communicative competence according to Y. Kim is a "general ability to adequately and effectively perceive and process information (decoding), as well as create your own or respond to the message received (coding) in accordance to the rules of communication adopted temporary staying in the country."

Simply put, especially intercultural communication lies in the fact that both sides should want to understand each other, feel the characteristics of cultural, moral and religious traditions of each other. Otherwise, nothing good will come of forcing to communicate. For example, tolerance which is widely cultivated in the European Union does not always bring positive results.

If a person is strictly motivated to take people from other social and cultural environment "for what it is," he will not seek to understand the real reasons behind his actions. More often it leads to mutual (even repressed) dislike even at the interpersonal level. So that intercultural communication is a complex concept, people can not try to get around it artificially using slogans and substitution of concepts.

In case of violation of the adaptation to a new culture in humans often there is a culture shock. The main reason for the difference is the culture shock of cultures. Every culture has a set of symbols and images, as well as behaviors by which people can automatically act in different situations. When a person is in the new culture, the usual orientation system becomes inadequate, because it is based on a different view of the world, other norms and values, stereotypes of behavior and perception. Usually, while in terms of its culture, people are not aware that there is latent, not outwardly visible part of another culture.

The severity of culture shock and duration of intercultural adaptation depends on many factors. They can be divided into 2 groups: internal (individual) and external (group).

In the group of the most important internal factors are individual human characteristics such as gender, age, character traits.

The external factors influencing the adaptation and culture shock are:

1) Cultural distance - the degree of difference between the native culture and the one to which people adapt.

2) Particular culture which migrants belong to. Thus, representatives worse adapted crops, which are very important to the concept of "personality" and where is a
fear of losing it; they are very sensitive to the errors inevitable in the process of adaptation.

3) Conditions of the host country - how friendly the locals are to visitors, whether they are willing to help them and communicating with them.

It should be noted that the successful adaptation is possible only under several conditions. Firstly, the frequency of contact and communicating with the new environment must be sufficiently high. Secondly, a person necessarily needs to know the country of coming to have a positive motivation and full access to the media of the country. Also, it is encouraged to participate in various events.

2.1.2. Investigations of William B. Gudykunst

William Gudykunst forming his own theory of cross-cultural adaptation focuses on the management level of anxiety and uncertainty within the framework of intercultural interaction (Anxiety / Uncertainty Management Theory) [20].

Under this theory managing of anxiety and uncertainty is seen as a basis of intercultural adaptation. The degree of anxiety and uncertainty depends on the so-called artificial factors, which are individual qualities, motivation, social categorization, etc. The link between artificial factors and cross-cultural adaptation is meaningful (awareness).

Gudykunst and his colleagues have documented how the interaction participants try to reduce the uncertainty in cross-cultural interaction, at least during the first meetings. This study was based on the work of Berger and Calabrese, who suggested that one of the main problems of strangers during the first meeting is to reduce uncertainty and increase predictability in their actions and in the behavior of another person.

Gudykunst tested 100 American and 100 Japanese participants placing them in one of the four experimental conditions:

1) Cultural similarity (intra-communication) and similar facilities;
2) Cultural difference (intercultural communication) and similar facilities;
3) Cultural similarity and dissimilarity of installations;
4) Cultural difference and dissimilarity of installations.

Researchers evaluated the intention to disclose, the intention of asking questions, non-verbal expressions of sympathy, attributive confidence and interpersonal attraction for each participant. The results showed that the intention of asking questions, the intention to open up and nonverbal expressions of sympathy were higher in the context of cultural differences than in the context of cultural similarity.

So that getting into the new cultural environment a foreigner feels uncertain about feelings, manners, relations of representatives of another culture. Particular importance in this regard examples acquires the ability to anticipate the possible options of the behavior of the host country. This factor according to W. Gudykunst helps to reduce the level of uncertainty.
The process of managing uncertainty in the model of Gudikunst is presented in the following figure 4.

![Diagram of the process of managing uncertainty in the model of Gudikunst]

Figure 4. The process of managing in model of W. Gudikunst [20]

Reducing the level of anxiety to the optimum significance is only possible if the process is understood and comprehended, so party intercultural communication must be able to consider the context of interaction both in terms of ownership and the "foreign" culture. Overcoming the excessive anxiety a foreigner must learn to anticipate and interpret the behavior of other cultures.

In this conditions the important role in this process also plays an awareness, which admits the situation more accurately.

### 2.1.3. Other approaches to the analysis of cross-cultural communications

There are also other approaches to the analysis of cross-cultural communication. Among them there are the following theories:
1) The model of Ting-Toomi and Kurogi (Sikevich Z.V. 1999) [12].
   This model consists of four parts:
   1) Knowledge;
   2) Understanding (meaningful);
   3) Self-presentation;
   4) Skills between personal interaction.
   Group of factors of "Consideration" includes such abilities as meaningful
   reflexivity, vision multiple perspectives, empathy and analytical intentional creativity.
   Openness to new things is also considered as a part of this group, however also have a
   direct relationship with the motivational factors.
   Group of factors of "Knowledge" reflects the importance of understanding
   specific features associated with the accessory members of different cultures (power
   distance, styles and ways of communication).

2) The concept of S. Yoshimura (Sikevich Z.V. 1999) [12].
   Using the dependence of the prevailing business culture such as religious beliefs an
   American scholar of Japanese descent S. Yoshimura has carried out a comparative
   analysis of Japanese (Buddhist) and Western European (Christian) mentality on the
   following parameters:
   • Outlook – the perception of the universe;
   • Forms of behavior on the basis of these installations;
   • The nature of social relations.

3) The theory of G. Hofstede (Sukharev V.A.) [14].
   In 1970s G. Hofstede performed a grand intercultural project. According to the
   questionnaire compiled by him had been tested more than 116 000 respondents in 72
   countries, occupying 38 different positions, speaking 20 languages. G. Hofstede was
   able to process and analyze the data array after retired from IBM Europe and began to
   conduct researching and teaching activities in the School of Business, IDM (Lausanne,
   Switzerland). The result of the analysis was published in 1980s. The famous book of G.
   Hofstede is "The influence of culture: international differences in attitude to work",
   which have been substantiated 4 parameters for measurement and comparison of
   national cultures, to which 5 option were added later.
   Later scientists W. Hampden-Turner and F. Trompenaars according to the research
   of G. Hofstede proposed seven options for comparative analysis and interpretation of
   national business cultures. In addition, they studied the problems of interaction and
   mutual influence of national and intra-management culture in a globalizing economy.
   Their conclusion is that the dominance of the national business culture is in its
   interaction with the organizational culture of the company making the existence of
   different models of the latter.
4) **The research of A. Laurent (Sikevich Z.V. 1999) [12].**

The studies of French researcher A. Laurent were carried out national peculiarities management. The empirical base was formed by the results of a survey of 817 senior managers of the US and Western Europe, held professional training at the famous school INSEAND (Fontainebleau, France). One of the most fundamental results of the study was that despite of the rules of corporate culture and rules of behavior of managers in many respects are similar, the levels of cultural attitudes are largely based on national traditions and their own ideas and preferences.

5) **The research of J. Rokeach (Sikevich Z.V. 1999) [12].**

Another study was undertaken by the American J. Rokeach, who compared the representatives of various social and ethnic groups in the United States, as well as students from different countries, using the classification of values in two categories "basic" and "instrumental".

Table 2 - Value of the individual according to the study of J. Rokeach (Sikevich Z.V. 1999) [12]

<table>
<thead>
<tr>
<th>Basic values</th>
<th>Instrumental values</th>
</tr>
</thead>
<tbody>
<tr>
<td>1  Comfortable life</td>
<td>Ambition</td>
</tr>
<tr>
<td>2  An interesting life</td>
<td>Broad-mindedness</td>
</tr>
<tr>
<td>3  A sense of achievement</td>
<td>Abilities of development</td>
</tr>
<tr>
<td>4  World Peace</td>
<td>Easy temper</td>
</tr>
<tr>
<td>5  The quest for beauty</td>
<td>Love of cleanliness</td>
</tr>
<tr>
<td>6  Equality</td>
<td>Courage</td>
</tr>
<tr>
<td>7  Family Security</td>
<td>The desire to encourage</td>
</tr>
<tr>
<td>8  Freedom</td>
<td>Readiness to help</td>
</tr>
<tr>
<td>9  Happiness</td>
<td>Honesty</td>
</tr>
<tr>
<td>10 Inner Harmony</td>
<td>Imagination</td>
</tr>
<tr>
<td>11  Love</td>
<td>Independence</td>
</tr>
<tr>
<td>12  Confidence in the future</td>
<td>Intelligence</td>
</tr>
<tr>
<td>13 Pleasure</td>
<td>Logic thinking</td>
</tr>
<tr>
<td>14  The salvation of the soul</td>
<td>The ability to love</td>
</tr>
<tr>
<td>15 Public recognition</td>
<td>Submissiveness</td>
</tr>
<tr>
<td>16 Health</td>
<td>Politeness</td>
</tr>
<tr>
<td>17 True Friendship</td>
<td>Responsibility</td>
</tr>
<tr>
<td>18 Wisdom</td>
<td>Self-control</td>
</tr>
</tbody>
</table>
In terms of cross-cultural management the importance of these studies was that they had almost found there are significant differences in the value systems of representatives of various national cultures and conditioning their behavior data of value orientations.

Basic values at the same time reflect the final value of the person, and instrumental values in fact are the means to achieve them. According to the study of J. Rokeach, it belongs to a particular national culture determines the distribution of values for basic and instrumental values and determines certain behaviors. The researcher suggested an exhaustive list of 18 variables in each of these groups.
2.2. Cross-cultural management
2.2.1. The essence of cross-cultural management

National business culture significantly affects different aspects of life organization - on the approaches to the management and attitude to power, negotiation style, perception and law enforcement, planning, forms and methods of control, personal and group relations people, etc. A large number of existing in different countries national business cultures, increasing openness of markets, globalization trends in the world economy necessitate various research and accounting in practice cross-cultural specifics of business.

Knowledge of systems of values, behaviors and stereotypes, understanding of national and international features of the behavior of people in different countries significantly improve management efficiency, allow to reach an understanding during business meetings and negotiations to resolve conflicts and to prevent new ones. That is why the management of the firm, which occurs at the boundary of two or more different cultures, attracts considerable interest among scholars and practitioners and stands today as a separate branch of international management which is widely known as cross-cultural management.

Cross-cultural management is the management of relations arising at the interface of national and organizational cultures, intercultural research on the causes of conflicts and their neutralization, identification. It is used in the management of the organization patterns of behavior typical of the national business culture.

Effective cross-cultural management is shared with other cultures doing business based on the recognition and respect of cross-cultural differences and shaping the overall corporate value system, which would be perceived and recognized by every member of the multinational team. So it is meant the formation of a particular corporate culture that arose and the basis of national business culture, harmoniously combines some aspects of the culture of each nation, but not fully repeated any of them.

Under the national culture the researchers mean a stable set of values, beliefs, norms, traditions and stereotypes, adopted in this country and learned person.

Geert Hofstede, one of the most respected experts in the field of cross-cultural management, described culture as a process of collective programming of the mind which distinguishes the members of one group of people from another. The main element in this process is the system of values, which is a kind of "backbone" of culture. "Sources of programming the mind of every person to create a social environment in which they acquire experience. This programming begins in the family, continues in the street, at school, with friends, at work."

Culture is a multidimensional phenomenon. It has several levels and causes psychology, consciousness and behavior [42].

Cultural conditioning is achieved under the influence of culture on human at different levels: family, social groups, geographic region, and national professional environment. Feedback is the formation of the national character and mentality that
determine the specificity of management systems and business management in a given country.

Today is especially popular business management and project management with the help of management systems in a single database that allows you to create a comprehensive solution for project management across the organization.

Culture - system, diverse category, which includes economic, legal, political, business and other types of (sub) culture. The subject of cross-cultural and international management is primarily the business culture.

Business culture is a system of formal and informal rules and norms of behavior, customs, traditions, individual and group interests, especially the behavior of employees, management style, etc. in organizational structures at various levels. National business culture includes norms and traditions of business ethics, norms and rules of business etiquette and protocol. It always reflects the norms, values and rules inherent in the national culture.

National business and corporate culture are closely interacting with each other. Cultural differences manifest themselves in all areas of organizational activity, so managers must develop tactics so doing things and their own behavior, so that through respect and cultural sensitivity of the local population to succeed in each country, and business communication has been mutually beneficial. After all, people belonging to different cultures can work in the same organization; have the final goal, but different views on the ways and methods of interaction in the course of its achievements. Therefore, the behavior of some seems wrong, irrational to others. And the task of international managers is to facilitate successful communication: prioritize rational approaches to control the behavior of employees and direct it in accordance with the basic principles of international cooperation.

Managers should provide a clear interaction of all structural divisions, branches, people in each working group and between them, to interact with external organizations infrastructure. In addition, they should facilitate the implementation of plans not only within individual markets, but also in the global economic space. In terms of interaction and interpenetration of different markets, management must be sensitive to the collision, interaction and interpenetration of different cultures.

2.2.2. Methodology of cross-cultural management

The alignment of interpersonal relations in a multicultural environment or the more organizations located in different parts of the world - it is always a clash of different national cultures in general and national business cultures in particular. That is why the business relationships between the different countries so often have misunderstandings and disagreements.

From the perspective of cross-cultural management culture - is a well-established set of values, behavioral norms, traditions and stereotypes, adopted in a given country or group of countries and assimilated personality.
G. Hofstede's definition of culture is that it is the software of the mind. By Hofstede “sources of programming the mind of every person” are created by the social environment in which they are raised and acquires experience. This programming starts in the family continues in the street, at school, in the company of their peers, at work and in the community.

Relationship management, emerging at the intersection of national and organizational cultures, the study of the causes of intercultural conflicts to neutralize them, and the elucidation of use in the management of the organization and the organizational design of behavioral regularities inherent in the national business culture, form the subject matter of the cross-cultural management.

The first studies on cross-cultural management were basically individual observations and experience of management consultants and scientists engaged in issues of social and organizational anthropology. They were usually fragmented and isolated phenomena described. Only in the second half of the 70s this research become more regular and systematic. Collect and systematize solid volume of sociological information. Made their mathematical processing. It uses two basic methods:

- Gathering evidence through observation, followed by their generalization;
- A survey of employees and managers of multinational corporations conducted in national branches, and then comparing the results.

American scientists G. Allport, P. Vernon and K. Lindsay offered one of the first method for estimating values. In their research, they used a classification of human activity and the basic ideas on the theoretical, economic, aesthetic, social, political and religious. This study was very important for comparative management, as proved the interdependence and mutual values and behavior.

From the perspective of comparative management the importance of these studies was that they almost found that there are significant differences in the value systems of representatives of various national cultures and conditioning their behavior data value orientations.

On the basis of these techniques have been identified and the type classification business organizational cultures, their classification parameters and characteristics. With a certain degree of conditionality, these parameters can be grouped into four broad groups:

1) Your relationship with time.
2) Attitude to nature.
3) Interpersonal relations.
4) Types of corporate cultures.

The study of the behavior of a person in a new culture depends on many factors. S. Robinson distinguishes three main approaches to cross-cultural management. The first of them - universal - focuses on general, similarities, rather than differences in management practices of different countries and insists on being broadcast by country and region. In contrast to him, the economic-cluster approach explains the similarities
and differences in national systems of management of various countries reached the level of economic development. Cultural and cluster approach focuses on the specifics of installations and features of the behavior, which determine the similarities and differences in the formulation and solution of management problems.

All three of these approaches enrich our understanding of the processes of governance in cross-cultural management.

### 2.2.3. Cross-cultural social intelligence

Cross-cultural intelligence - a term coined in the last decade to describe the intellectual space that allows its bearer to carry out effective cross-cultural communication.

Initially, cross-cultural intelligence acted essentially as a new term, a little different from similar concepts such as intercultural competence and understood more as a form of social competence in relation to the specific (cross-cultural) situation. One embodiment of such an interpretation reflects the use of the term "cross-cultural social intelligence." It is traditionally divided into three parts:

- Recognition and understanding of verbal and non-verbal cues in different cultures;
- The ability to interpret social interaction in the process of intercultural communication;
- To achieve the required objectives in intercultural interaction through understanding of other cultures and their adoption;

This triad is a generalization of long-term studies of cross-cultural interaction by G. Hofstede. They are the key concepts of ethnocentrism and intercultural empathy (theory by M. Bennett). Currently, however, cross-cultural intelligence acts as a central core of a new understanding of the processes of intercultural communication using the ideas of cognitive psychology. An international team of researchers «Cultural intelligence project» with participation of one of the most respected experts in the field of intercultural interaction R. Brislina proposed a comprehensive cognitive model of cross-cultural intelligence/

They identified cross-cultural intelligence as a whole system of knowledge and skills related cultural knowledge that allows people how to adapt to environmental aspects associated with the culture and influence their formation. In accordance with the definition of cross-cultural intelligence consists of three aspects:

1) Knowledge about the culture and cross-cultural interaction;
2) Cross-cultural skills;
3) Cultural knowledge.
2.3. Effective cross-cultural communications

2.3.1. Performance criteria of cross-cultural communications

A better understanding of culture can contribute to the classification scheme of separation of "culture high and low context". The basic structure of culture forms the context, background, and "content and context are inextricably linked." "High-context" means that in interpersonal relationships play an important role intuition and situation, as well as tradition. In such a society, the agreements reached in oral communication, strictly enforced, particularly the need for a written contract does not arise. Typical culture "high context" exist in some Arab and Asian countries.

"Low-context" direct opposite: interpersonal contacts clearly formalized in communication used strict wording, the meaning of which does not depend on the situation and traditions. Business relationships require mandatory registration of detailed contracts. Culture "low context" are in the industrialized countries of the West. As shown in Table 1, the culture with high background differs fundamentally from the culture with low background.

Between extreme poverty cultures "of high and low context" is the rest of the majority of countries showing various combinations of the features of both types of cultures.

<table>
<thead>
<tr>
<th>Indicator</th>
<th>Low-context culture</th>
<th>High-context culture</th>
</tr>
</thead>
</table>
| Business  | • slight pressure on the buyer;  
|           | • long sales cycle;  
|           | • great influence of employee and customer;  
|           | • avoidance of conflicts;  
|           | • mute the background;  
|           | • situational circumstances;  |
|           | • strong pressure on the buyer;  
|           | • short sales cycle;  
|           | • weak participation of the  
|           | • employee and the customer;  
|           | • belief in the fact that "they are" against "us";  
|           | • black and white contrasts;  
|           | • well-defined responsibilities;  |
### Table 3 (continued)

<table>
<thead>
<tr>
<th>Indicator</th>
<th>Low-context culture</th>
<th>High-context culture</th>
</tr>
</thead>
<tbody>
<tr>
<td>Communication</td>
<td>- indirect;</td>
<td>• serve to explain;</td>
</tr>
<tr>
<td></td>
<td>- economic;</td>
<td>• from the listener</td>
</tr>
<tr>
<td></td>
<td>- many things are expected from the listener;</td>
<td>waiting for the small;</td>
</tr>
<tr>
<td></td>
<td>- important form;</td>
<td>• important content;</td>
</tr>
<tr>
<td></td>
<td>- difficult to change;</td>
<td>• lack of unification;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• easy to change;</td>
</tr>
<tr>
<td>Common features of culture</td>
<td>• requiring secret knowledge;</td>
<td>• based on the law;</td>
</tr>
<tr>
<td></td>
<td>• ethical;</td>
<td>• everyone is responsible only for myself;</td>
</tr>
<tr>
<td></td>
<td>• responsibility for subordinates;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• situational;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• division into friends and foes</td>
<td></td>
</tr>
</tbody>
</table>

The culture of any society requires knowledge of some of its productive criteria. In this regard, the culture can be characterized by four criteria:

- "The length of the hierarchy" characterizes the perception of equality between people in society, in the organization. The greater the gap between the upper and lower ranks, the longer the hierarchical ladder;

- "The image of uncertainty" for the attitude of people towards their future and their attempts to take their destiny into their own hands. The degree of uncertainty is higher, the more attempt is made to plan and control your life;

- "Individualism" expresses the desire of people to act independently or to give preference to group selection. The more leaning towards personal freedom and personal responsibility, the higher the degree of individualism;

- "Masculinity" describes the manner of behavior and preferences of male and female values accepted in society. The stronger the male principle, the higher masculinity.

Using the above criteria were studied 40 countries and found eight cultural regions: Northern regions with more developed English-speaking and German-speaking and less developed Latin – speaking, Asian region with more developed Asian languages. For example, the northern region is characterized by a short hierarchical ladder, high masculinity, a high degree of individualism and an average degree of uncertainty. For the German-speaking group is characterized by a large length of the hierarchy, a high degree of masculinity and uncertainty and to a lesser degree of individualism. In
developing countries, showing great length of the hierarchy, a high degree of masculinity and low values of individualism and uncertainty.

2.3.2. Ethical grounds of cross-cultural communications

Ethical foundations of communication - the content of moral concepts, rules, principles, values, as well as mechanisms for their inclusion in the regulatory processes of social communications

The purpose of cross-cultural communication ethics is to create the best moral prerequisites and conditions for survival and development system of human communications through discernment and understanding of the rules, regulations and values of another culture cross-cultural communication ethics as science studies the ethical problems that arise in the process of dialogue between cultures, particularly of value orientations communicants, content and nature of moral qualities (virtues) of the subjects of intercultural interaction, problems of moral choice ways, means, rules, forms, which, on the one hand, help to build the interaction of cultures, on the other - introduced a kind of implicit constraints that ensure stability of the system of mutual obligations

In our view, to build a truly effective system of the cross-cultural communication is only possible while maintaining the identity of the carrier of culture, respecting the rights and freedoms of the individual. Build a model of the cross-cultural communication is only possible when it is based on a system of ethical values that are the one and only true foundation of any kind of human activity. It is also necessary to develop mechanisms for the implementation of this model in the practice of human activity.

The need to create this new model is justified by the whole course of human history and the process of interaction between cultures, which is based primarily cultural traditions, morals, values and attitudes. At the same time, this model should be built not within the same culture, and equal dialogue of cultures but in a single cross-cultural space communications, where integrity is achieved by reference to the most deep level - the level of moral values.

Building a model of the cross-cultural communication which is based on an ethical basis, it is necessary: to determine the role of moral values in the intersubjective communication, to conduct a comprehensive study of the mechanism of cross-cultural communication, as well as to identify the system of values and motivational bases of culture, formed under the influence of objective and subjective socio-political, economic and historical factors reality these types of crops and their respective communities.

In the process of development of world civilization resistant to whatever else changes are precisely the moral principles and dominant value orientations that are unifying provides a mechanism of self-preservation of humanity. Thus, being an effective regulator and reproducers the cross-cultural communication involving the interaction of different cultures, acts exactly ethical resource. However, as already
noted, the man being the bearer of a certain culture, endowed with individual system of values, which leads to a certain duality of understanding of the situation arising:

First, the nature of duality functioning and interaction of cultures as such is a natural process, since the essence of culture is revealed only in opposition to the existence of opposites, and that does not question the possibility of comparing and matching the value systems of different actors of intercultural interactions, but only proves the reality of their existence;

Secondly, the new "communicative field" can not exist without the inclusion of "matrix of a new culture," serving as a mechanism for regulating the cross-cultural communication, individual moral elements formed in the historical paradigm of local cultures. Such approach is coordinated both local and universal moral and ethical values, ensures the effectiveness of the cross-cultural communication.

If the necessity and possibility of the formation of a multicultural identity is in doubt and controversy among scientists, the education of intercultural competence, undoubtedly, should be one of the goals of modern education. The education system must take on the difficult task of getting rid of people from the old ethnocentric attitudes and replace them with new ones, more relevant realities of one world in which we live. At the same policy should be aimed modern states, which are becoming increasingly multi-ethnic, and hence the problem of acculturation, the formation of intercultural competence in their lives comes to the fore.

World experience shows that the most successful strategy is the integration of acculturation, preserve their own cultural identity, along with the mastery of culture titular ethnic group. In this case, the only reasonable ideology and politics of multiculturalism and society becomes cross-cultural competence, i.e., a positive attitude to the presence in society of different ethnic and cultural groups and voluntary adaptation of social and political institutions of society to the needs of different cultural groups.

This situation calls for a national policy that does not require cultural losses of integrating the group which does not allow its assimilation (i.e., loss of their own cultural identity) or separation. In school education and social legislation should emphasize the benefits of multiculturalism. It should also be formed notion of the consequences that may result from ethnic prejudice and discrimination. To take into account the interests of integrating groups should be appropriately modified social institutions - political, health, education. It is also necessary that the work of these institutions was attended by representatives of ethnic and cultural minorities.

Be sure to emphasize that acculturation means mutual adaptation, integration of representatives of different groups within a society. To do this, all groups have to make certain concessions: the dominant group - to change the school and public and social services; non-dominant groups - the refusal of some elements of their own culture, not adaptive to new conditions.

Members of the multi-ethnic societies need to understand and know the advantages of multiculturalism, diversity of cultures. Among them there is the increased ability of
society to adapt; availability of healthy competition necessary for a dynamic society; opportunities to select a variety of ways in life. All these qualities can be very useful when a sudden change in conditions, habitat society that may occur as a result of environmental disaster or political cataclysm. The greater the diversity of cultures is in such a society, the more likely that at least one option would be optimal in the changed circumstances.

It is therefore extremely important and it is important that people today understand the need for both preservation of ethnic and cultural identity, without which it is impossible to normal psychological well-being and development of multiculturalism. Both of these trends should reasonably and in harmony with each other. After all, only have a positive ethnic and cultural identity of a person is capable of ethnic tolerance, to life in a modern, increasingly globalized world.

2.3.3. The theory of “cultural dictionary” in Arab World

One of the methods of effective communication with another culture is a good introduction to it, which involves fixation of cultural similarities and differences and create their own "cultural vocabulary", which could be addressed at any time. This is an extremely difficult task because of the culture will have to learn a lot, and we have so little time, energy, and space for storage. However, this approach has its advantages, and many people do create in his mind like a small number of anthologies of cultures with which they are closely acquainted during travel, business meetings, exchange programs, and so on..

But none of us are not able to create a cultural dictionary of all cultures and people with whom we can contact in our lives, and many of us do not have the opportunity to become culturally aware in this way. Instead, the vast majority of people will have to rely on the model of intercultural growth in order to participate effectively in cross-cultural communication. The remainder of this section we discuss two such models: one based on conflict resolution skills, and another - on the regulation and control of emotions.

The Arab world consists of many countries with their pronounced national characteristics. At the same time, one can identify a number of characteristics inherent to a greater or lesser extent, businesses Arab countries. When establishing business contacts with Arab partners, be sure to take into account the fact that their ethical standards in many respects different from the European. With a lack of understanding of these differences may be a misunderstanding, often leading to conflict and distrust.

The desire to save face in any way reflected in the sensitivity to the opinions of others. Fear of losing face can not publicly admit their mistakes. Self-criticism is a rare exception to the general rule. Therefore, the criteria of truth and falsehood in relation to the preservation of the person will be secondary. Group communication in the Arab countries is very strong. Fear of loneliness here. Their actions are constantly weighed against the reaction to them other.
Authority of the father in the Arab world defines the social significance of his son. The independence of children, even in economic terms, is extremely unpopular. Decisive influence on the choice of spouse has parents.

Arabs less closed than the Europeans. They love to go for a visit and to receive visitors, conduct long conversations. Hospitality is one of the main features of the inhabitants of the Arab countries. Stinginess is considered a disgrace. By tradition, the doors are always open, even for foreigners. Guests are always waiting for a generous meal. Bedouins are even ready to kill the last camel to feed guest.

The Arab understanding of etiquette does not imply straightness and flatness. In an effort to save face, they try not to hurt and interlocutor. Oratory highly venerated in Muslim countries. It is considered a sign of education and refinement of man. The Arabs are trying to talk nice and easy and appreciate it in the source. This involves their expressive and emotional. Restraint, brevity, careful are not suitable for talks with Arab partners. Meeting them, you need to talk more and louder than usual. It will be perceived as an expression of sincerity on your part. [29]

Organization talks in the Arab world are different from the European one. Traditional hospitality extended to the field of business relations originated the concept of "open office". If in European countries during the negotiations secretaries do not allow to disturb the head, the Arab offices, following the traditions of hospitality, new visitors spend directly to the office. It can cause irritation in the Western partners, who are used to negotiate without interference. To continue the conversation in the business line of the delegation recommended that guests take a seat next to an Arab colleague and aggressively to attract attention to their proposals. [29]

Compliments are perceived very positively. Therefore, in a conversation with Arab partners do not have to skimp on the praise of their country, art, clothing and food. But women handle compliments considered indecent. Arab businessmen appreciate the sincerity in the negotiations and expect mutual respect. They are not attracted to a logical conclusion in the argument favoring persistent calls and beliefs.

One of the most important elements of the negotiations is to establish trust between the partners. Representatives of Arab States, in ordinary circumstances, and during business contacts try to create a friendly atmosphere, appreciate humor, use personal names. It is important to show your willingness to deal with this partner to show their deep personal interest. To address the complex issues Arabs prefer not to use official channels and personal connections.

Despite the many differences that exist in the Arab and European business culture, it is possible to achieve success in relations with Arab partners, showing a genuine interest in them and their families, using praise and compliments, while respecting their national and religious feelings.
3. INVESTIGATION OF CROSS-CULTURAL SKILLS FOR MULTINATIONAL COMMUNICATIONS IN ARAB WORLD

3.1. Development of survey for investigation

Qualitative and quantitative researches applied that consist of group observations, interviews, and surveys were used to collect information and data. With both methods are more applicable because of the entanglement in studying culture and communication from an individual point of view. Using qualitative and quantitative methods, the researchers were able to understand underlying factors that are relevant to understanding the effects of culture on communication when multicultural groups interplay with each other.

The author has used secondary data to get a better understanding and knowledge about the cultural differences between other countries and Arab World Countries. It is has also given the authors an insight in the current literature and reports within the field. The secondary data has also been used to design the questionnaires and the interview guide (Appendix A). This thesis gathers its primary data through personal interviews and a complementary survey. This is essential since the study is based on person opinions and knowledge that could not be collected through a study of only secondary data. The survey made as a qualitative method of our research. This study was an initiative to support HR specialist teaching in cross-cultural management and orientation in cross-cultural awareness within global workplaces, public and private organizations in specific regions, Arab world countries. Our survey was made by us to define cross-cultural skills and dynamics including how they adapt to different cultures and how they communicate with local people from another cultures and difficulties and developed skills, which they already have. Our questionnaire part consists of various questions, which belong to theory part, especially focus on cross-cultural understanding and cross-cultural skills. The tool was uniquely designed to be understood by the participants of our survey in the Arab World. Popular texts were used to identify cultural descriptions.

Questionnaire was in simple English to avoid misunderstanding. Most sub continental and Western participants either spoke native English or were fluent in English. Among the local Arabic speaking population, many were fluent in English while others were not.

The selection of interviewees was based on the nationality, different culture, and teamwork experience in multicultural team. The survey questions are included in the analysis listed in findings and results part.

Thus, it is necessary to abandon the stereotypes about Arab-Muslim culture as completely inadequate changes in the modern world. Despite the fact that some researchers believe that globalization is practically not affected the entire Middle East (except Israel), the problem of globalization is very urgent for the residents of most Arab countries. If we talk about globalization changes in the economy of the Arab-Muslim world, according to the testimony of the Saudi economist G. Azzam, six Arab countries
(Egypt, Morocco, Jordan, Tunisia, Lebanon and Algeria) have committed themselves to implement economic reforms in line with the recommendations of the International Monetary Fund and the World Bank.

Officially registered capital markets (stock exchanges) have eight countries in the Arab region: Saudi Arabia, Bahrain, Egypt, Jordan, Kuwait, Lebanon, Morocco and Tunisia.

Attitude to globalization in the Arab world, they primarily based on the desire to preserve their own culture. Therefore, at the present stage of globalization is generally perceived as an attempt to "capture the culture," the imposition of Western values, "Westernization" or "Americanization." These ideas about globalization in common the fact that globalization is seen as a process, a movement in a particular direction. Despite some similarities perception of globalization in the Arab-Muslim world, there are different points of view on this process.

According to the analysis of literature, we can identify four basic approaches to globalization in the Arab world. The first approach is based on the fear of global changes, unwillingness to put in their own world unseen enemy that can quietly destroy culture, society, deprived of national sovereignty, etc. Globalization is dangerous in all its manifestations, because even economic reforms and scientific advances carry a destructive virus, albeit under the guise of pious development and progress. Representatives of this approach are calling for almost total isolation, isolation, solitude or, conversely, to combat Western influence.

In contrast to such an extreme version of the relation to globalization, the second view sees globalization as a multidimensional process. It has its drawbacks in West and particularly in the United States, trying to impose their values, destroy another alien to him culture. However, if we ignore the pro-Western ideology, and try to use only the latest technology to achieve, you can achieve great success in the development of their own society, even in the era of globalization.

The third approach, an almost complete support for globalization, popular only in some countries of the Arab world, held a special path of historical development (e.g., Egypt, Jordan).

According to the fourth point of view, globalization is seen in historical perspective. Globalization is not an invention of modern times. This process has been observed before. A typical example of globalization is the Arab Caliphate. The current stage of globalization is based on different rules, it is based on other values, and however, it is possible that in the near future the globalization process again led the Arab-Muslim world.

It should be said that the development of cross-cultural communication in the Arab world is also influenced by historical aspect. The Arab world is united geographically, 90% of the population of the Arab countries are Arabs, and only 10% are representatives of other national and ethnic groups. The Arab peoples are united by a common language (Arabic) and historical destiny, as the population of the current Arab countries in the Middle Ages was part of the Arab caliphate, and in modern times the Arab territories,
except Morocco, were part of the Ottoman Empire. During the colonial era, these territories have been the object of European expansion and tested for different forms of English, French, Spanish and Italian influence.

Clash of the Arab world and the West in the second half of the XIX century led to the formation of the Arab intellectuals who became the ancestor of the Arabs awareness of their own identity, different from the Turks. They saw this identity primarily in Arabic literature, Arabic, pan-Arab history and showed increased interest in the past and present of the Arab countries. Thus originated the idea of Arab unity, became at the end of the first half of the twentieth century. One of the foundations of Arab nationalism.

During the First World War put forward the idea of creating the Arab Caliphate, however, these attempts have not been successful. After the First World War in the Arab world it had accelerated the pace of transformation under the influence of the internationalization of production and consumption, affecting the political and cultural spheres of life of the Arabs. It put forward new overall objectives: liberation from foreign domination and political modernization of the economy and socio-political life, v acted as centripetal forces in Arab society. At the same time strengthens the centrifugal tendencies associated with the emergence of the "independent" of the Arab countries, with the development of their statehood.

3.2. Method of investigation and target group identification

This research applied the quantitative approach methodology because it is generally associated with positivism, especially when the researchers used pre-determined and highly structured data collection techniques. Apart from this, the researchers can examine the relationships between the variables, measuring them numerically and analyzing using the range of statistical techniques. Qualitative approach research often incorporates control mechanisms to ensure the validity of the data, as in an experimental design (Saunders, Lewis, & Thornhill, 2012). Evaluating both the independent and dependent variables in more detail will produce research outcome which are more precise. Testing of all the hypotheses are more applicable using the qualitative research methodology.

To conduct an effective investigation to use the concept of the various representatives of the Arab world. This concept is a system of ideas, attitudes, and and theoretical provisions - the strategic benchmark of research work. The questions that were used to survey respondents provided in the Appendix A.

An additional negative aspect of questionnaires is the differences in assumption and understanding of the questions that could lead to misinterpretations. Questionnaires are also biased since the respondents are selected to certain criteria’s. The questionnaire was distributed to Foreigners and Turks in each companies and it was provided to employees in the management team which has upper levels. The result from the employees will be considered in all together shared cases. An additional negative aspect of questionnaires is the differences in assumption and understanding of the questions that could lead to misinterpretations, cases.
The questionnaires consisted of three sections, namely Section A, B and C. Section A dealt with demographic profiles. In this section, the entire questions required information on the respondents' profiles such as gender, age, nationality. Section B included questions having relations with the independent variables, while Section C dealt with the sole dependent variable. For Sections B and C, the questions were constructed by using the Likert-style rating questions, often used by researchers to collect data. In the Likert-style rating system, each respondent will be asked on how strongly she or he agrees or disagrees, with the statement. Usually, the Likert-style rating will appear in a four-, five-, six-, or seven-point ratings scale. However, in this study, the questions used the five-point ratings scale, based on a range of from “1” to “5”, as follows:

1- not at all important;
2- slightly important;
3- important;
4- fairly important;
5- very important.

The interviews for this study where semi-structured since the purpose was to compare the response and categorize them in a culture context (see Appendix B). The interviews with foreigners was by telephone and skype conversations on internet due to time limitation. In the beginning of the interview the authors also applied ice breakers by prevailing informal talks.

**Sampling and Sample Size.** In this study, the survey distributed 68 participants, which are 24 females and 44 males, and between 25 to 56 years old. See figure 5.

![Figure 5. The Gender of the responds](image)

The researcher have responds from 8 different nationalities, 9 Turkish, 12 Russians, 3 Armenians, 10 American, 8 English, 18 Syrian, 3 Saudi Arabian, and 5 Emirati. All responds are working in the Middle East Arab World. See figure 6.
Figure 6. The Origin of participant of the questionnaire

This thesis includes a sample of global companies subsidiaries and organizations in Arab World Countries.

The selected companies and organizations are FedEx Express which is a subsidiary of FedEx Corporation, delivering packages and freight to more than 375 destinations in nearly every country each day. FedEx Express is the world's largest express transportation company.

Ericsson which is a Swedish multinational provider of communications technology and services. The company's offerings comprise services, software and infrastructure in information and communications technology for telecom opera a Swedish multinational provider of communications technology and services.

Marriott Hotels & Resorts is Marriott International's flagship brand of full-service hotels and resorts. The company, based in Washington D.C., is repeatedly included on the Forbes Best Companies to Work for list, and was voted the fourth best company to work for in the UK by The Times in 2009.

Hyatt one of the biggest hospitality companies with widely recognized traditions. DHL the biggest transportation company in the world.

JCDecaux Middle East it is advertising company which is handling the advertising in Dubai international airport which is the largest outdoor advertising in the world. Study of cross cultural diversity must also be complemented with knowledge about the structure in the organization and the functional relationship. The number of participants from the companies is provided in Appendix C.

Participants have answered the following questionnaire:

Do you prefer to work individually or in a team? 38, 46 % of our participants have answered that they prefer to work individually and 61, 65 % prefer to work in a team.
What kind of conflicts have you had while you were communicating with foreigners?
Conflicts were mostly, cultural, behavioral, and lingual ones.

What kind of cross-cultural skills do you need to adapt living or working abroad?
According to the interview with our target audience, we got the following answers and comments: tolerance of ambiguity, understanding others, accept the ideas of others, language, knowledge about the country, do’s and don’ts, attitude, values, respect, tolerance, cultural knowledge, communicative awareness, open mind, adaptability, behavior of particular nation, understanding the cultural differences, life style, acceptance of country’s laws and norms of behavior, understanding how they think and why, rapid adaptation to cultures of team members with various nationalities without prejudice, sociality, flexibility and patience.

What kinds of skills you have already improved while working in Arab World Countries? According to the interview with our target audience, we got the following answers and comments: “language and body language, tolerance, patience, respect for the others, behavioral flexibility, empathy”, “team work, team organization and intercultural communication skills, tolerance to others”, “better understanding of others, acceptance of differences and try to get along with them”, “living abroad has helped me be more open-minded and taught me cultural ambiguity and the skill to accept and adapt to various cultural shocks, mentality of old generation & new generation”, “dealing with foreign people, behavioral flexibility”, “If you know how to react and respond and you can handle the rest”.

What kind of skills should be taught in universities to work easily in cross-cultural environment?
According to the interview with our target audience, we got the following answers and comments: “listening skills”, “speaking in front of international audience”, “tolerance importance”, “besides cultural differences and languages we don't think that there is much universities could teach”; “the best way to learn is to work or study with people from different countries, so maybe the best a university could do is to attract as much foreigners as possible and try to have mixed classes”. Moreover, they can teach us how to be open minded, to know brief world history, course in world cultures and religions.

Adapting to new conditions without judgment, cultural awareness and understanding of different behavioral attributes of people, general knowledge about culture, politics and economics in different countries, languages above all; cultural studies would be important as well.

In addition our responds said, students should have the opportunity to communicate personally with foreigners, since they are living carriers of the culture. Apart from general communication / negotiation skills course, students should be taught how to be
aware of their own culture, and how to accept the differences between mentalities, and be open to new ideas.

If possible, teams of 5-7 students from different backgrounds should work together on some projects, or take part in some business games in order to get used to communicate efficiently. Making compromises, some basic differences in between different cultures, and how to explain and justify your opinion well, communication and cooperation with multilingual and multicultural team members.

What kind of cross-cultural skills are the most important for you in Arab World countries?

According to the interview with our target group, we got the following answers and comments: “language and body language, tolerance, patience, respect for the others, behavioral flexibility, empathy”, “team work, team organization and intercultural communication skills, tolerance to others”, “demonstrating respect to the Arab traditions and religion”, “living abroad has helped me be more open-minded and taught me cultural ambiguity and the skill to accept and adapt to various cultural shocks, mentality of old generation & new generation”, “dealing with foreign people, behavioral flexibility”, “If you know how to react and respond and you can handle the rest”, “demonstrating respect to Arab dress code, listening skills, diplomatic skills and sensitivity to different management style”.
After received the answers from the previous questionnaire, second questionnaire distributed to participants see the Appendix 2, and to evaluate the most important cross cultural skills in Arab World Countries from all which were mentioned above. This second survey is intended to give the necessary cross cultural skills which each employee need to have or improve for a better performance and efficiency in Global workplace environment in Arab World Countries. The overall result is shown on the table 4.

Table 4- The most important cross- cultural skills in Arab World countries

<table>
<thead>
<tr>
<th>Participant answers</th>
<th>Answer Ratios ( % )</th>
<th>The number of responds</th>
</tr>
</thead>
<tbody>
<tr>
<td>Demonstrating respect for others (Traditions and Religion)</td>
<td>13.24</td>
<td>9</td>
</tr>
<tr>
<td>Behavioral flexibility</td>
<td>13.24</td>
<td>9</td>
</tr>
<tr>
<td>Demonstrating respect to local dress code</td>
<td>13.24</td>
<td>9</td>
</tr>
<tr>
<td>Tolerance of ambiguity</td>
<td>11.76</td>
<td>8</td>
</tr>
<tr>
<td>Communicative awareness</td>
<td>11.76</td>
<td>8</td>
</tr>
<tr>
<td>Adapting to new condition without any judgment</td>
<td>11.76</td>
<td>8</td>
</tr>
<tr>
<td>Diplomatic skills and sensitivity to different management styles</td>
<td>8.83</td>
<td>6</td>
</tr>
<tr>
<td>Listening skills</td>
<td>8.83</td>
<td>6</td>
</tr>
<tr>
<td>Body language</td>
<td>7.35</td>
<td>5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100</strong></td>
<td><strong>68</strong></td>
</tr>
</tbody>
</table>

According to a large number of researchers, business people, living in permanent residence (as opposed to temporary residents) are geared to assimilation. At the same time due to the need to establish effective business contacts assimilation occurs quite easily. At the same time, refugees, internally displaced due to some external reasons to leave their homeland, psychologically resist breaking ties with her, and the process of assimilation is they have a much longer and more difficult.

Until recently, researchers believed that the best strategy of acculturation is complete assimilation to the dominant culture. Today, the purpose of acculturation is considered the achievement of cultural integration that results in a bicultural or multicultural identity.

This is possible if the interacting group of the majority and minority voluntarily choose this strategy. Integrating the group is ready to adopt new attitudes and values of
the culture and the dominant group is ready to accept these people, respecting their rights, their values, and adapting social institutions to the needs of these groups.

Preservation of ethnic identity integrating groups that previously assessed as complicating the process of acculturation, today is estimated positively, as it helps smooth out the difficulties of this process.

Competence in communication implies a willingness and ability to build contacts at different psychological distance - and suspended ones. Difficulties can sometimes be associated with the inertia of position - owning any one of them and its implementation everywhere, regardless of the nature and identity of the partner situation. In general competence in communication is usually associated with the mastery is not any one position as the best, and with adequate communion to their range. Adequate flexibility in changing the psychological positions is one of the most important indicators of competent communication.

Integration can only be voluntary, as part of the minority and of the majority. After all, it is a mutual adaptation of these groups; both groups recognized the right of each to live as a people's cultural identity.

It is believed that the success of acculturation in the psychological aspect is measured by a positive ethnic identity and ethnic tolerance. Integration correspond to positive ethnic identity and ethnic tolerance, assimilation - negative ethnic identity and ethnic tolerance, separation - positive ethnic identity and intolerance, marginalization - negative ethnic identity and intolerance.
3.3. Results of investigation of cross-cultural skills for multinational communications in Arab world and recommendations

As shown in a study above, that demonstrating the respect of the Arab traditions, religion and dress code is the most important cross-cultural skills in the Arab World countries.

Because it is important to realize that Arabs don't expect you to be an expert on their culture. They are well aware that you are a foreigner and that you come from a different culture but they will of course expect you to show them and their culture respect and you should try to adapt to the way that they do things. Most mistakes will be forgiven as long as you sincere in your apology and you show proper respect.

Also behavioral flexibility, adapting to new conditions without any judgment and tolerance of ambiguity are important skills, when you will start to work in Arab world countries you should know that there are too many specific issues which can be not very important to you but for Arabs very important and fundamental issues. For example, offering them an alcoholic drink, drink or eat in front of them in Ramadan, don’t stand for few minutes and ask about the health while you saying hi even if you are in hurry they will not understand it and there are a few other things that you are going to want to make sure that you don't do.

One of the most important is to talk about anything that is even remotely controversial. While in the west we talk about politics all the time it is not done in the Arab world and it could put your partners in an embarrassing position. Don't put them in a spot where they need to criticize somebody.

Also this study shows that communicative awareness and diplomatic skills and sensitivity to different management styles are important because in Arab World countries they have 2 leaders president, king or prince and religion leader which has very big influence in the society and as a result Arab World countries they have 2 lows one according to the government and other to the religion which is covered under Arabic traditions, for example if the foreigner manager wants to send one of his good employees abroad immediately but she is female this pressure will take long time I mean the manager should wait because according to our religions lows “traditions” she should ask the oldest male in her family for a permit to go abroad and the manger should be very diplomatic and flexible to connect this 2 lows together and find alternative solutions. In the Arab World countries showing people that you are a good listener and knowing the body language it will make you the best friend of them and will destroy all borders so when they are talking to you they will stand much closer than we do in the west and you should show them that you listen very carefully to their subject. In addition there will be a great deal of touching, usually on the arm or shoulder, amongst people of the same gender.

Of course the main reason for these differences comes down to religion. Islam, as we know, is the state religion in most Arab countries. Theoretically, the life of any Muslim, his every action, and even his thoughts are strictly regulated by the Qur'an and
Sunnah. In the Muslim world the Koran has always given and continues to have now a great influence on the formation of the human person: it plays an important role:

1) In the formation of man's relationship to other people;
2) In the establishment of relationship to the world as a whole;
3) In the formation of rules of behavior and communication.

Arabic etiquette largely formed as a result of imposing moral and ethical standards of Islam in the Bedouin honor code. In pre-Islamic Arabia society as an ethical ideal advocated the concept of "courage and honesty" – “muravva”. In Arab language this term refers to a set of qualities of this man:

- Valor,
- Generosity,
- The ability to love,
- Eloquence,
- Loyalty to the given word.

The understanding these important qualities and features of the behavior of the Arab world is the key to the success of building effective multicultural communications. For example, in a business relationship with the Arabs should be aware of mandatory compliance with Islamic traditions. In the month of Ramadan, Muslims are not supposed to eat anything from sunrise to sunset. In the first month of the Muslim New Year is not necessary to arrange receptions. Do not need the Islamic world start talking about religion or politics. You must be installed in place in time, but your landlord may be delayed. Arabs is quite difficult to do business with the female, so in the delegation must be present and men.

For the Arabs, one of the most important elements of the negotiations is to establish trust between the partners. They prefer the preliminary study of the details discussed in the negotiations issues as well as "bargaining" at the negotiating table. Always try to retain the opportunity to continue contacts, if this time the agreement was not reached (in this case the cancellation is accompanied by a waste of praise for the partner and rejected the agreement).

Special respect from the Arabs enjoys the spoken word. If you were able to learn some Arabic words, the success is guaranteed. In this case, a foreigner needs to use the latest sources of literature or consult with a native speaker, or a rude word or mispronunciation produce a negative effect.

Very important process in the Arab etiquette is a receiving guests. For this event, they are in all seriousness, are prepared in advance, trying to appear in front of guests in all its glory. This also applies to home decoration, costumes and the hosts, and selection of refreshments. More close people go to visit without warning, but in other cases decided announce their visit in advance.

The Arabs are not accepted to come visit empty-handed, it is preferable to bring anything from sweets necessarily beautifully packaged in a smart box. If someone from the family members you have not provided, so for good reason and it is not necessary to seek acquaintance with them. The Arabs honored guests decided to
plant next to the oldest and most respected member of the family. The hosts will try to start and finish the meal with the guests, it should be considered. It is undesirable to eat all that lies in a common dish, - of which there are more women and children. During business conversation, which can be started only after coffee and fruit, is not accepted right answer "yes" or "no."

There are several well-tested strategies that enable successful enough to overcome communication barriers and improve communication with employees of organization. Firstly, the organization should pay special attention on the development of communication skills of its employees. Among the most important skills include active listening sense of active listening as receiving communication is the ability of the speaker to the listener's help to tell exactly what he intended to say. There are several principles of active listening by Professor Keith Davis:

• Do not interrupt the speaker; do not start talking until they talk;
• Arrange to his interlocutor, to create an atmosphere of friendliness;
• Neutralize the distractions, avoid extraneous vme=shatelstva;
• Demonstrate sympathy and interest to the other party;
• Be patient and avoid disputes at the stage of obtaining information;
• Ask questions.

In addition to the ability to actively listen there are a number of skills that can be used to minimize the potential barriers and to increase the impact of cross-cultural communications.

Clarification of their ideas before their transfer, clarification of own ideas, information ratio ideas with features of communication culture before it is transmitted is the collation and analysis of issues, problems or ideas that are planned to be discussed.

When communicating with representatives of Arab culture it should be deleted from the message ambiguous words or statements. In using the exact words, but not of the total character, the result will be more effective. However, it must be remembered that in some cases the use of specific words "yes" or "no" is not desirable, and it is better to use streamlined phrases.

"Looking from the outside" is that it is necessary to monitor the expression of his face, gestures, posture and tone, not to send contradictory signals. A person needs to look at himself and hear himself as he can see and hear the source. Sending harmonious signs that do not contain conflicting reports, representatives of another culture can achieve greater clarity and understanding of his words.

The study of empathy and openness. Empathy - attention to the feelings of other people, willingness to put yourself in their shoes. That's like asking yourself: "Who is this man, to whom I am going to turn to? What are its needs and interests? What is his today mood?" Actively using empathy in the exchange of information, we try to properly configure the hosts and adapt variant coding and transmission of messages to the individual or group and situation. The successful application of empathy can significantly reduce the possibility of misunderstanding when decoding the messages of the host.
The most important result and purpose of the processes of adaptation and acculturation is a long-term adaptation to life in a foreign culture. It is characterized by relatively stable changes in individual and group consciousness in response to the demands of the environment. Adaptation is usually considered in two aspects: psychological and socio-cultural.

Psychological adaptation is an achievement of psychological satisfaction in the new culture. It is reflected in a good state of health, psychological health, as well as clearly and building a sense of personal and cultural identity.

The socio-cultural adaptation is the ability to freely navigate in a new culture and society, to solve everyday problems in the family, at home, at work and at school. As one of the most important indicators of successful adaptation is the availability of work and the level of satisfaction with it their professional achievements and as a consequence of their wealth in a new culture, the researchers recently as an independent aspect of adaptation allocate economic adjustment.

Of course, the adaptation aspects are closely linked. But as the factors influencing them, are quite different, besides studying the psychological adaptation in the context of stress and psychopathology, and social and cultural - within the concept of social skills, then its aspects still considered separately.

Adaptation may or may not lead to the mutual satisfaction of the individual and the environment, and can be expressed not only in the device, but also in the resistance, in an attempt to change their environment or change mutually. And the range of the results of adaptation is very large - from the highly successful adaptation to a new life to a complete failure of all attempts to achieve it.

Obviously, the results of adaptation will depend on both psychological and on social and cultural factors, is closely associated with each other. Good psychological adaptation depends on the type of human personality, the events in his life, as well as social support. In turn, effective socio-cultural adaptation depends on the knowledge of the culture, the degree of involvement in the contacts of intergroup attitudes. And both of these aspects of adaptation depends on the person's belief in the benefits and success of the integration strategy.

For effective communication with representatives of the Arab countries, a foreigner needs to expand the scope of acceptance and processing of information, so people can understand the system of organization of a foreign culture and fine-tune their processes of knowledge under those enjoyed by foreign culture media. After all, people are finding mentality "outsiders" difficult and confusing because of the fact that they are not familiar with the knowledge of other cultures. But people have the potential to expand their knowledge about the cognitive system of another culture. Moreover, the more one learns about a foreign culture, the more it increases the ability to learn at all. The opposite is true. The more highly developed system of cognition in humans, the greater the ability to understand a foreign culture, he demonstrates.

To develop an effective relationship with the foreign culture, one must not only understand it on a rational level, but also be able to share with others their feelings, that
is, to perceive foreign culture on the affective level. We need to know what you can afford to

Emotional expressions and reactions, because in every society there is a certain criterion of sentimentality and emotion. When people reach the required level of adaptatio to other affective orientation, they are able to share the humor, joy and enthusiasm, as well as anger, pain and frustration with the locals.

But decisive in human adaptation to a foreign culture is the acquisition of appropriate skills everyday behavior in specific situations. They are divided into technical and social. Technical skills include skills that are important for every member of society. This is proficiency, ability to make purchases, pay taxes, and so on. N. Social skills are generally less specific than technical, and master them harder than technical skills. As even carriers of culture, of course fulfill their social roles, very rarely can explain what, how and why they do. However, by trial and error behavior is constantly being improved and organized in algorithms and stereotypes that already can be used automatically, without thinking.

Full adaptation to a foreign culture means that all three aspects of communication are simultaneously well coordinated and balanced. In the process of adapting to a new culture, people usually feel the lack of one or two of these aspects, resulting in poor balance and coordination. For example, there is much to know about a new culture, but do not have contact with it on the affective level. If such a gap is large, there may be an inability to adapt to a new culture.

Personal communication is closely related to social interaction, which manifests itself in many forms - from simple observation of people in the streets and reading about people and events in the media to contact with close friends. Social intercourse is usually divided into interpersonal (occurs between different people) and mass (a more general form of human social behavior, interacting with their social and cultural environment without direct contact with individuals). The more experience of social interaction in humans, the better it is adapted to another culture. It is desirable to have more friends - representatives of a foreign culture, to actively use the local media.

Thus, we can assume that foreigners, who arrived in the Arab countries with a view, inter alia, to do business, can experience serious difficulties in communicating with other cultures and to overcome the phase of adaptation. So it can be distinguished the following periods of adaptation of foreigners in the Arab world.

Phase 1 "Joyful revival." This phase experienced by people in the first few weeks, and sometimes months after his arrival in a new country (usually 6-8 weeks). General feelings - excitement, a temporary time trouble, panic completed. Register first acquaintance with the local population, etc. Tourists and businessmen on mission experience are only one phase of CABG - phase "joyous revival."

Phase 2 - "Frustration and anger," or the actual shock. The average duration of this phase is about 2-3 months. Typical work and household "catalysts" irritation and frustration: different value system of the host country, a different management philosophy, attitudes toward work and productivity, ethics, foreign language, eating
habits, tradition of drinking drinks, humor, absence of the usual goods, traditions and rules of driving, banking traditions, money and others.

The only place where you feel what is called "out of place" - a meeting with the same as you, foreigners. Of restricting the communication circle of friends compatriots during their stay abroad is called voluntary ghettoization. It slows adaptation prevents overcome of cultural shock.

Phase 3 the "Recovery" usually lasts 1-2 months. It begins when a stranger suddenly discovers that begins to understand the individual elements of the new cultural environment that had previously eluded him. The most typical sign of the onset of this phase - is to return a sense of humor and above all the ability to banter on their own cross-cultural mistakes. Al. most important feature of phase "recovery" are new acquaintances, who are tied with the local population.

Phase 4 - "Adaptation." Phase duration is not limited. Usually it ends with a return to his country. A distinctive feature of this is the increasing ability not only to capture the features of the host country, but also the ability to take them on the rise. The most important feature of the beginning phase of the "Device" appears critical reappraisal of certain traditions and elements of the value system of their country and culture.

So that as the results of the study of human behavior in the Arab countries show, especially business etiquette and family of the Arab population to build effective communication in a multi-cultural features of these countries an alien must:

1) Have own socio-cultural skills and cross-cultural communication.
2) Know the etiquette rules of conduct in accordance with the specific situation (rules of business etiquette, speech etiquette, spoken and written speech genre).
3) Possess the skills to find and use information on the characteristics of the host country, preferably in a fast mode.
4) Be prepared to make cross-cultural communication in general and professional spheres
5) Have the skills to adapt to changing conditions in contact with different cultures.

In addition to a foreigner who wishes to become a full-fledged part of another company, it may be useful:

1) To have the ability to establish adequate social and professional contacts.
2) To respect the peculiar features of other cultures and values of another society.
3) To evaluate the behavior of other cultures from the perspective of data features and existing values.
4) To edit your own knowledge about the country and culture of the population in the host country, using adequate and relevant literature.
5) Overcome existing internal stereotypes about the host country, not allowing them to influence the construction of cross-cultural communication.

An important factor contributing to the rapid adaptation to the new environment and, therefore, mitigate and reduce the period of cross-cultural frustatski is the knowledge of a foreign language:
First, the language of the host country ownership helps to avoid cross-cultural miscommunication errors that arise when working through an interpreter;

Second, knowledge of the language, even minimal creates a favorable impression as a man who does not regret the time and effort to adapt to local conditions. It greatly speeds up and simplifies the process of establishing domestic dating and professional contacts.

Multicultural person is an ideal. The process of psychological growth from monocultural to multicultural person - is the process of change in which new elements of life combined with a full understanding of what is culture.

At last, it has to be noted that the findings of these thesis does not reflect entire cross cultural issues or entire foreign resident in Arab World countries, because of limitations. First of all total number of participants is too small to reflect general issues. The result is highly influenced individual matters and opinions. Foreign researches needs to be translated in to more languages in order to involve people with various conditions. The study did not measure job satisfactions in numbers. Therefore wellbeing level of foreign workers stays unclear. Further researches should have scales for measurements.

As discussed in the previous part the conclusion of the studied companies where limited to certain conditions regarding location, company positioning and standard of employees. We therefore suggest further research to identify cultural related problems in Arab subsidiaries with dissimilar requirement and conditions and focus on the cultural interaction at lower levels in the hierarchy.

We further believe that it would be fascinating to study the Arab World Countries global business environment and companies where the manager is a local rather than an expatriate. It would then be relevant to focus on the cultural problems that appears between the foreign headquarter and the local manager. His role would also be of interest since he needs to find a balance in his management style where he considers the employees preferences and the headquarters requirements and demand.
CONCLUSIONS

This study is aimed to look at cross-cultural skills which are very important in Arab World countries and emphasize that cross-cultural understanding and cultural differences are important and critical issues for success of company or organization regard to international environment. In this study, we have checked different important dimensions of various cultures for receiving their ideas and understanding the cultures of different origin employees in their domestic and international working environment. The participants of the survey also paid attention to increase in cultural awareness and desire to have a better cross cultural understanding in their work place, because they also think that global companies offer better conditions and career opportunities in their work environment in Arab World countries. This study also involves information on important cross-cultural skills, behaviors and cultural dynamics Arab World business environment, which may help professionals who plan to work in this specific area.

Among the main factors of influence of the environment on the world economic processes is dominated by the sociocultural communication. Any economic entity operates under the national business culture on the principles formed corporate culture. Participants of the international business faced with the quality deeper aspects of management, which occurs in those results, interpenetration, - the concept of cross-cultural management.

The current stage of development of cross-cultural management concerns the activities of international corporations, presented in different regions of the world. Development of corporate codes of ethics and their effective application in specific national contexts is a key task of the global management and cross-cultural management as an integral component.

Communications systems in different cultures passed down from generation to generation and are absorbed in the process of enculturation. For each culture, there are only acceptable communication styles. For example, in Saudi Arabia communication takes place with an abundance of compliments, gratitude and attention. Here, no one will publicly criticize an employee to work, or else he is accused of rudeness and disrespect. Americans are rather informal and move to the point immediately, without further ado. The British have some inner restraint, understanding and prefer to control when dealing with others. These examples show how important it is to know and understand intercultural communication style of the people with whom we interact.

The success of communication can take many forms: improved relationships, friendship, ending the conflict, etc.

It is important to not only know the principles of intercultural communication, but to apply them in practice and improve. We need to develop quick thinking and ability to express their ideas in different ways, that is, to explain the same idea in different ways. Success in interacting with people should be seen as a success in the implementation of some of the individual tasks. The ability to mediate between people, right interlocutors
submit to each other, to say the right word in the right situation - an invaluable skill for intercultural communication.

We hope that this study would help HR professionals and other professionals who want to work in Arab world countries to increase their efficiency and developing their talents at multinational stage with cross-cultural understanding.
LIST OF REFERENCES

1. Антонов, В. И. Проблема стереотипов как одного из барьеров в в контексте культуры // Россия и Запад: Диалог культур. - Москва. -2009.
APPENDIX A. THE INTERVIEW GUIDE LINE FOR THE EMPLOYEES OF GLOBAL WORK PLACES IN ARAB WORLD COUNTRIES

An Investigation of Cross Cultural Skills in Global Work Place in Arab World Countries

This is a survey for the employees of global work places in Arab World Countries. This survey is intended to give researchers the necessary cross cultural skills which you need to have or improve for a better performance and efficiency in workplace environment.

Name: __________________________________________

Age: __________________________________________

Gender: _______________________________________

Nationality: ___________________________________

Questionnaire:

Do you prefer to work individual or in a team?: ___________________________________________

___________________________________________________________________________________

___________________________________________________________________________________

___________________________________________________________________________________

What kind of conflicts have you had while you were communicating with the foreigners?: ______

___________________________________________________________________________________

___________________________________________________________________________________

___________________________________________________________________________________

What kind of cross cultural skills do you need to adapt living or working abroad?: ______

___________________________________________________________________________________

___________________________________________________________________________________

___________________________________________________________________________________

What kind of cross cultural skills are the most important for you in Arab World Countries?: ______

___________________________________________________________________________________

___________________________________________________________________________________

___________________________________________________________________________________

67
What kind of cross cultural skills you have already improved while you are living and working in Arab World Countries?

___________________________________________________________________________________
___________________________________________________________________________________
___________________________________________________________________________________

What kind of cross cultural skills should be thought in University to be able to work in multicultural companies?:

___________________________________________________________________________________
___________________________________________________________________________________
___________________________________________________________________________________
**APPENDIX B. THE INTERVIEW GUIDE LINE FOR EVALUATING THE MOST IMPORTANT CROSS-CULTURAL SKILLS IN ARAB WORLD COUNTRIES**

<table>
<thead>
<tr>
<th>EVALUATION OF IMPORTANCE OF CROSS-CULTURAL SKILLS IN GLOBAL WORK PLACE IN ARAB WORLD COUNTRIES</th>
</tr>
</thead>
</table>

Name:----------------------------------------------------------
Age:-----------------------------  Gender:--------------------------

For each question given below, circle the number that best describes your opinion on the issue. Use the any key of given below:

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Not at all Important</td>
<td>Slightly Important</td>
<td>Important</td>
<td>Fairly Important</td>
<td>Very Important</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>#</th>
<th>Cross Cultural Skills</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Demonstrating respect for the others (Arab traditions and Religion)</td>
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<tr>
<td>2</td>
<td>Tolerance of ambiguity</td>
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<tr>
<td>3</td>
<td>Body language</td>
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<td>4</td>
<td>Behavioral flexibility</td>
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<td>5</td>
<td>Listening skills</td>
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<tr>
<td>6</td>
<td>Diplomatic skills and sensitivity to different management style</td>
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<td>7</td>
<td>Language skills</td>
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<tr>
<td>8</td>
<td>Communicative awareness</td>
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<td>9</td>
<td>Practical skills</td>
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<tr>
<td>10</td>
<td>Empathy</td>
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<tr>
<td>11</td>
<td>Organizational skills</td>
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<tr>
<td>12</td>
<td>Adapting to new condition without any judgment</td>
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<tr>
<td>13</td>
<td>Knowledge of harmony</td>
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<tr>
<td>14</td>
<td>Inclusivity</td>
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<tr>
<td>15</td>
<td>Demonstrating respect to local dress code</td>
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</tbody>
</table>
## APPENDIX C. THE PARTICIPANT NUMBER FROM THE COMPANIES

<table>
<thead>
<tr>
<th>NO.</th>
<th>The Company</th>
<th>Participants</th>
<th>Nationality</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>JCDecaux Middle East</td>
<td>16</td>
<td>8 syrians, 4 Americans, 2 Russians, 2 Emarati</td>
</tr>
<tr>
<td>2</td>
<td>Marriott</td>
<td>13</td>
<td>3 English, 3 Saudi, 3 Emarati, 4 Russian</td>
</tr>
<tr>
<td>3</td>
<td>Hyatt</td>
<td>12</td>
<td>6 Russians, 2 English, 3 Armenian, 1 Turkish</td>
</tr>
<tr>
<td>4</td>
<td>DHL</td>
<td>12</td>
<td>4 Turkish, 1 English, 5 Americans, 2 Syrian</td>
</tr>
<tr>
<td>5</td>
<td>Ericsson</td>
<td>8</td>
<td>5 Syrian, 1 English, 2 Turkish</td>
</tr>
<tr>
<td>6</td>
<td>FedEx</td>
<td>7</td>
<td>2 Turkish, 1 English, 3 Syrian 1 Americans</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>6</td>
<td>68</td>
</tr>
<tr>
<td></td>
<td></td>
<td>68</td>
<td>68</td>
</tr>
</tbody>
</table>