The role of ethnic identity and its impact on negotiation management style

Ofir Miller[1]

West University, Str. J. H. Pestalozzi, nr. 16,300115, Timişoara, România

Abstract

The current study deals with exploring the impact of ethnic group affiliation on negotiation management style. The research findings pointed that over time the influence of culture developed in the country of origin on negotiation management style slowly wanes.

The Israeli negotiation style can be termed "bi-polar" and moves from one end of the assertiveness axis-high concern to yourself to the other end of the cooperativeness axis - high concern to others. This supports the premise that a new subculture developed in Israel, especially among the younger generations which derive from multiple cultures yet are developing their own negotiation management style.

A further important concept surfacing from this research is the possibility that an individual's negotiation style may be affected by social status.

It was found that the Mizrahi and former USSR ethnic groups tend more to competing negotiation style, related to their status in Israeli society.

The negotiation style

Negotiating parties arrive at the negotiation, each with its own purpose, interests, outlooks and stances. These impact the way in which each of the parties conducts itself. This behavior loops back to impact the negotiation's proceedings and outcomes since the thoughts, conversations and actions of the negotiating parties direct and shape the negotiation. The way a negotiator conducts her- or himself during the negotiation process is known as the negotiation management style.

In light of the globalization of industrial organizations and the increasing interdependence among countries, the need for a theory of, and research into, leadership and intercultural management has never been greater (House et al, 2004).

[1] Tel: +972-3-6000300 E-mail: Ophir@miller-adv.com

Gulbro and Herbig (1994) indicated that different cultures can create different negotiating styles. The difference between the styles is also the result of differences in communication, persuasion techniques and personal characteristics including the ability to be accommodating, determined, flexible and adaptive (Hung, 1998). Therefore a person whose chooses to be a professional negotiator must be aware of, and understand, the styles of people who live in different countries by studying their cultural beliefs and norms (Chang, 2003).

Negotiators and their teams can spend hours investing the factual issues of the negotiation, the legal aspects, the financial and political elements, but spend little if any time in planning and understanding negotiation strategy (Craver, 2004). Multiple factors can affect the strategy employed by the negotiating parties. Some of these factors are objective and external, such as status, personal objectives, schedules (Devenyi, 2002), time, place, political and business environment, and characteristics of the national culture (Sheer, 2003), the context of the negotiation (Elgström, 2000), the field in which the negotiation is taking place (Stuhlmacher, 1998) and the stage in the negotiation (Scharpf, 1997). In addition to the above, there are subjective internal factors related to the parties participating in the negotiation which may influence the negotiation strategy: they may include the negotiators' gender (Teresa, 1973), culture (Salacuse, 1998), religion, personality, education, field of training (commercial, technical, emotional) and intelligence (Graham, 2008).

The first step to effective negotiation is for the negotiator to be aware of her or his personal bargaining style, and her or his mode of communication in situations of interpersonal conflict. When a negotiator is aware of her or his personal tendencies and drives as well as those of the other party, it becomes possible to begin establishing a strategy (Thompson, 2001). As such, the negotiator's awareness of her or his own negotiation management style can often be the fine-line difference in defining a negotiation procedure as successful or failed.

Intra cultural negotiation

The field of research exploring the impact of culture on negotiation management style is far from exhausted and numerous aspects exist that are worthy of further study. The focus of the current study is negotiation management style, which bears effect on how negotiations are managed and the outcomes reached (Shell, 2006).

The literature regarding cross-cultures has emphasized the strong ties between culture and management styles (House, 2001). Many studies claim that culture directly impacts leadership style in the way that tradition, values, ideology and norms "are bound to differentiate as much or even more than structural factors between societies" (Lammers, 1979). According to several researchers, the cultures of the parties is a crucial factor in the process of negotiations and the final agreement (Gulbro, 1994; Barbash, 1997; Simintiras, 1998' Hung, 1998; Woo, 1999; Chang, 2003; Farideh, 2011).

Studies in the context of culture and conflict / negotiation management are generally conducted at the national level, but neglect aspects relating to international diversity (Ergin, 1999) and the critical role of ethnic identity and its impact on conflict management style (Ting-Toomey, 2000). Thus, the question arises as to the correctness of such research relative to two important factors: (1) a country or culture is not necessarily a homogenous entity. Some countries contain significant internal cultural differences which may derive from religions, languages, geographic locations (agricultural, village, city), socioeconomic status, and more (Ergin, 1999); and (2) the population of some countries typified by strong immigration comprises ethnic groups and groups deriving from diverse former countries of origin.

As such, the question of whether it is correct to analyze cultural dimensions and negotiation style at the national level becomes even more acute: subcultural differences within one country may be so pronounced that the cultural dimensions attributed to that country may not necessarily be found within a specific ethnic group and hence will also be absent from the negotiation style. This is one of the areas the current study seeks to explore.

The literature contains countless studies, explanations and guides for negotiating with people from different cultures but do not take into account a significant additional aspect: the ethnic background of the partner to the negotiations.

When negotiating, a manager must keep in mind that labels in the literature, such as "Americans", "Japanese", "Chinese" or "Singaporean", need to be reexamined since they do not reveal the fine differences concealed in the negotiation style of different ethnic-cultural groups, nor do they take into account the dynamics of cultural diversity in intercultural negotiations (Osman-Gani & Joo-Seng, 2004).

A sectorial study conducted within the country may have very important influence over the degree of reliance on studies at the national level in mixed countries or countries with a high immigration rate. A review of the literature indicates that an in-depth study on this topic has yet to be conducted in Israel, a young country based on immigration and broad cultural diversity. Studies conducted to date and the literature in general relating to negotiation characteristics of the Israeli manager do not take into account the inherent heterogeneity of Israeli society.

Several studies have examined culture at the inner-state level and conducted high precision analyses. Kozan and Ergin (1999) found that inner state differences affect conflict management style. Ting-Toomey, et al. (2000) examined the effect of ethnic background, ethnic identity and cultural identity on conflict management style. The study was conducted among African Americans, Asian Americans, European Americans and Latino Americans. The findings revealed differences in the conflict management styles between the ethnic groups.

In a study performed by Osman-Gani & Joo-Seng (2004), difference were found for the negotiating styles of Singaporean executives of the three ethnic groups. Although the differences are not drastic, they do exist, and familiarization with the relevant nuances can be a clinching value when handling an international negotiation.

In light of these results, labels that are used in the literature, such as "Americans", "Japanese", "Chinese" or "Singaporean" have to be reexamined since they do not reveal the finer elements of negotiation style based on ethnic and/or cultural backgrounds, nor do they take into account the dynamics of cultural diversity in intercultural negotiations (Osman-Gani & Joo-Seng, 2004).

Israel as a multicultural country

Immigration during the 20th century broadened to the point where many countries absorbed foreign nationals: for example, the U.S., Australia and Canada have absorbed flows of Europeans, Africans, Asians and Latin Americans. These and other countries such as Singapore, Taiwan and Malaysia are multi-ethnic and multi-cultural and include diverse minorities (Ting-Toomey, 2000). Israel, at 65 years old, is a prime example of a young heterogeneous immigrant country with a population comprised of a large variety of ethnicities: it is multiethnic and multicultural.

Israel's business environment is challenging and complex. Unlike other countries where heritage and culture developed over many long decades and centuries, Israel is a young, heterogeneous country with a multiethnic society and a political and economic system that underwent unprecedented changes within just a few decades (Cohen, 2004).

The diversity in Israel is huge. The State of Israel from establishment set its goal at being the national home for Jews who were scattered worldwide for millennia.

The issue of whether an Israeli culture exists, or whether Israel is more a mosaic of various cultures, is asked in academia by sociologists, educators and in the media, and is not uncommon in everyday discussion (Sharon, 2004).

In light of the above, the need to familiarize with the internal fabric and multiple nuances of Israeli society is obvious in order to maximize negotiations for both business people from abroad conducting business in Israel, and even for Israelis among themselves.

Research hypotheses

The literature regarding cross-culture has in general emphasized the strong ties between culture and management style (House, 2001).

According to several researchers, the culture of the parties involved is a crucial factor in the process of negotiation and finalized agreement. Culture asserts itself on the strategies and styles the parties employ while negotiating.

This gives rise to the importance of studying the diversity of styles and their cultural sources (Gulbro, 1994; Barbash, 1997; Simintiras, A. C., 1998; Hung, 1998; Woo, 1999; Chang, 2003; Farideh, 2011). Additional studies show culture to be one of the most influential factors on negotiations between countries (Salacuse, 2005).

Even when two negotiating parties speak the same language, and even live in the same state, different values or negotiating styles may be employed due to each one's relation to specific ethnic groups and the sub-culture's impact (Chang, 2006).

In Israel, to the best of my knowledge no studies have been conducted exploring the link between a group's ethnic source and its negotiating style, despite the fact of vast diversity among the ethnic groups absorbed into Israel and the fact that each wave of immigration was integrated using different methods which, by extension, affected that group's integration into Israeli society (Shafferman, 2008). Difficulties encountered by immigrants still exist and can be felt in the everyday life of modern Israeli society at multiple levels. Current public opinion still does not view the interrelationship between the groups favorably, causing a split in Israeli society. In 2007, for example, 62% of the population viewed the relationship between old and new immigrants as "still not good" (Shafferman, 2008).

In light of the above, it is reasonable to anticipate differences in negotiation style among the diverse ethnic groups within Israel, and that a strong, significant correlation will be found between affiliation with a specific ethnic group, and that negotiator's style. Therefore the research question is:

RQ1:   Does affiliation with a specific sector of the population impact negotiation management?

H1:   There is a strong and significant connection between negotiators affiliated with a specific ethnic group, and their style of negotiation management in practice.

Method

352 Israeli students participated in the current study, of which 45% males and 55% females. Most participants (40%) studied business management, 30% studied engineering, 10% studied economics, and the rest (20%) studied other curriculums related to management.

Participants were categorized by ethnic affiliation, as follows: 22.7% (N=80) were Ashkenazi origins, deriving from East and West Europe, North and South America, and comprising 13% of the population;, 29.5% (N=104) were Mizrahi origins, deriving from African and Asian countries and comprising 18% of the population; 17.3% (N=61) were from the former USSR comprising 11% of the population, 7.3% (N=33) were 3G Israelis whose grandfather was also born in Israel and 20.7% (N=73) were Muslims whose parents and grandparents were born in Israel, and who comprise 17% of the population.

The data were collected by means of a large study questionnaire divided into 2 parts: 1. Participants were asked to report several socio-demographic characteristics and prior experience and education in conducting negotiations. 2. For purposes of examining the negotiation style of the participants, the original Thomas and Kilmann conflict handling styles questionnaire (TKI) were used. This questionnaire measures conflict handling styles and includes 30 items. Each item presents two possible behaviors responding to a specific situation, regarding which the participants' goals differ from each other. The participant is asked to choose one preferred behavior upon the other. Finally, with respect to each participant, the dominant conflict handling style was indicated among 5 styles: competing, collaborating, compromising, avoiding and accommodating.

For each participant a dominant style (top 25%) relates to the number of researched subjects who use a style more dominantly than the norm as determined by the TKI model, was defined. The TKI questionnaire was translated into Hebrew by professional translators in accordance with the academic translation norms. The Test-Retest Reliabilities of the MODE ranges from .61-.68 and Cronbach alpha .43-.71 (Rahim, Magner, 1995) (Michael, Thomas & Jerry, 2001, p.317) 3. In order to examine the stated negotiation style

of the participants, each participant was asked to classify the style that best describes his negotiating style, out of five sentences, each reflecting a TKI style or model.
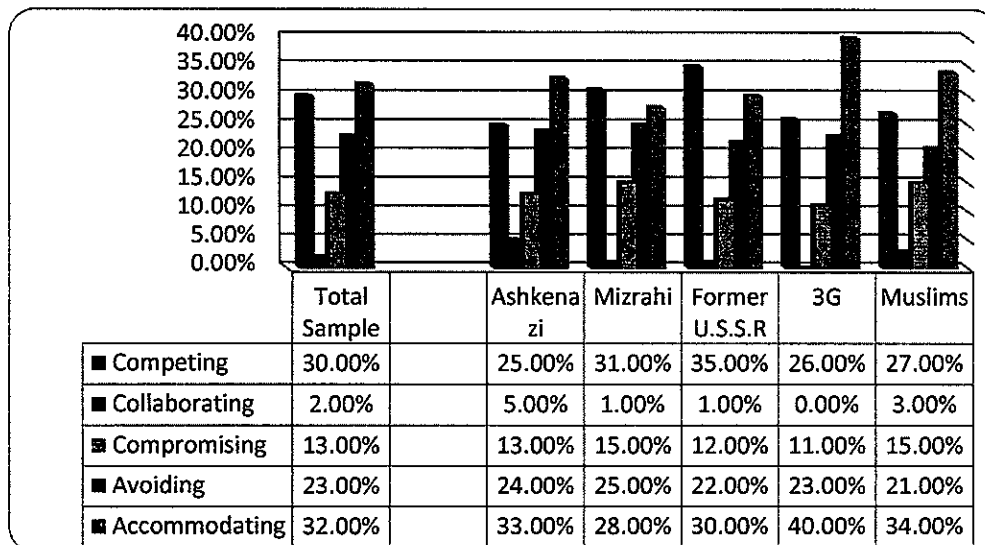
Data Analysis

In order to test the hypotheses of the study, all data were entered into the SPSS, version 21. First, descriptive statistics procedures were used, producing ranges, means and standard deviations In order to examine hypothesis, ANOVA procedure analysis was conducted between each of the negotiation handling styles and ethnic origin for the total sample. Significance level for testing is 5%.

Results

The following figure (1) is present the distribution of negotiation management styles relative to ethnic groups and relative to the overall sampling

Figure 1: Total Sample Vs. Ethnic Group

	Total Sample		Ashkenazi	Mizrahi	Former U.S.S.R	3G	Muslims
■ Competing	30.00%		25.00%	31.00%	35.00%	26.00%	27.00%
■ Collaborating	2.00%		5.00%	1.00%	1.00%	0.00%	3.00%
▨ Compromising	13.00%		13.00%	15.00%	12.00%	11.00%	15.00%
■ Avoiding	23.00%		24.00%	25.00%	22.00%	23.00%	21.00%
▣ Accommodating	32.00%		33.00%	28.00%	30.00%	40.00%	34.00%

As can be seen, relative to the overall sampling, the former USSR affiliated and Mizrahi affiliated research subjects use the Competing style more; the Ashkenazi affiliated research subjects use collaborating predominantly more; the 3G affiliated research subjects use the accommodating style more; and for the remaining negotiation style – avoiding and compromising, the groups use it style fairly similarly.

In order to examine H1 hypothesis, ANOVA procedure analysis was conducted between each of the negotiation handling styles and ethnic origin, as presented in the following table:

At sum, no significant associations were found between ethnic groups and the negotiation styles for the total sample.

No significant associations were found between ethnic groups and the negotiation. Although the findings did not show significant correlation between ethnic group and a specific negotiation management style, figure 1 indicate that a difference exists for the use of the various negotiation management styles among the ethnic groups.

Table 1: ANOVA. Table

Sig.	F	Mean Square	df	Sum of Squares		
.454	.916	8.236	4	32.944	Between Groups	conflict mode - competing
		8.989	346	3110.030	Within Groups	
			350	3142.974	Total	
.123	1.826	7.750	4	31.001	Between Groups	conflict mode - collaborating
		4.244	346	1468.321	Within Groups	
			350	1499.322	Total	
.256	1.336	5.044	4	20.174	Between Groups	conflict mode - compromising
		3.775	346	1306.185	Within Groups	
			350	1326.359	Total	
.893	.277	1.155	4	4.620	Between Groups	conflict mode - avoiding
		4.169	346	1442.531	Within Groups	
			350	1447.151	Total	
.594	.698	3.374	4	13.494	Between Groups	conflict mode - accommodating
		4.834	346	1672.477	Within Groups	
			350	1685.972	Total	

Discussion

The purpose of the current study was to find whether significant differences exist between negotiation management style and Israel's various ethnic groups.

Multiple differences exist among the various ethnic groups in Israel. They derive from diverse cultural backgrounds of the source countries (east versus west), different languages and customs, disparities in education and economic levels (Cohen 1998; Eisenstadt, 1954; ben-Rafael, 1982, Shafferman, 2008).

However, the research findings did not support the hypothesis and no significant correlation was found between ethnic group and negotiation management style. The basic research premise stated that since each ethnic group originates from places in the world which are essentially different as far as religion, customs and cultural values, the negotiation management styles of each ethnic group would be different and each would prefer a different negotiation style. This theory is supported by numerous studies which found that the culture of the parties is a crucial factor in the process of negotiations and the final agreement. It affects the strategies and styles that the parties choose to employ in the negotiation. This is why it is so important to study the different styles and the cultural factors that affect them (Gulbro, 1994; Barbash, 1997; Simintiras, 1998; Hung, 1998; Woo, 1999; Chang, 2003; Farideh, 2011). Other studies have shown that culture is one of the factors that influence the most on negotiations between countries (Salacuse, 2005).

An analysis of negotiation management styles for each ethnic group indicates that differences do exist among the groups but at the level of overview, it can be said that the trend is identical for each of them: the two most dominant negotiation management styles among the ethnic groups are accommodating and competing, with slightly different values for the groups, and avoiding also showing broad use. Compromising and collaborating were found dominant at very low percentages and did not even appear for some of the groups. Chang (2006) claimed that people who share the same culture and move to a different country develop into a subculture group after being affected by the customs, tradition, education and culture of the new location. Could it therefore be that, in accordance with the findings and the fact that no significant correlation was found between negotiation management style and ethnic group, a new cultural group has been created in Israel that influences negotiation management style? Is it possible that the Israeli culture developed since its formal inception has influence the various ethnic groups such that a uniform negotiation style has formed?

From Israel's formal inception as a state and to date, significant demographic changes have occurred in Israeli society as a result of immigration, which is typified by "waves", each having its own characteristics. As noted above, pluralism developed in Israeli culture which accepts multicultural identities (Shaffereman, 2008).

Groups of people organized themselves in ways that made problem solving process more efficient. Since different groups developed in different geographical areas, they also determined area-appropriate logical assumptions. A cultural change can be created when people understand that the old ways of doing things no longer work (Trompenaars, 1997). Despite the fact that Israel's ethnic groups derived from very diverse origins, nonetheless a fundamental culture is shared by them: it comprises the Jewish religion (other than for Muslims), a shared language, local Israeli behavioral norms, and western influences such as the ethos of democracy. This Israeli culture can be described as semi-western (Smooha, 1993). However, over the course of time, changes have occurred in the Israeli sociocultural discourse. From a country that sought to found a uniform collectivist Israel, a pluralistic process developed that emphasizes the individual and accepts the multicultural identity.

The process by which a new subculture, or the merging of source cultures, occurs as it forges the culture of the new state can be observed clearly from external cultural elements such as language, accent and codes of dress, defined by Trompenaars (1997) as the culture's "explicit product." Generally, the first generation of immigrants will encounter noticeable language difficulties, and attempt to preserve norms of dress, customs and other external elements as they seek to maintain their heritage, since losing it means losing their entire identity. In my view, the first generation of immigrants will unconsciously develop collectivist characteristics since it will naturally be easier for immigrants to rely on, and communicate with, individuals from the same immigration group as their own origins, who share identical customs and can assist each other with the pangs of absorption, which are not simple.

By contrast, the next generation will generally be interested in integrating better socially and adapting itself to the host culture and environment. It will lack, at least externally, those signs of its parents' culture and will merge better and more easily into the new culture, while nonetheless maintaining signs of the source culture within their own family circles.

In line with the research findings, the fact that some 95% of the researched subjects are younger than 30 years old, and that some 82% of them were either born in Israel or are the second or even third generation born into the local culture, I feel that this supports the premise that a new subculture developed in Israel, especially among the younger generations which derives from multiple cultures and developed its own negotiation management style. Support for this view can be found in Harpaz (1993) who claims that in Israel a new society is developing as it undergoes changes from originally being highly collectivist to individualist in the extreme.

In a study conducted by Osman-Gani and Joo-Seng (2004) dealing with three ethnic groups in Singapore, the researchers claimed that no drastic differences were found for negotiation management style, but the differences found were at the level of nuances which can indeed impact international negotiations. Chang (2006) additionally noted that even two parties who speak the same language and live in the same country can show differences in negotiation style due to belonging to different ethnic groups. I agree that the presence of small or greater differences among ethnic groups can alter the course of a negotiation, or at least the negotiator's starting point. This is important for both the foreign and Israeli negotiators when they enter into negotiation, since identification of the other party's negotiation style and familiarizing with the other's intuitions and instincts in coping under various conditions constitutes a strong advantage when planning effective strategy geared to negotiation success. Insufficient familiarization with the other party's instincts and intuitions can lead to problems when planning effective strategy (Shell, 2006).

An analysis of each ethnic group indicates that the individuals of a group tend to dominantly use a different style to that of individuals from other ethnic groups. One interesting difference is found for individuals of the former USSR and Mizrahi groups. Unlike other groups in the sampling, competing rather than accommodating is frequently the dominant style for both these groups. An analysis of the research results indicates that individuals from these two groups are more competitive than the average for the sampling. By contrast, the Ashkenazi, 3G and Muslim groups use this style less than average. We can further learn that there is an inverse trend relative to accommodating: Ashkenazis, 3G and Muslims use it more than the average while individuals from the former USSR and Mizrahi groups use it less than the average. Thus it can be said that individuals of former USSR and Mizrahi backgrounds are more competitive relative to the other ethnic groups.

The questions surfacing from the above data are: why do these two groups adopt the competing style more than the average? Can a correlation be found between the two ethnic groups, Mizrahi and former USSR?

The Mizrahi group derives from Jews chiefly originating from North African countries and the Mediterranean, including Jews expelled from Spain in 1492 who were largely absorbed into existing Mizrahi communities in North Africa and the Mediterranean and Mid-east (Rich, 2011). In Israel's early years, Ashkenazis were dominant in all areas of Jewish settlement and conduct, and took a central role in establishing the society. The data indicate that throughout the immigration period, the Mizrahi immigrants were younger and had lower levels of education and employment than their Ashkenazi counterparts. The veteran Ashkenazi were more able to take advantage of benefits offered by the government and additionally, already knew the language, possessed assets and were close to the decision makers and the social and political elite. By contrast, the Mizrahi became the poor laborers without any ability to oppose events (Smooha, 1993). Although the Mizrahi improved their levels of education, this did not project onto the employment situation and the disparity between the two groups continued to exist even among the second generation of Mizrahi. A few researchers even claim that the disparity widened significantly (Cohen & Haberfeld, 1998). The Mizrahi came from countries where the society, the culture and the values were traditional, economic development was poor, and the young generation grew up in large multi-sibling families with little financial resources. This orientation became a disadvantage in the Israeli culture which emphasized values of modernity (Eisenstadt, 1954; Ben-Rafael, 1982; Shafferman, 2008). The disadvantage then led to disparities in standard of living and professions. Although several decades passed since the establishment of the state, findings indicated continued socio-economic disparities between Ashkenazi and Mizrahi. In 1995, for example, more Ashkenazi were employed in white collar jobs than Mizrahi, and more simple labor was performed by Mizrahi compared to the Ashkenazi (Cohen, 1998). Bitton (2011) claimed that at the time of her research, Mizrahi still suffered inferiority in the field of education and that significant disparities exist relative to Ashkenazi as far as matriculation graduates, acceptance into universities, and into the job market. She further claims that Mizrahi are under-represented in the workforce in managerial and academic positions and are over-represented in the blue collar work force.

The former USSR ethnic group immigrated to Israel from those countries in the 1990s following the collapse of the USSR. Their motivation to immigrate was not necessarily Zionist or idealist in any way but chiefly because they feared a wave of anti-Semitism and other social, political and economic repercussions following the fall of communism. This new wave of immigration comprised individuals with high levels of education, many of whom were professionals and academics (Lewin-Epstein, 1997). Nonetheless, in the first decade following their immigration, they found it difficult to integrate into the workforce and were left at a lower economic status, increasing their unwillingness to integrate into Israeli society (Shafferman, 2008).

In accordance with data publicized by Israel's Ministry of Immigrant Absorption (2008) the new former USSR originating immigrants felt that their position in the job market was worse than that of other immigrants from European and American countries, since their skills did not equate with those of immigrants from western countries, they did not speak the language, and had no sound economic base allowing them to seek better jobs or study. Immigrants from the former USSR arriving after 1998 protested the unfavorable attitudes and displays of violence towards them among the local population. As far as their Jewish identity, the former USSR sector is predominantly secular in views as far as lifestyle and the religion, and a sizeable number had never familiarized with the Jewish religion.

Observing these data, it is apparent that the two groups, Mizrahi and former USSR, derive from very different origins and cultures, the former from Arab and Mediterranean countries and the latter from communist Russia and its satellites, but a common denominator can be found: low economic status and a sense of discrimination.

Can a correlation exist for social status and the sense of discrimination, and negotiation management style?

The issue of social status is a very important component in society when taking economic decisions. Numerous studies show that in the field of market, the issue of status related purchasing decisions is discussed (Ball & Eckel, 1996). In a study conducted on students in the New York University Stern College of Business (Lount & Pettit, 2011) it was shown that the higher the status a negotiator ascribes to her- or himself, the more the negotiator is willing to trust, and behave generously towards, the other party. By contrast, the lower the status a negotiator ascribes to her- or himself, the more competitive the behavior is likely to be, with less trust shown the other party. Researchers explained that the research results are very interesting since the participants had no idea whether the other party was of high or low status. In other words, the level of trust and accommodating shown the other party derives from the negotiator's own sense of status.

Hand (2011) claimed that the issue of social status is currently receiving greater scientific awareness since, in her view, the current job market creates situations where individuals from different age groups, cultures and socio-economic backgrounds must function together in closer cooperation than ever before. The differences in values can create tough problems when taking decisions and in chains of command at the workplace, especially when large numbers of people are being laid off and need to accept roles that were not at the level of their previous position.

Perception of social status is highly subjective, and impact the way people relate to others. Further to research, when a person perceives her- or himself as holding a high social status, she or he will show greater trust and patience towards others, will display self-control and be considerate. Conversely, when a person perceives her- or himself as being of a lower social status than others, she or he will behave more aggressively when that becomes possible and will trust the other party far less (Hand, 2011).

The competing style adopts more rigid tactics compared to the accommodating style which is more generous towards the other party. We can describe the latter type of negotiator as lacking fear, and foregoing out of trust. Thus, the fact that both ethnic groups, Mizrahi and former USSR, tend more to

competing rather than accommodating styles derives from their status in Israeli society, which is perceived by some researchers as being economically lower and discriminated against, compared to the status of Ashkenazi and the 3G group who, in accordance with various studies, do not feel the same level of discrimination.

A further theory that may explain why the Mizrahi and former USSR groups apply the competing style more than other groups, an explanation that goes beyond the issue of social and economic status, is the link I make between social status (hierarchic) and the cultural dimension of PDI. As noted, the dimension of PDI examines the extent to which members of a lesser position of power in organizations, institutions and social entities receive and expect power to be distributed unequally (Hofstede, 1991). High power distance societies see value in the hierarchy, fixed rules, authoritarian decision making and conformity. Brett (et al., 1998) found that hierarchic cultures were more inclined to adopt norms of distributive tactics than weak hierarchic societies. Societies with high PDI tend to adopt distributive tactics focused on the individual rather than shared interests (Pruitt, 1981, 1983; Adair, 2004). Similarly, in hierarchic states such as the former USSR, the negotiator's position can be viewed as competitive and pushy to an observing bystander (Roemer, 1997).

It is my view that when an individual perceives a society as being non-egalitarian, and that classes or statuses exist, this already relates the person in practical terms to PDI. Thus, basing on studies which found that high PDI impacts the competing style and additional studies which found that the Mizrahi and former USSR groups feel discriminated against (Smooha, 1993; Cohen & Haberfeld, 1998; Shafferman, 2008; Ben-Rafael, 1982; Cohen, 1998; Bitton, 2011), taken together with the context I found that when an individual feel inferior to the overall society, and is therefore of the view that the particular society contains classes or statuses (high PDI), I conclude that an individual who feels underprivileged will conduct negotiations in a more competitive way than an individual who does not feel underprivileged. I wish to stress that this conclusion is based on other studies which found that the Mizrahi and former USSR groups feel discriminated against in Israeli society, but this finding does not necessarily concur with this researcher's views.

It is my view that the disparities within Israeli society have actually shrunk. This can be seen in the composition of Israel's parliament where individuals belonging to the same groups whose members claim discrimination are holding some of the most important profiles. Indeed, data from the Israel CBS indicates that the economic disparities among the groups, which had existed in the past, have lessened considerably, chiefly due to the integrating of the generations born in Israel and who no longer see themselves as "new immigrants", as their parents were. The current study's findings also indicate a similar direction in negotiation management styles among the ethnic groups (with slight differences as already explained) which would support the data that disparities among the ethnic groups are greatly reduced.

The Muslim group

The negotiation management style of Israel's Muslim Arabs has, to the best of my knowledge, never been comprehensively and separately researched. Katz (2007) claimed that Israeli Arabs are less direct than Israeli Jews, that the former tend to expect long term commitment from a transaction, that their "yes" can really mean "maybe" and that vague responses such as "we need to think about it" can actually mean "no".

As such, the data found in the current study relative to the Muslim group are very interesting. As surfacing from the findings, the Muslim group is identified with the lowest cultural values of all the ethnic groups, for both the cultural dimension of IDV and the cultural dimension of PDI. The data also shows that

the dominant style of individuals in the Muslim group is fairly similar to the results for the overall sampling: the most dominantly used negotiation management style was accommodating (34%), followed by competing (27%). This group also shows weak use of the collaborating style. As such, the negotiation management style of the Muslim group also shows bipolarity. The accommodating normal can indeed match the definition for the Arab negotiator as found by Katz (2007), but since competing is also strongly dominant, this would contradict the profile of the Arab negotiator that Katz presented.

As will be learned from the data, the low results attributed to this group for cultural dimensions did not impact the negotiation management style of the group's members, nor did the fact that multiple economic and educational differences exist between the Arab Muslim sector and the Jewish sector in Israel (Smooha, 2001).

An explanation for the similarity between the Muslim group and the overall sampling despite the differences between the two groupings can be found, in my view, the fact that the research was conducted on students doing their Bachelors, indicating that their socio-economic status is already different from that of the overall Muslim population. This researched subjects have overcome initial differences in culture, the somewhat inferior Arab education system compared to that of the Jews (Smooha, 2001), and have been accepted for studies in Israeli universities, which would indicate characteristics more closely identifiable with those of the Jewish ethnic group. In accordance with the theory for social status and negotiation management style, it would have been expected that the Muslim group would actually choose competing as the more dominant style in light of the fact that salaries of city-living Arabs is lower, some 33% less than average, and the level of poverty among Arab families particularly high, at 53.5% being some 2.9% higher than the average for poor Jews (Siverskyi, 2012). Thus the Arab Muslims participating in the current study do not perceive themselves as belonging to these low socio-economic data but rather as equal to the other groups and open to the overall Israeli culture.

In summary, An analysis of all the ethnic groups indicates that on one hand, in the final run the style of each matches the model of the Israeli negotiator as defined in the current study, as showing "bipolarity (accommodating / competing) while integrating avoiding" but on the other hand, each ethnic group tends to use the dominant style with differing frequency. According to the current study's results, a negotiator preparing to negotiate with an Israeli negotiator belonging to one of the researched ethnic groups must take into account the two possible dominant styles of the ethnic group, as well as the less dominant style: for example, for negotiations with an Ashkenazi and a Mizrahi, there is greater chance that the first will employ the accommodating style and the second, the competing style.

References

Adair, J. B. (2004). Culture and Negotiation Strategy. Negotiation Journal January, 87-111.

Ball Sheryl B., Eckel Catherine C. Eckel (1996) Virginia Polytechnic Institute and State University. John Wiley & Sons, Inc.

Ben-Rafael. (1982). The Emergence of Ethnicity: Cultural Groups and Social Conflict in Israel, "Contributions to Ethnic Studies", a series edited by Leonard Doob. Westport, CT London, England: Greenwood Press.

Bitton Y., 2011 The nature and the good of discrimination: Mizrahim in Israel between the visible and the hidden. Journal "practical law" Vol Page 75-92

Brett, J. M. (1998). Culture and Joint Gains in Negotiation. Negotiation Journal, 14(1), 61-86.

Brett, J. M. (2001). Negotiating Globally: How to Negotiate Deals, Resolve Disputes, and Make Decisions Across Cultural Boundaries (1 ed.). San Francisco, Calif: Jossey-Bass. Wily & Sons, Inc.

Chang, L. C. (2003). An examination of cross-cultural negotiation: Using Hofstede framewor. Journal of American k Academy of Business, 2(2), 567-570.

Chang, L.C (2006). Subcultural Influence on Chinese Negotiation Styles. J. Global Bus. Manage, 2(3), 189-195.

Chang, L.C. (2011). The negotiation styles of overseas Chinese: A comparison of Taiwanese and Indonesian Chinese patterns. African Journal of Business Management, 5, 8079-8087.

Cohen, Y. (1998). Socio-economic gaps between Mizrahi and Ashkenazi 1975-1995. Israeli Sociology [Hebrew].

Cohen, Y. (2004). The evolution of ethnical, national and gender related salary differentials in Israel. Tel Aviv: Tel Aviv University. [Hebrew]

Cohen, Y., & Haberfeld, Y. (1998). Second Generation Jewish Immigrants in Israel: Have the Ethnic Gaps in Schooling and Earnings Declined? Ethnic and Racial Studies, 21:, 507-528. [Hebrew]

Craver Charles B.(2004). THE NEGOTIATION PROCESS. The Negotiator Magazine, article191

Devenyi Marta & Marta Somogyvari Omega Films Ltd: (2002) A Case Study in Negotiation . International Journal of Conflict Management- .

Eisenstadt, S. (1954). The Absorption of Immigrants: A Comparative Study based Mainly on the Jewish Community in Palestine and the State of Israel. London: Routledge & Kegan Paul

Ergin, M. K. (1999). The influence of intra-cultural value difefrences on conflict management practices . the international journal of conflict managment, 249-267.

Farideh A, Y.-T. T. (2011). Is Religious Culture a Factor In Negotiation: A Cross-Cultural Comparision Of Iran, Taiwan And The United States. Journal of International Business Research, 10(1.(

Graham, W. H. (2008). Global Negotiation: The New Rules. New York: Palgrave Macmillan.

Gulbro, R. D. (1994). The effect of external influences in the cross-cultural negotiation process. Journal of strategic change, 3, 329-340.

Hand Nancy Tilton (2011). Social Status and Negotiation. http://negotiationninja.com/2011/09/30/social-status-and-negotiation/

Harpaz, I. and Meshuolam, I. (1993). Management in Israel. In R.B. Peterson (ed.), Managers and National Culture: A Global Perspective. Westport, CT: Quorum Books, Greenwood Press.

Hofstede, G. (1991). Cultures and organizations: Software of the mind. London: McGraw-Hill UK.

House Robert, M. J. (2001). Project GLOBE: an introduction. Applied Psychology: an international review, 50(4), 489 505.

House, Robert J.; et al., eds. (2004), Culture, leadership, and organizations: the GLOBE study of 62 societies, SAGE, ISBN 978-0-7619-2401-2.

Hung, C. L. (1998). Canadian business pursuits in the PRC, Hong Kong and Taiwan, and Chinese perception of Canadians as business partners. Multinational Business Review, 6(1), 73-83.

Katz Lothar, Negotiating International (2007). Business Book Surge Publishing, 2nd edition

Lammers C.I, H. D. (1979). Organisations alike and unlike: International and inter-institiotional studies in the sociology of organisations. London: Routledge&Kegam Paul.

Lount Robert B., Pettit Nathan C. (2011). The social context of trust: The role of status. Organizational Behavior and Human Decision Processes, DOI: 10.1016/j.obhdp.2011.07.005

Ministry of Immigrant Absorption. (2008). Immigrant absorption in Israel, abstract articles. Department of Information and Advertising [Hebrew]

Osman-Gani, A. M., & Joo-Seng, T. (2004). Influence of culture on negotiation styles of Asian managers: An empirical study of major cultural/ethnic group in Singapor. Thunderbird International Business Review, 819-839.

Pruitt, D. G. (1983). Strategic Choice in Negotiation. American Behavioral Scientist, 27(2), 167-194.

Rahim M.AFZALUR (1992) Managing conflict in organisation . New York : Praeger : [s.n.[.

Rich, T. R. (2011). Retrieved from Judaism 101: http://www.jewfaq.org/ashkseph.htm

Roemer, C. P. (1997). A comparison on American and Russian patterns tems of behavior in buyer-seller negotiationsr. Graduate School of Management.

Salacuse, J. W. (1998). Ten Ways that Culture Affects Negotiating Style: Some Survey Results. Negotiation Journal, 221-240.

Salacuse, J. W. (2005). Negotiating: The top ten ways that culture can affect your negotiation. Ivey Business Journal Online, 1-6.

Scharpf Fritz W (1997)Games Real Actors Play: Actor-Centered Institutionalism in Policy Research

Shafferman, a. T. (2008). Israeli society - a society of immigrants . Parliament.

Sheer Vivian C. & Ling Chen (2003) Successful Sino-Western Business Negotiation: Participants' Accounts of National and Professional Cultures [Article] // Journal of Business Communication .

Shell G.Richard (1999) (2006) BARGAINING FOR ADVANTAGE : NEGOTIATION STRATEGIES FOR REASONABLE PEOPLE [Book]. - [s.l.] : PUNGUIN BOOKS.

Simintiras, A. C. (1998). Cross-cultural sales negotiations: A literature review and research propositions. International Marketing Review, 15(1), 10-36.

Smooha, S. (1993). 'Class divisions, ethnic and national and democracy in Israel'. 202-172.

Teresa E. Levitin, J. E. (1973). Facts and fictions about the American working woman. Survey Research Center, University of Michigan.

Thompson LEIGH (2001) THE MIND AND HEART OF THE NEGOTUATOR. NEW JERSEY : PRENTTICE HALL.

Ting-Toomey S., K. K.-J. (2000). Ethnic/cultural identity salience and conflict styles in four US ethnic groups. International Journal of Intercultural Relations, 47-81.

Ting-Toomey & Oetzel (2001) Managing intercultural conflict effectively. - Thousand Oaks : CA: Sage.

Trompenaars Alfons, H.-T. (1993). The Seven Cultures of Capitalism: Value Systems for Creating Wealth in the United States, Japan, Germany, France, Britain, Sweden, and the Netherlands. New York: Doubleday.

Wheeler M (2004) Anxious moments: openings in negotiation . Negotiation Journal .

White, U. K., & Umar K. Mohammed, G. R. (2008). Culture and Conflict Management Style of International Project Managers. International Journal of Business and Management, 3-11.

Woo, H. S. (1999). Cultural characteristics prevalent in the Chinese negotiation process. European Business Review, 99(5), 313-315.