University of Salford Manchester

School Of Science, Engineering & Environment

The Influence Of National Culture On The Preparation,

Evaluation And Negotiation Of Claims

On International Construction Projects:

A Constructivist Grounded Theory

Doctor of Philosophy

Paul Tracey

Ph.D. Thesis   **2020**

Table of Contents

List of Tables

Table of Figures

Glossary Of Terms

Categories: A clustering of Focused Codes that shifts the analysis of data from the conceptual level to the theoretical level in a Constructivist Grounded Theory approach.

Categorisation: The analytical step in a Constructivist Grounded Theory approach of selecting certain codes as having overriding significance that will form the building blocks of the constructed theory.

Claim: A request or an assertion by the Contractor or the Owner (or the Employer) for an entitlement or relief under a construction contract or in connection with, or arising out of a construction contract.

Coding: The process of deconstructing data and defining and labelling what the data are all about.

Constructivist GT: A contemporary version of Grounded Theory developed by Kathy Charmaz, a former student of Glaser & Strauss. The Constructivist Grounded Theorist immerse themselves in a phenomenon and obtain multiple perspectives from which the researcher co-constructs meaning and seeks abstract understanding of the phenomenon.

Contract Price: The agreed contract sum for the completion of the Works.

Contractor: The corporate entity (usually) in a construction contract obliged to complete the Works.

Employer: The corporate entity (usually) in a construction contract who commissions the Works.

Engineer: The individual (or corporate entity) named in a construction contract who, whilst not a party to the contract has certain obligations and functions (including decision making in relation to claims).

FIDIC: The Fédération Internationale des Ingénieurs-Conseils, the International Federation of Consulting Engineers which, amongst other things, is responsible for publishing the FIDIC Suite of Construction Contracts which are widely used on international construction projects.

Focused Codes: The most frequent and / or significant Initial Codes which are selected and then applied to a wider range of data in order to determine their efficacy as potential building blocks for Categories.

Focused Coding: The sequel to Initial Coding in which the researcher concentrate on the most frequent and/or significant codes among their Initial Codes and testing those codes against the further emerging data from the research interviews to determine to what extent these Focused Codes explain what is happening in the data.

Force Majeure: A construct under a construction contract under English Law that provides relief to the parties to that contract on the occurrence of events that are beyond the parties control. Whilst certain civil law codes recognise the jurisprudential concept of force majeure, construction contracts under English Law rely upon the definition of Force Majeure under the contract but could include events such as: war, revolution, natural catastrophe or indeed a global pandemic. The FIDIC Suite of Construction Contracts have since 2017 referred to Exceptional Events rather than Force Majeure.

GLOBE: The Global Leadership and Organisational Behaviour Effectiveness (GLOBE) project.

Impacted As Planned: A form of prospective delay analysis where a delay is introduced into an as planned logic linked programme and then a further iteration of that as planned programme is undertaken to determine the predicted effect of the delay in the completion date. It is generally not considered to be a particularly accurate method of analysing delay.

Initial Codes: Labels that are attached to meaning in the data in order to determine what is going on in the data.

Initial Coding: The first step in analysing data which represents the shift from data collection to constructing nascent theory.

International Construction: Where a Contractor or construction professional from one national culture carries out work or provides services in a different country usually engaging with stakeholders from different national cultures.

Intifada: The Palestinian uprising against Israeli occupation of the West Bank and Gaza Strip. The second Intifada (also known as the Aqsa Intifada) is considered by many Israelis as a sustained terrorist campaign against Israel.

National Culture: "…the collective programming of the mind distinguishing the members of one group or category of people from others…" Hofstede's (2010, p.6).

Owner: The term often used on large Engineering Procurement and Construction contracts in the international construction sector for the Employer.

Primavera P6:   A project management software tool produced by Oracle that is widely used to manage time and productivity on large international construction projects.

Rich Data: Given (2008, p.108) defines as data which "…reveal the complexities and the richness of what is being studied…"

Theoretical Coding: The process of specifying relationships between categories and seeking to determine the core category and ultimately constructing theory from the data.

Thick Descriptions: In-depth illustrations of a phenomenon "…that explicate culturally situated meanings …". Tracy (2010, p.843).

Time for Completion: The date by which the Works are to be completed as expressly stated in a construction contract.

Time Impact Analysis: A form of prospective delay analysis where a delay is introduced into the current live logic linked project programme and then running a further iteration of that programme the effect of the delay on the planned completion date. It was at the time of the Gaza Power Station Project the recommended method in the first edition of the Society of Construction Law Protocol.

Total Cost Claim: A money based damages claim where the quantum is derived from the subtracting the tendered cost of an element of the Contract Price from the total cost of carrying out that element of the Works. Such claims are particularly troublesome to prove before a tribunal.

Yellow Book: The commonly used name for the FIDIC Conditions of Contract for Plant and Design Build Second Edition 2017 form of contract ("FIDIC Yellow Book").

This Thesis Is Dedicated

To Margaret Mary Donnelly,

Killygavanagh, County Tyrone, Ireland

&

Moya Tracey SRN

State Registered Nurse

Abstract

This research has its origins in the commercial complexities of the international construction industry. The catalyst for the research was a challenging construction project in the Gaza Strip 20 years ago which, following the events of the second Intifada, resulted in the need for a series of claims that were prepared, evaluated and negotiated with stakeholders from several different countries.

During the course of this process it appeared that differences in national culture were proving problematic in the resolution of these claims. This observation was widely corroborated by other industry practitioners who had experienced similar challenges on other projects and who had also found national culture to be something of an enigma.

Whilst numerous theoretical frameworks exist in relation to the influence of national culture, little in the way of research has been undertaken in the specialist field of claims within the international construction sector.

The aim of this research is to provide an in - depth understanding of the extent of the influence of national culture on the preparation, evaluation and negotiation of claims on international construction projects. It does not seek to generalise across national cultures but instead provide an idiographic understanding of the research problem and explain how the challenges of national culture can be more effectively managed.

By adopting a Constructivist Grounded Theory research strategy based upon 40 interviews with experienced industry practitioners, from 38 different national cultures, this research project has produced four key findings: Firstly, national culture is an important but often misunderstood consideration in the preparation, evaluation and negotiation of claims on international construction projects. Secondly, the theoretical frameworks in the existing body of literature relating to national culture cannot be usefully applied to the specialist field of claims in their current form. Thirdly, whilst specialist practitioners have developed their own understanding of the challenges of national culture, that understanding has not always proven successful in addressing the challenges that national culture presents. Finally, many of the challenges that

industry practitioners perceive to be national culture are, in fact, not actually national culture.

The original contribution to knowledge of this thesis is the construction of an idiographic Constructivist Grounded Theory that explicates the extent of the influence of national culture on the preparation, evaluation and negotiation of claims on international construction projects.

For academia the research project will not only be of relevance to researchers studying the influence of national culture in the context of claims in the international construction sector but also to those who are investigating the extent of the influence of national culture in relation to other phenomena in the construction industry. In particular, the adoption of a Constructivist Grounded Theory as a research method applied to a research problem in the construction industry will be of real significance for researchers in the construction industry as it will provide an example of how that research strategy can be applied in practice.

For industry, the research project provides an in-depth understanding of the real influence of national culture in the specialist field of claims in the international construction industry. It provides construction professionals with a theoretical framework with which to better understand the existing hegemonic theories relating to national culture and to identify when national culture is acting as an influence in this specialist field and thereby more effectively manage and embrace national culture in their practice. The research project will be of particular significance for those construction professionals who are working on international construction projects with stakeholders from different national cultures.

Keywords: national culture, claims, international, construction, constructivist grounded theory.

1. Introduction

1.1 Background

In an article written the morning after the result of the United Kingdom (European Union Membership) Referendum in 2016 which was titled "Brexit? – It's The Culture, Stupid", Richard Lewis, author, cultural expert, polyglot and decorated advisor to the Finnish government in recognition of his cultural advice during the country's accession to the European Union, expressed surprise in relation to the widespread shock that greeted the outcome of the referendum (Lewis, 2016).

Whilst questioning the wisdom of the decision to hold the referendum in the first place and pointing out both the difficulties ahead and the lack of effective leadership in the United Kingdom, Lewis (2016) put the reason for the shock decision down to neither political nor economic considerations but, instead, to national culture.

The frequent link made between cause and effect by reference to cultural differences is one which is becoming more common. Indeed, recent world events suggest that differences in beliefs, norms and attitudes appear to be more polarised than they have been for decades. Whilst globalisation appears to be an all-embracing phenomenon, research, such as the World Value Surveys, repeatedly demonstrate that the gap between the value systems of rich and poor countries is expanding (Inglehart, 2005 & 2017).

Moreover, there are a large number of major cross cultural studies that, at face value, appear to both demonstrate the existence of distinctive national cultures and confirm the influence of national culture on everyday life particularly in relation to the conduct of international business (Minkov, 2011).

As Khan and Smith - Law (2018, p.1) state: "…The role of culture in influencing international business management practices … is an undisputed fact…"

The most widely cited author on the influence of national culture is the Dutch scholar, Professor Geert Hofstede who passed away at the age of 91 shortly before this thesis was examined. Hofstede (1980) described national culture as the "software of the

mind" (Hofstede, 2010, p.6), that represents the collective mental programming by which one nation can be distinguished from another. Whilst Hofstede's original work is 40 years old, Casademunt (2016) points out the currency of the problems of national culture and notes that, whilst companies often recognise that national culture barriers exist, these same companies are not doing enough to address these barriers and that national culture remains the "greatest obstacle to productive cross border collaboration…." (Casademunt, 2016, p.122).

In an increasingly global construction market (Global Construction Perspectives and Oxford Economics, 2015) the need for cultural intelligence and an awareness of the important role that national culture plays in international construction are more important than ever before (Cartlidge, 2018). Estimates of the size of the international construction sector vary, but in 2015 it was estimated to be worth USD $7.5 trillion (Global Construction Perspectives and Oxford Economics, 2015). It has also been suggested that global construction currently accounts for 15% of the world's economic output (Global Construction Perspectives and Oxford Economics, 2015). The forecasts for 2030 are even more substantial predicting that the international construction sector is set to grow to $17.5 trillion (Global Construction Perspectives and Oxford Economics, 2015).

As with many construction projects, but particularly international construction projects (due to their uniquely challenging nature such as their: geographical, legal, political and technical characteristics), it is common for claims in respect of time and money to arise.

The National Construction Contracts and Law Report 2018 (RIBA, 2018) examined the particularly challenging nature of international construction projects. The survey highlighted the following challenges in working internationally; unfamiliar contract terms, currency hedging issues, and differences both in language and terminology. However, the single biggest challenge of working on international construction projects was attributed to 'cultural differences' with over 54% of the RIBA survey respondents citing this as the most challenging characteristic of the international construction sector (RIBA, 2018).

17

According to a recent survey (Arcadis, 2019) that considered the causes of claims in the international construction sector, the global average size of a construction dispute was USD $33 million and the average dispute duration was 17 months (Arcadis, 2019).

Regardless of the wide range of estimates used and the robustness of the methodologies applied to these surveys, claims continue to be a significant issue within the international construction industry. From an analysis of the above literature, it is evident that national culture continues to be perceived as a major challenge and that claims in the international construction sector represent a substantial problem that will continue to grow. Therefore, a research project that investigates the influence of national culture on the outcome of claims on international construction projects is both relevant and timely.

It is noticeable that both the Global Construction Perspectives and Oxford Economics, Report 2015 (which is a forecast to 2030 and the most recent and comprehensive statistics available at the time of writing for global construction output) and the Arcadis Global Construction Disputes Report 2019 both use the term "global" rather than "international" (which is the focus of this research project). Similarly, certain sources relied upon in this thesis refer to "global" influences. Notwithstanding the potential for the suggestion of the hyperbole that might be associated with the term "global" when used in the above contexts, it is appropriate to distinguish between the terms "global" and "international" and explain why the term "international" has been adopted.

The OED (2020) defines global as "…of, relating to, or involving the whole world, worldwide; (also in later use) of or relating to the world considered in a planetary context…" and defines international as "…designating communication, trade, travel, etc., between two or more countries…"

This research project "…does not rely on notions of statistical representativeness to make claims about the generalisability and authenticity of the findings …" (Lyons & Coyle, 2016, p.129) but instead seeks to provide a deeper and more idiographic understanding of the research problem. In so doing however, the multiple perspectives of construction professionals from 38 different national cultures have been captured.

It would be entirely appropriate therefore to adopt the term "international" for the purposes of this research project rather than to claim that this study relates or is relevant to the whole world which the use of global might infer.

1.2 The Research Problem

Klee (2018) describes, not only the unique nature of the sector that is international construction, but also the specific challenges that emerge when managing claims on international construction projects. As Klee (2018, p.55) explains: "…International construction contracts address the most common problems and allocate most standard risks accordingly. However, no perfect contract exists because of the uniqueness and unforeseeable nature of this field…" Klee (2018) further explains that claims often arise on international construction projects as a consequence of these unique and unforeseeable challenges. Thus, in order to appropriately position this research project, it is necessary to understand that unique and unforeseeable field of claims on international construction contracts (Klee, 2018).

Any research project in respect of the influence of national culture on the preparation, evaluation and negotiation of claims on international construction projects is, by virtue of the terminology used, potentially extremely wide ranging. It is essential therefore to explain the exact focus of this research and provide a clear explanation of what is understood by the terminology used.

1.2.1 The Meaning Of Claims

The challenging nature and complexity of construction projects are such that all standard forms of construction contracts published around the world include mechanisms whereby the original 'Time for Completion' and 'Contract Price' (or their equivalent terms) can be adjusted to take account of matters such as change, variations, employer caused delays or the occurrence of unforeseen events. For example, Clause 20 of the FIDIC Yellow Book[1], which is a widely used design and build contract form in the international construction sector, is titled 'Employer's and Contractor's Claims'.

---

[1] The acronym 'FIDIC' means the Fédération Internationale des Ingénieurs-Conseils and 'Yellow Book' is the commonly used name for the FIDIC Conditions of Contract for Plant and Design Build Second Edition 2017 form of contract ("FIDIC Yellow Book").

This clause provides a mechanism whereby both the Contractor and the Employer can submit claims for time (in the form of an extension of time, or an extension to the defects notification period, respectively) and money (in terms of payments to the Contractor and Employer). It is exactly these types of claim which are the focus of this research and which are referred to as 'claims' throughout this research project.

1.2.2 The Influence Of National Culture And The Gaza Power Station Project

Almost 20 years ago the researcher was working as a Claims Manager on the Gaza Power Station Project. The project was originally planned to have a project duration of two years and a contract sum of approximately US$ 100 million; however, it was not completed until four years later than planned and experienced considerable cost overruns. The contract was executed under the law of England and awarded in September 1999 by the Palestinian Electric Company ('the Owner') to a Swedish EPC contractor ('the Contractor') and was due to be completed in September 2001.

On 28 September 2000, the then Israeli Opposition Leader, Ariel Sharon, visited the Al Aqsa mosque in Jerusalem. Known as Temple Mount to Jews and as Haram al Sharif to Muslims, the mosque is a holy site to both religions. This visit was arguably seen as identifying the start of the second Intifada (or uprising) which lasted until 2005. The Intifada led to an immediate deterioration in the security situation in Gaza which resulted in the evacuation of the Contractor's expatriate staff from the region and the suspension of the project.

The contract for the construction of the Gaza Power Station Project, which was not a standard form of contract but a bespoke Engineering, Procurement and Construction ('EPC') form of contract, included a mechanism for the recovery of time and money by the Contractor associated with the occurrence of *Force Majeure*. Therefore, risk in relation to both time and money rested with the Owner should any *Force Majeure* events occur, of which the Intifada fell within under the definition in the contract. The Contractor gave notice of the occurrence of *Force Majeure* in accordance with the requirements of the contract and submitted claims using recognised (and judicially approved) methods for evaluating the effects of both the time and money impacts of the events. However, following submission of these claims it became apparent that

there would be no meaningful evaluation of the Contractor's claims for time and money whilst the Contractor continued to rely upon the cause of the time and money overruns as a *Force Majeure*, as the Owner's Islamic superiors apparently had difficulties in accepting that the events that gave rise to the Intifada could in any way be described as 'Acts of God'. In addition, offence had been taken by the Owner at the reference to a loss of productivity due to the occurrence of the Holy Month of Ramadan in a notice of delay given by the Contractor.

It was also evident that the approaches adopted in substantiating aspects of the claims from a time and money perspective were not accepted because the Owner's decision makers simply did not accept, understand, or place the same value upon the methodologies used by the Contractor. Whilst techniques such as "Time Impact Analysis" that use project management software, such as Primavera P6 (produced by Oracle Inc), to demonstrate critical delays on construction projects may have been accepted practice in the UK and the USA, the majority of the Owner's decision makers were not familiar with the approach and, as a consequence, simply rejected the claims based on the fact that they did not understand the methodology. This aspect of the problem was entirely understandable and could be overcome by either better explaining the methodology or adopting a different approach that was acceptable to all parties.

Particularly troublesome, with regard to claim methodology, was the insistence by the Owner's Middle East based commercial manager, that the claim would be more likely to receive a favourable evaluation if an Impacted As Planned delay analysis methodology and a Total Cost approach to quantification of the claim were adopted. Such methodological approaches to the preparation of claims would be anathema to any respectable claim practitioners educated and / or trained in the UK or USA. For example, an Impacted As Planned delay analysis methodology and a Total Cost approach to the quantification of a cost based claim have been criticised by both the courts and by respected authors and practitioners, such as Pickavance (2010) who has frequently rejected these claim methodologies.

In *Delay and Disruption In Construction Conditions of Contracts* (2010), Pickavance considers the flaws in the logic of adopting an impacted as – planned analysis and makes the link between such an approach and a total cost claim which Pickavance describes as fundamentally flawed.

Therefore, a fundamental difference emerged not only in the preferred approaches and value placed upon the proposed methodologies relating to the evidencing of the claims but also on the fundamental validity of the different approaches. Moreover, the preparation, evaluation and negotiation of claims on many construction projects is often a complex and hotly debated process.

Whilst disagreements relating to methodologies often occur and can be eventually overcome, a more immutable challenge on the Gaza Power Station Project appeared to relate to something more fundamental, namely the influence of national culture on the outcome of the claims. It was the realisation that the outcome of the claims was being influenced by national culture that posed a more difficult challenge. The challenges that the influence of national culture present in the management of claims on international construction projects were however not unique to either a single project or to an individual practitioner.

Over the course of the next ten years, further examples continued to arise that demonstrated the existence of the same phenomenon at work on other international projects.

These observable manifestations occurred on a diverse range of construction projects in Africa, Northern Europe, Eastern Europe, Western Europe, the Commonwealth of Independent States, South East Asia, the Middle East and South America. Furthermore, the observations by the researcher regarding the influence of national culture were corroborated by other industry practitioners who had experienced similar challenges. It was clear that the research problem was perceived as a troublesome issue in industry and worthy therefore of further investigation.

1.3 Research Rationale

The study of the influence of national culture on industry is a well-documented and a long established phenomenon (Hofstede, 1984; Trompenaars, 1993; House et al, 2004; Minkov, 2011). Indeed, the influence of national culture on the construction industry is a well-researched topic (Hall & Jaggar, 1998; Dainty 2007). To date however, there has been limited research specifically on the influence of national culture upon the preparation, evaluation, and negotiation of claims on international construction projects.

Considerable resources are expended in the preparation, evaluation and negotiation of claims on construction projects around the world. Experts in construction law, delay analysis and quantum are often instructed to manage these claims. However, based upon industry - corroborated experience of preparing, evaluating and negotiating claims in various countries, the importance of national culture on the outcome of such claims can often be either overlooked or considered so challenging as to be immutable.

In view of the considerable sums of money at stake and the damaging effect of construction disputes on the international construction industry, the rationale for this research is that a better understanding of the extent of the impact of national culture on this important process can facilitate the preparation, evaluation and negotiation of claims and thereby avoid unnecessary disputes. At the heart of this research problem is the challenge that Knutson (2005, p.xi) articulates when describing the influence of different cultures on the understanding of construction law when working across jurisdictions:

*"...If you could understand the approach of other...cultures……
understanding your opponent's approach, … – when in international
construction contract negotiations you might gain an important advantage.
If you view the … issue through the filter of the other parties' own knowledge
and experiences and knew their approach at least on a basic level, you might
be able to take advantage of or use matters that they assumed to be axiomatic
and / or make arguments which would not work in your own culture but would
work in theirs…"*

23

Extending this logic would therefore not only offer a more in depth understanding of the influence of national culture in this specialist field and offer the prospect of a more advantageous settlement of claims, it would also help to avoid disputes in the international construction sector.

1.3.1   Relevance Of The Research For The Industry And Academia

When delays and cost over runs occur on large construction projects substantial sums of money are often at stake. Construction contracts anticipate that such occurrences might occur and include appropriate mechanisms to evaluate the time and money impacts. Notwithstanding the presence of such contractual mechanisms, the preparation, evaluation and negotiation of claims, particularly on a large international construction project, can be a complex process. A significant cause of that complexity is the influence of national culture (Khan & Smith - Law, 2018).

From engagement with experienced practitioners in the field, the influence of national culture, although perceived to be a very real problem for industry practitioners, was considered immutable and often confined to the 'too difficult tray'. It was also evident that the influence of national culture appeared to be a contributory factor in prolonging the claim process and the incurrence of unnecessary costs. Experienced industry practitioners, whilst acknowledging the problematic nature of national culture, have struggled to understand the intangible nature of the problem. It also became evident there was little in the way of research in the relation to the influence of national culture in this specialist field of claims, and apparent that experienced practitioners had instead developed their own perspectives on the research problem. These perspectives manifested as detailed narratives of their experiences in the form of 'war-stories' or perhaps more appropriately described as 'thick descriptions' (Geertz, 1973), which Tracy (2010, p.843) defines as in-depth illustrations "…that explicate culturally situated meanings …".

A research project that seeks to capture such thick descriptions and construct a theory that explicates the extent of the influence of national culture on claims in the international construction industry would therefore be of significant relevance to both industry and academia. Moreover, a theory constructed from the multiple perspectives

of industry practitioners and positioned within the existing body of literature would not only contribute to existing knowledge but also satisfy the criteria for rigour in qualitative research (Tracy, 2010). In particular, the contribution of the criterion of 'multivocality' (where the researcher co-constructs meaning with research participants) to ensure quality in qualitative research whilst considering the researcher's positionality and reflexivity in co-constructing that meaning, would be a significant contribution in seeking to fill a perceived gap in the literature.

1.3.2 The Gap In The Existing Body of The Literature

In contrast to the absence of research specifically on the influence of national culture on claims in the international construction sector, a substantial body of research exists on national culture in the broader international construction sector.

However, in considering its relevance to the commercial aspects of the international construction industry, such as claims, the literature that exists simply points to the existing frameworks of national culture. The literature base in the general field of national culture is both expansive and contested. The dominant paradigm in national culture is the dimensional approach to national culture formulated by Professor Geert Hofstede.

Hofstede's (2010) nomothetic study of national culture has been the dominant theory in the study of national culture for the past 40 years and Hofstede remains the most widely cited author in the field of national culture (Minkov, 2017). Hofstede is the leading proponent of a dimensional approach to study of the influence of national culture which has been widely adopted and followed by other prominent researchers in the study of national culture, such as House et al, Minkov and Trompenaars.

A dimensional approach relies upon dimensions of national culture that measure value preferences across national cultures and, in the case of Hofstede (Hofstede & Minkov, 2010), consist of six dimensions of national culture, as shown in Figure 1.
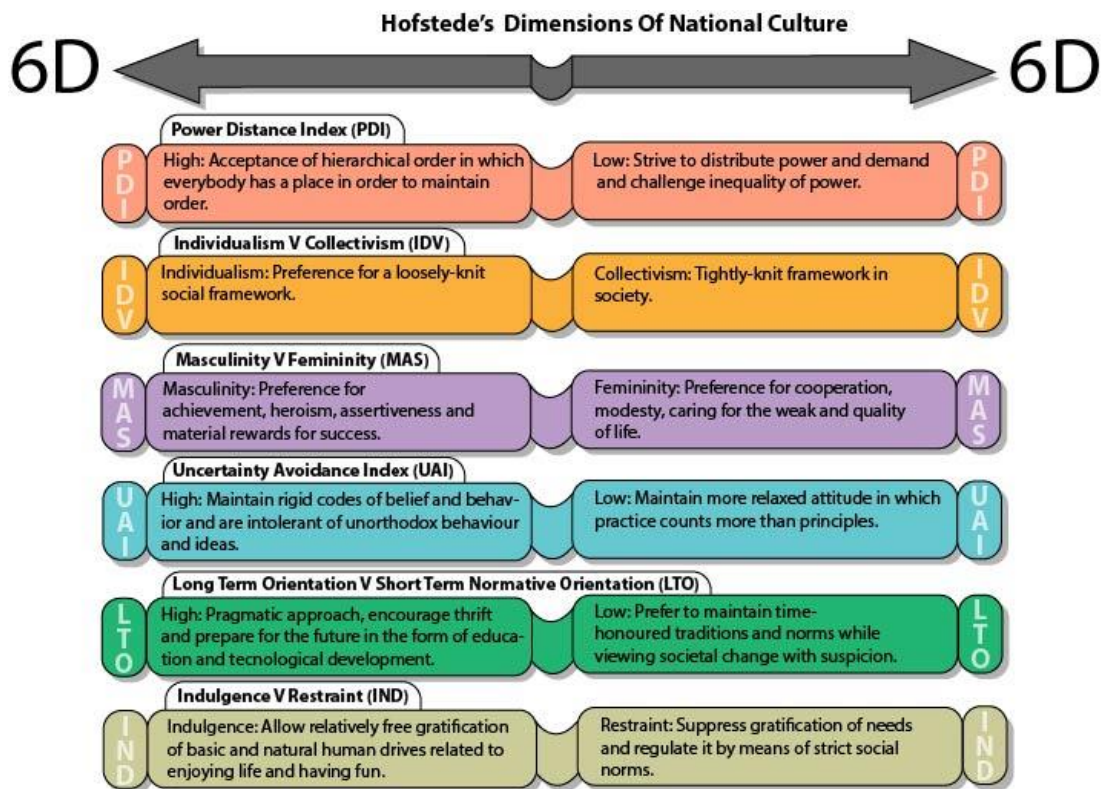
Figure 1: Hofstede's Six Dimensions (6D) Of National Culture

Source: Adapted from Hofstede (2010), Global Mindset CPLP &
https://www.hofstede-insights.com/models/national-culture/

There is already an enormous body of research in relation to the influence of national culture on business, commerce and industry generally with a significant amount of research relating specifically to the study of national culture in the construction industry. However, there has been little research on the influence of national culture upon the preparation, evaluation, and negotiation of claims on international construction projects. The limited literature that specifically addresses the issue of the influence of national culture on commercial issues on international construction projects (Cartlidge, 2018) directs the reader to the work of Hofstede (1984) which is described as "...widely accepted as being the benchmark study in this field…" (Cartlidge, 2018, p.191).

Similarly, Klee (2013) points specialist practitioners working on claims in the international construction industry to Hofstede's dimensional approach to the study of national culture in the context of the "Management of Contractor's Claims in

Construction Projects" (Klee, 2013, p.1). However, Klee's (2013) analysis of Hofstede is only superficial and then only in the context of one of Hofstede's dimensions of national culture as it relates to the Czech Republic. Whilst Klee (2013) cannot be criticised for at least seeking to point specialist practitioners to the dominant theoretical framework in relation to the influence of national culture, the usefulness of such an approach for specialist practitioners is limited.

As will be seen in this thesis not only were industry practitioners largely unaware of the work of Hofstede and others, those that were aware found the theories deficient and had instead formulated their own understanding of the research problem. Furthermore, there has been a growing level of criticism of Hofstede's work, particularly by McSweeney (2016) and Venaik & Brewer (2014), who have criticised the dimensional paradigmatic approach to national culture that he adopted.

To date, no published research exists on the effectiveness of existing theories on national culture on the extent of the influence of national culture on the preparation, evaluation and negotiation of claims on international construction projects. It is this gap in literature that the research seeks to investigate.

1.4   Research Aim

The aim of the research is to construct a Constructivist Grounded Theory that explicates the extent of the influence of national culture on the preparation, evaluation and negotiation of claims on international construction projects. In seeking to achieve this aim, given the limitations already identified in the application of existing theories, this research project seeks to construct its own theory. In so doing, the research project adopts a Constructivist Grounded Theory approach which Charmaz (2016, p.34) describes as "…interrogating the taken for granted…" and advocates capturing multiple informed perspectives in a pragmatist setting.

1.5   Research Objectives

In order to achieve the aim of the research project, the following objectives were formulated:

i.   Obtain an in-depth understanding of the extent of the influence of national culture in the context of the research problem from multiple perspectives based upon unstructured interviews with specialist practitioners from different national cultures in industry.

ii.   Consider the extent to which existing theories of national culture can address the challenges that specialist practitioners face on a daily basis when preparing, evaluating and negotiating claims on international construction projects.

iii. Explicate how specialist practitioners have developed their own understanding of the influence of national culture on claims on international construction projects.

iv.   Construct an idiographic Constructivist Grounded Theory of the extent of the influence of national culture on the preparation, evaluation and negotiation of claims on international construction projects.

v.   Position the findings of the research study within the existing theories of national culture.

These five objectives were designed for the purpose of achieving the research aim and thereby enable both academics and industry practitioners to better understand the troublesome issue of national culture in the context of claims on international construction projects. The research objectives are all inter-related and formulated in order to understand why national culture appears to be such a troublesome issue and to consider the usefulness of existing theories of national culture in addressing these challenges. In seeking to provide a deeper understanding of the influence of national culture on this specialist field it was essential to capture an in-depth 'coal-face' understanding from specialist practitioners in industry and then to position that

understanding in the context of the existing body of literature relating to national culture.

1.6   Outline Of The Research Methodology

In order to achieve the aim of the study and obtain an in-depth understanding of the problem in industry, this research project seeks to engage with industry practitioners in order to construct theory.

The research project design takes the form an idiographic interpretive study set in a qualitative paradigm. It follows a Constructivist Grounded Theory research strategy and adopts an inductive, deductive and abductive theoretical perspective.

The research approach is based on a cross-sectional time horizon and adopts the data collection and analysis techniques integral to any Constructivist Grounded Theory research strategy using data co-created from 40 interviews with research participants from 38 different national cultures.

The coding and categorisation process of the data captured from the unstructured interviews will provide the building blocks of the Constructivist Grounded Theory this research project seeks to construct.

1.7 Scope Of The Research

This research project emerged from the observation of a phenomenon that appeared to be linked with the influence of national culture in the international construction industry, which is both a geographically wide ranging and an incredibly diverse sector.

In order to achieve the aim of obtaining an in depth idiographic understanding of the research problem using an empirical approach, it was appropriate to purposively select the research participants on the basis of their experience in claims. It was also important in seeking to build a Constructivist Grounded Theory to capture as diverse

a range of multiple perspectives from different national cultures as possible within the available timescales.

Accordingly, criteria were set for the research sample concerning their experience and expertise in time and money claims. In addition, informing the research by seeking to engage multiple perspectives from a broad range of national cultures meant that participants were purposively sought.

Whilst a diverse sample of experienced industry practitioners from different national cultures have been purposively selected, this research represents an idiographic study and accordingly the associated limitations in relation to the generalisability of any findings must be acknowledged as a limitation of the study. This research project therefore provides 'an' understanding of the research project and not necessarily 'the' understanding of the research problem.

1.8 Expected Contribution & Significance Of The Research In Academia & Industry

The original contribution to knowledge that this thesis aims to produce is the construction of a Constructivist Grounded Theory that explicates the extent of the influence of national culture on the preparation, evaluation and negotiation of claims on international construction projects.

The thesis also seeks to contribute to practice in the construction industry by providing specialist practitioners with a theoretical framework that allows them to more effectively identify and manage the potential influences of national culture.

The thesis will also be a contribution to methodology in that it aims to construct the first Constructivist Grounded Theory in the specialist field of the influence of national culture in relation to the preparation, evaluation and negotiation of claims on international construction projects.

The research project and its findings will be of significance to both academia and industry.

For academia the research project will not only be of relevance to researchers studying the influence of national culture in the context of claims in the international construction sector but also to those who are investigating the extent of the influence of national culture in relation to other phenomena in the construction industry. In particular, the adoption of a Constructivist Grounded Theory as a research method to a research problem in the construction industry will be of real significance for academics and researchers in the construction industry as it will provide an example of how that research strategy can be applied in practice.

For industry, the research project provides an in-depth understanding of the real influence of national culture in the specialist field of claims in the international construction industry. It provides construction professionals with a theoretical framework with which to better understand the existing hegemonic theories relating to national culture and to identify when national culture is acting as an influence in this specialist field and thereby more effectively manage and embrace national culture in their practice. The research project will be of particular significance for those construction professionals who are working on international construction projects with stakeholders from different national cultures.

1.9   Thesis Structure

This thesis consists of seven chapters, the contents of which are set out below:

Chapter 2 outlines the concept of national culture, the competing theories of national culture and provides a critical review of these theories. The chapter considers the existing theoretical framework of national culture in the context of claims on international construction projects and identifies the gap in the existing body of knowledge relating to the research problem.

Chapter 3 defines the research strategy and outlines the overall research design, the philosophical basis of the research, the research strategy, the adopted approach to theory development, the methodological choice and importantly both the rationale for the adoption of a Constructivist Grounded Theory research strategy and its design.

Chapter 4 constitutes the data collection and analysis approach adopted including the presentation of the analysis findings from the 40 in depth interviews with experienced specialist practitioners from 38 different national cultures.

Chapter 5 presents and explains the Constructivist Grounded Theory this thesis has produced and identifies the seven non-national cultural complexities that need to be filtered out prior to the application of any existing frameworks of national culture. This chapter then presents the Constructivist Grounded Theory in the form of an illustrative model that facilitates a more in - depth understanding of the complexity of national culture in relation to claims on international construction projects.

Chapter 6 positions the Constructivist Grounded Theory in the context of the existing theoretical frameworks of national culture.

Chapter 7 sets out the conclusions of the research, its findings and the contribution to knowledge, practice and theory. It also considers future areas of research in this field.

2 The Existing Theoretical Frameworks Of National Culture In The Context Of The Research Project

2.1 Introduction

This chapter provides a detailed review of the existing body of literature and an analysis of the competing theories relating to the influence of national culture within the context of claims on international construction projects.

This chapter is also a critique of the literature and comparison of the competing theories relating to the influence of national culture.

It firstly sets out in detail what is meant by the term national culture and explains the dominant theory of national culture promulgated by the Dutch academic Professor Geert Hofstede together with a number of other related theories and considers the criticisms of the dominant dimensional approaches to national culture.

This critical review of the existing literature places the concept of national culture in the context of the international construction sector and identifies a gap in the existing body of literature relating to national culture as it relates to the process of preparing, evaluating and negotiating claims.

The key themes within the subject area of the research are: national culture, national culture in the construction industry and the impacts of national culture on the preparation, evaluation and negotiation of claims on international construction projects.

The available literature that embraces all of these themes is extremely limited. It was therefore necessary to assimilate literature from the various themes described above and to interrogate the usefulness of that literature in addressing the research problem. It was also necessary to define a number of key terms in the research project, not least the definition of national culture this research project adopts.

2.2   National Culture And The Wider Context Of Culture

Without an understanding of culture and how academics study this challenging concept it is impossible to arrive at a robust and reasoned position on the influence of national culture (Minkov, 2011). Whilst there is a substantial body of literature relating to national culture and numerous interrelated theories, there is also a substantial body of sustained criticism on the notion of national culture that not only doubts whether it is measurable but indeed whether it actually exists. As Hoftede (cited by Minkov, 2011, p.3) observed "studying culture is asking for trouble". Therefore, prior to defining the troublesome term of national culture, it is first necessary to position the term within the broader field of culture.

2.2.1   The Meaning Of Culture

The Oxford English Dictionary (2020) defines culture as, "…the arts and other manifestations of human intellectual achievement…the collective customs, civilisation and achievement of a particular time…" However, this definition is not particularly helpful when seeking to understand the meaning of national culture in the context of this research project.

Indeed, a major difficulty with regard to the term culture is its multiple meanings (Avruch 1998); furthermore, this difficulty is not simply conceptual or semantic. As other researchers in this area have discovered (Kluckhohn & Strodtbeck 1961), political or ideological agendas are often attached to the term 'culture'. This is an important point as it is not the intention of this study to simply regurgitate stereotypical profiles of various nationalities or continents. Clearly, such an approach represents a potential pitfall for any research into national culture and one that must be carefully considered throughout this research project.

Avruch (1998, p.17) identified three meanings of the term culture. First, culture could be described as relating to "…special intellectual or artistic endeavours or products…". The second meaning had its basis in the seminal work of Edward Tylor entitled *Primitive Culture* which "…referred to a quality possessed by all in all social groups…" (Tylor, 1870, cited by Avruch 1998, p.6). It should be noted that, whilst

Tylor's (1870) broad definition is accepted by many anthropologists, it has also been subject to extensive criticism (Avruch 1998).

The third and final meaning of the term culture identified by Avruch (1998) had its origins in anthropology and emphasised the uniqueness of the many and varied cultures of different nationalities, peoples and societies. He described it as, "… a derivative of individual experience, something learned or created by individuals themselves or passed on to them socially by contemporaries or ancestors..." (Avruch, 1998, p.5). It is this third definition of culture that most closely represents the focus of the chosen area of this research. Whilst more appropriate for this study, the above definition does not fully describe the meaning of the term in the context of the research being undertaken, namely national culture.

2.2.1.1 Thick Descriptions Of National Culture

The study of national culture had its origins in anthropology. Indeed, Clifford Geertz, a prominent cultural symbolic anthropologist, emphasised the richness of the study of culture and adopted an interpretivist approach to its study, particularly in relation to symbolic anthropology and the associated importance of context. Geertz (1973, p.89) defined culture as, "…a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate and develop their knowledge about attitudes towards life…" Geertz (1965, p.145) dismissed the coherent view of national culture as a "seamless superorganic unity within whose collective embrace the individual simply disappears into a cloud of mystic harmony" as unrealistic, and concluded that culture cannot be represented by rigid frameworks.

Importantly in the context of this research, Geertz (1973) promoted an interpretive approach to the research of culture and emphasised the importance of immersing the researcher in the field of study in order to capture the 'thick descriptions' (Geertz, 1973) that would enable a culture to be truly understood. Mills (2010, p.116) defined thick descriptions in a qualitative research context as "…a term used to characterize the process of paying attention to contextual detail in observing and interpreting social meaning…". However Geertz (1973) actually borrowed the term from the philosopher Gilbert Ryle. In using the term 'thick descriptions' Geertz (1973) and Ryle & Tanney

(2009) emphasised that the context in which a phenomenon was studied was as important as the subject matter itself.

This research project seeks to provide an in depth understanding of national culture within the specialist field of claims on international construction projects. It was therefore essential for the researcher to capture these thick descriptions from specialist practitioners from different national cultures. These thick descriptions were co-constructed by the research participants and the researcher and considered fundamental to the development of the deeper understanding this research seeks to provide.

A particularly important aspect of this research is the consideration that industry practitioners from different countries may inherently and consistently exhibit different values and beliefs when preparing, evaluating and negotiating claims that are influenced by their national culture. Along these lines, Adair and Brett (2004, p.158) defined culture as: "…Culture consists of group members' shared beliefs, attitudes, norms and behaviours…"

Moreover, Adair and Brett (2004) considered specifically how 'national culture' affects the process of negotiation which, as stated above, is a key theme of this research. Of particular relevance to the subject matter of this research, Adair and Brett (2004) considered the different approaches that Western and Eastern cultures adopt in relation to negotiation and suggested that inherent and consistent differences could be observed (Adair & Brett 2004).

However, the work of Adair and Brett (2004) was based largely on the earlier findings of Kluckhohn and Strodtbeck (1961) who also recognised the dangers of merely relying upon national stereotypes, which is something this research seeks to avoid. In order to avoid reverting to national stereotypes it is therefore necessary to move away from a superficial view of culture and, in so doing, be explicit as to the precise meaning that this research attaches to national culture.

2.2.2 The Meaning Of National Culture In This Research Project

Spencer-Oatey (2008, 2012) observes how difficult culture is to define and reflects on the most prominent definitions, including those by Tyler (1870), Kroeber & Kluckhohn (1952) and Hofstede (1994). Spencer-Oatey (2008, p.3) concludes that:

"…culture is a fuzzy set of basic assumptions and values on orientations to life, beliefs, policies, procedures and behavioural conventions that are shared by a group of people, and their influence (or not) determines the members' behaviour…"

In considering the key characteristics of national culture Spencer-Oatey (2012) emphasises the importance of the layers of national culture and the fundamental necessity to ensure that an appropriate level of granularity is applied at the correct level of analysis. Spencer-Oatey (2012) goes on to explain that there are a number of levels at which national culture manifests, namely observable artefacts, values and basic underlying assumptions. Fundamental, in her opinion, to understanding the influence of national culture is to "… delve into the underlying assumptions which are typically unconscious and which actually determine how group members perceive, think and feel…" (Spencer–Oatey, 2012, p.3).

Spencer-Oatey (2012, p.6) also makes an important observation that "…culture is learned, not inherited…" and that national culture is sometimes conflated with other systems that make up human beings. It is important therefore in any analysis to ensure national culture, culture and personality are not confused. Moreover, Spencer-Oatey (2012) makes the distinction between personality and national culture by offering an analogy with information technology. She describes human nature as being the operating system whereas national culture is the software and that an individual's personality is a unique set of personal mental programs that are not shared with others (Spencer-Oatey, 2012).

This concept of national culture being the collective "software of the mind" (Hofstede, 2010, p.6) was devised by Hofstede 25 years ago in his book *Culture and Organisations: Software Of The Mind* and that definition of national culture is at the core of the hegemonic theory in the study of national culture, namely Hofstede's (1994) dimensional approach to national culture.

Hofstede's (2010, p.6) definition of national culture as: "…the collective programming of the mind distinguishing the members of one group or category of people from others…" is both a controversial but also resilient definition and one which proponents of a dimensional approach to national culture have continued to adhere to. Hofstede, in effect, believes that national culture is acquired at childhood and is something that is shared with those who grew up together in the same place at the same time. Figure 2 is taken from Hofstede's (1994) work; it sets out the three levels of human mental programming and the positionality of national culture within those levels.
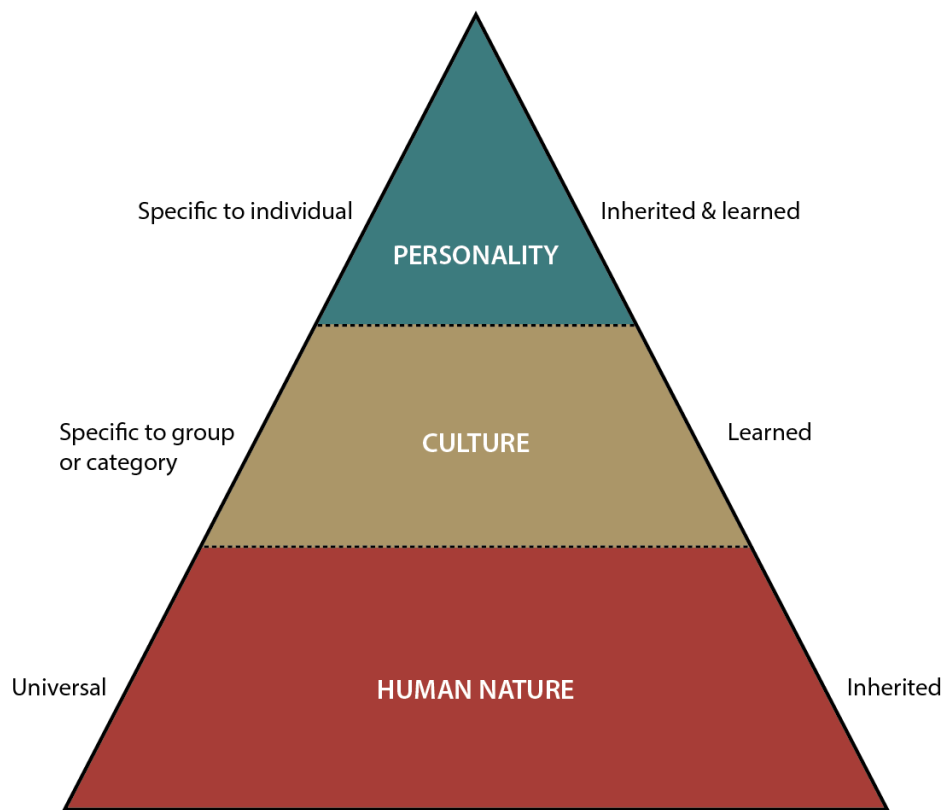
Figure 2: Hofstede's Levels Of Mental Programming & Culture

Source: Adapted from Hofstede (1994)

Hofstede's dimensional approach to national culture has been described as "one of the most influential treatises on national culture" (Kirkman, 2006 cited by Minkov, 2017, p.231). Furthermore, Hofstede (1994) believes that national culture is learned with

similarities to a spoken accent; he extends this accent analogy to the way an individual feels, thinks and acts.

Indeed, Spencer-Oatey (2012, p.7) states "…the great majority of our conscious behaviour is acquired through learning and interacting with the other members of our culture…" It is possible, therefore, to not only learn national culture but also to decide upon which values and behaviours individuals choose to adopt and share within the national cultural group.

Hofstede's (1994) definition of national culture does not therefore ignore the differences between individuals. Instead, Hofstede (1994) points out that, if one ignores the important role played by the individual in the decisions that they make in relation to learning and / or in adopting aspects of a national culture, one undoubtedly ends up reverting to stereotypes.

As Browaeys & Price (2019, p.12) observe, searching for an exact definition of national culture is troublesome and it is often more productive in seeking to address a research problem relating to national culture to settle for a meaning that at least encapsulates "…the abstract idea…" of national culture that researchers in the field of national culture understand and which "…is blurry enough to encompass other definitions, but sharp enough to reflect the key elements of culture…"

An objective of this research project is to consider the extent to which existing theories of national culture can help to address the research problem. Hofstede's dimensional approach to national culture, based upon his definition of national culture, remains the dominant theory.

In seeking to adopt a single accepted definition of national culture for the purposes of this research project, Hofstede's (2010, p.6) definition of national culture as the "…collective programming of the mind distinguishing the member of one group or category of people from others…" has therefore been adopted (on the grounds that Browaeys & Price (2019) suggest). Accordingly, when referring to the term national culture in this study the above definition applies and the term "category" refers to national culture at a national level.

2.2.3 Common Characteristics & Assumptions Of National Culture

In adopting Hofstede's (2010) definition of national culture, it is necessary to set out the common characteristics and assumptions that underpin that definition. According to McSweeney (2016), the definition of national culture collectively adopted by Hofstede (1980), the Global Leadership and Organisational Behaviour Effectiveness (GLOBE) project (House et al (2004) and Trompenaars (1997) exhibits the following characteristics and assumptions:

1. Distinctive values represented by variable numbers of dimensions;
2. A national culture that is shared across the population of the country;
3. Limited variation across the population with a high level of coherency;
4. The overriding driver of the collective behaviour of a population;
5. Resilience to changes whether political, geographical or financial, and
6. Can be quantitatively measured and used to compare national cultures.

It is important, at this point, to distinguish national culture from organisational culture which has been described as "… the way in which members of an organisation relate to each other, their work and the outside world in comparison to other organisations…" (Hofstede Centre Website, 2016) Similarly, a distinction needs to be made between "industry culture" and "project culture" (Zuo & Zillante, 2008)

As Herskovits (1948) observed, culture is a product of peoples' ideas and the 'man-made part of the environment'. Tooby and Cosmides (1992, p.117) referred to national culture more broadly as "…any mental, behavioural, or material commonalities shared across the entire species". As with culture, the study of national culture has its origins in anthropological investigations although the study of culture in the form of nations is now less commonly used in anthropology (Brightman, 1995). The study of the impact of national cultures on practices in industry is well understood (Hofstede, 1984: House et al., 2004; Trompenaars, 1983) and it has been established that there are identifiable links between management styles and national culture (Cross & Shore, 2005).

National culture can be distinguished from these other types of culture in that it refers to the characteristics of various nationalities that are shared amongst their people (Braidenbach & Nyfri, 2009; Hofstede, 2001). As Venaik and Brewer (2014) observe, the three key words in any description of national culture are; 'characteristics', 'shared' and 'people'.

However diverse the range of definitions and meanings that can be attached to the term national culture, the dominant theory espoused by Hofstede (1980) focuses on the 'etic' paradigm (Venaik & Brewer, 2014) which emerged from the psychological theory of national culture (McSweeney, 2016). This dominant theory is largely focused upon the dimensional approach to national culture promulgated by Hofstede (1980), House et al. (2004) and Trompenaars (1997) who all emphasise the shared values of national culture.

Having established an accepted definition for national culture and acknowledged that it is a well-recognised phenomenon within industry, it is necessary to consider its specific relevance to claims in the international construction industry.

2.2.4 National Culture In The Context Of Claims In The International Construction Industry

A distinguishing characteristic of international projects is the challenging environment in which such projects are constructed. One of these challenges is the involvement of stakeholders from many different countries. More specifically, this research project focuses on the influence of different national cultures on the outcome of claims on international construction projects.

Whilst there is a significant body of literature relating to 'culture' in the construction industry (Dainty 2007), 'national culture' in the international construction industry (Tijhuis & Fellows, 2012) and the preparation, evaluation and negotiation of claims on construction projects (Arcadis, 2019: Hewitt, 2016; HKA, 2018), there is very little literature that specifically addresses the influence of national culture on the preparation, evaluation and negotiation of claims on international construction projects. The limited literature that does specifically address the issue of the influence of national culture on commercial issues on international construction projects

(Cartlidge, 2018) simply directs the reader to the work of Hofstede (1984), which Cartlidge (2018, p.191) describes as "...widely accepted as being the benchmark study in this field…"

Whilst Cartlidge (2018) highlights the problematic nature of national culture on commercial aspects of international construction projects, Cartlidge (2018) actually refers to an earlier iteration of Hofstede's dimensional approach that does not take account of all of the six dimensions of national culture (Hofstede & Minkov, 2010). Furthermore, the diagrammatic representation included by Cartlidge (2018) to assist the reader in achieving "cultural fluency" only includes four of Hofstede's six dimensions of national culture (Hofstede & Minkov, 2010).

Cartlidge (2018, p.190) also ignores any criticism of the Hofstedian dimensional approach to national culture and in explaining "the effect of culture on surveyors operating in international markets" repeats a number of errors that even Hofstede (2010) accepts are an inappropriate application of his theory including extrapolating national dimensions on to individuals within a particular national culture.

Cartlidge (2018) does however highlight the importance of both defining national culture and developing a strategy to address the considerable challenges raised by cross cultural sensitivities in the context of the international construction market. In pointing practitioners to a recognisable model of national culture (Cartlidge, 2018) he should however not be criticised for addressing what is widely seen as a troublesome issue in the international construction industry.

Klee (2018) also acknowledges the influence of national culture throughout his work including highlighting the culturally negative aspects of claims in certain national cultures such as Poland (Klee, 2018, p.13) and the "clash of cultures" (Klee, 2018, p.73) relating to the interpretation of liquidated damages provisions as penalties in various jurisdictions. Importantly, Klee (2018, p.432) unequivocally states that:

"Claims management (particularly in an international project management context) cannot exist in isolation of intercultural aspects…" and that "…claims management is based on British traditions…".

Klee (2018) makes reference to certain Asian national cultures (South Korea, China, Singapore and Taiwan) being reluctant to give notice of claims due to its "culturally negative" (Klee, 2018, p.13) connotations but also observes a change in culture where "…the courts in South Korea …[have] given more supportive judgments … [and] contractors are raising more claims…" (Klee, 2018 p.13)

In addressing claims management on construction projects, Klee (2013) emphasises the crucial importance of effective claims management, particularly on international construction projects. Klee (2013) describes the challenges that countries from Eastern Europe have experienced in adopting claims management procedures and connects this with a difference between national cultures. Klee (2013) identifies the need for such countries to change their traditions and adopt a more western approach to claims management rather than relying upon a tradition of negotiation that Klee (2013) suggests is linked to national culture.

One required change that Klee (2013) identifies is a greater emphasis on inter cultural aspects and points to claims management as a "British tradition." Klee (2013) states that certain national cultures avoid talking about money; thus, instead of sending a formal notice of a claim, which according to Klee (2013) "is in strict opposition to the Czech nature…" some will seek to resolve the issue in a less formal manner that is typically more characteristic of the Czech national culture. This is a trait that Klee (2013) believes "must be solved". Similarly, Klee (2013) refers to the cultural collectivistic nature of the Czech relationship with time management, which Klee (2013) refers to as "Time Polychronicity".

Klee (2013) continues this eclectic approach to associating theoretical frameworks with national culture by then drawing upon Hofstede (2011). However, no advice is offered to determine how Hofstede's dimensional approach might be applied to the preparation, evaluation and negotiation of claims.

Klee (2013) concludes that much of the unsophisticated nature of claims management in Eastern Europe is linked to national culture, although he also concludes that these "… weaknesses in terms of claims management." can be dealt with by training. Klee (2013) does not define what he means by the term national culture but refers to Hofstede (2011) as a dominant theory. However, it is questionable whether the majority of issues that Klee (2013) considers represent national culture actually fall within the definition of national culture adopted by Hofstede (2010). Instead, they appear to be more closely linked to jurisdictional issues, generational issues and the lack of appropriate training.

Perhaps the most useful source in relation to the influence of national culture on international construction projects comes from Cartlidge's (2018) consideration of the relevance of Hofstede's dimensional approach to the commercial aspects of international construction projects. Cartlidge (2018, p.191) described the work of Hofstede as "…Perhaps one of the most famous pieces of research on the effects of culture…" Building on the work of Hofstede, Cartlidge (2018, p.191) points out that cultural differences within the property/construction sectors can be seen to operate on a number of levels which he summarises as "…Business/economic factors – e.g. differences in the economic and legal systems, labour markets, and professional institutions etc. of different countries…" and "…Anthropological factors, such as those explored by Hofstede (1984)…"

Cartlidge (2018) highlights that, whilst the effects of the first category are extremely important they are, by their nature, "fairly mechanistic". It is the second category, relating to anthropological factors, that is more problematic and intangible and it is this area that the research seeks to investigate. Cartlidge (2018) sought to expand upon the value dimensions from a construction point of view by providing examples, in the context of construction, of certain categories of cultural difference that Hofstede (1984) observed.

It is clear therefore that other authors in construction have found the work of Hofstede (2010), and in particular the six dimensions of national culture, relevant to the international construction sector. However, it is unclear whether such a theoretical

framework proves productive when applied to claims specifically related to the international construction sector.

Having identified a gap in the literature relating to the influence of national culture on the outcome of claims on international construction projects, it was necessary to consider whether, despite the many criticisms of a dimensional approach to national culture, it could provide an appropriate theoretical framework to address the evident challenges of national culture in this sector.

From the analysis above, it can be seen that, firstly the influence of national culture is recognised as a real problem within the specialist field of claims on international construction projects. Secondly, whilst there is an awareness of Hofstede's dimensional approach to overcome the challenge of national culture on claims, academics in this field tend to point (and unquestioningly accept) the hegemonic theory of Hofstede (1994) and his dimensional approach to national culture.

It would appear therefore that the research undertaken to date in relation to the influence of national culture on the commercial aspects of international construction projects draw largely upon the Hofstede (2010) dimensional approach to national culture. The effectiveness of the application of such a model in its raw state is an area that has been under researched. However, this hegemonic dimensional approach to the influence of national culture has been the subject of considerable debate and criticism. It is therefore necessary to consider this discourse in greater detail.

2.3 A Philosophical Overview Of Existing Theories Of National Culture

Venaik and Brewer (2014) argue that there are two accepted paradigms in the study of national culture; firstly, the emic versus etic paradigm and secondly the more commonly cited dimensional approach to national culture. Venaik and Brewer (2014) also suggest that there is possibly a third and often overlooked view of national culture that of a "universal culture".

The emic versus the etic paradigm compares two different constructs to the study of national culture, namely 'emic' (non-culture specific) and 'etic' (culture specific); this paradigm closely resembles an anthropological approach to the study of national culture. In contrast, the dimensional paradigm, which is the hegemonic approach to the study of the influence of national culture (adopted by Hofstede), relies upon dimensions of national culture that measure value preferences across national cultures. Venaik and Brewer (2014) state their dissatisfaction with both of these paradigms and prefer a third paradigm that focuses not on the differences between national cultures but instead upon the similarities. Although not developed in any detail, the authors promulgate the concept of this third "universal culture paradigm".

Notwithstanding the above, Hofstede's (2010) representation of national cultures in the form of dimensions has been the dominant paradigm on the influence of national culture for the past 40 years and represents the hegemonic study of national culture (Minkov, 2017) nomothetic or otherwise. However, there has also been vociferous and sustained criticism of Hofstede's dimensional approach.

McSweeney (2016) alongside Venaik and Brewer (2014) are perhaps the most ardent critics of the dimensional paradigmatic approach to national culture adopted by the key authors of this paradigm (Hofstede, House & Trompenaars). Despite growing criticism of the dimensional approach to the study of national culture, the key dimensional authors namely Hofstede, House and Trompenaars, that McSweeney (2016) refers to as "The Trio" in his criticisms of their approaches, remain the dominant theorists in the field of national culture.

It is appropriate therefore to explore these dominant competing theories in detail and to then consider the criticisms of those theories. The remaining section of this Chapter provides a critical analysis, synthesis and comparison of the dominant competing theories of national culture.

2.4 Dominant Competing Theories Of National Culture

Set out below is an analysis and synthesis of the dominant theories of national culture which have all adopted the dimensional approach to the study of national culture.

2.4.1 Geert Hofstede

The most widely cited author in the field of national culture has been Geert Hofstede. Hofstede's (1980) seminal work involved the analysis of approximately 120,000 questionnaires from over 70 countries over a five year period. The study was developed during his time working as an engineer with IBM and involved a Values Survey Module ("VSM") which consisted of a series of questions that were issued to IBM staff around the world from which dimensions of national culture were scored. Based upon the findings of the VSM, Hofstede developed a model which suggested that national culture could be described and measured using a series of cultural dimensions. In effect, Hofstede developed a quantitatively based model "…to measure the similarities and differences between national cultures …" (Cagliano et al. 2011, p.300).

Hofstede (1980) originally developed four cultural dimensions from this major quantitative study before later adding a fifth dimension based upon the work of the Canadian researcher Michael Bond. This dimension was derived from the Chinese Values Survey (Chinese Culture Connection, 1987), which Hofstede (1994) referred to as the Long Versus Short Term Orientation dimension (1999) and became Hofstede's fifth dimension of national culture.

In 2010, Hofstede added a sixth dimension of national culture identified as "Indulgence Versus Constraint", which was derived from and formulated by the Bulgarian researcher, and a protégé of Hofstede, Michael Minkov, in his work *What Makes Us Different And Similar* (Minkov, 2007). The work was based upon a quantitative analysis of the World Values Survey (Minkov, 2007). The six cultural dimensions identified by Hofstede and Minkov (2010) within the Hofstede model of national culture were subsequently defined as follows:

    i.   Power Distance (High Versus Low)
   ii.   Individualism Versus Collectivism
  iii.   Masculinity Versus Femininity
  iv.   Uncertainty Avoidance (High Versus Low)
   v.   Long Term Orientation (Long Term Versus Short Term)

vi.   Indulgence (Indulgence Versus Constraint)

Reliant upon these measurable dimensions of national culture Hofstede (1980) made the remarkable claim to have "…uncovered the secrets of entire national cultures…" which Hofstede (2010) claimed enabled national cultures to be compared along these dimensions of national culture.

Figure 3 is a graphical representation of Hofstede's (Hofstede & Minkov, 2010) illustrative model of his six dimensional approach to national culture together with a brief summary of each of the six dimensions across the axis of each dimension.

Hofstede's Dimensions Of National Culture

6D ← → 6D

Power Distance Index (PDI)
| PDI | High: Acceptance of hierarchical order in which everybody has a place in order to maintain order. | Low: Strive to distribute power and demand and challenge inequality of power. | PDI |

Individualism V Collectivism (IDV)
| IDV | Individualism: Preference for a loosely-knit social framework. | Collectivism: Tightly-knit framework in society. | IDV |

Masculinity V Femininity (MAS)
| MAS | Masculinity: Preference for achievement, heroism, assertiveness and material rewards for success. | Femininity: Preference for cooperation, modesty, caring for the weak and quality of life. | MAS |

Uncertainty Avoidance Index (UAI)
| UAI | High: Maintain rigid codes of belief and behavior and are intolerant of unorthodox behaviour and ideas. | Low: Maintain more relaxed attitude in which practice counts more than principles. | UAI |

Long Term Orientation V Short Term Normative Orientation (LTO)
| LTO | High: Pragmatic approach, encourage thrift and prepare for the future in the form of education and tecnological development. | Low: Prefer to maintain time-honoured traditions and norms while viewing societal change with suspicion. | LTO |

Indulgence V Restraint (IND)
| IND | Indulgence: Allow relatively free gratification of basic and natural human drives related to enjoying life and having fun. | Restraint: Suppress gratification of needs and regulate it by means of strict social norms. | IND |

Figure 3: Hofstede's Six Dimensions (6D) Of National Culture

Source: Adapted from Hofstede (2010), Global Mindset CPLP &
https://www.hofstede-insights.com/models/national-culture/

In order to better understand Hofstede's dimensional approach and provide a meaningful critique of the existing and competing theories of national culture, it is

necessary to outline the detail behind the dominant theory of national culture that is Hofstede's six dimensions.

Hofstede's Six Dimensions Of National Culture

The meanings of each of Hofstede's (Hofstede & Minkov 2011) six dimensions of national culture are outlined below:

Dimension No. 1: Power Distance

The definition of the power distance dimension is the extent to which a hierarchical power relationship is accepted by subordinates within a specific national culture (Hofstede, 2000). In simple terms, the power distance dimension is based upon a high to low rating which measures; "…the extent to which the less powerful members of society accept that power is distributed unequally ..." (The Hofstede Centre Website, 2016).

Dimension No. 2: Individualisation v Collectivism

Hofstede (2001, p.225) offered the following definition of the individualisation versus collectivism dimension:

"...Individualism stands for a society in which the ties between individuals are loose. Everyone is expected to look after him/herself and her/his immediate family only. Collectivism stands for a society in which people from birth onwards are integrated into strong cohesive in-groups, which throughout people's lifetime continue to protect them in exchange for unquestioning loyalty ..."

In more simple terms, collectivism is where "…people belong in groups (families, organisations etc) who look after them in exchange for loyalty whereas Individualism relates to a belief system…" where "… people look after themselves and their immediate family …." (Hofstede Centre Website, 2016).

Dimension No. 3: Masculinity v Femininity

Hofstede's definition of this dimension refers to "… the dominant gender role patterns in the vast majority of both traditional and modern societies … the patterns of male assertiveness and female nurturance ..." (Hofstede, 2001, p.284).

The Hofstede Centre Website (2016) focuses more on accomplishment in its definition of this dimension, referring to a masculine society being where "… the dominant values in society are achievement and success ..." and a feminine society being where "…the dominant values in society are caring for others and quality of life ..."

Dimension No. 4: Uncertainty Avoidance

Hofstede (1991, p.161) defines this dimension of national culture as "…intolerance for uncertainty and ambiguity…". Similarly, the Hofstede Centre Website (2016) describes the dimension as "… the extent to which people feel threatened by uncertainty and ambiguity and try to avoid such situations …"

Dimension No. 5: Long Term Orientation

Hofstede (2001, p.359) defines this dimension of national culture as:

"...the fostering of virtues orientated towards future rewards, in particular, perseverance. Its opposite axis, Short Term Orientation, stands for the fostering of virtues related to the past and present, in particular, respect of tradition, preservation of face and fulfilling social obligations ..."

The Hofstede Centre Website (2016) more recently described this dimension of national culture as "…the extent to which people show a pragmatic or future orientated perspective rather than a normative or short term point of view …."

Dimension No. 6: Indulgence Versus Restraint

Hofstede & Minkov (2010) jointly developed a sixth dimension of national culture which they called Indulgence v Constraint. This was adapted from Minkov's (2007) variant of national culture called "Industry versus Indulgence" (Minkov, 2011).

Minkov (2011, p.86) states that a broad definition of the Industry versus Indulgence cultural dimension is as follows:

"...Industry is a cultural syndrome that stands for a specific personal and societal discipline necessary nowadays for the achievement of economic prosperity in poor countries. It consists mainly of a high prioritisation of hard work and thrift versus a low prioritisation of leisure..."

Minkov (2011, p.86) sharply contrasts the above definition with that for "indulgence" by simply stating that *"...Indulgence stands for the opposite of industry; a relaxed attitude toward hard work and thrift and a prioritisation of leisure ..."* More recently, the Hofstede Centre Website (2016) described indulgence as being a society that *"...allows relatively free gratification of basic and natural human drives relating to enjoying life and having fun..."* In comparison, restraint is typified by a society where gratification is suppressed by *"...strict social norms..."* (Hofstede Centre Website, 2016).

2.4.1.2 The Adoption Of Hofstede's Dimensional Approach In Academia

The impact of Hofstede's work is (not surprisingly) controversial but stubbornly remains the dominant theory in the study of cross cultural issues. Indeed, Peterson (2003, p128) states, "(Hofstede) did not create the field of comparative cross-cultural studies but it certainly has shaped the field's basic themes, structure and controversies..." However Hofstede's dimensional approach has been the subject of sustained criticism.

This criticism has continued for thirty years and most recently Hofstede's work has been described as the "perpetuation of cultural ignorance" (Venaik & Brewer, 2016). However, Hofstede's work has also been built upon by a respected and wide range of academics. This acceptance of Hofstede's cultural dimensions has also extended to commerce and industry on a worldwide basis. Indeed, Hofstede received a Wall Street ranking as the sixteenth most influential thinker of the Twentieth Century (Minkov 2011).

Whilst not without the obvious criticisms of reliance upon stereotypical generalisations, the idea that nations exhibit dimensions of uniform national culture is well evidenced (Hofstede, 1984: House et al, 2004; Trompenaars, 1993). Furthermore, it has been established that there is validity in attributing differences in approach to both commerce and industry in national culture. Following the approach of Hofstede (1984), Trompenaars (1996) hypothesised that the national culture of a country could be represented by dimensions of national culture and that these could be measured, compared and analysed along similar dimensions to those of Hofstede (1984). Similarly, the Global Leadership and Organisational Behaviour Effectiveness (GLOBE) study (House et al., 2004) conducted an extensive quantitative survey of the impact of national culture upon decision making in industry, which generated a corrective of Hofstede's theory, also adopted the dimensional approach to national culture.

Moreover, even critics of Hofstede such as Venaik and Brewer (2016) acknowledge that Hofstede's (2010) dimensional approach to national culture has been widely adopted in academia, management journals and textbooks that are used in universities around the world.

Having considered the adoption of Hofstede's dimensional approach to national culture in academia, it is necessary to also consider the extent to which this dimensional approach has been embraced in industry.

2.4.1.3 Application Of Hofstede's Dimensions Of National Culture In Industry

Hofstede's dimensional approach to national culture has been widely adopted in practice. Indeed, a whole sector of management consultants have emerged seeking to provide multi-national companies with advice on managing the challenges of national culture across their businesses using Hofstede's (2010) dimensions.

One example of this is a firm, called Culture Compass, which is endorsed by the Hofstede Centre Website (2016) and provides advice that "…will help people avoid cultural pitfalls that may arise when dealing with others born and raised in other cultures…"

More fundamentally, national culture is often perceived in industry to be even more pervasive than in day to day life. Stahl et al. (2010) referred to culture as the 'shoulds' and the 'oughts' of life that guide the meaning that people attach to aspects of the world around them.

Gooderham et al. (2013) note that often cultural dissimilarity does not manifest itself other than in the form of "artefacts of cultural dissimilarity" or in the "differences in greeting rituals, dress codes, forms of address and taste" (Gooderham et al, 2013, p.122). It is often only when one experiences different natural cultures that one becomes aware of one's own particular culture (Gooderham, 2013). Furthermore, the proponents of the influence of national culture on everyday life believe that the sources of national culture have their origins in the fundamental issue of survival and geography.

As Gooderham (2013, p.123) explains, "...the Dutch have had to cope with flooding, the Swiss with avalanches, the Russians and Finns with long cold winters...". Indeed, Lorenz & Marosszeky (2007) observe that many of the key theorists on national culture are Dutch and that this may be due to the multi-cultural history of the Netherlands.

Hutzschenreuter and Voll (2008) suggest that 'cultural distance' poses the greatest complexity and challenge in doing business internationally. One issue that proponents and ardent critics of the dimensional approach to national culture agree upon is that the issue of national culture is perceived as an all pervasive challenge. As Gooderham et al. (2013, p.124) notes, "...dissecting and explaining any foreign culture is potentially an endless exercise ..."

It is perhaps for these very reasons that a ready-made dimensional approach to national culture has been so widely adopted in practice. An industry of consultants has emerged offering cultural intelligence training that provide bespoke analyses of difference between national cultures for selected countries in order to highlight the potential for cultural distance to present challenges for any organisation seeking to work across the globe.

Whilst the acceptance of a theory in practice does not necessarily validate that theory it is clear that Hofstede's dimensional approach remains widely adopted. The application of Hofstede's dimensional approach to national culture provides a theoretical explanation of the way in which national cultures behave, even in simple everyday settings. It is, however, in an industry setting that Hofstede's dimensional approach has been particularly widely adopted.

It should be noted that, originally, Hofstede worked for ten years as an engineer at IBM and it was in that role that his interest in national culture began. Hofstede's interest in national culture was clearly influenced early in his career by his everyday experiences (Ghernawat & Reiche, 2011). Having unsuccessfully interviewed for an engineering position with an American company, Hofstede (1991, p.79) later reflected on his failure to secure the post and wrote:

"...American applicants, to Dutch eyes, oversell themselves...Dutch applicants, in American eyes, undersell themselves... To an uninitiated American interviewer an uninitiated Dutch applicant comes across as a sucker. To an uninitiated Dutch interviewer an uninitiated American comes across as a braggart..."

This outspokenness in relation to national culture and readiness to reduce countries to common shared values is at the core of Hofstede's (2010) dimensional approach. Indeed, Hofstede (2010) argued that national cultures could be straightforwardly measured and compared across his six dimensions of national culture in order to understand the influence of national culture in a wider business context.

Hofstede's application of a dimensional approach to national culture extended the interpretation of management theories. In particular, Hofstede (2010) analysed theories by Douglas McGregor (Theory X versus Theory Y) and argued that the Power Distance dimension in Hofstede's model would be particularly important in influencing the relevance of this theory to different national cultures. Indeed, some interesting observations can be made from the application of Hofstede's dimensional approach to various issues that manifest themselves in industry.

For example, in countries such as Sweden, Norway and Germany with a small Power Distance score meaning that these countries have a low tolerance of inequality, the assumption, based upon Hofstede's model, may be that the unilateral initiation of decisions by senior management would be unacceptable. Indeed, in each of these countries referred to above, there is an importance placed upon industrial democracy at work with the workforce having a meaningful input into the governance of companies being common.

Interestingly, the driver for Scandinavian and German industrial democracies are very different though. In Germany, with its strong Uncertainty Avoidance (rigid codes of practice), industrial democracy was only established following the introduction of legislation in the form of the "Mitbestimmung" (co-determination) prior to becoming a part of working life. In contrast with Norway and Sweden, which both have low scores in Uncertainty Avoidance (more relaxed attitude), it was seen that the reverse was true and that the driver for industry democracy was the Scandinavians themselves in that the legislation that exists there in relation to industrial democracy actually only reflected what was already established practice in industry.

Taking this point further, an implication that one could draw from the application of Hofstede's (2010) dimensional approach is that Scandinavian and German managers may need to adopt a more autocratic management style in order to be effective when working in a country, such as the Russia which has a very high a Power Distance score which equates to a greater tolerance of hierarchical order.

Whilst only one example as to how Hofstede's dimensional approach to national culture is applied in practice, it perhaps reveals why Hofstede's model of national culture remains so appealing to management consultants and academics striving to find an off the shelf explanation of differences in national culture.

From the above it is clear that Hofstede's theory had its foundations in, and has resonance with, industry. It can also be seen that Hofstede's dimensional approach to national culture has been applied extensively in practice and embraced by academia. Indeed, Hofstede's dimensional approach has been adopted by a wide range of authors and academics, the most influential of which are described in the following sections.

2.4.2 Project GLOBE – Robert House, Paul Hanges, Mansour Javidan, Peter Dorfman And Vipin Gupta

The Global Leadership and Organisational Behaviour Effectiveness (GLOBE) study (House et al., 2004) represents the most recent manifestation of a dimensional approach to national culture and was conducted in the mid-1990s involving 127 investigators in 62 countries or regions. The GLOBE research programme was founded in 1991 by the late Robert J. House, and the study was designed to replicate and expand upon Hofstede (1980). Survey questionnaires were developed and collected from more than 17,000 middle managers in 951 organisations across three specific industries. It was from this raw data that GLOBE developed its nine dimensions of national culture. However, an important difference between GLOBE and the Hofstede dimensions of national culture is that GLOBE provides two measures for each of the nine dimensions, namely one for norms and one for values.

It should be noted that Venaik and Brewer, some of the most ardent critics of a dimensional approach to national culture, accept that this was in fact a strength of the GLOBE study over the Hofstede analysis, as they argued that a transparency could be found in GLOBE that could not be evidenced in the Hofstede study.

GLOBE (House et al., 2004) represented an extensive survey of the impact of national culture upon decision making in industry that generated "…a corrective of Hofstede's model…" (Hofstede & Minkov, 2011) undertaken at the Wharton School Of Management at the University of Pennsylvania. As with Hofstede (1980), the scope of the research was wide ranging covering over 60 national cultures and identifying additional dimensions of culture over and above those found by Hofstede. In fact, House et al (2004) identified a total of nine cultural dimensions:

1. Performance Orientation
2. Assertiveness Orientation
3. Future Orientation
4. Humane Orientation
5. Institutional Collectivism
6. In Group Collectivism

7. Gender Egalitarianism

8. Power Distance

9. Uncertainty Avoidance

House et al. (2004) diagrammatically summarised the findings of their research into national culture derived from the Project Globe study; this took the form of a "Cultural Wheel" which positioned various countries within certain cultural categories around a central axle as shown in Figure 4.
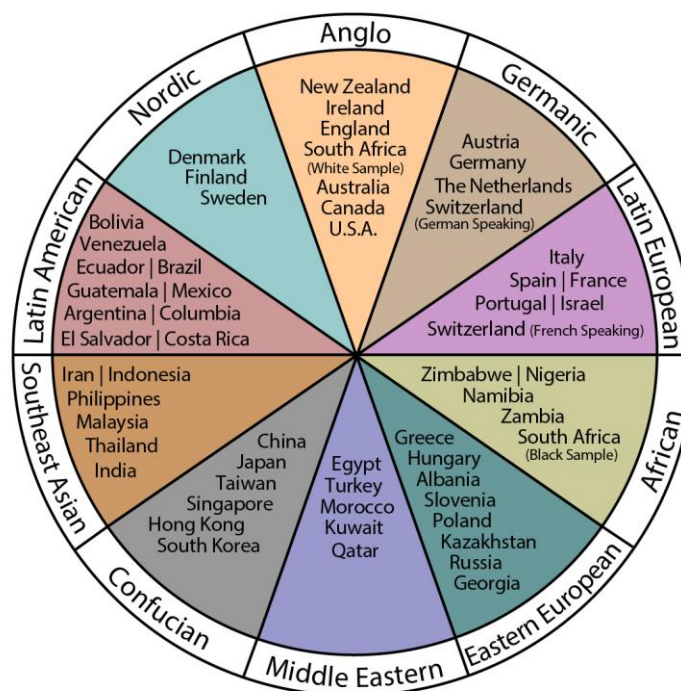
Figure 4: The Cultural Clusters In The GLOBE Study

Source: Adapted from House et al. (2004)

Whilst in some ways appearing over simplistic, the Cultural Wheel created by House et al (2004), corroborated the dimensional approach undertaken by Hofstede and, although different, reinforced the basic premise that national cultures could be both profiled and measured using cultural dimensions in some form of model. From this

model House et al (2004) were able to develop a scale ranging from "High Score Clusters" to "Low Score Clusters" for each of the nine national cultural dimensions derived from the GLOBE study.

House, et al. (2004) sought to understand the narrower aspects of behaviour and more specifically, the effectiveness of different leadership styles in business. House et al. (2004) wanted to explore issues such as whether charismatic leadership was universally effective across different national cultures (Mooij, 2013).

However, as with Hofstede's work, there have also been criticisms of GLOBE.

A significant criticism of GLOBE is its potentially misleading aspects, such as the use of the same labels for the dimensions of national culture as those adopted by Hofstede, despite the fact that the GLOBE dimensions have fundamentally different meanings.

 For example, the label for GLOBE's dimension of Uncertainty Avoidance suggested similarity with the Hofstede dimension with the same name. However, it is fundamentally different from Hofstede's definition of Uncertainty Avoidance and, in fact, the GLOBE dimension of the same name is actually a variant of Hofstede's term Collectivism in the Individualism v Collectivism dimension. It should also be noted that both Hofstede and Minkov have been critical of the GLOBE dimensions (Hofstede & Minkov, 2011) Indeed Hofstede (2010) was particularly critical of GLOBE, questioning whether the study actually measures culture at all.

Venaik and Brewer (2010 & 2011) have pointed out that, while there are a number of similarities between GLOBE and Hofstede's study in the way in which the concepts of national culture are measured, there are also significant differences. Venaik and Brewer (2010) point to the lack of congruence between Hofstede's dimensions and those of GLOBE. In particular, Hofstede's Uncertainty Avoidance dimension has significant positive correlations with GLOBE's uncertainty values but significant negative correlations with GLOBE's uncertainty avoidance practices. In other words, the same label 'Uncertainty Avoidance' seems to represent polar opposites of national culture. Whilst the GLOBE study can be seen as "…a corrective of Hofstede's

model…", it has also been the subject of criticism by several other commentators including Hofstede & Minkov (2011) and Venaik & Brewer (2010 & 2011).

2.4.3 Fons Trompenaars

The third key theorist on national culture is the Dutch-French organisational theorist, Fons Trompenaars. Trompenaars worked in the field of national culture and, over a period of 15 years, investigated how it could impact upon industry. Trompenaars collaborated with Charles Hampden-Turner on the publication *Riding The Waves Of Culture* (Trompenaars & Hampden-Turner, 1997 p.3). They defined culture as "… the shared ways groups of people understand and interpret the world…" (Trompenaars & Hampden-Turner, 1993). Trompenaars, in a similar way to Hofstede, hypothesised that each nation had certain distinct characteristics embedded within their culture and that these similarities and/or differences in national culture could be measured, compared and analysed along similar dimensions to those identified by Hofstede.

Trompenaars and Hampden – Turner (1999) developed seven dimensions of national culture which have been criticised by both Hofstede (1996) and Minkov (2011) for their lack of a quantitative basis, even being described by Minkov (2011) as being "…based upon pure imagination…"Notwithstanding this criticism, in a similar manner to Hofstede and House et al., Trompenaars adopted a dimensional approach to national culture. However, unlike Hofstede's and GLOBE's dimensions, Trompenaar's approach was not empirically derived and instead, was based upon a theoretical model derived largely from the work of the sociologist Talcott Parsons.

Trompenaars work was originally published in 1993 and modified in 1997. It originally consisted of five dimensions of national culture that primarily related to interpersonal relationships and work-related values but were subsequently expanded to seven dimensions of national culture. Figure 5 below provides a diagrammatical representation of Trompenaar's (1998) dimensional approach to national culture:
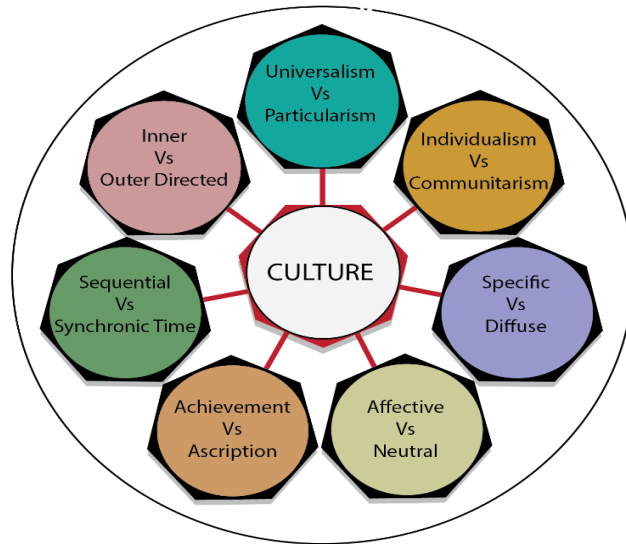
Figure 5: Trompenaars Dimensions Of National Culture.

Source: Trompenaars (1998)

A brief description of Trompenaars' (1998) seven dimensions of national culture is set out below;

1. **Universalism Versus Particularism:** Universalism relates to an emphasis upon formal rules and contracts regardless of personal relationships or individual circumstances. In comparison, particularism relates to an emphasis on relationships and trust and that rules may be bent to assist a friend.

2. **Individualism Versus Communitarianism:** A communitarian culture is one where individuals regard themselves as belonging to a tribe or group, whereas in individualist cultures people regard themselves as individuals first.

3. **Specific Versus Diffuse:** A specific culture is one where a distinction is made between work, life and private life, and the compartmentalisation of the two lives is encouraged. In a diffuse culture, one's work and private life are more closely linked and there is an element of diffusion between both lives.

4. **Neutral Versus Affective:** A neutral culture is one where emotions are not readily expressed in interpersonal communications. In contrast, an affective culture is one where the free expression of emotions is considered appropriate even in a business or workplace situation.

60

5. **Achievement Versus Ascription:** This dimension relates to the manner in which national cultures apportion status amongst individuals. An achievement-oriented culture is one where status is bestowed on how individuals perform together with their education and experience and could be described as a meritocracy. In contrast, an ascription oriented culture is one where status can be derived from more traditional values and characteristics. In such a culture, status differences are more pronounced and do not require legitimising in the same manner as achievement oriented cultures.

6. **Sequential Versus Synchronic:** This is a time orientation dimension of national culture that seeks to demonstrate the values of time management. A sequential oriented culture is one where individuals tend to carry out tasks in a sequential manner and deadlines are seen as less important. In a synchronic oriented culture individuals tend to carry out a number of tasks concurrently and real importance is attached to deadlines.

7. **Inner Versus Outer Directed:** This dimension relates to the values national cultures adopt in relation to the positionality of individuals within their environment. An inner directed culture tends to consider that individuals can control their environment. In contrast, an outer directed culture tends to believe that the environment controls the individual.

According to Trompenaars (Trompenaars & Hampden-Turner, 1997) these seven value orientations not only influence industry but also extend that influence to all aspects of life. For example, the classic example of the Universalism versus Particularism dimension is a fictional dilemma that Trompenaars (1998) offers. Trompenaars asks how an individual would respond if a close friend driving above the speed limit in a built up area knocks down a pedestrian and where there are no witnesses.

The dilemma that Trompenaars describes is whether the individual would be prepared to testify, or not, that the friend was actually within the speed limit. In responding to this dilemma, Trompenaars (1998) analysed the differences in the responses offered by participants from different national cultures.

The findings demonstrated clear divisions as to how different national cultures respond that depend on how seriously the pedestrian had been injured. For North Americans and most North Europeans, the reluctance to testify on behalf of the friend increases with the seriousness of the accident. However, for Asians and Russians the response was the opposite. From this, Trompenaars (1998) concluded that, in Asian countries and Russia, cultural relationships are of the utmost importance. Drawing on Trompenaars' findings, Gooderham et al. (2013) observe that,

"...companies from universalist cultures negotiating with a potential joint venture partner in China must recognise that relationships matter and take time to develop... these relationships which form the basis of the trust that is central to doing business in those regions and ...contracts are only a rough guideline or approximation ..."

Another example of a dimensional approach based upon Trompenaars' (1998) model is the application of the Individualism versus Communitarianism dimension, which relates to the willingness (or otherwise) to assume responsibility for a problem by a team or individual. Trompenaars' findings indicated that Asians and Germans tend to opt for a communitarian solution whereas North Americans, the British and Eastern Europeans (including Russians) prefer to place responsibility upon an individual.

Furthermore, an example of Trompenaars' Neutral versus Affective dimension is the acceptability of showing emotion at work when one is upset about an issue. Trompenaars observed that, whereas Spanish, Russian and French people are in general prepared to show emotions openly, Chinese and Japanese people are not.

Moreover, an example of practical application of the Specific versus Diffuse Trompenaars (1998) dimension can be found in countries such as Denmark and Germany, where a clear distinction is drawn between one's work life and private life. Thus, the issue of criticism and whether it is taken as a personal matter is oriented towards the position, meaning that what one does at work does not necessary reflect upon how one values oneself in private.. However, in other countries, such as Russia and China, which are both considered to be diffuse cultures, rebuking a subordinate at

work in front of colleagues, constitutes an unacceptable loss of face and is likely to have ramifications in the individual's personal life.

Whilst these only represent examples of some of the ways in which Trompenaars' (1998) dimensions can be applied, it is clear that, similar to Hofstede's dimensional approach to national culture, Trompenaars believes that national culture exists and can be measured. However, rather than replicating one another, the dimensional approaches of Hofstede and Trompenaars should in fact be seen as supplementing one another. It can be seen that there are a number of similarities between the dimensional approaches to national culture of both Hofstede and Trompenaars. For example, Trompenaars' dimension of Individualism versus Communitarianism is similar to Hofstede's Individualism versus Collectivism dimension.

However, in practice the findings of the two models proposed by Hofstede and Trompenaars when their dimensional approaches are applied differ, as Trompenaars suggests that many countries appear to be more individualistic than indicated by Hofstede. This is particularly the case for countries such as Mexico, Greece and Spain for example. This difference could be linked to the methodological approach by the different researchers in that Hofstede's work was entirely an empirical quantitative study and Trompenaars was, in fact, not an empirical study at all.

Hodgetts and Luthans (2000) concluded that another reason for the differences between the two approaches to similar dimensions of national culture could relate to the fact that there is a considerable difference in the time frames between the two studies. In that, contrary to Hofstede's findings, national cultures do change over time. An example of this, which may explain the discrepancy in the Individualism versus Communitarism dimension referred to above, concerns Mexico's integration into the global economy which may have contributed to the perceived move away from communitarian values. Indeed, Hill (2000) observes that "...cultures do not stand still; they evolve over time, albeit slowly. What was a reasonable characterisation in the 1960s and 1970s may not be so today..."

It should also be noted that Trompenaars' (1998) findings reveal that former communist countries, such as Russia, Hungary and the Czech Republic, are relatively

individualistic despite their communist past. This, again, indicates rapid changes in the characteristics of a national culture, whereas Hofstede continues to believe national cultures do not change and, if they do, such change occurs very slowly.

Having compared and contrasted the three main theorists in the field of dimensional approaches to national culture it is appropriate to also explore certain other less well cited authors in the field of national culture.

2.4.4 Shalom Schwartz

The Israeli cross-cultural psychologist, Shalom Schwartz, undertook a cross cultural study in the 1990's across 41 cultural groups encompassing 38 national cultures. As Minkov (2011) observes, Schwartz (1994) identified a number of cultural values that were associated with Hofstede's, in particular his second dimension of national culture Individualism v Collectivism. Figure 6 below provides a diagrammatical representation of Schwartz's theory of national culture, which is presented as a circle with poles emanating from the axle of national culture:
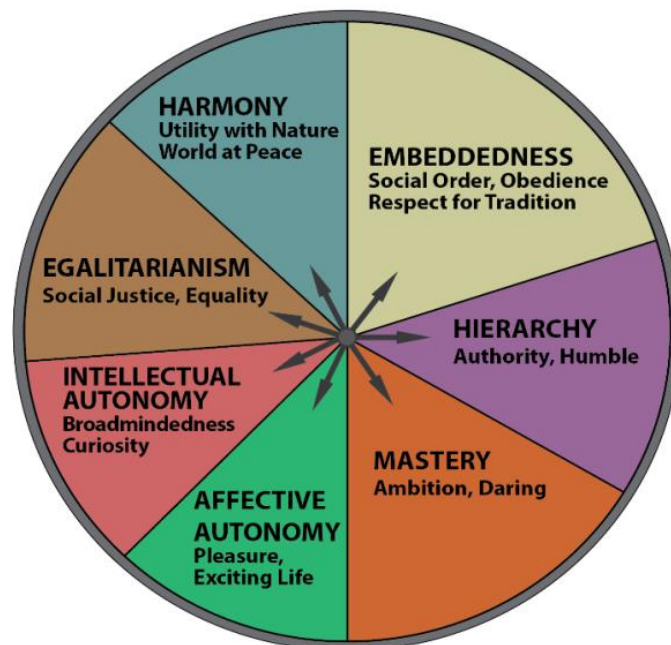
Figure 6: Schwartz's Theory Of Basic Human Values.
Source: Adapted from Schwartz (2007)

Schwartz (1992, 1994) identified a dimensional approach to the study of national culture and considered the implications across populations as a whole as well as for individuals. These dimensions were labelled Embeddedness versus Intellectual And Affective Autonomy, Hierarchy versus Egalitarianism and Mastery versus Harmony.

One of the main criticisms of Hofstede's dimensional approach is their inapplicability at the individual level within a national culture (Venaik & Brewer, 2012). Schwartz (1992) observed a similar phenomenon when attempting to extend the dimension values from an individual to a cultural level. Having validated the most distinct types of individual values at an individual level, Schwartz discovered that the value constructs appropriate for comparing the values of societies differ from those applicable to the comparison of individuals. However, it should be noted that Hofstede (2010) has repeatedly cautioned against the misapplication of his dimensional approach at the level of individuals.

The work of Schwartz does not however correlate with Hofstede's model of national culture. For example, Schwartz's (2007) Mastery pole, containing Mastery at one end and Harmony at the other, has a considerable conceptual overlap with Hofstede's Masculinity / Femininity dimension in that the Masculinity element of the dimension relates in many ways to assertion or Mastery (Schwartz, 2004). However, it is important to understand that the other end of the pole, represented as Harmony, is not the same as Hofstede's Femininity element within the Masculinity/Femininity dimension found in Hofstede's dimensional model of national culture.

It can be seen, therefore, that although there are some similarities between Schwartz's dimensions of national culture and Hofstede's model, there are also some important differences. However, Hofstede's dimensional approach was clearly influential upon Schwartz (1994) in his expansion on the dimensional values of national culture (Minkov & Hofstede, 2011); furthermore, Schwartz's approach is ultimately a dimensional approach to national culture.

Interestingly, when considering the criticisms of dimensional approaches to national culture, McSweeney (2002), a staunch critic of Hofstede's work, states his preference for the work of Schwartz above that of Hofstede. However, in reality McSweeney

(2002) fundamentally opposes any theory that seeks to argue that national culture can be measured which is ultimately what Schwartz did.

2.4.5 Edward T. Hall

The work of Edward Hall (2000, p.36) suggests that different national cultures address two important national cultural dimensions differently and that "...meaning and context were inextricably bound up with each other…" in relation to these dimensions. Specifically, Hall (2000) identified two distinct ways in which national cultures could be distinguished, namely time and communication.

Hall (2000) investigated the approach to time by various different national cultures and distinguished them as either monochromic or polychromic in terms of their approach to time. In a monochromic approach, attention and exactness is applied to time. Cultures adopting this approach are generally more comfortable when undertaking only one task at any one time. In contrast, in a polychromic approach carrying out more than one activity at any one time is generally considered preferable.

Morden (1999) concluded from this that the mixing of monochromic and polychromic time approaches could give rise to conflict between different national cultures.

Hall (2000) also investigated the approach that different national cultures adopted in terms of communication and, again, identified two distinct approaches along a theoretical scale. One end of the communication scale was referred to as "High Context" whilst the other end was labelled "Low Context". In High Context national cultures, members adopting this approach generally insisted upon being well informed prior to making decisions and sought information from their own personal networks. In contrast, in Low Context cultures members adopting this approach generally required information from a solid research base with an emphasis upon evidence and reasoning within the decision making process.

In addition to the above researchers who have addressed the subject of national culture with varying levels of inspiration drawn from Hofstede's work there are others who have directly or indirectly drawn on Hofstede's model of national culture. Whilst 40 years have passed since its first publication, Hofstede's (1980) original research

depicting national culture as a series of imaginary dimensions remains the dominant (if disputed) theory in the study of the influence of national culture.

2.4.6 Hofstede's Position As The Dominant Theory Of National Culture

According to Google Scholar citation indices (Google Scholar, 01 March 2019) the work of Geert Hofstede has been cited 64,000 times in the past five years and 170,000 times overall. The majority of these articles focus on national cultural differences and adopt Hofstede's dimensions of national culture.

As previously explained, Hofstede's theory of national culture and its representation as measurable dimensions has been widely adopted and built upon by numerous academics. Hofstede's work has also been widely accepted and adopted in industry. There is a growing market for the provision of cultural intelligence and training that is mostly based upon Hofstede's research, such as that offered by Globesmart (Aperian Global, 2016). Using much of the research of Hofstede, Globesmart is a major company that has built a business providing training in national culture to corporations, the higher education sector and individuals.

The Hofstede dimensions of national culture are widely cited and indeed widely used in both academia and industry to understand national culture. However, the original research upon which Hofstede's work was based is now 40 years old and has for this very reason been the subject of considerable criticism. These criticisms have ranged from questioning whether in fact an unchanging national culture exists (McSweeney, 2002) to doubts as to; the statistical validity of the Hofstede research, the robustness of the research methodology and the unquestioning acceptance of a theory relating to national culture without consideration of other non-cultural issues (McSweeney, 2002).

It is evident from the literature and industry practice that the Hofstede dimensional approach to national culture is undoubtably the dominant theory of national culture. However, Hofstede's work has also been widely and consistently criticised in relation to his dimensional approach of natural culture, which has been described as: "a triumph of faith – a failure of analysis" (McSweeney, 2002, p.89) and "...the perpetuation of cultural ignorance …" (Venaik & Brewer, 2016, p.563). The following

section provides a detailed critique from a number of authors on national culture and, in particular, the use of dimensions within models of national culture.

2.5 Criticisms Of Hofstede's Theory And Methodology

There is a growing body of research that, whilst not necessarily offering an alternative to the dimensional approach to studying national culture (McSweeney 2016), is increasingly critical of both the dimensional approach to national culture and the methodology that underpins Hofstede's research. Gooderham et al. (2013) pointed out the following criticisms of Hofstede's research and dimensions of national culture:

1. The research is based upon an unrepresentative sample in that the individuals were all employed by IBM.
2. The research was an attitude-survey questionnaire which is not the most appropriate method of studying culture.
3. Additional dimensions of national culture subsequently appeared in Hofstede's model.
4. Hofstede failed to consider whether the management culture at IBM was such that it impinged upon the national culture of its employees and that the values expressed by the different national cultures of employees did not reflect the local national culture.
5. The whole idea that one can represent a national culture using just six dimensions is highly questionable.
6. Hofstede's work is outdated and was based upon data that was largely collected prior to globalisation.

However, the criticisms of Gooderham (2013) appear tame when compared to the most recent criticism by three authors, Brendan McSweeney of the Royal Holloway University of London and Paul Brewer and Sunil Venaik of the University of Queensland. These criticisms can be attributed to six main themes, which are analysed in detail below.

2.5.1 Criticism 1: Whether Nations Actually Have National Cultures

A consistent criticism of theories on national culture is that there are often differences of culture within nations. Critics of national culture and of the interpretation of cultures based upon nationalities point out that the theories assume a homogeneous culture across a whole nation. In particular, the work of Hofstede (1984) was criticised on the basis that it focused upon a single unit of analysis, namely national culture, whereas in many countries it is evident that a number of regional cultures may exist. This was the focus of criticism from Mullins, (2013, p.30) who observed that "… the variations within certain countries for example, can be more or less significant …" In addition di Maggio (1997) argued that culture often overlaps across national boundaries.

One example of the criticism that a country possesses a single national culture is provided by the fact that Hofstede's (1980) original research concluded that the United Kingdom of Great Britain and Northern Ireland (consisting of four very different countries and in many ways four very distinct national cultures of their own) had a single national culture that could be measured across six dimensions. Nevertheless, Hofstede (2010) has always maintained that national cultures exist and can be measured for the purpose of comparison, and that similar, to an accent, individuals brought up together in the same place and time share values acquired where and when they were brought up. This however does not address the issue of variability written into and across national cultures, particularly where one considers countries with populations in excess of one billion people such as China and India, for example.

2.5.2 Criticism 2: Whether National Culture Can Be Represented Dimensionally

The presentation of a concept of a national culture as a series of dimensions formulated into a model has been described as "the perpetuation of cultural ignorance" (Venaik & Brewer, 2016, p.563).

The models of national culture to which Venaik and Brewer (2016) direct their strongest criticism are the Hofstede six dimensions of national culture and the GLOBE model containing nine dimensions of national culture, many of which correspond with Hofstede's (1980) original model as demonstrated in Table 1 below:

69

Table 1: Common National Culture Dimensions In Hofstede And GLOBE

Hofstede (1980, 2001)	Project Globe (2004)
Uncertainty Avoidance (UA)	Uncertainty Avoidance (UA)
Power Distance (PD)	Power Distance (PD)
Long-Term Orientation (LTO)	Future Orientation (FO)
Individualism/Collectivism (IC)	Institutional Collectivism (InC)
	In-Group Collectivism (IgC)
Masculinity/Femininity (MF)	Gender Egalitarianism (GE)
	Assertiveness (AST)
No Hofstede equivalents	Performance Orientation (PO)

(Adapted from Venaik and Brewer (2016))

These dimensional approaches have been collectively and individually challenged. For example, McSweeney (2002) set out a particularly valid criticism of Hofstede's fifth dimension 'Long Term Orientation'. Hofstede (2001) adapted this dimension of national culture from the work of Michael Bond, undertaken as part of the Chinese Values Survey (Chinese Culture Connection, 1987). Hofstede's adaption and renaming of Bond's 'Confucian Work Dynamism' to 'long-term orientation' has been subject to claims of hypocrisy (McSweeney, 2002, p.106) and that Hofstede wants "….it both ways…"

The basis of McSweeney's (2002) criticism lies in the fact that the same survey describes one of Hofstede's other dimensions of national culture 'Uncertainty Avoidance' as irrelevant to Chinese national culture. McSweeney (2002) argues that Hofstede should have either not adopted the findings of the Chinese Values Survey or, if Hofstede accepted its findings, he should have at least 'downgraded' if not deleted the Uncertainty Avoidance dimension in his model which Hofstede did not do.

In the same paper McSweeney (2002) challenges the idea that national culture (if it exists) can be meaningfully represented as dimensions. Instead, McSweeney (2002) expresses his preference for the approach of Geertz (1973) and the more recent depictions of national culture, such as Schwartz (1992), in relation to the study of culture. However, McSweeney (2002) fails to mention that Schwartz, the Israeli cross cultural psychologist, based much of his work on Hofstede's dimensions of national culture and that, as Minkov (2011) notes, had "….published national and ethnic scores

for seven dimensions" that were all associated with Hofstede's dimensional representation of national culture.

Nevertheless, McSweeney (2016) and McSweeney et al. (2016) published two papers which systematically attempted to dismantle aspects of Hofstede's dimensional approach to national culture. In *Collective Cultural Mind Programming: Escaping from the Cage*, McSweeney (2016) considered the representation of national culture by Hofstede, Globe and Trompenaars in the form of dimensions as "a conceptual cage" (McSweeney, 2016). However, in seeming to systematically dismantle Hofstede's theory on the dimensions of national culture, McSweeney (2016) and McSweeney et al. (2016) focused more on attempting to discredit the approach of Hofstede, Globe and Trompenaars ("the Trio"), rather than offering alternative theories.

Another author on the dimensional approaches adopted by the Trio is cross-cultural communications consultant, Marieke de Mooij, who in her paper, *…The Misuse and Misinterpretation of Dimensions of National Culture…* (de Mooij, 2013) underscores many of the criticisms raised by Venaik and Brewer (2012). She particularly focuses on those relating to the criticism that Hofstede's dimensional approach to national culture and the dimensional approach used by the Trio not applying to individuals and therefore cannot be used to predict the behaviour of any particular individual. In essence, de Mooij (2013) claimed that, whilst it is inappropriate to apply dimensions of national culture to individuals, de Mooij believes it is appropriate to apply those same dimensions to groups of individuals within a national culture. Venaik and Brewer (2013) fundamentally disagreed with de Mooij in that their position was to contest the appropriateness of a dimensional approach to national culture at any level other than at national level.

Venaik and Brewer (2013, p.470) further state that de Mooij's work is "an invalid defense of the use of Hofstede and GLOBE scores in management that we often find in scholarly research." Furthermore, they argue that the Hofstede and GLOBE dimensions of national culture relate only to the collective of national culture and that one cannot use them in any way to predict the behaviour of individuals, whether in a group or in relation to individuals.

Venaik and Brewer (2013) also emphasise that, notwithstanding these obvious deficiencies in the application of the Hofstede and GLOBE dimensions of national culture, many researchers continue to believe that the scales set out within the dimensions can be applied to both individuals and organisations. Indeed, this very point is what makes the simplistic use of a dimensional approach to national culture so appealing to proponents of such an approach (Venaik & Brewer, 2013). However, Venaik and Brewer (2013) counsel against the use of these dimensions of national culture in any way whatsoever and consider all of the dimensional models of national culture to be flawed.

Instead, Venaik and Brewer suggest (2013, p.478) that is it is preferable to "…understand the culture of the specific group of interest, rather than simply ascribe the same national culture dimension characteristic to everyone in the country…" In essence, Venaik and Brewer (2013, p.479) consider that a more qualitative empirical approach be adopted and they,

"...strongly advocate that marketing managers interested in cultural differences should focus on specific individuals or groups of people that are relevant to their own particular business decisions, such as particular consumer segments, exporters and importers, distributors, manufacturers, government officials, business partners, as the case may be, either in a country or countries, or globally…"

In adopting this approach, Venaik and Brewer (2013) are promoting a more idiographic approach that relates directly to the problem of national culture and does not rely upon stereotypical or historical differences and/or similarities.

Perhaps the most ardent and long standing critic of the dimensional approach to national culture has been Brendan McSweeney. McSweeney's (2011) criticisms have been levelled at: the misuse of the term national culture; the oversimplification of the influence of national culture into a 'one-stop shop'; and, perhaps most importantly, the publication of evidence to indicate that, not only does a dimensional approach to national culture demonstrate an absence of causality in Hofstede's predictive models

of national culture, but there is not even a statistical association (McSweeney et al., 2016).

Nonetheless, it is perhaps the next criticism of the dimensional approach to national culture that is less conceptually orientated that underpins the above criticisms of McSweeney and goes to the core of Hofstede's research, namely that there are inherent structural flaws in Hofstede's methodology.

2.5.3 Criticism 3: Whether Hofstede's Methodological Assumptions Are Correct

A powerful criticism of the dimensional theories that exist in relation to national culture relate to the validity of the adopted research methodologies. The research methodologies adopted by researchers, such as Hofstede (1984), were based primarily upon a quantitative approach and it has been argued that the widespread use of questionnaires was not an effective means of measuring or analysing culture (McSweeney, 2011). It should be also noted that the work of Hofstede (1981) is 40 years old and that within this time period the world and its cultures have changed greatly. As Mullins (2013, p.30) observes:

"...subjects of the original study are now dead and it is unfair to assume that their children and grandchildren have the same values..."

Whilst accepting the omnipresent nature of the concept of national culture, McSweeney (2016) describes the work of Hofstede, House et al. and Trompenaars as both "misleading and impoverished" based upon their methodological foundations.

McSweeney (2016) accepts that the need to understand diversity has grown but claims that the findings of 'the Trio' are based upon coincidence that has been mistaken for causation. As Wagner (1975) observed, the chief attribute of national culture is its "usefulness" in understanding the increasing diversity around the world.

Instead, McSweeney (2016, p.68) believes that, in seeking to understand this diversity, one should be looking for "richer and relevant cultural research". In this regard McSweeney is advocating a similar approach to that of Venaik and Brewer (2013) in seeking to adopt a more qualitative and empirical approach that is context based and has resonance with Geertz's (1973) 'thick descriptions'.

73

Whilst McSweeney (2016) only outlines a potentially more preferable way to better understand the "omnipresent nature of national culture", he remains unequivocal in the systematic criticism of Hofstede. A particularly forceful criticism by McSweeney (2016) of the Trio in relation to methodology is one of the "ecological fallacy" (Selvin, 1958) which has been long held and which Aristotle called "the fallacy of division"".

 In essence, the ecological fallacy or fallacy of division works on the basis that a phenomenon, finding or conclusion found to be true at a higher level cannot necessarily be applied at a lower level. McSweeney (2016) criticises the Trio on the basis that such an approach requires the practitioner in the field to assume that in business one is negotiating with a whole nation rather than with the individual in front of them. Therefore to apply national cultural dimensions derived from a national level to individuals would constitute an ecological fallacy. McSweeney (2016, p.7, citing Schwartz, 2013) argues that this adoption of "…an ecological fallacy by the Trio… evades the necessity to deal with the complexities of human decision-making...".

However, McSweeney (2016) overlooks the fact that Hofstede, House et al. and Trompenaars acknowledge that national cultural dimensions cannot be applied at an individual level. Nonetheless, McSweeney (2016) returns to the point and concludes that any study on the influence of national culture that relies solely on dimensions of national culture is both misleading and stereotypical.

Similarly, the idea of a coherent and homogenous form of national culture is one which not only McSweeney (2016) raises but also Geertz (1965) who dismissed this as a fallacy. However, in his defence, Hofstede (2011) has repeatedly stated that the dimensions of national culture cannot be applied to individuals and can only be applied at the higher level within the hierarchical structure that is national culture. Indeed, as Bidney (1994) and Duncan (1980) observe, whether in industry or socially, one engages with individuals and not a range of scores across a series of notional dimensions of national culture.

In this regard, McSweeney (2016) not only questions the coherence of national culture but also the causality that is linked specifically to national culture, yet not to other aspects of diversity. Whilst accepting that no ready alternative theory can be provided

that could "…possibly apply to all aspects of social life, or situations, or historical configurations...", McSweeney (2016, p.75) believes that "...anorexic national cultural theory...", such as Hofstede's, does not explain very much, or indeed anything at all. Instead, McSweeney (2016, p.75) believes that one should not necessarily treat diversity as a cultural consequence and that to do so is to conflate national culture (defined by Hofstede as a collective programming of the mind) with the existence of different national identities and ideas of what belonging to a country may mean to different individuals in individual countries (McSweeney, 2016).

In *Claiming Too Much, Delivering Too Little: Testing Some Of Hofstede's Generalisations* (McSweeney et al., 2016), the authors seek to demonstrate that the dimensional approach to national culture adopted by Hofstede, House et al. and Trompenaars, provides no predictive capability whatsoever in respect of national culture and that there is no statistical association between the dimensions of national culture and the behaviour of individuals from those national cultures.

In the above paper McSweeney et al. (2016) seek, by using an empirical study, to disprove the causal link between Hofstede's dimensions of national culture and the behaviour of individuals from certain national cultures regarding two of Hofstede's dimensions. Adopting this empirical approach and applying cross-sectional and longitudinal data analyses over a number of years, McSweeney et al. (2016) claim to demonstrate a falsehood in the predictive power of Hofstede's dimensions of national culture. They conclude from this that no causality exists and there is a complete lack of any statistical association. It should be noted however that McSweeney et al. (2016) appear to be selective in their choice of dimensions from Hofstede's model of national culture and similarly in their choice of both the national cultures and the empirical data set when specifically investigating industrial relation problems.

It should also be noted that Hofstede has, in part, responded to the criticisms from McSweeney including those that state that national culture does not physically exist. Indeed, Hofstede (2002) refers to McSweeney's criticism as a "diatribe" and his style as "unnecessarily abrasive". In seeking to undermine McSweeney's understanding of

national culture as a subject, Hofstede (2002) moreover, referred to McSweeney as "an accountant" who could never understand the intangible nature of national culture.

2.5.4 Criticism 4: The Quantitative Data Set For Hofstede's Research

One of the perceived strengths of Hofstede's work is its solid quantitative foundation, which was based upon 117,000 questionnaires covering 70 countries around the world. However, McSweeney (2002) directly questions the adequacy of this aspect of Hofstede's research methodology. McSweeney (2002) points out that a large sample size does not guarantee representativeness. The criticism of Hofstede's approach to the data set refers to the fact that the research participants were all from the same company, namely IBM and as a consequence "….shared a single monopolistic organisational culture ..."

McSweeney (2002, p.92) argues that such a sample could not be construed as being representative of the national culture as a whole. Similarly, a study from only one company cannot possibly inform the entire cultural system of a country (Jones, 2007, citing Graves 1986, Olie 1995 & Søndergaard 1994).

Hofstede (1991) has, however, attempted to address this long held criticism of his work that the research participants all came from the same company. He argued that, in fact, this characteristic was a strength of the research in that "… the only thing that can account for systematic and consistent differences between national groups within such a homogenous multinational population is nationality itself …" (Hofstede, 1991, p252).

However, McSweeney (2002) systematically attacks a number of key assumptions underpinning the position of Hofstede:

i. There are three distinct components to culture: organisational, occupational and national.
ii. National culture cannot be assumed to be uniform across a nation and, in any event, if one were to assume an average national culture, such an approach would be epistemologically inconsistent given the positivist approach to the question of national culture espoused by Hofstede (1980).

iii. National location instead of national culture could have been the reason for the differences that Hofstede observed.

iv. The differences in responses that Hofstede observed were due to national culture could have been influenced by the types of questions included in the questionnaire.

v. Hofstede sought to generalise at the national culture level based upon the analysis of a sub-national culture sample.

In addition to the criticisms of the mechanics of the Hofstede research methodology McSweeney (2002, p.92) also criticises Hofstede's "…attempts to show a causal link between his dimensions of national culture…" and "…a specific national action ..." by pointing out the following:

i. Hofstede attempts to create validity for his model of national culture by linking the model to "…historical and contemporary events …" without considering evidence to the contrary, and by using "stories as proof" (McSweeney, 2002, p.108). Indeed, McSweeney (2002, p.109) states "….Hofstede's illustrative stories are fabricated, no doubt unwittingly, to vindicate not validate his findings…"

ii. Hofstede fails to demonstrate a causal effect (McSweeney, 2012) in relation to national culture on the grounds that there could be other cultural influences at play (such as social actions/institutions) and that the outcomes may be influenced by non-cultural issues, such as the state or religion.

iii. McSweeney's (2012) final and perhaps most obvious criticism relates to the concept of a homogenous national culture that exists at all across nations.

2.5.5 Criticism 5: The Quantitative Approach To National Culture

Whilst McSweeney concentrated on both challenging the concept of national culture and the dimensional theory of national culture adopted by Hofstede, Venaik and Brewer (2014) focussed on challenging the quantitative methodology adopted by Hofstede and GLOBE in arriving at their dimensions of national culture.

Venaik and Brewer (2014) point out that, whilst the vast majority of research on national culture focuses on cultural relativism, namely the differences between national cultures, very little research focuses upon the similarities between national cultures. Whilst acknowledging the obvious and important differences across and between nations, Venaik & Brewer (2014) consider that there has been too much of a focus on cultural differences and that significant commonalities have been largely ignored in the international business literature (Venaik & Brewer, 2014).

As Kroeber and Kluckhohn (1952) explained it is essential that, if one is to reach a comprehensive understanding of the totality of national culture, not only should the differences be addressed, but also similarities between national cultures. In building upon this approach, Venaik and Brewer (2014) sought to challenge not only the fact that Hofstede concentrates largely upon the differences in national culture but also to undermine the methodology adopted by both Hofstede and GLOBE by demonstrating differences between national cultures concerning the dimensions of national culture that both Hofstede and GLOBE adopt.

The dimensional approach to the study of differences in national culture adopted by Hofstede, GLOBE and Trompenaars is primarily quantitative, particularly for Hofstede and GLOBE. In seeking to discredit this dimensional approach, Venaik and Brewer (2014) concentrate on two areas. Firstly, they undermine the quantitative basis of the dimensional approach to national culture by dissecting the quantitative data provided in the justification of the nine dimensions of national culture established in the GLOBE study. Secondly, they seek to promote what is termed a 'universal culture', which focuses upon the similarities between national cultures rather than focusing on the differences in national culture adopted by the proponents of dimensional studies.

Furthermore, Venaik and Brewer (2014) undermine the GLOBE dimensional approach to national culture by seeking to disprove the significant differences between national cultures and their causal link to the fact that certain groups of people are from different national cultures.

Venaik and Brewer (2016, p.565) explain why they have used the GLOBE research project findings rather than the more widely cited dimensions of Hofstede. They state

that unlike Hofstede (1981), House et al. (2004) measure societal culture with two types of questions - practices 'as is' and values 'should be' for each of the sixty-one countries included within the GLOBE study. In contrast Hofstede's national culture dimension scores do not include these distinguishing features of the GLOBE study. Venaik and Brewer (2014) analysed four dimensions of national culture incorporated within the project GLOBE study. The findings when compared with the 'universal culture hypothesis' offered by Venaik and Brewer reveal a number of interesting conclusions.

With respect to the first set of dimensions of national culture, namely Humane Orientation and Performance Orientation, Venaik and Brewer (2014) concluded that all countries have higher values than in practice and that this finding corroborates their universal culture theory in that it demonstrates that rather than there being significant differences between national cultures in respect of this set of dimensions there are, instead, significant similarities.

In the second set of dimensions, namely Future Orientation and Gender Egalitarianism, Venaik and Brewer's (2014) analysis reveals further disparities and reverse correlations and that, in fact, nearly all countries would prefer to aspire to a different approach than they currently adopt in relation to these two aspects of national culture.

In respect of the third set of dimensions namely Uncertainty Avoidance, In Group Collectivism and Institutional Collectivism, Venaik and Brewer (2014) reveal that the majority of countries in the GLOBE study, again, aspire to a different approach than they currently adopt regarding these aspects of national culture.

Finally, in respect of the fourth set of dimensions, namely Assertiveness Orientation and Power Distance, Venaik and Brewer (2014) demonstrate a lack of consistency in the predictability of the GLOBE study.

The analysis of this set of national cultural dimensions suggests that further research is required in order to explain what in essence Venaik and Brewer (2014) claim to have discovered in relation to the existence of a "universal culture"

However, in reviewing the data obtained in relation to these dimensions of national culture, Venaik and Brewer (2014) have, unsurprisingly, concluded that no countries actually value a situation where the abuse of power is tolerated. In essence, Venaik and Brewer (2014) conclude what human instinct would consider to be the case that such an unfair approach would be universally viewed unfavourably and in a negative light.

From their analysis of the statistical basis of the GLOBE study, Venaik and Brewer (2014) conclude that rather than there being differences in national culture there are a number of striking similarities between national cultures and that for far too long the dimensional approach to national culture adopted by Hofstede, House et al. and Trompenaars has focused too much on the cultural differences. According to Venaik and Brewer (2014), it is necessary to explain and capture both cultural similarities and differences otherwise national culture will remain immutable as only part of the problem will be being considered.

Venaik and Brewer (2014) also promote the shift to a 'universal culture paradigm' in order to consider the more complex aspects of national culture. It is striking to note that their critique of the dimensional approach to national culture takes a more pragmatic view of national culture than that adopted by McSweeney.

For example, Venaik and Brewer (2014) do not suggest that there is no such thing as national culture but in fact argue the contrary. However, Venaik and Brewer (2014) believe that any study of national culture should not only consider differences but also similarities and that any analysis should be conducted at an individual level rather than attempt to study at a cross-national level. To do otherwise would, in Venaik and Brewer's (2014) opinion, perpetuates national cultural ignorance and that flawed models, such as those relating to a dimensional approach to national culture, do not help to resolve the differences in national culture that clearly exist.

Whilst Venaik and Brewer (2014) accept that there are differences between national cultures, they consider that the term national culture is often abused and incorporates issues that have little to do with culture in its definition as adopted in many of these debates, namely that culture is a system of shared beliefs. Whilst the term national

culture may be a convenient label, Venaik and Brewer (2014) believe that it is too wide a term and that if one looks closely at the national scores promulgated by Hofstede and in particular GLOBE, it can be seen that there is in fact a significant correlation and close relationship between such cultures. Furthermore, Venaik and Brewer (2014) again argue that there is a universal culture and it is essential to separate individual traits from national cultural traits. In that regard, it may be concluded from an analysis of the Venaik & Brewer (2014) arguments that many of the troublesome issues that one experiences in the area of national culture are not so much linked with national culture but actually with issues that could be dealt with at a very practical level.

Venaik and Brewer (2014) argue that the dominant nature of dimensional approaches to national culture, such as those offered by Hofstede and other dimensional cultural theorists, exist because they are convenient for many academics and practitioners (including consultants who rely upon these models as a source of income). Furthermore, to adopt a different approach and move away from national culture as measured in the form of dimensions, Venaik & Brewer (2014) have proposed a more interpretive approach that would represent a fundamental shift in the discipline.

2.5.6 Criticism 6: Hofstede's Perpetuation Of Cultural Ignorance

Venaik and Brewer (2016) also cast doubt on the validity of using national culture dimensions to understand cultural differences between countries. A repeated criticism of Hofstede's representation of national culture includes; the "lack of face validity" and that "blind faith in these is perpetuating cultural ignorance" (Venaik & Brewer, 2016, p.1).

Furthermore, the criticism of the methodology adopted by Hofstede builds upon many of the alleged flaws that McSweeney (2012) observed in relation to Hofstede's work but also points to a "weight of evidence concerning validity …. Such that there can be little confidence in using the national scores to make assessments …" (Venaik & Brewer 2016, p.4).

Moreover, there is also an element of scepticism associated with representing national culture in accordance with Hofstede's approach and interestingly, Venaik and Brewer

(2016, p.14) hint at what one might interpret as a conspiracy by Hofstede's proponents by stating:

"...Even without a technical analysis of the models, it should be evident ..... in our increasingly globalised world that the conceptualisation of national culture using universal dimensions with national scores as presented by Hofstede and GLOBE is challenged by real world experiences ..... Yet large numbers of management academics, teachers and practitioners overlook reality within the culture realm ..."

Venaik and Brewer (2016, p.14) connect this conspiracy with the almost evangelical unquestioning adherence to Hofstede and GLOBE's approaches, and question,

"....Why haven't the issues we have addressed above been raised before, especially in management textbooks written by trained academics, given that the GLOBE model has been publicly available for comparison with Hofstede's since 2004?..."

Venaik and Brewer (2016) further note that, in contrast to expectations, authors such as Luthans and Doh (2015) have supported the approaches of Hofstede, Trompenaars and GLOBE by confirming their validity and complete reconcilability without ever undertaking an examination of the methodological flaws raised by McSweeney (2012) and Venaik and Brewer (2014).

This reflects that which Venaik and Brewer (2016, p.15) attribute to "…a general lack of critical reflection by management academics …" In particular, Venaik and Brewer (2016) criticise the readiness of academics to accept that perceived differences when working internationally and the undoubted challenges of crossing jurisdictions as automatically linked to national culture. In this regard, Venaik and Brewer (2016) believe that the perceived problems of national culture remain stubbornly difficult to address. Thus, despite the existence of these dimensional approaches to national culture, this suggests that a different approach is required rather than a continued reliance upon a quantitative approach that is over 40 years old.

2.5.7 Criticism 7: Whether National Cultures Change Over Time In An Ever Changing World

The final major criticism of the dimensional approaches to national culture concerns whether national culture remains unchanged over time. Such a premise is, of course, a fundamental foundation of Hofstede's (1980) approach given that his original data set is now 40 years old. McSweeney (2016) focuses upon the fundamental reliance of Hofstede's (2010) dimensional approach to national culture as being unchanging. In this regard, McSweeney (2016) inaccurately represents Hofstede's (2010) position; Hofstede (2010) does not portray national culture as unchanging but instead argues that it changes very slowly and in small increments.

A valid criticism of " the Trio" is that the theorists treat their definition of national culture as if it were exclusive and the dimensions of national culture as all-exclusive (McSweeney, 2016) when in fact, rather than being national culture the differences could represent other contributory factors rather than just national culture.

McSweeney et al. (2016) directly challenge the position of Hofstede that national culture does not change that much over time. Since Hofstede's (1980) original work the world has witnessed a number of monumental and rapid changes including; the fall of the Berlin wall, the fall of the Soviet Union, conflict in the Middle East, global warming, the global economic crisis and a global pandemic. McSweeney et al. (2016) conclude that these events will have inevitably affected (and most probably changed) national culture and that to rely upon data that does not reflect such changes represents an inherent flaw in Hofstede's work. However, it could be argued that if Hofstede's dimensional approach to national culture is to retain its validity, it is essential that Hofstede defends the unchanging nature of national culture.

2.6 Summary Of The Criticisms Of Hofstede's Dimensions Of National Culture

The criticisms of Hofstede's work and other dimensional approaches to national culture, whether in terms of its methodology or the assumptions upon which they are based, as identified by McSweeney (2012), McSweeney et al. (2016) and Venaik and Brewer, 2014, 2016) are, at least in part, convincing.

Notwithstanding the above criticisms of Hofstede's dimensional approach to national culture, the model has proven to have been both resilient to criticism and still widely implemented even 40 years after its inception. Indeed, even McSweeney (2016, p.2 citing Collins, 2003) acknowledges the enduring nature of Hofstede's dimensions by pointing out that whilst "management is an arena of fads and fashions" Hofstede appears to be able to resist and endure.

Furthermore, it should also be noted that even the most direct of critics unequivocally state that the criticism of Hofstede's work does not extend to Hofstede's hypothesis that a systematic causal link may exist in relation to national culture (McSweeney, 2002). Similarly, Venaik and Brewer (2014) do not attempt to argue that national culture as a concept in itself, does not exist. However, what both McSweeney and Venaik & Brewer do argue is that the term 'national culture' is too all embracing and it is used both ubiquitously and with a lack of precision.

This point forms the basis of work such as *Seeing Culture Everywhere* (Breidenbach, & Nyiri, 2009) which, at its core, argues that the term 'culture' is abused and indicates a certain laziness by both academics and society at large.

Whilst clearly not without its flaws national culture remains relevant. Indeed, McSweeney (2016, p.68) states that, if it was so fundamentally flawed one would have seen it go the same way as so many "fads and fashions". Instead, the relevance of Hofstede's model and the need to understand national culture across all aspects of life, appears to be more important than ever. However, perhaps a more refined approach to national culture is now required.

2.7 Minkov's: Defence, Restatement And Expansion Of Hofstede's Theory

Whilst the criticisms of Hofstede's approach to national culture and the adoption of a model of the dimensions of national culture have been the subject of systematic attack, Hofstede has been enthusiastically defended by, amongst others, his prodigy and friend, Michael Minkov.

The work of Minkov (2007, 2010, 2011 and 2013) is extremely important to any review of the literature relating to national culture, both from an epistemological and research methodological perspective. Minkov (2011, p.i) describes Hofstede in the acknowledgement pages of his work, *Cultural Differences in a Globalizing World* as his "….illustrious mentor and personal friend …." and a "…remarkable person …" In turn, Hofstede, in the foreword to Minkov's (2011, p.xii) work describes his book as "…..the breakthrough in cross cultural research that we have been waiting for …." and in referring to Minkov's (2011, p.xii) widespread use of the World Values Survey as a more up to date data set stated "….Minkov was doing exactly what I would have done if I had to start all over …"

Interestingly, Hofstede (Minkov, 2011) also goes on to refer to the controversial nature of some of Minkov's interpretations and his strongly positivist approach referring to Minkov's link between culture and biology as calling a 'spade a spade'.

Minkov (2011) addressed a number of criticisms of Hofstede's six dimensions of national culture with an unashamedly positivist and quantitative focus. As a direct riposte to those who promoted a more qualitative and reactive approach to the study of national culture, Minkov (2013) dismissed those criticisms and points to the statistical validity in the empirical evidence that was derived from the World Values Survey. He refers to a quote apparently attributed to Ernest Rutherford, who stated that "…science is either physics or stamp collecting …." Minkov (2013, p.1) not only draws some controversial conclusions in his work but also mounts a persuasive defence to a number of criticisms of Hofstede's work, as outlined in the above critique of national culture and the use of dimensions as a model to compare national cultures.

Minkov (2013) pointed out that:

    a) Cultural differences cannot be described and understood unless one adopts a statistical and scientific approach.

    b) Despite fast moving economic development around the world there has been only limited cultural convergence.

    c) A country's culture is far more difficult to manage than its economy.

d) The most resilient value known by many so far is religiousness. However, there is evidence that national culture is equally as resilient, and in some cases, more so than religion.

e) It is necessary to delve much deeper into a foreign culture. The importance of the historical approach taken in relation to a "survival strategy" is remarkably resilient.

f) Despite the tolerance and celebration of cultural diversity in the West, the Western view of women as equals is, in Minkov's opinion, incomparable with the existing norms in some developing countries, for example, in certain countries in the Middle East.

g) Whilst true that there is no such thing as a good or bad national culture, such a view is a matter of individual perception and judgement.

Minkov (2012) continued to be a staunch proponent of the notion that national culture exists as a concept and of the ability to quantitatively measure its diffuseness (Minkov, 2012). Furthermore, Minkov has been joined in his support of Hofstede's original work by Geert Hofstede's son, Gert Jan Hofstede. In support of his father's dimensional approach to national culture and in response to the debate within academia relating to the applicability or otherwise of Hofstede's dimensions of national culture, Gert Jan Hofstede states (Hofstede G.J., 2015, p.2)

"...At present, there are fads and factions in cross-cultural management, with journals being in favour or against the use of certain bodies of theory for reasons that I consider to be ideological rather than pragmatic..."

Hofstede G.J. (2015, p.3) accepts however some of the criticism of the dimensional approach of applying national cultural dimensions to individuals by stating,

"...well I personally do not consider culture useful as an individual-level construct, since if it is not shared, it is not culture but temperament, disposition, personality, experience or conviction, individuals do carry culture around in their values and practices to be observed by others..."

Hofstede, G.J. (2015) uses the analogy of a child growing up in a village to explain the idea that national culture is similar to the acquisition of an accent. Moreover, he argues that the use of the metaphor 'software of the mind' (Hofstede, 2010, p.6) is an appropriate analogy meaning that the brain is the operating system and that culture is one form of software that is run on that operating system. Similarly, Hofstede, G.J. (2015) refers to the importance of the environment in which a child is reared in repeating the saying "it takes a village to raise a child", which he offers as a metaphor for the way in which national culture is acquired and shared.

In terms of a child's acquisition of language and accent (which Gert Jan Hofstede believes to be similar to the acquisition of national culture), Hofstede, G.J. (2015) states that this is done unconsciously and points out that, by the time of puberty, both accent and a "deep culture" are stabilised. Hofstede G.J. (2015) notes that, whilst we are still able to learn language and culture beyond that point, we will have greater difficulty, whilst the unlearning of accents or cultural norms becomes extremely difficult.

Hofstede, G.J. (2015) also recognised the importance of distinguishing between corporate culture and national culture and points out that acquiring company culture is not the same as acquiring national culture. Whilst employees can adopt a shared corporate culture this does not equate to adopting the same national culture in the form of its shared values.

Hofstede, G.J (2015) concludes that different approaches to the understanding of national culture are to be encouraged. Importantly, Hofstede, G.J (2015) also points out that, a dimensional approach to the study of national culture cannot ignore a social constructivist approach that might also deliver progress in overcoming the ideological rather than pragmatic debate and disagreement that currently exists within the existing body of literature.

Hofstede, G.J (2015, p.21) further states that "…it should be possible to combine dimensional and social constructivist theories…" in the study of national culture. It would appear therefore that Hofstede (2015) accepts some of the criticism of his

fathers' work and acknowledges that a different approach to the challenge that national culture presents should, at least, be considered.

2.8 Retrenchment From Minkov's Unqualified Defence Of Hofstede

Despite his previous defence of Hofstede, Minkov (2018) has more recently taken a marked shift to a more questioning and reflective position in relation to his once unquestioning acceptance of Hofstede's dimensional approach to national culture. Minkov (2018, p.231) appears to distance himself from the unqualified acceptance of Hofstede's model and refers to "… Cross Cultural Psychologists being enthralled by Hofstede's intellectual achievement… " He refers to the nomothetic approach to the study of culture that Hofstede popularised and almost reflected the thoughts of Brewer and Venaik (2014) in raising some of the same concerns as critics of Hofstede over the past 10 years. For example, Minkov (2018, p.232) raises the fundamental question as to the applicability of Hofstede's dimensional approach to national culture and accepts that "… the answer to this question is long overdue..." Indeed, Minkov (2018, p.233) goes as far as to accept certain aspects of Hofstede's dimensional approach is in places "… demonstrably wrong…".

In a marked shift in emphasis, Minkov (2018) promotes the usefulness of exploring national culture through the insights that an idiographic analysis might provide. Such an approach contrasts sharply with Minkov's previous reliance on the importance of a quantitative basis to research (Minkov, 2013).

Minkov (2018) concludes that he has not been able to replicate or validate Hofstede's six dimensions fully by reference to that quantitative approach. Moreover, whilst he is eager to point out that this does not invalidate Hofstede's dimensions of national culture (Minkov, 2018), Minkov states that perhaps the time has arrived for the adoption of a different approach to the application of shared dimensions of national culture. Thus, it would appear therefore that even Hofstede's prodigy has now also accepted that perhaps the time is right to consider a more subtle approach to the study of national culture.

2.9 The Need For A More Interpretive Approach

Whilst scathing in their criticism of the work of Hofstede and GLOBE, it is noticeable that Venaik and Brewer (2016) do not present their own theory of national culture in any detail but instead refer to a presumably better 'way forward'. This way forward does not promote the abandonment of national culture but instead points to a back to basics (Venaik & Brewer, 2016) approach to the influence of national culture. They suggest that the positivist and scientific approach promoted by Hofstede, House et al. and Minkov may not be the best way forward to investigate the influence of national culture.

Instead, Venaik and Brewer (2016, p.578) recommend that "…..we need to focus on specific individuals or groups of people that are relevant to our particular business decisions …" and that: "….scientific methods should be complemented with more open minded and interpretive approaches …"

Finally, Venaik and Brewer (2016, p.578) emphasise the importance of considering diverse opinions to understand the influence of national culture in industry settings by stating:

"...An eclectic perspective [of national culture] will enable managers to better understand if and how, the individuals that they are dealing with in another group are different from them, and develop appropriate strategies to manage these rather than stereotypical historical differences and for that matter, similarities…"

Similarly, Myers and Tan (2002) view the concept of national culture as too simplistic and believe it is necessary to go beyond the models of national culture that have so far been the focus of research in the field of global commerce. Their rationale for such a starting point is that a more dynamic view of national culture that recognises it is "…contested, temporal and emergent…" would be more productive. They point out that *"...Hofstede's concept of national culture which sees national cultural differences*

as being in some way aligned with territorial boundaries of the nation state is problematic…" (Myers & Tan, 2002, p.2)

Myers and Tan (2002) explain a further added complexity of national culture in that some elements are implicit in their nature whilst others are explicit. However, they do not challenge the underpinning assumptions in Hofstede's work that there is such a thing as national culture but rather express concerns with Hofstede's unit of analysis which they describe as being 'the nation states' where each nation is assumed to have its own culture. Myers and Tan (2002, p.8) state that a further difficulty with adopting this unit of analysis can be seen in the *"… mismatch between the nation state which is a recent phenomenon in culture and which in some cases existed for thousands of years…"*

Furthermore, Myers and Tan (2002) point out that many nation states have experienced fundamental shifts both in the population and the ethnic makeup. For example, following the Balkan Wars of the late Twentieth Century some nation states only relatively recently emerged and thus might not have developed their own distinct culture (Myers and Tan, 2002). Similarly, in many instances, nation states were created "… by the colonial powers without any regard for cultural or tribal differences…" Myers and Tan (2002, p.9) argue that many nations were composed of more than one culture or indeed many cultures and point out that anthropologists over the past 60 years have moved away from the idea of cultures having hard and fast boundaries and that instead "…culture is contested, temporal and emergent…" (Myers & Tan, 2002 citing Kahn, 1989, p.13)

In comparison, Chang and Wiebe (1996) challenge the use of qualitative methods in the study of culture, stating that such methods lead to the social constructs from such studies being dominated by the researcher rather than the research participants.

Cameron and Sine (1999) compare the advantages and disadvantages of adopting a qualitative or quantitative approach to the study of culture and conclude that when researching multiple cultures a quantitative approach is more advantageous in that it provides the breadth of comparison that one is seeking in the study of national culture and its differences.

However, such an approach has also been criticised. In her review of *Culture In International Construction* (Tijhuis & Fellows 2011), Raisanen (2013, p.288) raises an important question regarding the influence of national culture on international construction projects, by stating, " …what lens could be used to understand culture in international construction?..." Raisanen (2013) expresses her disappointment that Tijhuis and Fellows (2011) could not provide an answer to that question in their work.

In pointing out the perceived weaknesses in the work of Tijhuis and Fellows (2011), Raisanen (2013) provided recommendations as to how the work could be improved by noting that, in order to explore the nature of culture it is necessary to take a look at national culture out in the field of international construction. Furthermore, she emphasised the need for any collection of data "…to challenge the fundamental basis of the validity of Hofstede's dimensions for national culture…" (Raisanen, 2013, p.289)

Raisanen (2013, p.289) points out that a major flaw in the work of Tijhuis and Fellows (2011) is the "ethnocentric and misguided view of language….from overconfidence in Hofstede's research that completely ignores established theories in semantics, pragmatics and comparative linguistics…" Again, Raisanen (2013, p.290) points to the troublesome nature of national culture on international construction projects and emphasises the need for "…a finer grained analytical approach that accounts for the situational variability of individual subjects' positioning…"

Finally, Raisanen (2013, p.291) points the reader to the work of Smircich (1983) by stating, "…a cultural research framework requires that researchers reflexively review their own ontological and epistemological grounding, i.e. their own cultural assumptions, beliefs and the purpose of their enquiry remains apposite…"

There has therefore been a growing level of disquiet regarding the relevance of Hofstede's dimensional approach to the study of national culture which has even seen Minkov moving away from his unqualified defence of the same. At the same time there has been a constructive discourse emerging in the field of national culture for a more interpretive methodological approach to the area of study (Tienari, 2015), which has even been encouraged by Hofstede's own son.

2.10 Conclusions From The Review Of The Theoretical Frameworks Of National Culture

Myers and Tan (2002, p.10) make similar observations to those already expressed within this literature review that "… an increasing number of researchers have found that the relationship between national cultural values and culturally influenced work related values and attitudes is extremely complex and not well explained by Hofstede's model…" Myers and Tan (2002) conclude that, to obtain a better understanding of the influence of national culture in global commerce, a more nuanced and finer level of granularity is required than merely the adoption of Hofstede's dimensional approach. Myers and Tan (2002, p.13) promote the importance of studying the influence of national culture at the appropriate level and that a reflexive approach that uses a more qualitative philosophy would enable a more dynamic view of culture to overcome "… the theoretical and methodological weaknesses of much of the work in this area…"

Boscari, Bortolotti, Netland and Rich (2018) provide a useful and up to date structured literature review of national culture that provides some important insights into the need for selectivity when considering literature associated with national culture. Similar to this research project, Boscari et al.(2018) also think it is time to challenge the hegemonic models of national culture, namely those offered by Hofstede (1980) and House et al. (2004) which they refer to as the 'dominant models'.

In their work, Boscari et al. (2018) make a number of important observations. They refer to the fact that national culture may in fact change over time and that events of historical magnitude and even changes in living standards within the population of a country can affect national cultures. Moreover, Boscari et al. (2018) note that the debates on the real influence of national culture remain unsettled.

Boscari et al. (2018) also express methodological concerns and question the approaches adopted in much of the research that has been undertaken in relation to the influence of national culture. They recommend that future research in the field of national culture addresses these methodological concerns and adopt "…longitudinal designs using context rich approaches…" In so doing, this should provide a better understanding of the elusive nature of the influence of national culture and consider

the importance of obtaining an understanding of the cultural layers that can exist (Boscari et al., 2018, p.6326)

Having considered the dominant theories relating to national culture and the criticisms of dimensional approaches (and their defences) even McSweeney (2012) and Venaik and Brewer (2016), the most vociferous critics of Hofstede, accept that national culture exists as a concept and remains an accepted phenomenon that can prove troublesome in industry. Thus, the conclusion drawn from this literature review in relation to the research problem is that the application of a hegemonic dimensional approach to the study of national culture is likely to be of limited efficacy. Instead, it appears that a more nuanced and interpretive approach to the understanding of national culture, as it relates to the outcome of claims in the international construction industry, could prove productive as long as it seeks to focus on the influence of national culture in the specialist context of the international construction sector.

2.11 National Culture In The Context Of International Construction

Whilst there are undoubtedly elements of the knowledge base already discussed which are extremely relevant to this research, there remains an absence of literature which considers the effect of the influences of national culture on the outcome of claims on international construction projects.

The limited literature that specifically addresses the influence of national culture on commercial issues on international construction projects (Cartlidge, 2018) directs the reader to the work of Hofstede (1984). However, as seen from the literature review there are a number of criticisms of the dimensional approach to national culture that Cartlidge (2018) promotes.

Whilst studies in relation to the influence of national culture on claims on international construction projects are limited, there is a substantial body of literature relating to the influence of national culture in the broader subject area of international construction. It is appropriate, therefore, to consider the status of the existing body of literature in this field.

Phua and Rowlinson (2003) explain that national culture is becoming an increasingly important topic on international construction projects. Phua and Rowlinson (2003, p.778) emphasise the need to consider any influence of national culture at the appropriate level and point out that "…little research has actually focused on those areas which revolve around the individual and how the individual affects the levels of inter and intra organisational cooperation…"

Moreover, Phua and Rowlinson (2003) state that it is at this micro level perspective that the influence of national culture needs to be explored and that it is within the interactions between individuals that national culture manifests. As Phua and Rowlinson (2003, p.780) emphasise. "…this point is key…because adverse relationships between project firms simply do not manifest themselves without the individuals that make up the firms…" and "…contrary to what some researchers might suggest Hofstede's cultural dimensions cannot be used to predict individual behaviour and there has been extensive research under taken… to assess precisely these relationships…"

Interestingly Phua and Rowlinson (2003, p.781) point out that the high level of fragmentation within the construction process "…may not only be down to the differentiated skills and expertise of each project participants…" but might also be due to the tribal nature of construction.

Phua and Rowlinson (2003) also refer to the 'black box' or the 'too difficult tray' analogy that the influence of national culture can often exert. Thus, in seeking to better understand the contents of such a black box, researchers need to move away from the macro level to the micro level of international construction projects. In so doing, the researcher should "… study the attitudes and behaviours of individuals involved in the project…." (Phua and Rowlinson, 2003, p.783). Phua & Rowlinson (2003, p.784) also note that a study at a micro level "… despite its relevance and importance, is missing from the current construction management literature..."

Lorenz and Marosszeky (2007, p.184) in *Managing Cultural Differences In The Global Construction Industry* identified the need "… to bridge the cultural and technical gap between practice at home and abroad…" They recognised at the outset

of their research that there were not only cultural but also technical differences at play on international construction projects. Some of these relate to the way in which the construction industry is regulated in different countries and the differences in the way in which organisations (in the form of construction and design companies) are managed in different countries.

Although accepting the differences that exist in technical and cultural practices between markets, Lorenz and Marosszeky (2007) point out that, whilst technical differences can be readily overcome, the challenges that national culture present can often be more troublesome. They note that "…with the globalisation of the construction sector large international construction organisations undertake projects in foreign countries, either in their own right or through joint ventures with local companies…" and "…the multicultural workforce extends from unskilled labour, through the trades to the professions on such projects creating a challenge for management seeking to create productive project cultures…" (Lorenz & Marosszeky, 2007, p.185)

Lorenz and Marosszeky (2007) point to the commonly adopted starting point that considers the definition of culture as 'the way things are done' around here. Lorenz and Marosszeky (2007, p.186) suggest that Hofstede's (2001) generic definition of culture as "… the collective programming of the mind that distinguishes the members of one group or category of people from another" encapsulates the essence of the challenge posed by national culture. Furthermore, they offer common observations made in relation to the characteristics of various professions within the construction industry and as Lorenz and Marosszeky (2007, p.186) state:

"...most people who have worked internationally have experienced the negative reaction that some behaviour, entirely acceptable or even desirable in one culture, may cause in another. In general, engineers have a reputation for being focused on the technical aspects of their task and pay less attention to the softer or cultural aspects of management… "

Nevertheless, whilst raising the point, Lorenz and Marosszeky (2007) do not explore whether this stereotype is correct but instead proceed to focus upon the influence of national culture on international construction projects.

Other researchers have also looked at culture and national culture in the international construction industry but with varying degrees of success. For example, Tijhuis and Fellows (2012, p.13) described culture in the context of construction as "… culture is a construct which can only exist for collectives of people and can be described, loosely, as 'how we do things around here' (Schneider, 2000). "…However, as . Tijhuis and Fellows (2012, p.13) go on to state: "…much more is involved: culture is not only how things are done; the construct of culture is much more extensive and includes what is done, why things are done, when , by whom...". Tijhuis and Fellows (2012, p.20) also state that, "…culture, in all its forms and with all its derivatives, exerts a pervading impact on construction…" The work of Tijhuis and Fellows (2012) is based upon a number of case studies based on the cultural influences on construction projects in the Netherlands, Germany, Poland, Turkey, the UAE and China. They addressed a wide range of issues ranging from construction management approaches to sustainability in relation to both international and national projects. This analysis also partly extended to a consideration of the effect of culture on conflicts and disputes in the construction industry. However, it should be noted that Raisanen (2013) criticised the work of Tijhuis and Fellows (2011) as being culturally lazy and lacking a sufficiently questioning approach.

Perhaps a more persuasive piece of work in the subject area of this research is that of Hall and Jaggar (1997) who noted the growing importance of national culture within construction. The subject matter of Hall and Jaggar's (1997) work concerned a particular aspect of culture, namely construction management and expatriate UK construction professionals overseas.

The work suggested that cultures are essentially stable and that members of a cultural group exhibit constant orientations towards the world and humankind. This, the authors argue, allows different groups to exhibit different orientations and allows

cultures to be compared on this basis (Kluckhohn & Strodtbeck, 1961). However, whilst addressing the particular aspects of culture considered in the closely related area of construction management, the work of Hall and Jaggar (1998) does not specifically address the core issues on which this research project is focused.

Loosemore (1999) sought to rely upon Hofstede's dimensional approach to national culture and notes that many of the responses received from a questionnaire did not correlate with Hofstede's expected scores in relation to individual dimensions of national culture.

Chan and Tse (2003) examined cultural considerations in relation to international construction contracts. Whilst their work examined the effect of cultural influences on contractual arrangements, dispute avoidance and appropriate choice of dispute resolution, there was no consideration of the impact of these cultural issues in relation to the preparation, evaluation and negotiation of claims in the international construction sector. Moreover, Chan and Tse's (2003) research was also quantitively oriented and had a particular low sample size.

Other researchers have sought to compare national cultures in a construction industry setting. Lorenz and Marosszeky (2007) recorded their surprise at finding two countries, namely, Austria and Germany, with a common language to be very different in their work practices noting that German culture in the construction industry appears to be more closely aligned with the Australian culture in the same industry. However, from the quantitative data collected, Lorenz and Marosszeky (2007) noted that the reasons for these differences became clear when interviewees were encouraged to talk openly about national culture.

Lorenz and Marosszeky (2007) also record that, in addition to national culture, significant differences between nations can be seen in these construction sectors regarding labour related issues, trade union influences, environmental issues, quality and safety management practices, and in the level of government regulations that, in turn, impact upon management practice.

97

In another study on national culture in the international construction industry, Vu and Carmichael (2014) compared Vietnamese and Australian construction professionals and found that, despite the idea that the two cultures are very different, these differences do not manifest in the way construction professionals conduct themselves on international construction projects. Vu and Carmichael (2014, p.1) state that "…cultural clashes, and inappropriate contract arrangements are found to be a significant factor contributing to disputes in international projects..." and that many joint ventures fail because of a lack of cultural awareness.

However, in studying the approaches of construction managers from Australia and Vietnam in relation to conflict on international construction projects Vu and Carmichael (2014, p.15) conclude "…the belief that construction conflict behaviour is dictated by cultural traits is not supported by the study…." They also suggested that other drivers may be at play and that, despite theoretical frameworks, indicating that differences may be found between Australian and Vietnamese construction professionals: "…counterintuitively it was found that despite predictive cultural differences between the two groups they tended to adopt a similar integrative or collaborative conflict handling style when working together…" Vu and Carmichael (2014, p.16).

The main finding of Vu and Carmichael (2014) was that the challenges that differences in national culture present to international construction projects may not be as extreme as previously anticipated by the various dimensional approaches to national culture. Furthermore, where they were found, the existing theoretical frameworks were not particularly reliable in predicting these differences.

Accordingly, a more questioning approach to the influence of national culture in the international construction industry could lead to the deeper understanding of the research problem that this research project seeks. However, apart from the exceptions above, to date much of the research in the international construction industry has often sought to simply apply the dominant dimensional approaches to national culture, particularly those of Hofstede (2010). This approach continues to be adopted in even the most recent research in the international construction industry.

For example, Kaminsky (2018) unquestioningly takes Hofstede's dimensional approach to conceptualise social differences through the use of quantitative dimensions and applies it to the process of issuing permits for construction projects in different regions around the world.

Whilst only applying four of the six dimensions within the Hofstede model and accepting that such an approach can only be used as a screening tool to identify macro level trends, Kaminsky (2018) concludes that the application of Hofstede's four dimensions explains the different permit requirements in different national contexts. However, Kaminsky (2018) also notes that the simple interpretation that cultural differences interfere with the more efficient issuing of permits should be rejected and instead that the mechanisms to issue permits should vary depending on cultural preferences. Kaminsky (2018) also points out that in terms of future work more qualitative research is needed to explore the results.

It would appear, therefore, that whilst a number of researchers have investigated the influence of national culture on the construction industry there remains a lack of consensus as to the effectiveness of the dimensional approaches to national culture. Furthermore, a definite shift has occurred in more recent research towards the need to consider a more interpretive approach to national culture in the construction industry.

2.12 Conclusions From The Literature Review

The rationale for this research project is that specialist practitioners involved in the preparation, evaluation and negotiation of claims on international construction projects need to consider the extent of the influence that national culture can exert on the outcome of such claims. Whilst authors, such as Cartlidge (2018) and Klee (2013, 2018), have touched upon cultural considerations in the management of claims in the international construction industry, no meaningful research in relation to the dominant theoretical frameworks and the research problem has been undertaken.

The wider review of the literature relating to national culture demonstrated that there were a number of important theories, concepts and definitions relating to the influence of national culture in relation to the research. However, the literature review also

revealed that this body of literature included a number of deficiencies. These specifically related to the application of existing theoretical frameworks in seeking an understanding of the influence of national culture on the preparation, evaluation and negotiation of claims on international construction projects. In addition, a number of researchers on the influence of national culture in the construction industry have raised major concerns with regard to the effectiveness of these dimensional approaches in seeking to understand the perceived problems of national culture. Moreover, they have highlighted the limited usefulness of existing theoretical frameworks in addressing a research problem of this nature.

The conclusion of this literature review is that the application of dimensional theory, such as Hofstede's approach, to understand the influence of national culture on the outcome of claims on international construction projects was unlikely, on its own, to be productive in addressing the research problem. Indeed, a number of academics in the construction sector had already found formal theory deficient in enabling them to better manage the challenges of the intangible nature of the influence of national culture in the international construction sector.

2.13 Why The Literature Supports A Constructivist Grounded Theory Approach

This literature review has detailed the schism that exists between the dimensional approaches of national culture proponents, such as Hofstede, and the critics of such an approach, in the form of Ailon (2008) and McSweeney (2012), and Venaik and Brewer (2014). However, merely maintaining the status quo will not help academics and specialist practitioners in arriving at a better understanding of how to manage the influence of national culture on claims on international construction projects.

Tienari (2015) points out that it is time for "...a more nuanced and indigenous understanding of cross-cultural encounters..." and, rather than regard the hegemonic paradigm that is Hofstede's dimensional approach to national culture and its author "...as a straw man to burn...", it is necessary to rethink the paradigm, an approach this research project has followed.

The increasing specialisation of activities and the ongoing technological developments that have occurred in the specialist sectors have resulted in what Brannen (2015, p.xxxv) describes as "…the field of cross cultural management … [being] at crisis point…" and that it is now time "…to reflect upon and explore this new reality in a rich manner…" Brannen (2015, p.x).

In this regard, Brannen (2015, p.xi) promotes more "…multitextured, locally informed contextually sensitive perspectives that often reach overlapping stories about the day-to-day life of individuals navigating the complexities…of national culture..." As Brannen (2015) observes such a finer granular understanding of the influence of national culture requires a shift away from the positivist and large-scale survey-based dimensions of national culture approaches.

The research project seeks to construct an understanding of the influence of national culture in respect of the research problem by adopting multiple perspectives from specialist practitioners who have been navigating the complexities of claims on international construction projects.

From engagement with the literature it was evident, therefore, that a more constructivist approach, that was based upon the experience of industry practitioners who developed strategies and enablers to overcome these challenges similar to that promoted by Venaik and Brewer (2016), would be an appropriate research approach.

Therefore, it was decided that, in order to understand both the extent of the challenge of national culture in the specialist field of claims and the extent of the uptake and application of the existing theoretical frameworks in the industry, it was necessary to design a research methodology that would involve an empirical study in the field of claims on international construction projects.

In particular, the research project seeks to embrace the doubt that relates to the study of national culture (Duckles, Moses & Moses, 2019) and to construct theory by focusing on the meaning that specialist practitioners attached to the influence of national culture as it relates to claims on international construction projects.

A research approach that follows such an interpretivist path, with the aim of constructing theory and pursuing doubts that exist in relation to existing theories (Duckles, Moses & Moses, 2019), is a Constructivist Grounded Theory research strategy. This research strategy has been described as a "…contemporary version of grounded theory…" (Bryant & Charmaz, 2019 p.655) and moves away from the testing of existing theory and seeks to provide a deeper understanding constructing new theory (Charmaz, 2017).

2.14 Chapter Summary

This chapter firstly defined the term national culture for the purposes of this research project. It then proceeded to undertake a critical analysis and synthesis of the competing theories relating to the influence of national culture in the context of claims on international construction projects.

This chapter outlined the dominant theory of national culture promulgated by Hofstede (2010) together with other dimensional approaches that offered an understanding of national culture in an industry setting. The chapter then closely examined the criticisms of the dominant theories of national culture and considered the effectiveness of these existing theoretical frameworks in the context of the research project.

Having considered the limited effectiveness of the existing hegemonic dimensional approaches to national culture and the criticisms of the positivistic and quantitative bases upon which these approaches are founded, it was decided that a constructivist approach would provide the greatest opportunity to achieve the aim of this research.

A review of the existing theoretical frameworks on competing theories of national culture has found that, whilst useful at a macro level, in order to understand the complexities of national culture in the specialist area of this study, it would be preferable to adopt more a constructivist approach in order to more effectively address the research problem.

Rather than simply apply blunt tools, such as a dimensional approach to national culture, this research project will seek a more in-depth understanding of the problem.

An approach advocated by many of the critics of Hofstede and other dimensional approaches to national culture..

Two such critics, Venaik and Brewer (2016) advocated that, rather than adopt fixed dimensions of national culture and apply models based upon a positivist quantitative model, one should apply an interpretive approach. Venaik and Brewer (2016) promote the idea that, in seeking to address a research problem, the researcher should actually ask practitioners (in this case, those who are working in the specialist field of claims on international construction projects) what they consider to be the challenges that relate to national culture.

 In so doing, the researcher will seek to uncover the strategies and enablers these practitioners have discovered that help them to deal with these differences and the ways in which these are potentially linked to national culture.

As Venaik and Brewer (2013, p.578) recommend, "…we strongly advocate that…managers interested in cultural differences should focus on specific individuals or groups of people that are relevant to their own particular business…"

Having considered the findings from the literature review and positioned these in a recent shift in the literature to a more nuanced approach to national culture, it is necessary to consider the research strategy that might best inform the research problem. It is therefore necessary to develop an appropriate research methodology that effectively meets the aim of the research project in the context of the specialist sector.

Chapter 3 of this thesis sets out the design and further justification of the research strategy, which is to be based on a Constructivist Grounded Theory approach.

3. Research Methodology:
A Constructivist Grounded Theory Strategy

3.1 Introduction

This chapter firstly revisits the aim and objectives of this research project in order to position them at the centre of the research methodology design. It then discusses the definitions of Constructivist Grounded Theory research and sets out the rationale as to why and how adopting such a strategy would prove productive in achieving the research aim. Chapter 3 also outlines the philosophical stance from which this research is undertaken and explains the steps taken to arrive at the final research design in order to ensure that the aim and objectives of this project are achieved. This chapter also considers the approach that will be adopted to develop theory and explains the research design in terms of; the methodological choice, research strategy, research time horizon and the adopted methods of data collection and analysis.

3.2 Research Aim

The aim of the research is to construct a Constructivist Grounded Theory that explicates the extent of the influence of national culture on the preparation, evaluation and negotiation of claims on international construction projects. In seeking to achieve this aim, five objectives were formulated as detailed in the following section.

3.3 Research Objectives

i.   Obtain an in-depth understanding of the extent of the influence of national culture in the context of the research problem from multiple perspectives based upon unstructured interviews with specialist practitioners from different national cultures in industry.

ii.   Consider the extent to which existing theories of national culture can address the challenges that specialist practitioners face on a daily basis when preparing, evaluating and negotiating claims on international construction projects.

iii. Explicate how specialist practitioners have developed their own understanding of the influence of national culture on claims on international construction projects.

iv. Construct an idiographic Constructivist Grounded Theory of the extent of the influence of national culture on the preparation, evaluation and negotiation of claims on international construction projects.

v. Position the findings of the research study within the existing theories of national culture.

Prior to explaining the philosophical framework adopted in undertaking this research it is appropriate to explain Constructivist Grounded Theory and to set out a rationale for the choice of this research strategy.

3.4 What Is Constructivist Grounded Theory?

Grounded Theory developed from a programme of research concerned with exploring the experience of dying patients in American hospitals during the 1950s and 1960s. It was first outlined by Barney Glaser and Anselm Strauss in their book *Awareness of Dying* (Glaser & Strauss, 1965). In 1967, Glaser and Strauss published *The Discovery of Grounded Theory; Strategies for Qualitative Research* which ignited a qualitative revolution (Denzin & Lincoln, 1994) that gave birth to the first formal explanation of grounded theory. There are now many versions of grounded theory, some of which emerged from the tensions that often existed between Glaser and Strauss that continued until Strauss' death in 1996.

There are three main approaches to Grounded Theory (Ramalho, 2015):

1. Traditional or Classical Grounded Theory
2. Evolved Grounded Theory
3. Constructivist Grounded Theory

The first two approaches could be described as 'positivist/post-positivist' respectively in terms of their metatheoretical stance whereas the third approach is constructivist in its stance.

The detailed literature review undertaken in Chapter 2 of this thesis concluded that not only was a more interpretive approach to the research problem essential but also that the role of the researcher in that approach needs to be acknowledged. Having concluded that such an approach to this research problem would be most productive, it was necessary to design a research strategy for this research project that considered the most appropriate research strategy, namely constructing grounded theory. The choice of grounded theory related to the methodological approach but also needed to reflect the epistemological framework within which the research was positioned (Ramalho, 2015).

Thus, the version of grounded theory that most appropriately met the aim and objectives of this research project and proved consistent with the adopted research framework was Constructivist Grounded Theory. This approach was developed by Kathy Charmaz who was a student of Glaser and Strauss at the University of California San Francisco. Kathleen ("Kathy") Marian Charmaz passed away at the age of 80 shortly after the examination of this thesis.

A particularly important and distinguishing characteristic of Constructivist Grounded Theory research strategies over other permutations of grounded theory, which had a particular resonance with the research project rationale, was the importance placed upon the role of the researcher in theory building.

Constructivist Grounded Theory is interpretive in its stance (Charmaz, 2016) and seeks to qualitatively co-construct theory using multiple perspectives (including that of the researcher) to construct theory in an inductive manner by analysing data in the form of contextually rich narratives that lead to the creation of a Constructivist Grounded Theory model. As Charmaz (2014, p.17) explains:

"… neither data nor theories are discovered either as given in the data or the analysis. Rather, we are part of the world we study, the data we collect, and

106

the analyses we produce. We construct our grounded theories through our past and present involvements and interactions with people, perspectives, and research practices…"

As the researcher's exposure to the apparent influence of national culture on claims in the international construction industry had emerged over a period of two decades, it was inevitable that experience of the problem in practice would have resulted in the formation of a perspective on the research problem. It was essential, therefore, that any prejudices or biases of the researcher were made explicit. Furthermore, as the literature review suggested, by seeking engagement with industry practitioners in this specialist field, such opinions would facilitate the potential for knowledge to be co-created, The rationale for adoption of a Constructivist Grounded Theory research strategy was therefore compelling. .

3.5 Why Constructivist Grounded Theory?

A finding of the literature review was that there was a lack of research into the influence of national culture on the preparation, evaluation and negotiation of claims on international construction projects. It was also evident that the literature that exists often merely pointed the reader to the existing hegemonic dimensional approaches on the study of national culture, such as Hofstede (2010), and that there was a need for a more focused understanding of the influence of national culture in this specialist field.

Birks and Mills (2015) note that grounded theory approaches are particularly appropriate in cases where there is little known about the specific area of study and where the researcher is seeking some form of theory generation that provides a more in depth understanding of a research problem. Importantly, Birks and Mills (2015, p.18) point out that a grounded theory "…is the preferred choice when the intent is to generate theory that explains a phenomenon of interest to the researcher…"

The rationale for this research project was ignited by the experiences of the researcher whilst working on the Gaza Power Station Project and, whilst the challenges of national culture in this specialist field have been corroborated by other specialist practitioners, existing theories had proven to be of limited usefulness in managing these challenges.

As will be demonstrated later in this chapter, grounded theory, and specifically a Constructivist Grounded Theory, is not only an ideal research strategy with which to achieve the aim of this research project but is also consistent with the philosophical and methodological positionality of this research.

Prior to addressing these philosophical and methodological assumptions, it is necessary to address the construction of theory (rather than the discovery or emergence of theory in a positivistic/post-positivist approach to grounded theory) in a Constructivist Grounded Theory strategy and to explain why theorists who adopt a Constructivist Grounded Theory strategy embrace the heightened sensitivity that can be obtained by early engagement with the existing literature.

3.6 Discovering Or Constructing Grounded Theory?

A fundamental difference between Constructivist Grounded Theory, the classical Glaserian and the evolved Straussian approaches is the way in which theory is actually produced. In Constructivist Grounded Theory, theory is referred to as being 'constructed' (Charmaz, 2017) rather than being 'discovered' or 'emerging' as both Glaser (2013) and Strauss & Corbin (1990) contest. Such an approach to theory construction by Charmaz (2017) is entirely consistent with the pragmatist philosophy where grounded theory has its foundations.

Grounded Theory had its origins in the pragmatist philosophical cradle of the Chicago School of Sociology (Bryant, 2009; Charmaz, 2003; Clarke, 2003). The pragmatist influences of Peirce, Dewey and Mead on grounded theory are evidenced by the fundamental premise of grounded theory that knowledge is co-created from the interaction of research participants and researchers. However, Charmaz, shifted from the positivistic leanings of Glaser to grounded theory and, whilst retaining the core components essential to any grounded theory approach, moved more towards a focus on reflexivity and, in particular, constructivism.

Charmaz (2014) described these core components of grounded theory as being a 'constellation of methods' applicable to all grounded theorists, which broadly consisted of the iterative collection of data and the adoption of constant comparative

approaches to develop conceptual categories which would then form the building blocks of grounded theory (Charmaz, 2017). Charmaz (2017) subsequently went on to refine, reword and expand on this 'constellation of methods', both in terms of the detail of the adopted processes but also in relation to the number of common practices across all variants of grounded theory which included:

1. Pursuing an iterative approach to collecting and analysing data
2. Maintaining a focus on what is actually happening in the data
3. Adopting a constant comparative approach throughout the process
4. Seeking to extricate properties, dimensions and boundaries of categories
5. Focusing on the data in the form of narratives, descriptions and experiences
6. Creating inductive categories through coding and memo writing
7. Defining and elaborating categories
8. Constructing new theory rather than relying on or applying existing theory
9. Developing and checking theoretical ideas with subsequent data
10. Stating the implications of the grounded theory for professional practice

In seeking to encapsulate the key differences between a Constructivist Grounded Theory approach and other approaches to grounded theory, at the root of a Constructivist Grounded Theory is the belief that theory is 'constructed' and not 'discovered' nor 'evolved'. In particular, a Constructivist Grounded Theory makes explicit the part the researcher plays in constructing theory and encourages (rather than deters) the researcher to engage with the literature at an early stage in the research project.

3.7 Engaging With The Literature In Grounded Theory

It is appropriate, at this point, to explain the research study's position with regard to the engagement with literature prior to the data collection phase, which is a distinguishing feature of Constructivist Grounded Theory compared with the classical Glaserian approach. A key issue in any grounded theory research is the extent, and point at which, the engagement with literature, including existing theoretical frameworks, should occur.

The Glaserian positivist position states that the literature should remain untouched until after the grounded theory has been constructed in case the literature contaminates the data (Ramalho et al., 2015). However, such an approach has been considered not only unrealistic but also limiting in the development of grounded theory (Charmaz, 2000, 2008, 2014; Ramalho et al., 2015). In adopting a constructivist approach to grounded theory, this research project explicitly acknowledges the role of the researcher in co-creating theory. Given the rationale for this research and its foundations in the observation of the phenomenon in industry over a 20 year period, it would be naïve to presume that the research project, and indeed any other research, would be entirely free of any biases and pre-conceptions.

Having accepted the role of the researcher in the research project and in seeking to go beyond the dictum of 'no preconceptions' (Glaser, 2013) the study makes the researcher's prior interests explicit as recommended by Charmaz (2017). This approach accords with the pragmatist roots of Constructivist Grounded Theory and encourages engagement with the literature in order to heighten theoretical sensitivity.

Moreover, engagement with the literature enabled the researcher to develop a reverential scepticism towards existing theory by remaining open to 'theoretical agnosticism' (Henwood & Pidgeon, 2003) in relation to the existing body of literature. As Creswell (2012) notes, a literature review commonly precedes data collection in most forms of research as it is not only used in order to determine the existing state of knowledge in the field but also to contextualise the research and highlight potential gaps in the existing literature.

In contrast the traditional grounded theory approach conceived by Barney Glaser and Anselm Strauss consciously chose to ignore the existing body of literature prior to commencing data collection and to continue doing so until the latter stages of the research project.

The approach Glaser and Strauss (1967, p.37) originally adopted was "…literally to ignore the literature of theory and fact on the area under study, in order to assure that the emergence of categories will not be contaminated…". The rationale behind such an unorthodox approach was that the data were sacrosanct and it was essential to avoid

any possibility of the data becoming 'contaminated' by preconceived perceptions derived from literature. Thus it was assumed that any grounded theory would be more productive if no engagement with literature prior to the data collection and analysis occurred.

Glaser and Strauss later diverged on their positions as to whether a literature review should be undertaken prior to the collection of data and this was a key factor in the authors pursuing different approaches to grounded theory. Notwithstanding their differences in terms of their methodological approach to the timing of any literature review, the two authors still emphasised the overriding importance of prioritising the data in any approach to grounded theory. Primarily, the difference between the approaches of Glaser and Strauss to the development of grounded theory arose from their epistemological stances in terms of how a researcher should discover or allow a theory to emerge from data, and whether inherent preconceived structures could influence the research product.

Glaser's position was that no engagement with existing theories relating to the research subject matter should be undertaken until the latter stages of the research project (Glaser, 1992, p.31) and justified this strict approach on the basis that, "…this dictum is brought about by the concern to not contaminate, be constrained by, inhibit, stifle or otherwise impede the researcher's effort to generate categories, their properties, and theoretical codes from the data…" In effect, Glaser argued that, if a theory is to be truly grounded in data emerging from the study, the literature must be ignored and the data left untainted by pre-existing theory.

In contrast, Strauss and Corbin (Corbin & Strauss, 2015; Strauss & Corbin, 1990) reflected more the pragmatic realities of research and recognised that a researcher brings to the research not only knowledge acquired from literature but also personal and professional knowledge and experience. Strauss and Corbin (1990) advocated that researchers, rather than disassociating themselves from the literature, should instead, engage with it and use it in all phases of the research.

The approach of this research project is that, rather than interfering with the emergence of the theory, engagement with the existing body of literature provided a heightened

level of sensitivity to the research problem and would facilitate the process of identifying the key issues and ultimately promote a more developed theory from the data (Hickey, 1997). A condition attached to such an approach is that the researcher continues to "maintain an attitude of skepcticism" (Strauss & Corbin, 1990, p.42) throughout the process and not allow the literature to impose itself on the theory (Ramalho, 2015).

The positivist approach adopted by Glaser that no literature should be engaged with and that one should enter the field as a researcher with no preconceptions is now widely contested. Indeed, an increasing number of grounded theorists outrightly disagree with Glaser (Charmaz, 2000, 2008, 2014; Romalho, 2015). However, these differences run deeper than engagement with the literature and indeed go to the fundamental approach to research. A key underpinning of the rejection of the researcher's preconceptions is the importance (particularly within Constructivist Grounded Theory) of reflexivity and pragmatism.

Fundamentally, Constructivist Grounded Theory shifts the epistemological foundations of grounded theory and in so doing moves away from the earlier objectivist approaches to grounded theory. These differences between an objectivist approach to grounded theory and Constructivist Grounded Theory are summarised in a diagrammatical form illustrated in Figure 7.
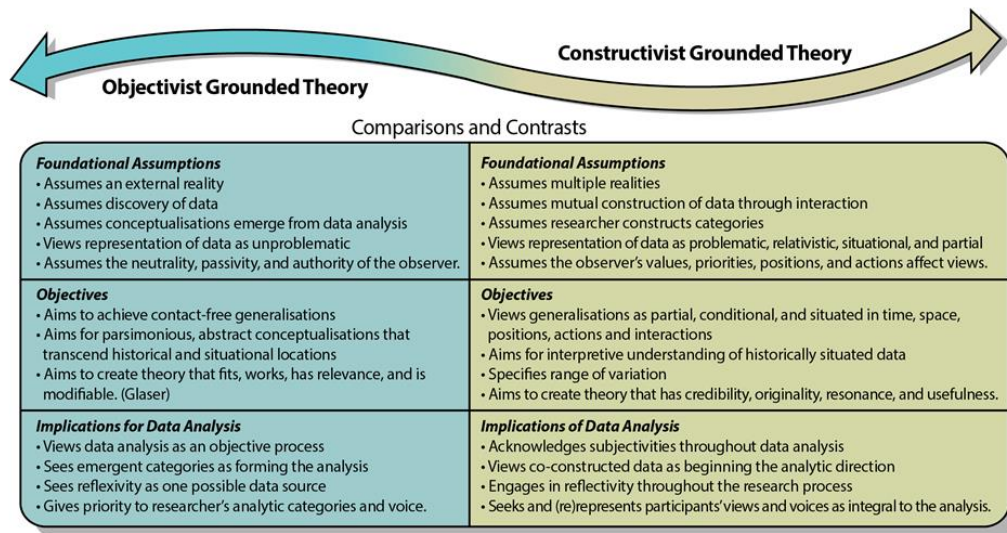
Figure 7: Objectivist And Constructivist Grounded Theories Compared
Adapted From Charmaz (2015)

112

Grounded theorists, such as Strauss & Corbin and Charmaz, consider that grounded theory is more a product of co-creation and interaction and that, respectively, theory either evolves or is constructed (Ramalho et al, 2015; Lincoln, Lynham & Guba, 2011) rather than forced. As Goodman (1978) suggests, it is important to be mindful of the position of the researcher as a potential co-creator of knowledge and a researcher can never be seen simply as a neutral observer. It is evident that the approach taken in Constructivist Grounded Theory research to grounded theory is one that is consistent with both the aim of this research project and the findings of its literature review.

Having defined Constructivist Grounded Theory, the rationale for adopting a Constructivist Grounded Theory strategy and the approach that Constructivist Grounded Theory takes to theory building and engagement with literature, it is necessary to explain the research methodology in its wider context.

3.8 Research Methodology

Figure 8 provides an overview of the adopted research methodology framework. The diagram sets out in simple terms the key characteristics and positionality of the research project framework.

Research Framework Summary

PHILOSOPHY	PARADIGM	THEORETICAL PERSPECTIVE	METHODOLOGICAL CHOICE	STRATEGY OR METHODS	TIME HORIZON	DATA COLLECTION TECHNIQUE AND STRATEGY
ONTOLOGY	INTERPRETIVE	INDUCTION	QUALITATIVE	CONSTRUCTIVIST GROUNDED THEORY	CROSS SECTIONAL	40 NO INDEPTH INTERVIEWS
EPISTEMOLOGY		DEDUCTION				38 NO DIFFERENT CULTURES
AXIOLOGY		ABDUCTION				MALE AND FEMALE
IDEOGRAPHIC METHODOLOGY						MULTIPLE AGE RANGES
						MULTIPLE PROFESSIONS IN TIME AND MONEY CLAIMS

Figure 8: Research Methodology Framework

113

3.8.1 Research Methodology Framework

Any meaningful piece of research needs to first explain the philosophical framework adopted. The philosophical stance of a research project is founded upon the meta theoretical assumptions adopted and its position from an ontological, epistemological, axiological, and methodological point of view. In simple terms, a framework for a research methodology is an explanation of how a research project may achieve the aim set in the context of the research philosophy and methods applied.

Such a framework, as distinct from the research method, is the research methodology (Saunders et al., 2016). In contrast, research methods are the techniques and approaches adopted in both collecting and analysing data (Saunders et al., 2009, 2012, 2016). Prior to considering the philosophical foundations of this research in detail, it is useful to consider the research paradigm within which the philosophy rests.

A research paradigm is "…a framework that guides how research should be conducted based on … philosophies and assumptions …" (Collis & Hussey, 2014, p.10). Denzin and Lincoln (2003) citing Guba (1990, p.17) described this as "...a framework and basic set of beliefs that guide action…" Moreover, the two main paradigms of Positivism and Interpretivism are considered as extremes along a continuum.

Positivism has its origins in the natural sciences and "...rests on the assumption that social reality is singular and objective and is not affected by the act of investigating it..." and "… involves a deductive process…." (Collis & Hussey, 2014, p.44). In contrast, Interpretivism "…rests on the assumption that social reality is in our minds and is subjective and multiple …" and that reality is "…. affected by the act of investigating it …" and "….involves an inductive process …" (Collis & Hussey, 2014, p.44)

The literature review undertaken as part of this research project has already identified both the opportunities that an interpretive study of the research problem may present and the limitations of more positivistic approaches to the study of national culture. The remainder of this chapter offers an explanation of the interpretive approach this research project adopts and how this has influenced the research methodology framework.

3.9 Research Philosophy

Research paradigms can be characterised by their approach to the fundamentals of research and knowledge creation and more simply explained by reference to the fundamental questions a researcher should consider when addressing research and knowledge creation, namely:

- Ontology - the consideration of what reality is
- Epistemology - the consideration of how something becomes known
- Theoretical perspective - the approaches to knowledge acquisition
- Methodology - the procedures to knowledge acquisition
- Methods - the tools that can be applied to acquire knowledge
- Source - what data a researcher collects

Figure 9 illustrates the sequencing each of these stages of the research design and the questions that the researcher addressed at these various stages.
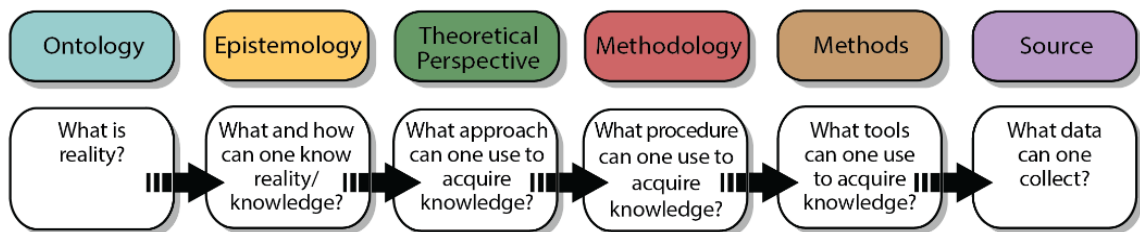
Figure 9: The Research Process & A Questioning Approach To The Research Design

Whilst considering these questions at various stages of the research design, it was also necessary to constantly return to the aim and objectives of the research project and the research philosophy underpinning the entire research approach. The philosophical assumptions the researcher has adopted for this research can be usefully considered by referring to the following important perspectives: Ontology, Epistemology, and Axiology.

3.9.1 Ontological Assumptions

Ontology is the philosophical consideration of what constitutes reality and, in turn, ontological existence has been described as questioning whether something is real or just illusory (Gill & Johnson, 2010). Moreover, ontology relates to the assumptions about the nature of reality. Positivists believe that social reality is objective and external to the researcher (Collis & Hussey 2014), whilst interpretivists consider social reality to be subjective and that there are multiple realities. As Mercier (2009, p.214) suggests, "life is not what we live; it is what we imagine we are living …"

Saunders et al. (2016) refer to ontology as how one might view and investigate research objects that may present themselves in the form of; materials, organisations or indeed people. Thus, ontological assumptions, when considered in conjunction with appropriate epistemological assumptions, provide a holistic view of how the researcher views knowledge. However, what different individuals may consider or understand to be the truth demonstrates the fundamental difference between realism and objectivism at one end of the ontological spectrum, where 'truth' is considered or understood to be independent of individuals, and idealism and constructivism at the opposite end of the spectrum is where 'truth' is in a constant state of flux.

At the core of this research project is the perception of industry practitioners as it relates to national culture. Therefore the ontological positioning of this study is at the constructivism end of the spectrum.

3.9.2 Epistemological Assumptions

Epistemology is the philosophical consideration of what constitutes valid knowledge and has been described as "… the study of the criteria by which we can know what does and what does not constitute warranted, or scientific, knowledge…" (Johnson & Duberley, 2000, p.3). In comparison, Burrell and Morgan (1979) explain the research assumptions relating to epistemology as the assumptions of what constitutes acceptable, valid and legitimate knowledge and the ways in which such knowledge is communicated. In essence, epistemology provides a framework of assumptions to enable the question 'What do we know?' to be addressed and to understand what we accept as knowing (Collis & Hussey 2014). Positivists believe that only observable

and measurable phenomena constitute valid knowledge, whilst interpretivists argue that "…in quantitative research facts act to constrain beliefs…"; and "…beliefs determine what should count as facts …." (Collis & Hussey 2014, p.47).

As this research seeks to obtain an in depth understanding of the research problem in the field and to identify strategies and enablers that industry practitioners have adopted to overcome the challenges of national culture, the research lends itself to an interpretivist epistemological approach. This is because the research participants each have their own experiences, perceptions and understandings of the problem that together form the multiple perspectives this research project seeks (Thiertart, 2001).

Epistemological assumptions form the basis of what the researcher understands as a contribution to knowledge and the appropriate strategy to construct that knowledge (Charmaz 2017). Similarly, a researcher's approach to reflexivity also reveals the researcher's approach to their theory of knowledge. As Carter and Little (2007, p.5) explain "…A reflective researcher actively adopts a theory of knowledge. A less reflexive researcher implicitly adopts a theory of knowledge…"

A particularly key assumption relating to the theory of knowledge is the extent to which researchers are a part of that which is observed as knowledge and the degree to which they can separate themselves from that process (Charmaz 2017). It is important, therefore, that the researcher's contribution to an interpretive study is made explicit in terms of both engagement with the research participants and throughout the research process as a continual process of reflexivity.

The ontology and epistemology, when combined, establish the researcher's philosophical framework from which decisions in relation to research values can be made. This framework impacts every aspect of the research process including topic selection, question, formulations, method, selection, sampling, and research design. However, the researcher's approach to axiological assumptions is also an important consideration.

3.9.3 Axiological Assumptions

Axiology is the philosophical consideration of value in a value based system where the spectrum of the system is contained at its extremes, by either value focus or value free. The 'axiological assumption' is concerned with the role of values (Collis & Hussey 2014). Positivists believe that the process of research should be value free and that researchers should be detached and independent from the research subject matter. Such an approach is, however, less widely accepted by positivist researchers in the social sciences.

Interpretivists, in comparison, believe that researchers have their own set of values, even where these are not made explicit, that can be useful in determining facts and interpretations and that the paradigm is more than a 'philosophical framework', but also guides how research should be conducted (Collis & Hussey, 2014).

In this regard, axiology considers the role of values, ethics and reflectivity in research (Saunders et al., 2016). In considering the axiological continuum that positions value free at one end and value laden at the other, this research project is positioned towards the latter extreme as the values of both participants and the researcher are fundamental to the co-construction of its findings.

3.9.4 Research Philosophy In The Context Of Grounded Theory

The emergence of the different forms of grounded theory are largely based upon the philosophical positions of researchers. The differences between the Glaserian positivist 'classic' grounded theory and the Straussian/Charmaz (2014) interpretivist approaches relate to the nature and origin of knowledge and in the nature of reality and truth.

This research project seeks to investigate the influence of national culture in an industry setting which manifests itself in the form of human behaviour and perceived belief systems, whilst at the same time fully acknowledging the role of the researcher in that process. In so doing, the research project adopts an interpretivist philosophy and constitutes an empirical idiographic study of the ways in which industry practitioners perceive and manage the challenges of the research problem.

An idiographic study means the researcher seeks to develop an in depth understanding of a specific phenomenon and focuses on explicating the specific as opposed to a nomothetic approach where the researcher seeks to generalise findings and apply them to the wider population (Lyons & Coyle, 2016).

An idiographic enquiry would therefore lend itself to an interpretivist epistemological position and a constructivist ontological position that aligns closely with Charmaz's Constructivist Grounded Theory by adopting a value laden axiological approach.

In seeking to arrive at the 'thick descriptions' described by Geertz (1973), this research project adopts an interpretivist stance in relation to its ontological, epistemological and axiological assumptions. Furthermore, the research project embraces the importance of co-creation that is at the core of a Constructivist Grounded Theory research strategy.

In determining the final design of the research strategy within a grounded theory approach, Charmaz (2000, 2006) rejects the objectivist epistemological approach of Glaser & Strauss (1967) and Strauss & Corbin (1998) with their positivist / post positivist leanings and instead emphasises the importance of co-created meaning.

Similarly, from an ontological perspective a Constructivist Grounded Theory embraces the constructivist notion of multiple realities informed by multiple perspectives (Charmaz, 2006).

In conclusion, the grounded theory research strategy adopted in this research project is Constructivist Grounded Theory.

3.10 Research Approach To Theory Development

Engagement with the literature relating to national culture, whilst providing a useful theoretical framework for the research and a heightened theoretical sensitivity, has identified a gap in the existing body of knowledge. Namely the literature does not specifically address national culture in the context that this research seeks to explore.

Furthermore, it was evident from the literature review that the hegemonic theories of national culture in their raw state are constrained in terms of their effectiveness in

addressing the research problem. Thus, the simple application of existing theoretical frameworks to this specialist field of claims on international construction projects is unlikely to prove productive for the reasons highlighted in Chapter 2 of this thesis.

This research seeks to contribute to the existing theoretical frameworks by using a Constructivist Grounded Theory research strategy. What distinguishes a Constructivist Grounded Theory from other research strategies is its approach to theory development. In order to investigate the research problem and to contribute to the existing literature, the research will generate data from interviews with industry practitioners from a diverse range of national cultures in order to develop a theory that is not only grounded in the data but also informed by multiple perspectives.

A Constructivist Grounded Theory strategy differs in terms of theory development from other forms of grounded theory. Whereas the classical Glaserian approach to theory development relies exclusively upon an inductive approach, an evolved Strauss and Corbin approach relies upon both inductive and deductive approaches. However, Constructivist Grounded Theory relies on induction, deduction and a third approach called abduction (Reichertz, 2007; Singh & Estefan, 2018).

3.10.1 Deduction

A deductive approach to theory is one where a 'top down' process is adopted, moving from the general to the specific (Loose, 1993, 2017; Saunders et al., 2016). Thus, relevant theories that are already known are developed into hypotheses that are then tested using empirical data (Bryman, 2008).

3.10.2 Induction

In contrast an inductive approach to the development of theory is more of a 'bottom up' process that moves from the specific to the general (Denscombe, 2007; Loose, 1993; Saunders et al., 2016) whereby empirical data captured in the field, are subject to analysis and interpretation in order to determine findings that are then used to develop new theories or refine existing ones.

3.10.3 Abduction

The most commonly adopted approaches to theory testing and development are deduction and induction, where one seeks to understand and develop a theory in relation to unexpected and unexplainable observations. This research project seeks to combine the simultaneous development and testing of data, which is referred to as abduction and is known as a particularly productive approach (Saunders et al., 2016) to theory development in Constructivist Grounded Theory.

Abduction combines deductive and inductive approaches and requires the researcher to move back and forth between the two approaches. Key to the productive adoption of an abductive approach is the observation of unexpected findings (Collis & Hussey, 2014) which is ideally suited to the research problem.

Constructivist Grounded Theory not only responds productively to an abductive approach, it also requires an iterative approach to theory building. Initially, data are collected and analysed in order to build a concept that can be tested against the collection of more data until a grounded theory is constructed and theoretical saturation occurs.

It therefore initially adopts an inductive approach to theory building but as theory begins to form, further data is collected and a more deductive approach is adopted to test the nascent theory before more data are collected. Following an iterative process, further data are collected and a similar process is followed which leads to a process of constant comparison, described as an abductive approach, and from which theory is constructed (Charmaz, 2017).

At the core of the constructed theory is the data that have been co-created in the unstructured interviews with specialist practitioners from different national cultures. It is these specialist practitioners that form the 'unit of analysis' regarding the research as the industry practitioners are from a diverse range of national cultures working on international construction projects. The unit of analysis concept was defined by Long (2013) and Ragin & Becker (1992) as the operative mechanism from which data are sourced to address the research question and meet the research aim.

3.10.4 Truth Tracking and Constant Comparison

This process of theory development using deduction, induction and abduction has been described as 'truth tracking' (Gibson & Hartman, 2014). This term was originally used by Nozick (1981) and emphasises the importance of constant comparison in all forms of grounded theory. This constant comparative process (Birks & Mills, 2015), whilst common to all types of grounded theory is particularly intense within the process of abduction when analysing the data within a Constructivist Grounded Theory approach.

As Saunders et al. (2019, p.155) observe, abduction is ideally suited where the discovery or observation of a 'surprising fact' occurs and one seeks to then develop "… a plausible theory of how this could have occurred…" The adoption of an abductive approach to theory development is therefore a key component of this research design.

Constructivist Grounded Theory does not seek to test hypotheses but instead seeks to build theory. This strategy starts with rich data which Given (2008, p.108) defines as data which "…reveal the complexities and the richness of what is being studied…"

It is the process of truth tracking using a comparative approach to the rich data that will lead to the construction of theory.

3.11 Research Methodological Choice

The catalyst for this research was the observation of unexpected and inexplicable behaviours and occurrences associated with the preparation, evaluation and negotiation of claims on international construction projects that were subsequently perceived as linked to differences in national culture.

In order to achieve that aim the research objectives required not only engagement with industry practitioners to obtain an in–depth understanding of the research problem but also to determine whether the existing theoretical frameworks relating to the influence of national culture on the outcome of claims were adopted in industry and, if so, if they appropriately addressed the problem.

From engagement both with industry practitioners and the existing theories of national culture it was evident that the concept of national culture and its influence on industry was often intangible. Therefore, in order to achieve the aim of obtaining an in-depth understanding of the problem and ameliorate the theoretical and methodological limitations of existing theories, this research project seeks to engage construct new theory.

Accordingly, the research takes the form an interpretive study requiring in-depth engagement with industry practitioners in the setting where the problem recurrently manifests on international construction projects in the form of socially constructed interpretations. Such an interpretive study is most productively undertaken using a qualitative methodology (Denzin & Lincoln, 2001) which is sometimes referred to as a 'naturalistic' study (Saunders et al., 2016).

Lincoln and Guba (1985) describe the form of such a naturalistic study as one which is carried out in a natural setting involving a human instrument in the field, often using interviews. Lincoln and Guba (1985, p.188) describe the tasks involved in an interpretive study of this type as "…an inductive analysis of the data obtained from the sample, development of grounded theory based on the inductive analysis and projection of the next steps in a consistently emergent design …"

Having decided that a qualitative methodological choice would be the most productive approach, it was necessary to consider the chosen research strategy further..

In order to capture the socially constructed interpretations associated with the challenges that national culture presents it was necessary to return to the natural setting in which these challenges present themselves.

Whilst the literature relating to the influence of national culture in a commercial setting had provided a useful theoretical framework from which to investigate the research problem, it was evident that this theoretical framework had a number of limitations.

Furthermore, engagement with industry practitioners demonstrated the absence of any consistent or widespread application of theoretical frameworks to assist industry practitioners in addressing the evident challenges that national culture undoubtedly

presents in the field. These limitations of the existing theoretical frameworks provided confirmation of the limited usefulness of these existing theoretical frameworks to the research problem and indicated new theory was required

The interactions with experienced industry practitioners involved in claims on international construction projects confirmed that the rich data (Charmaz, 2006; Given, 2008) and 'thick descriptions' (Geertz, 1973) that the research sought could be more readily generated during interviews where the research participants were experienced in the subject area of claims on international construction projects. It was also evident that industry practitioners had given detailed consideration to the challenges of national culture they experienced in practice and had, to a certain extent, developed their own strategies and enablers to deal with these challenges.

Whilst consideration was given to the contribution that a quantitative approach, based upon a large sample of responses to a questionnaire, could provide, the need to capture the 'thick descriptions' (Geertz, 1973) of specialist practitioners and the acceptance of a need to shift away from a quantitative approach in the field reinforced the decision that the research design should adopt a qualitative approach.

 However, prior to adopting such an approach, it was necessary to rigorously justify the methodological choices rather than simply accept that because the unit of analysis is people, a qualitative approach should be adopted.

In so doing, it was recognised that a fundamental aspect of the research was the need to explore the perceived intangible nature of national culture and its influence on the outcome of claims on international construction projects by seeking to uncover these 'thick descriptions' (Geertz 1973). Therefore, it was apparent that a qualitative approach would be suited to such a research study in order to obtain "the intricate details about phenomena such as thoughts, feelings, thought processes and emotions that are difficult to extract or learn about through more conventional methods" (Strauss & Corbin 1998, p.11).

3.12 Research Strategy

The research problem had its origins in the complexities of managing claims on international construction projects. The occurrence of unexpected and inexplicable challenges that appeared to be linked to national culture were corroborated from engagement with both specialist practitioners and the literature which called for the development of a plausible theory to explain that phenomenon (Saunders et al., 2016).

The choice of a research strategy to develop such a theory should not only be made on the basis of the research aim and objectives but also on the basis of the chosen research philosophy of interpretivism (Collis & Hussey, 2014).

This research project sought to obtain an in-depth understanding of the research problem that had proven difficult for industry practitioners to manage, particularly so, given the perceived deficiencies within existing theoretical frameworks of national culture. In seeking a more nuanced understanding of the extent of the influence of national culture on international construction projects from a specialist practitioner perspective it was evident that the research aim could be effectively addressed using a Constructivist Grounded Theory research strategy.

If one starts from a position of recognising the influential role of a researcher as a co-creator of knowledge and embrace the approach to the generation of knowledge from an epistemological stance of co-construction, as Charmaz (1990) promotes, there is an overwhelming argument for the adoption of a Constructed Grounded Theory approach in respect of this research project. Such an approach considers knowledge as being co-constructed by the research participants and researcher (Lincoln et al., 2011) and that, in their interactions, knowledge is "constructed in processes of social interchange" (Flick, 2014, p.78).

This approach to knowledge creation fundamentally requires the researcher to be methodologically transparent and unequivocal as to the researcher's role in the process. Whilst elements of this constructivist approach to epistemology can be seen in the evolution of a grounded theory (Annells, 1996), it is Charmaz's particular approach, described as Constructivist Grounded Theory, that explicitly and

unashamedly adopts an entirely constructivist epistemological stance in the development of grounded theory (Ramalho, 2015).

Charmaz (2006) devised her variant of grounded theory, called Constructivist Grounded Theory, and in her seminal work *Grounded Theory: Objectivist and Constructivist Methods* (Charmaz, 2000) she set out her understanding of a constructivist approach to grounded theory. A distinguishing feature of Constructivist Grounded Theory is the focus on meaning, which (Charmaz, 2000, p.513) describes as "...a focus on meaning while using Grounded Theory to further rather than limit interpretative understanding..." It is this focus on meaning that distinguishes Constructivist Grounded Theory from other approaches where meaning becomes a secondary concern to that which fits the research questions.

A key consideration in adopting a Constructivist Grounded Theory research strategy relates to the importance of the role of the researcher in the process. Charmaz (2000) refers to Constructivist Grounded Theory as recognising "...the mutual creation of knowledge by the viewer and the viewed..." (Charmaz, 2000, p.510) which "...recognises that the categories, concepts, and theoretical level of an analysis emerged from the researcher's interactions within the field and questions about the data..." (Charmaz 2000, p.522) where reality is constructed in the process.

This transparency in the role of the researcher fundamentally resonates with the epistemological position which forms the basis of a constructivist approach to grounded theory with the three fundamental and distinguishing features of a Constructivist Grounded Theory being:

(i) A focus on meaning,
(ii) The co-creation of knowledge, and
(iii) A legitimisation of using various well-established theoretical perspectives.

3.12.1 A Constructivist Grounded Theory Research Strategy

One of the key strengths of Constructivist Grounded Theory is its interpretive power, which focuses upon the link between the constructs of the researcher and the experiences and meanings that the research problem presents to research participants

(Charmaz, 1991). In essence, Constructivist Grounded Theory relies fundamentally upon the co-generation of theory. It is clear, therefore, that not all versions of grounded theory are the same and whilst Constructivist Grounded Theory may differ significantly from the 'classic' grounded theory originally developed by Glaser and Strauss (1967), the key commonality between Constructivist Grounded Theory and other forms of Grounded Theory is that they fundamentally rely upon the formation of theory.

This process of theory generation relies upon the collection of rich data followed by an in – depth analysis of that data in the form of coding. Figure 10 provides diagrammatical representation as to how a Constructivist Grounded Theory strategy works in practice.
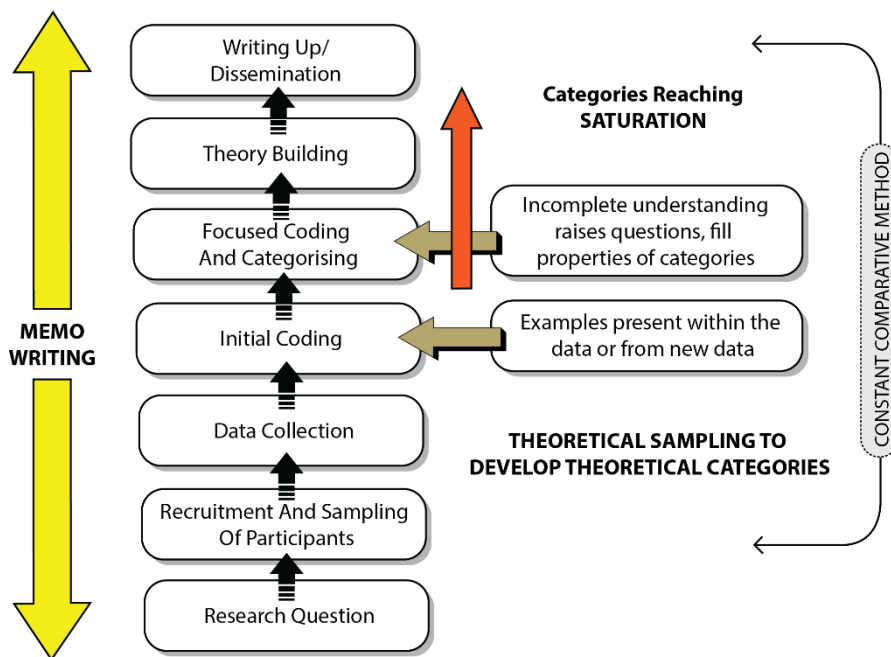
Figure 10: A Diagrammatic Representation Of A Constructivist Grounded Theory
Strategy Adapted from Charmaz (2015)

In adopting a Constructivist Grounded Theory research strategy, the researcher must undertake a bottom up approach to the investigation of the research problem. The

starting point for that process is the research question, which, for the purposes of this research project, is to what extent does national culture influence the outcome of claims on international construction projects. Thus, a bottom up approach demanded engagement with specialist industry practitioners in order to generate rich data from multiple perspectives.

An important consideration in deciding to adopt a Constructivist Grounded Theory research strategy was that, based upon engagement with construction practitioners on international construction projects, it was evident that there was clearly a problem that appeared to manifest itself on a daily basis in terms of the influences of national culture. Not only was there no meaningful existing body of literature that specifically addressed the influence of national culture on claims on international construction projects but the idea of attempting to investigate this troublesome issue was, in many ways, contrary to the conventional positivist leaning of many construction practitioners in industry. In order to explain this point it is necessary to re-examine certain ontological and epistemological assumptions of this study.

3.12.2 Congruence Between A Constructivist Grounded Theory And The Approach To Ontology & Epistemology In Practice

In finalising the design of an appropriate research strategy, it was necessary to return to certain fundamental assumptions regarding the research methodology in the context of this research. Figure 11 illustrates a matrix, where along one axis is a scale representing ontology and the nature of reality, with objectivism and subjectivism at opposite ends of the axis. The other axis represents epistemology and the nature of knowledge, with objectivism and subjectivism similarly located at the opposite ends of the axis.
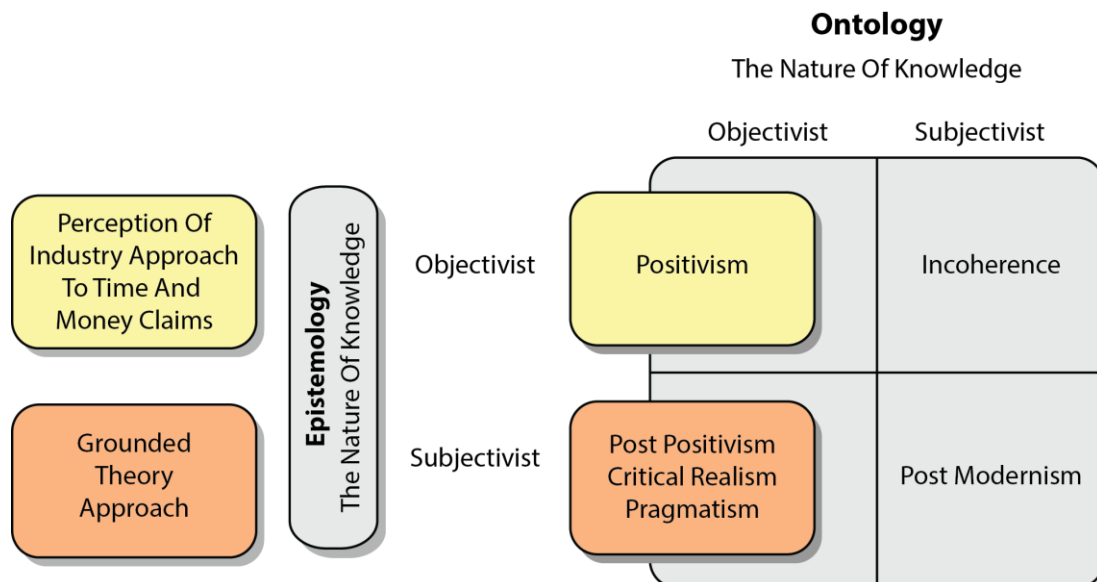
Figure 11: Positioning Grounded Theory And The Industry Perception Of Claims
Adapted From Barrett (2016) and Johnson & Duberley (2002)

The refined Barrett (2016) and Johnson & Duberley (2002) graphical representation in Figure 11 is useful to the research design on a number of levels. In terms of training and professional background, the majority of the practitioners working on international construction projects in the preparation, evaluation and negotiation of claims come from commercial, engineering, legal or quantity surveying backgrounds.

In considering the ontological and epistemological inclinations of such practitioners, one might expect commercially focused claim practitioners to reside in the top left hand corner of the matrix. However, it became apparent from the engagement with industry practitioners that, due to the intangible nature of the problems of national culture, these practitioners, in seeking to address the research problem in practice, found themselves, whether knowingly or otherwise, moving more towards 'critical realism/pragmatism' in the bottom left hand side of the matrix.

If one were to attempt to position the approach that is often taken in the field of evidencing, evaluating and negotiating claims on international construction projects by construction professionals, one would probably see that a largely positivist approach would be taken, particularly in the preparation and early evaluation stages.

Such an approach is based upon the objectiveness that would be key to the successful preparation, evaluation and negotiation of the claims on international construction projects. However, from engagement with industry practitioners it appeared that the intangible nature of national culture required a different and more pragmatic approach.

The above observation could be one of the reasons why no existing body of literature currently exists in this subject area and perhaps why a theory has not yet been developed to explicate the problem.

In interviews with construction practitioners it became evident that the real source of the problem in relation to the influence of national culture appeared to be a more subjectivist issue and had elements of subjectivism in terms of its epistemology and objectivism in terms of its ontology. Accordingly, if one were to seek to investigate this research problem one would need to consider a more post – positivist / critical realist / pragmatist philosophy. It can be seen, therefore, that a more effective explication of the research problem can be constructed by adopting the approach found in the bottom left hand corner of Figure 11, which would appear to be ideally positioned to respond productively to a grounded theory approach

3.12.3 Grounded Theory As A Research Strategy In The Construction Industry

Grounded Theory, in its various formats, has been frequently used effectively to address research problems in the construction industry (Sustrina & Barrett, 2016). It has not only proven to be effective at addressing challenging issues within the construction industry (Sustrina & Barrett, 2016) but also produced rigorous and effective theories that address the everyday challenges that construction industry practitioners face (Barrett & Sustrina, 2009).

Goulding (2002) points out that a grounded theory approach aims to provide answers to research questions that are grounded in the data. It moves forward from theory testing to theory building and from description to conceptual categorisation leading to theory building. Grounded theory has shown that qualitative research could also be conducted in a systematic and structured manner and, hence, can be considered credible in its "distinctive procedures to aim at the level of abstract theorising" (Goulding, 2002, p.36). This characteristic appeals to researchers, not only from pure

social science, but also from developmental studies and many other disciplines, including the built environment.

Research in architecture, for example, now recognises the use of grounded theory as a powerful research tool (Groat & Wang, 2002). In this regard, grounded theory emerges as "an important research strategy in developing a substantive theory that aids understanding and actions in the area under investigation" (Heath & Cowley, 2004, p.149).

Thus, it is evident that other researchers in the built environment have found a grounded theory research design productive and that, in investigating complex problems such as those presented by the influence of national culture, a grounded theory research strategy could prove equally as productive.

3.12.4 The Appropriateness Of A Grounded Theory Design To The Research Problem

It is not only the approach that one would need to adopt in relation to one's ontological and epistemological stance that would lead to the adoption of a grounded theory research strategy. In seeking to understand this research problem in practice, a grounded theory approach can be particularly productive in relation to the research problem. Lyons and Coyle (2016) identify certain specific situations where grounded theory can be particularly beneficial to interrogate a research problem and suggest that researchers may consider using grounded theory when:

- Relatively little is known about the topic area;
- There are no 'grand' theories to adequately explain the specific psychological constructs or behaviours under investigation;
- Researchers wish to challenge existing theories;
- Researchers are interested in eliciting participants' understandings, perceptions and experiences of the world;
- The research aims to develop new theories.

It is clear, therefore, that a grounded theory research strategy is entirely appropriate for the aim and objectives of this research project. It has already been established that

there is little in the way of directly related research on the research problem and that the existing theoretical frameworks have not proven effective in practice. Furthermore, the literature review identified a need to challenge existing theory and to engage with specialist practitioners when seeking to build new theory.

3.12.5 How The Aim And Objectives Respond To A Constructivist Grounded Theory

From a review of the aim and the objectives of this research, it is clear that this research seeks to explore and provide an understanding of the problem of national culture in relation to claims on international construction projects. Given the absence of sufficient and applicable theories in the existing body of literature relating to this specific research problem, it is appropriate to return to the field of the international construction sector, and in particular the preparation, evaluation and negotiation of claims by construction practitioners specialising in the field.

As Lyons and Coyle (2016, p.126) explain "... grounded theory is a suitable method for exploratory research and explanatory research...". Thus, a grounded theory methodology has proven to be an appropriate research strategy in addressing persistently troublesome issues where a more innovative approach is seen as being required to be adopted in order to provide a better understanding of the problem (Stern, 1980).

The development of theory in a grounded theory methodology is constructed through immersion in the data and a structured approach to a rigorous coding and categorisation process. However, many researchers using grounded theory have failed to adequately discuss both their epistemological and ontological stance, quality and validity in their research (Lomborg & Kirkevold, 2003).

A constructivist epistemology is rooted in the belief that the practice of research depends on social factors (Gibson & Hartman 2014). Similarly, a constructivist epistemology makes explicit the preconceptions of the researcher and accepts that all observations are theory-laden. Moreover, constructivism acknowledges that no scientific approach is preferable to any other. Furthermore, a constructivist ontology accepts that any theories and explanations of phenomena also depend upon external

factors and concludes that there are no independently existing scientific facts that can be discovered and no objective truth due to the fact that all facts or truth are subject to external factors (Gibson & Hartman 2014).

Accordingly, the aim and objectives of this research project are entirely consistent with the ontological, epistemological, axiological and approach to theory generation adopted in a Constructivist Grounded Theory.

3.12.6 Reflexivity In A Constructivist Grounded Theory Strategy

In adopting a Constructivist Grounded Theory strategy it is necessary to acknowledge the emphasis that Charmaz (2017) places on the role of the researcher in the co–construction of a Constructivist Grounded Theory and consider the relevance of reflexivity and the researcher's voice in the process of theory building.

In Constructivist Grounded Theory research, the researcher's presence in the research process is neither neutral nor undesirable (Charmaz, 2017; Mruck & Breuer, 2003). It is therefore necessary for the researcher's background and involvement in the research to be made explicit.

It is evident from the rationale for this research project that the catalyst for an interest in the research problem originally emerged for the researcher some 20 years previously whilst working in the international construction sector. The researcher continued to encounter inexplicable phenomena whilst practising as a Claims Manager and/or Expert Witness on other international construction projects that appeared, in some way, to be linked to the notion of national culture. These phenomena were often corroborated by other specialist practitioners in the field who, in the main, appeared to be as equally challenged by the subject of this research project.

This research project also stems from the researcher's engagement with the literature and the perceived inadequacies of existing theoretical frameworks relating to the study of national culture alongside the absence of the application of dimensional approaches to national culture to the specialist field of claims in the international construction industry.

Engagement with the literature has provided the researcher with a heightened sensitivity not only to the dangers of simply applying existing theories of national culture but also of the need to allow an alternative theory to be constructed from the data collected for this research.

This heightened sensitivity promotes a more effective approach that enables the researcher to engage with the data and more effectively understand the nature of the research problem from a theoretical point of view whilst at the same time remaining receptive to the data collected from the research participants (Charmaz, 2001).

Essential to a constructivist approach that fully embraces engagement with the existing body of literature is the emphasis on prioritising the data above any existing theoretical frameworks. These could be long established, such as the dimensional approaches to the study of national culture, or those emerging in the literature from the criticisms of those existing frameworks.

Ramalho (2015) notes that the role of the researcher in the construction of any grounded theory needs to be continually made explicit. Not only is the researcher a key stakeholder in the grounded theory process but often researchers themselves can offer valuable insights and narratives that encourage research participants to be more open in constructing a grounded theory.

In explaining the distinguishing characteristics of a Constructivist Grounded Theory approach from other variants of grounded theory, Charmaz (2015) not only acknowledges the advantages that engagement with the existing body of literature can provide but also explains that a Constructivist Grounded Theory does not emerge in isolation from the researcher. Charmaz (2015, p.10) states:

"...We construct our grounded theories through our past and present involvements and interactions with people, perspectives, and research practices....[that] explicitly assumes that any theoretical rendering offers an interpretive portrayal of the studied world, not an exact picture of it..."

In essence, Charmaz (2015) argues that the researcher's subjectivity and role in the building of theory should be acknowledged and the practice of reflexivity is key to that process.

At the heart of the Constructivist Grounded Theory this research project seeks to build will be the data captured from specialist practitioners in the field which will be prioritised in the construction of that theory. Having made the researcher's positionality explicit with regard to the research problem it is necessary to consider an appropriate reflexive framework by which the positions of research participants are appropriately prioritised.

3.12.7 Reflexive Practice In A Constructivist Grounded Theory Strategy

May and Perry (2013) believe that the introduction of reflexive practice into qualitative research not only reinforces the validity of claims to knowledge but also the strengths and limitations of that knowledge. The authors argue that "…reflexivity is not a method, but a way of thinking or critical ethos, the role of which is to aid interpretation…" and that reflexivity is an iterative process and an essential feature of good practice in research (May & Perry 2013, p. 111).

May and Perry (2011) identify two dimensions of reflexivity, namely endogenous and referential. For the purposes of this research, "… it is the importance of referential research, where the production of accounts meets contexts of reception…" that is crucial (May & Perry, 2011) in that in seeking to co – construct theory with research participants, the researcher, with a heightened sensitivity to existing theory is key.

May and Perry (2013, p.161) state that,

"…The movement from endogenous to referential reflexivity may be characterized as one from reflexivity within actions to reflexivity upon actions, enabling connections to be made between individuals and the social conditions of which they are a part…"

In encouraging reflexivity as a powerful tool to seek a deeper understanding of a research problem, May and Perry (2013, p.154) further state,

135

"...Rooting actual experiences within institutional relations not only brings to light similarities in experiences, but also demonstrates disjuncture between character and culture that demand analytic attention, as opposed to being glossed over in favour of formulaic neatness as determined by models of the isolated researcher..."

The adoption of a Constructivist Grounded Theory research strategy demands reflexivity to be practised by the researcher in order to make sense of the messy knowledge generated from the research interviews set in the context of reverential scepticism of the existing theory.

Glaser's concerns that engaging with literature prior to collecting data somehow corrupts that data in grounded theory can therefore be ameliorated if one adopts a Constructivist Grounded Theory approach and draw upon reflexivity throughout the research process (Charmaz, 2015; May & Perry, 2013). Thus, an essential process of making reflexivity explicit is the writing of memos by the researcher throughout each stage of the research process.

3.12.8 The Research Sample

In order to provide the rich data necessary to enable the development of a Constructivist Grounded Theory to address the research problem, it was necessary to interview a diverse range of national cultures and industry practitioners (from a wide range of stakeholders) who were: owners, employers, construction lawyers, chartered quantity surveyors, engineers, project directors, contract managers, claims consultants, arbitrators, risk managers, commercial directors and expert witnesses.

Both male and female representation was elicited alongside a range of ages in order to inform the co-constructed theory from multiple perspectives. This diversity extended also to the types of projects and sectors from which the interviewees were selected. These international construction sector types, included: building, civil engineering, infrastructure, nuclear, power, renewable energy, oil and gas and utilities projects.

The sample was purposively selected in that the research participants firstly needed to have experience in the field of claims on international construction projects. Secondly, they were to be from a diverse range of national cultures in order to capture the multiple perspectives required to develop a Constructivist Grounded Theory particularly when using a value laden approach to axiology and adopting an idiographic rather than nomothetic perspective.

The purpose of the interviews was to capture rich data in an uncontrolled situation with the over-riding philosophy being openness to accepting the richness of the data but at the same time seeking to develop a questioning framework in order to identify the Constructivist Grounded Theory that this research project would construct.

The strategy of obtaining as diverse a range of 'thick descriptions' (Geertz, 1973) from a broad spectrum of national cultures providing multiple perspectives from which theory could be constructed reflected a typical approach to a Constructivist Grounded Theory. The diversity of the research sample was not aimed at seeking statistical validity but instead at capturing the multiple perspectives that the researcher needed (Gunne-Jones, 2009) in order to build theory.

The question as to how many interviews should be undertaken when carrying out qualitative empirical research is a dilemma that even the most experienced researchers struggle with (Baker & Edwards,2012). Whilst Saunders et al (2019) sets out guidelines for sample sizes for various research strategies and suggests a minimum sample of twenty for grounded theory, most other theorists in qualitative research are less definitive.

As Denzin (2012) (cited in Baker and Edwards, 2012) notes the number of interviews depends on the research problem and the research participants, even suggesting that, in certain instances, a single interview may be sufficient. Charmaz (2012) (cited in Baker and Edwards, 2012) reinforces the point that the number of interviews depends upon the research aim and the level of analysis sought by the researcher. However, Charmaz (2012) (cited in Baker & Edwards, 2012) cautions against using the time-consuming nature of grounded theory as an excuse to limit the sample size and that

the grounded theory researcher should conduct as many interviews as needed to achieve the research aim.

In comparison, Wolcott (2012 (cited in Baker & Edwards (2012) suggests that the sample size in qualitative research depends on a number of limitations (such as time and resources). However, as a general rule, Wolcott (2012) (cited in Baker & Edwards (2012, p.4) answers the question of how many interviews with the response, "…you keep asking as long as you are getting different views…"

Having considered the above points and in seeking to reach saturation, it was decided that the research sample would initially involve 25 specialist practitioners with real life experiences from a diverse range of national cultures and specialisms in claims on international projects. However, it was decided that the sample size would remain under review as data were collected and analysed.

3.13 Research Time Horizon

This research constitutes a cross sectional analysis of the research problem, in that it is a study of the phenomenon of national culture in the context of the research problem at a particular time (Saunders et al., 2019). This constitutes a window or snapshot analysis of the study of the research problem in the field.

The research does not seek to provide "the" answer to the research problem but it will provide "an" answer across a window of time.

3.14 Data Collection

The research strategy is based upon a Constructivist Grounded Theory approach and seeks to develop a grounded theory relating to the research problem using data generated in the field from a diverse range of industry experts working on the preparation, evaluation and negotiation of claims in the international construction industry.

3.14.1 Ethical Approval And A Change In The Format & Number Of Interviews:

Having obtained ethical approval in accordance with the University of Salford's Academic Ethics Policy, the process of data collection could commence. As part of

the ethical approval process a research participant information sheet and informed consent form were both reviewed and approved by the University of Salford's Ethics Panel. It was necessary therefore to consider the format of the interviews and the questions that would (or would not) be asked of the research participants.

Given the qualitative nature of the research project it was always envisaged that non – standardised interviews would be used. As Saunders et al (2019) note non - standardised interviews can be either semi – structured or unstructured interviews but both typologies are frequently used in qualitative studies and are often referred to as "qualitative research interviews" (Saunders et al. 2019)

Semi – structured interviews "…start with a predetermined list of themes, and possibly some key questions related to these themes, to guide the conduct of each interview…." (Saunders et al. 2019, p.438). However, the way the researcher subsequently uses these themes in the interview is dependent upon the researcher's philosophical positioning (Saunders et al. 2019, p.438). It is appropriate therefore for a semi – structured interview format to allow the research participant and the researcher some flexibility to explore other potentially fruitful sources of data.

Unstructured interviews invite the research participant to "…tell their story…" (Morse & Clark (2019, p.149). Unlike semi - structured interviews, unstructured interviews do not rely upon written questions or pre – determined themes in the interview and instead, the interviews are "…entirely exploratory and emergent…" (Saunders et al. 2019, p.438). Whilst it is necessary to have an outline of the subject matter in question, unstructured interviews rely upon the research participant taking the lead in the interview and the researcher responding to themes that emerge in the interview (Saunders et al. 2019, p.438).

In deciding upon whether to adopt semi – structured or unstructured interviews, it was necessary to consider the target research participant sample, namely specialist practitioners (whether construction professionals or construction lawyers).

In seeking to ensure that the interviews were to be as productive as possible, it was initially decided that a semi – structured interview format would be preferable as there

was a concern (and some doubt on behalf of the researcher) how busy specialist practitioners would respond to an unstructured interview format.

It became apparent however after the first interview that the researcher's concerns (and doubts) were unfounded and that the research participants were more than willing to talk freely of their challenges of managing and seeking to understand the influence of national culture, not only in relation to claims on international construction projects but also in their daily lives.

Whilst the research participant information and informed consent forms were always completed it was not uncommon for the majority of the questions in the semi - structured outline to be ignored and, that as soon as the research participants were asked to talk about any challenges that specifically relate to national culture in relation to the preparation, evaluation or negotiation of claims, that "thick descriptions" (Geertz, 1973) would emerge.

Whilst semi structured interviews are often used when adopting a grounded theory research strategy ((Morse & Clark (2019), it is the adoption of unstructured interviews that can often prove to be more productive in constructing theory. Accordingly, for the remainder of the interviews the researcher and research participants adopted an unstructured interview format. The original chosen data collection method was to conduct unstructured interviews with 25 specialist practitioners with experience of working in the international construction sector on claims. The planned research participant sample of 25 was based upon the thoughts of Charmaz (2012) (cited in Baker and Edwards, 2012) and the recommendations of Saunders et al (2019) when adopting a grounded theory approach. Such a sample size would also satisfy the need for a diverse range of national cultures and multiple perspectives whilst ensuring the timely completion of the research project. However, as demonstrated later in the thesis, given the richness of the data that was generated and the discovery of a number of surprising findings from the data, it was actually not until 40 interviews had been undertaken that theoretical saturation was achieved.

As Saunders et al (2019) explains, the adoption of unstructured in-depth research interviews can be advantageous when seeking to uncover the complexity of issues.

The nature of unstructured research interviews is that they should be conducted in such a manner as to provide the research participants with the opportunity to take control of the interview at any point and discuss whatever aspects of national culture they prefer. In this regard, it was evident that the vast majority of the interviews quickly developed into unstructured interactions between the research participant and the researcher which was an ideal arena for rich data to flow.

The interviews were conducted either face-to-face or via Skype. All of the interviews were recorded and transcripts were prepared. The outline of the unstructured interviews containing the background details of the participants and a series of bullet points that were used as prompts for what became the unstructured interviews are included in **Appendix 2**.

Details of the interviews and research participants are given in Table 2.

Table 2: Research Participant Details

Participant	Profession	Nationality	Gender	Age
1	Construction Lawyer	Brazilian	Female	25 - 29
2	Contracts Engineer	Indian	Male	60 - Over
3	Project Director	Jordanian	Male	60 - Over
4	Construction Lawyer	Emirati	Female	30 -39
5	Construction Lawyer	Chilean	Female	30 - 39
6	Commercial Director	German	Male	40 - 49
7	Claims Consultant	Malaysian	Male	30 - 39
8	Risk Manager	American	Male	50 - 59
9	Construction Lawyer	Mongolian	Female	25 - 29
10	Claims Consultant Delay	Turkish	Male	40 - 49
11	Expert Witness Delay	English	Male	30 - 39
12	Expert Witness Quantum	S. African	Female	30 - 39
13	Contracts Manager	Peruvian	Female	25 – 29
14	Construction Lawyer	Uruguayan	Female	25 - 29
15	Construction Lawyer	Italian American	Female	30 - 39
16	In House Counsel Owner	Sudanese	Male	50 - 59
17	In House Counsel Contractor	Austrian	Male	40 - 49
18	Construction Lawyer	Argentinean	Male	50 - 59
19	Construction Arbitrator	Welsh	Male	40 - 49
20	Contracts Manager	Spanish	Male	30 - 39
21	Claims Manager	French	Male	30 - 39
22	Quantity Surveyor	British	Male	30 - 39
23	Construction Lawyer	Greek	Male	40 - 49
24	Contracts Engineer	Chinese	Male	30 - 39

25	Commercial Manager Lawyer	Korean	Male	30 - 39
26	Legislator	Emirati	Male	25 - 29
27	Project Manager	Swedish	Male	60 - Over
28	Claims Manager	Australian	Male	30 - 39
29	Construction Law Researcher	Palestinian	Male	25 - 29
30	Director Of Engineering	Irish	Male	60 - Over
31	Construction Lawyer	Israeli	Female	30 - 39
32	Project Manager	Lebanese	Male	30 - 39
33	Construction Lawyer	Russian	Female	25 - 29
34	Construction Law Academic	Singaporean	Male	50 - 59
35	Project Controls Manager	Filipino	Male	50 - 59
36	Project Director	English	Male	60 - Over
37	Construction Lawyer	Iranian	Male	40 – 49
38	Construction Lawyer	Saudi	Male	30 – 39
39	Construction Manager	Canadian	Male	30 – 39
40	Commercial Advisor	Norwegian	Female	50 – 59

Lyons and Coyle (2016) detail the reasons why interviews are a particularly appropriate method of collecting data within a grounded theory research strategy. The authors point out that "Grounded Theory …does not rely on notions of statistical representativeness to make claims about the generalisability and authenticity of the findings …" (Lyons & Coyle, 2016, p.129) but instead seeks to provide a deeper and more idiographic understanding of the research problem, partly due to the purposive sampling of the research participants.

Rather than rely upon research participants who were readily available or 'convenience samples', the research sample was selected purposively on the basis of expertise in construction claims in the international arena and diversity of national cultures. In addition, the process of theoretical sampling influenced the future selection of research participants based upon the findings of previous interviews.

Although a range of data generation methods can be used within a Constructivist Grounded Theory research strategy, face-to-face interview methods are particularly useful to allow the construction of a meaningful understanding through research participant/researcher interactions in order to generate the new knowledge that the research strategy seeks (Charmaz, 2006). As Gibson and Hartman (2014, p.109)

explain, "… If you do grounded theory, you have to be open to the idea that the world you are studying, because it contains people, will be subject to immense variability…"

This feature of openness is also essential when understanding grounded theory in the context of deciding upon the interview sample. As Gibson and Hartman (2014, p.110) note, grounded theory studies should "…sample a diverse range of participants…"

Fundamental to the design of the research methodology was the need for any Constructivist Grounded Theory to be informed by multiple perspectives. Accordingly, in purposively selecting the interviewee sample a diverse range of appropriately qualified and experienced practitioners was chosen.

From a review of Table 2 that lists the 40 research participants, it can be seen that the male and female research participants came from 38 different national cultures and were across a diverse range of professions and age ranges. However, all of the research participants were experienced in claims on international construction projects and could be described as specialist practitioners.

The rationale for the development and expansion of the research sample is addressed further as part of the data analysis section of this thesis. However, critical to the decision to select a diverse sample of national cultures was to ensure that any Constructivist Grounded Theory was informed by multiple perspectives and satisfied the demands of openness and theoretical sampling that a grounded theory approach requires.

3.14.2 Format Of The Interviews

In seeking to construct theory in a specialist field where there is limited literature and existing theoretical frameworks have proven to be of limited usefulness, the researcher sought to place the research participants at the core of the theory. It was decided, following the first interview it was evident that although initially semi-structured interviews might be a useful starting point that, in fact, the interviews would be more productive if they were unstructured in order to allow the research participants (who were experienced specialist practitioners) to decide the direction in which they wanted to take the influence of national culture in their specialist field.

Whilst the interviews were now to be unstructured, it was necessary to provide a loose framework as to the topics that the research participants might wish to consider and at the same time ensure that ethical issues were appropriately addressed. Having now chosen to adopt unstructured interviews as a means of generating rich data, it was important to engage with construction professionals and construction lawyers who had direct experience of claims on international construction projects in order to seek their co-operation.

A conscious decision was taken when designing the unstructured interviews to ensure that as broad a range of national cultures as possible were given the opportunity to contribute to the research. In addition, it was also considered important that a representative sample of both sexes and professions were obtained as far as was possible.

A copy of the outline used in the interviews is included in **Appendix 2**, which incorporates a number of explanatory notes and clarifications with regard to the voluntary nature of the research, the confidentiality of the identity of both research participants and the treatment of data generated from the unstructured interviews.

3.14.3 Primary Data Generated From Interviews

Having undertaken the first five interviews, it was decided to undertake an analysis of the data collected in these interviews in order to identify any nascent codes or categories that might guide the selection of further interviewees in the research sample.

The primary data collected from the unstructured interviews were 'verbal' and derived from the interviewees talking about events, experiences, views, and practices. This verbal data were transcribed into transcripts which were analysed using the coding and categorisation process advocated in a Constructivist Grounded Theory approach.

A key reason as to why unstructured interviews were undertaken was to seek to capture practitioners' understandings of the research problem and to consider the strategies and enablers that industry practitioners were adopting in practice.

As Flick (2014, p.206) notes "… practitioners often have an extensive implicit knowledge about their practices… which can be made explicit-in interviews …" and it was evident from the early interviews that the rich data the research project sought were being captured. Having captured the data from the first five interviews, it was necessary to engage with and analyse that data.

3.15 Data Analysis

Grounded theory is in itself a "… systematic method of data analysis and theory development…" (Lyons & Coyle, 2016, p.147). Therefore, the data analysis process adopted in this research project followed the coding and categorisation process detailed by Charmaz (2014) that was specifically designed for a Constructivist Grounded Theory approach. Key to this particular approach to data analysis is the coding and categorisation process that Charmaz (2014) sets out for a Constructivist Grounded Theory approach, which involves: Initial Coding, Focused Coding, Categorisation and Theory Development and are all explained in detail in Chapter 4 of the thesis.

In essence, coding is a form of labelling of conceptual occurrences within the data generated from the interviews (Birks & Mills, 2015) and Categorisation is the clustering of these codes at a higher conceptual level (Birks & Mills, 2015).

Accordingly, the process of data analysis in this research project will follow that advocated by Charmaz (2014).

3.15.1 Analysing Data From The Interviews

The approach to data analysis promoted by Charmaz's (2014) in a Constructivist Grounded Theory differs from that adopted in a Glaserian or Straussian approach, as detailed in Table 3.

Coding Phase / Grounded Theory Approach	Initial Coding	Intermediate Coding	Advanced Coding
Glaser & Strauss (1967)	Coding & Comparing	Categories & Properties	Delimiting The Theory
Glaser (1978)	Open Coding	Selective Coding	Theoretical Coding
Strauss & Corbin (1998)	Open Coding	Axial Coding	Selective Coding
Charmaz (2014)	Initial Coding	Focused Coding	Theoretical Coding

Source: Adapted From Birks & Mills (2015)

Table 3: A Comparison Of The Phases Of Coding For Different Grounded Theory

Whilst parallels exist between the approaches to coding set out above, Charmaz (2014) and Strauss & Corbin (1998) are the most closely aligned. However, the major difference between the Charmaz (2014) and Strauss & Corbin (1998) approaches is the appropriateness of the adoption of "axial coding". This is a type of coding that has been espoused by Strauss and Corbin (1990, 1998; Strauss, 1987) that aims to relate categories to subcategories.

Charmaz (2014) does not consider that the use of axial coding is consistent with the pragmatist roots of grounded theory and adopts a different form of intermediate coding named Focused Coding. Furthermore, Charmaz (2014) explains that, whilst axial coding specifies the properties and dimensions of a category in a similar way to Focused Coding, it has also been the subject of criticism by Charmaz (2014) and it is interesting to note that Corbin and Strauss (2008) place less emphasis on this approach to axial coding in their later work. Moreover, Charmaz's (2014, p.62) criticism of axial coding, as originally applied by Strauss and Corbin (1990), was that it can "…limit what and how researchers learn about their studied worlds and, thus, restricts the codes they construct…"

Charmaz (2014) considers that the restrictive framework of the axial coding used by Strauss and Corbin (1990) imposes a limitation on the ability of the grounded theory

to address problems in practice. Charmaz (2014) explains the benefit of adopting a more flexible approach to grounded theory (including the preferred use of Focused Coding) confirming that it allows researchers to tolerate ambiguity and rely more upon the unexpected themes derived from the empirical data generated from the interviews. Accordingly, axial coding in the methical way described by Strauss (1987) is not adopted in a Constructivist Grounded Theory approach.

Whilst not adopting an axial coding approach, Charmaz (2014) explains that the process of Focused Coding incorporates a number of the characteristics of axial coding. For example, it is necessary to develop links between categories and subcategories from the Initial Coding phase through to the Focused Coding phase. However, as Charmaz (2014) points out, this approach differs from axial coding in that there is much greater emphasis on the less formulaic nature of such an analysis rather than the more procedural application that axial coding requires.

For Charmaz (2014), key to the constructivist approach that a Constructivist Grounded Theory strategy demands is the preservation of the nascent nature of the links between categories and sub-categories rather than the more rigid procedures applied by Strauss and Corbin (1990).

3.15.2 Charmaz's Approach To Coding & Categorisation

The coding and categorisation process for the data generated from the interviews followed that described by Charmaz (2015) and is represented in Figure 12 in diagrammatic form.

Charmaz describes coding as the naming of segments of data but more importantly, it is a process that moves beyond the statements themselves within the interview transcripts to seek to make sense of the 'stories, statements, and observations'.
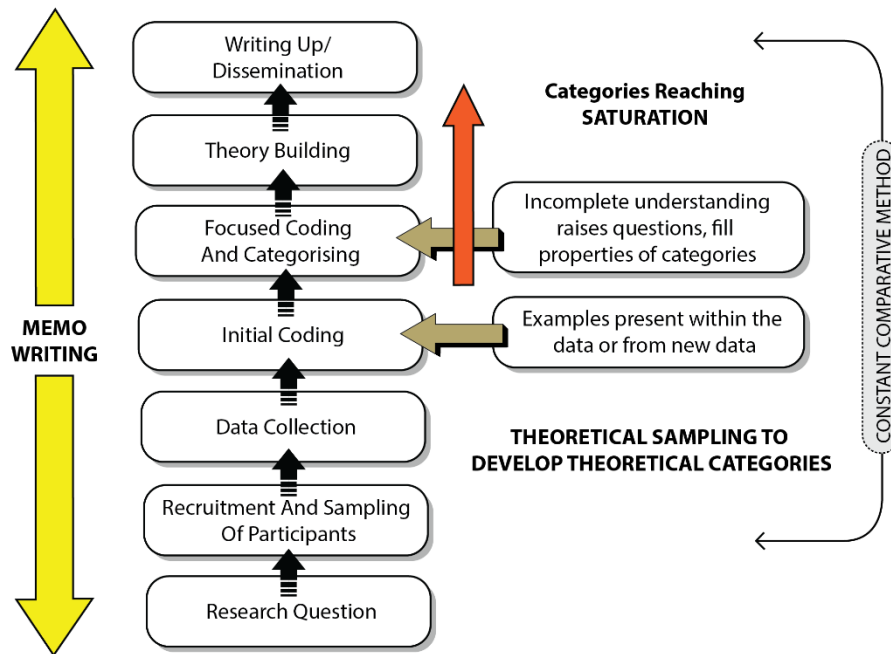
Figure 12: A Visual Representation Of A Constructivist Grounded Theory

Source: Adapted from Charmaz (2015)

Fundamental to coding is an attempt to adopt an 'interpretative rendering' of the data (Charmaz 2014). In order to do this, it is necessary to firstly dismantle and fragment data and to seek to attach meanings to that data. As Charmaz (2014) points out, it is at that point in time that the data analysis can meaningfully commence.

Charmaz (2014) refers to the need to not only fragment data, but also to provide concise labels for that data and proposes an analytical approach by which one might abstract theory from that data. As coding continues and familiarity with the data grows, the theoretical categories begin to form. Coding, in essence, enables "…implicit views, actions, and processes…" (Charmaz, 2014, p.54) to become visible.

As Charmaz (2014) explains, in undertaking coding, one begins to "…conceptualize what is happening in the data…"

Therefore, coding for the purposes of the research project is the process by which the rich data collected from the interviews with industry practitioners will be analysed in order to enable theory to crystallise in order to both explain and order the data and from which a theory can be built.

The coding process runs concurrently with the data capture phase. Not only does coding explain the meaning of the data by the emergence of 'a nascent theory' (Charmaz, 2014) but it also directs the process of future data capture. Importantly, the process of coding demands that the researcher engages and interacts with the data generated from the unstructured interviews by actively interrogating the data. It is also possible that coding may reveal unforeseen areas within the original research problem and generate new research questions (Charmaz 2014).

The distinguishing feature of Charmaz's approach is the constructivist character of the coding; whilst undertaking the coding process, the researcher considers that the codes, in the form of labels, are objectively attached to the data. In reality, such coding inevitably represents the researcher's view of what the data means in terms of the codes that the researcher attaches to the data. It is evident, therefore, that even in the earliest phase of coding, a constructivist approach to the data is embraced.

3.15.3 Details Of The Coding and Categorisation Process

As Charmaz (2017, p.3) explains,

"...coding is a way of engaging with data, a way of stretching our view, expanding knowledge, and raising questions. Codes do not reflect inherent truths. Instead, they reflect what we see and define at a particular point in time, and that may change…"

Within a Constructivist Grounded Theory approach the three distinct phases of coding are outlined below:

(i) Initial Coding: This involves attaching labels to phenomenon from which themes begin to emerge for analysis and adoption in the focused coding process.

(ii) Focused Coding and Categorisation: This involves identifying the most significant and frequent codes which then enables categories to emerge based upon thematic and/or conceptual similarity.

(iii) Theoretical Coding: This involves collapsing focused codes and categories with the aim of allowing the core category to emerge and theory to be constructed.

The Constructivist Grounded Theory approach that Charmaz (2014) promotes includes detailed guidelines for data analysis. That analysis consists of: coding, comparisons between data, memo writing, categorisation and theoretical sampling. In order to demonstrate this transparency and expound the application of the constant comparison method applied to the analysis of the rich data generated from the interviews, it is necessary to provide a more detailed explanation of the coding process to be adopted at the Initial Coding, Focused Coding and Theoretical Coding levels.

3.15.3.1 Initial Coding

Initial coding is the first step of the data analysis and allows the researcher to fragment the data to consider more abstract interpretations of the interview data (Charmaz, 2014). This process of initial coding requires a meticulous line by line reading of the interview transcripts that not only allows the data to be fragmented but also helps to explore the researcher's assumptions. Strauss and Corbin (1998) suggest the use of 'sensitising questions' in all forms of coding in order to understand what is happening within the data. The process of initial coding allows labels to be attached to certain data in the form of an event, action or idea.

The purpose of the ongoing initial coding is to understand what is happening in terms of the data that the research participants are offering regarding the specialist field of claims on international construction projects. Fundamental to that coding process is a willingness on behalf of the researcher to be open to new ideas and as these new ideas emerge, to apply labels to those ideas in the form of initial coding.

In practical terms, having transcribed the interviews and printed off those transcripts the researcher undertook a line by line analysis of the transcripts in order to attach labels to the ideas within the data provided by the research participants. When any

150

new ideas or particularly interesting comments emerged, the researcher would attach a label to that idea.

The line by line coding of the interview transcripts relies upon immersion and spontaneity (Charmaz, 2014). In particular, coding seeks to understand how the research participants make sense of the challenges of national culture on claims on international construction projects in their practice within industry.

This process of initial coding is accompanied by memo writing by the researcher in order to personally make sense of the data emerging from the interviews. Importantly, it requires theoretical agnosticism and openness on behalf of the researcher, as it would be naive to consider that the researcher does not influence the research by virtue of their position in relation to the research problem.

This process of initial coding begins during the data collection period and includes observations relating to emergent themes that follow the researcher into the next phase of interviewing. In essence, it results in a situation that Charmaz (2014) refers to as a concurrent data collection/analysis process.

Memo writing formed the core of the analysis throughout the research process and enabled the researcher to make explicit the researcher's positionality during the coding and categorisation process and to demonstrate an audit trail for the direction of the purposive sampling and theory development. This process of memo writing is essential in a Constructivist Grounded Theory approach in that constructivism "shreds notions of [a] neutral observer" (Charmaz, 2014, p.13). The researcher accepts that the research is a construction of the interviews and that individuals are a part of the world which is being studied.

It was from this concurrent interviewing and data analysis stage that the grounded theory relating to the influence of national culture on claims on international construction projects began to crystallise in the form of initial codes. These initial codes provided possible paths for further analysis (Charmaz, 2014) through a process of constant comparison and memo writing whereby the more promising initial codes were identified and a further process of coding took place, namely focused coding.

3.15.3.2 Focused Coding

Cooney (2011) explains how rigour is intrinsically built into the grounded theory method and this rigour is based upon the transparency of the data analysis, which inherently creates credibility. It is essential therefore to demonstrate the rigour of any Constructivist Grounded Theory in the coding process. That rigour can be satisfied by adherence to the next phase of coding that Charmaz (2014) describes as focused coding.

Whilst initial coding was used to label and identify conceptual themes within the data, focused coding was subsequently undertaken in order to direct the analysis towards the theoretical rendering. Whilst axial coding, in the sense described by Strauss (1990), was not adopted, the process of determining properties and dimensions of theoretical categories and explicating the relationships and interactions between those theoretical categories was undertaken. This accorded with the process of focused coding promoted by Charmaz (2014) in the Constructivist Grounded Theory she formulated.

In order to make explicit the data analysis methods adopted, the data were analysed in a tabular format suggested by Scott (2008) in her Conditional Relationship Guide, which provide a rigorous basis upon which to relate both structure and process (Scott, 2008) for the focused coding phase.

Scott (2008) also adopts the use of a technique referred to as a Reflective Coding Matrix technique whereby the dimensions and properties of the categories can be meaningfully explored using critical reflection, which is a particularly key aspect of focused coding. From the Reflective Coding Matrices, it was possible to demonstrate both transparency and rigour within the data analysis and track the theoretical maturation of any theory.

Mills et al. (2008) explain that the distinguishing factors between the Constructivist Grounded Theory adopted by Charmaz and the more positivistic objectivity adopted by Glaser can be found in the manner in which the data are handled throughout the coding processes. Fundamentally, in a Constructivist Grounded Theory approach, emphasis is placed upon the ontological and epistemological standpoints from which

the research is conducted. A Constructivist Grounded Theory approach rests firmly within a relativist ontology where the theory is constructed from "...the interactive process and its temporal, cultural and structural contexts..." (Charmaz, 2000, p.524).

In view of the rationale for this research project and its foundations within industry practice on international construction projects, this approach was fundamental to the generation of a Constructivist Grounded Theory in addressing the research problem.

Equally fundamental to the rigour of any emergent Constructivist Grounded Theory is the importance of constant transparency within the data analysis phase. Charmaz (2014) refers to the importance of remaining open to varied explanations of data and the essential contribution that theoretical sensitivity provides in identifying nascent theory.

Interpretive transparency is not exclusively relevant to a Constructivist Grounded Theory approach but it is particularly important to make the role of the researcher clear in the co-creation of any Constructivist Grounded Theory (Hiles & Cermak, 2007). The transparency offered by the Reflective Coding Matrix (Scott, 2008) makes explicit the processes adopted in relation to the coding and management of the data.

An intrinsic characteristic of grounded theory is not only the iterative process of constantly churning the rich data generated from the unstructured interviews but also the active process of creating memos (Strauss & Corbin, 1998). Initially, memo writing facilitates the coding process by tracking the researcher's reflection on the data through to theory building. In essence, memoing throughout the coding and categorisation process provides an audit trail through the Constructivist Grounded Theory process.

3.15.4 Theoretical Coding

Theoretical coding is a more sophisticated level of coding that further refines and analyses the identified focused codes and emergent components of the theory. Glaser (1978, p.72) describes theoretical coding as a mechanism to "...weave the fractured story back together…".

Charmaz (2014), describes theoretical coding in a more practical manner; she sees it as the mechanism by which the relationships between focused codes can be better understood and, when appropriately applied, "...impose a framework on your analysis…". Charmaz encourages researchers to use theoretical coding intelligently in order to provide the findings of the coding process with a sharp analytical edge. In essence it seeks to elevate the focused codes and their inter-relationships to a heightened level of theoretical analysis that in turn facilitate theory generation.

3.15.5 Theoretical Sampling And Theoretical Saturation

Fundamental to the research design was the importance of capturing rich data that were informed by multiple perspectives, not least a wide range of national cultures. Key to that process and an essential element of any grounded theory approach but particularly Constructivist Grounded Theory, is the importance of theoretical sampling. Charmaz (2014) explain that this sampling particularly comes into play at the categorisation phase.

In practice, theoretical sampling is used to "…focus and feed … constant comparative analysis …" of the data (Birks & Mills, 2015, p.11). Theoretical sampling requires the researcher to not only decide what further data is required to inform the grounded theory but also how that further data can be most effectively generated. This may involve not only decisions as to who to interview but also what questions to ask research participants.

Theoretical saturation is said to have occurred when no new codes are identified and the categories formed from those codes are clearly designated and their character and conditions populated (Birks & Mills, 2015). Details of how theoretical sampling influenced research participant selection and the point at which theoretical saturation occurred is detailed in Chapter 4 of this thesis.

3.15.6 Theory Building: Induction, Deduction, Abduction And Pragmatism

During the data analysis phase, a process of constant comparison was adopted in relation to the data that aimed to constantly track the truth (Gibson & Hartman, 2014). This process involved the use of induction and deduction between data collection and data interpretation. At certain points, deductions drawn from the data were tested

against the data collected from other interviews. This interplay between induction and deduction is what is known as abduction.

Abduction is the process of data interpretation that constantly moves between induction and deduction in both theory building and theory testing that allows a theory grounded in the data to be constructed. Not only is the process of abduction essential to the analysis of the data but it also provides a validation of the findings of any nascent theory. Accordingly, the theory is therefore so closely related to the data that the data actually validates the theory itself.

The process of abduction continues to use truth tracking (Gibson & Hartman, 2014) in order to identify the most plausible interpretation of the data (Charmaz, 2014; Haig, 1995). In so doing the Constructivist Grounded Theory constructed from this research project provides not only a meaningful interpretation of the data but also preserves the provenance of the source of that constructed theory which can be traced back to the data. Key to abduction is a consideration of the ability of the nascent theory to provide 'plausible accounts' for observations in relation to the rich data collected from the interviews (Charmaz, 2016).

In conclusion, the appropriateness of the Constructivist Grounded Theory developed from this research project is to be evaluated on the basis as to whether it provides a 'plausible account' (Charmaz, 2006) rather than providing a theory that is objectively verifiable.

3.15.7 Making Sense Of The Data And The Construction Of Theory

In attempting to make sense of the rich data generated from the research interviews and thereby create a theory based upon that rich data, it was necessary to consider the most appropriate approach to theory generation. As Charmaz (2017, p 1 - 2) explains "...Grounded theory methods consist of a systematic approach to qualitative inquiry for the purposes of theory construction…"

As Charmaz (2017, p.2) also explains Constructivist Grounded Theory requires an "...inductive, emergent, open-ended, and iterative approach…" to theory development.

Charmaz (2017) emphasises that the key characteristic of Constructivist Grounded Theory is that the data and theorising are constructed, not discovered. Constructivist Grounded Theory rejects the positivist epistemology of Glaser (2013) and post positivist leaning of Strauss (1993) and instead places it in a constructivist paradigm which embraces reflexivity as a tool for in depth critical enquiry.

As Charmaz (2017) suggests, Constructivist Grounded Theory requires the researcher to develop tentative interpretations about data in constructing codes which, in essence, are the labels given to fragments of data, which are then synthesised into 'nascent theoretical categories' before returning to the field in order to both amplify categories and test the relevance of emergent theories.

Whilst differences in approaches and subtleties may exist across practitioners of grounded theory, there remain key common practices of all grounded theory theorists that ultimately lead to theory generation (Charmaz, 2017) namely;

1. Grounded theory is an iterative process that requires the researcher to go back and forth between collecting and analysing data.

2. The theorist focuses on the question 'what is happening here?' and seeks to identify emergent actions and processes rather than rely upon preconceived themes and theories.

3. The process of constant comparison is common to all grounded theorists and requires them to compare data with data, data with codes, codes with codes and codes with categories (Charmaz, 2017). Whilst these categories are conceptual representations of data and codes, it is essential they are founded in rich data.

4. Throughout this constant comparison process grounded theorists identify both visible and hidden processes.

5. Grounded theorists also focus on the analysis, whether in the form of narratives, descriptions, cases or numbers.

6. A key component of any grounded theory approach is memo writing, which requires the grounded theorist to concentrate on "…defining and elaborating a category or categories rather than addressing a specific empirical topic…" (Charmaz, 2017, p.3)

7. Constructing new theory rather than rely upon existing theories.

8. Developing and checking theoretical ideas with subsequent data.

9. Finally stating the implications for professional practice.

Whilst all of the above characteristics are shared by different grounded theories it is perhaps in the approach adopted to the construction of theory where a Constructivist Grounded Theory approach differs from other grounded theory approaches. In a Constructivist Grounded Theory approach, emphasis is placed on the inductive/deductive/abductive approach to theory creation and to the whole idea of what constitutes theory.

Theory has been described as "…an explanatory scheme comprising a set of concepts related to each other through logical patterns of connectivity…" (Birks & Mills, 2015, p.181).

Charmaz (2014) defines theory more as an abstract concept, and that "…Interpretive theory calls for the imaginative understanding of the studied phenomenon. This type of theory assumes emergent, multiple realities; indeterminacy; facts and values as inextricably linked; truth as provisional; and social life as processual…" (Charmaz, 2006, p.126)

It is this approach to theory generation that this research project adopts. Similarly, in seeking to construct such a Constructivist Grounded Theory, the research strategy adopts an inductive/deductive and abductive approach.

A fundamental element of Constructivist Grounded Theory is that grounded theory must return to its pragmatist roots (Charmaz, 2017). As Charmaz (2017, p.5) unashamedly points out, "Constructivist Grounded Theory must express its pragmatist heritage". In so doing, this version of grounded theory emphasises the interpretivist nature of any Constructivist Grounded Theory that distinguishes it from the positivistic origins of traditional grounded theory.

3.16 Chapter Summary

In designing a research methodology that would enable the aim and objectives of this research project to be achieved, this chapter set out the philosophical orientation of the research project from the perspective of ontology, epistemology, axiology and methodology. Setting itself in an interpretive paradigm and adopting an inductive, deductive and abductive theoretic perspective, this chapter explained the rationale behind the adoption of the chosen research strategy of Constructivist Grounded Theory.

The methodological selection of a qualitative approach based on a cross-sectional time horizon was detailed in this chapter by referring to both the data collection and analysis techniques that were adopted alongside the approach adopted in relation to data analysis and the coding of the data.

The coding and categorisation process of the data captured from the unstructured interviews with research participants were outlined and designed to provide the building blocks of the Constructivist Grounded Theory that this research project constructed..

In conclusion, this research project adopts Constructivist Grounded Theory strategy, as proposed and defined by Charmaz (2014)

Having described the Constructivist Grounded Theory methodology, this research project has adopted, it is necessary to apply the methodology. Chapter 4 sets out the process and findings of the data collection and analysis phases of the research project.

4. Data Collection And Analysis:
A Constructivist Grounded Theory Approach

4.1 Introduction

This chapter explains how data were both collected and analysed following the Constructivist Grounded Theory approach described by Charmaz (2014), and how conversations between the research participants and researcher formed the foundations of the Constructivist Grounded Theory that this research project has constructed.

In order to demonstrate the rigour of the processes and ensure transparency in the construction of that theory, examples of the way in which data were collected, analysed and interpreted are made explicit as Charmaz (2014) suggests.

This chapter explains the substance of the findings from the analysis of the generated data. It also explains the inter–relationship between national culture and non-national culture categories.

This chapter concludes with the identification and construction of eight categories which formed the building blocks of the Constructivist Grounded Theory that this research project has constructed.

The following sections outline a description of the data collection process for the unstructured interviews from which data were generated and then analysed using the coding and categorisation process advocated by Charmaz (2014).

4.2 Data Collection: Co–Constructing Data With The Research Participants

The total number of interviews undertaken as part of the research project was with 40 research participants from 38 different national cultures. The average length of the interviews was 65 minutes with the shortest interview lasting 35 minutes and the longest, 125 minutes. A condition of entry into the interview process was that the research participants were experienced in claims on international construction

projects. It was possible, therefore, from the outset to discuss challenging and complex issues in this specialist field without the need for a lengthy introduction to the subject matter. However, it was interesting to note that throughout the data collection process the openness of the interviews and how often a wide range of topics were discussed in the context of the challenges of national culture.

In the first interview, with Research Participant 1 who was a female Brazilian lawyer, it became apparent that not only was national culture problematic from an industry practitioner's perspective but that strategies adopted in practice to overcome these challenges had met with varying degrees of success. It was also clear the interviewee and interviewer were interpreting each other's meaning and actions (Charmaz, 2006).

For example, the common sense of "hurt" felt by the apparent lack of importance placed upon Christmas by muslim employers when organising meetings (despite both the interviewee and interviewer clarifying that neither were particularly religious) constituted a threshold over which the interviewee and interviewer were able to discuss matters openly.

This level of openness was a constant throughout the 40 interviews with a diverse range of topics discussed such as: religion, kissing in public, the Arab-Israeli conflict, the class system in Latin America, women in construction, corruption in Greece, the consumption of alcohol by muslims, colloquial language in Mexico and the annual Naadam games in Mongolia.

These conversations developed into discussions as to the way in which national culture influenced the complex issue of claims on international construction projects and provided the rich data from which initial codes, focused codes and categories could be identified using memo writing and constant comparative analysis.

The exact approach to the ultimate development of the Constructivist Grounded Theory this research followed is illustrated in Figure 13 and graphically explains the way in which raw data from a diverse sample developed into; initial codes, focused codes and categories through to the theory building stage.

The Construction Of The Constructivist Grounded Theory From The Rich Data

MEMOING

CONSTRUCTION

VALIDATION

Theoretical Coding & Theory Construction

CATEGORISATION

FOCUS CODING

INITIAL CODING

RICH DATA

NATIONAL CULTURE

COMMUNICATION | JURISDICTION | TRAINING

FINANCE | ESTEEM | DAILY REALITY | SMOKESCREEN

Language Communication Accent Listening Translation

Construing Contracts Common Law Civil Code Courts Religion Governing Law

Education Methodologies Professional Culture Ignorance

Security Of Payment Project Funding Insolvency Risk

Respect Relationships Masculinity Femininity Hierarchy

Warzone Poverty Politics Individuals

Strategy Misusing Religion Lack of Trust Fear

Status | **National Culture Influencing Claims** | **Power** | **Esteem** | **Friendliness Of National Cultures** | **Truth & Emotion** | **Developing Strategies** | Beliefs | Accent | Masculinity| Femininity| **Contract Culture**| Business Culture| **Project Finance**| **Sub-Cultures** | Organisational Culture| **Neutral Language** | Culture Shock | Argumentative Culture | **Contract In Draw** | Homogeneity | Travel | **Change In Contract Culture** | When Things Go Wrong | Pride | **Cash Is King** | Technical | **Relationships** | | Methodologies | Bias | Narrative Construing Contract Differently | Faux Pas | Tolerance | Value Placed on Written Contracts | Trust | Respect | Deference | Fear | Trustworthy |**Developing Strategies**| Authority | **Worth Ethic** | Strategies| Inequality| Courts| Making A Point | | Political Correctness | Stereotypes | Traditions | Breakdown Of Relationships | Importance Of Religion | Justice | **National Culture Remains Static** | Traditions | Relaxed Culture| Warzone | Geology | Mentality | Getting On | Changing World | **Delay Analysis** | Non Homogeneity | Going ing Native | Different Approaches To Claims | Governing Law | **The Individual** | **Personalities** | Translation | Authoritarian | **Risk** | Uncertainty| Misuse of Religion| **National Culture**| Listening| Social Norms| Law & Society | Tribal Culture | **Narrative** | Inappropriate Behaviour | Control | Ignorance | **Overly** Apologetic | Arrogance | **Change In Economic Culture** | Professional Culture | **Claims Culture** | Project Funding | Insolvency | **Qualifications** |

Brazilian | Indian | Jordanian | Emirati | English | German | Malaysian | American | Chinese | Irish | Swedish | Turkish | Australian | Sudanese | Italian | Argentinian | Welsh | Span-ish | French | Chilean | Greek | South African | Korean | Peruvian | Uruguayan | Australian | Palestinian | Mongolian | Israeli | Lebanese | Russian | Singaporean | Filipino | Iranian | Saudi | Canadian | Norwegian | Male | Female | 25-29 | 30-39 | 40-49 | 50-59 | 60+ | Construction Lawyer | Contracts Engineer | Project Director | Quantity Surveyor | Commercial Director | Claims Consultant | Risk Manager | Director Of Engineering | Expert Witness Delay | Legislator | Project Manager | In House Legal Counsel Contractor | In House Legal Coun-sel Owner | Construction Arbitrator| Contracts Manager | Claims Manager | Expert Witness Quantum | Commercial Manager | Construction Law Researcher | Construction Law Academic | Project Controls Manager | Project Director | Non Contentious Construction Lawyer | Contentious Construction Lawyer | Construction Manager | In House Commercial Advisor

Figure 13: The Construction Of The Constructivist Grounded Theory

At an early stage in the data collection process it became clear that the unstructured interviews with practitioners from diverse national cultures and a wide range of backgrounds would be productive. Following the first batch of five interviews interesting and surprising data emerged, which, as Charmaz (2014) predicted, led to a change in direction of the planned research sample and the purposive sampling of research participants.

4.2.1 Purposive Sampling Of The Research Participants

Key to the capturing the building blocks (Carmichael & Cunningham, 2017) of Constructivist Grounded Theory was the purposive selection of research participants who were likely to provide the informed multiple perspectives with which the theory could be built.

Accordingly, a careful and purposive approach to sampling (Boddy, 2016) was adopted. As Carmichael & Cunningham (2017) observe, in selecting research participants for a Constructivist Grounded Theory study, one is seeking to capture the input of experts in the topic area. Another advantage of interviewing experts in claims from different national cultures was that theory quickly began to emerge, which, in turn, facilitated the further purposive sampling and selection of interviewees.

Such an approach is entirely consistent with the concurrent analysis of early data and the iterative and constant comparative approach (Charmaz, 2014) that a Constructivist Grounded Theory approach demands.

As Carmichael and Cunningham (2017, p.60) note "…qualitative sampling is sourcing a concentration of focused minds rather than seeking to generalise…" and that a Constructivist Grounded Theory approach requires the researcher to "…collect data, analyse data, theorise data, collect more data…" as part of the theoretical sampling process.

At the same time, it was also necessary to make the role of the researcher explicit in the data collection process. As Clarke (2005) points out, reflexivity in the researcher facilitates the conceptualisation and theoretical process. However, in doing so it is necessary to make the researcher's role in constructing theory as explicit and transparent as possible.

An appropriate and recognised technique in documenting that process is memo writing (Charmaz, 2014). As Birks and Mills (2015, p.39) explain, memo writing in a Constructivist Grounded Theory approach is "…the cornerstone of quality…"

Following completion of the first batch of five interviews, it became apparent that whilst there was a common acceptance of the importance of national culture in the

field of claims there was also a wide difference of opinion across national cultures as to what constituted national culture. That diversity in the national cultures of research participants proved to be particularly fruitful in providing the multiple perspectives required to develop the Constructivist Grounded Theory.

To purposively sample the next batch of interviewees, a conscious decision was taken to maintain the level of diversity in terms of national cultures. Similarly, decisions were made based upon emerging focused codes and categories from the concurrent data analysis of the first batch of five interviews regarding the selection and further purposive sampling of research participants.

Specifically, in the next two batches of interviews this manifested itself in the selection of: more women, national cultures that were former colonies sharing the same language, and national cultures that would be expected to have very different national cultures.

Data analysis began very early in the data collection phase with the concurrent analysis of further data collection supported by reflexive memo writing by the researcher as detailed below.

4.3 Data Analysis

The analysis of the conversations from the research interviews provided the building blocks of the Constructivist Grounded Theory. The interaction between the research participants and the researcher provided the multiple perspectives which built the theory. Fundamental to the co-construction of that theory was the analysis of the data generated from the interviews and, in particular, the analytical methods that were adopted which, in grounded theory, is known as 'coding'.

Each of the steps involved the coding of interview data, which Carmichael and Cunningham (2017, p.61) describe as "…the process of assigning interpretive labels to concepts, ideas, constructs or themes that arise from data …" is explained below.

4.3.1 The Initial Coding, Focused Coding & Theoretical Coding Of The Interview' Data

The procedure outlined below details the processes actually undertaken to analyse the data collected from the 40 interviews. Within the coding stage of the adopted Constructivist Grounded Theory approach there were three distinct phases:

(i) Initial Coding: This involves attaching labels to phenomenon from which themes begin to emerge for analysis and adoption in the focused coding process.

(ii) Focused Coding & Categorisation: This involves identifying the most significant and frequent codes which then enable categories to crystallise based upon thematic and/or conceptual similarity.

(iii) Theoretical Coding: This involves collapsing focused codes and categories with the aim of allowing the core category to emerge and for theory to be constructed.

Figure 14 provides a diagrammatical representation of the steps taken to progress through each of the phases during this stage of the research project, from the recruitment of research participants to the collection of data and the coding and categorisation process leading to the theory building.

Each of these coding and categorisation phases are now explained below in order to demonstrate the evidence-based nature of the Constructivist Grounded Theory and the provenance of the data used to construct the theory.
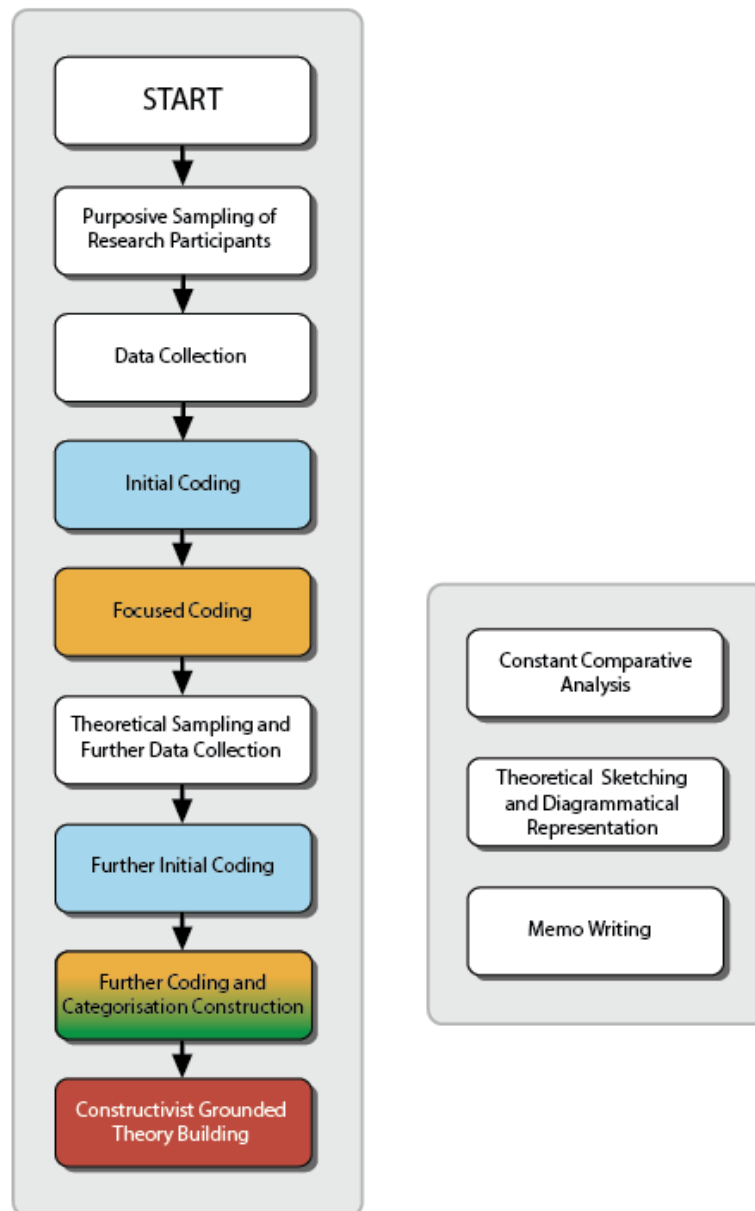
Figure 14: Data Collection & Analysis In Constructing A Constructivist Grounded Theory Adopted In The Research Project

4.3.2 The Sequence Of The Coding & Categorisation Process

The sequence of the coding and categorisation process is explained in Figure 15. In essence, interviews with Research Participants 1 to 15 were all firstly subjected to initial coding. From this initial coding, certain focused codes emerged which were then used across interviews with Research Participants 16 to 35 to assist in both the initial coding and focused coding of those interviews. Towards the latter stages of the

focused coding of Interviews 16 to 35, a number of categories emerged which were then formulated in terms of labels, properties and their inter- relationships. During the coding and categorisation of interviews 36 to 40 and through the process of constant comparison, theoretical saturation occurred and it was at that point that the nascent Constructivist Grounded Theory was formed.
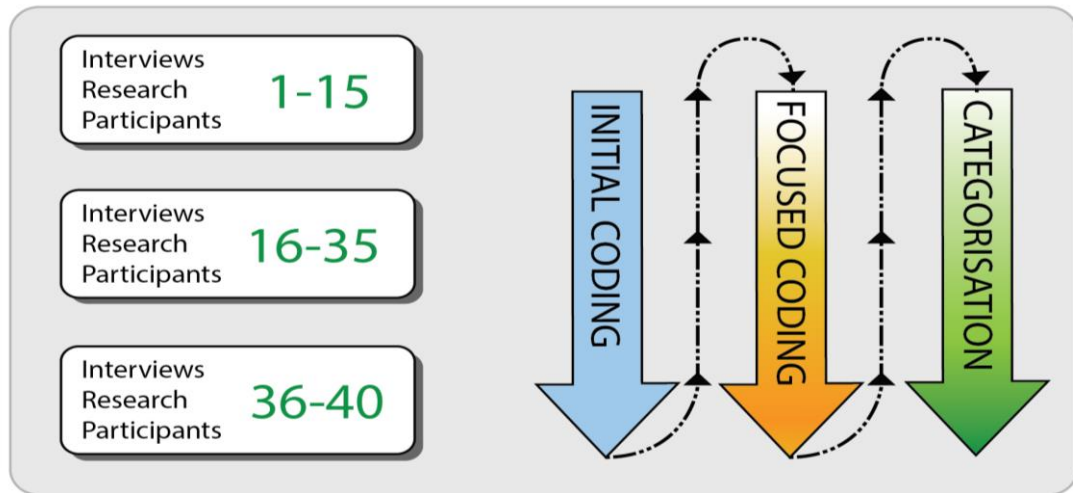
Figure 15: The Sequence Of The Coding & Categorisation Process Adopted In The Research Project

4.3.3 Familiarisation With The Data

Prior to any data coding or categorisation, it was necessary for the researcher to engage with the data in a meaningful way. The audio recordings of the interviews were firstly transcribed into a written format so that a familiarisation process could be undertaken. In undertaking the familiarisation process it was important to consider the effect of interpreting the verbal data generated in the interviews.

According to Kvale and Brinkmann (2009), interviews are an interaction between two people that can become abstracted during the process of transcription. The verb 'to transcribe' means to change from one form to another, which in this instance, is the change from verbal data to the written data in the transcripts.

In order to ensure the capture of the inherent meaning in the data generated from the research interviews it was essential that the researcher adopted a reflexive approach

during the process of transcription. A concern of any researcher must be the important question of reflexivity, particularly when conducting qualitative research, such as that adopted for this research. Flick (2014, p.542) defines reflexivity as,

"... acknowledging the inputs of the researchers in actively co- constructing the situation which they want to study. It also alludes to the use to which such insights can be put in making sense of or interpreting data. For example presenting oneself as a researcher in an open-minded and empathic way can have a positive and intensifying impact on the interviewees' dealing with their experiences. Researchers' irritations after reading a transcript can be a starting point for asking specific questions about the text ..."

In order to address the question of reflexivity in relation to the unstructured interviews, the researcher prepared a series of short memos and voice recordings on a digital recorder. This aimed to capture the researcher's reflections on how each interview had gone, the researcher's understanding of what was said in the interview, and the perception of the researcher on the position of the interviewee.

During the familiarisation process, the researcher then compared the reflections from the above recordings captured immediately after the interviews with the typed transcripts of the interviews. This aimed to identify any disconnections that may have occurred and consider how the researcher may have influenced the outcome of the interview.

Having explained how familiarity with the data was achieved, throughout the remainder of this chapter, the process of initial coding, focused coding and categorisation is described by explaining the procedures used. Importantly, explicit examples of coding, both at the initial coding phase and the focused coding/categorisation phase, are provided in order to make transparent the construction of the Constructivist Grounded Theory and to illustrate the process undertaken.

4.3.4 Initial Coding

A key feature of initial coding is the requirement to remain open to theoretical possibilities that can be derived from the data. Having transcribed the interviews with the first five research participants, the initial coding process commenced. This process began by developing a familiarity with the data in the interview transcripts, which required repeated reading. After familiarisation with the data, the initial coding process adopted the use of the four-question approach adopted by Charmaz (2014):

(i)   What data are being collected here?

(ii)   What do the data suggest/pronounce/leave unsaid?

(iii)   From which point of view is the research participant speaking?

(iv)   What theoretical category might the research participant be pointing to?

Whilst initial coding requires the researcher to keep an open mind, it would be naïve to consider that a review and analysis of the data could be undertaken without any knowledge of the subject area, and the role of the researcher in undertaking the analysis is pivotal to Constructivist Grounded Theory. Whilst seeking to remain theoretically agnostic, it was also necessary to be pragmatic and consider the relative positions of the research participants and the researcher.

At first, the initial coding involved working through the interview transcripts from the first five interviews and to annotate sections of the interview transcripts that appeared to have resonance with the research problem. It was clear from the initial coding of the first batch of five interviews that, not only was the problem of national culture an ever-present challenge to research participants as part of their practice, the research participants were largely unaware or had ignored the existing theoretical frameworks relating to national culture. Instead, they had developed their own strategies and enablers to overcome the problem.

However, it was also evident from the initial coding phase that there were issues raised within this initial batch of data that raised important questions, not only for the research project itself, but also in relation to the future direction of data capture for the research project.

Using a constant comparative analysis process (Charmaz, 2014) within the individual interview transcripts and data from other interview transcripts certain initial codes began to be constructed.

In practical terms, the initial coding phase of the first batch of five interviews involved the researcher repeatedly reading the transcripts of the interviews and using annotations and highlighting initial codes as they were created. These initial codes were then transferred to Post-It notes for each of the interviews using different coloured Post-It notes with each containing an individual initial code and these were sorted and arranged on A2 sheets of paper affixed to a wall. Relationships and connections within these initial codes were then explored and annotated on the A2 sheets of paper. Also attached to the A2 sheets of paper were a series of memos that the researcher had created during different stages of the interview process.

A series of colour codes were devised that allowed the researcher to identify initial codes, properties and dimensions from the 'messy knowledge' that the A2 sheets of paper represented. At that point in time, the use of a Reflective Coding Matrix (Scott,2008) was adapted so that the development of the codes, properties and dimensions could be recorded in a structured and auditable manner (Scott, 2008). The codes, properties and dimensions recorded in the Reflective Coding Matrix (Scott, 2008) were then abstracted from the matrices and entered into NVivo12 software to facilitate a more efficient means of data management and to enable easier searching of the interview transcripts, codes, properties and dimensions across the 40 interviews.

The application of a data management process offered by NVivo12 enabled codes to be incrementally compared across the 40 interviews and to allow new codes to be developed and subsequently incorporated into previous coding stages. Ultimately, the focused codes that were derived from the constant data comparison and the sharing of properties across the initial codes were subject to further analysis in order to create categories (with both dimensions and properties). Further implementation of Reflective Coding Matrices (Scott, 2008) enabled the assembly of an initial theoretical framework from the categories.

4.3.5 Further Initial Coding & Constant Comparison

Having collected rich data based upon the first batch of five interviews, a process of theoretical sampling was adopted in the selection of the next batch of ten interviews. Similarly, whilst the initial coding of the interviews with Research Participants 1 to 15 took place, a further process of theoretical sampling continued in relation to Research Participants 16 to 35. Finally, once the categorisation process had reached maturity, confirmation of theoretical saturation was determined by reference to further interviews and analysis of the data collected from Research Participants 36 to 40. Throughout the process there was an emphasis on transparency and constant comparison within the data, coding, categorisation and theory generation processes.

Having explained the procedures that were followed in the data collection and analysis phases, including the various stages of coding and categorisation that led to the theory building stage, it was necessary to explicitly prioritise the data which was used to co-construct the Constructivist Grounded Theory this study has produced.

Set out below is an explanation as to how the findings from the initial coding, focused coding and categorisation process led to theory building using that data.

4.3.6 The Findings Of The Initial Coding Of The First Batch Of Interviews

Whilst reinforcing the real challenges that national culture presents to specialist practitioners, it was clear from the initial coding of the data generated from Research Participants 1 to 5 that many of the issues raised in relation to the perceived challenges of national culture were, in fact, not related to national culture and appeared to be other factors. In addition, the initial coding of interviews 1 to 5 generated a number of observations with regard to the research subject area and the research project's direction.

The initial coding of the first five interviews revealed a number of interesting themes within the data. Whilst initial codes, such as the existence of national culture, masculinity versus femininity, homogeneity of national culture, the influence of religion and the (un)changing nature of national culture were present, there were also a number of references to unexpected and (if taken at face value) much simpler themes, such as the importance of communication. It was interesting to note that the most

graphic descriptions, explanations and narratives of the influence of national culture often came from the female research participants, particularly with regard to the masculinity/femininity labelled initial code but also in other regards with very different perspectives expressed.

In order to make the theory construction process transparent and preserve the provenance of the data from which the Constructivist Grounded Theory had been built, an example of the initial coding process of the interview data has been provided.

Table 4 provides a Comparative Reflexive Coding Matrix (Scott, 2008) in relation to the first five interviews from which initial codes and reflexive observations of the researcher can be seen to emerge from the researcher's memo writing.

Table 4: Extracts From The Initial Coding Of With Research Participants 1 To 5 Using A Comparative Approach & Cross Referencing To Researcher Memos

RPs	Similarities/Differences Between Research Participants	Memo writing
RPs Nos.1 & 4	**Similarity #1:** **RP No.1:** "…I prepare (myself) whenever I need to go to the Dubai courts. I know how to talk to people, if you start things (your contact) with the Muslim greeting "Salaam Alaikum", they are going to look at you. So you need first (to break the ice) here, as I feel. (this is) how I am surviving here. (this is) how I do my stuff and get things done. So whenever I need to deal with them (locals): (I start by the greetings) Salaam Alaikum and then you start to talk in English of course, I know that the culture (is important), every (little gesture) here is really important for them…" **RP No.4** "…The Singaporean client is the best client that I have ever met in my life, they make your life very	**Communication is key**

172

	easy…ok… I was shocked because (I said to myself) maybe they are so simple…they don't have lawyers …they don't understand the law?? There is something wrong with them because they are not even discussing the Clauses??!! Then I asked him why you are like this? You know what he said? He said we know that we will never have any dispute. And yes, they proved it. Up to date we don't have any dispute with them (whatsoever)	**Communication is key.**
RP's Nos.1 & 4	**Researcher Memo writing:** Communication is not necessarily national culture. Industry practitioners adapting and putting in place strategies and enablers to deal with the challenges that national culture clearly present.	**Action:** A mechanism by which the challenges of national culture could be better managed is clearer communication. Is clear communication a characteristic of national culture?
	Similarity # 2:	
	RP No.1: "… I asked my husband to go to do exactly the same thing I was trying to (do) get information and he got it in 1 hour, and I am sure, I know why? because I am a woman and I was dealing with men…"	**Working as a female construction lawyer can be more difficult because of the attitudes of men regardless of their national culture.**
	RP No.4: "…So in our culture we are not shaking hands (as women with strange men) and he is from Jordan, so that means he is aware, even from culture to culture, Jordan to UAE is different…so he wanted to shake my hands and I said sorry I cannot shake my hand, then he covered his hand by his jacket and he said can we shake hands now… I said again thank you very much sorry for that I cannot…so he got upset…"	**Masculinity/Femininity or A Respect Issue?**

173

RP No.1	**Difference # 1:** "… whenever you want to deal with them (Emirati men), first they don't even look at you, because you have this religious thing... So it's really difficult for you to get what you want." "…I know why because I am a woman and I was dealing with men…"	**Male Emiratis don't appear to treat women equally**.
RP No.1	"…The way they treat you because you were a woman… I never felt this before when I was in Brazil… never felt before… the kind of difference because they are the better because they are males…"	**Masculinity / femininity dynamic different in Brazil with an average score of 49 for Masculinity v Femininity on Hofstede's dimension. UAE has a very similar score of 50**
RP No.4	**Difference # 1:** "…our tradition back in 1999 in the UAE, we were not even allowed to show our faces. In that time it was totally different, you cannot see the face….in that time you cannot let's say talk to your cousins directly, we are living (in a society) where ladies and men sit separate, not in the same places. That doesn't mean (that) men don't respect us, they are full of respect, but it's a kind of religious and more of a cultural thing. **Researcher Memo writing:** Note the male Muslim transcriber who transcribed the interviews with RP No.1 & RP No.4 unilaterally decided to insert two footnotes in response to certain comments made by **RP No.1** (the Brazilian female construction lawyer). In particular, the Muslim transcriber appeared to react to certain comments made by the female Brazilian	**Emirati men are full of respect for women.** **Action:** This Masculinity v Femininity issue is clearly a contentious issue and a fertile area for Focused Coding and potential Theory Building. Is this national culture? Is this Male v Female across cultures? Is it something else? **Muslim transcriber: "…**Unlike Christians, and particularly westerners who start preparing

174

	construction lawyer in respect of the interaction between males and females in a construction law environment in the Emirate of Dubai and the reference to Christmas. Maybe a sense of feeling hurt himself as a Jordanian transcriber.	for the X-mas in October, (like buying gifts for loved ones, shopping, holiday planning etc), none of these Christmas activities are of concern to Muslims who do not celebrate Christmas anyway…"

From the above Reflexive Coding Matrix it can be seen that, whilst there appear to be clear differences between the perspectives of RP No.1 (Female Construction Lawyer) and RP No.4 (Female Emirati Construction Lawyer), particularly in relation to men showing respect to women, there are also a number of similarities in the way that both RP No.1 and RP No.4 view the challenges of being women working as construction lawyers which do not appear to be related to national culture.

From the above example it can be seen that Initial Codes relating to 'Communication' and 'Masculinity/Femininity' began to form. In addition, the researcher's reflexive memo writing raises doubts as to the relationship between these initial codes and national culture. Therefore, as set out in the reflexive notes, this required the researcher to investigate the point further. Such reflexivity and subsequent action for later interviews demonstrates the co-constructed approach to developing a deeper understanding of the research problem.

4.3.7 Explicating The Meaning Of The Initial Coding Using Narrative Analysis
Having observed some surprising findings in the initial codes, it was necessary to explicate their meaning further using appropriate techniques. Whilst rarely used in research in the international construction industry, narrative analysis is a recognised approach in qualitative research (Flick, 2014).

Barthes (1977, p.79) describes the omnipresent nature of narratives in every facet of life, describing a narrative approach as "…international, transhistorical, transcultural…" The use of narrative has been widely recognised as an effective sense making mechanism (Bruner, 1990; Gee, 1985) particularly in an interpretivist epistemology (Ahmed, 2010). From the initial analysis of the data generated from the first batch of interviews, it was clear that these vivid narratives were generating the

'thick descriptions' (Geertz, 1973) that the study and the Constructivist Grounded Theory required.

A common theme in all of the interviews, regardless of the nationality of the participant, was the tendency for the research participants to revert to narratives in order to make sense of the influence of national culture on the outcome of claims on international construction projects.

An example of these colourful narratives included a female Emirati construction lawyer, who described in detail the irretrievable breakdown of a professional relationship as a consequence of a male muslim counterpart insisting on shaking hands with her, despite a polite refusal.

Another example included a non-muslim Irish Director of Engineering, who inadvertently transformed the perception of his organisation in the eyes of the client and, at the same time, motivated his subordinates (together with raising the esteem in which they held him) by showing an act of, what he regarded as, solidarity, by strictly observing the obligation of fasting during the Holy Month Of Ramadan whilst working in the Middle East.

It was often after recounting such narratives that research participants would then return to the subject of preparing, negotiating and evaluating claims in order to explain how the intrinsic and seemingly all-pervasive nature of national culture would inevitably and specifically influence the outcome of these claims.

Snowden (2010) explains the importance of these types of narrative in the context of both national and organisational culture and refers to them as 'micro narratives'. Snowden (2010) also emphasises the critical importance of these narratives to any researcher seeking to understand culture and, crucially, the importance of the appropriate use of data analysis techniques when interpreting such narratives.

 Moreover, Bamberg (2012, p.77) makes the important distinction between "research on narratives" and "research with narratives". For the purposes of this research, it is the latter that the research seeks to draw upon in order to use narrative analysis as a

tool to analyse the vivid narratives emerging from the interviews during the coding process.

The value of using narratives to create a deeper understanding of interviewees' experiences is encapsulated in a research setting by Flick (2014) with reference to the chess term 'zugzwang', when a chess player is forced to complete a move. As Flick (2014) explains, the usefulness of encouraging a narrative approach in data collection lies in the tendency for the research participant to drive a narrative to its conclusion and in doing so provide an explanation which is much deeper than would ordinarily be constructed.

As Ahmed (2010) observes, narratives do not speak for themselves and need to be analysed if the 'thick descriptions' (Geertz 1973) are to be captured. Murray (2000) proposes four levels of narrative analysis: the personal, interpersonal, positional and ideological. However, the real value of narrative and narrative analysis lies in its usefulness to the stated aspiration of this research project of capturing the thick descriptions of national culture (Geertz 1973) in the context of the subject matter. It is evident, therefore, that in seeking to develop a thorough understanding of the data that a narrative approach could be a valuable tool in generating and more effectively analysing the rich data produced in the remaining research interviews.

In view of the fact this research sought to generate the 'thick descriptions' (Geertz, 1973) that lay beneath the surface of the research problem, the Constructivist Grounded Theory approach to coding, supported by the data analysis approach described by Braun & Clark (2006) were ideally suited as a data analysis method whether that data emerged from narratives or otherwise. Having identified a number of initial codes, it was necessary to return to the data collection process and proceed with the next batch of ten interviews.

4.3.8 Theoretical Sampling The Next Batch Of Interviews

As Charmaz (2014) suggests the findings, even from the preliminary stages of the initial coding, can be used to determine the direction of the future data collection. The first batch of five interviews revealed a number of important indicators for the theoretical sampling, namely:

177

(i) The need to keep the research sample as diverse as possible from a national culture point of view in order to continue to capture the diverse multiple perspectives that Constructivist Grounded Theory requires.

(ii) The need to purposively sample more female specialist practitioners.

(iii) The need to facilitate the opportunity for research participants to have the time and space to explore their narratives relating to the influence of national culture.

It was decided, therefore, to conduct a second batch of 10 interviews with specialist practitioners from a diverse a range of national cultures as possible that should include at least five female specialist practitioners with whom to further explore the resonance of the Masculinity/Femininity initial code amongst others using the initial codes from the first batch of five interviews. This step also sought to uncover new codes by constantly remaining open to the data.

Table 5 is an extract from the initial coding of the next batch of 10 interviews with Research Participants 6 to 15, provided in the form of an Initial Coding Matrix.

Table 5: Extracts From The Initial Coding Interviews With
Research Participants 6 To 15

Extracts From The Initial Coding Of Interviews With Research Participants 6 – 15

Research Participant	Initial Codes	Operative Extract From Interview
RP No.6	Contract Culture	"…Well, maybe something would be interesting for you because I'm not really sure, is it national culture? You know, I think there also is something like contract culture which not necessarily is driven purely by nationality. I'll give you an example. When I started in the industry about 20 years ago, I worked for a company that was doing multibillion projects all over the world, an industrial plant business. And it basically was a trading company. They

178

Extracts From The Initial Coding Of Interviews With Research Participants 6 – 15

Research Participant	Initial Codes	Operative Extract From Interview
RP No.6	Project Finance Contract In The Draw Philosophy Cash Is King Relationships Change In Contract Culture Change In Economic Situation National Culture Remains Static Contract Culture Changes	were very much engaged in project financing. They had very, very little technical expertise. Basically, they were selling everything. And they were very good, but you know, always, 20 years ago or 25 years ago, they liked smaller contracts a lot because they did contracts, although in very, very complex projects, they agreed on contracts and then they took the contracts and put them somewhere in the drawer. And then they executed the job; not necessarily they executed the contracts, but they executed the job. And when a dispute came up, then, you know, they settled. And often, and most of the time, they set it outside the contract. They just looked at the dispute, isolated, and then they settled. And that was because there was enough money in for them, you know. It was a win-win situation basically. There wasn't a lot of competition and, you know, they said, okay, you know, for the sake of our relationship, I give away these 500,000 German Marks and I don't care about the contract. Actually, I don't know where the contract is. And then the environment of industrial plant business changed and the commercial environment changed in a respect that there were less and lesser projects for them to develop and they more had to go to tender projects with competition and they also had to change their setup. They then had to start to really administer contracts. And because it wasn't that easy to find a settlement and to give away money just for the sake of the relationship, they had to look for the money, and for this, they had to look at the contract. And that was a change that actually I recognised in the company and it was very interesting for me because every time the old guys, they said…they always told me about the good old times when they hadn't had to look in the contract and made big money. But culture, you know, national culture hasn't really changed, but the approach to contracts has changed dramatically over those 20 years.

Extracts From The Initial Coding Of Interviews With Research Participants 6 – 15

Research Participant	Initial Codes	Operative Extract From Interview
RP No.7	National Culture Litigious Culture Or Claims Culture	Yeah, like the British they like to argue, they are very concerned about their rights you see. I've noticed that based on my experience living in the UK, they're very…they want to pursue their rights, you see. If the case of Donoghue happened in Malaysia, it would not have been a landmark there, no one will have taken it to the court not really.
RP No.7	Esteem Qualifications Status	One thing I've noticed from my observations and from my experience, not in terms of construction you see, but Malaysians, they are obsessed with titles really, they're obsessed with titles. We got so many titles, doctor, professor etc. The more titles you have the better. The more qualifications you have the better. So people tend to treat you differently based on what you wear, what kind of car you drive you see. So, they've got this kind of mentality. You drive a very fancy car so people respect you differently, you are given preferential treatment. But if you come with a lousy or cheap car and not in fancy clothes, not having a Rolex on your wrist, people treat you differently you see. So that's one thing that I've really noticed.
RP No.7	Friendliness Of National Cultures Sub Cultures National Culture Neutral Language National Culture Influencing Claims Preparation	Malaysians in general tend to be very friendly to foreigners. Malaysians are very accommodating you see and very unique. We've got the Malays, we've got the Chinese, every nationality, or every race has its own unique characteristics as well you see so I'm not going to talk about all those characteristics. "I agree with that entirely that national cultures influence claims. We did a claim on behalf of an Indian client last year. We were given an instruction to use so-called neutral language you see. We don't say that the employer delayed the whole project. So, we use, we express our point in a subtle manner. It's not in a way blaming the employer you see, so we had to adopt their approach. But it was made known to us at the very beginning stage of the claims preparations. So it was advised for us to adopt this neutral language policy, not to upset the client you see. That is an important lesson"

Extracts From The Initial Coding Of Interviews With Research Participants 6 – 15

Research Participant	Initial Codes	Operative Extract From Interview
RP No.8	National Culture As A Recognised Phenomenon Developing Strategies Three Part Framework Truth, Emotion & Power	I agree that national culture is a powerful phenomenon at play in claims. I've in the past few years developed a sort of framework that helps me to understand what sort of game we might be playing on any particular occasion. And it has to do with how people see things, how people understand the world, how people appreciate the world. And it really has three perpendicular dimensions. One relates in effect to truth, to fact, to reality, to rules, that sort of thing. Another dimension would be about sort of emotion and feelings and subjectivity, what turns people on and off, that sort of thing. And then the third dimension would have to do with sort of relations of power. Some people like to be in a position of power; other people sort of like to be told what to do
RP No.10 RP No.10	National Cultures In Construction Existence Of National Cultures Target Oriented Hierarchical Structure Motivators Work More Important Than Family	I really feel that different cultures impact on construction projects and I have worked on joint ventures with Japanese, Turkish and Emirati partners. Japanese culture for example or eastern culture, the main characteristic of their culture is being results-oriented, target-oriented. They are quite keen on the targets and they would like to go there as soon as possible, as practical as possible, and they are not much focused on anything other than the target plus they had a quite good work-sharing experience that organise communities and each part of the organisation, each member of the organisation has their own tasks and there's a very strict hierarchy. Hierarchy is the main thing there that motivates people so people just get whatever their task is, they learn on that and they just hook on the small task and they do not focus on anything else and focus on delivering it on time. That's how it was working in Dubai with Japanese people. Interestingly, Japanese people with their business and job is the first motivation for them. Even their families are not that much important. That's strange, but that's what I saw there. People used to sleep on their desks during the day or after their work. Sometimes they do not go to their homes. They spend the whole night in the office. So, that's how they used to work. And I remember a very interesting planning exercise. I was asked to prepare

Extracts From The Initial Coding Of Interviews With Research Participants 6 – 15

Research Participant	Initial Codes	Operative Extract From Interview
RP No.10 RP No.10 RP No.10 RP No.10 RP No.15	Narrative Baseline Programme & Delay Analysis Power More Preferable Characteristics In Other National Cultures Work Cultures Relaxed Cultures Some National Cultures More Relaxed Than Others Use Of Religion Women v Men Broad Definition Of	the baseline programme of that project within one month to get the advanced payment of $150,000,000 and I asked the project director to help me to talk to people so that people had buy-in to the programming. The project director used his power on the team. He had a meeting with the team. All constructions managers, project managers joined that and he said that, "Look, we need to have this programme ready within a month. RP No.10 will prepare this programme and until that programme is ready, I'm now handing over my project management card to him. Now, he is our project director." That was the Japanese culture but in the same consortium, there were Turkish people as well a Turkish contractor was forming a part of that civil consortium. And I never heard such a buy-in from Turkish guys. I was just trying to convince them how important the programme is but they do not bring their pieces. The Japanese guy brought all their parts and asked for a chance to contribute. They were mostly keen on their own agenda and they would think of that programme as something secondary and not the primary thing no matter how their managers pushed for them to bring their stuff. They were not that much strict and this was the main difference between Japanese, eastern culture and Mediterranean culture. The Turkish people have the typical Mediterranean culture, more relaxed. So that was a big challenge for me. Whenever I need to ask something from Turkish guys, it was a challenge for me to get it on time, but not for the Japanese people. And there were some Arabic people, Egyptian people also working in the same organisation. They were worse than Turkish guys. (Laughter) Especially the Arabic people. And Egyptians, you know, in Arabic culture, there's a word called, Insha'Allah. "…So my panel was actually a majority of women; there was only one man on it and he was from Mexico. And what was interesting was that whilst…so the panel wasn't just about cultural differences in the traditional sense, we were much broader in our approach. We decided let's look at

Extracts From The Initial Coding Of Interviews With Research Participants 6 – 15

Research Participant	Initial Codes	Operative Extract From Interview
	Culture	cultural…because what does culture mean? And culture can mean obviously religion, nationality, creed, race, sure.
	Creed Race Nationality	But then there's also the culture that a…you know at a micro level which is your family. Your family has a certain culture…"
	Family Culture	
	Company Culture	"…Your office has a certain culture; your company has a certain culture, your department has a certain culture and so we were trying…so what we were trying to talk about was culture in a very broad sense. And I think the first thing that I tried to express to people is you are biased. Regardless of how tolerant and in tune and wonderful you think that you are as a person, you are biased and you need to recognise those biases in order to deal with them.
	Office Department Culture	
	We Are All Biased	
	Gender Issues	I struggle every…I really…and I read a lot about…I'm very much into gender issues. I'm a staunch feminist. I really, really am very…you know, I take racial disparity and you know, violence against women and people of different races very personally.
	Feminist	
	Anti-Racist	
	Violence Against Women & Different Races	
	Masculinity v Femininity	Coming back to the Mexican guy during the panel discussion. We were on stage. Yes, yes!. And then there was a part of it onstage which we…we looked at it and we thought, "This is interesting." I said something and then a member of the audience came back and she wanted to either clarify and the [Mexican] guy on my panel says, "Well, what [she] meant to say was…." And he finishes and I say, "Well, what I meant to say was…."
RP No.15		
RP No.15	Male Voice	
	Female Voice	And I went…you know, I'll tell you for women though, pieces of advice, I was thinking about it, pieces of advice are don't say sorry as often. We tend to…women tend to
	Stop Apologising For Who You	

183

Extracts From The Initial Coding Of Interviews With Research Participants 6 – 15

Research Participant	Initial Codes	Operative Extract From Interview
RP No.15	Are Don't Allow People To Interrupt Respect / Self Esteem Challenge Inappropriate Behaviour Developing Strategies Let Your Voice Be Heard	apologise a lot for…and I don't mean like if you make a mistake. Obviously, if you make a mistake, you apologise. It's like, "Oh, I'm sorry," and then you say something where you really don't need to apologise, you're just contributing to the conversation. And then another thing is to not let people interrupt you. And then when somebody tries to explain what you just said, stop them. I mean I wasn't going to do it because we're in the middle of a panel, but stop them and say, "I'm going to clarify what I just said, thank you." And then so these are like tips. I don't say sorry as often, don't let men interrupt you. Like finish…you know, "I'm sorry, I was talking," and finish it up. And then that one was…oh, and then take credit for your ideas. Like be vocal, if somebody just says what you say, you say, "I just said that and I'm really glad that you heard me and I'm so glad that you repeated it."

4.3.9 Substance From The Initial Coding Of Interviews 1 to 15

The above extracts both from the Initial Coding of the first batch of 5 interviews with Research Participants 1 – 5 and the associated Comparative Reflexive Coding Matrix together with the extracts from the Initial Coding from the next batch of 10 interviews with Research Participants Nos. 6 – 15 generated a solid foundation for both the Focused Coding of Interviews 1 – 15 and the on-going coding of the next batch of interviews.

It was evident from both the Initial Coding and its maturation in the form of Focused Coding that whilst national culture was clearly the overriding influence, that other important Initial Codes were emerging.

In order to provide some overview of the Initial Codes and direction for future interviews in relation to these Initial Codes during the more conceptual Focused Coding stage the interview data in NVivo12 was interrogated to provide a simple frequency count of Initial Codes across the Initial Coding of Interviews 1 – 15.

A particularly useful feature of NVivo12 is the facility to frequency word counts from a large data set in the form of Word Clouds. Whilst a useful too along with frequency tables the Word Clouds produced for batches of interviews did not assist in capturing the research participants understanding of the research problem. Figure 16 is a Word Cloud summary of the codes that emerged from the initial coding in the form of a Word Frequency Query (extracted from NVivo12).

Figure 16: A Visual Representation Of Initial Codes That Emerged From The Initial Coding In The Form Of A Word Frequency Query Extracted From NVivo

Whilst recognising the usefulness of NVivo 12 in managing and searching data, it was the meticulous line by line coding of the interview transcripts involving reading and re-reading of the transcripts and a process of constant comparison within and between interviews 1 – 15 that led to the emergence of resonant initial codes.
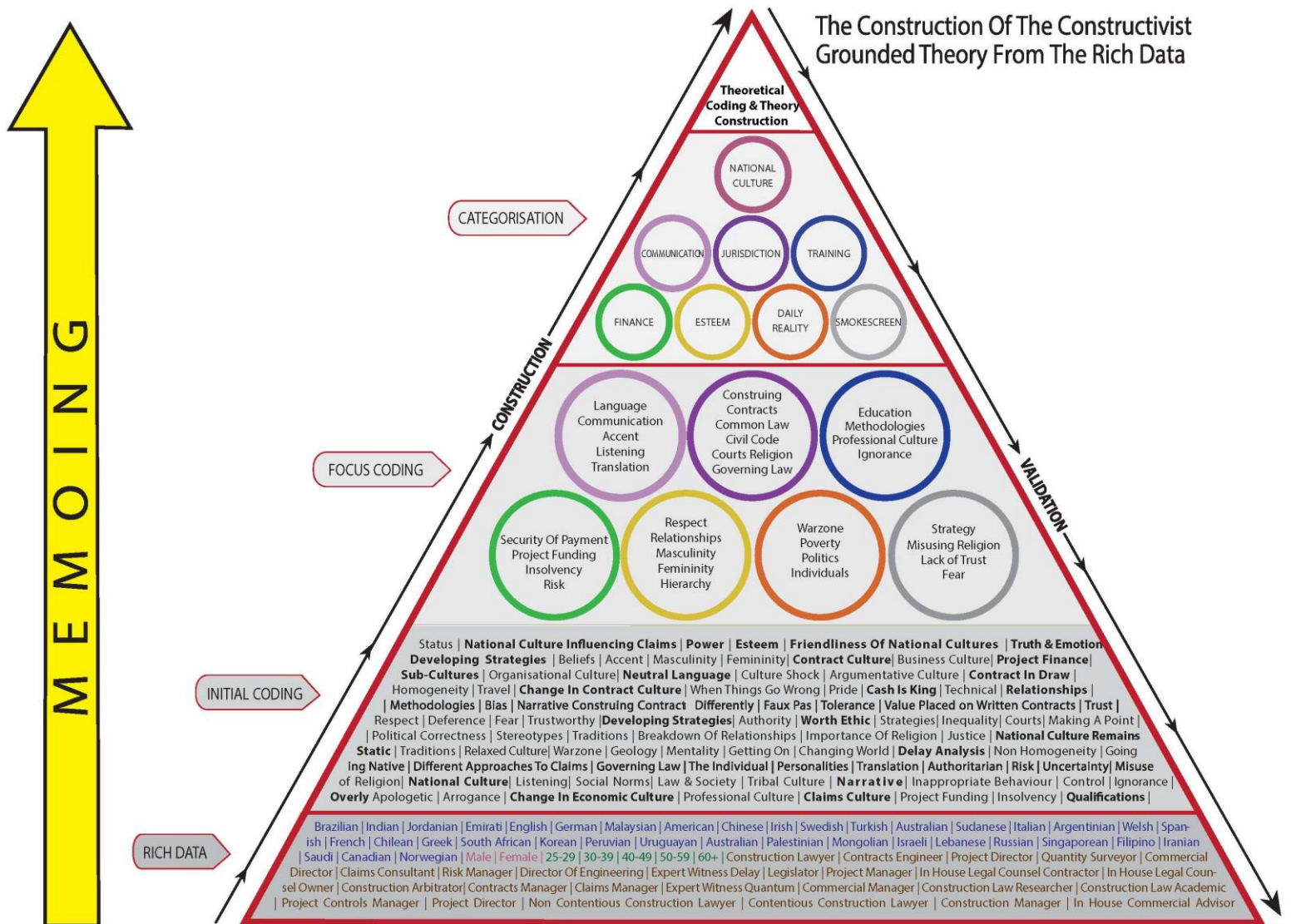
Figure 17: The Construction Of The Constructivist Grounded Theory

Key to this phase was the researcher remaining open to the theoretical possibilities. Figure 17 signifies those resonant initial codes derived from interviews 1 - 15 by highlighting the same in bold in the Initial Coding section of the pyramid that would ultimately feed into the development of theory.

Having undertaken the initial coding of interviews 1 to 15 it was appropriate to move to the second stage, namely the focused coding.

4.4 The Focused Coding Phase

The second stage of the progressive analysis of the data was focused coding. This phase required the researcher to take some of the line by line codes identified in the initial coding stage and to test those codes against the further emerging data from the research interviews. The focused codes were either specific codes derived from the line by line coding in the initial coding phase or refined initial codes which subsumed numerous initial codes (Charmaz, 2014).

In practical terms, focused coding applied a higher level of abstraction to the initial codes in order to identify not only the most frequent initial codes that appeared more dominant but also those which were conceptually closely related (Carmichael & Cunningham, 2017). The focused coding involved a more conceptual and nuanced approach to the rendering and interrogation of the data in the form of initial codes.

This was done by exploring the relationships between initial codes and then seeking to encapsulate meaning in the data in order to drive the research towards a higher level of abstraction in the form of focused codes. In so doing, it was also necessary to acknowledge that "…the interviewer and interviewee were active participants within the research process…" and "…the interview was a living dialogue …" (Carmichael & Cunningham, 2017, p.65).

Key to acknowledging the role of the researcher in the theory construction process is the use of memo writing as a means of maintaining reflexivity and grounding in the data. An example of the co-creation between the research participant and the researcher can be seen in the extracts from the focused coding of the interviews with Research Participants 16 to 35 (see Table 6). In addition, it was interesting to note that were a number of similarities in meanings attached to statements made by research participants from different national cultures.

Table 6: Extracts From The Focused Coding of Interviews With Research Participants 16 To 35

Extracts From The Focused Coding of Interviews With Research Participants 16 – 35

Research Participant	Focused Coding & Questioning	Interview Statement
RP No.25	Existence Of National Culture & Other Cultures Military Culture Daily Reality **Poverty** **Warzone** **Courts** Existence Of National Culture	**Research Participant No. 25:** I have worked in Korea, Australia and Myanmar. All of which had their own national cultures but also other types of culture. In Myanmar there was also a military culture because it was a military dictatorship. All of our dealings were with officers not only did you need to understand the national culture but also the military culture. In order to get anywhere you needed to give small gifts which were either given openly – cakes, chocolate or inside documents – gift cards etc. This made me really uncomfortable. As in many other countries Korea has recently introduced Anti Bribery Laws. If you give a gift greater than $50 you can be charged under the anti - bribery legislation. The Myanmar people were relatively poorly paid and if you needed to move a meeting forward you needed to give these gifts – that was the culture. We were called to a meeting by the military – we were bidding for the new airport. The legal system in Myanmar was outdated – it went back to the days of Burma. There was no reliable form of court based dispute resolution in Myanmar. It's interesting because Korea used to be a military dictatorship but it has changed greatly it is now a democracy with a real global view. We have embraced arbitration on construction disputes Korea still has a distinct national culture though. Koreans work long hours – longer even than the

188

RP No.25	**Construing Contracts**	Japanese. Koreans like to solve the problem first and negotiate later. In this way we are like the Italian South East Asians. The Japanese are more precise we act first, read the contract later then negotiate.
	National Culture Influencing Claims?	**Researcher:** My experience of working with South Korean contractors is that they are reluctant to give notice under the contract for claims – is that national culture as well or is it something else?
		Research Participant No.25:
	Respect **Avoid Conflict** **Relationships**	You mentioned notices under claims and Korean contractors being reluctant to operate the contractual mechanisms. I think this might be traced back to national culture. To give notice of a delay could be perceived as failure – an inability to overcome a problem. This Koreans don't like to admit because they feel it reflects bad on their company's reputation of fast service. Also Koreans are not comfortable with conflict. Rather than send a notice they prefer to meet face to face and usually have a drink. It's really important not to blame anybody when working with Koreans and instead to promote teamwork.
	Drinking Culture Or Personalities **Individuals** **Relationships** Enduring National Culture	A few words of Korean and a sense of humour are really appreciated by Koreans and they really like to drink. Once the problem is solved and the work is over they like to go for a drink together until the early hours. Have a meal together as a team. This hasn't changed since my father's day. This I think is national culture.
RP No.25	**Relationships** **Civil Code Jurisdictional Issues** **Training Requirement?**	If drinking and chatting doesn't solve the problem then Koreans revert to the contract. However, one of the reasons that Korean contractors may not be so willing to operate the mechanisms in the contract is that they are used to working in a codified legal system. The Republic of Korea has a civil code – it is very well drafted and comprehensive. That's why Koreans maybe prefer to talk first. If working in different legal systems then maybe the Koreans need some awareness training in notices and the contractual mechanisms. However Korean firms

RP No.25	Company Culture	also have a company culture that they like to see across all of their divisions around the World.
	Politics	Politics has changed in Korea and it has affected how construction projects proceed but I think the importance of national culture is vital. Lawyers don't have time to reflect national culture when drafting documents but it is very important.
	Communication	It is really important to have a bi-lingual lawyer so they can really understand the context.
RP No.25		
		Research Participant No.21:
RP No.21		We have some French contract managers. But if I can compare with the British. The British are...maybe they have created that position and that language. So, I think you are more clever in the way to say things, or not to say things, to keep some door open or subject to interpretation.
	Professional Culture	And I think it's the French, I mean, we are engineer. We want to do things good. So, if we have the right, we have the right. And we will push to death, even to upset people. Because if we believe in our rights, we'll go to the Place de la Bastille. It's good.
	National Culture Influencing Claims	But at some point, you need to step back, you know, and realise that you can read the contract purely, but there is a commercial aspect. You want this cultural aspect.
	French Culture Not Conducive To Claims Management?	So, contract management is not always just to apply the clause, because it's not working like that. So, you need to put some step back, some commercial aspect to it and some judgement. So, I think the French people are too much as per the book maybe. And needs to be a bit more pragmatic in terms of okay, you need to understand the context. I need to build relationships with the other side- it is not just about the contract
	Education	
RP 21	**Researcher**	**Researcher**: **I think I used to be like that early in my career.** I remember one of the best Commercial Directors I ever worked for saying to me that you need to know when to be forceful with the contract

190

	Focused Question	
	Education	in correspondence and the importance of context in successfully evaluating and negotiating claims. Maybe that's what caused the problem on the Gaza Power Station Project?
RP 21		**Research Participant No.21:** I mean, this is clear. The fact that the client is telling you the offence because of the *Force Majeure* is a bit extreme… it related more too much liability or burden on the clients. I do not think this was the real reason…I have seen this as a strategy to cause confusion
	Strategy Or Personal Liability	
RP 21	**Communication**	This is clear. At the end of the day, what I don't know, because I'm still a bit young, whether it's French, Middle East, Korean contractor at the end of the day, when the language is put and we have to arrive...at the end of the day, it's two people, face-to-face shaking hands.
	Relationships	
RP 27		**Research Participant No.27:** We were on a dinner in Zimbabwe with the mayor there and there was two guys – me and another guy – and the family, or the mayor and his wife down at their house. And they had a maid that was serving the food and then we had an excellent dinner, of course and when the leftovers, when the maid came and take out the leftovers, the wife said that, you can take this down to your family. She was living in a shed out in the garden like the corrugated steel, like where you have your lawn mower or something.
RP 27	**Poverty** **Guilt** **Poverty** **Lived Experience Not Culture** **Guilt**	Here, we sit, the nice dinner, the leftovers in the plate and you can take that to your family. I felt terrible – maybe that was the culture – it seemed normal to them but on reflection maybe it wasn't culture. That was the maid's life – terrible. On the project in the Middle East we had this unusual circumstance where money was coming

RP 27		from the Americans, the client was Palestinian, the engineer was American, the reality is because there were so many Americans involved and they were funding the project that was what dictated the culture, we didn't bother with the nuances of local customs, we in effect simply pretended American legal principles existed and governed the transaction of the relationship and we just behaved accordingly. It all changed when the Americans left the project then the culture changed.
RP 27	**Project Funding**	
	Project Culture Linked To Financing	
	Culture Changed	
RP 27		**Research Participant No.31:**
	Focused Question	**Researcher: You were trained in Israel and London and worked on multi – national projects as a construction lawyer. Do you have any thoughts about which cultures are the most difficult to deal with?**
		Research Participant No.31:
RP 31		In my mind I have a very clear answer and it's Israelis. I think they are the most difficult people to deal with even for me as an Israeli lawyer. It's much easier to deal with foreigners who seem to be more internationally educated whereas the Israelis are stubborn, they think they know it all – they are too proud to take advice. Talking always escalates to arguments.
	Own National Culture Difficult Most Difficult	
	International	
	Perspective	
RP 31	**Education**	

The focused coding of interviews 1 – 35 identified a number of important focused codes that would prove to be crucially important in the development of Constructivist Grounded Theory. Figure 18 "The Construction Of The Constructivist Grounded Theory" illustrates how the focused codes derived from the focused coding of interviews 16 – 35 provided the higher level of abstraction that focused coding demands. As demonstrated in the Focused Coding section of the pyramid (that would ultimately feed into the formation of categories and the development of theory) it can

be seen that initial codes were distilled into focused codes which subsequently clustered to form sub – categories by virtue of their interconnections.
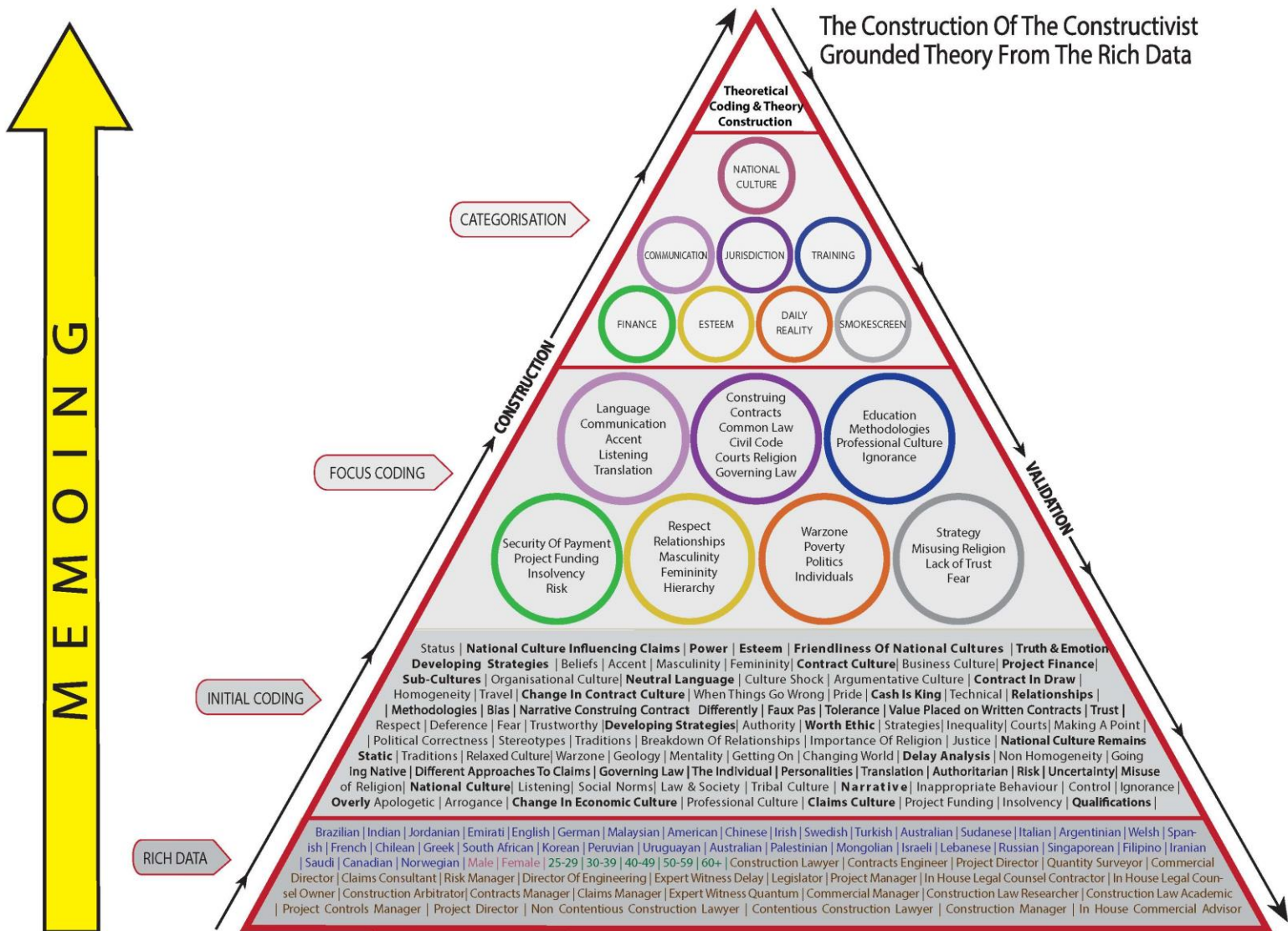
Figure 18: The Construction Of The Constructivist Grounded Theory

A key finding of the focused coding stage was that there not only appeared to be a number of non-national cultural influences emerging from the initial and focused coding stages but that these non-national cultural influences were significant and in places appeared to be more problematic than the issue of national culture. These surprising findings and the extent of the prevalence of the non-national cultural influences in the focused coding of interviews 16 to 35 demanded that these findings needed to form part of the Constructivist Grounded Theory and feature within the

193

conceptual categorisation of the focused codes in the next phase of the coding and categorisation process.

Embracing the importance of doubt within both a Constructivist Grounded Theory approach (Charmaz, 2017) and pragmatist paradigm (Peirce, 1958) means addressing an issue that is problematic on a daily basis within any specialist field. It was necessary for the researcher to raise critical questions even if these result in a change in direction for the research project. In doing so, the researcher adopted the approach of Charmaz (2017), who advocates both making explicit the researcher's positionality and embracing uncertainty from any unexpected findings in theory construction.

4.4.1 Conceptual Categories Arise From The Focused Coding

Throughout the focused coding process, a considerable number of codes were generated and, as demonstrated above, many of these codes appeared unrelated to national culture in the context of the definition adopted by this research project.

It was from the clustering of these non-national culture-related focused codes into conceptual categories that those surprising findings could be incorporated into the building of the Constructivist Grounded Theory.

Such an approach reflected the recommendations of Charmaz (2017) in that they created further lines of enquiry that demanded further exploration. The following sections provide examples of how a number of conceptual categories began to form as the researcher continued to analyse the data in accordance with a Constructivist Grounded Theory approach.

Whilst the omni – presence of national culture as a key influence in the preparation, evaluation and negotiation of claims was evident in the initial coding, focused coding and conceptual categorisation phases, it was the surprising frequency and problematic nature of the non – national culture factors that needed to be investigated further.

As demonstrated below, in addition to the overarching category of national culture, the data analysis process generated seven other non – national culture conceptual categories which were constructed from numerous focused codes that emerged during the data analysis of the in-depth interviews. These seven non – national culture

194

conceptual categories were the co-constructed understanding of the key non-national culture influences in relation to the perceived challenges of national culture in the management of claims on international construction projects.

These seven conceptual categories were formed using the clustered focused codes from the focused coding phase. The categorisation process was aimed at constructing theory and rendering the clustered focused codes into a single category that encapsulated what those clustered focused meant at their core.

In effect this analytic process involved taking the clustered focused codes and defining the properties of that cluster in order to create a conceptual category. This was done by taking the nascent conceptual category and populating the properties of that conceptual category using data to "pierce the surface" of the conceptual category (Charmaz, 2014, p.180).

From a review of Figure 19 over the page "The Construction Of The Constructivist Grounded Theory" it can be seen that from the colour coded illustration how the clustered focused codes were rendered into conceptual categories.

MEMOING

The Construction Of The Constructivist Grounded Theory From The Rich Data

Theoretical Coding & Theory Construction

CATEGORISATION

NATIONAL CULTURE

COMMUNICATION   JURISDICTION   TRAINING

FINANCE   ESTEEM   DAILY REALITY   SMOKESCREEN

CONSTRUCTION

FOCUS CODING

Language Communication Accent Listening Translation

Construing Contracts Common Law Civil Code Courts Religion Governing Law

Education Methodologies Professional Culture Ignorance

VALIDATION

Security Of Payment Project Funding Insolvency Risk

Respect Relationships Masculinity Femininity Hierarchy

Warzone Poverty Politics Individuals

Strategy Misusing Religion Lack of Trust Fear

INITIAL CODING

Status | **National Culture Influencing Claims** | **Power** | **Esteem** | **Friendliness Of National Cultures** | **Truth & Emotion** **Developing Strategies** | Beliefs | Accent | Masculinity | Femininity | **Contract Culture** | Business Culture | **Project Finance** | **Sub-Cultures** | Organisational Culture | **Neutral Language** | Culture Shock | Argumentative Culture | **Contract In Draw** | Homogeneity | Travel | **Change In Contract Culture** | When Things Go Wrong | Pride | **Cash Is King** | Technical | **Relationships** | | Methodologies | Bias | Narrative Construing Contract Differently | Faux Pas | Tolerance | Value Placed on Written Contracts | Trust | Respect | Deference | Fear | Trustworthy |**Developing Strategies**| Authority | **Worth Ethic** | Strategies| Inequality| Courts| Making A Point | | Political Correctness | Stereotypes | Traditions | Breakdown Of Relationships | Importance Of Religion | Justice | **National Culture Remains Static** | Traditions | Relaxed Culture| Warzone | Geology | Mentality | Getting On | Changing World | **Delay Analysis** | Non Homogeneity | Going ing Native | Different Approaches To Claims | **Governing Law** | **The Individual** | **Personalities** | Translation | Authoritarian | **Risk** | Uncertainty| Misuse of Religion| **National Culture** | Listening| Social Norms| Law & Society | Tribal Culture | **Narrative** | Inappropriate Behaviour | Control | Ignorance | **Overly** Apologetic | Arrogance | **Change In Economic Culture** | Professional Culture | **Claims Culture** | Project Funding | Insolvency | **Qualifications** |

RICH DATA

Brazilian | Indian | Jordanian | Emirati | English | German | Malaysian | American | Chinese | Irish | Swedish | Turkish | Australian | Sudanese | Italian | Argentinian | Welsh | Span- ish | French | Chilean | Greek | South African | Korean | Peruvian | Uruguayan | Australian | Palestinian | Mongolian | Israeli | Lebanese | Russian | Singaporean | Filipino | Iranian | Saudi | Canadian | Norwegian | Male | Female | 25-29 | 30-39 | 40-49 | 50-59 | 60+ | Construction Lawyer | Contracts Engineer | Project Director | Quantity Surveyor | Commercial Director | Claims Consultant | Risk Manager | Director Of Engineering | Expert Witness Delay | Legislator | Project Manager | In House Legal Counsel Contractor | In House Legal Coun- sel Owner | Construction Arbitrator| Contracts Manager | Claims Manager | Expert Witness Quantum | Commercial Manager | Construction Law Researcher | Construction Law Academic | Project Controls Manager | Project Director | Non Contentious Construction Lawyer | Contentious Construction Lawyer | Construction Manager | In House Commercial Advisor

Figure 19: The Construction Of The Constructivist Grounded Theory

The process by which the conceptual categories eventually matured into appropriately labelled categories is detailed below.

Conceptual Category 1:

The first conceptual category related to a cluster of focused codes around; language, communication, accent, listening and translation. In seeking to capture what was at the core of this cluster of focused codes, their significance was taken back to the rich data in the interviews as part of the process of constant comparison.

196

Figure 20 provides an example from one research transcript showing how Conceptual Category 1 was formed during the focused coding process. This conceptual category was initially unnamed and instead was allocated the colour shown below in the outer ring, which corresponds to Conceptual Category 1 and was formed by the focused coding from across the research interview transcripts. The example below of how conceptual categories were formed from numerous extracts from various interview transcripts relates to the interview transcript for Research Participant No. 19.
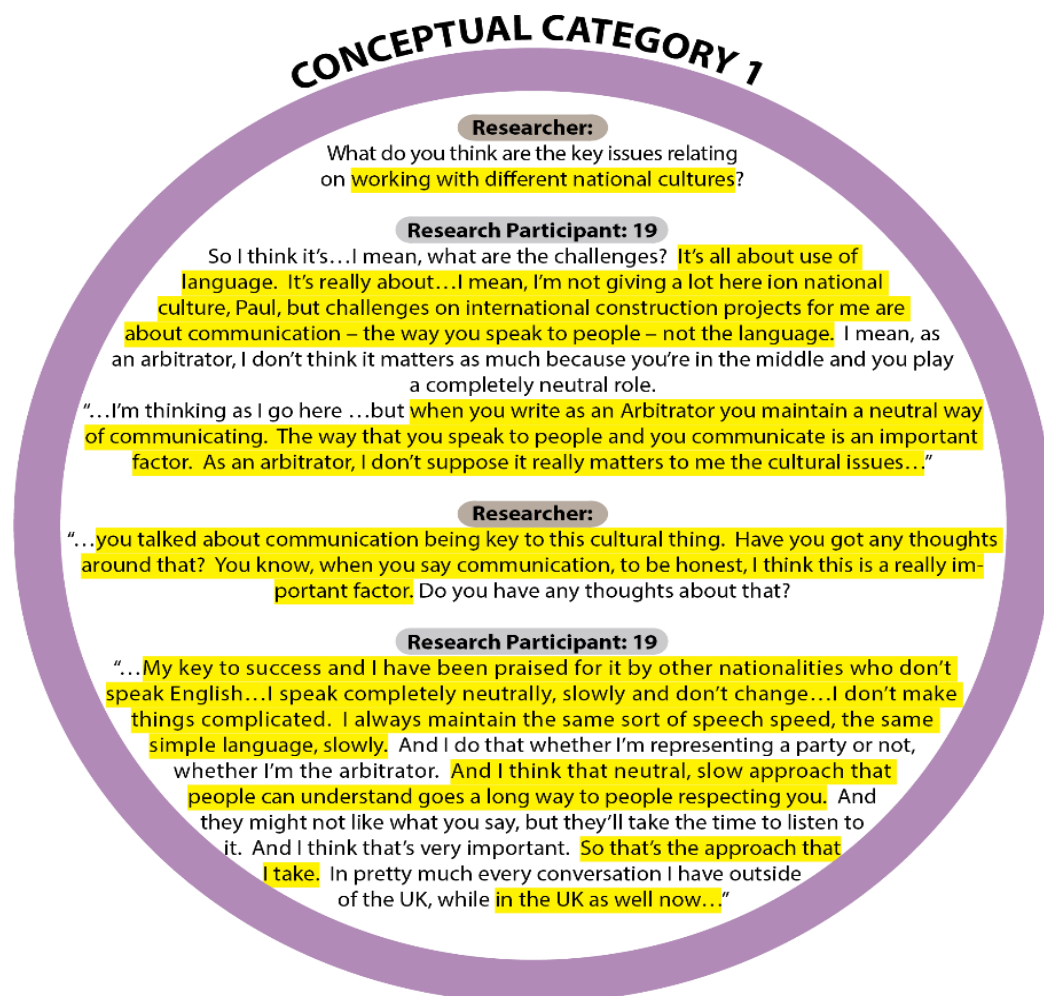
Figure 20: Conceptual Category 1

In Figure 20, Research Participant No. 19 talked of the importance of language and in response to a question from the researcher, apologised stating,

197

"...I'm not giving a lot here on national culture, Paul, but challenges on international construction projects for me are about communication – the way you speak to people – not the language...but when you write as an Arbitrator you maintain a neutral way of communicating...as an Arbitrator, I don't suppose it really matters to me the cultural issues..."

In response, the researcher attempted to explore this point further, to which Research Participant No. 19 replied,

"...My key to success, and I have been praised for it by other nationalities who don't speak English...I speak completely neutrally, slowly and don't change...and I think that neutral, slow approach that people can understand goes a long way to people respecting you...so that's the approach that I take...in the UK as well now..."

In forming Conceptual Category 1, the researcher not only pursued a surprising finding within the data analysis at the focused coding stage but also attempted to make sense and compare both similarities and differences between the focused codes across the interview transcripts, which related to the idea of language and communication.

The above analysis is one example of a number of focused codes produced from the interview transcripts from which Conceptual Category 1 was subsequently populated with a number of other related focused codes that clustered around the idea of language and communication using memos from across a number of interviews. This conceptual category was colour coded and encapsulated the cluster of focused codes as shown in Figure 19.

Conceptual Category 2:
The second conceptual category concerning non-national culture influence was a cluster of focused codes that appeared to gather around the differences between jurisdictions and, in particular, Common Law and Civil Code legal systems. Figure 21 provides an example of the clustering of focused codes to form Conceptual

Category 2. The example shown in Figure 21 relates to the focused codes generated from the co-construction of data by the researcher and Research Participant No. 26. In response to a question by the researcher relating to whether Research Participant No.26 had observed different approaches by lawyers depending upon their national culture, Research Participant No. 26 stated:

"...I have but I'm not sure it's the culture...there are many different lawyers, different nationalities, but they come with their jurisdiction. Common Law, for example. A common law lawyer but he is working in a codified legal jurisdiction. So in culture, applying the laws, I don't see anything..."

CONCEPTUAL CATEGORY 2

Researcher:
Have you ever noticed any different approaches by lawyers, depending upon their background that you think maybe is linked to culture?

Research Participant: 12
I have but I'm not sure it's the culture...there are many different lawyers, different nationalities, but they come with their jurisdiction. Common law, for example. A common law lawyer but he is working in a codified legal jurisdiction. So, in culture, applying the laws, I don't see anything. I've noticed with the British lawyers or even contractors; we have this standard form debate. We are influenced by the international construction sector. But I see some British lawyers that try to bring the English contracts and try to implement their legal approach here in Dubai. It's very hard really for them. The British are sticking with their own contracts. I've seen that a lot. Yeah. But still, your major client would be the government. When I say the government, it could be a government owned company but still when you come to the UAE, you have to target the government, especially the UK lawyers should know the law here.

Researcher:
Something I have thought about is the different approaches to the importance of giving written notice of a claim – a condition precedent. From my experience, even in Dubai there appears to be a relaxed approach compared to the UK. I've been at meetings where people said to me, "Paul, it's not such a big problem here. Don't worry." Have you any thoughts about whether that is a cultural thing or is there another reason?

Research Participant: 12
Maybe it's the culture...or maybe it's not the culture, but it's the law. The UAE Civil Code provides protection in such circumstances – exceptions. Almost on moral grounds a little bit like natural justice. Maybe it's not the culture but the law.

Figure 21: Conceptual Category 2

The researcher again attempted to explore this point more deeply. Picking up on the point in relation to differences in legal jurisdiction specifically in relation to condition precedents, the researcher asked whether the research participant had any thoughts about whether this is a cultural issue or "...is there another reason?...". In response, Research Participant No. 26 stated: "Maybe it's the culture...or maybe it's not the culture but it's the law…".

Further focused coding of other research interview transcripts showed a number of other related focused codes, which also clustered around Conceptual Category 2, including: Construing Contracts, Courts, Religion and Governing Law. Although unnamed at that point in time, this cluster of focused codes was colour coded as indicated by the above outer ring which corresponded to those focused codes gathered around Conceptual Category 2 as shown in Figure 19.

Conceptual Category 3:
Another surprising finding during the data analysis process was the formation of what appeared to be a non-national culture cluster of focused codes relating to the educational background or training of individuals specialising in claims being conflated with national culture. Moreover, in discussing the influence of national culture in a broader sense, focused codes relating to the existence of professional cultures and individual's characteristics emerged.

In particular, the potential for individuals to assume that differences in approaches to claims were attributable to national culture was raised in relation to individuals who had limited exposure to other national cultures. This focused code first manifest itself in a particularly interesting interview with Research Participant No. 15, where for the first time, individuals' "ignorance" was raised. This concept of ignorance was generated by Research Participant No. 15 with prompts from the researcher in order to understand more about the Research Participant's No. 15 position on this point. Figure 22 provides an example of how Conceptual Category 3 was created.

CONCEPTUAL CATEGORY 3

Researcher:
Growing up you must've come from a…
I know it's a big assumption I'm making, but you came
from a multicultural family exposed to different cultures?

Research Participant 15:
Yes.

Researcher:
It sounds like despite this you're astonished really that the influence of national culture was
greater than even you anticipated?

Research Participant 15:
I don't think I was astonished, but what I thought…so I grew up in an international school, But what
I thought in my head was, "Well, when we become grownups and you're in a professional setting, that
shouldn't matter anymore," but it did. I went to the International School, so I'll tell you that I did not
understand why there was all these talks about tolerance and acceptance and so on and so on and so forth
until I moved to the U.S. And then I walked…I remember this, I walked into the cafeteria of the University
of Houston and it was the first time in my life that I truly observed racial segregation. We had a college trip
to Europe… And then there were these questions about, "Is there running water? Is there electricity?" I'm
like, "We're going to Paris. Paris!" And they were just…you know, there's just this belief…and like they
weren't bad, they weren't bad people; they were just ignorant.

Researcher:
Well-meaning, but ignorant.

Research Participant 15:
I've had Europeans who are like, you…who have this idea that Americans are all, you
know, orang-utans or whatever, you know, just absolute idiots. And then they come
here, and they meet sophisticated, intelligent, caring, compassionate people
and all of a sudden, they're like, "Oh. Oh!" you know, like humanity is
varied wherever you are. You may just assume that they're not
as bright or they're not as well versed or they're not as
sophisticated or their education wasn't as
good.

Figure 22: Conceptual Category 3

In response to a question about growing up in a multicultural family where Research Participant No. 15 would be exposed to different cultures, the researcher expressed some surprise that the "...the influence of national culture was greater than even you anticipated..." Research Participant No. 15 replied:

"...I don't think I was astonished...But what I thought in my head was, Well, when we become grown-ups and you're in a professional setting, that shouldn't matter anymore, but it did. ...We had a college trip to Europe and then there were these questions about is there running water? Is there

201

electricity? I'm like, we are going to Paris. Paris! And they were just...you
know, there's just this belief...and like they weren't bad, they weren't bad
people; they were just ignorant…"

Again, the researcher encouraged Research Participant No. 15 to explore this point
further by responding "...well-meaning, but ignorant..." to which Research Participant
No. 15 replied,

"...this idea that Americas are all, you know, orangutans...you know just
absolute idiots...and then they come here (USA) and they meet sophisticated,
intelligent, caring, compassionate people and all of a sudden, they are like.
Oh!, you know, like humanity is varied wherever you are...you may just
assume that they're not as bright … or they're not as well versed or they're
not as sophisticated or their education wasn't as good..."

The example above of a focused code relating to the manifestation of ignorance was
one example of a number of such codes that were produced during the focused coding
process. Thus, the focused code of "ignorance" was also clustered with other focus
codes which emerged from the process including: Education, Methodologies and
Professional Culture. Although unnamed at that point in time, Conceptual Category 3
was colour-coded as above and used to encapsulate a number of Focused Codes that
clustered around the theme of this conceptual category across a number of other
interview transcripts as shown in Figure 19.

Conceptual Category 4:
A further example of the focused coding process resulting in a number of codes
clustering around Conceptual Category 4, is illustrated in Figure 23. In this example,
an interchange between the researcher and Research Participant No. 6 generated a
conceptual category that clustered around the concept of payment and risk of non -
payment.
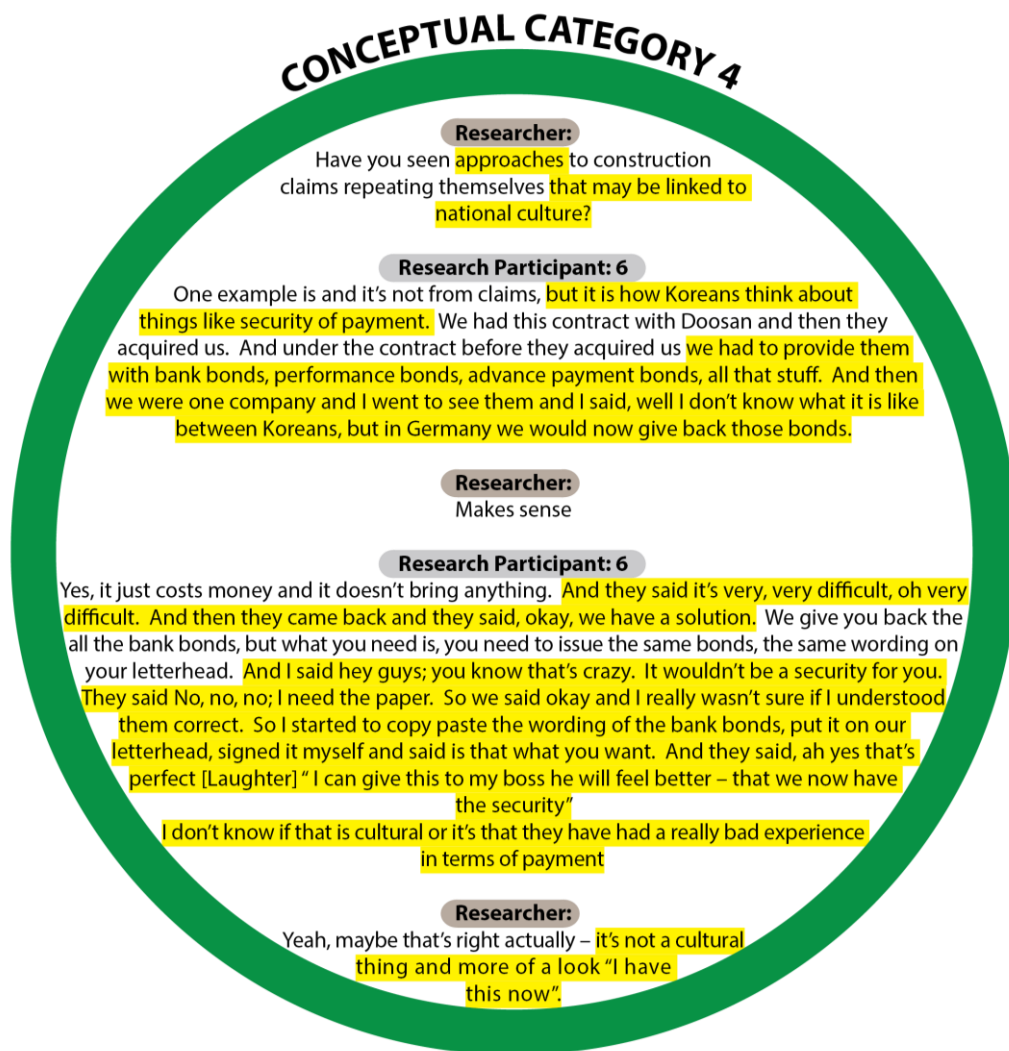
Figure 23: Conceptual Category 4

In response to a question from the researcher relating to differences in approaches to construction claims that may be linked to national culture, Research Participant No. 6 replied:

"... it is how Koreans think about things like security of payment...well I don't know what's it is like between Koreans but in Germany we would now give back those bonds...And they said it's very, very difficult, oh very difficult. And then they came back and they said, okay we have a solution...and I said hey guys, you know that's crazy. It wouldn't be a security for you. They said, no, no, no; I need the paper...so I started to copy paste the wording of the bank

bonds, put it on our letterhead, signed it myself and said is that what you want. And they said, ah yes that's perfect...I can give this to my boss he will feel better – that we now have the security...I don't know if that is cultural or its that they have had a really bad experience in terms of payment..."

In response to the statement by Research Participant No. 6, the researcher stated: "Yeah, maybe that's right actually – it's not a cultural thing and more of look I have this now..." which would indicate that the real issue at stake is the security of payment rather than an issue with national culture.

The above conceptual category cluster around the security of payment issue was another example of a focused code that appeared unrelated to the influence of national culture, as defined in this research project. Although only one example during the focused coding process stage a number of other codes began to cluster around Conceptual Category 4 across other interview transcripts including: Project Funding, Insolvency and Risk. Although unnamed at that point in time, Conceptual Category 4 was a cluster of focused codes that appeared to be related in some way to payment and the security of payment risk. This conceptual category was colour coded and encapsulated a cluster of similar focused codes as shown in Figure 19.

Conceptual Category 5:

Figure 24 shows an example of the focused code clustering around Conceptual Category 5. The example in Figure 24 relates to an exchange between the researcher and Research Participant No. 15.
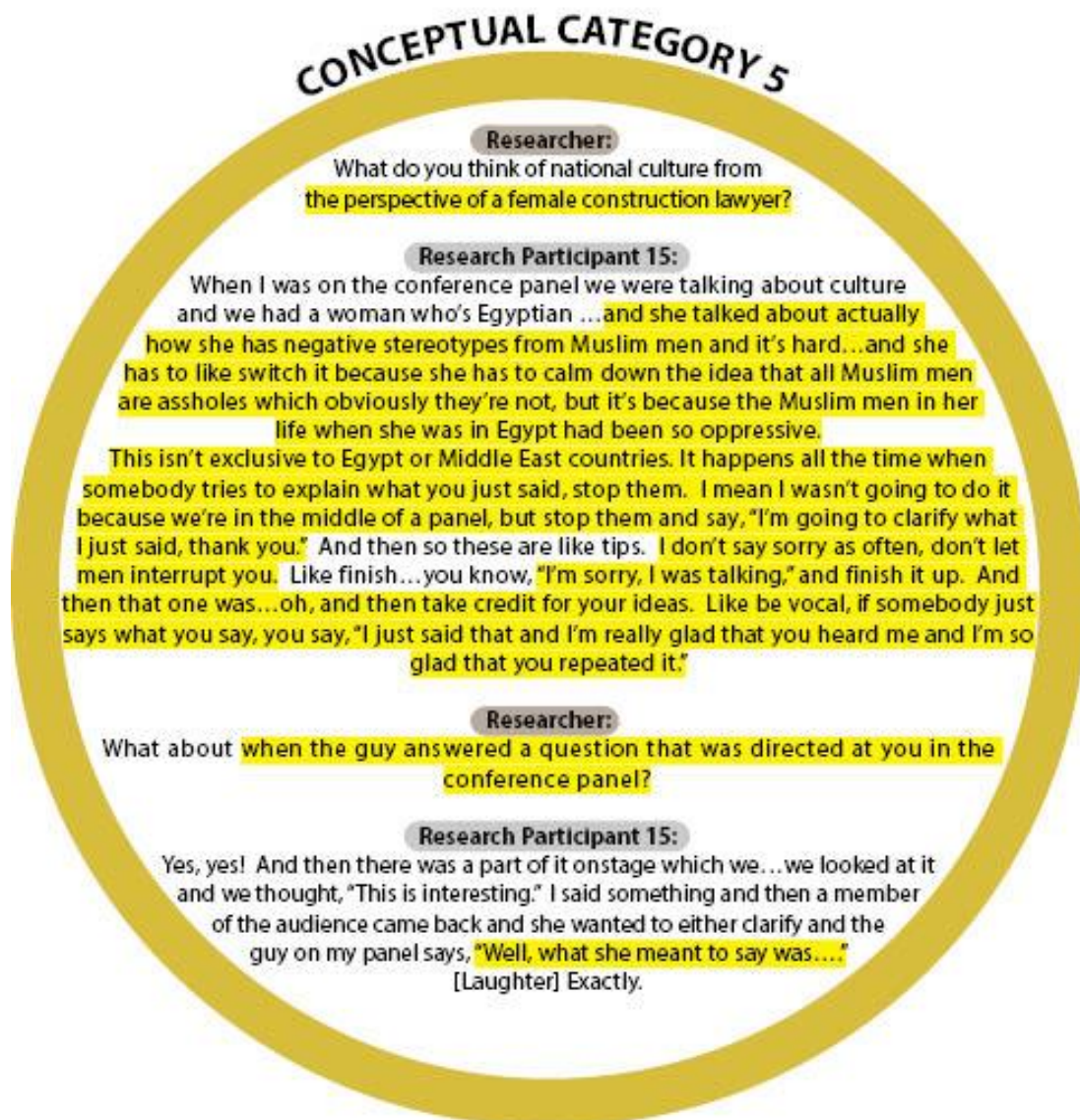
Figure 24: Conceptual Category 5

In relation to the masculinity / femininity aspect of the influence of national culture from the perspective of a female construction lawyer, Research Participant No. 15 referred to a conference she had attended at which culture was being discussed by a female and male discussion panel:

"... we had a woman who was Egyptian ...she has negative stereotypes from Muslim men and it's hard...because the Muslim men in her life when she was in Egypt had been so oppressive...This isn't exclusive to Egypt or Middle East

205

countries. … It happens all the time when somebody tries to explain what you just said, stop them...I don't say sorry as often don't let men interrupt you...I'm sorry, I was talking and finish it up. And then that one was...oh and then take credit for your ideas. Like be vocal, if somebody just says what you say, you say I just said that and I'm really glad that you heard me and I'm so glad that you repeated it..."

In response to this, the researcher sought to know more about Research Participant No. 15's position on a conference panel where a question directed to the female construction lawyer was answered by another member of the panel who was male. Research Participant No. 15 replied: "...I said something and then a member of the audience came back and she wanted to either clarify and the guy on my panel says "…Well what...[she] meant to say was..."

The exchange between Research Participant No. 15 and the researcher demonstrated the common incredulity relating to the situational irony of the male panel member speaking on behalf of a female panel member on the topic of masculinity / femininity. It also indicated that perhaps the masculinity / femininity issue is something other than a national culture issue. Whilst just one example of a focused code that began to cluster around Conceptual Category 5 concerning the issue of masculinity/femininity in construction law, this focused code was also evident across a number of interview transcripts and clustered around other focused codes including: Respect, Relationships and Hierarchy.

Although unnamed at that that point in time, Conceptual Category 5 was a cluster of focused codes that appeared to be related in some way to relationships and the way individuals treat others. This conceptual category was colour coded and encapsulated a cluster of similar focused codes as shown in Figure 19.

Conceptual Category 6:
Figure 25, is an example of how an exchange in an interview contributed to the formation of Conceptual Category 6 and provides an example of how a conceptual

206

category can be constructed from the clustering of a number of focused codes. In relation to Conceptual Category 6, a discussion arose between the researcher and Research Participant No. 3 around the experiences of the researcher on the Gaza Power Station Project in relation to national culture. Research Participant No. 3 was Jordanian but of Palestinian descent.

CONCEPTUAL CATEGORY 6

Researcher:
You are Jordanian but were a refugee from the Palestinian Occupied Territories. What do you think about the experiences I had on the Gaza – was it national culture?

Research Participant 3:
It is an extremely sensitive subject, I think associating religion and Ramadan with non-productivity or negative aspect is a disaster, as you may have noticed. That is the essence or the foundation of what has happened… because it started with Ramadan and you know Force Majeure which is act of God… What act of God???!! We have been bombard-ed…that's the reality. It's very sensitive.
Is that our culture or is that something different – they felt they had been bombarded. Maybe it was a pride issue and as you said the Government in Gaza were involved.
Well pride is an issue in Arabic culture but religion is very important. Religion is very sensitive… I mean especially under Hamas it would have been more sensitive, but it was even at the time of (Palestinian President) Abbas who is more liberals for sure. It is very touchy subject.
I don't want to (sound) political but out of that what you see…all this …what is happening in the region…still democracy is not a culture that we have got used to ….people are still sin-gle-minded they don't like to be challenged and they take it too personal …if you disagree with me it doesn't mean that we are discussing or debating No…it's like you are threatening my authority …that's it there is no communication and that kind of democratic process is still in the early stages…we haven't got the (democratic culture yet)… The younger generation is different…if you go to my dad for example and grandfather, nobody dare question or challenge or talk to or even disagree…but now the new generation is completely different…things are changing….
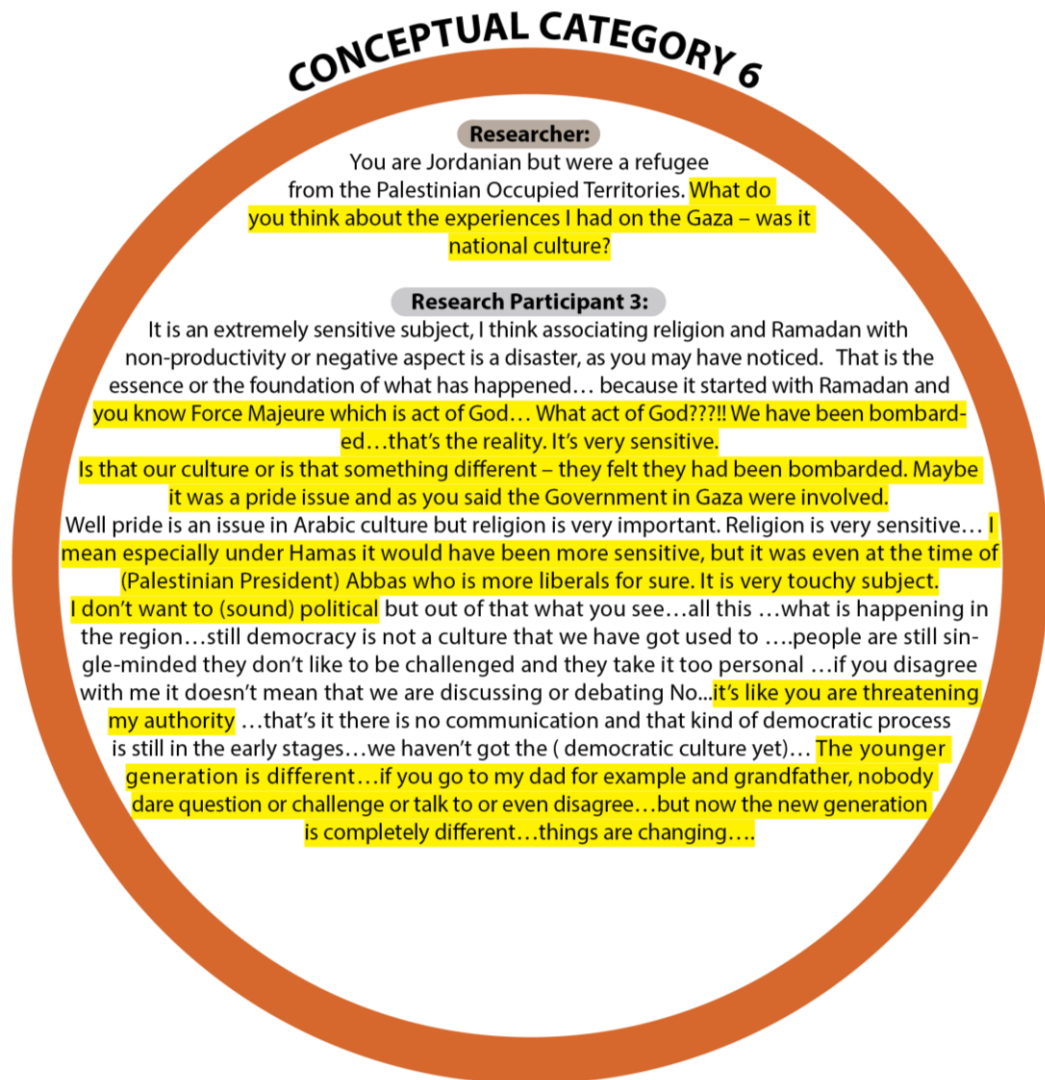
Figure 25: Conceptual Category 6

In response, to a question from the researcher seeking the thoughts of Research Participant No. 3 on the Gaza Power Station Project and national culture, Research

Participant No. 3 raised the issue of the sensitivity of linking *Force Majeure* with Ramadan and stated:

"...You know Force Majeure which is Act of God...what Act of God???!! We have been bombarded, that's the reality. It's very sensitive. Is that our culture or is that something different? They felt they had been bombarded. Maybe it was a pride issue and as you said the government in Gaza were involved...I mean especially under Hamas it would have been more sensitive but it was even at the time of (Palestinian President) Abbas who is more liberal for sure. It is a very touchy subject. I don't want to (sound) political..."

Research Participant No. 3 also referred to the fact that national culture appears to be changing if one looks at generational changes. Research Participant No. 3 states: "The younger generation is different...if you go to my dad for example and grandfather, nobody dare question or challenge or talk to or even disagree...but now the new generation is completely different...things are changing..."

This focused code constructed from the focused coding process clustered around Conceptual Category 6 alongside a number of other related focused codes.

The exchange between the researcher and Research Participant No. 3 provided an example of the issues that appear not to actually concern national culture and instead could be related to the fact that the situation was so sensitive in relation to the Gaza Power Station Project because of the second intifada and the security situation. On reflection, a substantial contributory factor to the challenges on that project was one of trying to evaluate and negotiate a claim for time and money in what was, in effect, a war zone.

In addition, Research Participant No. 3 also referred to the political situation and the potential influence on the evaluation of claims with the government being involved in the Gaza Power Station Project. What Research Participant No. 3 and the researcher had, in fact, concluded was that the whole issue relating to claims for *Force Majeure*,

which was construed to be an Act of God and a sensitive political issue, together with the religious issue of Ramadan led to an influence that was not actually national culture as defined by this research project but instead related to extrinsic factors, such as: state of security, the political situation and religious sensitivities.

Whilst only one example of focused codes clustering to form the conceptual category in question , there were other focused codes across the research interviews which also began to cluster around Conceptual Category 6 and included: Poverty, Politics and Individuals. Although unnamed at that that point in time, Conceptual Category 6 was a cluster of focused codes that appeared to be related in some way to the daily challenges that individuals were experiencing in their own countries. This conceptual category was colour coded and encapsulated a cluster of similar focused codes as shown in Figure 19.

Conceptual Category 7:

Figure 26, overleaf, is an example of a focused code that formed the basis of Conceptual Category 7 and was based upon an exchange between the researcher and Research Participants Nos. 17 and 21.

Whilst national culture, in the sense defined by this research project was a repeated theme across the research interviews, it was also evident that a number of research participants had experienced national culture being used as an excuse for non-national culture issues.

CONCEPTUAL CATEGORY 7

Researcher Participant 17:

"...As I have got older and had more experience of evaluating and negotiating claims I have thought more about "What actually is going on here?" I've negotiated a lot of claims and ...sometimes it can be difficult with different national cultures but it can also be hiding something else – a strategy to avoid payment or personal liability...they will be too fearful of the consequences. On the face of it - it's national culture..."

Researcher:
So some of this stuff might not be national culture that is preventing these claims settling but sometimes it can be assumed or used to avoid the individual facing the consequences?

Researcher Participant 17:
Definitely - the difficulty is knowing when that is happening

Research Participant 21:

"...so, that's one way for them to deviate the discussion and maybe avoid the real argument. They want us to play a sensitive role in this claim..."

Researcher:
"...it's interesting that you've come to that opinion so quickly, because it took me about a year to think that..."

Figure 26: Conceptual Category 7

In relation to a question from the researcher about changes in national culture, Research Participant No. 17 replied:

"...I've negotiated a lot of claims and ...sometimes it can be difficult with different national cultures but it can also be hiding something else – a strategy to avoid payment or personal liability..."

In seeking to understand more of Research Participant No. 17's perspective on this issue the researcher suggested that the issues considered related to national culture

210

could in fact be aligned to a fear of the personal consequences or a strategy that prevents claims settlement, to which Research Participant No. 17 responded, "...they will be too fearful of the consequences.. On the face of it – it's national culture…Definitely – the difficulty is knowing when that is happening"

Similarly, the use of national culture as a "smokescreen" was something that Research Participant No.21 referred to very early in the research interview. When discussing the Gaza Power Station Project as an introduction to the background to the research, the first comment by Research Participant No. 21 prior to any questions from the researcher, was, "...so, that's one way for them to deviate the discussion and maybe avoid the real argument. They want us to play a sensitive role in this claim...". In reply, the researcher noted: "...it's interesting that you've come to that opinion so quickly, because it took me about a year to think that..."

Although unnamed at that point in time, Conceptual Category 7 also attracted other focused codes that were produced during the focused coding stage of the data analysis process across other transcripts. These codes included Misusing Religion, Lack of Trust and Fear. It was appropriate, therefore, for a conceptual category that encapsulated these clustered focused codes to be formed within the colour coded Conceptual Category 7, that encapsulated the points outlined above as shown in Figure 19.

As detailed above, during the ongoing focused coding of the interviews with Research Participant Nos. 1 to 35 (at that point) seven unnamed conceptual categories in total were formed from the data analysis.

4.4.2 Findings Of The Focused Coding Phase:

From the constant comparison of the accumulated focused coding derived from Interviews 1- 35, a number of clusters began to manifest. This clustering of selective focused codes into seven non-national culture conceptual categories was represented by a simple diagram that illustrated the tentative relationships between the clustering focused codes and has been described by Charmaz (2015) as similar to "…conceptual mapping…".

The clustering of focused codes from the focused coding of interviews 1 to 35 was facilitated by continual memo writing by the researcher and by using titles for memos derived from the focused codes. Having established appropriate and descriptive titles for the individual memos, certain focused codes began to cluster and relate to each other in the context of the research problem. By analytically interrogating these clusters of focused codes, seven conceptual, but still tentative, non-national categories (Charmaz, 2015), in addition to the category of national culture itself, emerged as demonstrated in Figure 27.
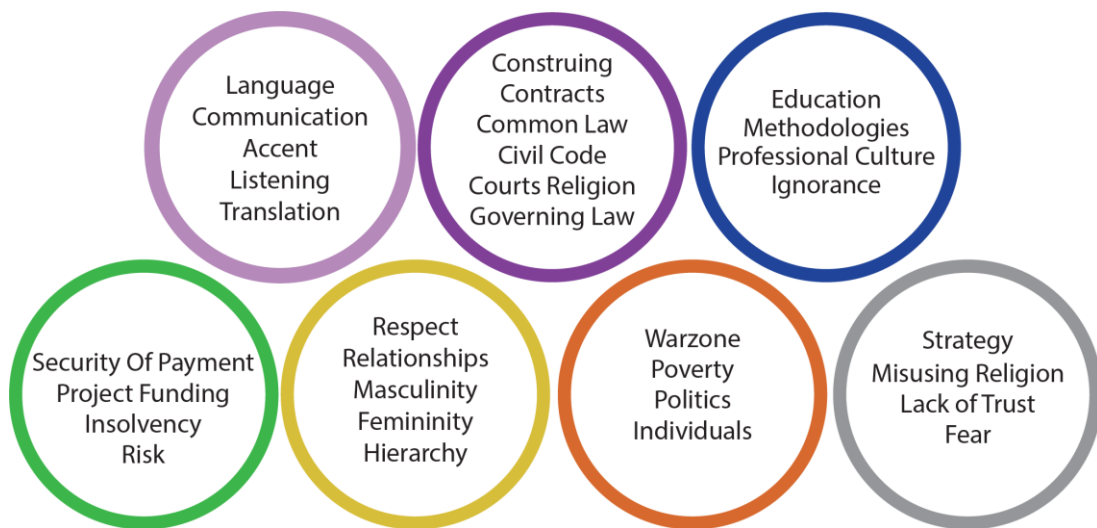
Figure 27: Seven Conceptual Non – National Culture Categories Emerging From The Focused Coding Of Interviews 1 – 35

From the focused coding of Interviews 1 to 35, it was evident that, whilst national culture was an accepted omnipresent challenge for the research participants in terms of the preparation, evaluation and negotiation of claims on international construction projects, there were many other, non-national culture related influences that were conflated with the research problem. Through constant comparison and analysis between data and data, and focused codes with focused codes, the properties of these seven-non-national culture conceptual categories could be developed and made explicit and would form the basis of the final theoretical coding phase.

4.5 The Theoretical Coding Phase

The final coding phase within Constructivist Grounded Theory is the Theoretical Coding phase. This final phase leads to grounded theory and involves theoretical integration (Birks & Mills, 2015). It has been described in a Constructivist Grounded Theory as shifting "...your analytic story in a theoretical direction..." (Charmaz, 2014, p.150). Whilst there is debate as to the need for a detailed Theoretical Coding process in Constructivist Grounded Theory (Charmaz, 2014), in undertaking such a process, the explanatory power of theory can be more effectively understood (Birks & Mills, 2015).

Charmaz (2014) considers that the detailed naming of categories and the population of individual categories within Constructivist Grounded Theory can be particularly productive in the generation of theory within the categorisation stage.

Therefore, the seven non-cultural conceptual categories that had been constructed from the findings of the focused coding phase were further interrogated within a more detailed categorisation process and subsequently within the Theoretical Coding process. Accordingly, a further iteration of comparisons was embarked upon using the seven non–national culture conceptual categories in order to more fully define the scope and properties of these categories that were not related to national culture.

From that further iteration, it was clear that maturity of the emerging categories was being reached. Furthermore, the foundations of a problem-solving theory that could make sense of the challenges of national culture in practice and (with further analytical interrogation) form the building blocks of the grounded theory in respect of this research project began to manifest itself.

Having determined the seven non – national culture conceptual categories as a solid foundation with which to analytically render the data from interviews 1 to 35, and having populated the properties, it was necessary to gather further data in the form of additional interviews in order to both refine and saturate the conceptual categories, whilst at the same time providing a systematic check on their validity.

The process by which these important checks are undertaken is a higher level of theoretical sampling. Charmaz (2015) sees theoretical sampling at this stage in Constructivist Grounded Theory as capturing further relevant data to both develop the nascent theory but also act as a systematic check on the theory that has been constructed to date.

Whilst mindful that theoretical sampling focuses on conceptual and theoretical development and is not about increasing the statistical generalisability of any findings, it was decided to undertake five further interviews with industry practitioners from contrasting national cultures.

This aimed to explore the surprising findings from the Coding and Categorisation process and the formation of the conceptual categories that appeared to be related to something other than national culture. Such an approach would not only facilitate the formulation and population of the properties of the categories but also identify further areas of investigation and determine the direction of further data capture in the form of purposive sampling.

It was evident from the coding and categorisation process based upon 35 interviews with a diverse range of research participants that within the multiple perspectives captured from the research data, a level of saturation had already occurred as no new initial or focused codes manifested or clustered around or within the categories. Therefore conducting a further batch of interviews provided an opportunity to ensure that the saturation of categories had occurred, namely that the gathering of fresh data no longer provided any new theoretical insights nor revealed new properties (Charmaz, 2015).

Saturation would be indicated by determining the stability of the categories established so far (Charmaz, 2006). This required the researcher to acquire a sufficiently robust sample that can offer the multiple perspectives that a robust Constructivist Grounded Theory requires (Gunne-Jones, 2009) up until the point at which further interviews do not shed new light on anything discussed in previous interviews.

As the data analysis in grounded theory is conducted in parallel with a further data collection, data saturation is not simply achieved by asking respondents the same set of interview questions but by interrogating and testing the theoretical maturity of categories and nascent theory that had been established at that point.

Data saturation would be confirmed from further data analysis, taking into account relevant new findings/directions that may be revealed in, and triangulated through, a robust exploration of subsequent data collection. This can also include other sources, such as further engagement with literature which, in turn, leads to theoretical integration (Birks & Mills, 2015). However, as Charmaz (2014) points out, further engagement with the literature with the aim of seeking to integrate its findings within a Constructivist Grounded Theory should be avoided until the theory constructed during the research study has been formulated within the Theoretical Coding phase.

In seeking to determine that saturation had been reached and to develop the nascent Constructivist Grounded Theory , it was necessary to appropriately name the seven non-national culture conceptual categories; therefore, a further batch of five interviews were undertaken. It was at this stage that the Theoretical Coding process could begin with the ultimate aim of positioning the theory in the context of existing theoretical frameworks once the Constructivist Grounded Theory had been fully formed.

From a practical point of view, the Theoretical Coding phase required the researcher to make the transition from the conceptual categories produced by the focus coding phase to an understandable Constructivist Grounded Theory.

The process of Theoretical Coding required the researcher to take the seven non-national culture-related categories, to conceptualise them within a coherent theory, and in so doing to make explicit the relationship between the categories. In effect, this required the researcher to take the conceptual categories within the nascent theory and incorporate these findings into a coherent Constructivist Grounded Theory.

The first stage in that Theoretical Coding process was to name the conceptual categories. This was done by further iterative comparisons as part of the theoretical

coding phase between the data generated from the first 35 interviews with the data generated from the final five interviews.

An example of how this was done in practice is shown in Table 7 which is based upon extracts from the Theoretical Coding exercise that was undertaken with the interview transcripts from Research Participants Nos 36 to 40.

Having firstly defined and named the seven non – national culture categories, the researcher took the conceptual categories and conducted a theoretical coding exercise on the interview transcripts from the final five interviews with a view to shifting the categories towards theory generation. This enabled the categories to mature and the nascent theory to be interrogated using data from the five additional interviews in order to generate robust theoretical codes. This explanatory basis behind the theoretical coding within the Constructivist Grounded Theory as a whole was aimed at enabling the researcher to 'make sense' (Birks & Mills, 2015) of the nascent theory with the research participants.

As illustrated in the extracts from the theoretical coding of the final five interviews with Research Participants Nos 36 to 40, the theoretical codes of National Culture, Communication, Jurisdiction, Training, Finance, Esteem, Daily Reality and Smokescreen could be correlated with data within and between the theoretical coding of interview transcripts of Research Participants 36 to 40. Furthermore, the non – national culture theoretical codes could be integrated with the theoretical codes that related squarely with the definition of national culture adopted in this research project.

Table 7: Extracts From The Theoretical Coding Of Interviews With Research Participants 36 To 40

Research Participant	Theoretical Coding	Interview Statement
RP No.36	Problem of National Culture in Practice	I've spent most of my career trying to understand this. I am still learning at 67 years old to deal with national culture. I've worked in Hong Kong, Cairo, Singapore, India, Dubai, Qatar and Israel.

216

Research Participant	Theoretical Coding	Interview Statement
RP No.36	Individuals Esteem Communication Communication Listening Existence of National Culture	You can't really get taught this –it's about human instinct and people's feelings. Different national cultures see problems a different way. You need to treat people the way you would like to be treated. The worst examples I have seen of this are where people talk over or down to people just because of their national culture. A lot of this is about communication – active listening is really important which is something I have done more and more. You need to keep it simple.
	Esteem	I have however found national cultures to have traits that manifest themselves on projects. I have found that Japanese contractors for example, if they give you a commitment they will do their absolute utmost to deliver – it's a pride thing.
	Stereotypes / Individuals	I've heard people say the Arabs they promise a lot then change their minds and go behind your back. That's not something I have experienced.
	Existence of National Culture	The Israelis are very opinionated and will wring out the last drop of blood.
	Individuals Relationships	There are individual personalities but also distinct approaches in national culture. With the Egyptians, it took me an age to get to know my opposite number – very often waiting around to see him but eventually the persistence paid off – we had a really good relationship.
	Challenges of National Culture Esteem	The Qataris were very volatile their temperament was very difficult to work with they almost treated foreign engineers as prostitutes – they didn't trust you.
	Trust Communication Similarities in National Cultures	The Israelis are very direct, they like to have control and dictate to their staff. It wasn't until I came to work in Israel that there were many similarities between the Israelis and the Arabs, which is something I didn't expect.

Research Participant	Theoretical Coding	Interview Statement
RP No.36 **RP No.36**	Differences in National Culture Trust Relationships	There is definitely a cultural difference between the Qataris and the Emiratis the Qataris were difficult to deal with – they were very demanding. They had no respect for foreign engineers – there was little in the way of trust. I felt like that was my fault – I had been successful in building relationships but they were very difficult.
		For me if there is a problem on the job it is the project's problem and we need to get it resolved.
	Communication	A lot of this is to do with communication and respect. If they knew you could do a good job, they respect you whatever the national culture. In some places that is more difficult than others.
	Relationships	Mobilising the collective strengths of a team is really important. If you go to a new culture go with an open mind be optimistic get to know the culture and learn.
	Relationships Esteem	Make a point to go and see all people. French guy I used to work with he used to come round the office and shake hands in the morning. People want to be valued. They want respect.
	Relationships	In a big meeting I try to mobilise the whole collective knowledge. Often it is the most unlikely people who come up with the best ideas. If they know you will listen to them then they can often contribute more than you might think.
RP No.38	Jurisdiction Religion Finance Daily Reality	Law is a relatively new concept in the Arab world. Formal dispute resolution used to be about a guy who can shout really loud and then a judge who would decide things under Sharia law. You won't get a legal analysis of the merits of the case that you might expect in the West. Following the end of the last oil boom the Government is looking to change this and bring the law up to an internationally acceptable standard.
	Jurisdiction	In terms of jurisdictional differences between Sharia law, civil codes and common law, you don't see a lot of substantive differences in the

Research Participant	Theoretical Coding	Interview Statement
		jurisprudence but you do see a lot of differences in the application of jurisprudence
RP No.38	Jurisdiction Training & Education	Construction law has not touched in Saudi Arabia – there is some debate regarding the application of penalties but despite what commentators say they cannot be enforced under Sharia law and some judges are striking them down.
RP No.38	Training & Education	A big issue in Saudi is the difference in the level of education. There's a big difference between regions. There's also a big difference in culture across provinces and definitely across companies.
	Company V National Culture	For example, if you watch outside Saudi Aramco's offices you will see cars emerging where as soon as the occupants are outside of the company gates they remove their seat belts. At Saudi Aramco the policy is that you must wear a seatbelt. This is company culture v national culture.
	Non Homogenous National Culture	There is definitely not a single Saudi Arabian culture. There are things that happen in Saudi that I, as a Saudi Arabian, don't understand.
	Narrative Narrative Non Homogenous National Culture	I will tell you a story. I was in a meeting in Riyadh – a friend of mine was getting married on the west coast. I left the meeting at 6pm, got a flight, and arrived at the wedding hall at 11pm – there was no one there. I was waiting until midnight then a few people arrived. At 00:30, the groom arrived. In Duba on the West coast this is normal – the wedding goes on until 6.00am.
	Non Homogenous National Culture	A construction example that I can give you is that I was in contact with a Saudi company in the West. It was Ramadan – normally I will work from 6.00am until say 1.00pm in Ramadan. I rang them at 9.00am, noon, 4pm and 8pm – nobody answered. Eventually on the way home from breaking the fast I rang them at 1.00am. The security guard says oh yes we have just opened but the management don't arrive until 2.00am and we close at 6.00am.

Research Participant	Theoretical Coding	Interview Statement
RP No.38 **RP No.38**	Company / Ministry Culture	This is really challenging for those who live in the Kingdom.
		Saudi Aramco and Sabac have their own culture – you get high calibre people and international standards but in ministries, it is less so.
	Focused Question on National Culture	**Researcher:** Do you think national culture can sometimes be used as a smokescreen?
	Smokescreen Definitely Exists Tribal Culture Daily Reality Esteem	Definitely. We are still very tribal and sometimes the tribal bonds can be very strong. People sometimes try to personalise a dispute much more commonly than would be the case in the West. There was a dispute between two tribes and I was hearing the case. One party came to me and said look you know if you make a silly decision here there is a marriage that will break down because of the family connections. In the end the Chairman came and said look my son has made a bad mistake here – he is on his final warning. He would rather preserve the tribal ties than protect his son.
	Smokescreen	Sometimes you get people who say don't shake hands with non-Saudis you even get people who say don't shake hands with people from different tribes – its rubbish.
	Education & Training	These are uneducated people in the middle of the desert. Some westerners come with this perception. In the main, you find very well educated people who try to do good for people.
	Smokescreen	Most problems in Saudi Arabia get resolved amicably – because of people doing good deeds – getting mercy from God. Some people take advantage of the mercies of God but this is human nature.
	Smokescreen	Respect for national culture and religion is very important but if you try to take advantage of a guy because he doesn't know the culture this is big problem for the Saudi guy. People will step forward and stop this…but it does happen. This is a religious driver.

Research Participant	Theoretical Coding	Interview Statement
RP No.38		There are two drivers firstly to resolve disputes secondly to protect others. If you read the verses of the Koran, it is everywhere. If you take a Riyal or a dollar that you are not due you are in big trouble.
RP No.38		**Researcher:** I was invited to a Diwaniya in Kuwait – I found it fascinating that it was still so important to business deals. Is the Majlis still an important part of Saudi Arabian culture or does it just come down to whether somebody has the money and wants to pay?
	National Culture & Finance	Definitely, - it is both - even in this present day Saudi Aramco will have their own Majlis – it's a place of alternative dispute resolution. The same with any ministry. It literally means a seating area but it is far more significant.
	Finance	I was representing a Saudi investor against a Sheik in another country. There are immunities on Sheikhs in the UAE and you need to get permission from the courts to sue them which we got. We tried resolving it in a more traditional way but if he didn't have the money it would be a problem regardless.
	National Culture Relationships	If you want anything there is a procedure. You go to the Majlis. He puts the coffee down for you but you don't actually drink it and keep it on the table. This is a metaphor for I have a request – a major request – the hand of a girl maybe. Maybe to ask for a petition to a judge because a family member has done something wrong.
	National Culture Relationships Esteem National Culture	If you have no value to him he will have someone throw the coffee in your face and get you thrown out. Meaning you don't have the right not to drink my coffee. If you have value to him he will stop everything in the Majlis and consider your request.

Research Participant	Theoretical Coding	Interview Statement
RP No.38	National Culture & Finance	This is still a cultural driver. He appreciates that you have taken effort to come to his Majlis. There are massive deals resolved in the Majlis.
RP No.38	Importance of National Culture	With this Sheik, we went to his Majlis in Morocco and he gave us a cheque. This will always be true I think. This is national culture but there are other cultures I think you understand. If I were to give advice to anybody submitting a claim in the Kingdom of Saudi Arabia I would do all the things you suggested – structured arguments, records etc. but don't put everything on the table in one go but don't ignore national culture.

4.5.1 The Substance Of The Theoretical Coding Phase

Having completed the theoretical coding phase using data captured from interviews 36 to 40 it was possible to finalise both the naming of the categories upon which the Constructivist Grounded Theory would be based but also identify the core category within that theory. Moreover, it was evident from the analysis of the interview transcripts and the input from Research Participant Nos. 36 – 40 that theoretical saturation had occurred. Details of these individual processes are set out below.

4.5.1.1 Defining And Refining Categories

The process of theoretical sampling and constant comparison enabled the definition and refinement of the conceptual category labels and their properties. The final batch of interviews with participants from interviews 36 to 40 also demonstrated that theoretical saturation had indeed been reached.

Morse (2004, p.1123), cited in Aldiabat and Le Navenec (2018, p.247) described theoretical saturation as, "the phase of qualitative data analysis in which the researcher has continued sampling and analysing data until no new data appear and all concepts of the theory are well developed…and their linkages to other concepts are clearly described…"

Charmaz (2006) advises that saturation should not be regarded as a rigid concept. However, whilst remaining open to new data, it was evident from the coding of the last batch of five interviews that no new codes or categories were emerging. Instead, the conceptual categories derived from the previous 35 interviews were reinforced by the final five interviews which indicated that saturation had indeed occurred.

Having achieved saturation, the following eight categories emerged as the key influences, as listed below, in relation to the influence of national culture in the specialist field this research project has focused upon namely:

1. National Culture
2. Communication
3. Jurisdiction
4. Training
5. Finance
6. Esteem
7. Daily Reality
8. Smokescreen

The theoretical coding stage also enabled the identification of connections, differences and relationships between the eight categories. This not only involved extensive memoing by the researcher but also constant comparison between and within interview transcripts, codes, categories and theoretical codes following engagement with the additional research participants

The relationships between and within these eight categories are demonstrated in a diagrammatic form, in Figure 28, which summarises the findings from the coding and categorisation of the 40 interviews with highly qualified and experienced practitioners on international construction projects from 38 different national cultures.

Figure 28: The Eight Categories That Emerged From The Coding & Categorisation Process And Their Inter-Relationships

The findings of that process indicate that, whilst national culture is a constant and omnipresent challenge in managing claims, there are also certain other perceived challenges of national culture that were raised by research participants that are equally challenging and commonly conflated with national culture but do not fall within the definition of national culture this project adopted. Of the seven categories that are perceived as non-national culture by the research participants, it was necessary to determine the relationships between these categories.

Relationships between codes, categories and interrelationships between categories and their complexities were explored. From this, further theoretical coding took place during the theory building phase to enable theoretical maturation.

Again, extensive memoing and the use of the Reflexive Coding Matrices (Scott, 2008) were adopted in order to develop a link between each of the coding phases and the theory building phase that was to follow. This enabled an auditable trail to be established from which the process of constant comparison and truth tracking could

be made explicit. It also facilitated the application of both reflexivity and theoretical sensitivity as part of the theory emergence process. Moreover, it made transparent the decisions and interpretations that were applied to the data at various stages and which ultimately provided an audit trail to demonstrate the rigour of the data analysis stage.

4.5.1.2 Core Non-National Culture Category

Alvesson & Sköldberg (2009, p.68) described the construction of a substantive theory based on categories and the identification of a Core Category, which the authors described respectively as "...the central concepts around which the others revolve..." and which the authors conclude provides "....the key to the theory...".

As Strauss (1987) identifies, the core category must not only appear frequently but more importantly be central to the data and connect other theoretical categories. It must also relate to the other categories, have clear implications for substantive theory and most importantly facilitate the development of a theory. Thus, Strauss (1987, p.36) sets out the following criteria by which the core category can be identified:

1. The core category must be central and relate to as many other categories as possible.
2. The core category must frequently appear within the data.
3. The core category must effortlessly relate to other categories and not involve any forcing of the data.
4. The core category must have substantial resonance within the theory that is being constructed.
5. The core category must facilitate the development of the theory.
6. The core category must introduce inherent flexibility into the theory in the form of 'maximum variation to the analysis'

Having identified these seven non-national culture categories and explored the relationships between all eight categories (including national culture) it was necessary to crystallise the Constructivist Grounded Theory from the interconnected data derived from the 40 interviews.

225

In order to do this, it was necessary to move to the final stage of theoretical coding, namely to theory building. An essential part of the theoretical coding phase is the need to explicate the relationship between the categories and identify the core within the non-national culture categories. The following provides an explanation of how this was achieved.

Whilst the overriding category of the eight categories was without doubt National Culture it was the relationship between the non-national culture categories that would be key to the construction of the Constructivist Grounded Theory. From the in-depth analysis using the six criteria referred to above , it was evident that the core non-national culture category of Communication satisfied each and all of the criteria that Strauss (1987) outlined.

Whilst national culture was constantly referred to as a challenge in relation to claims on international construction projects, the overarching conclusion from the shift towards the theory generation and building phase was that many of the problems that the research participants described when discussing the challenges of national culture in relation to claims on international construction projects were, in fact, unrelated to national culture.

Figure 29 summarises the substantive findings that were formed from the rich data set and the coding/categorisation process.
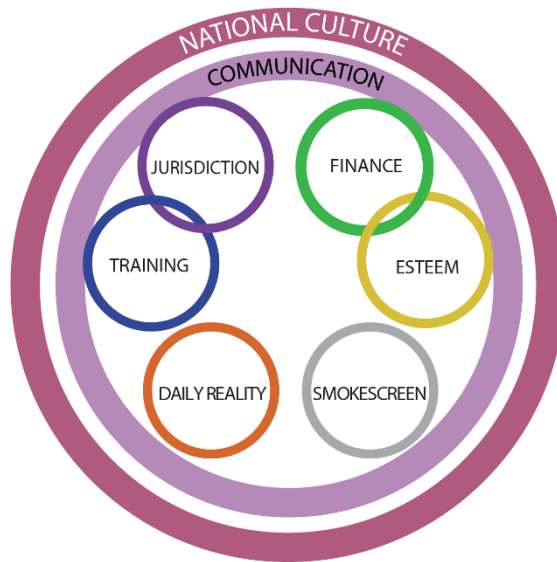
Figure 29: A Visual Representation Of The Categories In Constructivist Grounded Theory Derived From The Coding & Categorisation Process

The above diagram at Figure 29 represents the foundations of the Constructivist Grounded Theory derived from the coding/categorisation process and the formation of categories during the theoretical coding phase.

The conclusion of the coding and categorisation process was that whilst it was evident that national culture was clearly influential it was also clear that other non - national culture factors and were all focal to the challenges of the preparing, evaluating and negotiating claims of international construction projects. These non-national culture categories were:

1. Communication
2. Jurisdiction
3. Training
4. Finance
5. Esteem
6. Daily Reality
7. Smoke Screen

Of these seven non-national culture categories, Communication was at the core of the other categories and, in accordance with the criteria set out by Strauss (1987), the Communication category was evidently the core theoretical category.

Memo writing was key to both identifying and developing the core theoretical category which involved revisiting the data generated from the interviews. The constant use of Memo writing was an ongoing process, both in relation to explicating the relationship between categories, and in the identification of core categories. It was also to prove useful in the construction of the nascent grounded theory.

The conclusion of the theoretical coding phase in Constructivist Grounded Theory is the identification and positioning of the core category. The culmination of the whole coding and categorisation process was the identification of seven key non – national influences in relation to the outcome of claims. Whilst these were perceived as national culture by research participants during the interviews, upon further interrogation of their significance and meaning by both the research participants and the researcher, these influences actually revealed themselves to be additional to, and distinct from, national culture.

These findings and their representation in a diagrammatic format are provided in Figure 29, signify the completion of the data collection and data analysis phases of the research project that would form the basis of the Constructivist Grounded Theory set out in Chapter 5 of this thesis.

However, prior to unveiling the Constructivist Grounded Theory, it is necessary to identify certain considerations in relation to theoretical saturation, theoretical sufficiency, reliability and generalisability. Therefore, prior to further developing the Constructivist Grounded Theory in Chapter 5 of this thesis it is appropriate to explain how these considerations were addressed.

4.6 Sampling Strategy

When data are collected for any research, one of the main considerations is the approach to sampling. In grounded theory, a distinctive type of sampling is important;

this is described as theoretical sampling (Glaser & Strauss, 1967), and can be regarded as a form of non-probabilistic sampling. Theoretical sampling is a defining characteristic of any derivative of grounded theory. It is a process whereby the researcher determines the data collection process by purposively selecting research participants on the basis of which interviewees might most productively contribute to any grounded theory based upon its theoretical purpose (Strauss, 1987).

During the early stages of the interviews it became apparent that this 'multivocality' (Tracy, 2010) was important to theory generation. In addition two early interviews with female construction lawyers, one Brazilian and the other Emirati, provided particularly interesting insights (from a male researcher's perspective perhaps) when distinguishing national culture from potentially other non-national culture influences. That richness in the data continued to manifest itself as further diversity was embraced.

The approach this research project has taken to theoretical sampling was aimed at maximising the differences in the perspectives of the research sample in as many ways as possible. In this regard, the decision to compare the perspectives of specialist practitioners from supposedly different national cultures, such as Iran and Israel, demonstrates this point, especially as this was done in the latter stages of the data collection process when the foundations of the Constructivist Grounded Theory had been laid.

Seeking diverse positions as part of the sampling strategy is encouraged by Alvesson & Skolberg (2009) as it creates the greatest potential for the creation of productive data in the form of unexpected similarities in circumstances where divergences were anticipated.

This research project aimed to capture multiple perspectives from the: "…study of experience from the standpoint of those that live it…" (Charmaz, 2000, p.522). It was for this reason that ultimately 40 interviews were included within the research sample with research participants from 38 different national cultures.

The approach followed a two - step process to theoretical sampling as advocated by Alvesson and Skolberg (2009) whereby, the initial perceived differences between

229

participants were minimised and, in contrast, in the later stages of the data collection, diversity amongst the perceived differences were actively pursued.

Thus, decisions regarding further data requirements and additional respondents for interview were informed by the data gathered and analysed in order to develop the intended substantive theory (Strauss & Corbin, 1998). Even though the determination of the initial sampling would follow a general purposeful sampling technique, subsequent sampling would be guided by the emergence of initial codes, focused codes and categories in order to determine what issues required exploration. As such, in the later data collection phase theoretical considerations directed the sampling process and guided the researcher to determine which specialist practitioner research participants to interview. This process was repeated in the final batch of interviews until the nascent theory 'controlled' the data collection and analysis processes in order to reach the point of saturation (Strauss, 1987).

The importance of a constant comparative analysis in constructing a grounded theory not only required the researcher to return to the rich data set but also to adopt theoretical sampling and seek out as wide a source of data and multiple perspectives as possible (Gibson & Hartman, 2014). To achieve this, the constant comparative analysis (Gibson & Hartman 2014) was adopted in order to generate ideas as to theory. It can be seen therefore that the adopted theoretical sampling strategy that sought diversity in the research sample was not only productive but, as Charmaz (2014) advocates, embraced the observations and findings from earlier interviews in deciding upon future research participants and areas of investigation.

4.7 Theoretical Saturation

Following the grounded theory methodology, data collection and analysis should only cease when theoretical saturation is achieved. This can be considered one of the main common denominators of various views of grounded theory research. Saturation signals the stability of the categories established during the coding process and was signalled when no further new categories emerged (Charmaz, 2006). From the research sample size, that point of saturation occurred when the researcher realised

that another interview would be unlikely to shed new light on anything that had been discussed in previous interviews (Gunne-Jones, 2009).

In order to demonstrate the trustworthiness of the findings from the data analysis, Aldiabat and Le Navenec (2018) suggest a concise and precise description of the steps taken to demonstrate theoretical saturation in grounded theory (Aldiabat & Le Navenec, 2018; Tay, 2014). Importantly, Aldiabat and Le Navenec (2018) explain the difference between 'code saturation' and 'theoretical saturation' in grounded theory. Furthermore, they suggest that to achieve the former, a research sample of ten interviews may represent the point at which researchers have "…heard it all…" (Aldiabat & Le Navenec, 2018). However, in order to achieve theoretical saturation, a number somewhere between 16 and 24 interviews may be necessary (Aldiabat & Le Navenec, 2018).

For the purposes of this thesis, theoretical saturation occurred somewhere between 35 to 40 interviews but the interviews continued until the researcher was confident that theoretical saturation had been achieved using the criteria described above.

Following the recommendations of Morse (2015, p.1212), cited in Aldiabat and Le Navenec (2018, p.248), the researcher followed the steps necessary to determine; theoretical saturation, reliability within the data and trustworthiness in the findings, by ensuring "…prolonged engagement, persistent observation, and thick, rich description…"

As Aldiabat and Le Navenec (2018, p.258) observed "…reaching theoretical saturation is a subjective, non-linear, gradual and unfixed process…" and the authors promote the use of memo writing as an effective check and balance as to whether theoretical saturation has been reached. Aldiabat and Le Navenec (2018, p.258) also make the point that, in seeking to develop confidence as to whether theoretical saturation has occurred, the importance of making explicit "…concrete examples of their work (e.g. memos, data collection methods, data analysis etc,)…" will be useful.

It was for these reasons and the essential characteristic of constructivist grounded theorists to make explicit their data analysis in theory construction (particularly by Kathy Charmaz) that this research project has adopted the same approach.

Moreover, a constant throughout the data analysis phase was the repeated use of memo writing to capture the reflections and observations of the researcher during the data collection, coding and categorisation phases. This was not only crucial to determining theoretical saturation but also contributed to the evidencing of an audit trail throughout the data collection and analysis process. Having determined that theoretical saturation was reached during the final batch of five interviews it was necessary to consider the concept of theoretical sufficiently.

4.8 Theoretical Sufficiency

A major strength of this research project is not only the richness of the data that was generated in the 40 unstructured interviews but also the quality of the data derived from the conditions of entry that were applied to each of the interviews. This required all interviewees to be well-qualified and experienced in the field of claims on international construction projects. In addition, the purposive sampling of the interview participants and the selection of a wide range of industry practitioners from 38 national cultures aimed to avoid oversampling, as represented by the centre of a bell curve, and thus the approach was designed to capture as diverse a range of multiple perspectives as possible.

Another real strength of the richness and diversity of the multiple perspectives captured as part of this research project has been the ability to ultimately arrive at theoretical saturation (Glaser & Strauss, 1967) despite the diversity of the sample.

Theoretical saturation for the purposes of this research project related to the saturation of concepts rather than the sample. This saturation of concepts was enabled and facilitated by the diverse range of perspectives consulted within this research. In this regard, saturation is more closely aligned to the theoretical sufficiency of a nascent Constructivist Grounded Theory and the effectiveness of that theory in explicating the data that emerges from additional interviews. This is particularly relevant where those

interviews are purposively undertaken in a national culture where one would expect there to issues that the nascent Constructivist Grounded Theory might find it difficult to make sense of.

The adoption of Reflexive Coding Matrices (Scott, 2008) also facilitated the demonstration of theoretical sufficiency and to determine the point at which this occurred in the data analysis process. This approach again reinforces the transparency and rigour of the emergent grounded theory identified in this research project. The theoretical saturation point was evidenced by constant comparison and truth tracking across the initial coding, focused coding, categorisation and theory building stages of this Constructivist Grounded Theory, and was supported by evidence of the researcher's reflexivity within the memo writing process.

Whilst there has been some criticism of the lack of transparency in other grounded theory approaches (Cooney, 2011), the processes adopted throughout the data analysis process in this research project has demonstrated both complete transparency and has explicitly revealed the important role that the researcher played in interpreting and co-creating theory in the Constructivist Grounded Theory approach.

Importantly, the Reflexive Coding Matrices used throughout the data analysis process have enabled this thesis to make transparent the properties, conditions, and dimensions of the initial codes, focused codes, categorisation, and nascent theories. In addition, the richness and diversity of the in depth, multiple perspectives captured in the unstructured interviews have been fundamental to the development of a robust emergent Constructivist Grounded Theory that explicates the research problem that this research project sought to address.

4.9 Reliability And Validity In Qualitative Data Analysis

Reliability and validity are important considerations in any type of research. Reliability is defined as "one of the standard criteria in standardised/quantitative research, measured for example by repeating a test and assessing whether the results are the same in both cases…" (Flick, 2014, p.542). Similarly, validity is defined as, "… one of the standard criteria in standardised / quantitative research analysed for

example by looking for confounding influences (internal validity) or for the transferability to situations beyond the current research situation (external validity)…" (Flick, 2014, p.545).

4.9.1 Reliability

Kirk and Miller (1986) specifically address reliability within qualitative research. In terms of procedural reliability, they discuss three criteria: the quality of recording and documenting of data, the tools used to capture qualitative data (and their standardisation), and the focus on increasing reliability. Rather than use the term reliability, qualitative researchers often prefer to use the term 'confirmability' where a clear audit trail is provided in order to enable an independent researcher to follow that audit trail and 'confirm' the appropriateness of the procedures followed.

Throughout the data collection and analysis process this research project has endeavoured to make explicit the approaches the researcher has adopted in terms of data collection and analysis and thereby provided the necessary audit trail to confirm reliability.

4.9.2 Validity

There are three main types of validity; construct, internal and external. Similar to the different description of reliability in qualitative research, some qualitative researchers reject external validity and prefer the term 'transferability'. The important aspect of transferability is that it is particularly important how the researcher applies the findings of the qualitative study.

Another issue that needs to be considered in relation to validity is the approach to sampling. In relation to research of this type, there are two main approaches that can be adopted, namely 'probability sampling' and 'nonprobability sampling' (Descombe, 2007).

Given the idiographic nature of the research study, a non-probability sampling technique was adopted with a purposive sample of research participants. They were selected based on the pre-condition that individuals were experienced industry

practitioners in claims on international construction projects, from a diverse range of natural cultures, and that as a consequence research participants would be able to provide valid data.

4.9.3 Validity and Authenticity in the Constructivist Grounded Theory

As Lincoln, Lynham and Guba (2018, p.137) states: "...nowhere can the conversation about paradigm differences be more fertile than the extended controversy about validity..." The authors explained the irritating nature of validity that can be neither easily dismissed nor readily configured. As Charmaz (2015) pointed out, the fact that Constructivist Grounded Theory is grounded within the data from which it was constructed provides an element of validity in itself. Similarly, Lincoln et al. (2018) explained that validity can also be found in authenticity. Moreover, the authors developed authenticity criteria that form the hallmarks of an "...authentic, trustworthy, rigorous, or valid constructivist...inquiry..." (Lincoln et al., 2018, p.140).

In ensuring that the idiographic Constructivist Grounded Theory this research project has produced was founded in rich data captured from research interviews with specialist practitioners and ensuring the provenance of that theory to that data, the validity of the Constructivist Grounded Theory was satisfied.

4.10 Generalisability

A qualitative research study of this type focuses on providing a theory grounded in data to assist practitioners and academics interested in developing solutions to the challenges faced in industry relating to the influence of natural culture in the specific area of claims. This research does not seek to generalise across national cultures nor across construction projects but instead provides academics industry practitioners working in the specialist field of claims with a grounded theory that is based upon the experience of 40 interviewees from a diverse range of natural cultures.

Rather than seeking to identify a few 'tips' that industry practitioners working internationally might seek to adopt, this research provides a more in–depth idiographic understanding of the research problem.

In that regard, the Constructivist Grounded Theory seeks explication not explanation (Stainton-Rogers, 2013); that exhibits connectedness to the data but also the application of a creative approach to perceived reality (Charmaz, 2006).

The Constructivist Grounded Theory produced by this research project provides a model that offers an abstract understanding as to how national culture and non-national culture related issues need to be carefully considered when considering the influence of national culture. This is presented in the form of an accessible visual representation of the research findings that are set out in Chapter 5.

4.11 Co-Constructing The Constructivist Grounded Theory With The Research Participants

Relatively early in the data collection process it was evident that both doubts and critical questions were emerging in relation to the assumptions and beliefs with which the researcher had approached the research problem at the outset.

In seeking to construct a grounded theory by adopting the constructivist principles that Charmaz (2006) espoused, a number of key principles needed to be established. Moreover, the position of the researcher needed to be made explicit the approach that would be adopted and which a Constructivist Grounded Theory approach requires. As Keane (2015) explained, these approaches include:

1. Adopting a reflective approach by the researcher;
2. Encouraging research participants in coding identification process and in the purposive sampling of future research participants;
3. Seeking thick descriptions.

In terms of making the researcher's position explicit, it is necessary to expose the researcher's position in relation to how data is constructed from the in-depth interviews. As Keane (2015, p.417) drawing on Clarke (2005) explains "...all data are inevitably constructed, being merely attempted and partial representations of reality, not the reality itself, nor its "accurate" depiction..." Contrary to the objectivist approaches to grounded theory, constructivist grounded theory demands that the

researcher is not a 'neutral observer', and that the role played by the researcher in co-constructing the data is an inherent part of the approach.

Indeed, the role played by the researcher's own positionality which, in turn, is an inevitable consequence of experiences and theoretical perspectives of the researcher, is a distinguishing feature and essential component of Constructivist Grounded Theory (Bryant & Charmaz, 2007).

In explaining the critical analysis of the interview data, it would be naive to consider the researcher a "tabula rasa" given that and the condition of entry for the research participants was experience in the specialist and complex field of claims on international construction projects.

As Clarke (2005, p.12) points out, regardless of what perceptions we may wish to apply to research, all researchers come to a research project with some form of "knowing" and are "already affected and already infected".

In seeking to explain the researcher's positionality within the research, it was necessary to return to the fundamental philosophy underpinning the research, namely that which belongs within an interpretivist paradigm. Such a paradigm accepts the influence of the researcher in constructing knowledge and, whilst interpretivists acknowledge the importance of rigour in any analysis, they also remain open to the premise that reality is a socially constructed phenomenon and that the veracity of reality is open to interpretation (Smith & Hodkinson, 2002).

Having made explicit the role of the researcher in constructing that theory, it is appropriate to explain the principles that were adopted in critically analysing the data and the role played by the researcher in collaboration with the research participants. This entailed accepting the multiple interpretations of the participants' explications of the reality of claims on international construction projects. It was also necessary to go beyond the realities that the research participants presented in the in-depth interviews and to facilitate and encourage the research participants to become "passionate participants...and facilitators of multivoice reconstruction..." (Guba & Lincoln, 2005, p.110).

Set out below are the principles adopted in the co-construction of the grounded theory based upon a critical analysis of the interview data.

4.11.1 Discerning The Substance Of The Critical Analysis Of The Interview Data

Having completed the procedures that are common to all forms of grounded theory development, namely; coding, constant comparison, memo writing, development and explication of categories and properties, theoretical sampling, diagramming and conceptualisation (Keane, 2015), it was necessary to apply a constructivist critical analysis of the data from the interviews. This process involved the application of reflexivity to the data in an industry-focused manner. To recognise the positionality of the researcher in the co-construction of the data, it was necessary to explore the researcher's position in relation to the research problem, its methodology and the data collected from the in-depth interviews.

As Clarke (2005) argues, the researcher must consider its own experiences and in essence 'put their cards on the table'. In so doing, the researcher is then able to explicitly place the research participants' experiences and positionalities in a transparent way. As suggested by Keane (2015), an appropriate way in which the researcher can 'put their cards on the table' is to make explicit the 'autobiographical reflections' (Keane, 2009).

The rationale for this research project set out the researcher's position in relation to his experiences in the field of claims and his perceptions on the influence that national culture can have on these issues when working upon international construction projects in an autobiographical manner.

The adoption of a critical autobiographical reflection was described by Mills (1959, p.195 cited in Church 1995, p.2) as "... most admirable thinkers...do not split their work from their lives...[and] must learn to use...life experiences...[in their] intellectual work..." In so doing, the researcher is then able to maintain a level of consciousness as to the interpretations applied during the critical analysis of the data. In making the researcher's personal experiences and positionality explicit, it is possible when co-constructing data from the in-depth interviews to be aware of the potential for the data

238

to become a product of the researcher rather than a product of the research participants or a co-constructed interpretation.

In noting the eight categories constructed from the coding process, the critical autobiographical reflection was used as a reference point from which the critical analysis of the data from the in-depth interviews were both analysed and co-constructed.

An essential element of that process was the sense of a common purpose that the researcher and research participants shared. Not only were the researcher and participants actors within the specialist field of claims on international construction projects but they were actors who shared the same common purpose in a desire to understand a troublesome issue in industry. Moreover, they also shared the aim of arriving at a better understanding of the extent of the challenge of national culture in this specialist sector and to enable a more structured understanding to be arrived at.

In adopting such an approach, the researcher was able to stand outside his experiences and positionality in the research problem and, by acknowledging the potential for subjectivity to influence any analysis in a situation, greater rigour and authenticity could be applied to facilitate a more transparent critical analysis of the data.

Furthermore, as the condition of participation was specialist knowledge and experience of managing claims on international construction projects, the researcher in collaboration with the research participants could explore and reveal more explicitly the nature of the research problem. Importantly, the researcher could look behind the responses provided by research participants during the in-depth interviews in a way that only an 'insider' (Sikes & Pots, 2008) could do. It was from this position that the processes explained above were applied to both the in-depth interviews and the data generated from the interviews as that data were critically analysed and developed.

This critical analysis of the data was achieved by adopting the processes described above. This enabled an understanding of the multiple realities and perspectives within the co-constructed data that would enable a grounded theory to be constructed. As unexpected findings emerged, this was not necessarily to explain the influence of

national culture in relation to claims on international construction projects but to better understand those complexities and influences.

Key to providing that understanding was the importance of prioritising the research participants' contributions to the co-construction of the data. Thus, throughout this thesis, emphasis has been placed upon the research participants' voices and the context within which their opinions and perspectives were offered in the area of the research problem. As a Constructivist Grounded Theory demands, this was based upon both the researcher's and the research participants' perspectives, experiences and interpretations (Keane, 2015) but with a priority on the research participants 'voices.

In following such processes and adapting an explicit critical analysis of the data, whether in the form of a coding process, a memo writing process, or the constant comparative approach in relation to the co-constructed data throughout the 40 in-depth interviews, this ensured that the Constructivist Grounded Theory that was built from the data was firmly rooted in the research participants' perspectives.

As Keane (2009) had ultimately experienced, the 'critical autobiographical reflection' process proved crucial in enabling the researcher to co-construct a better understanding of the research problem and appreciate how past experiences in the industry influenced not only the researcher's positionality but also those of the research participants (Charmaz, Thornberg & Keane, 2018).

4.11.2 The Co – Constructed Findings Of The Research Interviews

The findings of the data collection and data analysis process are that national culture is a troublesome issue in relation to the preparation, evaluation and negotiation of claims on international construction projects but also that the concept of national culture is even more complex than often perceived by practitioners in industry.

This complexity leads to the conflation of national culture with matters that are not considered national culture in the definition adopted by this research project. These non – national culture factors correspond to the seven non-national culture categories that emerged from the coding and categorisation process and include:

1. Communication
2. Jurisdiction
3. Training
4. Finance
5. Esteem
6. Daily reality
7. Smokescreen

The findings of the data collection and analysis process are that there is a propensity for industry practitioners (including the researcher) working in the specialist field of claims on international construction projects to mistake national culture for the seven non-national cultural factors listed above. In that regard, it is not unsurprising that industry practitioners (and indeed academics who adopt dimensional approaches to the study of national culture) find the challenges of national culture so problematical and accordingly often assign the perceived problems of national culture to the 'too difficult tray'.

The findings of the data collection and data analysis process undertaken as part of this research project have also revealed that national culture in the field of claims is often conflated with other influences, which can be equally as problematic. That is not to say that national culture does not influence claims or is not closely related to these other matters but that, in seeking to provide a clearer understanding of the influence of national culture on claims on international construction project, it is necessary to first identify what is and what is not national culture. At this point, this research project has therefore demonstrated that industry practitioners and the researcher frequently conflate national culture with other matters and often, national culture is reified (Frenkel, Lyan & Drori, 2015) and seen as enigmatic.

Having demonstrated that national culture in relation to claims on international construction projects is often conflated with other matters and that this can be corroborated by the existing literature relating to national culture and the shift away from the hegemonic paradigm of a dimensional approach to national culture, it is

241

entirely appropriate to pursue the literature in a more interpretive paradigm. Such an approach perhaps provide a better understanding of the relationships between the conceptual categories that this research has constructed as part of the adopted Constructivist Grounded Theory approach.

The literature emerging from this shift towards a more interpretive approach to the understanding of national culture and its influence will be essential in the building of the Constructivist Grounded Theory that is set out in Chapter 5 of this thesis.

It should be noted that this Constructivist Grounded Theory offers 'an' explanation and not necessarily 'the' explanation (Carmichael & Cunningham, 2017). Accordingly, in constructing the Constructivist Grounded Theory, this research project adopts the definition of theory espoused by Weber (2003, p.iii - ix) namely that, "...a theory is a particular kind of representation of some phenomena...it comprises constructs, relationships among constructs, and a boundary within which the relationships among constructs hold..."

As Weber (2012, p.4 - 5) more eloquently explains, theory "…is an artefact built by humans to achieve some purpose. It is a conceptual thing rather than a concrete thing… a theory assists its users to explain and predict … phenomena…"

4.12 Chapter Summary

This chapter explained how the data were collected from the 40 interviews with research participants from 38 different national cultures. It explained how the rich data captured from these interviews were processed through the coding and categorising process within the pyramid of a Constructivist Grounded Theory approach. It also explained the purposive sampling of research participants based upon surprising findings within the data which was made explicit alongside the positionality of the researcher in the data generation and analysis stages.

This chapter has explained how the adopted data collection and analysis processes were applied in practice. Moreover, it has evidenced the transparency of the coding and categorisation process and by so doing ensured the provenance of the data.

The chapter provided an explicit and transparent detailed explanation of the process by which the data generated from the research interviews were analysed. It provided examples of the comparative reflexive coding matrices utilised that led to the generation of the initial codes. This chapter provided an insight into the process by which the focused coding was undertaken and then went on to explain the process of categorisation and the identification of eight categories, seven of which were non-national culture categories; furthermore, it identified the core category of communication.

In terms of the substance of the analysis of the data, this chapter has demonstrated that, in addition to the widespread challenges of national culture, there are also seven non-national cultural issues that are repeatedly conflated with national culture when managing claims on international construction projects, namely:

1. Communication
2. Jurisdiction
3. Training
4. Finance
5. Esteem
6. Daily reality
7. Smokescreen

Of those seven non-national cultural issues, or categories as they are more appropriately defined within a Constructivist Grounded Theory, communication is the core category. The next chapter assembles the Constructivist Grounded Theory using the above findings.

5. The Constructivist Grounded Theory

5.1 Introduction

This chapter details the output of this research project in the form of a Constructivist Grounded Theory co-constructed between the researcher and research participants.

A key finding of the coding and categorisation process set out in the previous chapter was that, in addition to national culture, there were seven non-national culture categories that were conflated with the influence of national culture in relation to claims on international construction projects. . This chapter starts by explaining how the various codes and categories are inter–related and then explains the properties of the seven non–national culture categories. Finally, it reveals the Constructivist Grounded Theory that this research project has created in the form of a summative visual representation. That diagram details a series of filters, the application of which enable the tangled complexity of national culture to be more fully understood and managed.

5.2 The Foundations Of The Constructivist Grounded Theory

Prior to explaining the Constructivist Grounded Theory this research project has constructed, it is firstly appropriate to revisit the foundations of that theory. Figure 30 shows a diagrammatic representation of the substance of the initial coding, focused coding, categorisation and theoretical coding process. It also demonstrates the manner in which the grounded theory that rests at the top of the pyramid was formed, namely from rich data, initial codes, focused codes, conceptual categories and categories.
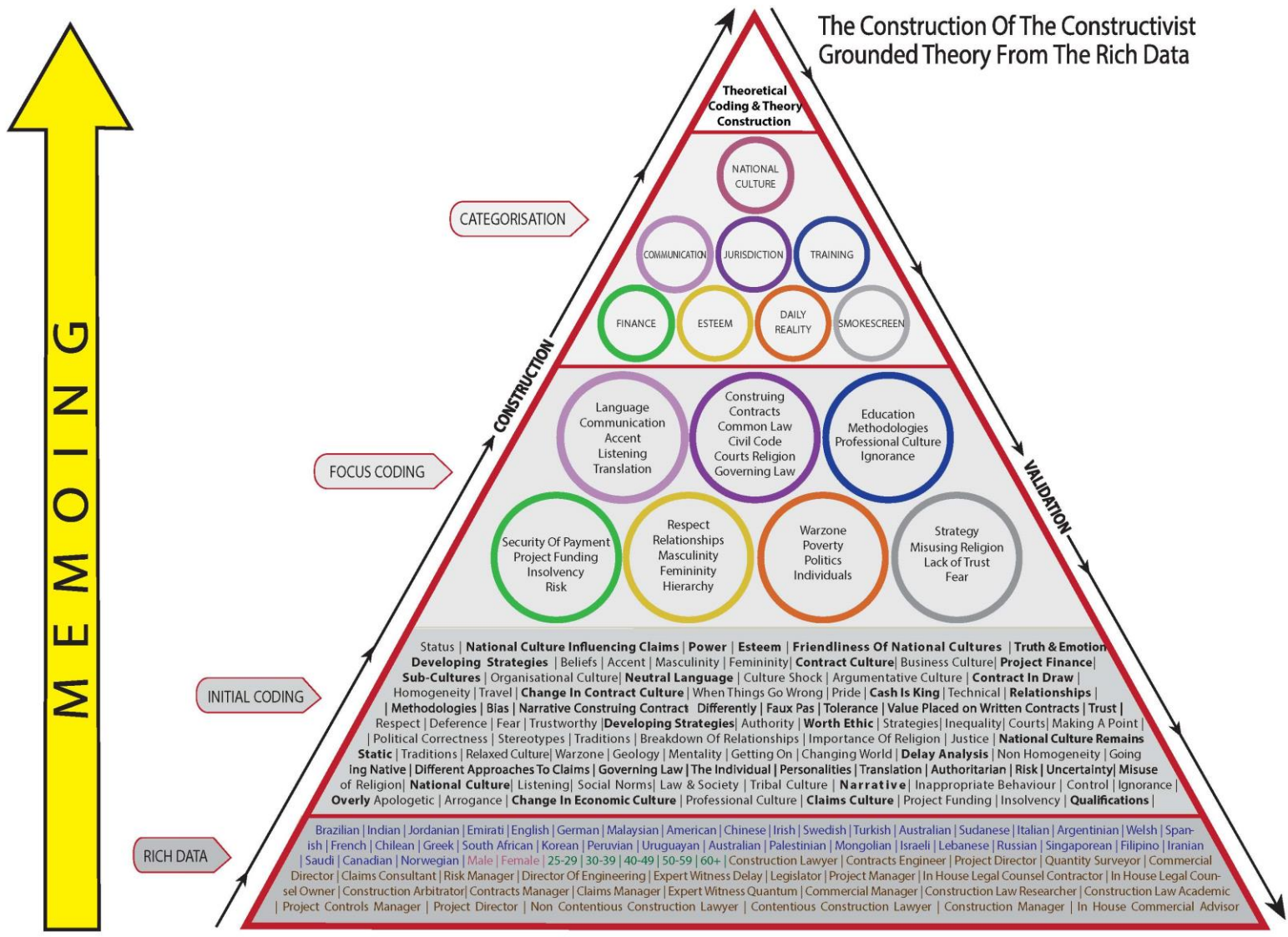
Figure 30: The Building Blocks Of The Constructivist Grounded Theory

Following the detailed coding and categorisation process, seven non-national culture categories, in addition to national culture, emerged from the analysis. The above visual representation of the constructivist approach to grounded theory that this research study has adopted summarises that theory building process.

In addition to these seven categories, the reference to national culture as an influence on the outcome of claims was a constant across all of the 40 interviews. However, it was also evident that, although the research participants were focusing on describing

245

the challenges of national culture together with the strategies they had developed to overcome these perceived challenges, they were, in fact, also raising challenges that were perceived to be challenges of national culture that did not fall within the definition of national culture adopted by this research project.

During the categorisation process, whilst the influence of national culture was all embracing a series of seven non-national culture categories were formed, as represented below in a diagrammatic form.
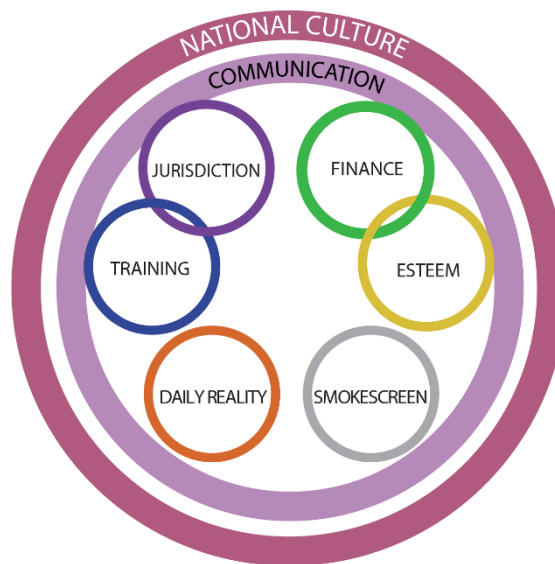
Figure 31: Integration Of The Categories

From these seven non-national culture categories, the core category of Communication was identified following a process that considered: condition, higher level concepts and ongoing constant comparison. Having identified the core category of Communication and co-created an understanding of the relationship between the seven categories, further data in the form of Interviews 36 to 40 were undertaken until theoretical saturation was established. At that point, it was necessary to assemble the nascent theory.

5.3 Constructing The Theory From The Data

In adopting a Constructivist Grounded Theory approach, this research project challenges the conventional grounded theory approach of 'no preconceptions' (Glaser, 2013). As Charmaz (2017) explains, a fundamental and defining characteristic of all grounded theory is the construction of new theory rather than reliance upon existing theories. In seeking to construct that new theory, it was necessary to revisit the seven non-national culture categories and, via a process of constant comparison and memo writing, define and elaborate on the relationships between categories and how these relate to the overarching challenge of the influence of national culture.

In defining the categories and elaborating on the relationships between the categories that were formed in the coding and categorisation process, it was necessary to follow the approach of 'theoretical agnosticism' promoted by Henwood and Pidgeon (2013).

Such an approach would be consistent with the substance of the data analysis phase of the research project, namely that many of the challenges faced in the specialist field of claims on international construction projects that were perceived to relate to national culture were, in fact, not related to national culture in the sense defined by this research project nor, indeed in certain aspects, related in any way at all.

The approach adopted to constructing the grounded theory also satisfied another intrinsic characteristic of a constructivist approach to grounded theory that strongly promotes critical scepticism towards existing theoretical frameworks and a need to embrace the unexpected (Charmaz, 2017). Such theoretical agnosticism demands the researcher engage in a cycle of critical reflection. In so doing, the researcher embraced doubt in the data in the form of unexpected findings (Charmaz, 2017) and accepted it as a "…generative for theory because it drives the fundamental imaginative work for theory construction..." (Charmaz 2017, p.5).

A Constructivist Grounded Theory approach requires the researcher to consider what has been taken for granted and seen as being reality.

From the coding and categorisation process it was evident that the research participants repeatedly referred to the omnipresent challenges of national culture in

practice. The research participants also explained how they had struggled to find a theoretical framework that would enable these challenges to be more appropriately managed. In any event, as this research project has demonstrated, existing literature in relation to the influence of national culture on the outcome of claims on international construction projects largely points the reader to the existing dominant theoretical frameworks that have already proven to be of limited benefit.

Indeed, one of the reasons why industry practitioners may have discovered the existing theoretical frameworks to be deficient in enabling a better management of the challenges of national culture is that many of the perceived problems associated with national culture in practice, are in fact, not national culture. However, the application of the label of national culture to particularly problematic phenomena is not limited to the international construction industry.

As Breidenbach & Nyíri, (2009, p.1) observed, there is potential for individuals to "…see culture everywhere…" Indeed, it was evident from the focused coding and categorisation phases that research participants themselves noted that a number of issues that were raised by the research participants and the researcher in the context of national culture were not in fact related to national culture. Therefore, it was necessary to scrutinise preconceptions in relation to both theoretical frameworks and perceptions of reality (Charmaz, 2017)

The approach that Charmaz (2017 promotes in relation to challenging preconceptions focuses on the importance of pragmatism in Constructivist Grounded Theory and the need to return to the pragmatist roots of the discipline. Constructivist Grounded Theory requires the researcher to move from description to conceptualisation (Birks & Mills, 2015) and make sense of theory in an imaginative way rather than be restrained by existing theory.

On condition that the proposed Constructivist Grounded Theory is grounded in the data and the provenance of the data is preserved, that process of conceptualisation is entirely appropriate in Constructivist Grounded Theory. Conceptualisation requires the researcher to take a leap of faith in order to make theory from constructs (Gibson & Hartman, 2013) and in so doing make sense of the co-created data.

Accordingly, in seeking to construct a grounded theory based upon the detailed data collection and analysis phase, the seven non – national culture categories identified in Figure 31 were further examined within the context of the research problem in order to make sense of what was happening in the data.

5.4 Constructing The Nascent Theory

In constructing theory by following the principles outlined above it was necessary to revisit the model in Figure 31 to further explicate the relationships between the non-national culture categories within the overarching research problem as it relates to national culture.

It was also necessary to reflect on the definition of 'theory' given the interpretive stance of this research project set in the context of the social science. Thornberg & Charmaz (2012), cited in Charmaz (2014, p.228) defined theory as: "...a theory states relationships between abstract concepts and may aim for either explanation or understanding..." In seeking to make sense of what was happening in the data and move to a higher level of theory building, the relationship between the non-national culture categories and national culture clearly needed to be explained.

Throughout this thesis, its constructivist and interpretivist foundations have been emphasised in seeking this idiographic understanding of the research problem. It is entirely appropriate therefore that an interpretive definition of theory be adopted. Corley and Gioia, (2011) provide a simple but particularly appropriate definition of theory as a series of interrelated concepts that provide an understanding of a phenomenon. This definition of theory closely reflects the Constructivist Grounded Theory that this research has produced and is the one that this research project embraces.

Such a theory emphasises the importance of interpretation (Charmaz, 2014) and seeks explication rather than giving priority to explanation (Stainton-Rogers, 2013). Similarly, the Constructivist Grounded Theory that this research project has constructed seeks explication and to a lesser degree explanation (Stainton-Rogers, 2013).

In order to achieve such an interpretive approach, it was necessary for the researcher to further analyse and compare the meanings attached to points made by participants in the interviews. In this regard, interpretive theory demands connectedness to the data in order to identify the interrelationships within the phenomenon (Charmaz 2014). From this, theory can be constructed using multiple realities to provide an understanding of why and how the phenomenon occurs (Charmaz 2014; Corley & Gioia, 2011).

As Markovsky (2014) suggests, theorist must seek to convince readers that certain conclusions flow from a set of premises. However, the Constructivist Grounded Theory this research project has constructed not only seeks to convince readers of the conclusions that can be derived from the premises this research has exposed but also seeks to explain these premises and better understand the complexity of the perceived challenges of national culture on international construction projects.

It is the pragmatist roots of a Constructivist Grounded Theory approach that enables theory to be constructed not in the form of generalised statements (Charmaz, 2014) but instead as Alasuutari (1996, p.382), cited in Charmaz (2014, p.232) expounds, to provide "…interpretive frames through which to view realities…" In essence, this involves the adoption of a pragmatist approach that enables a Constructivist Grounded Theory to be constructed by building from specifics to broader categories and then to theory.

As Charmaz (2014, p.244) explains "...theorizing means stopping, pondering, and thinking afresh..." essential tools in such a process are "...theoretical sampling and...interpretative rendering..." together with an emphasis upon reflexivity and consideration of the role of the researcher in not only constructing the theory but also being an inherent contributor to that theory.

Therefore, in order to develop the nascent theory, it was necessary to further compare and analyse the data in relation to the seven non-national culture core categories with more data generated using theoretical sampling and from these processes assemble the theory.

A series of comparisons within and between data in relation to each of the seven non – national culture categories was therefore undertaken based upon the theoretical sampling of rich data captured from interviews. These analyses involved more in depth data slicing (Gibson &Hartman 2014) and exploration of categories in the form of the interrogation of data. This approach required the researcher to ignore substantive reference to theory during that process in order to not only observe how the core categories change but also to record and capture an audit trial of the process.

5.5 Interrogating The Non – National Culture Categories

From the coding and categorisation process, eight categories (including national culture) formed from the data. Of the seven categories that were not national culture, it was evident that a number of subcategories were contained within each of the emergent categories. Accordingly, and consistent with a grounded theory approach to the analysis of data, a further comparative exercise was undertaken.

Using the seven non–national culture categories, a further level of analysis was undertaken which focused upon the language and terminology within the categories and subcategories.

This more in-depth analysis with a particular focus on using the labels attached to the categories and sub – categories sought to identify similarities and differences across the research participants in relation to the seven non - national culture categories. This was done by further engagement with the interview transcripts and searching for direct quotations from the interviewees that captured the essence of the Categories and sub – categories and to then compare and contrast the positions of the relevant research participants.

The properties of these categories and the connections between them were further explored and validated against further emerging data. The characteristics of these emergent categories, their usefulness in addressing the research problem and their relevance in the Constructivist Grounded Theory are all considered in the sections that follow on a category by category basis.

Category No. 1: Communication

It was evident from the coding and categorisation process undertaken in Chapter 4 that a number of interviewees frequently returned to the challenge that communication presented in terms of the perceived problem of the influence of national culture on international construction projects, specifically in relation to claims.

For example, when asked the question by the researcher: "...Are there any challenges that specifically relate to national culture when you are working on international construction projects..." Research Participant No. 11 replied: "...Actually, the technical work is probably the easiest part. The hardest part is managing all the different expectations in cultures and communication...there is a multitude of problems..." Moreover, Research Participant No. 11 frequently returned to the challenge of communication even when specifically focusing on national culture and stated the following on the challenges of national culture:

"...I recently had a really strange experience in the writing of two letters that I wrote for different projects. One letter was for an Indian contractor...the other was for an Arab owner...they were both in relation to a termination under the same form of contract...I got someone to peer-review these two letters, the guy said, "What's going on?" There are two completely different styles here. You can't write in two styles. And, I didn't realise I did it, but that made me think, you know, so yeah, communication is really, really important..."

The more in-depth analysis of the category of Communication revealed that the challenges of communication could be widely seen across the interviewee sample. Following interrogation across the interview transcripts of the repeated theme of communication as a perceived challenge relating to national culture, it was evident that it was the key category in that it underpinned many of the other non-national culture categories and sub-categories. For those reasons, Communication was identified from that process as the core category in relation to the nascent theory.

Category No. 2: Jurisdiction

The second category formed from a number of focused codes was that of Jurisdiction. Included within that category were a number of subcategories, including; construing contracts, common law, civil code, courts, religion, and governing law. These subcategories and the category of Jurisdiction were used as a focus for the more detailed analysis of the properties of the category of jurisdiction. Again, during the course of the interviews, issues related to, and connected with, the emerging category of jurisdiction continually presented themselves across the interviewee sample.

For example, in relation to Research Participant No. 33, a Russian female Construction Lawyer, spoke of both the challenges of national culture but also how inexperienced specialist practitioners could unwittingly come to the conclusion that national culture was at play on claims on international construction projects when it was actually not national culture.

Research Participant No.33 encapsulated the mis-application of national culture that might actually arise as a consequence of a lack of familiarity with and experience of different legal systems and / or jurisdictions.

"...I can tell you that civil law and common law lawyers will nearly always arrive at the same answer but the way they think about it is very different.
I was working on a case for a Russian client. I speak Russian and was asked to go to Moscow and present our advice to the main board – they were all male, all older than me and all very Russian. We have a history of a patriarchal society.

When we came to discuss discovery I told them that we are required under English law to disclose documents that are not only beneficial to our case but also those that are prejudicial to our case. There was complete silence in the room – they looked at one another with absolute astonishment – thinking we have instructed the wrong law firm here. It wasn't a translation issue I was speaking in Russian.

Then the Chairman spoke he said – I think you might be confused.

The whole idea of disclosure is absolutely foreign to any civil law practitioner without exposure to a common law jurisdiction. Especially in Russia that has a painful history in terms of secrecy.

To tell them that they have to disclose such documents is like telling them that the World is flat.

The advantage I had is that I had worked in a Russian law firm in Moscow I knew that a civil law jurisdiction only requires you to put forward your best case. It's a completely different game but it probably gets to the same result as in England but you must play by the rules of the game in England and we as a law firm can help you to play that game very well.

The moment you can understand where the other side (or indeed your own side) are coming from and whether it is actually something to do with national culture or something else you are at a major advantage. It's often about listening – what is this really about?...

As we have been talking about this I have been reflecting and I wonder how somebody without that experience of the Russian legal system might misinterpret that as a national culture issue ...particular as a young female lawyer in a very patriarchal society such as Russia"

From an in-depth analysis of the subcategories comprising the category of Jurisdiction it was evident the category of Jurisdiction continually appeared across a broad range of interviews. This analysis helped to reveal the similarities and differences with and between the subcategories and across research participants in relation to the category of Jurisdiction.

Category No. 3: Training

The third non–national culture category is Training, which captures a number of subcategories including non–national culture issues, such as education,

methodologies, professional culture and ignorance. Again, across the research sample, the category of training was frequently referred to by the research participants when asked about the challenges of national culture in relation to the outcome of claims on international construction projects.

One of the major obstacles that was raised by the research participants was the inability of stakeholders from different parts of the international construction sector to understand and accept methodologies and processes that were commonly used in more mature construction law sectors. These methodologies included the approaches taken to delay analysis and the calculation of the quantum of claims, which, in many ways, related to the maturity of construction law as a discipline in certain countries.

Research Participant No.11 graphically explained the hostile reception received from a client in the Middle East when proposing that a retrospective delay analysis methodology be adopted on a construction project in Qatar:

"...I proposed the similar method to what you used in Gaza. Time impact analysis using windows, nice and detailed. Very fair. And he thought it was absolutely outrageous. He just said we don't do that here. You know, this is what you do in court. And I politely explained that you've been terminated for default, so it's very likely that you could end up in court in the coming years. But that didn't add much weight toward my argument. So, I wouldn't say we agreed but my arm was forced up my back that we'd produce an impacted as planned method which is a much more inferior method. ..."

Further examples, of knowledge and a lack of training in construction law and methodologies in the preparation, evaluation and negotiation of claims manifested themselves in the categorisation interrogation process across a wide range of interview transcripts.

For example, in response to a question relating to the challenges of national culture on international construction projects, particularly those taking place in Israel, Research Participant No. 31, an Israeli female Construction Lawyer, noted;

255

"...I was born in Israel but went to work in London and got my construction lawyer experience there. Construction law, as a discipline, is still in its infancy here [Israel] and local parties are learning to present claims. The big problem we have is that there is hardly any specialist knowledge of construction in the courts, and this is the problem with getting condition precedents enforced...[for example] the judges here start to draw on general principles of law such as good faith and natural justice but that is due to a lack of specialist knowledge in construction law…"

Whilst this challenge clearly related to lack of judicial experience or specialist courts with regard to construction it reflected the challenge that a lack of knowledge can present. This challenge concerned the lack of training and education in construction law and the relative infancy of construction law as a discipline in certain regions around the world. These sub categories clustered around the theme of knowledge and formed part of the non – national culture Category of Training and it was apparent that similarly associated issues frequently manifested across all of the interviewee sample.

Category No. 4: Finance

The fourth category of Finance, which included a number of subcategories such as security of payment, project funding, insolvency, and risk, was referred to constantly by the research participants when discussing the changes in national culture that could occur across time.

In particular, the 2008 financial crisis that occurred in the Emirate of Dubai was a useful focus for the further analysis of the category of finance. The crash in Dubai was seen by many research participants, who had worked in the region, as a milestone that signified a change in behaviour if not national culture.

In response to the question on whether national culture is a real challenge, Research Participant No. 19, a male Welsh Construction Arbitrator, stated:

"...If you would have asked me this question 10 years ago, I would say yes. It was much more important, the cultural differences. The way you do business ... post-2008 commercial realities have hit home. And, in the past, it might have been okay for one family to say to another...we will settle that for 20 million Dirhams. Now, 20 million Dirhams is a lot more money and they are much more likely to fight. And, those cultural differences, I think they are becoming more diluted than they've ever been..."

In essence, Research Participant No. 19 was referring to the financial crisis of 2008 that struck across the world and, in particular, severely impacted upon Dubai that year. This world event that particularly affected the United Arab Emirates fundamentally changed the research participant's position in relation to the influence of national culture and from a critically reflective viewpoint the research participant had surmised that national culture was not as all - embracing as the research participant had previously considered.

This phenomenon was also graphically illustrated by Research Participant No. 23, a Greek male Construction Lawyer, who worked in the Emirate of Dubai, following the 2008 financial crisis. In response to the same question, regarding the influence of national culture on claims, Research Participant No. 23 commented:

"...I lived and worked in Dubai for seven years – the financial crisis had hit and was at its worst ...We had a number of contractors who were chasing payment...My employers were very aggressive – pulling guarantees, etc...Local contractors got favourable treatment, the rest really struggled...We argued that financial crisis was Force Majeure that a 70% drop in prices was a 1:100 year event, and got a professor of economics to write a report...The Emiratis were far more generous to the locals than to foreigners...However, there was a change in approach – rather than just settling claims informally, as they had done previously, now they fought for every Dirham – the culture had changed..."

The repeated linking of the financial crisis in Dubai to changes in national culture to those with experience in the region, and the influence of the prevailing economic situation on changes in the approach as to how claims are presented, evaluated, and negotiated, was a constant issue that emerged across the research sample.

A more in-depth analysis of the category of Finance that compared and contrasted the experiences and positions of the research participants in relation to their understanding of how the financial situation, whether global, national or from a corporate point of view, can influence the outcome of claims on international construction projects prompted the formation of the category of Finance.

Category No. 5: Esteem

The fifth non - national culture category is that of esteem. Included within that category are subcategories that include: respect, relationships, masculinity, femininity, and hierarchy. Again, across all of the research sample, issues that fall within the emergent category of Esteem could be identified within the interviews transcripts.

For example, in response to the question relating to the challenges of national culture and whether national culture influenced the outcome of claims, Research Participant No. 35, a male Filipino Project Control Manager, commented:

"...the only thing I did not like was the way I was treated by an American Project Manager – he wanted more fees and my boss put me in charge of working out how much was due to them. The boss of the American company treated me as if I was just getting in the way and told me I did not know what I was talking about. I made my assessment and gave it to my boss. It caused the American company a lot of problems and they went to arbitration..."

258

Similarly, in response to a question relating to national culture in the work place, Research Participant No. 1, a female Brazilian Construction Lawyer, commented as follows:

"...I can give you an example. I am the only one aside from ... China here that are not Muslims...So, last time they were trying to arrange an important meeting in the middle of the Christmas vacation – they don't care, but I was going to Brazil to spend Christmas..."

During an exchange between Research Participant No.1 and the researcher on that point, the researcher referred to a muslim colleague who had stated that he always made a point of working Christmas day since his return from the United Kingdom to the Middle East and how this felt like a deliberate attempt to show lack of respect for the United Kingdom.

In response to this point research participant No.1 stated again "…they don't care…" and between the research participant and the researcher there was a common sense of "feeling less valued" in such circumstances. Further analysis of the interview transcripts confirmed the sentiment amongst research participants about feeling less valued being associated with national culture. Research Participant No. 3, a male Jordanian Project Director, stated the following with regard to the existence of distinct national cultures:

"...Every society has its own characteristics, the Arabs are, I think two things, they are too proud which is sometimes difficult to deal with people if being very proud and they are a little defensive...My pride is being tarnished, so they get aggressive and very defensive...You need to understand these cultural differences for someone coming to work for the first time (here)..."

These references to issues or themes that fall within the category of Esteem could be seen across all of the research participant sample and extended to a wide range of

non–national culture issues. However, a particularly important subcategory within esteem was the issue of Femininity v Masculinity. Issues in relation to this sub-category arose at an early stage of the interviewing process with both Research Participant No.1 (Brazilian Female Construction Lawyer) and Research Participant No.4 (Emirati Female Construction Lawyer) raising the issue. They provided 'thick descriptions' (Geertz, 1973) in the form of narratives relating to their experiences of being treated less favourably because of the fact that they were women.

In relation to the issue of Femininity v Masculinity, Research Participant No.1, a Brazilian, female Construction Lawyer, stated the following:

"...I have a good example, the police station, I was trying to get some information from the police officers there and I couldn't, I spent about 4 hours trying and they said no. (because you should go and talk to this officer (or that officer) , and then (at last) I asked my husband to go to do exactly the same thing I was trying to (do) get information and he got it in 1 hour, and I am sure, I know why? because I am a woman and I was dealing with a men..."

Similarly,, Research Participant No.4, a female Emirati Construction Lawyer, stated:

"...So in our culture we are not shaking hands (as women with strange men) and he is from Jordan, so that means he is aware, even from culture to culture, Jordan to UAE is different...so he wanted to shake my hands and I said sorry I cannot shake my hand, then he covered his hand by his jacket and he said can we shake hands now... I said again thank you very much sorry for that I cannot...so he got upset...because he was an old man he got upset...but you have to understand if you come to our country you have to respect our customs and our culture and our tradition...So now after having this fight with him how can I deal with this guy in day to day activities ..."

However, interestingly Research Participant No.4 (a female Emirati Construction Lawyer) again raised the issue of matters associated with the sub – category of Femininity v Masculinity but in a very different context and explained how respectful muslim females are treated by males stating:

"…We are living (in a society) where ladies and men sit separate, not in the same places. That doesn't mean (that) men don't respect us, they are full of respect…"

In fact the further interrogation of the sub – categories associated with Femininity v Masculinity suggested that the issues primarily related not to a male / female issue but to the deliberate insensitivity shown by a male muslim (who would clearly have been aware of the potential offence that could be taken from his behaviour). The fact that Research Participant No.4 refers to not being able to work with this particular male colleague and yet would be happy to work with others indicates that at the root of that issue was respect and not a male / female issue.

Research Participant No.15 (a female Italian American Construction Lawyer) also added the following regarding the sub-category of Femininity v Masculinity:

…I'll tell you one thing that happened and I just won't let it go anymore and it's small, but it's just…. Sometimes, you know, it comes…sometimes they…like we were talking about physicians who were getting paid to write prescriptions and somebody said something, "Oh, they're such a whore." And I'm like…and you know, first I said it jokingly, I said, "That gives whores a bad name. Whores are very honest. You know exactly what you're getting and what you're buying and what you're selling, that's not a fair comparison." This person's dishonest. A whore is not dishonest but basically, and you know, and they looked at me funny…"

It was perhaps Research Participant No.15 (a female Italian American Construction Lawyer) who encapsulated the common perceptions of female practitioners confirming that many felt there was a lack of parity of esteem between female and male industry lawyers and practitioners when she observed a feeling that male

colleagues were "…trying to define women by what they do and do not do with their sexuality which is not something that is applied to men and is the first way that we make women inferior. Well, there's different rules for you because you're a girl…" The sense of frustration and infuriation at not being treated equally on the basis of one's ability as a female lawyer was encapsulated in Research Participant No.15's point;

"...sometimes it's frustrating to the point of tears where I see that less qualified, less intelligent men ...doing so much better than me ...so much faster because they're taken more seriously just because they're boys...it's infuriating to know that it would easier if I was a boy. It just infuriates me because it's not about how good I am…"

The sense of injustice by simply not being held in the same esteem because of one's sex resonated with the category of Esteem and its sub-categories. It was this connecting theme of esteem between the subcategories of: Respect, Relationships, Femininity / Masculinity and Hierarchy that led to the formation of the category of Esteem and its sub – categories.

Category No. 6: Daily Reality

During the course of the research interviews, the category of Daily Reality could be seen across a wide range of the research participant sample. This category included sub-categories, such as Individuals, Poverty, Politics and War - Zone. The unique challenges of working on international construction projects often manifested themselves in relation to the 'daily reality' of life in certain countries and the challenges that can subsequently impact upon the outcome of claims. The importance of the research participants' daily lives to the way in which they approach claims on international construction projects was evident across the interviewee sample.

For example, in explaining the importance of normal occurrences during the course of the research participants' daily reality, Research Participant No. 4, a female Emirati Construction Lawyer, stated:

"... We are living (in a society) where ladies and men sit separate...I recently went to the wedding of a family member and whilst I was there at the celebration following the wedding, I wanted to talk with my first cousin who is male. In order to do this, it was necessary for me to be accompanied by another male member of the family...I just wanted to catch up with his news...Things are obviously different at work but that (mindset) is difficult leave behind when you come to work..."

These challenges that occur on a daily basis relate to the lived experiences of the research participants. In addition to what could be described as the normal living experiences of the research participants, it was evident from the interviews that there were also unique challenges that presented themselves to certain research participants. Such challenges would seem almost incredible to individuals coming from a different national culture.

For example, Research Participant No. 16, a Sudanese male In-House Legal Counsel for an Owner explained:

"...In my country, for example, a country that is being ruled by a military dictator, there is always a saying within the military that the ruler...the commander, okay, I mean, when the commander desires something, that's an order. That's very difficult to live with on a daily basis, living under a military dictatorship..."

Similarly, Research Participant No.3 (a male Jordanian Project Director, originally from the Palestinian Occupied Territories) spoke of the everyday experiences of living in Gaza when the hostilities were taking place: "…We have been bombarded, that's the reality. It's very sensitive. Is that our culture or is that something different?..."

The occurrence of events that would be unthinkable in many countries such as land being appropriated by a military dictatorship are part of the daily reality of working

on international construction projects in certain countries. Across a number of interview transcripts, issues associated not with national culture but with the daily reality of living and working in certain countries manifested themselves. Further analysis of these subcategories allowed the similarities and differences in the category across all of the research sample to be explored and, from that analysis, the non–national culture category of Daily Reality was formed.

Category No. 7: Smokescreen

During the course of the coding and categorisation process, it was evident that the concept of national culture could, on occasion, be used as an excuse to avoid payment or to put another party in an uncomfortable position as part of a negotiation strategy. The category of Smokescreen included a number of subcategories, such as Strategy, Misusing Religion, Lack of Trust and Fear.

In a number of interviews, reference was made to the use of national culture as a Smokescreen. For example, in response to a focused question by the researcher: "Do you think national culture can sometimes be used as a Smokescreen?", Research Participant No. 38, a male Saudi Construction Lawyer replied

"... Definitely. We are still very tribal and sometimes the tribal bonds can be very strong. People sometimes try to personalise the dispute much more commonly than would be the case in the West...Respect for national culture and religion is very important, but if you try to take advantage of a guy because he does not know the culture, this is a big problem for the Saudi guy. People will step forward and stop this...but it does happen…"

In a similar manner, when discussing the influence of national culture on the outcome of claims, as referenced to the Gaza Power Station Project, Research Participant No. 33, a female Russian Construction Lawyer, stated: "...I totally understand that God/Israeli contention, particularly given that God gave the land to the Jews, etc., but their behaviour, as I think you know better than me, was probably not national culture, but something else..."

Further analysis of the subcategories clustered around the theme of Smokescreen enabled the similarities and differences across the interviewee sample to be determined as it related to the category of smokescreen.

Having further explored the properties within, and connections between, the seven non - national culture categories, it was necessary to shift the theoretical basis of the Constructivist Grounded Theory and integrate these categories within the overarching category of national culture.

5.6 The Relationship Between The Non National Culture Categories And National Culture

The process of the in-depth analysis of the seven non – national culture categories using the constant comparative method in order determine similarities and differences within and between these categories was essential in order to enable the construction of a formal theory consisting and the above categories to be reconciled with the challenges of national culture in the context of the research problem.

A process of theoretical sampling was conducted, by combining data from a broad range of multiple perspectives in relation to national culture, profession, sex, and age so that the dimensions, characteristics and conditions of the seven non – national culture categories could be defined. In this regard, the substantive theory constructed as part of this research project was based upon a rich data set that explicates the complexity of national culture in the context of claims on international construction projects. An important component of that theory is that much of this complexity, whilst perceived as related to national culture, is, in fact, either only loosely related to national culture or in many instances, not related at all.

Once the nascent substantive theory had begun to crystallise, it was necessary to move to the next step in formalising the Constructivist Grounded Theory this research project has constructed. This involved the presentation of theory as an illustrative model that not only explains the theory through the inter–relationships between the non–national cultural categories (described as filters in the Constructivist Grounded Theory) but also how these filters help to untangle the complexity of national culture.

5.7 The Illustrative Model Of The Research Project's Constructivist Grounded Theory

Following the process recommended by Svenson (2009), a model was created to illustrate the way in which the theoretical categories form part of the grounded theory in relation to the influence of national culture on the outcome of claims.

The model explains how the categories relate to the overarching theme of the influence of national culture. Figure 32 (a larger version of the model is included at Figure 33, p.273) illustrates the usefulness of the Constructivist Grounded Theory this research project has constructed in addressing the tangle of national culture complexity that exists in relation to the influence of national culture on the management of claims on international construction projects as explained below.
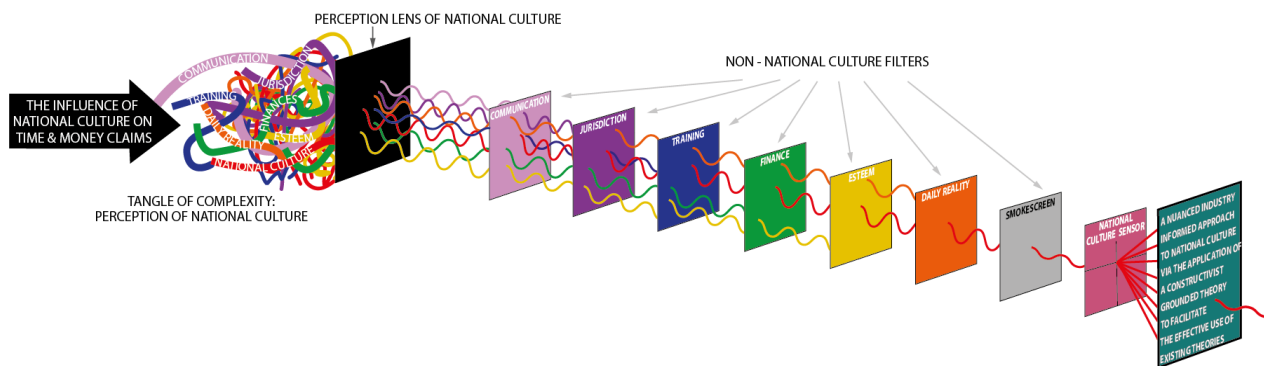
Figure 32: Illustrative Model Of The Constructivist Grounded Theory

Moving from left to right across the illustrative model, Figure 32 illustrates how the Constructivist Grounded Theory facilitates the following:

- The influence of national culture on the outcome of claims is often seen as a single component. In reality, the single problem of the influence of national culture on claims is instead a tangle of complexity in national culture.

266

- As well as national culture, this tangle of complexity also includes seven other categories, namely: Communication, Jurisdiction, Training, Finance, Esteem, Daily Reality and Smoke Screen that are non – national culture influences.

- The theory promotes the adoption of a perception lens of national culture that allows the reader to consider the true causes of the challenges perceived to relate to national culture.

- The perception lens acts so as to untangle the tangle of national culture complexity into its individual components that relate directly to the categories. In so doing, the tangle of complexity can be separated into its individual components. The constructed grounded theory promotes the use of a series of non-national cultural filters in the form of seven non – national culture categories which allow the challenges related to these categories (other than national culture itself) to be sequentially filtered out.

- The application of these seven filters results in the progressive collapse of the tangle of national culture complexity as it passes through the individual non-national cultural filters/enablers. This culminates in the emergence of a single challenge, namely, national culture and its influence on claims on international construction projects, and allows for the introduction of a National Culture Sensor. At that stage, it is possible to then return to the theoretical frameworks that exist in relation to national culture to consider their effectiveness when applied in a more nuanced manner.

Chapter 6 explains how the above Constructivist Grounded Theory relates to and is positioned within the existing theoretical frameworks of national culture.

5.8 Chapter Summary

This chapter firstly set out the foundations of the Constructivist Grounded Theory in the form of a pyramid demonstrating how the rich data and the coding and

categorisation process led to the theoretical coding phase, which in turn enabled the construction and conceptualisation of the theory.

The chapter constructed the nascent theory and distinguished between the category of national culture, the seven non-national culture categories and the relationship that existed between these categories. In arriving at an in-depth understanding of the extensive influence of national culture on the outcome of claims on international construction projects, the adoption of Constructivist Grounded Theory led to a convincing and compelling conceptualisation of the tangle of national culture that specialist practitioners face in practice.

This tangle of national culture was a key reason why the perceived influence of national culture appeared to be so problematic in relation to the research problem. This chapter presented an illustrative model of the Constructivist Grounded Theory, which consisted of a perception lens of national culture and a series of non – national culture filters, which firstly allowed the appropriate application of the perception of national culture, and secondly the sequential introduction of a series of seven individual filters that related to the non – national culture categories of:

1. Communication
2. Jurisdiction
3. Training
4. Finance
5. Esteem
6. Daily Reality
7. Smokescreen

This enabled the isolation of the influence of national culture in the context of the research problem and facilitated a more effective management of the extent of the influence of national culture and enables a more effective and refined consideration of the influence of national culture by reference to an appropriate existing theoretical framework.

Chapter 6 of this thesis positions the Constructivist Grounded Theory in the context of the existing theoretical frameworks of national culture.

6. The Constructivist Grounded Theory In The Context Of Existing Theoretical Frameworks

6.1 Introduction

Having formulated the Constructivist Grounded Theory derived from a rich data set informed by the multiple perspectives of specialist practitioners following the approach advocated by Charmaz (2014), it was necessary to position that theory within the existing literature.

This chapter positions the Constructivist Grounded Theory presented in Chapter 5 within the existing theoretical frameworks and, in particular, in the context of a body of literature that has evolved during the course of the research project.

6.2 The Constructivist Grounded Theory And National Culture

As stated in Chapter 5, the Constructivist Grounded Theory this research project has constructed provides a more effective and focused in – depth understanding of the research problem. The theory provides an explication of the research problem from an idiographic perspective and, in so doing, enables the tangle of national culture to be more effectively managed.

A key finding of this research project has been that often the perceived challenges of national culture in relation to the outcome of claims on international construction projects are frequently unrelated to national culture, as defined by Hofstede (2010).

This research project has revealed that national culture is not the sole cause of the problem in relation to the perceptions relating to the challenges of national culture in the context of this research. Moreover, national culture is frequently conflated with other non-national culture issues.

The analysis of the rich data generated from the 40 interviews revealed that many of the problems perceived to be related to national culture can instead be explained by

reference to the non – national culture Categories (that, in turn, led to creation of the non-national culture filters in the theoretical model)..

These seven non-national culture categories and their respective properties and interrelationships explain why industry practitioners have experienced such widespread challenges in relation to national culture in the context of this research problem.

The very limited literature that existed in relation to the influence of national culture on the outcome of claims merely pointed the reader to the established theories in the context of national culture, most commonly Hofstede's dimensional approach to the study of national culture.

Whilst being sceptically reverential of Hofstede's theory and other dimensional approaches to the understanding of the influence of national culture, this research has provided an in – depth understanding as to why the application of these approaches to national culture in their raw state do not assist industry practitioners who are seeking to better understand the research problem.

In essence, the problem with the application of dimensional approaches to national culture to claims on international construction projects is that they are often applied at too high a level of detail, and that a finer level of granularity is required that reflects the day to day experiences of specialist practitioners if these approaches are to be productive.

The basis of the Constructivist Grounded Theory that this research project has constructed is the application of the theoretical model presented in Chapter 5 and set out in Figure 33. The application of the Constructivist Grounded Theory, represented in the form of the illustrative model enables the real influence of national culture to be better understood and allows the tangle of national culture complexity to be unravelled.

As illustrated below in Figure 33, the Constructivist Grounded Theory involves the appropriate use of a perception lens to the perceived challenges of national culture and the introduction of seven non-culture filters in order to exclude non-national cultural

influences. Such an approach allows the tangle of national culture to be unpicked and eventually for national culture influences to be isolated and a sensor be applied to determine the real extent of the influences of national culture.
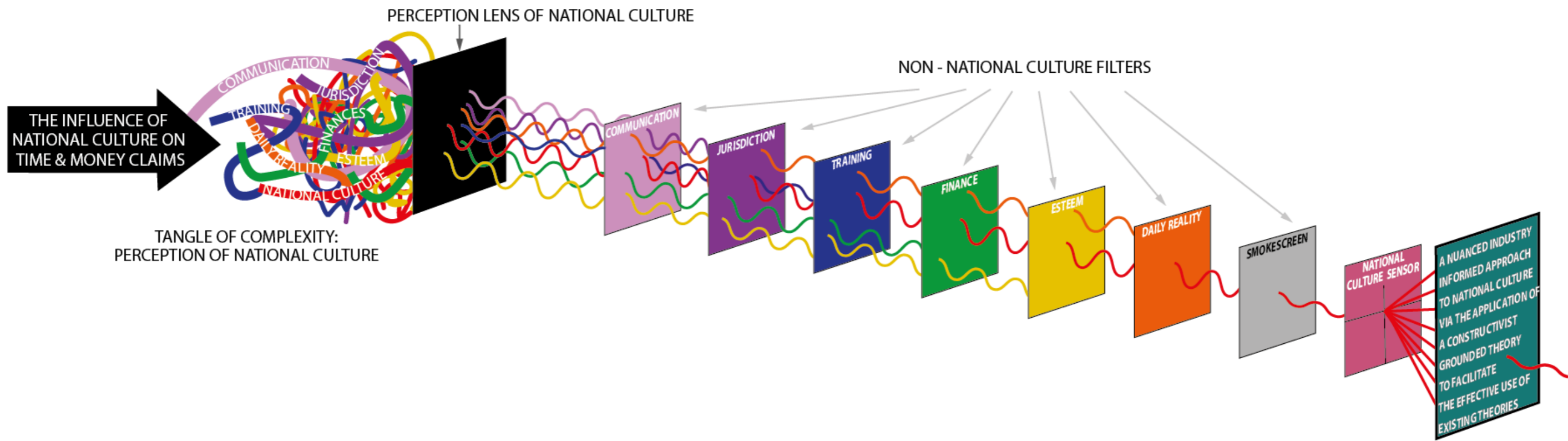
Figure 33: Illustrative Model Of The Constructivist Grounded Theory

The illustrative model at Figure 33 provides an abstract representation of the perceived challenges of national culture in relation to the preparation, evaluation and negotiation of claims and how these challenges can be more clearly understood and managed.

It is evident from both the theory construction and the inherent validation both in the coding and categorisation process that the Constructivist Grounded Theory has been derived from the interaction between the research participants and the researcher and the provenance of the data have been preserved.

Whilst the above theory does not represent 'the' understanding of the research problem it does present 'an' understanding.

The Constructivist Grounded Theory presented by this research project was based upon data generated in the research interviews with specialist practitioners from an industry background. This illustrated the connectivity of the theory to the data confirming a 'theory' that has been self -validated by further data generated in the field.

In this regard, the Constructivist Grounded Theory that this research project has constructed satisfies the 'Lewinesque Philosophy' that "…there is nothing so practical as a good theory…" (Lewin, 1945, p. 129). This Constructivist Grounded Theory, built with rich data with foundations in the multiple perspectives of specialist practitioners, has explained why the influence of national culture proves so problematical in the context of the research problem.

In particular, the use of abduction as a theory-testing process allowed the constructed theory to be applied to a wide and diverse range of national cultures, professions, sexes, and ages resulting in the data being so closely associated with practice in the international construction sector as to be validated by practice itself.

Rather than simply relying upon a dimensional approach to the understanding of national culture such as that promoted by Hofstede (2010) or seeking to learn "…a few tricks about different national cultures…" this research fundamentally finds that it is more conducive, when seeking to obtain an in depth understanding of the influence of national culture, to adopt a more nuanced approach.

In this regard, the seven non – national culture categories can more satisfactorily be described as non–national culture filters that enable the complexity of national culture

to be understood. Furthermore, they are key components of the understanding of the extent of the influence of national culture that the Constructivist Grounded Theory has assembled during the course of this research project.

Having applied the national culture perception lens in Figure 33 showing the Constructivist Grounded Theory, and sequentially applied non–national culture filters to unravel the tangle of national culture complexity, one arrives at the national culture sensor. At this point, it may be tempting for practitioners or academics using this model to assume that a dimensional approach to national culture, such as Hofstede (2010), need only be applied, and that the real challenge of national culture can then be effectively managed.

However, this research has revealed that, when seeking to understand the influence of national culture, a more interpretive approach that seeks to understand the research problem in its specialist setting is likely to prove much more productive than a dimensional model of national culture.

Instead of simply adopting an existing theoretical model, this research project has pursued a more nuanced interpretive approach to the research problem and, as set out below, the benefits of such an approach have been recognised in a recent shift both in the literature and in the methodological direction of the study of national culture.

6.3 Theoretical Integration Of The Constructivist Grounded Theory

Chapter 2 of this thesis presented a comprehensive literature review in relation to the existing theoretical frameworks associated with national culture. The dominant frameworks within that existing body of literature were the dimensional approaches to national culture. However, the literature review also detailed a number of longstanding criticisms of such dimensional approaches and in particular, the dominant paradigm in the study of national culture namely, Hofstede (2010).

One particular criticism of the dimensional approaches was that the term national culture is too all embracing (McSweeney, 2002; Venaik & Brewer, 2014) and as a

consequence, there is a tendency to see culture everywhere (Breidenbach & Nyiri, 2009). This position has particular resonance with the substance that has emerged from this research project.

The Constructivist Grounded Theory constructed over the course of this research project provides an understanding of the extent to which the challenges of national culture influence claims on international construction projects and enables the reader to make sense of the problem in an industry setting.

It is, however, necessary to position that understanding within the existing body of literature and integrate the Constructivist Grounded Theory in a manner which is reconcilable with the existing theoretical frameworks of national culture.

This research project began by looking at the hegemonic paradigm in the field of national culture in an industry setting, namely the dimensional approaches to national culture. This research project has revealed that the application of these dimensional approaches, such as Hofstede (2010), in their raw state, were unlikely to be productive. The reasons for this relate partly to the positivistic approach that such dimensional approaches adopt.

However, this research has also demonstrated that the problems perceived in practice as attributable to national culture in terms of the preparation, evaluation and negotiation of claims on international construction projects, were, in fact, other non – national culture challenges. It is for this reason that the seemingly immutable nature of the challenges of the influence of national culture on the outcome of claims on international construction projects has been so troublesome.

In essence, the findings of this research project are that not only is the literature deficient in relation to the application of existing theoretical frameworks in the specialist field of claims on international construction projects but the point at which these existing theoretical frameworks are applied to this challenge is inappropriate as it often occurs at too high a level. Furthermore, in seeking to obtain a deeper understanding of the problem, it is necessary to reflect on the nuances and specialist nature of the field of claims on international construction projects.

In seeking to position the Constructivist Grounded Theory constructed by this research project in the context of the existing literature, it is necessary to reflect on the methodological underpinnings of the theory.

This research project rests within the interpretive paradigm and its research strategy follows a Constructivist Grounded Theory approach of Charmaz (2014). Throughout the study, emphasis has been placed on seeking a finer granularity in the analysis of the influence of national culture on claims. In so doing, it has sought to adopt a more nuanced approach and to look for deeper understanding of what the 40 specialist practitioners from 38 different national cultures mean when they talk of the influence of national culture.

In seeking this finer level of granularity, the research project has followed a critical qualitative inquiry approach of which the Constructivist Grounded Theory research strategy forms a part (Charmaz, 2017).

6.4 The Constructivist Grounded Theory As A Method Of Critical Qualitative Inquiry

Charmaz (2017) promotes the use of Constructivist Grounded Theory as a form of critical qualitative inquiry. Critical inquiry is a transformative paradigm that seeks to embrace doubt and adopts a pragmatist view of theory (Charmaz, 2017).

An essential prerequisite for any critical inquiry is that the researcher makes explicit their positionality and explains their orientation with regard to the research problem in advance of the research study. At the same time, the researcher should remain receptive to any "...inductive and determinate and open-ended..." approach that allows a more in-depth understanding to be constructed in an empirical setting (Charmaz, 2008).

The importance of critical inquiry to Constructivist Grounded Theory is that it is ideally suited to a situation where "...an innocuous research question may produce findings that arouse doubts and spur critical analysis..." (Charmaz, 2017, p.35).

As described in the researcher's critical autobiographical reflections set out in Chapter 1 in relation to the Gaza Power Station Project, the researcher's positionality in this regard was made explicit. Similarly, relatively early in the data collection stage of this research, doubts and critical questions began to emerge in relation to the researcher's understanding and positionality regarding the influence of national culture on claims. These doubts and critical questions not only challenged the taken-for-granted starting points for the research project but also influenced the direction of the research and in particular the purposive sampling of research participants.

The introduction of doubt early in the research study regarding the pre-existing understanding of the research problem allowed for a more rigorous scrutiny of the co – constructed data from the in-depth interviews.

As Charmaz (2017) surmises, a well undertaken Constructivist Grounded Theory study seeks explication and asks challenging questions. In making the researcher's positionality explicit, the researcher was required to accept a methodological self-consciousness and make the tacit self-explicit (Keane, 2015). The acceptance of the value of doubts and critical questions lay at the core of the research problem and pre-existing positions, values and assumptions regarding the same enabled the researcher to embrace a critical qualitative inquiry and develop a methodological self-consciousness.

Whilst Charmaz & Thornberg (2020) embrace Tracy's (2010) criteria for ensuring rigour in qualitative research, Charmaz (2006, 2014) identified four criteria by which the quality of a Constructivist Grounded Theory could be specifically evaluated, namely: credibility, originality, resonance, and usefulness.

Credibility in the context of the evaluation of a Constructivist Grounded Theory Charmaz & Thornberg (2020) primarily relates to the richness of the data and the researcher's willingness to make explicit the positionality of the researcher in the coding and categorisation process whilst at the same time maintaining the provenance of the data in the Constructivist Grounded Theory. In that regard, the Constructivist Grounded Theory that this research project has constructed (as encapsulated in the Illustrative Model at Figure 33) using the coding and categorisation represented by the

Building Blocks Of The Constructivist Grounded Theory in Figure 30 has satisfied the criterion of Credibility.

The second criterion Charmaz (2006, 2014) refers to in relation to the evaluation of a Constructivist Grounded Theory is originality. In producing the first Constructivist Grounded Theory in the specialist field of the influence of national culture on the preparation, evaluation and negotiation of claims on international construction projects, this Constructivist Grounded Theory has also satisfied the second criteria of originality.

The third criterion Charmaz (2006, 2014) identifies in relation to the evaluation of a Constructivist Grounded Theory is resonance. In the context of the evaluation of a Constructivist Grounded Theory Charmaz & Thornberg (2020) resonance revolves around the question that Charmaz (2014, p.338) asks researchers:

"…Does your grounded theory make sense to your participants or people who share their circumstances?.."

Whilst theoretical saturation occurred at a point during the course of the interviews with Research Participants 35 to 40 an area for further research would be to seek to answer the above question that that Charmaz (2014) poses.

The final criterion for the evaluation of a Constructivist Grounded Theory that Charmaz raises is usefulness. Again, in seeking to set a threshold as a determining factor as to whether the criterion of usefulness has been satisfied, Charmaz (2014, p.338) challenges the Constructivist Grounded Theory researcher to answer the following question:

"…Does your analysis offer interpretations that people can use in their everyday worlds?..."

In view of the fact that the catalyst for this research project was the occurrence of unexpected and inexplicable challenges in an industry setting that appeared to be linked to national culture, it is, perhaps, this criterion which is particularly worthy of further research in order to explore from the perspective of critical enquiry, and the

'Lewinesque Philosophy' that "…there is nothing so practical as a good theory…" (Lewin, 1945, p. 129).

As Charmaz (2017) explains, by embracing critical inquiry it allows the researcher to raise fundamental questions and doubts as to existing theory and to adapt "provocative" analysis that challenges current theory. The use of a Constructivist Grounded Theory strategy with its origins in a pragmatist philosophy was an ideal approach to explore those doubts and questions. This moving backwards and forwards between surprising findings in empirical data and reversion to the existing theoretical frameworks is exactly what Strubing (2007) sees as so useful in abduction, and which helps to understand or solve problems that are present in everyday life.

6.5 A More Nuanced Approach To National Culture

Consistent with the findings of the Constructivist Grounded Theory, Brannen (2015, p.xxxvi) notes that, whilst the dimensional approach to national culture adopted by Hofstede (1980, 1991, 2001) provided a useful conceptualisation of the influence of national culture from a macro perspective, they are at "…too high a level of aggregation to help guide … the day-to-day exigencies and particularities of intercultural interactions…".

A reason for the lack of applicability of a dimensional approach to national culture at the more granular levels of national culture could also be linked to the deficiencies in the methodological approaches in these dimensional approaches that have been identified by authors such as Ailon (2008) and McSweeney (2002).

Another reason as to why a dimensional approach to national culture did not prove productive at the micro level is that the specialist nature of many of the processes, such as the preparation evaluation and negotiation of claims on international construction projects, are such that broad-brush dimensional approaches that seek to identify cross national dimensions are simply not applicable at the more granular level of interaction. In seeking to challenge the hegemonic positivist paradigm in the study of national culture, it is necessary to adopt a more 'nuanced and indigenous' (Tienari, 2015)

approach. Such an approach does not necessarily mean that the existing positivistic dominant paradigm of a dimensional approach to the understanding of national culture is to be ignored. Instead, in order to be able to provide this more nuanced understanding of the influence of national culture, it is necessary to accept the positivistic position and, where possible, to reconcile the positivistic approach with a more interpretivist approach to the understanding of national culture (Tienari, 2015

This relatively recent shift in the literature relating to the understanding of national culture promoting the adoption of a more interpretivist approach, such as that the Constructivist Grounded Theory constructed from this research project has produced, can be summarised below.

In essence, the more nuanced approach in the direction of the study of national culture requires the pursuit of eight broad principles, namely:

(i) Magala (2015) promotes a less reductionist approach and one which seeks a more profound understanding of national culture derived from a focus on local and specialist knowledge.

(ii) Ozkazanc-Pan (2015) promotes a more dynamic understanding of national culture that is more fluid and embraces doubt.

(iii) Nojonen (2015) considers that a focus on the specific context in which national culture is being studied be emphasised.

(iv) Paludi and Mills (2015) recommend a move away from the dominant western colonial approaches to national culture and a more bottom – up approach.

(v) Frenkel, Lyan and Drori (2015) explain that the very dominant nature of the hegemonic dimensional approaches to national culture can prove problematic in making a shift to a more nuanced approach to the influence of national culture but nonetheless this more nuanced approach is required.

281

(vi) Koveshnikov (2015) emphasises the importance of understanding that often national culture can be used as some form of 'smoke screen'.

(vii) Saarinen & Piekkari (2015) consider that, with the advancement of technology and virtual reality as a tool in commerce and industry, such a nuanced approach is essential in avoiding the potential for national culture to be exaggerated as an even more troublesome issue than it is.

(viii) Primecz, Romani and Topcu (2015) suggest that, rather than simply adopting a positivistic or interpretivist approach to the influence of national culture, one embraces a 'post-modern and critical' paradigmatic perspective in seeking a more nuanced understanding of the influence of national culture.

Having identified the relatively recent shift in the change in direction of the literature towards a more interpretive and nuanced study of national culture, it is necessary to position the Constructivist Grounded Theory in that literature.

6.6 Positioning The Constructivist Grounded Theory Within This More Nuanced Approach To The Influence Of National Culture

A key finding of this research project has been that often national culture is conflated with other issues and as a consequence becomes even more problematic and difficult to resolve. Relatively recently, the existing body of literature has commented upon this problem and Tienari (2015, p.360) has noted the potential for the blurring of the "lenses routinely used in cross-cultural management research…". In this regard, the research project can be seen as a slight ripple in the way in which the predominant ways of understanding national culture through dimensional approaches can be countered.

As Tienari (2015) suggests, it is time for the boundaries of national culture to be stretched and for a wider range of theoretical perspectives and methodologies to be adopted. At the same time the importance of a more reflexive approach to the influence of national culture (Tienari, 2015) needs to be embraced.

In seeking to arrive at a more nuanced understanding of the influence of national culture, Magala (2015, p.363) suggests that, rather than confine the debates relating to epistemological perspectives to research papers, it is necessary to engage with the "…actionable thoughts of practitioners…". Similar to the findings of this research project, Magala (2015) promotes the need for a more eclectic approach to the teaching and training of the influence of the national culture both in academia and in practice.

There is also a need to promote a move away from a theoretical focus on understanding national culture and promote a more pragmatic approach to the issue based upon empirical studies.

Importantly, Magala (2015) champions grounded theory approach as a particularly productive research strategy in this regard over the reliance on theoretical generalisations that the dimensional approaches to national culture adopt.

Frenkel et al. (2015) point out that a major challenge in seeking a more nuanced approach to the understanding of national culture and its influences is to avoid confusion in the level of analysis that the dimensional approaches of Hofstede (2010) are applied. Contrary to what Hofstede considered appropriate, there continues to be a reference to the application of the dimensions of national culture at the level of individuals. Such a situation can result in the obvious misuse of the dimensions of national culture resulting with any and all challenging issues being linked to the influence of national culture.

For example, issues in communicating with foreign team members within an organisation are frequently attributed to national culture (Frenkel et al., 2015) when in fact, what this research project suggests is that communication is a challenge regardless of national culture.

In that regard, this research project and its Constructivist Grounded Theory have instead adopted an analysis at a finer a level of granularity to enable issues relating to communication to be excluded rather than simply assigned to the influence of national culture. A failure to adopt this more nuanced approach simply results in reliance upon stereotypes that often obscure the real cause of the challenge being experienced in an intercultural exchange (Frenkel et al., 2015).

Another reason for the need to adopt a more nuanced approach is that when engaging with the literature in relation to the influence of national culture, it is inevitable that the hegemonic dimensional approaches to national culture will be most readily accessed. As Frenkel et al. (2015) observe, in some instances, perceptions formed by individuals who have engaged with the literature can be self-fulfilling when engaging with people from different national cultures. In this regard, the adoption of a more interpretivist and less fixed approach to national culture can avoid the situation whereby specialist practitioners seek to draw on readily available literature in order to learn a few tricks that they hope will assist them when engaging with other specialist practitioners from different national cultures.

Koveshnikov (2015) talks of the readiness of intercultural practitioners to readily blame national culture as the cause of failures in cross-cultural exchanges. For example, national culture is seen as taken for granted as a cause of challenges in relation to cross-cultural exchanges whereas in the opinion of Koveshnikov (2015), often such an approach is nothing more than a 'smoke screen'.

Such an approach not only renders the real challenges of national culture as immutable, but also fails to provide specialist practitioners with the more nuanced understanding of the influence of national culture that this Constructivist Grounded Theory facilitates. This research project has also revealed the benefits of adopting a bottom-up approach to understanding the extent of the influence of national culture.

In seeking to position the Constructivist Grounded Theory that this research project has constructed within the shift towards a more nuanced understanding of the influence of national culture, it is also necessary to consider the extent to which the

methodological approach of Constructivist Grounded Theory is consistent or not with that shift towards a more nuanced understanding.

Koveshnikov (2015, p.371) addresses the point squarely and, in a similar way to the approach adopted by this research project, promotes a, "…more bottom‑up and actor-focused approach, [where] this perspective highlights the micro-political nature of cross-cultural international interactions…and emphasises the social agency of the actors in these interactions…".

It is clear, therefore, that the Constructivist Grounded Theory that this research project has constructed not only reflects the relatively recent shift in the literature towards a more interpretive approach but also sits alongside the methodological shift that Koveshnikov (2015) promotes as the way forward in relation to a better understanding of the influence of national culture.

It should be noted that despite the researcher approaching the research problem from a position that national culture was a major influence on the outcome of claims on international construction, that positionality shifted during the course of the research project. That shift in positionality arose from engagement with the research participants and a willingness to embrace doubt and not unquestionably assume national culture as the cause of the problems in this specialist field.

As an example of the pitfalls of "seeing culture everywhere"(Breidenbach & Nyiri, 2009), Koveshnikov (2015) provides a graphic example of the use of national culture as a smoke screen.

Koveshnikov (2015) provides a particularly convincing analysis of the exchanges between Finnish and Russian counterparts where national culture is used as a reason for one manager obtaining a position within the newly merged organisation over above another. Koveshnikov (2015) reveals that, at the core of the problem was not national culture, but the simple fact that the unsuccessful manager was resentful of the outcome of the interviews and that his counterpart from a different national culture had been awarded the position.

285

Koveshnikov (2015) also highlights the important role of 'esteem' within arguments relating to the influence of national culture. Again, he uses extracts from interview transcripts relating to the intercultural exchange between Finnish and Russian counterparts on an international merger to highlight the importance of individuals' identities and feelings towards how the merger was managed. Again, Koveshnikov (2015) observes that, in fact, national culture was not at the core of these issues and that instead other, often equally as troublesome, issues were at play, such as individuals' esteem being challenged.

Similar to the shift in the researcher's positionality Koveshnikov (2015) calls for a new approach to the understanding of national culture and a move away from the tendency towards the over readiness of individuals to attribute failures or challenges in such intercultural exchanges to 'irreconcilable cultural differences'. Koveshnikov (2015) considers it is time to drop this rhetoric and to look for other possible explanations, such as those offered by the Constructivist Grounded Theory in this research project. Ultimately, in seeking an in–depth understanding of the research problem it is necessary to expose the readiness of actors within intercultural exchanges to adopt the smoke screen of national culture.

Thus, researchers should more readily embrace the universal fact that these actors are human beings and as a consequence have "…career aspirations and professional ambitions…craving for power and decision-making authority and…inclination to identify themselves…in a more beneficial light…" (Koveshnikov, 2015, p.417). In conclusion, Koveshnikov (2015) suggests that a more empirical understanding of the real causes of issues within intercultural exchanges must be obtained and that, where necessary, appropriate 'conceptual lenses' must be applied in order to appropriately understand what is and what is not national culture.

Indeed, this research project has developed such a Constructivist Grounded Theory. Rather than adopting conceptual lenses (Koveshnikov, 2015), the model incorporates 'non-national culture filters' that can be applied to achieve the outcomes that Koveshnikov (2015) seeks from his conceptual lenses.

6.7 The Constructivist Grounded Theory And The Researcher's Positionality

As Clarke (2005, p.12) states "...researchers cannot help but come to almost any research project already "knowing" in some ways, already inflected, already affected, already infected..." A researcher's positionality goes beyond class, race, gender and sex to also extend to histories, social standing and cultural backgrounds.

However, it goes even further and, as Charmaz et al. (2018) state, it is important in any Constructivist Grounded Theory that the researcher is explicit about his "...prior ideas, conceptions and experiences...", and espouse the virtues and benefits that can be derived from the inclusion of a 'critical autobiographical reflections' (Keane, 2015).

Throughout this thesis the researcher has made explicit his position in relation to his starting point on the perceived influence of national culture. Having firstly explained the catalyst for the research interest by reference to the Gaza Power Station Project, the thesis tracks the researcher's reflections in relation to unexpected findings in the research data. Furthermore, it embraces doubt and its influence on the future direction of the research in terms of the theoretical sampling and the sceptical reverence adopted regarding the existing theoretical frameworks.

Similarly, the findings of the data collection and data analysis process appeared to corroborate the observations of Breidenbach & Nyiri (2009) and Venaik & Brewer (2016) in that national culture can be perceived as being everywhere. The methodological choices and interpretive approach adopted in the research design have not only been vindicated in terms of their usefulness in arriving at a better understanding of the influence of national culture on claims on international construction projects, but have also been corroborated in the shift in existing literature that has taken place during the course of this research project.

Venaik and Brewer's (2016) suggestion for a need for a more interpretive approach to the study of national culture in 2016 and the importance of such a study within an

industry setting that reflects the peculiarities and unique characteristics of industry has also been satisfied.

More recently even Hofstede's strongest supporter has started to move away from an unqualified acceptance of Hofstede's dimensional approach to national culture. In his paper *A Revision of Hofstede's Model of National Culture: Old Evidence and New Data from 56 Countries*, Minkov (2018), Hofstede's prodigy, calls for a move away from a nomothetic approach to a more idiographic approach and suggests that there is a need for a substantial review of Hofstede's dimensional approach to national culture.

This research study and the Constructivist Grounded Theory it has built both satisfies the demands of Venaik and Brewer (2016) for an industry based interpretive approach and the call from Minkov (2018) for a more idiographic understanding of national culture.

As Tienari (2015, p.357) points out "...cultures can play tricks on us. How can we then at least respect differences in our approaches if not reconcile them..."? Similarly, Magala (2015, p.359) talks of the need for a more "emic sensitivity for local knowledge", which again this study has incorporated through its engagement with industry practitioners specialising in the field of claims on international construction projects.

The aim of the research project required the researcher to reconcile the positivistic dimensional approaches to national culture to the more interpretivist approaches to national culture at least in some form of connectedness. Whilst this process may be a work in progress, it is appropriate, when positioning the Constructivist Grounded Theory, to consider the positivistic and interpretivist paradigms and consider where the dimensional approaches of national culture may be of some benefit to specialist practitioners working in the field of the research problem.

As Tienari (2015, p.360) projects, the time is now right for academics in the field of national culture "to shape the prevailing norm in cross-cultural management literature and open the field for new kinds of debate..." Whilst this research project would not

claim to provide such a step change in the debate, it constitutes a 'slight ripple', in terms of its epistemological, theoretical and methodological characteristics.

6.8 Chapter Summary

In positioning the Constructivist Grounded Theory within the existing theoretical frameworks, the theory acknowledges the starting position explained by Breidenbach and Nyiri (2011) that, all too often national culture is conflated with other issues and that it is for this reason that national culture appears to be such an immutable problem.

If the root cause of the challenges of national culture on claims on international construction projects are to be effectively addressed, it is necessary to avoid being distracted by non – national culture influences.

This research project has adopted an empirical interpretivist and a bottom-up approach that has resulted in the construction of a meaningful understanding of the influence of national culture, as conceptualised within Constructivist Grounded Theory. In this regard, the conceptualisation of the influence of national culture and the extent of that influence within the Constructivist Grounded Theory rest within the more nuanced approach to the understanding of national culture that has been promoted in a relatively recent shift in the existing literature.

In relation to the international construction industry, the Constructivist Grounded Theory that this research project has constructed is entirely consistent with recent developments in the literature relating to the influence of national culture. In many ways, the criticisms of a dimensional approach to the understanding of national culture adopted by Hofstede (2010) and many other authors are addressed in the Constructivist Grounded Theory this research project has constructed.

In explicating and seeking to unravel the tangle of national culture complexity that industry practitioners experienced on international construction projects, many of the challenges relating to national culture are, in fact, not related to national culture in the sense that is defined by Hofstede (2010). In this regard, the findings of the research project align with the critics of a dimensional approach to understanding national culture. As Breidenbach and Nyiri (2009) point out that it is all too convenient, when

faced with challenges on international projects of whatever nature, to simply explain perceived immutable challenges as attributable to national culture. This is an observation that this research project corroborates.

In essence, the Constructivist Grounded Theory that this research project has constructed demands a more nuanced approach to the study of the influence of national culture on the outcome of claims.

The Constructivist Grounded Theory built by this research project enables the tangle of national culture to be unravelled within an idiographic understanding of claims based upon the research participants' perspectives. Furthermore, it enables the non - national cultural challenges that are often conflated with national culture to be filtered out in order to reveal the true influence of national culture.

This research project reveals that national culture remains a troublesome issue in the preparation, evaluation and negotiation of claims for international construction projects. However, this research project also demonstrates that a much finer grain of analysis is required in order to better understand the extent of the real effect of national culture. As illustrated in Figure 34, this finer grained analysis can only be achieved if one gets to the core of the national culture challenge and beneath the superficiality of the problem.
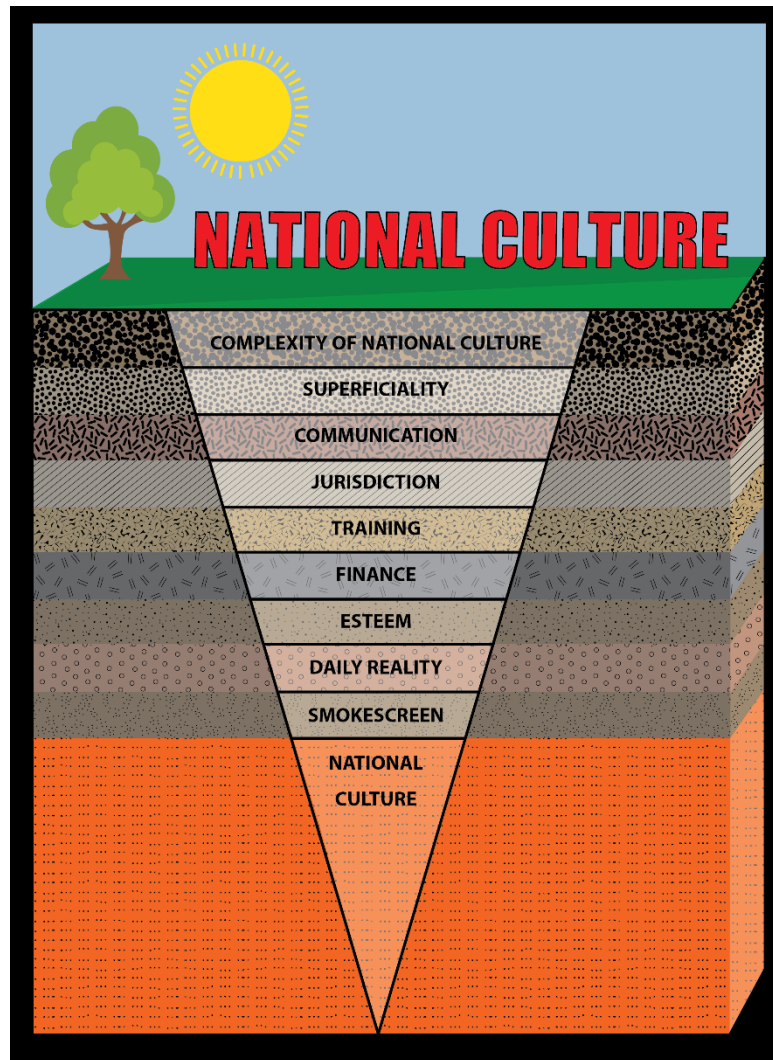
Figure 34: The Perceived Layers Of National Culture

This research project has revealed that the residual issues which have been expressed in the form of non–national cultural filters are equally as important as the consideration of national culture when working on international construction projects in the specialist field of claims.

In accepting the criticisms of Hofstede (2010) and other dimensional approaches to the understanding of national culture, this research project has explained that the simple application of such approaches will not resolve the perceived challenges that industry practitioners repeatedly experience. The application of the dimensional approaches to national culture, in many ways, assume perfect conditions and are based upon the premise that people will behave rationally. However, as is evident in

everyday life, people very often do not behave rationally, and it is for these reasons that the formal theory espoused in the form of a dimensional approach to the understanding of national culture often proves ineffective.

This research project has identified a very wide range of consensus across an extremely diverse range of national cultures in relation to the causes of the challenges to preparing, evaluating, and negotiating claims on international construction projects. Whilst not being directly related to national culture, it is, perhaps, not surprising to discover that many of the issues that are perceived to relate to national culture concern human beings working in a complex specialist sector with industry practitioners from different backgrounds of which national culture is only a small part.

Thus, Communication, Jurisdiction, Training, Finance, Esteem, Daily Reality and the use of national culture as a Smokescreen are common challenges to all national cultures.

The Constructivist Grounded Theory this research project has built accepts the premise that national culture is often perceived as the cause of troublesome issues in many instances. It adopts an interpretive and bottom up approach to the research problem. In so doing, the theory does not entirely dismiss the usefulness of dimensional approaches to national culture when used at an appropriate level of analysis but instead emphasises the importance of ascertaining what is and is not national culture.

Having positioned the Constructivist Grounded Theory within the existing theoretical framework of national culture and accepted certain criticisms of the dimensional approach to national culture, it was important to understand that the research project also uncovered a real issue at the core of the research participants' experiences of international construction projects namely that national culture is indeed an influence but it is essential to address that influence in a more nuanced way. The application of the seven non- national cultural filters, as illustrated in the model of the Constructivist Grounded Theory at Figure 33, that this research project has constructed enables national culture to be addressed in that more subtle and thereby effective way.

It is the conclusion of this research project that, having applied the perception lens of national culture to the tangle of national culture complexity and introduced the seven non – national culture filters that the Constructivist Grounded Theory has uncovered, that a dimensional approach to national culture may be advantageous in assisting industry practitioners to better understand the real influence of national culture on the preparation, evaluation, and negotiation of claims on international construction projects.

However, the application of such an approach needs to be applied in conjunction with a nuanced industry informed manner at the appropriate level of granularity.

7. Conclusions, Contributions & Future Areas Of Research

7.1 Introduction

This chapter summarises the main findings of this research project in the context of the research aim and objectives. It explains how the research objectives, and consequently the research aim, were respectively addressed and achieved. This chapter also considers the original contributions to knowledge made by this research project in terms of theory, practice and methodology. Finally, this chapter considers the limitations of this study and areas of further research.

7.2 Summary Of The Research Findings

This research project has produced four key findings:

1. National culture is an important but often misunderstood consideration in the preparation, evaluation and negotiation of claims on international construction projects.

2. The theoretical frameworks in the existing body of literature relating to national culture cannot be usefully applied to the specialist field of claims in their current form.

3. Whilst specialist practitioners have developed their own understanding of the challenges of national culture, that understanding has not always proven successful in addressing the challenges that national culture presents.

4. Many of the challenges that industry practitioners perceive to be national culture are, in fact, not actually national culture.

7.3 Addressing The Research Objectives

Set out below is a table that summarises how the research objectives were addressed (as part of the process leading to the research aim being achieved) by reference to the five objectives set out in Chapter 1 of this thesis.

Table 8 sets out the research aim and each of the five research objectives and summarises how those objectives were addressed in the project and the location of the relevant explication in the thesis.

Table 8: Addressing The Research Objectives & Achieving The Aim

Aim	Research Objective	Objective Addressed	Chapters
To construct a Constructivist Grounded Theory that explicates the extent of the influence of national culture on the preparation, evaluation and negotiation of claims on international construction projects.	**Objective 1:** Obtain an in-depth understanding of the extent of the influence of national in the context of the research problem from multiple perspectives based upon unstructured interviews with specialist practitioners from different national cultures in industry.	40 unstructured interviews with specialist practitioners from 38 different national cultures. Adopting a rigorous Coding & Categorisation approach to data collection and analysis. Engaging with existing literature in the literature review.	Chapter 3 Chapter 4 Chapter 5 Chapter 6
	Objective 2: Consider the extent to which existing theories of national culture can address the challenges that specialist practitioners face on a daily basis when preparing, evaluating and negotiating claims on international construction projects.	A literature review on the influence of national culture, including the hegemonic paradigm and its detractors. Consideration of the usefulness of that literature and its applicability to the field of claims on international construction projects.	Chapter 2 Chapter 4 Chapter 5 Chapter 6
	Objective 3: Explicate how specialist practitioners have developed their own understanding of the influence of national culture on claims on international construction projects.	The 40 interviews revealed strategies and enablers developed by specialist practitioners to address national culture. Comparing these perceptions of national culture with the definition of national culture in the literature.	Chapter 2 Chapter 3 Chapter 4 Chapter 5
	Objective 4: Construct an idiographic Constructivist Grounded	The construction of a Constructivist Grounded Theory co-constructed with 40	

| | Theory of the extent of the influence of national culture on the preparation, evaluation and negotiation of claims on international construction projects. | specialist practitioners from 38 national cultures was presented in the form of an illustrative model that included: a perception lens, 7 non-national culture filters and a national culture sensor. | Chapter 4

Chapter 5 |
| --- | --- | --- | --- |
| | **Objective 5:** Position the findings of the research study within the existing theories of national culture. | Findings positioned in a more nuanced view of national culture in a move away from the positivist hegemony. | Chapter 6 |

7.4 Achieving The Research Aim:

This thesis has provided an in-depth understanding of the extent of the influence of national culture on the preparation, evaluation and negotiation of claims on international construction projects. It has not only demonstrated that national culture continues to be a troublesome issue in this specialist field but that the existing theories of national culture have not, in the main, assisted specialist practitioners in managing this challenging issue in practice.

This research project has co-constructed a Constructivist Grounded Theory that provides an idiographic in-depth understanding of the influence of national culture. It has emphasised the importance of ensuring that, when seeking to better manage the influence of national culture, one should be better informed as to whether the root cause of those challenges is indeed national culture or another issue within the tangle of national culture complexity.

This research project enables industry practitioners and academics to be more appropriately informed and better equipped in terms of understanding this complex issue.

7.5   Contribution Of The Research

This research study has contributed to knowledge in three ways with implications for; theory, practice and methodology.

7.5.1   Implications For Theory

This thesis provides an in-depth understanding of the extent of the influence of national culture on the preparation, evaluation and negotiation of claims on international construction projects. In that regard, it is unequivocally a contribution to theory in that the research study adds to existing theory and the existing theoretical frameworks in relation to the influence of national culture on the specialist field of claims on international construction projects.

7.5.2   Implications For Practice

This research study has revealed that industry practitioners in this specialist field struggle to address the troublesome issue of the influence of national culture on claims. The Constructivist Grounded Theory that this research has constructed will be of real benefit to practice in that it provides industry practitioners with a model that allows them to more effectively identify the influence of national culture and, at the same time, manage those influences in a more effective manner.

Such a theoretical framework has been lacking in this specialist area for a considerable period of time and, despite the best attempts of specialist practitioners to apply other existing models of national culture such as those found in the existing body of literature, little success has been achieved.   Furthermore, specialist industry practitioners will derive confidence from the model in that the Constructivist Grounded Theory produced by this research was co-constructed with 40 specialist practitioners from 38 different national cultures with extensive experience of claims on international construction projects.

In addition, specialist industry practitioners will recognise the real understanding that the research participants have of this troublesome issue of national culture on claims. This research study was not a desktop-based theoretical literature review but involved the construction of theory based upon the exchange of ideas between the research participants and the researcher in seeking to understand the real influence of national culture in this specialist field.

7.5.3 Implications For Methodology

In producing the first Constructivist Grounded Theory in the specialist field of the influence of national culture on the preparation, evaluation and negotiation of claims on international construction projects, this thesis is unique and offers a contribution to the understanding of this methodology. The application of such a research strategy will be of benefit to academics in its application of a Constructivist Grounded Theory approach to a specialist field and how such an approach can be used to understand a notoriously stubborn problem in the international construction industry.

7.6 Limitations Of The Research Project

This research project has produced a Constructivist Grounded Theory. At the core of such a research strategy is the need for reflexivity on the researcher's behalf, which should include consideration of the limitations of the Constructivist Grounded Theory. This research project has a number of limitations.

Firstly, the Constructivist Grounded Theory does not seek to offer 'the' understanding of the extent of the influence of national culture on claims but simply 'an' understanding of the research problem that was co-constructed with the research participants.

Secondly, whilst this research project included a relatively large number of research participants and a particularly diverse range of national cultures within that sample for a study of this kind, the rationale for such a large and diverse range of research participants was not to claim generalisability for the Constructivist Grounded Theory. Instead, it was in order to capture the multiple perspectives for a robust Constructivist Grounded Theory that is grounded in data and in order to ensure theoretical saturation.

Thirdly, whilst the Constructivist Grounded Theory constructed by this research project is grounded in the data generated in the specialist field of claims on international construction projects, the usefulness of the Constructivist Grounded Theory when applied outside of that specialist field remains unknown.

7.7   Future Areas Of Research

This research has produced a Constructivist Grounded Theory that has its validity in the provenance of the rich data from which it was constructed. As Charmaz (2014) concludes, "When born from reasoned reflections and principled convictions, a grounded theory that conceptualises and conveys what is meaningful about a substantive area can make a valuable contribution."

In Chapter 6, the researcher set out the four criteria that Charmaz (2014, 2016), the originator of the Constructivist Grounded Theory research strategy, used in the evaluation of a Constructivist Grounded Theory. From that analysis of the four criteria referred to above, two elements of the evaluation process were highlighted as areas of further research.

Accordingly, the next steps in terms of future research for the Constructivist Grounded Theory constructed during this research project is to ascertain to what extent this Constructivist Grounded Theory helps specialist practitioners working on claims in the international construction sector make sense of the influence of national culture on the preparation, evaluation and negotiation of claims.

An area of further research would be therefore for the researcher to take the Constructivist Grounded Theory that this research project has produced into a case study situation within the specialist field of claims on an international construction project.

In so doing, the researcher could explore the effectiveness of the Constructivist Grounded Theory in managing the extent of the influence of national culture on the preparation, evaluation and negotiation of claims.

A further area of research, given the qualitative nature of the research project and the limitations of the study acknowledged above, would be for a quantitative study to be undertaken into the extent of the influence of national culture on the preparation, evaluation and negotiation of claims on international construction projects and for a comparison to be made with the findings of this research project.

References:

Abeysekera, V. (2002), "Understanding 'Culture' In An International Construction Context", In Perspectives On Culture In Construction, Ed. R. Fellows And D. Seymour, 39–51, International Council For Research And Innovation In Building And Construction, The Netherlands. [Google Scholar]

Adair, W & Brett, J (2004) Handbook Of Negotiation & Culture Edited By Michelle Gelfand And Jeanne Brett, Stanford University Press. Stanford CA. , P.198

Ahmed, A (2010), Home And Away: British Women's Narratives Of Community In Spain, PhD Thesis, University Of Central Lancashire

Ahmed, V., Opoku, A. And Aziz, Z. (2016)., Research Methodology In The Built Environment. [Online]. Taylor And Francis.

Aldiabat, K. M., & Le Navenec, C. (2018). Data Saturation: The Mysterious Step In Grounded Theory Method. The Qualitative Report, 23(1), 245-261.

Alvesson, M. & Sandberg, J (2013). Constructing Research Questions. Sage London.

Ang, L. Raj Isar, Y & Mar, P (2015) Cultural Diplomacy: Beyond The National Interest?, International Journal Of Cultural Policy, 21:4, 365-381,

Tuyet Vu, A. & Carmichael, D.G. (2009) Cultural Difference And Conflict Management - A Vietnamese-Australian And Construction Industry Case Study, International. Journal Of Construction Management, 9:2, 1-19,

Ankrah, N.A. & Langford, D.A. (2005), "Architects And Contractors: A Comparative Study Of Organisational Cultures", Construction Management And Economics, 23, 595–607. [Google Scholar]

Aperian Global Inc (2016) Internet Publication. Available Http://World Values Survey. Accessed On 17 June 2016 At Http://Www.Aperianglobal.Com/Learning-Solutions/Online-Learning-Tools/Globesmart/

Arcadis (2019) Global Construction Disputes Report 2019: Laying The Foundation For Success United Kingdom: Arcadis

Arcadis (2018) Global Construction Disputes: Does The Construction Industry Learn From Its Mistakes? United Kingdom: Arcadis

Arcadis (2017). Global Construction Disputes: Avoiding The Same Pitfalls. United Kingdom: Arcadis

Arcadis. (2016). Global Construction Disputes: Don't Get Left Behind. United Kingdom: Arcadis

Avruch, K. (1998) Culture And Conflict Resolution: Cross Cultural Negotiation Books. New York.

Baker, S.E. & Edwards, R. (2012) How Many Qualitative Interviews Is Enough. Discussion Paper. NCRM. (Unpublished)

Bamberg, M. (2012) Narrative Analysis In H. Cooper [Editor - In –Chief], APA Handbook Of Research Methods In Psychology. Washington, DC: APA Press Pp.77 – 94

Baranskaya, A. (2007). "Project Management In Public Administration Of Transitional Countries". Moscow State University. Russia.

Barney G. & Glaser, Anselm, & Strauss, L 1967 (Reprinted 2008). The Discovery Of Grounded Theory: Strategies For Qualitative Research. Aldine Transaction, New Brunswick (USA) And London (UK).

Barthes, R. (1977) Introduction To The Structural Analysis Of Narratives Image Music Text London: Fontana Pp. 79 – 124.

Barthorpe, S., Duncan, R. & Miller, C. (2000), "The Pluralistic Facets Of Culture And Its Impact On Construction", Property Management, 18 (5), 335–351. [Google Scholar]

Barrett P. & Monty S. (2009) Methodological Strategies To Gain Insights Into Informality And Emergence In Construction Project Case Studies, Construction Management And Economics, 27:10, 935-948, DOI: 10.1080/01446190903273943

Baskerville, R. F. (2003). Hofstede Never Studied Culture. Accounting, Organizations And Society, 28(1), 1-14. Doi: Https://Doi.Org/10.1016/S0361-3682(01)00048-4

Bauer, M. (2000). Classical Content Analysis: A Review. In M. Bauer & G. Gaskell (Eds.), Qualitative Researching With Text, Image And Sound (Pp. 131-151). Sage Thousand Oaks California.

Baumann, L. "The Impact Of National Culture On Project Management In The Middle East" Loughborough University Https://Dspace.Lboro.Ac.Uk/2134/12274

Beugelsdijk, S. And Welzel, C. (2018). Dimensions And Dynamics Of National Culture: Synthesizing Hofstede With Inglehart. Journal Of Cross-Cultural Psychology, 49(10), 1469–1505.

Bhagat, R. S., & Steers, R. M. (2009). Cambridge Handbook Of Culture, Organizations, And Work. Cambridge: Cambridge University Press.

Bhaskaran, S., & Gligorovska, E. (2009). Influence Of National Culture On Trans-National Alliance Relationships. Cross Cultural Management: An International Journal, 16(1),44-61.

Birks, M., & Mills, J. (2015). Grounded Theory: A Practical Guide (2nd Ed.). Los Angeles, CA: Sage

Blodgett, J. G., Bakir, A. , & Rose, G. M. (2008). A Test Of The Validity Of Hofstede's Cultural Framework. Journal Of Consumer Marketing, 25(6), 339-349. Doi: 10.1108/073 63 7 6081 09024 77

Blom, B. And Morén, S. (2011) Analysis Of Generative Mechanisms, Journal Of Critical Realism, 10:1, 60-79,

Bond, M. H. (2002). Reclaiming The Individual From Hofstede's Ecological Analysis--A 20-Year Odyssey: Comment On Oyserman Et Al. (2002). Psychological Bulletin, 128(1),73-77.Doi: Http: //Dx.Doi .Org/ 1 0.1037/0033-2909.1 28.1.73

Boscari, S. Bortolotti, T. Netland, T.H And Rich, N (2018): "National Culture And Operations Management: A Structured Literature Review, International Journal Of Production Research,

Bourdieu, P. (1998) Practical Reason (Cambridge, Polity Press In Association With Blackwell Publishers)

Brannen, M. The Power Of Richness Revitalizing Cross Cultural Management In Holden, N., Michailova, S., & Tietze, S. (Eds.). (2015). The Routledge Companion To Cross-Cultural Management. Retrieved From Https://Ebookcentral-Proquest-Com.Salford.Idm.Oclc.Org

Braun, V. And Clarke, V. (2006) Using Thematic Analysis In Psychology, Qualitative Research In Psychology, 4 (2): 77 – 101.

Breidenbach, J., Nyíri, P. (2009) Seeing Culture Everywhere From Genocide To Consumer Habits. University Of Washington Press, Seattle.

Brew, F. P. And Cairns, D. R. (2004), "Do Culture Or Situational Constraints Determine Choice Of Direct Or Indirect Styles In Intercultural Workplace Conflicts", International Journal Of Intercultural Relations, 28, 331–352. [Google Scholar]

Brewer, P., & Venaik, S. (2012). On The Misuse Of National Culture Dimensions. International Marketing Review, 29(6), 673-683. Doi:Http://Dx.Doi.Org/10.11 08/02651331211277991

Brightman, R. (1995) Forget Culture Replacement, Transcendence Cultural Anthropology, Vol 10 No. 4 Pp. 509 – 546

Browaeys, M. And Price, R. (2019). Understanding Cross-Cultural Management. 4th Ed. Harlow: Pearson.

Bruner, J. (1990) Acts Of Meaning, Harvard University Press: Cambridge

Bryant, A., & Charmaz, K. (Eds.). (2019). The Sage Handbook Of Current Developments In Grounded Theory Sage Publications, London.

Bryman, A & Bell, E (2003) Business Research Methods, Oxford University Press, Oxford

Bunni, N. (2013) "Dispute Board In The Middle East" (DRBF Conference, Paris, 3-4 May 2013)

Burawoy, M. (2000) "Global Ethnography: Forces, Connections And Imaginations In A Postmodern World." Publisher: University Of California Press; ISBN-10: 0520222164

Cagliano, R., Caniato, F., Golini, R., Longoni, A. & Micelotta, E. (2011). The Impact Of Country Culture And The Adoption Of New Forms Of Work Organization. International Journal Of Operations And Production Management 31(3) Pp. 297-323

Carter, S. & Little, M. (2007) Justifying Knowledge, Justifying Method, Taking Action: Epistemologies, Methodologies And Methods. Qualitative Research 17 (10) 1316 - 28

Cartlidge, D. (2018) New Aspects Of Quantity Surveying Practice, Fourth Edition Routledge, Taylor & Francis, London & New York

Carmichael, D. G. (2004), Project Management Framework, A Balkema, Lisse. [Google Scholar]

Casadedemunt, A.M.L (2016) Strategic Labor Relations Management In Modern Society IGI Global, Hershey PA (USA)

Chan, E.W.H And H.C.H Suen, (2005) Legal Issues Of Dispute Management In International Construction Projects Contracting, Construction Law Journal Vol. 21(4), 291305

Chan, EHW. & Tse RYC. (2003) 'Cultural Considerations In International Construction Contracts', Journal Of Construction Engineering And Management, American Society Of Civil Engineers, Reston Virginia.

Chan, E. H. W. And Suen, C. H. H. (2005), "Dispute Resolution Management For International Construction Projects In China", Management Decision, 43 (4), 589–602. [Google Scholar]

Chan, E. H. W. And Tse, R. Y. C. (2003), "Cultural Considerations In International Construction Contracts", Journal Of Construction Engineering And Management, 129 (4), 375–381. [Google Scholar]

Chang Fred S & Henry A. Wiebe (1996) The Ideal Culture Profile For Total Quality Management: A Competing Values Perspective, Engineering Management Journal, 8:2, 19-26,

Charmaz, K. (2000). Grounded Theory: Objectivist And Constructionist Methods. In N. K. Denzin, & Y. S. Lincoln (Eds.), The (2nd Ed., Pp. 509-533). SAGE Handbook Of Qualitative Research. Thousand Oaks: Sage Publications.

Charmaz, K. (2013) Constructing Grounded Theory (Introducing Qualitative Methods Series) Second Edition. London SAGE Publications.

Charmaz, K. (2017) Constructivist Grounded Theory, The Journal Of Positive Psychology, 12:3, 299-300

Charmaz, K. (2017). "The Power Of Constructivist Grounded Theory For Critical Inquiry." The SAGE Handbook Of Qualitative Research. Thousand Oaks: Sage Publications.

Charmaz, K. 2017, An Introduction To Grounded Theory, SAGE Publications Ltd, London, , [Accessed 7 February 2019].

Charmaz, K. (2017) Special Invited Paper; Continuities, Contradictions And Critical Inquiry In Grounded Theory. International Journal Of Qualitative Methods Volume 16: 1-8 Https://Doi.Org/10.1177/1609406917719350

Charmaz, K, Thornberg, R And Keane, E. (2018) Evolving Grounded Theory And Social Justice Inquiry. Pp. 411–43 In The Sage Handbook Of Qualitative Research, 5th Ed., Edited By N. K. Denzin And Y. E. Lincoln. Thousand Oaks, CA: Sage.

Charmaz, K, & Thornberg, R (2020): The Pursuit Of Quality In Grounded Theory, Qualitative Research In Psychology. Taylor Francis Online.

Checkland, P. (1993) Systems Thinking, Systems Practice, John Wiley & Sons Chichester England

Cheung, S. O. And Suen, C. H. (2002), "A Multi-Attribute Utility Model For Dispute Resolution Strategy Selection", Construction Management And Economics, 20, 557–568. [Google Scholar] Chinese Culture Connection (1987) Chinese Values And The Search For Culture Free Dimensions Of Culture. Journal Of Cross – Cultural Psychology 18 (2), 143 – 164

Clarke, A. E. (2005). Situational Analysis: Grounded Theory After The Postmodern Turn Thousand Oaks, CA, US: Sage Publications,

Clay, R. And Dennys, N. (2015) Hudson's Building And Engineering Contracts 13th Edition Sweet & Maxwell London

Collis, J. And Hussey, R. (2014) Business Research: A Practical Guide For Undergraduate & Postgraduate Students 4th Edition: Palgrave Macmillan Basingstoke.

Collins, D. (2003), "The Branding Of Management Knowledge: Rethinking Management "Fads", Journal Of Organizational Change Management, Vol. 16 No. 2, Pp. 186-204.

Corley, K., & Gioia, D. (2011). Building Theory About Theory Building: What Constitutes A Theoretical Contribution? *Academy Of Management Review*, *36*(1), 12-32

Costley, C Elliott, G & Gibbs P (2010) Doing Work Based Doing Work Based Research: Approaches To Enquiry For Insider-Researchers Sage Publications London.

Craig, C. S., & Douglas, S. P. (2006). Beyond National Culture: Implications Of Cultural Dynamics For Consumer Research. *International Marketing Review, 23(3),* 322-342.Doi: Http:/Ldx.Doi.Org/10.1108/02651330610670479

Creswell, J.W. (2013) Qualitative Inquiry And Research Design Choosing Among Five Approaches Third Edition: Sage Publications Inc Los Angeles, CA

Cross, B And Shore, B (2005) Exploring The Role Of National Culture In The Management Of Largescale International Science Projects International Journal Of Project Management: Elsevier, Oxford.

Dadfar, H. And Gustavsson, P. (1992). "Competition By Effective Management Of Cultural Diversity." International Studies Of Management & Organization, 22:4,81-92

Dainty, A (2008) Methodological Pluralism In Construction Management Research In Knight, A. & Ruddock, L. Advanced Research Methods In The Built Environment, (Pp1-13) Wiley Blackwell, Oxford.
Dainty, A. Et Al. (2007). People And Culture In Construction : Proquest Ebook Central,Http://Ebookcentral.Proquest.Com/Lib/Salford/Detail.Action?Docid=308807

De Mooij, M., & Hofstede, G. (2010). The Hofstede Model: Applications To Global Branding And Advertising· Strategy And Research. International Journal Of Advertising, 29(1), 85-110

Denzin, N. K., & Lincoln, Y. S., 2000. Handbook Of Qualitative Research (2nd Ed.). Sage Publications. Thousand Oaks, California.

Denzin, N. K., & Lincoln, Y. S. (2018). The SAGE Handbook Of Qualitative Research. Sage Publications. Thousand Oaks

De Souza, D.E (2017) Culture, Context And Society – The Underexplored Potential Of Critical Realism As A Philosophical Framework For Theory And Practice "Educational Change In Singapore And Its 'Tinkering' Around The Edges: A Critical Realist Perspective, "Journal Of Educational Change

Doucet, Andrea (2008) 'From Her Side Of The Gossamer Wall(S): Reflexivity And Relational Knowing', Qualitative Sociology, 31: 73–87

Drogendijk, R., & Slangen, A. (2006). Hofstede, Schwartz, Or Managerial Perceptions? The Effects Of Different Cultural Distance Measures On Establishment Mode Choices By Multinational Enterprises. *International Business Review,* 15(4), 361-380. Doi:

Easterby – Smith Thorpe, R., Jackson, P., & Easterby-Smith, M. (2012). Management Research: An Introduction (4th Ed.). London: SAGE

Duckles, J. Moses, G. & Moses, R. (2019) "Community Bases Participatory Research And Constructivist Grounded Theory: Aligning Transformative Research With Local Ways Of Being And Knowing" Edited By Bryant, A., & Charmaz, K. (Eds.). (2019). The Sage Handbook Of Current Developments In Grounded Theory Sage Publications, London.

EC Harris Built Asset Consultancy (2012) Global Construction Disputes: Moving In The Right Direction: EC Harris Built Asset Consultancy London.

Eisenberg, E. M., & Riley, P. (2001). Organizational Culture. In F. M. Jablin, & L. L. Putnam (Eds.), The New Handbook Of Organizational Communication (Pp. 292-322). Thousand Oaks, CA: Sage.

Emerson, R., Fretz, R. And Shaw, L. (2011). Writing Ethnographic Fieldnotes. (2nd Edition) Chicago: University Of Chicago Press.

England, Kim (1994) 'Getting Personal: Reflexivity, Positionality And Feminist Research', The Professional Geographer, 46 (1): 80–9.

Fédération Internationale Des Ingénieurs-Conseils (2017) FIDIC Conditions Of Contract For Plant And Design-Build For Electrical And Mechanical Plant First Edition 2017 Form Of Contract. FIDIC, Geneva.

Fellows, R.F. (2010). "Understanding Organisational Culture In The Construction Industry, Construction Management And Economics." 28:8, 898-900,

Fellows, R.F And Seymour, D.E. (2002) "Perspectives On Culture In Construction". CIB Publication No. 275 ISBN 90-6363-030-1

Fellows R & Anita M.M. Liu (2013) Use And Misuse Of The Concept Of Culture, Construction Management And Economics, 31:5,401-422

Fischer, R., Vauclair, C .. , Fontaine, J., & Schwartz, S. (2010). Are Individual-Level And Country-Level Value Structures Different? Testing Hofstede's Legacy With The Schwartz Value Survey. Journal Of Cross-Cultural Psychology, 41(2), 135-151. Doi: 10

Fisher, T. F. And Ranasinghe, M. (2001), "Culture And Foreign Companies' Choice Of Entry Mode: The Case Of The Singapore Building And Construction Industry", Construction Management And Economics, 19, 343–353. [Google Scholar]

Flick, U. (2014) Reflexivity And The Practice Of Qualitative Research.
May, T And Perry, B. Chapter 8 2013 The SAGE Handbook Of Qualitative Data Analysis. London, : SAGE Publications Ltd Doi: 10.4135/9781446282243

Flick, U. (2014) An Introduction To Qualitative Research 5th Edition: Sage Publications Ltd. London.

Florence T. T. Phua & Rowlinson, S. (2003) Cultural Differences As An Explanatory Variable For Adversarial Attitudes In The Construction Industry: The Case Of Hong Kong, Construction Management And Economics, 21:7, 777-785,

Flyvbjerg, B. (2001) Making Social Science Matter: Why Social Inquiry Fails And How It Can Succeed Again, Cambridge University Press. Cambridge.

Frenkel, M. Lyan, I. & Drori, G. In Holden, N., Michailova, S., & Tietze, S. (Eds.). (2015). The Routledge Companion To Cross-Cultural Management. Retrieved From Https://Ebookcentral-Proquest-Com.Salford.Idm.Oclc.Org

Furst, S. & Ramsey V. (2019) Keating On Construction Contracts 10th Edition: Sweet & Maxwell Limited London

Gardiner, P. D. And Simmons, J. E. L. (1992), "Analysis Of Conflict And Change In Construction Projects", Construction Management And Economics, 10, 459–478. [Google Scholar]

Gee, J. P. (1985) The Narrativisation Of Experience In The Oral Style. Journal Of Education

Geertz, C. (1973) The Interpretation Of Cultures, Basic Books. (2000 Edition) New York

George, A. (1991), "Findings And Recommendations", In Avoiding War - Problems Of Crisis Management, Ed. R. George, 545–566, Westview Press, San Francisco. [Google Scholar]

Gesteland, R. R. (1999). Cross-Cultural Business Behavior: Marketing, Negotiating, And Managing Across Cultures. Copenhagen: Copenhagen Business School Press

Gibson, B. And Hartman, J. (2014) Rediscovering Grounded Theory Sage Publications Ltd London

Gill, J & Johnson, P. (2010) 'Research Methods For Managers', Fourth Edition Sage, London.

Given, L. M. (2008). The SAGE Encyclopaedia Of Qualitative Research Methods (Vols. 1-0). Thousand Oaks, CA: SAGE Publications,

Glaser, B., & Strauss, A. (1967). The Discovery Of Grounded Theory: Strategies For Qualitative Research. Mill Valley, CA: Sociology Press.

Glaser, B. (1978) Theoretical Sensitivity: Advances In The Methodology Of Grounded Theory. Sociology Press, Mill Valley.

Glaser, B. (1992). Basics Of Grounded Theory Analysis. Mill Valley, CA: Sociology Press.

Glaser, B. G. (2002). Conceptualization: On Theory And Theorizing Using Grounded Theory. Current Sociology, 309–322.

Glaser, B.G. (2013). Staying Open: The Use Of Theoretical Codes In GT. The Grounded Theory. Current Sociology, 309 - 322

Global Construction Perspectives And Centre For Economics And Business Research (2017) A World Economic League Table With Forecasts For 192 Countries To 2032 London

Global Perspectives And Oxford Economics (2015) A Global Forecast For The Construction Industry To 2030 London

Grenfell, S & Lampert, G (2014) Force Majeure Clauses – Act Of God, Or Something More? Dundas & Wilson. London.

Grenness, T. (2012). Hofstede Revisited: Is Making The Ecological Fallacy When Using Hofstede's Instrument On Individual Behavior Really Unavoidable? International Journal Of Business And Management, 7(7)..1177/0022022109354377

Gunhan, S. And Arditi, D. (2005), "Factors Affecting International Construction", Journal Of Construction Engineering And Management, 131 (3), 273–282. [Google Scholar]

Gunne-Jones, A. (2009) Town Planning 2009: A Practical Guide, The Essential Guide For Today's Planning System. RICS Books Coventry

Hall, E.T (1976), Beyond Culture, Doubleday, New York.

Hall, E.T. (1981) Beyond Culture. Anchor Books New York.
.
Hall, E.T. (2000) "Context And Meaning", In Intercultural Communication: A Reader. Ed. M. Samovar, L.A. And R. Porter: Wadsworth Publishing Co. Belmont California

Hall, J. A. And Callister, R. R. (1995), "Conflict And Its Management", Journal Of Management, 21 (3), 515–558. [Google Scholar]

Hall, M .And Jaggar, D. (1997) Should Construction Enterprises, Working Internationally, Take Account Of Cultural Differences In Culture? In: Stephenson, P (Ed.), Proceedings 13th Annual ARCOM Conference, 15-17 September 1997, Cambridge, UK. Association Of Researchers In Construction Management, Vol. 1, 1–10.

Hall, M. And Jaggar, D. (1998) The Importance Of Cultural Differences To British Construction Professionals Working Internationally1 Proceedings Of The 14th ARCOM Annual Conference, University Of Reading, September 1998, Association Of Researchers In Construction Management Vol 1, 60- 68

Hampden-Turner, C., & Trompenaars, F. (1997). Response To Geert Hofstede. International Journal Of Intercultural Relations, 21(1), 149-159. Doi:Http: //Dx.Doi.Org/1 0.1 016/S0147-1767(96)00042-9

Helw Abu, A.M (2017) "Proposed Force Majeure Clause For Construction Contracts Under Prevailing Laws." PhD Thesis At The American University in Cairo http://dar.aucegypt.edu/handle/10526/5317 Last Accessed 19 August 2020.

Hewitt, A. (2016) Construction Claims And Responses: Effective Writing & Presentation Wiley-Blackwell; 2nd Edition Chichester

HKA (2018) Claims And Dispute Causation: A Digital Perspective. Crux Insight HKA Global Limited, London

Hofstede, G. (1980), Culture's Consequences - International Differences In Work-Related Values, Sage, London. [Google Scholar]

Hofstede, G. (1983). Cultural Dimensions For Project Management. Project Management. International Journal Of Project Management 1(1): 41-48 · February 1983

Hofstede, G. (1983), "National Cultures In Four Dimensions", International Studies Of Management And Organization, 13 (1/2), 46–74. [Google Scholar]

Hofstede, G (1984). Culture's Consequences: International Differences In Work Related Values: Sage Publications Ltd London.

Hofstede, G., Neuijen, B., Ohayv, D. D. And Sanders, G. (1990), "Measuring Organizational Cultures: A Qualitative/ Quantitative Study Across Twenty Cases", Administrative Science Quarterly, 35, 286- 316. [Google Scholar]

Hofstede, G. (1995). Multilevel Research Of Human Systems: Flowers, Bouquets And Gardens. Human Systems Management, 14, 207-217.

Hofstede, G. (1996). Riding The Waves Of Commerce: A Test Of Trompenaars' "Model" Of National Culture Differences. International Journal Of Intercultural Relations, 20(2),189-198. Doi: Http:/Ldx.Doi.Org/10.1016/0147-1767(96)00003-X

Hofstede, G. (1998). Attitudes, Values And Organizational Culture: Disentangling The Concepts. Organization Studies, 19(3), 4 77-493.

Hofstede, G. (1998), Culture's Consequences: International Differences In Work-Related Values, Sage, Newbury Park. [Google Scholar]

Hofstede, G. (2001). Culture's Consequences: Comparing Values, Behaviors, Institutions, And Organizations Across Nations. In (2nd Ed.). London: Sage Publications.

Hofstede, G. (2003). What Is Culture? A Reply To Baskerville. Accounting, Organizations And Society, 28(7), 811-813. Doi: Http://Dx.Doi.Org/10.1016/S0361-3682(03)00018-7

Hofstede, G. (2003), "The Universal And The Specific In 21st Century Management", In Cross-Cultural Management Foundations And Future, Ed. D. Tjosvold, 29–42, Ashgate Publishing Limited, England. [Google Scholar]

Hofstede, G. (2003). Cultures And Organizations: Intercultural Cooperation And Its Importance For Survival-Software Of The Mind. Profile Books Ltd: London.

Hofstede, G., Hofstede, G.J. & Minkov, M. (2010). Cultures And Organizations: Software Of The Mind. Mcgraw-Hili. New York.

Hofstede, G., Hofstede, G. J., & Minkov, M. (2010). Cultures And Organizations: Software Of The Mind : International Cooperation And Its Importance For Survival (Rev. And Expanded 3rct Ed.). London: McGraw-Hill.

Hofstede, G. (2011). Dimensionalizing Cultures: The Hofstede Model In Context. Online Readings In Psychology And Culture, 2(1), 8.

Hofstede, G., & Minkov, M. (2013). Values Survey Module 2013 Manual. Retrieved From Http:/ I Geerthofstede.Com/Wp-Content/Uploads/20 16/07 /Manual-VSM-2013

Hofstede Centre (2016) Cultural Dimensions: Operated By Itim International: Available At Https://Www.Geert-Hofstede.Com [Accessed 13th June 2016]

Holden, N, Michailova, S, Tietze, S. (Ed.). (2015). The Routledge Companion To Cross-Cultural Management. London: Routledge

Holden, N. (Ed.), Michailova, S. (Ed.), Tietze, S. (Ed.). (2015). The Routledge Companion To Cross-Cultural Management. London: Routledge, Https://Doi.Org/10.4324/9780203798706

House, R.J. (Ed) (2004). Culture, Leadership And Organizations: The Globe Study Of 62 Societies Sage Publications. USA.

Inglehart, R. (2005) The Worldview Of Islamic Publics In Global Perspectives: World Values Survey Internet Publication. Available Http://World Values Survey. Accessed On 4 April 2014

Inglehart, R. (2005) Inequality And Modernization Why Equality Is Likely To Make A Comeback Https://Www.Foreignaffairs.Com/Articles/2015-12-14/Inequality-And-Modernization.

Isah, U. Kirkham, R & Ling, D. (2010) Cultural Perspectives On The Project Management Of Infrastructure Schemes In Developing Countries BEAN (Built Environment & Natural Environment) 5th Annual Conference Liverpool John Moores University.

Johnson, P, & Duberley, J (Eds) 2000, Understanding Management Research, Sage Publications Ltd, London, England.

Jones, M.L (2007) Hofstede – Culturally Questionable?, Oxford Business & Economics Conference, Oxford, UK, 24-26 June 2007 Conference Paper.

Kahn, J. S. (1989). Culture: Demise Or Resurrection? Critique Of Anthropology, 9(2), 5-25

Kaminsky, J. (2018): "The Global Influence Of National Cultural Values On Construction Permitting, Construction Management And Economics". DOI:10.1080/01446193.2018.1506140

Kapoor, S, Hughes, P. C., Baldwin, J. R, Blue, J. (2003), "The Relationship Of Individualism-Collectivism And Self-Construals To Communication Styles In India And The United States", International Journal Of Intercultural Relations, 27, 683–700. [Google Scholar]

Ke, Y., Davis, P. And Jefferies, M. 2016. A Conceptual Model Of Psychological Contracts In Construction Projects, Construction Economics And Building, 16(3), 20-37.

Keane, E.(2015). "Considering The Practical Implementation Of Constructivist Grounded Theory In A Study Of Widening Participation In Irish Higher Education. " International Journal Of Social Research Methodology, 18:4, 415-431,

Keller, J. Chen, E.W. And Leung, A.K.Y. (2018)."How National Culture Influences Individuals' Subjective Experience With Paradoxical Tensions", Cross Cultural & Strategic Management, Vol. 25 Issue: 3, Pp.443-467.

Khan, M & Smith - Law, L. (2018). The Role Of National Cultures In Shaping The Corporate Management Cultures: A Three-Country Theoretical Analysis. 10.5772/Intechopen.78051.

Kim Cameron & Wesley Sine (1999) A Framework For Organizational Quality Culture, Quality Management Journal, 6:4, 7-25

Kirk, J., & Miller, M. (1986) Reliability And Validity In Qualitative Research. Sage Thousand Oaks California.

Kirkman, B.L., Lowe, K.B. And Gibson, C.B. (2006), "A Quarter Century Of Culture's Consequences: A Review Of Empirical Research Incorporating Hofstede's Cultural Values Framework", Journal Of International Business Studies, Vol. 37 No. 37, Pp. 285-320

Kivrak, S. Arslan, G. Tuncan, M. And Birgonul, M.T. (2014). "Impact Of National Culture On Knowledge Sharing In International Construction Projects." Canadian Journal Of Civil Engineering, 2014, Vol. 41, No. 7 : Pp. 642-649

Klee, L. (2013). "Management Of Contractor's Claims In Construction Projects."Littera Scripta 1/2013, Roè. 6, È. 1. Available At SSRN: Https://Ssrn.Com/Abstract=2405813

Klee, L (2018), International Construction Contract Law, Second Edition. John Wiley & Sons l: Chichester [E-Book]

Kluckhohn, F. R., & F. L. Strodtbeck. (1961). Variations In Value Orientations. Evanston, IL: Row, Peterson.

Knutson, R. (2005) FIDIC An Analysis Of International Construction Contracts, Kluwer Law, The Hague The Netherlands.

Koveshnikov, A. (2015) Finns, Russians, And The Smokescreen Culture A Micro Political Perspective On Managerial Struggles In Multinationals In Holden, N., Michailova, S., & Tietze, S. (Eds.). (2015). The Routledge Companion To Cross-

Cultural Management. Retrieved From Https://Ebookcentral-Proquest-Com.Salford.Idm.Oclc.Org

Kumaraswamy, M. (1998), "Consequences Of Construction Conflicts: A Hong Kong Perspective", Journal Of Management In Engineering, 14 (3), 66–74. [Google Scholar]

Kurt Lewin (1943) Psychology And The Process Of Group Living, The Journal Of Social Psychology, 17:1, 113-131, DOI: 10.1080/00224545.1943.9712269

Kvale, S. And Brinkmann, S. (2009). Interviews: Learning The Craft Of Qualitative Research Interviewing. (2nd Edition) Sage. Los Angeles, California.
Kwak, Y. H., (2001). "Risk Management In International Development Projects". The George Washington University.

Larsen, H.B And Lindkvist, K.B (2014) "Generating Generative Mechanisms, Journal Of Critical Realism." 13:2, 139-162

Lazar, J. Feng, J. Hochheiser, H. (2010) Research Methods In Human-Computer Interaction John Wiley London.

Lempert, Asking Questions Of The Data: Memo Writing In The Grounded Theory Tradition Thousand Oaks, CA, US: Sage Publications, Inc. –

Lewis, R. D. (2018) When Cultures Collide: Managing Successfully Across Cultures. London: N. Brealey Publishing.

Lewis, R. D. (2016) "Brexit? – It's The Culture, Stupid" Crossculture.Com Https://www.Crossculture.Com/Brexit-Its-The-Culture-Stupid/ Last Accessed 22 November 2019

Ling, F. Y. Y. And Hoi, L. (2006), "Risks Faced By Singapore Firms When Undertaking Construction Projects In India", International Journal Of Project Management, 24, 261–270. [Google Scholar]

Lincoln, YS. & Guba, EG. (1985). Naturalistic Inquiry. Sage Publications Newbury Park, California.

Locke, Karen & Golden-Biddle, Karen & Feldman, Martha. (2008). Making Doubt Generative: Rethinking The Role Of Doubt In The Research Process. Organization Science. 19. 907-918.

Loosemore, M. (1999), "International Construction Management Research: Cultural Sensitivity In Methodological Design", Construction Management And Economics, 17, 553–561. [Google Scholar]

Loosemore, M. And Lee, P. (2002), "Communication Problems With Ethnic Minorities In The Construction Industry", International Journal Of Project Management, 20 97), 517–524. [Google Scholar]

Loosemore, M. And Muslmani, H. S. A. (1999), "Construction Project Management In The Persian Gulf: Inter-Cultural Communication", International Journal Of Project Management, 17 (2), 95–100. [Google Scholar]

Loosemore, M., Nguyen, B. T. And Denis, N. (2000), "An Investigation Into The Merits Of Encouraging Conflict In The Construction Industry", Construction Management And Economics, 18, 447–456. [Google Scholar]

Low, S. P. And Shi, Y. (2001), "Cultural Influences On Organisational Processes In International Projects: Two Case Studies", Work Study, 50 (7), 276–285. [Google Scholar]

Luthans, F. And Doh, J. (2015) International Management: Culture, Strategy And Behavior. Mcgraw-Hill Irwin. New York.

Lynch, Michael (2000) 'Against Reflexivity As An Academic Virtue And Source Of Privileged Knowledge', Theory, Culture And Society, 17 (3): 26–54.

Lyons, E, & Coyle, A (Eds) 2016, Analysing Qualitative Data In Psychology, SAGE Publications, Ltd, London.

Magala, S In Holden, N., Michailova, S., & Tietze, S. (Eds.). (2015). The Routledge Companion To Cross-Cultural Management. Retrieved From Https://Ebookcentral-Proquest-Com.Salford.Idm.Oclc.Org

Mahalingam, A. And Levitt, R. E. (2007), "Institutional Theory As A Framework For Analysing Conflicts On Global Projects", Journal Of Construction Engineering And Management, 133 (7), 517–528. [Google Scholar]

Mahalingam, A. Levitt, R. E. And Scott, W.R (2005), "Cultural Clashes In International Infrastructure Development Projects: Which Cultures Matter? 2005 International Symposium On Procurement Systems The Impact Of Cultural Differences And Systems On Construction Performance February 7th – 10th; 2005 – Las Vegas, NV USA

Mahalingam A, Levitt R.E. (2005) "Understanding And Mitigating Challenges On Global Projects: The Role Of The Freelance Expatriate. In: Proceedings Of The ASCE Construction Research Congress. Proceedings Of The ASCE Construction Research Congress. San Diego, California, USA; 2005

Marshall, B., P. Cardon, A. Poddar And R. Fontenot (2013). 'Does Sample Size Matter In Qualitative Research: A Review Of Qualitative Interviews In IS Research', Journal Of Computer Information Systems, 54, Pp. 11–22

314

Matijević , S.M. Ivona Vrdoljak R. Davor F. (2015) "The Role Of National Culture In Contemporary Business Environment "JEL Classification: M10, M16

May, T. (2011). Social Research: Issues, Methods And Process. 4th Edition. Maidenhead, Berks: Mcgraw-Hill.

May, T. And Perry, B. (2011). Social Research And Reflexivity: Content, Consequence And Context. London: Sage.

May, T. And Perry, B. (2013) 'Reflexivity And Data Analysis'. In Flick, U. (Ed). Handbook Of Qualitative Data Analysis. London: Sage.

Mccreaddie, M & Payne, S (2010), Evolving Grounded Theory Methodology : Towards A Discursive Approach.' International Journal Of Nursing Studies, Vol 47, No. 6, Pp. 781-793.

Mcgrath, K (2016) "Identity Verification And Societal Challenges Explaining The Gap Between Service Provision And Development Outcomes. Http://Bura.Brunel.Ac.Uk/Handle/2438/12188

Mcsweeney, B (2002) Hofstede's 'Model Of National Cultural Differences And Consequences: A Triumph Of Faith - A Failure Of Analysis, Human Relations', 55.1, 89-118.

Mcsweeney, B. (2002). The Essentials Of Scholarship: A Reply To Geert Hofstede. Human Relations, 55(11), 1363-1372. Doi: 10.1177/00187267025511005

Mcsweeney, B. (2009). Dynamic Diversity: Variety And Variation Within Countries. Organization Studies, 30(9), 933-957. Doi: 10.1177/0170840609338983

Mcsweeney, B. (2013). Fashion Founded On A Flaw: The Ecological Mono-Deterministic Fallacy Of Hofstede, GLOBE, And Followers. International Marketing Review, 30(5), 483-504. Doi: 10.1108/IMR-04-2013-0082

Mercier, P. (2004) Night Train To Lisbon: A Novel Atlantic Books London.

Miller, K. (2012) Organisational Communication: Approaches And Processes: Sixth Edition. Wadsworth Boston MA.

Mills, A. J., Durepos, G., & Wiebe, E. (2010). *Encyclopaedia Of Case Study Research* (Vols. 1-0). Thousand Oaks, CA: SAGE Publications

Minkov, M. (2007) What Makes Us Different And Similar: A New Interpretation Of The World Values Survey And Other Cross Cultural Data. Kliaka I Stil Sofia Bulgaria United Kingdom.

Minkov, M. (2011) Cultural Differences In A Globalizing World. Emerald Group Publishing Limited, Bingley United Kingdom.

Minkov, M. (2013) Cross Cultural Analysis Sage Publications Thousand Oaks, CA

Minkov, M. (2018) "A Revision Of Hofstede's Model Of National Culture: Old Evidence And New Data From 56 Countries", Cross Cultural & Strategic Management, Vol. 25 Issue: 2, Pp.231-256,

Minkov, M., & Hofstede, G. (2011). The Evolution Of Hofstede's Doctrine. *Cross Cultural Management: An International Journal, 18(1),* 10-20. Doi:10.1108/13527601111104269

Moore, S I And Elmualim, A (2010) Culture And Its Impact On British Construction Professionals Practicing In The United Arab Emirates. In: Egbu, C (Ed) Procs 26th Annual ARCOM Conference, 6-8 September 2010, Leeds, UK, Association Of Researchers In Construction Management, 341-350.

Morden, T. (1999). Models Of National Culture - A Management Review. Cross Cultural Management. [Online]. 6 (1) P. 19-42. Available At: Http://Www.Emeraldinsight.Com. [Accessed 4th April 2014].

Morse, J. M. (2015). Critical Analysis Of Strategies For Determining Rigor In Qualitative Inquiry. Qualitative Health Research, 25(9), 1212-1222.

Morse, J. M. (1994). Designing Funded Qualitative Research. In Denizin, N. K. & Lincoln, Y. S., Handbook Of Qualitative Research (2nd Ed). Thousand Oaks, CA: Sage

Mruck, Katja And Mey, Günter (2007) 'Grounded Theory And Reflexivity', In Antony Bryant And Kathy Charmaz (Eds), The SAGE Handbook Of Grounded Theory. London: Sage. Pp. 515–38.

Mullins, L.J (2013) Management And Organisational Behaviour 10th Edition Pearson Education Limited London

Murray, M (2000) Levels Of Narrative Analysis In Health Psychology, Journal Of Health Psychology, 5: 337 – 349

Myers, M. And Tan, F. (2002), "Beyond Models Of National Culture
In Information Systems Research" University Of Auckland, New Zealand

Nardon, L. And Steers R. (2006),"The Culture Theory Jungle: Divergence And Convergence In Models Of National Culture". Vlerick Leuven Gent Working Paper Series 2006/38

Newman, K. & Nollen, S. (1996) Culture And Congruence: The Fit Between Management Practices And National Culture, Journal Of International Business Studies, London.

Ng, H. S, Pena-Mora, F. And Tamaki, T. (2007), "Dynamic Conflict Management In Large-Scale Design And Construction Projects", Journal Of Management In Engineering, 23 (2), 52–66. [Google Scholar]

Nozick, R. (1981) Philosophical Explanations. Cambridge MA; Harvard University Press Of Education, 167, 1, 9-35.

Ofori, G. (2003). "Frameworks For Analysing International Construction, Construction Management And Economics. " 21:4, 379-391.

Orr, L. M. And Hauser, W. J. (2008) A Re-Inquiry Of Hofstede's Cultural Dimensions: A Call For 21st Century Cross-Cultural Research. Marketing Management Journal, 18(2): 1-19.

Outhwaite, W. (1986) Understanding Social Life: The Method Called Verstehen, 2nd Edition. Lewes: Jean Stroud.

Ozkazanc – Pan, B In Holden, N., Michailova, S., & Tietze, S. (Eds.). (2015). The Routledge Companion To Cross-Cultural Management. Retrieved From Https://Ebookcentral-Proquest-Com.Salford.Idm.Oclc.Org

Ozorhon, B, Arditi, D, Dikmen I. And Talat Birgonul, M (2008). "Implications Of Culture In The Performance Of International Construction Joint Ventures." Journal Of Construction Engineering And Management. Volume 134, Issue 5

Paul, G. (1996) Confirmation Bias: A Test For Corroborating Evidence. Journal Of Property Research 13 (4): P.261 -273

Peterson, M.F. (2003) Book Review: Culture Consequences: Comparing Values, Behaviors, Institutions, And Organizations Across Nations 2nd Edition Geert Hofstede. Thousand Oaks, CA: Sage, 2001, Administrative Science Quarterly, 48(1), 127 – 131

Pheng,L.S And Yuquan, S. (2002) "An Exploratory Study Of Hofstede's Cross-Cultural Dimensions In Construction Projects". Management Decision, Vol. 40 Issue: 1, Pp.7-16,

Pheng, L.S And Leong. H.Y (2002) "Cross-Cultural Project Management For International Construction In China "An Exploratory Study Of Hofstede's Cross-Cultural Dimensions In Construction Projects", Management Decision, Vol. 40 Issue: 1, Pp.7-16,

Phua, F. T. T. And Tomlinson, E.R. (2005). "Are National Cultural Traits Applicable To Senior Firm Managers? British Journal Of Management, Vol. 16, 59–68 (2005)

Phua, F. T. And Rowlinson, S. (2003), "Cultural Differences As An Explanatory Variable For Adversarial Attitudes In The Construction Industry: The Case Of Hong Kong", Construction Management And Economics, 21, 777–785. [Google Scholar]

Phua, F. T. T. And Rowlinson, S. (2004), "Operationalizing Culture In Construction Management Research: A Social Identity Perspective In The Hong Kong Context" Construction Management And Economics, 22, 913–925. [Google Scholar]

Phua, F.T.T. (2012). Do National Cultural Differences Affect The Nature And Characteristics Of HRM Practices? Evidence From Australian And Hong Kong Construction Firms On Remuneration And Job Autonomy, Construction Management And Economics, 30:7, 545-556,

Phua, FTT. (2012) Do National Cultural Differences Affect The Nature And Characteristics Of HRM Practices? Evidence From Australian And Hong Kong Construction Firms On Remuneration And Job Autonomy: Construction Management And Economics. Taylor & Francis: London.

Pickavance, K. (2010) Delay And Disruption In Construction Contracts, Fourth Edition: London: Thomson Reuters.

Proverbs, D. & Gameson, R. (2008) Case Study Research In Knight, A. & Ruddock, L. Advanced Research Methods In The Built Environment, (Pp. 99-110) Wiley Blackwell, Oxford.

Primecz, H. Romani, L. & Topcu, K. (2015) A Multi-Paradigm Analysis Of Cross Cultural Encounters In Holden, N., Michailova, S., & Tietze, S. (Eds.). (2015). The Routledge Companion To Cross-Cultural Management. Retrieved From Https://Ebookcentral-Proquest-Com.Salford.Idm.Oclc.Org

Rahim, M. (1983), "A Measure Of Styles Of Handling Interpersonal Conflict", Academy Of Management Journal, 26 (2), 368–376. [Google Scholar]

Rahmani, F. & Leifels, K. (2018) Abductive Grounded Theory: A Worked Example Of A Study In Construction Management, Construction Management And Economics, 36:10, 565-583

Räisänen, C (2013) Culture In International Construction Wilco Tijhuis And Richard Fellows, Book Review, Construction Management And Economics, 31:3, 288-291, Spon Press, London

Ramalho, Rodrigo; Adams, Peter; Huggard, Peter & Hoare, Karen (2015). Literature Review And Constructivist Grounded Theory Methodology Forum Qualitative Sozialforschung / Forum: Qualitative Social Research, 16(3), Art. 19,

Reichertz, J. (2007). Abduction: The Logic Of Discovery Of Grounded Theory. In A. Bryant, & K. C. Charmaz (Eds.), The SAGE Handbook Of Grounded Theory (Pp. 214-228). London: Sage

Rhys Jones, S. (1994), "How Constructive Is Construction Law", Construction Law Journal, 10 (1), 28- 38. [Google Scholar]

RIBA (2018) National Construction Contracts And Law Report 2018 RIBA Enterprises Ltd, London.

RICS COBRA AUBEA (2015) "The Construction, Building And Real Estate Research Conference Of The Royal Institution Of Chartered Surveyors" 8 - 10 July 2015 ISBN: 978-1-78321-071-8

Robbins, S P And Coulter, M (2005) Management. 8th Ed. Pearson Prentice Hall.

Robson, C. (2011) Real World Research, Third Edition, Wiley Chichester.

Rubin, H. And Rubin, I. (2012) 3rd Edition Qualitative Interviewing: The Heart Of Hearing Data, Sage Thousand Oaks California

Ryle Gilbert (2009), The Concept Of Mind: 60th Anniversary Edition By Gilbert Ryle, With A Critical Commentary By Julia Tanney, New York, Routledge

Saarinen, J. & Piekkari, R. In Holden, N., Michailova, S., & Tietze, S. (Eds.). (2015). The Routledge Companion To Cross-Cultural Management. Retrieved From Https://Ebookcentral-Proquest-Com.Salford.Idm.Oclc.Org Management Is Back Cross Cultural Encounters In Virtual Teams

Saunders, M. Lewis, P. And Thornhill, A. (2019), A. Research Methods For Business Students 8th Edition Pearson London

Saunders, M. And Townsend, K. (2016). 'Reporting And Justifying The Number Of Interview Participants In Organization And Workplace Research'. British Journal Of Management, 27: 836–52.

Schein, Edgar H (1992) Organisational Culture And Leadership, John Wiley & Sons San Francisco.

Schutz, Alfred (1979) 'Concept And Theory Formation In The Social Sciences', In John Bynner And Keith Stribley (Eds), Social Research: Principles And Procedures. Milton Keynes: Open University Press. Pp. 25–36.

Schwartz, S.H. (1994) Beyond Individualism /Collectivism: New Cultural Dimension Of Values: In U.Kim, C.Kagitcibasi, H.C. Trandis, S.C. Choi & G. Yoon (Eds), Individualism And Collectivism: Theory, Method And Application (Pp. 85 – 119). Sage Publications Inc Thousand Oaks CA

319

Seymour, D. And Fellows, R. (2003). "The Claims Culture: A Taxonomy Of Attitudes In The Industry, Construction Management & Economics, 21:2, 167-174,

Schwartz, S. H. (2006). A Theory Of Cultural Value Orientations: Explication And Applications. Comparative Sociology, 5(2), 13 7-182.

Shockley-Zalabak, P. (1988), "Assessing The Hall Conflict Management Survey", Management Communication Quarterly, 1 (3), 302–320. [Google Scholar]

Simons, H. (2009) Case Study Research In Practice, Sage, London.

Smircich, L. (1983) Concepts Of Cultural And Organizational Analysis. Administrative Science Quarterly, 28(3), 339–58.

Snowden, D (2010) Informed By Knowledge: Expert Performance In Complex Situations Edited By K. L. Mosier & U. M. Fischer (2011) London Taylor & Francis Press Pp.223 – 234

Spencer-Oatey, H. (2012) What Is Culture? A Compilation Of Quotations. Global PAD Core Concepts. Available At Global PAD Open House

Stake, R.E. (1995) The Art Of Case Study Research. Sage, Thousand Oaks California Strauss And Corbin (1998) Basics Of Qualitative Research Techniques And Procedures For Developing Grounded Theory (2nd Edition) Sage Publications: London.

Swierczek, F. (1994), "Culture And Conflict In Joint Ventures In Asia", International Journal Of Project Management, 12 (1), 39–47. [Google Scholar]

Taras, V., Steel, P., & Kirkman, B. L. (2011). Three Decades Of Research On National Culture In The Workplace: Do The Differences Still Make A Difference? Organizational
Dynamics, 40(3), 189-198. Doi: 10.1016/J.Orgdyn.2011.04.006

Thomas, G. (2011) How To Do Your Case Study: A Guide For Students & Researchers. Sage, Thousand Oaks California.

Thomas, K. And Kilmann, R. (2007), "Thomas-Kilmann Conflict Mode Instrument", Retrieved From Thomas-Kilmann Conflict Mode Instrument: Http://Www.Kilmann.Com/Conflict.Html [Google Scholar] Openurl University Of Salford

Thompson, E. R. And Phua, F.T. T., (2005) "Are National Cultural Traits Applicable To Senior Firm Managers?". British Journal Of Management, Vol. 16, No. 1, Pp. 59-68.

Tijhuis, W. (2002), "Cultures And Professions In Construction Business: Improving Construction Process By Matching Goals - A Case Study: Dismantling And Redevelopment Project", In Perspectives On Culture In Construction, Ed. R. Fellows And D. Seymour, 172–200, International Council For Research And Innovation In Building And Construction, The Netherlands. [Google Scholar]

Tienari, J In Holden, N., Michailova, S., & Tietze, S. (Eds.). (2015). The Routledge Companion To Cross-Cultural Management. Retrieved From Https://Ebookcentral-Proquest-Com.Salford.Idm.Oclc.Org

Tijhuis, W. & Fellows, R. (2012) Culture In International Construction Spon Press, Abingdon.

Tillett, G. (1999), Resolving Conflict, Oxford University Press, Melbourne. [Google Scholar]

Ting-Toomey, S. (1988), "Intercultural Conflict Styles: A Face-Negotiation Theory", In Theories In Intercultural Communication, Ed. Y. Kim And W. Gudykunst, 213–238, Sage, USA. [Google Scholar]

Ting-Toomey, S. And Kurogi, A. (1998), "Facework Competence In Intercultural Conflict: An Updated Face-Negotiation Theory", International Journal Of Intercultural Relations, 22 (2), 187–225. [Google Scholar]

Tjosvold, D. And Leung, K. (2003), "Cross-Cultural Foundations: Traditions For Managing In A Global World", In Cross-Cultural Management Foundations And Future, Ed. D. Tjosvold, 1–10, Ashgate Publishing Limited, England. [Google Scholar]

Tooby, J., And Cosmides, L. The Psychological Foundations Of Culture. In Evolutionary Psychology And The Generation Of Culture, J. Barkow, L. Cosmides, And J. Tooby (Eds.). Oxford: Oxford University Press, 1991, Pp. 19-136.

Tracy, S. J. (2010). "Qualitative Quality: Eight "Big-Tent" Criteria For Excellent Qualitative Research. Sage Publications Qualitative Inquiry 16(10) 837–851

Trompenaars, F. & Hampden-Turner, C. (1993). The Seven Cultures Of Capitalism. Judy Piatkus (Publishing) Ltd: London.

Trompenaars, F. And Hampden-Turner, C. (1997), Riding The Waves Of Culture - Understanding Cultural Diversity In Business, Nicholas Brealey Publishing, London. [Google Scholar]

Venaik, S. And Brewer, P (2016) National Culture Dimensions: The Perpetuation Of Cultural Ignorance Management Learning Journal: Sage Australia.

Venaik, S., Zhu, Y., & Brewer, P. (2013). Looking Into The Future: Hofstede Long Term Orientation Versus GLOBE Future Orientation. Cross Cultural Management: An
International Journal, 20(3), 361-385. Doi: 10.1108/CCM-02-2012-0014

Wagner, P.L. (1975), "The Themes Of Cultural Geography Rethought", Yearbook Of The Association Of Pacific Coast Geographers, Vol. 37 No. 1, Pp. 7-14.

Weber, R. (2003). "Theoretically Speaking," MIS Quarterly (27:3), Pp. Iii-Xii

Weber, R (2012) Journal Of The Association For Information Systems Vol. 13 Issue 1 Pp. 1-30 January 2012

Wong, J., Wong, P. N. K. And Heng, L. (2007), An Investigation Of Leadership Styles And Relationship Cultures Of Chinese And Expatriate Managers In Multinational Construction Companies In Hong Kong, Construction Management And Economics, 25 (1), 95–106. [Google Scholar]

Yin, R.K. (2009) Case Study Research: Design And Methods (Fourth Edition) Sage, Thousand Oaks California.

Yin, R.K. (2011) Qualitative Research From Start To Finish Guilford Press New York.

Yiu, K. T. W. And Cheung, S. O. (2006), "A Catastrophe Model Of Construction Conflict Behaviour", Building And Environment, 41, 438–447. [Google Scholar]

Zack, J.G (2012) Trends In Construction Claims & Disputes, Navigant Construction Forum, New York.

Zuo, J & Zillante, G. (2008) Construction Project Culture Versus National Culture International Conference On Multi – National Construction Projects.

Appendices

Appendix 1:
Ethical Approval

**Research, Innovation and Academic
Engagement Ethical Approval Panel**

Research Centres Support Team
G0.3 Joule House
University of Salford
M5 4WT

T +44(0)161 295 5278

www.salford.ac.uk/

25 October 2016

Dear Paul,

RE: ETHICS APPLICATION STR1617-07 – **The Influence Of National Culture On The Preparation, Evaluation And Negotiation Of Time And Money Claims On International Construction Projects In The Emirate of Dubai.**

Based on the information you provided, I am pleased to inform you that your application STR1617-07 has been approved.

If there are any changes to the project and/ or its methodology, please inform the Panel as soon as possible by contacting S&T-ResearchEthics@salford.ac.uk

Yours sincerely,

Prof Mohammed Arif
Chair of the Science & Technology Research Ethics Panel
Professor of Sustainability and Process Management
School of Built Environment
University of Salford
Maxwell Building, The Crescent
Greater Manchester, UK M5 4WT
Phone: + 44 161 295 6829
Email: m.arif@salford.ac.uk

Appendix 2:

Unstructured Interview Guidelines & Consent

UNIVERSITY OF SALFORD

UNSTRUCTURED INTERVIEW GUIDELINES & CONSENT

THE INFLUENCE OF NATIONAL CULTURE ON THE PREPARATION, EVALUATION AND NEGOTIATION OF TIME AND MONEY CLAIMS ON INTERNATIONAL CONSTRUCTION PROJECTS

PhD Candidate: Paul Tracey
Supervisor: Paul Chynoweth
p.chynoweth@salford.ac.uk
University of Salford

I would like to invite you to participate in an interview as part of my doctoral research project.

The aim of the research is to develop an in - depth understanding of the extent of the influence of national culture (if any) on the preparation, evaluation and negotiation of time and money claims on international construction projects by engaging with experienced specialist practitioners on time and money claims in this sector.

The interview will last approximately one hour or so. With your permission, I will record the interview for the purposes of transcription which will be deleted after completion of the study.

The interview will be **confidential**. Your identity will not be revealed without your permission and your responses will not be attributed to you. Your participation is **voluntary**. If you decide to take part, you are free to **withdraw** at any time and without giving a reason.

Further details in relation to ethical approval and details as to how data will be stored can be provided on request.

1. What Is Your Nationality?

2. How Old Are You?

     a) 25 - 29
     b) 30 – 39
     c) 40 - 49
     d) 50 - 59
     e) 60 or over

3. How many years formal education did you complete including primary school education and university education (if any)?

    a) 10 years or less
    b) 11 years
    c) 12 years
    d) 13 years
    e) 14 years
    f) 15 years or more

4. How many years of post - qualification experience do you have in the international construction sector.

    a) 5 years or less
    b) 5 - 10 years
    c) 10 - 15 years
    d) 15 - 20 years
    e) 20 – 25 years
    f) 25 or more years

5. Based on the following, what is your **primary** profession? Choose **_one_** answer only.

[ ]   Construction Professional: Architect, Engineer, Quantity Surveyor
[ ]   Claims Consultant Delay
[ ]   Claims Consultant Quantum
[ ]   Adjudicator, Arbitrator or Mediator
[ ]   Solicitor or Barrister
[ ]   Contractor
[ ]   Subcontractor
[ ]   Legal Advisor
[ ]   Academic
[ ]   Others, please state: ………………………………………….

6. How many countries have you worked in?

7. How many of these projects were in the international construction sector?

Please state the number and approximate value of the projects:
………………………………………….

8. Were you involved in the preparation, evaluation or negotiation of time & money claims on these projects?

Please state the number and approximate value of these claims:
……………………………………………….

9. Were the projects multicultural or monocultural in terms of the project stakeholders?

    Please state from which countries the stakeholders were from:
    ……………………………………………….

10. Are there any challenges that specifically relate to national culture in relation to the preparation, evaluation or negotiation of time & money claims on these projects?

11. If so, please provide some examples of those challenges and explain how they impacted upon the outcome of commercial issues on the construction projects you have been involved with.

12. Please explain some of noticeable differences in the way in which different national cultures approach tasks on international construction projects

13. Do you think that certain national cultures are more difficult to deal with than others?

14. Have you attempted to apply any theories to help you manage the problem?

15. If so, how did you do this and did you find them effective?

16. Tell me about your thoughts on national culture and any strategies you might have developed?

    .   If So, In What Way?

17. What do you think might be the best way of obtaining a more in depth understanding of the influence of national culture upon the preparation, evaluation and negotiation of time and money claims on international construction projects?

Appendix 3:
List Of Research Participants

Participant	Profession	Nationality	Gender	Age
1	Construction Lawyer	Brazilian	Female	25 - 29
2	Contracts Engineer	Indian	Male	60 - Over
3	Project Director	Jordanian	Male	60 - Over
4	Construction Lawyer	Emirati	Female	30 -39
5	Construction Lawyer	Chilean	Female	30 - 39
6	Commercial Director	German	Male	40 - 49
7	Claims Consultant	Malaysian	Male	30 - 39
8	Risk Manager	American	Male	50 - 59
9	Construction Lawyer	Mongolian	Female	25 - 29
10	Claims Consultant Delay	Turkish	Male	40 - 49
11	Expert Witness Delay	English	Male	30 - 39
12	Expert Witness Quantum	S. African	Female	30 - 39
13	Contracts Manager	Peruvian	Female	25 – 29
14	Construction Lawyer	Uruguayan	Female	25 - 29
15	Construction Lawyer	Italian American	Female	30 - 39
16	In House Counsel Owner	Sudanese	Male	50 - 59
17	In House Counsel Contractor	Austrian	Male	40 - 49
18	Construction Lawyer	Argentinean	Male	50 - 59
19	Construction Arbitrator	Welsh	Male	40 - 49
20	Contracts Manager	Spanish	Male	30 - 39
21	Claims Manager	French	Male	30 - 39
22	Quantity Surveyor	British	Male	30 - 39
23	Construction Lawyer	Greek	Male	40 - 49
24	Contracts Engineer	Chinese	Male	30 - 39
25	Commercial Manager Lawyer	Korean	Male	30 - 39
26	Legislator	Emirati	Male	25 - 29
27	Project Manager	Swedish	Male	60 - Over
28	Claims Manager	Australian	Male	30 - 39
29	Construction Law Researcher	Palestinian	Male	25 - 29
30	Director Of Engineering	Irish	Male	60 - Over
31	Construction Lawyer	Israeli	Female	30 - 39
32	Project Manager	Lebanese	Male	30 - 39
33	Construction Lawyer	Russian	Female	25 - 29
34	Construction Law Academic	Singaporean	Male	50 - 59
35	Project Controls Manager	Filipino	Male	50 - 59
36	Project Director	English	Male	60 - Over
37	Construction Lawyer	Iranian	Male	40 – 49
38	Construction Lawyer	Saudi	Male	30 – 39
39	Construction Manager	Canadian	Male	30 – 39
40	Commercial Advisor	Norwegian	Female	50 – 59

Appendix 4:

Sample Research Interview Transcripts

Interview Transcript Research Participant No.15

Speaker key

S1   : Researcher
S2   : Research Participant No.15: Italian American Female Construction Lawyer

Timecode	Speaker	Transcript
00:01:05	S1	So that's the Research Participant details. As I mentioned the catalyst for all of this was when I worked on a project in the Middle East which was the construction of a power station. During the course of that project, I was the commercial manager, acting for a Swedish contractor. I have completed a number of interviews but one of the Research Participants said "Wow, you really missed a good session at the Bar Conference in [redacted]." He said there was this session, a plenary session. And he said, "I went along to it." He said it was really fascinating.
00:03:12	S2	Okay.
00:03:12	S1	And he said, "You should've been there, you know." And I said, "Well, I wasn't." (Laughter) And he said, "It really would've helped you," because the lady who was chairing…I think you were chair of the….
00:03:22	S2	I was. I was moderating.
00:03:24	S1	Yeah. She said…he said it was really, really fascinating and "It's a pity you didn't go to the conference."
00:03:33	S2	Well, okay.
00:03:34	S1	So, here I am, I guess if it's okay with you to maybe see what your thoughts are on that, whether you've noticed national cultures being a problem.
00:04:55	S2	Sure, yeah.
00:04:56	S1	And how you might…if you were giving advice to somebody who's going to work in an international energy, construction, law, any commerce really, what you think you might want to look out for.
00:05:12	S2	Right. I don't have a lot of advice (laughter) other than it sucks. (Laughter)
00:05:21	S1	Yeah.
00:05:21	S2	Yeah, so, I mean I guess I can talk to you a little bit about what I did in the panel.
00:05:27	S1	Sure, that'd be great.
00:05:27	S2	That's probably a good starting point.
00:05:29	S1	Yeah.

00:05:30	S2	So, I….
00:05:35	S1	Oh I forgot. Am I okay to record this?
00:05:38	S2	Yeah, yeah, go ahead. Go ahead.
00:05:38	S1	Yeah, thank you. Thanks. Yeah, great.
00:05:42	S2	So my panel was actually a majority of women; there was only one man on it and he was from Mexico. And what was interesting was that whilst…so the panel wasn't just about cultural differences in the traditional sense, we were much broader in our approach. We decided let's look at cultural…because what does culture mean? And culture can mean obviously religion, nationality, creed, race, sure. But then there's also the culture that a…you know at a micro level which is your family. Your family has a certain culture.
00:06:32	S1	Sure.
00:06:32	S2	Your office has a certain culture; your company has a certain culture, your department has a certain culture and so we were trying…so what we were trying to talk about was culture in a very broad sense. And I think the first thing that I tried to express to people is you are biased. Regardless of how tolerant and in tune and wonderful you think that you are as a person, you are biased and you need to recognise those biases in order to deal with them.
00:07:05	S1	Sure.
00:07:05	S2	I struggle every…I really…and I read a lot about…I'm very much into gender issues. I'm a staunch feminist. I really, really am very…you know, I take racial disparity and you know, violence against women and people of different races very personally. I read up a lot about it but I know that despite the fact that I try so hard there are still parts of me that are going to be biased, they're just going to react a certain way so I think that was kind of the first thing that I was trying to discuss was we view people differently. For example, if you have somebody who was very…let's say that you are a typical…let's say typical westerner and somebody shows up with a very, very heavy accent from a certain area of the world, you may just assume that they're not as bright or they're not as well versed or they're not as sophisticated or their education wasn't as good. You may think, well, I'm a very nice person, you know, I'm not holding it against them, but I still…that little trigger goes off.
00:08:14	S1	I understand.
00:08:17	S2	And it affects the way you interact with people. In gender, it's pervasive. It's really, really hard. I've had experiences where my gender and my culture have been held against me in ways that I didn't even realise were happening until much later. Looking back then I realised, oh…and I was just talking to a lady who is from…she's from Argentina and she has a strong accent and she was in a big law firm and she told me "I had PTSD after I left that firm." And I said, "So did I," because you're continuously being told that

		you're not good enough because you don't fit in. And that's the other thing, is that this idea that let's celebrate everybody's differences. Yeah, that's fine, but there's a perverse side to it in the sense of you really need to celebrate people's differences, but then make them feel that they're part of the whole.
00:09:24	S1	Sure.
00:09:24	S2	And those two things need to happen. It's not just let's celebrate your differences, but celebrate your difference and now we're all lawyers doing the same thing or we're all, whatever it is, working together. That's the next step that usually doesn't get there. So one thing that I talked about which was a personal experience was I was at a big law firm and I was a very junior lawyer. My first…my years over there, on one hand I was surrounded by people who were wonderful people, I mean truly wonderful, caring people, and on the other hand, they kept making all these faux pas that I didn't even realise they were making until afterwards, after I left. So one of my initial reviews was I got called in to my senior attorney…senior associate because he was closest to me and he says, "Well, people just don't think you're taking this job very seriously." And I just started crying because I was working so hard, I was putting in brutal hours, I was working…I was at the office a minimum of 10. My regular workday was 10 hours at the office plus two hours at home. I never said no to projects, I travelled everywhere they wanted me to, I never…I always tried so hard and the idea that somebody would think that I wasn't taking it seriously was just heart-breaking. And what I realised, but it took years to realise, it's that it's because I'm a loud, gregarious kind of person and so they thought that this cheerfulness, chirpy kind of approach to things meant I wasn't taking it seriously which really was a clash between a very European…not European, a very Italian way of expressing myself when contrasted to Anglos in a Texas law firm.
00:11:37	S1	Sure, sure.
00:11:37	S2	And that was heart-breaking because…and it created for…on one hand, I mean, from their perspective, imagine you have a junior associate they think is not taking the job seriously and on the other hand I'm feeling completely like crap because I've worked so hard for them and it was like none of that counted, none of that mattered. And then at another review, I was told that I needed to be more feminine and it wasn't supposed to be…it wasn't sexual at all, but it was gender based in the sense that I tend to communicate in a way that is often associated with men. I'm very direct. I don't particularly care about talking about people's lives. In fact, I don't care what's going on with your dog and I'm only relatively interested in what's happening with your kids. I just want you to do your job and I'll do my job and, you know, I was polite and respectful, but I was very direct and matter of fact and then, you know, at the review,

		they told me you should really look at how so and so is doing it because she's really great, she gets along with the staff. It was really the staff, the staff had the biggest problem with me and so I watched her. And so basically, every time she gave an assignment, whether it be proofreading a memo or writing a letter, she would put in about 30 to 45 seconds of banter about this…
00:13:02	S1	Sure.
00:13:02	S2	…secretary's dog, like it was the most important thing in her life (skipping audio) And I thought, I'm just being asked to live up to gender stereotypes that I don't fit and it's getting…it's become more important than my actual output.
00:13:19	S1	Sure, sure.
00:13:19	S2	So those are the kind of cultural…you know, one of them was-and I didn't think…but you know, because you-usually when you think about cultural issues, you think about race. That's really one that we focus on and rightfully so. It's the big issue, but there's also…if you look at it, imagine…you know, it's a little pernicious thing between people who are very culturally similar. So imagine how pernicious these micro aggressions must be with people who are increasingly different.
00:13:53	S1	Sure, sure.
00:13:53	S2	So that was kind of, you know, my first foray into this kind of area, getting a sense for, oh that's how it happens. And then obviously, there're a lot of little micro aggressions that happen all the time like some people…for example, I've heard the word ghetto being used in the workplace to describe something negatively and I thought, "If you're talking to somebody who's a racial minority in the United States, chances are they have people who…family that is living in what is called a 'ghetto' or they themselves grew up in a ghetto." And so I thought, "Oh, that's-" you know, "it's a little micro aggression." And there's lots of little ones like that that I'm sure happen every day and I think it's the micro aggressions that we have to be very careful with.
00:14:51	S1	Growing up you must've come from a…I know it's a big assumption I'm making, but you came from a multicultural family exposed to different cultures?
00:15:00	S2	Yes.
00:15:01	S1	Were you, therefore, surprised? Because if you've been brought up in that environment, were you more surprised…it sounds like you were amazed really that these issues were such obstacles, I guess really, to people doing their job, to people different approaches because, you know, you can understand somebody who comes from a very…if you like, a very conservative background, never really been outside their country, never exposed to different cultures, only speak one language. You can understand maybe that they might be

		surprised by the influence of national culture and it sounds like you've come from this multicultural exposure. You've been exposed to different cultures, travelled and yet it sounds like despite this you're astonished really that the influence of national culture was greater than even you anticipated?
00:16:00	S2	I don't think I was astonished, but what I thought…so I grew up in an international school, but it was in no way a pleasant or…it had its own problems.
00:16:20	S1	Sure.
00:16:20	S2	So the people who were in charge of the school were largely British and Irish and Scottish and…but I'm thinking if it was Scottish…no, British and Irish and then they had some Australians. Yeah, that was it. But the majority were British and so it was interesting because my Italian heritage, even though we had people of all sorts of races and religions, whatever, my Italian heritage, I was always cast aside because I just didn't fit in so I wasn't different enough to warrant the, you know, let's switch on the tolerance button, but I wasn't similar enough to actually fit in.
00:17:18	S1	Okay.
00:17:18	S2	But what I thought in my head was, "Well, when we become grownups and you're in a professional setting, that shouldn't matter anymore," but it did. And it continued to matter in ways, yes, that I didn't recognise and I only realised what happened afterwards. I have to say I grew up in a bubble of international education. I went to the International School of [Redacted], so I'll tell you that I did not understand why there was all these talks about tolerance and acceptance and so on and so on and so forth until I moved to the U.S. And then I walked…I remember this, I walked into the cafeteria of the University of Houston and it was the first time in my life that I truly observed racial segregation.
00:18:07	S1	Sure.
00:18:07	S2	Because all the blacks were here, all the Asians were there, all the whites were there. And I think that was kind of…that was shocking. That all of a sudden I was like, "Oh, this is what they're talking about." I just didn't understand what it meant until I saw it. And I think actually, in the same way that I was in my little tolerance bubble, I think a lot of people are in little tolerance bubbles even though they may be in a completely lily white neighbourhood, middle-upper class in somewhere where, you know, there's no racial diversity, people walk around with this belief, "I'm a good person." And they don't realise it's not about being good or bad; it's about the things that you've been exposed to and learned. So I think the one thing that has helped me is, as you said, the fact that I've travelled, the fact that I've had friends from different cultures. And what's most important is to experience life in another place. So for

		example, we had a college trip to Europe when we were in college. And so we were…my husband and I, because we grew up in Europe, were the experts and so people came and asked us questions because they had, you know, about what it was like to be in France, whatever. And then there were these questions about, "Is there running water? Is there electricity?" I'm like, "We're going to Paris. Paris!" And they were just…you know, there's just this belief…and like they weren't bad, they weren't bad people; they were just ignorant. But they were convinced that they were really…. But can you…I mean, you know, I think the big problem is that people think that cultural discrimination comes from being evil. It can just as easily come from being ignorant.
00:20:07	S1	Sure.
00:20:07	S2	Well-meaning, but ignorant.
00:20:11	S1	Yeah, yeah.
00:20:11	S2	So what was really helpful was when people…I've noticed when people travel, when Americans who've never travelled travel and all of a sudden look around are like, "People are perfectly happy here. They have water, electricity, and all of the amenities that make life comfortable and society function and we're not in the U.S." And that kind of creates a click. "Oh! Oh, other parts of the world are perfectly happy without the U.S.," or whatever, whatever culture you're from because it works from every direction, right?
00:20:43	S1	Of course, yeah, yeah.
00:20:44	S2	I've had Europeans who are like, you…who have this idea that Americans are all, you know, orangutans or whatever, you know, just absolute idiots. And then they come here and they meet sophisticated, intelligent, caring, compassionate people and all of a sudden, they're like, "Oh. Oh!" you know, like humanity is varied wherever you are.
00:21:11	S1	Definitely, definitely. In terms of…there are certain authors who've written extensively on national culture and there's a guy called Hofstede, Geert Hofstede. You've probably come across him. He talks about these six dimensions of national culture and he raises so many issues in relation to…the most obvious is probably masculinity and femininity. You know, the acceptance, the power distance dimension, of people to accept situations that appear to be unfair that certain national cultures might be more accepting of that, uncertainty avoidance. You know, one of the things that struck me working overseas, particularly in the Middle East, is, you know, the idea that people don't know what they're going to be doing tomorrow and this idea of how things will work themselves out and this used to sort of freak me out a little bit really. I'd say, "Well, you've got to know. You know, this is really important. You know, I'm writing an expert witness report here."

00:22:18	S2	Yes.
00:22:18	S1	If you don't know, you know the idea of…you know, it was interesting talking to the Sudanese guy. He's the in-house legal counsel for a Saudi Arabian company. And he was talking about the idea of Insha'Allah, you know, God willing.
00:22:36	S2	Yeah, God willing.
00:22:37	S1	Yeah. And he says, you know, he says it's…it's actually very true. And he's a quite devout Muslim, lovely guy, lovely guy. And he says, "Oh, I'm very devout. I'm very conservative in terms of my beliefs, but you know, they…it's misused, that terms. But you or I might not be here tomorrow, Paul, so how can we make a promise? Something that…somebody, Allah, might decide tomorrow that Paul shouldn't be on this planet any longer and that happens and you must accept and give up any belief that you think you can control your life." And I said, "Okay." And also, I spoke with a lawyer in Chile, Danny Santiago. I did a trip to Argentina. I went to Chile. I spoke with a construction lawyer and she said to me…. And I said, "What's the…if you were looking for a stereotypical prejudicial viewpoint and a bias, what's the problem with working in construction law and construction contracts in Chile?" She said, "The contracts never agree. They're all…people are always trying to renegotiate after you've signed it." He said that will be a typical, stereotypical Chilean approach or Latin American approach. "Well, hold on a minute, we have a contract. We have the law of the contract. It's an express provision. It's clear under the contract. Why are you trying to undo this?" You know, this idea of embracing or recoiling from uncertainty.
00:24:01	S2	Right.
00:24:01	S1	Have you any sort of ideas along those lines and thoughts about, you know, the importance of, you know, that masculinity and femininity issue you've talked about, power distance, that uncertainty avoidance, you know, these dimensions? And have you seen those in your practice?
00:24:21	S2	Constantly.
00:24:21	S1	Yup.
00:24:21	S2	I constantly see them. I had a Mexican paralegal who…she worked hard, I mean she was both unbearable and bearable, you know, in equal measure, but she once told me her Mexican father told her, "Always say yes, just don't tell them when." And I thought that is so dishonest. That…you know, that was my initial reaction.
00:25:04	S1	Yup.
00:25:04	S2	And then I had to kind of…and I still go back to it and I still try to process it and it's just how we define honesty and dishonesty, hardworking and not hardworking is…changes from culture to culture. And that is really hard, especially for a person like me to

		accept, but it has helped me get less irritated and angry at my counter-parties.
00:25:04	S1	Okay.
00:25:04	S2	And that is really helpful to…as a first step to tolerance because I have to understand that I cannot judge them based on my frame of reference. I need to judge them based on theirs.
00:26:00	S1	Sure.
00:26:00	S2	Now there are areas where I have to draw the line. I'm like, "We can't do that." And, you know, especially as a litigator, you have to be careful, right, but I don't come at it from a judgmental perspective; I come from it as a different set of rules and we're trying to match them up. And I have absolutely come up with, you know, to the Latin American approach to things. I'm married to a Latin American. I'm married to a Uruguayan and he is profoundly Latin American. Everything is up for renegotiation. Everything is up for discussion and it is infuriating. Infuriating! You know, especially when it's your spouse.
00:26:46	S1	Yeah.
00:26:46	S2	And so what I try…you know, it has taught me patience and it has taught me to…and it comes up in business though. I mean it does, just the concept of constant renegotiation, the concept of we can't plan too far in advance. And I think, "But we want certainty." And they say, "Well, certainty is elusive." And I said…you know, so I've found ways to work around that. He's saying, for example, he's saying, "Well, all…everything is elusive." And so my response is, "Very well, then let's agree," because it'll make me feel better, we'll have an agreement, and if we die tomorrow, then who cares?
00:27:33	S1	Who cares? (Laughter)
00:27:36	S2	Who cares, right? So I try to within the…within their system. I try to understand their frame of reference and say, "You don't want to have an agreement because tomorrow is uncertain. I want an agreement because it makes me feel better today."
00:27:48	S1	Sure.
00:27:48	S2	So let's just have an agreement and then tomorrow if we don't have it, that's okay.
00:27:53	S1	Okay, okay.
00:27:53	S2	You know, so I've…that's how I've kind of…. I don't try to tell them, "You're wrong; I'm right." I try to tell them, "Look, let's try to get to a solution that I'm comfortable with within your system and back and forth." When you're dealing with people who treat you respectfully that works. When you're dealing with people who treat you disrespectfully, for example, because I'm a woman which does happen, that's a lot harder. That is more difficult and frankly, I don't have good advice on how to deal with it because I sometimes just

340

		walk away. I don't know how to handle that yet. Maybe I'll figure it out. But, you know, I don't have all the tools. I've also, for example, had big issues in litigation for example because there was the…I've talked to clients who were of certain cultures were they absolutely did not want to turn over their documents and I had to explain, "No, but we have to. We'll get in trouble if we don't." They say, "Well, the other side's not going to do it." And I say, "Yes, they will." "Well, you don't know that they're doing it." And so there you just try to…you know, you just have to…you have to create a relationship where they trust you enough to do what you say. And that's really hard. They really think you're just nutty because it works both ways, right? I mean if you're dealing with somebody abroad and they are a person who's respected and looked up to in their culture and they look down on me then it doesn't…I need to work my way up to try to find ways for them to respect me and trust me…
00:29:27	S1	Yeah.
00:29:27	S2	…which is hard.
00:29:29	S1	Definitely. Just on that issue about acting as a lawyer, litigator, female litigator, I interviewed an Emirate female lawyer. She worked for a big contractor in Dubai which is unusual.
00:29:46	S2	Yeah.
00:29:46	S1	It's not unheard of, but it's unusual and she trained in Paris so she'd seen similar things. You know, she told me a story about the first time she was so shocked to see people kissing in the street, to see this culture shock that she described and yet she did well. She studied hard and she came back with a degree, certificate to practise. And her mother and father said, "Well, no daughter of ours is going to work in the Abu Dhabi court." You know, "We're not going to allow this to happen," And eventually, she managed to persuade them. But the most interesting aspect of it all really was when she said to me, you know, "You've got to understand that my national culture, you know, my practise, my values set, my reference points, they don't come from, you know, a transient situation. You know, a lot of this was decided a long time ago, you know, maybe as a child growing up."
00:30:48	S2	Right.
00:30:48	S1	"You know, the males and the females in my household," until she was married, "lived in separate parts of the house," and they would come together for meals. She gave an example of being at…before she was married, she gave an example of being at a wedding, a cousin's wedding and she wanted to talk to her first cousin who was male, but she said that, "We couldn't talk without another member of the family, a male member of the family being present for us to discuss, you know, just the time of day and, you know, wasn't that a

		great wedding and the food was nice." And she said, you know, "If you don't understand that, that my reference points potentially determined in some respects by our upbringing, it's very easy for you to make big mistakes at work and to make assumptions and to assume that things are going to be how you see them." We all have biases.
00:34:10	S2	Right. You will do it. There's parts…there's… You really need to take a moment and listen to the person for the content of their speech and really try and even then give them a little patience, be patient because they may sound like complete morons because they don't speak in good English and they may sound like morons, but the fact is maybe they're not and then may…and it's just…and I think it helps also to speak other languages because it's just do you really think you sound brilliant when you're talking another language? I've had that with people who don't speak English like French people or things like that. And they try to speak, you know, and it's broken and I…your brain starts thinking, "Well, they're not very bright." No. It's just because fluidity of expression is associated with intelligence and fluid speakers are looked up to and they're more convincing and so if somebody is not fluent, then you're not going to look at them the same way, but the fact is they may be brilliant if they were speaking in their own native tongue. You're just not hearing them in their native tongue. I know that as a woman I have run into it and sometimes it puts me in a really difficult position because I've stood in front of judges that literally did not understand why. Like they just look at me and they don't understand. So you…I'm sure you've come across this, the fact that if you're in a meeting and a woman gives an idea, it's ignored or looked down upon, but then a man repeats the same exact idea and it's considered brilliant. That happens a lot in litigation. It happens a lot more than people, I think, would be willing to admit. I've stood in court and he literally just looks at me like he does not understand the words that are coming out of my mouth and the fact is that I know I'm an exceedingly well-spoken, very, very fluent person and he just…and I've literally had judges look at the other side, who was a guy, and ask them to explain what I just said. Because their brains are just not…and so when I'm in situations like that, part of me feels, well, it's a disservice to my client to hire a woman because I can't get my point across. And then part of me says, "Yes, but if I give up, then this will never change, right."
00:36:40	S1	Sure.
00:36:40	S2	So what I've done…I have done this, if I find a judge that I think is not responding to me because I'm a woman, I'll send in a man, even if it's a younger man, even if he's less experienced because I think they get more traction.
00:36:53	S1	Yeah.

00:36:53	S2	But I also can't be brutally honest with my client about the fact that "Look, I don't think we're…you know, he's listening because I'm a woman," because I don't want them to fire me because I'm a woman, so there's this…you know, I'm in a Catch-22 and it's happened. So, you know, that idea that you said you put all this stuff together and yet it was useless because they didn't care, sometimes it's just I can put together the best briefing possible, they're not going to listen to me.
00:37:22	S1	Sure. It's interesting, you know, because I've taught…well in my research, I've looked a lot about differences between national cultures, but these six dimensions that we talk about, there are certain areas. I mean, the story that you've explained though, the scenario you've explained about judges not being receptive to, you know, totally coherent arguments, there was one in which I interviewed a female Brazilian lawyer working in Dubai. She talked about it. I mean, I often listen to that transcript, you know, the recording because it's incredible how frustrated she was - I mean she was absolutely fuming that…actually, her husband worked as a pilot and she said to him, "Look, you know, I'm not going to get this form and I'm not going to get this procedure. I need you to walk into the locals to pretend you're a lawyer." And he walked in and he got the form within 45 minutes and she'd spent three, four hours on days trying to get this form signed, stamped and she said….arrgh.
00:38:17	S2	It's infuriating. It's absolutely infuriating and it's frustrating and you know, I've run into it. I've been fortunate in the sense that I went out and I started my own law firm, but I do think about it, you know. It might be…sometimes it's frustrating to the point of tears where I see that less qualified, less intelligent men, even solo practitioners are doing so much better than me, so much faster because they're taken more seriously just because they're boys. And it's…it still happens now and you know, some days when I'm not sure if I'm going to have…if, you know, if I'm working on my cash flow and I'm trying to see if I'm going to make it and if this month is okay versus next month and things of that nature, it's infuriating to know that it would easier if I was a boy. It just infuriates me because it's not about how good I am. And then when people ask me why I stopped working for law firms, my answer is I got tired of making money for old white men. And that's literally why I stopped because I was just getting sucked dry with nothing coming back to me.
00:39:34	S1	Yeah, yeah. Yeah, I know you're busy and all, I don't want to take up too much of your time, if I could just maybe ask a couple of more questions. In terms of approaches; do you recognise…I mean do you…I think I probably know the answer, but do you recognise that national cultures appear to exhibit different dimensions in terms of masculinity, femininity, uncertainty avoidance, you know, power distance, people's willingness to accept situations that appear to be

		unfair and I guess if you do recognise that, what advice would you give to a young, you know, newly qualified…my daughter's doing law now in Newcastle, so maybe it could be advice for my daughter. What advice would you give or if somebody's going to go and work in the States, going to go and work in Latin America, in Europe, is there any advice that you'd say you must be aware of these issues?
00:40:43	S2	I think the best piece of advice would be advice to help them maintain their sanity rather than anything else because if you start getting psychologically worn down, you're toast.
00:41:01	S1	Yeah.
00:41:01	S2	I think fundamentally what they need to understand is how the patriarchy works. If we're talking about gender only, if we're really just focusing on the gender aspect. So they need to understand and I know a lot of people don't understand how the patriarchy works and how gender discrimination works. And they…I think women sometimes, and it's not a dig, it's just we are taught that certain behaviour is appropriate and certain behaviour is inappropriate and we don't realise that it is precisely the acceptance of those norms that are handicapping us.
00:41:45	S1	Okay.
00:41:45	S2	I'll tell you one thing that happened and I just won't let it go anymore and it's small, but it's just…. Sometimes, you know, it comes…sometimes they…like we were talking about physicians who were getting paid to write prescriptions and somebody said something, "Oh, they're such a whore." And I'm like…and you know, first I said it jokingly, I said, "That gives whores a bad name. Whores are very honest. You know exactly what you're getting and what you're buying and what you're selling, that's not a fair comparison." This person's dishonest. A whore is not dishonest but basically, and you know, and they looked at me funny and basically the reason that I go at it is because the use of that vocabulary goes back to trying to define women by what they do and do not do with their sexuality which is not something that is applied to men and is the first way that we make women inferior. Well, there's different rules for you because you're a girl. And so, you know, those types of things, like even just understanding, "Oh, this is where it's at." I don't really understand how women in places like Africa and Latin America and the Arab Emirates do it. I'm in awe, I'm in awe that they have the mental capacity to just overcome the frustration. I mean I don't know if I could do it-I mean I really don't know if I could do it. I just think they're magnificent in their ability to do so. I think I would also tell women to…it's a hard line, like be friendly, but stay professional and when everybody is joking and all of that, your job is to stay professional because being parts of the…part of the boys' club will not help you in the long run. And I've seen it happen. The girls try to be part of the boys' club which makes sense

344

		because you're hoping that you will be part of the patriarchy, but when you accept the boys' club, you accept a whole set of rules that will get applied to you on a moment's notice when it's convenient. So I try to stay away from engaging in any of that.
00:44:10	S1	Okay, okay. And one last question, do you believe that you give better advice, that you can seek to gain an advantage over your adversary by better understanding these issues related to national culture? Do you think there's a bottom-line to it that actually if you want to get a better result for your client, understanding these national culture differences is a fundamental point?
00:44:40	S2	Yes, I think it actually makes me a far better lawyer for my clients, specifically to them. Because when we talk, I understand where their cultural frame of reference is.
00:44:51	S1	Sure.
00:44:51	S2	So when I say things, they understand me better which means that when they make decisions, they're better informed. Because ultimately I have to help them manage risk exposure, but if I'm talking in ways that don't make sense to them, then they don't understand the risks that they are avoiding or taking and the payoffs that they're taking, you know, what the trade-off, what the trade-off is for what they are doing. I also think that it helps me to position the case in a way that my client is more comfortable because I understand what they're saying and I also understand what it is that concerns them as opposed to what would concern an American client so there is…you know, just communication is hugely improved. And it's also hugely improved with the other side because when they're saying something, maybe an Anglo would think, "Oh, my client is okay with that." It's like, "No, I understand where they're coming from. I know that's not okay." So it makes me a better negotiator because I also understand what it is that they really want as opposed to what I think they want based on my culture.
00:46:01	S1	Sure, sure.
00:46:03	S2	But I think, yeah, I think it gives us a tremendous advantage, you know, multicultural lawyers. That's why I make a point of it on my website because that's really what I bring. And I also understand counterparties. So when counterparties say A, B, C and the American here's D, E, F, I'm like, "Nah, that's not what he's saying." And you know, I can be like…my counterparties might know that's not what the French dude is saying. That's not what the Latin American girl is saying. I can explain, "What she's saying is blah." So it's not language translation; it's cultural translation.
00:46:38	S1	Sure, sure. This has been of real value to my research.
00:46:41	S2	I hope so.

00:46:42	S1	It really is. If you underestimate this cultural issue, it can cost you a lot of money on the bottom-line and you shouldn't do it. And that's really what my Ph.D. is about really.
00:47:58	S2	Yes, I think if you underestimate it, it will cost you, I think it also costs companies a tremendous amount of money and turnover and they lose a huge amount of female talent. I'll tell you one that drives me crazy, absolutely crazy. It's the maternity leave problem in the U.S. It drives me up the wall because I had three children and I'm expecting my fourth and I was fortunate enough that I worked for a law firm, a New York law firm that gave 18 weeks of paid maternity leave which was phenomenal. And then you got six more months of unpaid leave if you wanted to. So you could be gone 10 ½ months and you just come back to your job. And I have seen brilliant, I mean brilliant women who were in the top of their class quit their careers because their employers insisted on them coming back after 12 weeks. And it's just you cannot do that because you have to let people heal. You have to let people be okay. That woman at six months, nine months, or a year will be perfectly fine at leaving her infant with a care provider when you're trying to force something onto them and it's a very gender-specific issue. I'm all for parental leave. If dad wants to leave work and go take care of kiddos, that's okay, that's perfectly fine but the problem is that we are hurting women in the work force and I think companies are losing tremendous amounts of money on the turnover and on the loss of training and on the loss of resources because they won't just give her an extra three months. Three months' pay is nothing if you consider the fact that it means she'll stay another three years.
00:49:47	S1	Yeah.
00:49:49	S2	And those things drive me crazy.
00:49:49	S1	A really good point. Now I'm going to exhibit my stereotypical ignorance coming in as Irish parents and grew up in England, but love the States, is it true, and you can shut me down now, is it true that most medical insurance packages in the States allow Viagra to be prescribed as part of the health coverage, but not the contraceptive pill or is that an urban myth or a lie?
00:50:20	S2	No, there's a truth to it. If you're in a…so let's say this, if you are in a professional environment and you have birth…you have a script for, you know, a regular, that's fine, you will probably get it. But there, it's not because woman-man, it's financial. It's basically if you're getting qualified enough women, they're going to want their birth control. But it is absolutely true that it is increasingly difficult and especially through the health care exchange, for example, and through government programmes that it is not easy to get prescription birth control. It is not easy access to birth control which is mind boggling. But when Obamacare came out, there were companies that insisted on being able to exclude birth control, but

		you can get Viagra. Yeah, you can absolutely get Viagra. You can get penis pumps, but you can't get prescription contraception through some government programmes. It's not an urban myth which is again mind boggling. It's a standard piece of health care, but…and why? And so people talk about it. Well, it's about…no, it's about women's sexuality. That's when I say you go back to the comment, "Oh, she's a whore," that's a negative thing. Like I don't need to talk about women's sexuality and I don't need to look down on a person who decides to sell something that she wants to sell. Like I'm not…I will not pass judgment on that person. And so…and that's why when I say you have to be careful about the parts of patriarchy that are kind of, you know, they want to put you in your place for being a woman. Just the fact that when you talk about contraception, it's sometimes considered, you know, revolutionary. Like, you know, just talking about…you know, it's all hush hush. So Viagra can be shoved down my throat for every NASCAR race, but God forbid we talk about contraception or IUD's.
00:52:23	S1	I know I've taken up more than my half-hour.
00:52:27	S2	You're welcome, it's great.
00:52:29	S1	And I think I have had a mini plenary session and I'm feeling very lucky today.
00:52:40	S2	Good. No, it was…I mean it was good because we had some fantastic women on there. We had a little blonde Texas lady who's a typical blonde…she's a typical Texas woman, like teeny weeny, huge blonde hair and she was talking about, you know, her interactions. And then we have…we had a woman who's Egyptian and she does foreign kind of practices act for a large company and so she just had a…and she talked about actually how she has negative stereotypes from Muslim men and it's hard…and she has to like switch it because she has to calm down the idea that all Muslim men are assholes which obviously they're not, but it's because the Muslim men in her life when she was in Egypt had been so oppressive, you know, this isn't exclusive to Egypt or Middle East countries so it was just a fascinating…it was fantastic. Yeah, I was really glad I had those people on the panel. They were great.
00:53:33	S1	Yeah, yeah. And there was some funny bits as well, [Redacted] said. There were misunderstanding that, you know, people had said one thing, but of course they don't mean that, they mean another thing, but he was saying it was just entertaining as well as extremely interesting, so.
00:53:51	S2	Yes, yes! And then there was a part of it onstage which we…we looked at it and we thought, "This is interesting." I said something and then a member of the audience came back and she wanted to either clarify and the guy on my panel says, "Well, what she meant to say was…." (Laughter)

00:54:17	S1	Exactly. (Laughter)
00:54:19	S2	And he threw himself into it and I go….
00:54:21	S1	Yeah, yeah.
00:54:22	S2	And he finishes and I say, "Well, what I meant to say was…."
00:54:25	S1	Yeah, yeah, yeah, yeah, yeah, yeah.
00:54:28	S2	And I went…you know, I'll tell you for women though, pieces of advice, I was thinking about it, pieces of advice are don't say sorry as often. We tend to…women tend to apologise a lot for…and I don't mean like if you make a mistake. Obviously, if you make a mistake, you apologise. It's like, "Oh, I'm sorry," and then you say something where you really don't need to apologise, you're just contributing to the conversation. And then another thing is to not let people interrupt you. … It happens all the time when somebody tries to explain what you just said, stop them. I mean I wasn't going to do it because we're in the middle of a panel, but stop them and say, "I'm going to clarify what I just said, thank you." And then so these are like tips. I don't say sorry as often, don't let men interrupt you. Like finish…you know, "I'm sorry, I was talking," and finish it up. And then that one was…oh, and then take credit for your ideas. Like be vocal, if somebody just says what you say, you say, "I just said that and I'm really glad that you heard me and I'm so glad that you repeated it."
00:55:34	S1	Excellent. Really interesting, really interesting, fascinating.
00:55:38	S2	Thank you so much!

[End of Audio]
Duration 56 minutes

Interview Transcript Research Participant No.16

Speaker key

S1   Research Participant No.16: Sudanese In House Counsel For An Owner
S2   Researcher

Timecode	Speaker	Transcript
00:10:02	S1	Paul, I have read the information you sent me and I am completing the questions you have asked regarding age and education etc. I am Sudanese
00:10:03	S2	Your age is nearly E but not yet. And F, 15 years or more formal education?
00:10:13	S1	Yes. I also have 25 years plus experience.
00:10:29	S2	Excellent.
00:10:31	S1	Wait, wait. Four years at university. Yeah, 16years or more in education.
00:10:38	S2	Okay and 25 years or more post qualification.
00:10:42	S1	Post qualification, it's three years then we have...okay. Well, that's 25 or more.
00:10:50	S2	Excellent, okay. And you regard yourself as a legal adviser, a solicitor or a barrister?
00:11:00	S1	We don't have these qualifications here but you can say I'm a legal adviser. I have already completed the other questions about projects. Most of my time I have worked in Saudi Arabia but with colleagues etc from around the world but more on the legal side.
00:11:08	S2	Okay. Thank you. These questions are just background because they focus a little bit on my research but it's not a precondition that we follow the questions. Would you like to talk about your thoughts on national culture in the context maybe of your role as a legal adviser?
00:11:38	S2	Yeah. Okay. So, in terms of...so, the questions to answer...answering question nine, do you think there are any challenges that relate to national culture, when you're working in international construction projects?

00:11:58	S1	Well, definitely there are like I said earlier, I'm not very much involved in construction only but I have been involved in some projects where construction is part of the project. Like now, I have this project, you know...We have a project here in Saudi Arabia. Or do you want me to focus on Sudan in particular?
00:12:36	S2	Anywhere. Anywhere, really. And even if it's another line of your business, whether it's in company law or whether it's in... any type of law. If you think you've seen...particularly, if you've got any stories or little examples of you know, one day, I saw this as a problem in a meeting. Anything like that will be very, very valuable to the research.
00:13:02	S1	Right. Number one, something about mostly of the people, I'm not aware of is that you know, we have the...of course, the month of Ramadan. That is obvious, something I have already mentioned that. I mean, you will see that the level of productivity will go down tremendously. Second thing is probably also the fact that I am in the region where it's in a very sunny region that, you know, sometimes the heat goes to nearly 50 degrees or more. And that, of course, would require the contractor to stop working because it's too hot for the labourers to be standing you know, at 12:00 or 2:00. It's too hot. This could impact the you know, the date of completion.
00:14:23	S2	Sure. Good.
00:14:25	S1	One of the things...and by the way, formerly, if the heat reached a certain degree, then, the contractor is under obligation to stop working. Yeah and in Saudi Arabia, there is an agency that does that. They go after each site and they punish the contractor who will not abide by that because it's not safe for the labourers to keep on working. I'm saying this because usually at the time of signing the contract, this is not considered and maybe it is never ever a problem in Europe.
00:15:08	S2	Sure, sure.
00:15:10	S1	Or in the US or you know, places like-maybe other parts of the world in the northern hemisphere.
00:15:21	S2	Okay. When you work...Go on, carry on.
00:15:23	S1	Okay. One of the things, you know, is that before we go any further culture affects everything in life and even in death. If someone dies in a country like my country in Sudan. We have a closely knit society where people usually spend days and days celebrating marriages and also participating in funerals when someone is dead and that is very common. And it is very common for someone to tell you that, "My neighbour died last night," and he never shows up for two days.

00:16:15	S2	Sure.
00:16:16	S1	Yeah, this is very common. So, it also impacts the completion bit. (Pause) What else? Let me just remember. The commitment...the commitment in my country is not as strong as it is elsewhere. And if you are working on a project and the supplier has a commitment to deliver certain equipment or pipes or whatever or any building materials, that has to be taken for granted. There will always be delays. There will always be delays. I mean, delay is expected more than bringing the equipment...supply the equipment on time.
00:17:18	S2	Sure.
00:17:19	S1	This is also a very common thing that contractors encounter. Maybe, you are looking also at the depreciation of the currency. I don't know how relevant is that. But we know for sure if we started a project today in my country for a specific amount of money, for sure, if that contract, if that construction is going to take two or three years, by the time you get to the middle of the project, the prices will, for sure, change, you know. And the cost will go up. So, this is a very common factor in this situation.
00:18:08	S2	Okay. In terms of...there's various people who've written, various academics who've written and done research about national culture. And it's interesting that you've described the Sudanese, you know, the closeness of the social ties, the fact that it's a very cohesive society. And there is...there's a guy called Hofstede, and he's the main writer, and he's done a lot of surveys, et cetera. And he talks about certain cultures being more comfortable with uncertainty than others. Maybe for a UK lawyer, perhaps the last thing they want to be saying to their client is, "Well, the position's very uncertain." As construction professionals from a western background, we don't like...we're uncomfortable with uncertainty. Whereas maybe in Sudan, you're more comfortable with uncertainties. Is that a fair comment or is that too simple?
00:19:17	S1	No, it is common. It is common. I mean, this is well described and it applies to my society very well.
00:19:27	S2	Yeah. How do you think Saudi Arabia society fits in? Would it be closer to a Sudanese closely-knit society which is more comfortable with uncertainty? Or would it be more western or does it depend?
00:19:48	S1	It is slightly different. Both countries share so many things in common. Like for example if you're talking you know society here, it is definitely a very close knit society in tribal areas and in rural areas. In the main cities, if you do the rounds of the Arab countries, that is slightly

351

		differently. But in Sudan, even in the capital, I feel the society is close knit, like everybody, there is no exception. Living with uncertainty is probably something that we all share in the Arab world and the Middle East in general.
00:20:52	S2	Okay. Is there any reason why you think that might be the case? Or you just recognise it as a phenomenon.
00:21:00	S1	So, you know sometimes it is very difficult to say why. Because people confuse certain concepts in religion with behaviour, you know. Like usually...because this is...religion is dominant by Islam. Islam is very dominant here. And people have in the back of their minds that life itself is uncertain. I mean, nobody could guarantee that you will be living for tomorrow. And that's why we live in a world of uncertainty. And that's why we accept uncertainty easily.
00:22:01	S2	Okay.
00:22:01	S1	This is not coming from the reality that people have two words for their commitment, although we have that strictly said. I mean, when you sign a contract or you get into a commitment or if you give a word, you have to honour that. But people get confused about this, and it is happening almost everywhere in this region. That's why people accept uncertainties. So, it's more of a cultural thing that you cannot find a basis for it in the Islamic belief. Nevertheless, this is what is different here, particularly in the Middle East. So, maybe it is simply a phenomenon.
00:22:54	S2	Sure. The other thing that somebody from maybe a western background, maybe coming to Jeddah or to Riyadh for the first time, would be…the acceptance of you know, the importance of the ruler in Saudi Arabia. The importance of the hierarchical society where you know...I guess every society is hierarchical. Would an acceptance that the royal family, the House of Saud, is there an acceptance of it, there's largely an acceptance and respect for it I think. Whereas you may get a questioning approach from a different national culture. Why should they have this power?
00:23:49	S1	Right.
00:23:48	S2	Any thoughts on that?
00:23:52	S1	Well, right. This is probably not just particular to this part of the world, but it's also true for other parts of the world. I mean, I have seen Americans laughing and questioning why the British 'why do you still have this system. Why do they have to have the queen? What is the function of the queen? Why do they adhere religiously whatever the

352

		queen says and these old traditions? Why are they still using horses instead of using cars? If you know what I mean.
00:24:36	S2	Yeah, definitely. Good point. Good point.
00:24:38	S1	I mean, they look at it that way. I mean, the Americans themselves believe that British at some point, have to change because they believe they are better. And the British look at this as part of their cultural tradition. This is the identity of their nation and they also criticise the Americans for the way they take lunch, I mean, look at Americans. They just bring pizza, they don't even cook. The family is not sitting together in lunch.
00:25:15	S2	Sure.
00:25:18	S1	You know, I mean it's almost everywhere. So, for people who come from the west to a country like Sudan, they will notice, of course, differences. And of course, the government presence you know, and also the powers that the rulers have is probably far reaching than anything that they have seen in their lives.
00:25:51	S2	Sure.
00:25:52	S1	And also for some nations, they won't necessarily adore them but they are scared to death from the rulers. And they have the respect beyond expectations for them. Not necessarily coming from the fact that they did not respect them, but they know what consequences it would be if they didn't. Or if they showed any sign of disrespect or the fact that they are not convinced with this ruler or whatever royal decrees they issue. Because they are absolute monarchies.
00:26:39	S2	Sure.
00:26:41	S1	Sometimes it's difficult, of course, for someone coming from the west to understand. In my country, for example, a country that is being ruled by a military dictator, there is always a saying within the military that the ruler...the commander, okay, I mean, when the commander desires something, that's an order. That's very difficult to live with on a daily basis, living under a military dictatorship. Which means, if you are sitting with the commander, and he said, "Well, I believe if this room is painted in blue would be better than painted in... cannot paint in beige." So, it is for the other people [laughter] to change that to blue colour. Because the commander desire is an order. It's just beginning understanding on that region and people act in that way. Of course, in a country...in a well-organised country with very good functioning organisations and agencies, you will never...you will never find such a thing. Where democracy is truly practised, you'll never find such a

353

		thing and of course, although that will look directly impacting construction, but actually, it does impact every aspect of the people's life in these regions.
00:28:21	S2	Definitely.
00:28:21	S1	And frequently, it has some impact on the way people think and behave.
00:28:29	S2	Sure. Yeah, I think that's a really good point. You know, I was just thinking when I went to Khartoum...
00:29:03	S1	Yeah. Before I go away from this point, I certainly had a bad experience recently. The municipality in Khartoum offered, you know, some pieces of land for people to live and build some shops on it like an investment. And I and a number of my colleagues and friends bought these lands. And we started building and eventually, another government agency said that we need to remove all these buildings. This also shows you sometimes how the borders between the authorities of government agencies is not clearly defined. And of course, linking back to construction. I mean, the example we have is about construction. If, for example, we have a contract with a contractor, and the contractor started working in a place like this. And all of a sudden, you see another agency will come and say, "No. This land is not supposed to be used for this purpose." Then, that, of course, is going to impact any contract that's going in the claim.
00:30:05	S2	Sure. Yeah. That's...
00:30:07	S1	That is very common. And even I have similar examples in Saudi Arabia. My company bought a big land. We built a vast number of plants on it, big plants on it. And all of a sudden, a decree came out saying, "This land belongs to the military." So, what does that mean? It simply means we could not get the title for it, or the title we have is considered null and void. And it creates…It has legally...it has legal implications, for sure. Go ahead. I'm sorry for interrupting you.
00:30:53	S2	No, that was very, very interesting. Thank you for that. I think that's exactly the sort of things we're trying to get to in this research because that decision by the government, the decree to say, "Okay. We're now going to take this land into the ownership of the military." That's a strong example of power being exerted and also uncertainty, I guess, you know, which is something I come across. You know that if one approach has problems anywhere in the world with the same mind-set that you might have working in London. Or if you've got the same mind-set working in Dubai, it will present challenges that you must consider because if you're looking to win a legal dispute or you're looking to negotiate a claim or to present a claim to somebody who

		comes from a different cultural viewpoint to you...if you don't understand this uncertainty issue, this power issue, the individualism, that sort of thing, it can be disastrous.
00:32:00	S1	Absolutely. I would add to that also, in tribal areas, you know, I think this is true also with Australia, the land is considered to be belonging to the tribe. And you would find the chieftain of the tribe has a say on the land. And it happened in my country's situation where a land has been given to a foreign investor for mining purposes. And all of a sudden, you will find that tribe angry and killing a number of the employees of that contract. And they find that the contract, the next day is no longer there. And as a result, nothing will happen. People have to...the investor will invest in that environment. That's exactly what happened in a number of cases in my country, for example.
00:33:03	S2	I notice one of the interviewees that I've interviewed, she was a female Emirati lawyer and I guess it was unusual, really, to have an interview with her. It was after work. We sat down and talked and there was some general interesting background conversation but there came a point in the conversation where she told me some interesting stories, anecdotes of her time working as a lawyer in Dubai. And she talked about the problem. I will be amazed if people don't understand the difference to the approach that you take to a female in an Arab or an Islamic country, you know, shaking hands, the sort of things we would expect as normal pleasantries, if you like. And she told me a story about somebody who offered his hand to her, and she said...politely refused, you know. Just smiled and backed away a little bit. But then, he continued this point until he actually got the sleeve of his jacket, and pulled his jacket over his hand. And then, said, "Can you shake my hand now?" And she said it was very peculiar because she was amazed that anybody could have such a low level of cultural awareness. I wonder what you think about that, have you got any examples of that and maybe any comments on that?
00:35:07	S1	Yeah. True. It's just different from one place to the other, of course. This is not necessarily a good approach to business of course...it is better to acknowledge cultural behaviour that developed in this part of the world. And believe it or not, in some tribes in my country, when the women meets the man, they have to bow down. They have to kneel down, feet on the ground, while greeting them, they don't shake hands or anything. But you will find the man is standing, the woman is kneeling down on the ground, and she is greeting him by just exchanging words. Of course, this is the remote tribal areas not something you can find in Khartoum or like that but generally speaking, yes, true. This is happening and there are so many other similar things, I'm only trying to focus on construction in particular but generally

		speaking, there are a lot of traditions that are quite similar to this region and other regions as well.
00:36:33	S2	Yeah. When I was in Dubai, my wife came to stay with me, I was out there on my own. My wife came out to stay with me a few times and we went to an open day. It was called, 'Open Doors Open Minds.' And it was an opportunity to go and spend time in a mosque, a live mosque, you know, people would pray whilst we were there. We sat on the floor. That, for us, was a great experience and some of the ladies...they were all westerners. They were all from Europe, UK, Australia, US and we sat in the mosque and we were taught about some of the requirements of Islam and some of the ways of worshipping, praying and it was very, very interesting. And then, they dressed one of the ladies up with a traditional...a traditional scarf and covered her face. And dressed her really as you might see a female, a modern female Emirati in Dubai dressed as. One of the other things that this guy Hofstede, that we talked about, he has these dimensions of national culture. And he talks about the difference between certain countries demonstrating a more masculine side than female side. And the example he gave, which is very interesting, I actually don't know whether it's true but I've not reason to doubt it, that in the States, in the United States, your private health care can include Viagra but it can't include the contraceptive pill. (Laughter) I don't know whether that's true, but it's a good story, isn't it?
00:37:54	S1	Oh, it is. (Laughter) I would not be surprised. I studied in the US.
00:37:56	S2	Do you have any thoughts about that in terms of Sudan and Saudi Arabia, your experience?
00:38:06	S1	Yeah. I have dealt with some of them, of course. In the US, I haven't heard about this. But true, I mean, that is not a surprise to me. In the Middle East here, you know, very interesting things happen especially in places of worshipping. And sometimes, it's very difficult to find an explanation for it. Let me just give you an example. In the holy shrine, the Kaaba in Mecca is the holiest place on the universe, in the Islamic belief although this is the holiest place in the universe, nevertheless girls, women and men can go around it without any separation. They can all...they all have to go around it and there is no boundary. There are no boundaries, no places for men and no places for women, okay. This is how it is okay. If you move out of Kaaba to the mosques where Muslims worship, girls and women are separated; They cannot pray together. Women have to be on the back, and there has to be a shield, a shield or a wall shielding them from the men and men have to be in the front. They pray together with the leader, Imam, but they have to be...it has to be separate. So, look, even in the holiest mosque in the world, the holiest place, is mixed. While outside, it is separate. If you go

		further this, go to the restaurants. In many Arab-well- I can say in Saudi Arabia in particular, women have to be separated from men. So, you'll find plenty of women sitting separately and another place for bachelors. So, in the restaurant, they cannot eat in different tables together, but in the mosque they can pray together. While in the holy shrine they can pray mixed altogether. So, it's very difficult to explain. And I remember one lady, in South Africa, I went with an Islamic scholar a long time. Used to give some you know, lectures or presentations on Islam. We had open doors for people who are non-Muslims to go to the mosque and ask questions. And I remember one lady asked why...one man actually asked why we are not praying together with women. And the answer he gave to that is if a woman is praying...In prayer, of course, you have to be so focused because you are now with God. Okay and you are in the morning on meditation. Men are usually distracted by looking. Women are distracted by touching. If you touch a woman, she will be distracted but for a man, it's enough to look to get distracted and the funny thing is if a woman is praying in front of you, and you know the way we pray, we have to kneel down, we have to bow, we have to do that. If a woman is bowing in front of you, and you're on her back, and you see her buttocks.
00:42:30	S2	Yeah.
00:42:32	S1	You will start thinking about what size she'll be wearing. (Laughter)
00:43:24	S1	Yeah. He said, "It's not good during meditation, you know. It is not correct to be very distracting." That's why it is decided that women should always stay on the back. We don't have to see their asses, you know, or buttocks because you will keep imagining and imagining.
00:43:45	S2	Exactly.
00:43:47	S1	And things like that and maybe the reason why people also do not touch because they see a woman getting very affected when they are touched. They will get impacted by that. It rises-it arouses their lust. But for men, we know the mere looking is sufficient for them to...
00:44:06	S2	To be distracted.
00:44:08	S1	Everything. Yeah, exactly. And this is the reason why, actually this is what I heard about in giving an explanation to why this is this way. But generally speaking, although we talked about religion, but still the cultural part is still there. I mean, there are very good Muslims in the US who shake hands with ladies and it is in some cultures I mean, I studied with ladies from South America. They don't actually shake hands, but they kiss. So, the way they greet you is that they kiss you. So, that's just the culture, I think.

357

00:44:56	S2	Sure. Okay. So, in terms of...you know when you studied with those South American students, you adjusted to the culture or norm that you felt existed at that time. In terms of that experience of males and females, single males and females dining separately in Saudi Arabia in a restaurant, do you think that must have some impact on their experience in business? Maybe not so many females work, I don't know, in Saudi Arabia. Do you think that difference between men and women that cultural issue, is reflected in your approach to work?
00:45:44	S1	Well, definitely it is reflected. I mean, some of the women are allowed to come to offices. Although in the beginning, they said they have to be you know, kept separately or confined separately but nevertheless you will find contact. In my country, for example, we don't have these restrictions. Women work together with men. Women could be the bosses of men. We have cabinet members' women. We have high power jobs… is women. We have ministers' women, they are in all fields of life almost everywhere and at the same time, they can drive, they can wear whatever they want to wear, whether they wanted to wear skirt and blouse, trousers, nobody care. It's just the cultural thing. Here (Saudi Arabia), of course, you know, every woman has to wear abaya. I mean, you cannot see any woman outside without an abaya, whether she's American, British, Filipina, whatever, she has to wear an abaya and this is required. Of course, they make a huge difference in the work place because when there are women, people behave slightly differently. I mean, I have noticed it here (Saudi Arabia) that you know, after work hours, those who stay late as well you will find voices became a little bit louder in the office, when the women are here, people tend to behave themselves. (Laughter)
00:47:46	S2	Yeah. The ladies keep an eye on them.
00:47:06	S1	Right. So, you will find the, you know, things are more controlled when women are here. Just out of, I don't know, it's out of respect, out of...But still, you know, it's still very, very difficult to befriend a Saudi lady. They are so friendly, by the way, they are very good and they are extremely smart. And they are hardworking, believe it or not but nevertheless, you know, you would always find people extremely cautious in dealing with them. It's just out of you know...it's a cultural thing that's inculcated in the minds of the people. And it has been investigated for quite a long period of time. And people started to act that way. So, gradually, people now are moving away, but very, very slow process.
00:48:52	S2	When I worked in... even on the project we worked on, we had a female lawyer, you remember her. The idea of bringing in a female lawyer or a female claims consultant, you know, somebody who looks after maybe a female expert witness. The idea of doing that in Saudi Arabia

		would be something that you wouldn't recommend or you would think twice.
00:49:18	S1	In the past, yes. Now, it's okay. It is becoming more common.
00:49:23	S2	Okay. Good.
00:49:25	S1	But going back to my experience in the US when we had the Latino friends, yeah, in the beginning of course, it was a new experience. But eventually, we got together because of the friendship that had started. I'm generally concerned with the person. But still I have very close friends among them and when the relationship became very close, we danced together, we played salsa together. Boundaries, you know, after a while, started to fade away and it's just...either you have to be part of the city where you are in or you have to live very isolated but nobody wants to be completely isolated. So, there has to be some compromise.
00:50:23	S2	Yeah, that's interesting. In terms of national culture...And I guess we're working through our questions pretty well here. When I spoke to a Latin American lawyer, I spoke to a Chilean lawyer.
00:50:41	S1	Oh, from Chile. Okay.
00:50:43	S2	And we were chatting and I said to her, "Do you believe in this national culture that maybe lawyers from South America approach a problem differently to lawyers from the Middle East or lawyers from the US?" And she said, "Yeah. I do." She said the one thing that he recognised...he said, "If I was trying to sum it up...If I was trying to arrive at one point that I think is a difference is in Latin America, we continue to negotiate the contract even after the project's been completed. We have this approach where, you know...People are always trying to change the rules that they signed up to." And he said, "It's really difficult, you know." He said, "For a westerner, that is really infuriating." Do you think that certain national cultures feel more comfortable complying strictly with the contract? And other national cultures, it's not such a big deal.
00:52:17	S1	No. Actually, well, do you want me to compare that with what we have, for example, in Africa or in the Middle East?
00:52:26	S2	Excellent. Please. Yeah, that would be interesting.
00:52:29	S1	Yeah. Actually we find always people look at the contract as a broad framework. People don't look at the contract, complying to the contract meaning you have to comply with all the nitty gritty things of the contract. This is how people view it because when you work on something, lawyers work on what the people's expectations are. That's

		how we do our work. Building on the expectations of the people, that's where we look so, we know for sure that you know, human beings are always…looking to make life easier. And they cannot predict anything in the future. So, the contract to most people in this part of the world is a framework. If the situation changed for any reason, people tend to renegotiate, if not all the contract, some parts of the contract. But of course after completion, people don't think about negotiating but rather either claiming or thinking you know, how do you quite call it? Amnesty.
00:53:58	S2	Sure. Yeah.
00:54:00	S1	For the short, short, shortcomings in the implementation of the contract. And also in our culture, there is something called you know, that is more than justice? And what is I don't know how to find the equivalent word in English, but we call it adl and sadl. Adl means justice. Sadl is something that you can do to show that you're a good person. Let me just give you one example. If for example I have a contract with you, and as a result of performing this contract, we have to pay like a hundred million...US $100,000,000. Of course, there could be some change. Or there could be some work as always done outside the scope of the contract, variations and things like that. And most of all, these variations change, the price of the contract could go up to 110 or 120 million or something like that. So, the contractor will be entitled to the 110 or 120 but because sometimes the contractor doesn't want to implement the adl what the justice, he implements a sadl. And so, the other party said, "Okay, well, for me I feel I'm entitled to 120, but I'm fine with 110." So, that adjustment to the price of the contract. I'm just giving you an example. It could be an adjustment to some works that have been performed by the contractor. But the contractor says, "Okay. I'm not taking money for this." This is we call sadl. It's just showing that I am a good person in dealing with. Okay. So, we have an adl…the adl and we have the sadl. The sadl is something that you can give away for free or something that you can accept to do without being paid for or something, people tend to show this side of themselves.
00:55:57	S2	Okay. Are those Arabic words?
00:56:47	S1	Yeah.
00:56:49	S2	Adl and sadl?
00:57:02	S1	Yeah. Adl A-D-L. Adl, which means justice. Sadl, S-A-D-L which means you know, just being tolerant, to being nice, being good person. Yeah. We have this.

00:57:20	S2	Sorry. What was the second word? Adl is A-D-L, which is justice. And the second word, sorry. Could you spell that?
00:57:26	S1	Sadl. S-A-D-I-L or S-A-D-L it could be sadl. Or SADHL.
00:57:47	S2	Yeah, excellent. Thank you. All right. I guess we're getting towards the end, you'd be glad to hear. I know I've taken up a lot of your time.
00:57:49	S1	That's fine.
00:57:50	S2	I'm sorry about that but it's been fascinating.
00:57:53	S1	No problem. That's fine. Thank you.
00:57:55	S2	Do you think that certain national cultures are more comfortable with conflict? So, maybe at meetings where arguments are raised, some national cultures will be less willing to participate in a public argument than others? Or do you just think it depends on the individual?
00:58:17	S1	You know, now, some people, people who have money might move away from the cultural aspects. And this made it very easy sometimes for people to simply accept the cultures of the others and then **a**dhere it religiously. But generally speaking, people tend to even if they agree to something other than what they have in their cultures, at the time of performance, they tend to go back to their own cultures and the way they behave. They are discussing this and not something that's going to be helpful at that time of making the contract. But rather at the time of probably performing the contract or after performing the contract. I think people revert to national culture when they are challenged. The key is knowing this. Religion is also important here (Saudi Arabia).
00:59:35	S2	Excellent. Okay. One last question or maybe two questions. But the last point I think, is important. The first thing you notice when you go and work in an Islamic country or you're working in the Middle East is the reference to Insha'Allah.
00:59:53	S1	Insha'Allah yeah.
00:59:56	S2	When I first heard it, I thought it meant, 'maybe or maybe not,' until it was maybe explained to me better but actually, you know, we can't control these things. It's somebody else. It's Allah or it's God who controls these things. So, you know, with that approach of, you know, we're talking about certainty. You know, people will say, maybe in the western culture will say, "Okay. So, this is how we will follow this project. This is how we'll resolve this dispute. You will pay money or we will pay you money." Very often, you know, in negotiations or discussions, you'll see reference or you'll hear reference to Insha'Allah.

		Do you have any thoughts about that actually Insha'Allah is more complex than maybe or maybe not. Do you understand? It's actually more rooted in Islam or is it not?
01:00:56	S1	Yes, I have given you the example. And I should have given you Insha'Allah...because Insha'Allah is a very good example of that. I have already explained that part. But let me just focus on Insha'Allah itself as a very, very vague expression in the Muslim communities. This expression I'm sure dates back to the time of prophet Mohammed. And the story goes as follow; Prophet Mohammed at some point, you know, he used to receive inquiries and questions. And in the many cases, when he has a question, when he receives the question of Allah, there will be revelations when answering that question because he's a messenger, so, he always makes that revelation, you know, reveal that to the people. And people will understand the answer of that question. Did you get my point?
01:02:21	S2	Yeah, definitely. Definitely.
01:02:23	S1	And the gift he received the revelation from Allah, in which is the Holy Koran. And this answers some of the questions raised by some people. Okay. So, at some point, he was asked or there is an inquiry, and he said, "Tomorrow I will give you the answer."
01:02:50	S2	Yeah.
01:03:00	S1	He's expecting to receive a revelation from Allah answering that question. He did not receive any revelation that day and for the coming two weeks or so. And the first revelation came told him, "When you say you will do this tomorrow, you have to say, 'Insha'Allah,' because it is the will of God. It is not your will. So, you should not take Allah for granted that He will reveal this to you. You say 'Insha'Allah.' God willing, you know, God willing."
01:02:32	S2	Definitely.
01:02:33	S1	And this is how it started. So, they say it became very common in the Islamic world if you want to promise something for tomorrow or anytime in the future, you have to couple that with 'Insha'Allah.' Because it's possible in that will, you will not do it.
01:03:16	S2	Sure.
01:03:16	S1	That they understand...proper understanding of Insha'Allah, and the root cause for the expression Insha'Allah it's a Koranic expression. Unfortunately, this expression has not been properly understood by many Muslims in the world. Some people use Insha'Allah as a way

362

		to...as you know...Without intending to commit themselves. When you say Insha'Allah, you are supposed to be...you are supposed to show a commitment at that point in time. A commitment in the future that is contingent upon the time that you will be alive on that particular day.
01:04:50	S2	Got it.
01:04:53	S1	Because we cannot even guarantee our life. But unfortunately, people sometimes use it with the understanding that Insha'Allah...So, if Allah will, you will do it. If Allah didn't will, we will not do it. That is not what it is intended for. When we say 'Insha'Allah,' it should be a commitment in the future that you will perform if you are alive.
01:04:57	S2	Excellent.
01:05:00	S1	Some people will explain to you in a slightly different way. And that's where the problem arises. The problem arise from the practice rather from what they actually...what the expression means or what they intended it for.
01:05:18	S2	Excellent. One last question and I'll let you go. I'm sorry to keep you so long. We started by talking about Gaza and force majeure. And you've trained in Sudan and also in the United States. If you were advising me...I was probably, I don't know, 35 years old back then. I know that force majeure is defined in many civil codes but does force majeure have any equivalent in Arabic law or in some way within the Arab world, that it does mean something different? When one talks about force majeure, when he's talking about an Act of God rather than this broader definition. Or is that overly simplistic?
01:05:27	S1	Well, this developed you know, in the modern world and it became a very non-clause, standard clause in almost all the contracts. It all trickled down to one thing, acts that are not within the control of the party.
01:06:01	S2	Sure. Is there any link apart from how it is defined in the contractor civil code with an Act of God?
01:06:03	S1	Whether it is called Act of God, whether it is...whatever that is. Because it's just...there could always be something beyond the control of the party. People tend to refer to it with whatever title. So, Act of God is not different from the force majeure. The force majeure is a French expression; it's not an English expression. And maybe a Latin expression. But I guess it's French. Maybe French, maybe Latin. I don't. I think it is French. Yeah. It's a French expression. It became known more than anything else. So, I don't see any difference between

		saying, you know, force majeure or Act of God, because we don't control the rain. We don't control the earthquakes.
01:07:08	S2	Sure.
01:07:09	S1	These are all, you know, force majeure. So, it's basically to me the same expression. Sometimes, it's enhanced. Sometimes, it's broadly defined. Sometimes, it's narrowed down. But basically, any act that is not within the control of the party, that's a force majeure to me. And it doesn't make a difference what you call it.
01:07:41	S2	Okay. So, somebody mentioned...you know, I was talking about that dispute. Somebody mentioned that one of the reasons that may have been used to take offence and say, "Well, you're referring to an Act of God and Act of Allah, was actually maybe a reason not to pay, or maybe to delay the negotiations." Do you have any thoughts about that? Or is it a sensitive subject, an Act of God?
01:08:10	S1	No, it is something that they can discuss. I have no problem with discussing that. But you know, religion, as I said, tend to use God more than anything else. So, the thing is that for some people religion does not play a big role in their life, tend to you know, just use the expressions away from God. I mean, I have...we use the word 'Allah,' so much in almost everything in our life. If anything fell and made a sudden voice, we'd say, 'Allah' okay, just come out of our mouth just like that. So, this is very common in our world. I remember I have an Indian friend who was my colleague when I was studying for a master degree in the US. And he noticed that I'm using this so much. And you know, what was his comment? He told me, "You're making Allah very busy." (Laughter)
01:09:24	S2	Yeah, yeah. You're keeping him busy.
01:09:27	S1	Yeah. It's always a constant thing that we use. And then, we got used to that, you know. But it's basically like I said earlier that same thing, whether you say God or whether you say, you know...because some people don't believe in God. They just believe in nature. Okay. And there are some people who don't believe in anything.
01:09:58	S2	That's right. Excellent.
01:10:01	S1	Yeah. It's just very...I remember when my professor, first thing he told me the definition of person. He was defining or making a comparison between a person, a natural person and a fictitious person. And he said the fictitious person is a person...is a corporated entity that has a fictitious identity. It can act like a person, it can contract, it can lend, it can borrow. It can do the same acts that a person do in business. And

		a natural person, that's exactly the words he used, that's merely you know, 30 years back. But I can say exactly more than 28 years back. Or more than 30 years back, because at that time I was in my second year in law school. And he said exactly the expression that the professor used. He said, "A natural person is a person created by God or whatever." (Laughter) He wasn't a believer. Because the professor himself wasn't a believer. So, for him to be define a person, a natural person, is it a person created by God or whatever.
01:11:26	S2	Yeah. Who is that?
01:11:28	S1	He's a Professor [Redacted]. He just passed away last year. He's an excellent professor of law, a well-known professor of law.
01:11:39	S2	What was his name?
01:11:41	S1	Redacted.
01:11:45	S2	Excellent. That's a great description. (Laughter) I've taken up too much of your time. I'm very sorry, but it's been fascinating. I've really enjoyed it. So, thank you for your time.
01:12:08	S1	Oh, that's no problem. It is a very interesting subject. [Discussion on a commercially sensitive project redacted from transcript]
01:12:52	S1	Yeah. Please, any time. If you need anything, let me know. And I really look forward to hearing your good news.
01:12:59	S2	Excellent.
01:13:00	S1	One last question before we have…Do you want me to sign the document you sent to me, or you don't want me to do it now?
01:13:09	S2	I have recorded your answers and noted your consent. Thank you very much for all your help.

[End of Audio]

Duration 73 minutes 25 seconds

Speaker key

S1   Researcher
S2   Research Participant No.20: Spanish Contracts Manager

Timecode	Speaker	Transcript
00:00:02	S1	Now we have your details we can work our way through the questions but we do not need to follow it. Please feel free to talk about what you understand by national culture.
00:00:16	S2	[Commercially sensitive discussion on the projects the Research Participant redacted]
00:02:22	S2	My academic speciality is industrial engineer.
00:02:24	S1	Excellent, good, okay. So when you finished your university degree, you went to work for an energy firm?
00:02:36	S2	What?
00:02:37	S1	When you were in Abu Dhabi who did you work with there?
00:02:40	S2	I started working in Abu Dhabi in April 2012.
00:02:48	S1	Okay. And was that just after you graduated?
00:02:58	S2	After that I was working in a copper mining.
00:03:03	S1	Excellent.
00:03:04	S2	...at the plant.
00:03:06	S1	Very good.
00:03:07	S2	But I changed because I was not working as an industrial engineer...I have another function, I prefer to work in the construction work. So I change and I started working on a lot of energy projects.
00:03:18	S1	A lot of solar. [Commercially sensitive and redacted].
00:04:01	S2	Yeah, solar plant. And I started working there in July 2011 as contract administrator.
00:04:17	S1	Okay.
00:04:19	S2	I was working as contract manager during their warranty phase...for the warranty phase in Algeria.
00:04:26	S1	Okay.
00:04:30	S2	It was a site. It's in the mid north of Algeria.
00:04:39	S1	Okay.
00:04:40	S2	It's a desert...a big desert, a lot of gas. I was working solar power plant, but this was not solar...integrated combined cycle because it's a combined cycle with an integration of a solar power plant to...for the heat recovery steam generator.
00:05:01	S1	Steam generator, yeah.

00:05:04	S2	Super heat recovery, yeah.
00:05:06	S1	Super heat. Yeah. Okay.
00:05:07	S2	And it was the integrated solar power combined cycle of 160 megawatts. I was there during the warranty phase, supporting the warranty manager…
00:05:21	S1	Okay.
00:05:22	S2	As contract manager, to support all the claims during the warranty phase with our client and with the main vendors and sub-contractors supporting the warranty manager. And I was in the Algerian project since April 2012 that I was deployed at Abu Dhabi, [inaudible 00:05:50] was the place when the plant was constructed. The plant in Abu Dhabi was a solar power plant with one central facility of 100 megawatts only with cylinder power system.
00:06:14	S1	Okay.
00:06:16	S2	...to hit the heat rapid fluid and the heat rapid fluid goes to the generator and interchange the heat and go to the...the steam go to the central turbines and produce electricity, solar power electricity.
00:06:38	S1	Very good.
00:06:39	S2	And I was working for the last phase of the construction and then I was admitted as warranty manager for the warranty phase. [Commercially sensitive and redacted]
00:07:06	S1	Okay. Good. So that's really useful, that's useful background to the interview. So tell me about your experiences of different national cultures.
00:07:33	S2	I was in the EPC contractor team. They were staffed mainly by Spanish people. And also with some Latin American colleagues sited in Uruguay.
00:07:46	S1	Yeah. Do you think there are any challenges...so when I talk about national culture which I'm going to do in a second, national culture, I'm talking about nationalities, so different nationalities. Do you think there are any challenges that relate to different nationalities, different national cultures when you're working on international projects?
00:07:54	S2	Yes.
00:07:56	S1	Yeah, okay.
00:08:00	S2	For sure.
00:08:06	S1	If so, do you want to give some examples or explain why you think there are differences or...
00:08:12	S2	I know a number of particular examples...for example, working with the...with our Uruguayan colleagues they have a different culture than Spanish people. They are more...I don't know how to explain, but more Uruguayan people that they want things, they push...they are a pusher and they're very different because European people, we like the things on time, but well done with the time we need to take to...to

		complete a task, but Uruguayan people are pushers, they prefer to be on time, but it doesn't matter...sometimes it doesn't matter how to make it better.
00:08:49	S1	Just get it done.
00:08:52	S2	Yeah. And this challenge you need to have a middle team between the...to deliver...to submit the information...to submit internally we need to manage this cultural difference, this challenge between Uruguay. But we are similar, but this is the main difference between the Uruguayan people and the Spanish people.
00:09:00	S1	Okay.
00:09:03	S2	In my experience.
00:09:06	S1	Sure, sure. What about the other national cultures that you came across? You came across Emiratis, you came across French.
00:09:23	S2	Yes, French people we are more similar than Uruguayan people.
00:09:27	S1	Strange though, you speak the same language.
00:09:29	S2	Yeah.
00:09:31	S1	It's like we were saying earlier.
00:09:37	S2	Yes, but for the culture it...is very different. Similar language but…
00:09:47	S1	It's very different isn't it?
00:09:57	S2	No, there is less different then the Uruguayan people for me.
00:10:05	S1	French are similar?
00:10:07	S2	Yeah, French are similar than Spanish. And my experience there was limited with the climate and there weren't team managers for the property...was French. The relation between us was very good in terms of the managements of the working claims arranged by the client. And report...the weekly report about the status of the main claim that could affect the production of the plant. And the relation with the French people is better...is better than with the Uruguayan, but there is no difference between...
00:10:47	S1	Really
00:10:50	S2	But I prefer to work with different people...
00:10:56	S1	Sure, from a business point of view, yeah it's enriching
00:11:00	S2	For me it's better.
00:11:02	S1	Yeah.
00:11:06	S2	And also in Abu Dhabi with Europeans, Spaniards are no different and with UAE people have deployed there a few engineers to support us. But the relationship with the UAE people...I didn't have much relationship with them because they...their own enterprise for the property and are difficult to get to know. For instance, so Spanish people working with the main contractor there. We don't have too much relation with the property, we have during the construction phase half...one or two...I can give you one or two examples during

		the construction phase with UAE people. We have an important issue in the plant, one of the booster heaters burnt totally. So this has to be repaired at the plant and we need to call the insurance, we have to...I can't remember exactly, but I get about eight or nine months of delay more...because the total delay was almost two years or a year-and-a-half. Until one month or two months before we delivered the plant to our client. The booster heater burnt because of people's failure of the commissioning phase during a normal operation of the booster heater because we need to recover steam of...and we didn't have the steam generator operating and we did the operation with the booster, but that was another operation that the heater burnt. So a general meeting with master people with the local client was called. That was my first experience with UAE working culture.
00:12:33	S1	Was it a difficult experience?
00:12:55	S2	You know that UAE people like to have...
00:12:57	S1	Be first.
00:12:58	S2	...the first, the biggest...
00:12:59	S1	Yeah.
00:13:03	S2	They were very unhappy with the delays...they have a different culture than North African muslim countries. For me just being with them is they are very professional, but they are quite...I don't know how to explain, they are very serious and they want to have reason always as UAE...and the general manager they said this is the last opportunity I will give you because I can't support...there can't be more delays than that, so which could be the better option to hand over the plant which could be the date...please provide me a date. I can't delay and delay and delay the plant. I always understand...I understood the position for sure but they were unapproachable.
00:13:42	S1	Sure.
00:13:42	S2	They said let us...let us verify the planning in two days it must happen...or three days happen that we need to recover, we need to...but for sure we're going to recover, make sure we don't...but finally we did good work, well done. And we recovered the planning but the Emiratis were saying this **has** to happen until we hand over the plant...we would recover the time, we've signed the practical completion certificate finally, all was properly done, the practical completion certificate. Also we have...and this could be interesting for your survey...I was working in this particular issue I was working with this Emirati guy who actually did have a role on the project when we were negotiating the practical completion certificate. There were claims coming in to the client all the time…
00:14:02	S1	Sure.
00:14:04	S2	...like eating all the bread, our client was collecting claims, we were involved in other claims and the teams have practical meetings to find

		agreement and for the plant team it was deployed one UAE guy. He was a really difficult character. I don't want to say the name.
00:14:57	S1	(Laughing).
00:15:03	S2	The meeting has started and they...he didn't give any reason to us even we said to him that door is green, no for me it's red and the door is red. So that was the point...all the points were blocked in the first meeting, second meeting, third meeting, we didn't know how to manage. I think this was a cultural thing. So we have an internal meeting with his boss and we said to him, he was from the UK and he knew the problem was something we couldn't get round. His boss understood automatically he understood our position. They moved the Emirati guy and deployed a New Zealand guy...Immediately things got better and we made progress.
00:16:24	S1	Yeah, yeah.
00:16:26	S2	...like an independent party. He was deployed...his approach, his culture was completely different but for the guy...the UAE guy it was impossible during the meetings they have an attitude that they are the boss you must do it his way. He wouldn't accept he was wrong.
00:16:50	S1	Sure.
00:17:02	S2	Yeah, he behaved...they tried to explain like this...but like this, record my first the green is red because when the colour in the sun shine the door is red, do you understand. Second, if you read the full contract, you can find. Third...it was like...this looking to obstruct. You need passion.
00:17:43	S1	You need a lot of passion to survive.
00:17:45	S2	Yeah, his behaviour, like, I'm...
00:17:49	S1	Superior.
00:17:50	S2	Yeah, for sure. My first...they in UAE...I went to stay there and I want to in a house with my colleague because my wife was deployed two months after me.
00:18:04	S1	Okay. So she came later.
00:18:05	S2	Yeah, she came after. So the second day- the first day, I was in a hotel and the second day I was outside...this is your house, you will live with him. I was to my room...so I need to buy at supermarket, let's go...I bought my things and I was to the queue. Before me Indian people, Egyptian, Libyan, you know, the nationalities that are living...
00:18:41	S1	I think I know what you're going to say as well (laughing).
00:18:47	S2	My second day, I don't know queue today and I look at people...we look at the people...came to my queue. He was...he go to the first in the queue and...let me go. I said to him sorry guy they queue here and the last here. It true...it could be...he said to me you are in my country, so please respect tradition. I am going to the front.
00:19:36	S1	It's very interesting isn't it? It's very difficult. Is that really culture?

00:19:51	S2	Then I was speaking...exchanging the opinion with my colleagues in the plant and the procurement manager that was...my colleagues said the procurement manager was a woman before the procurement manger...she has a lot of problems with the local people that are the clients because even local people doesn't...
00:20:25	S1	Shake hands.
00:20:26	S2	...shake hands or nothing. And even if they need to say to her something they don't say...they don't say to her, they don't say anything to her just ignore her, nothing for the procurement manager. For the procurement, you need to take action...yes, but you need to...communicate with her
00:20:49	S1	They won't even speak to her directly.
00:20:53	S2	It was a very difficult...but not all the guys because for example there was another guy and this guy won an award off the UAE government for the best engineering...he had a proper behaviour...he was studying in the USA...he knew how to behave to communicate
00:21:25	S1	Sure, sure.
00:21:27	S2	...he has a European experience, he had different...he was different. But because...from, in my experience...because he has another cultural experience...because the guy we have the problems, the procurement manager, had the problems with the same Emirati guy I spoke about before. And this guy was always with the problems, I guess he didn't have international experience.
00:22:01	S1	Sure. That would be the difference, that's really, really interesting; very, very interesting seeing the problems at work, but also seeing the problems outside work. Those are some really good examples. So you've seen these different cultural issues, have you ever had to do things differently? So maybe you had a way of doing things, maybe writing a letter, maybe presenting a meeting...going to a meeting and maybe meeting a female Emirati, it's interesting because one of the things that, for us as English people when you come to...particularly the south of Spain, like, Seville, when we meet our friends' friends they automatically come and kiss you – to welcome you. You know, so you get a kiss which is...when you first see it, it's a little bit odd but it is nothing other than kindness So for you from a Spanish background or culture, whereas that will be absolutely normal and completely appropriate, for you to go into a room in a meeting in Abu Dhabi and to shake hands, never mind kiss somebody would be inappropriate. But have you got examples of how you've done things differently, maybe you thought I need to maybe just change things or my approach. Did you...did you ever come across that where you thought I'm doing things differently here than I would do in Madrid?
00:24:11	S2	We did...when you have a meeting during the work, when we have a meeting or some of our colleagues have a meeting with the local guys it depends...depends...for example, with the professional ones. My

		wife works here. She had a meeting with my colleague earlier. He kissed my wife...it's nothing, it's normal that's our culture.
00:24:39	S1	While they were at work?
00:24:40	S2	Yeah. Sorry. [Interruption] OK.
00:30:42	S2	Sometimes they might shake the hand, it was totally normal. When we met today we chatted cordially. We talked of the weather, the football and our families.
00:31:35	S2	Yeah, normal but in other places it would be different...yes, normal introduction about the time, the family time, but if it's with the North African Muslim countries. It's the same thing that you suffered with Palestine, don't speak about the conflict. Don't even go there.
00:31:57	S1	They don't want to talk about it.
00:31:58	S2	No.
00:31:58	S1	No.
00:32:02	S2	You can't...in the meetings that we have...our colleagues here working on the Latin American project, if the meeting is one hour, you are speaking about the family and about all the other matters 50 minutes of the one hour. And 10 minutes you can use to speak a little bit about the contract because...that is our culture but we get the job done.
00:32:33	S1	Yeah, but not too much work (laughing).
00:32:34	S2	That's a matter for them. We have in Algeria, a lot of problems in the customs. I can give you an example to note. We had...in the solar power plant we have main pumps for the heat rapid fluid, okay. And if it happened...if one of the pumps fall down or break down, you need to change it automatically. So we have...
00:33:17	S1	A standby.
00:33:17	S2	Yeah, we have two lines in case of one you can use...and these pumps...these kinds of pumps have mechanical seals and these mechanical seals have a lot of problems normally. So they issued that one of the pumps fell down, break down, the other one was break down also and the plant shut down. And we have an urgent issue because the production was stopping during the warranty phase. So we called the plane to take the pump, go to Barcelona, repair the pump. And also we...but with the pump they repair the pump in a few hours, take the plane back.
00:34:19	S1	Wow.
00:34:31	S2	And when we take out the mechanical seal and go to the plane, we think we can have custom problems. So take it tomorrow...oh sorry, one more…take one mechanical seal. We took both on the plane. To go to Barcelona we have problem...we went to Barcelona on the Friday and they prepared the pump on Saturday...both repaired. And the plane come back to Algeria and the customs...one of the police they go inside the plane, what do you have here. And he saw...we tried to keep one out...

372

00:35:40	S1	Hidden.
00:35:40	S2	Hidden, yeah. But he saw this is what we have...ah yes. We let you go to the site straight away for 3,000 dollars.
00:36:01	S1	Three-thousand dollars, US.
00:36:03	S2	Dollars No, but he did have the local amount.
00:36:08	S1	Okay.
00:36:08	S2	But he said to us 3,000 dollars you will take the plane if you want. But we know...and the people has money, cash money to give him. But we are used to this type of issue. We report on that basis this kind of issue...we finally we took the...the other pump and said we will wait
00:36:48	S2	You need to...
00:36:49	S1	Do things differently.
00:36:51	S2	Yes, totally different because in a meeting with them...they never read the contract
00:37:35	S1	So compliance with the contract, reading of the contract, some cultures, English, American, Spanish...okay it says here in the contract here...
00:37:45	S2	Let's follow the contract right
00:37:47	S1	Yeah. In Algeria, no?
00:37:49	S2	Nothing at all.
00:37:51	S1	Yeah. In UAE, less?
00:37:53	S2	Yeah, yeah...no.
00:37:54	S1	No...yeah, yeah.
00:37:54	S2	It depends on the management of the contract.
00:37:57	S1	Okay.
00:37:58	S2	But if the local people have international experience, they have a behaviour that others lack, like old people. They always have reason that they are right, but they emphatically try to have the reason in the UAE, but if the guy have the international experience it is less of a problem. There's definitely a difference. UAE culture is for me like the life in the sun in many ways. Because they have local people…I don't know if you are aware…the government pays to them the university…it pays their bills even their electricity.
00:38:37	S1	I used to pay my own utility bills there.
00:38:40	S2	So if the people choose to go to London, to USA or to anywhere, it's probably that they have multi-cultural behaviour. I put to you the example of the local people. The problem guy in the last that…you can't reach an agreement with them. The educated guy has a European, behaviour, I told you, with my wife, they kiss…he kiss her as is normal in Spain, he shake the hands and he joke…
00:39:38	S1	He's educated in the USA, he saw things. Different things.

00:39:41	S2	Yes. He's like us, but the other side, I give you another example that this guy, I don't know if he has international experience as a student, but even if he had, he's not…he has a muslim attitude I will have always derision.
00:40:15	S1	Sure, sure, good. Do you think that certain nationalities are more comfortable with conflict, so arguing in meetings?
00:40:22	S2	Yeah.
00:40:22	S1	Did you see any examples of that when you were working in Algeria and in the UAE?
00:40:28	S2	Yeah. I can give you one example of a national [inaudible 00:40:33] of the table. With Indian culture, a good culture because you have an attitude if you work with Indian people, you need to know well them because you can have problem. I can give you some example of that. When you work with Indian people and you try to be nice or to define target for a task. For example, if you said to him can you erect a building of 100m high here for tomorrow, yes, sir, no problem Yeah other countries, no…Spanish, French, Algeria, but it…is a different culture
00:43:52	S1	Different. Very different. Okay. So if you were preparing a time and money claim, say you were sat down today to prepare a time and money claim or any project company. It could be a Peruvian project, it could be…that would be interesting. Say you were preparing a claim for a client in France, you're going to present a claim, I think you would probably present it in the way that all of us, we would prepare it, it's just, they understand. Just present it, make sure you substantiate it, good argument, well prepared. It would be no problem. Do you think if you go to other countries, so Algeria or UAE or even…what about South America?
00:46:11	S2	No. In Algeria, if someone tried to present an extension of time or claim, you need before to prepare the claim with the people you are going to present. I mean, to go out to dinner, you need to go to the restaurant, you need to have a good and strong relationship before you try to have a commercial discussion…if they are in violent environment, they will block, that's my experience of Algerian people. So you have to try to find the best environment possible before to present. Even if I'm entitled to present a claim you need to think about the cultural issues. Okay, you can do this and do this. Let's go closer, let's go to the family home. Come here to my house, let's go with me for a walk. I need a solution to my problem. You're going to come with me. And I'm going to present you to the family, I'm going to give you a present. You know the way, you need to deal with Algerian people. You present, you create strong relationship with them. With the people in both of the management of the…and then you can bet on informal manner. You know, you cannot go to the contract first …do not send them a claim in a box with no discussion.

00:48:25	S1	You cannot take say here's a claim in the box.
00:48:26	S2	Yeah. Absolutely.
00:48:29	S1	Sure, sure. That's good advice.
00:48:32	S2	In the example you gave with Gaza I would say look we need to talk because we have delay, you know that people…yeah, for example, I don't know. Let's talk about Ramadan. Ramadan was a… with Ramadan, you need to create a good climate, environment, but I respect that and I fully support you in Ramadan, didn't present a claim, but we need to compensate. You have to know and you need to…I understand you, but you need to do the same thing for me. Let's see how to do it, but try that, let's final agreement. We need to do this.
00:49:23	S1	It's very interesting that because maybe, the Ramadan problem I had that I was talking about, it was a mistake…now I know it was a mistake to present it like that. What I should have said was, let's find a solution to this problem or we've had low productivity, why? Well, various reasons, but don't blame it on Ramadan even if that was the cause of loss of productivity
00:49:45	S2	No. For me the reason, I don't know, I was not in the project…but it sounds like you don't have a strong relationship with him.
00:49:55	S1	No, there was no relationship…
00:50:02	S1	Exactly, exactly.
00:50:04	S2	But imagine that you need to now to present the claim to Algerian client, or Morocco, it's the same. I imagine that my successor present a claim right now to the Algerian guy. I would say let's have a dinner…said to the client go with me to my home I will present my family to him. And my parents, my family. You need to open your heart.
00:50:44	S1	To the Algerians.
00:50:46	S2	You need to open up the heart with them.
00:50:49	S1	That's useful, really useful.
00:50:50	S2	And then, when it is like this …you need to create a relationship…you need to win the trust.
00:51:04	S1	Trust is important.
00:51:05	S2	Very important. At that point that you say okay, I'm here.
00:51:22	S1	I'm here, I have their trust.
00:51:23	S2	And now, I can find agreement. This is like…
00:51:30	S1	That's useful, that's useful.
00:51:31	S2	Let's go to the feria – I know you know the feria in Seville, let's go to the feria- and I present you, to my parents.
00:51:36	S1	Yeah, yeah. Slowly climbing the mountain.

00:51:38	S2	Okay. I have a claim we need to talk, let's see how to do it. And let me present…because we have to follow the contract eventually…we have the contract. I don't know, let's read the contract, I will help you. I will do like the contract said, but I will explain as we are…okay, I will explain the contract said, but this not the formal claim that I'm presenting. How to do it, the contract said, let's do it like the contract said, but let's understand before. I will have a claim of…because this is about $10 million, but let me explain the reason, you know, we can reach a compromise. They are going to block you if they don't trust you.
00:52:57	S1	Sure, sure. What about…you mentioned two important points there. Trust, trust is important. What about communication? You know, being able to communicate? And I think that's probably what you're just describing is partly trust, but it's also how you present the discussion, the claim, how you present it. You know, I think you made a really important observation in saying do not bring some boxes and put them on the table.
00:53:25	S2	No, to present an informal manner.
00:53:27	S1	Yeah. That's very important. Is communication important?
00:53:29	S2	And closer. For example, we're here and non-verbal communication and we have…we have a barrier, we have separation, we have the table here.
00:53:44	S1	Move the chairs…
00:53:46	S2	Let's see…we are on the same side of the table
00:53:47	S1	Let's look at it, let's read it together. Yeah let's go and have something to eat.
00:53:57	S2	Firstly, the position of the party, you need to be focused, create the environment and to have the trust.
00:54:10	S1	Which is communication, body language is communication isn't it?
00:54:14	S2	Communication and trust are key for North Africa
00:54:20	S1	North African culture maybe. I think that's really, really useful.
00:54:25	S2	But for example, for UAE for local people in the UAE there is a much more difficult problem I think….it depends. If the people higher in the culture, with international experience even working with different national cultures they probably have an international mindset like you and me. English, Spanish, French or German, we have a professional relationship as we know, but there are local people in the UAE that doesn't have…international experience, not all local people in the UAE that have international experience, act or have the behaviour as I explained to you. There is a remaining part that has the muslim values like this guy who walks to the front of the queue in the supermarket. Here, I am better than you, I am in a superior class of people here. And they will have always reasons, always that they are right. I prefer the more open culture – the European culture.

00:55:51	S1	Are we the same us Europeans though? It was a joke but a one hour meeting, 50 minutes talking about the family football and then at the end somebody says, oh, what did we come here for? Oh, yeah. We need to tell you…
00:56:35	S2	You need to take opportunity to…get to know, to build relationships
00:56:36	S1	What are things like in Spain, how would you describe a typical Spanish meeting? So in England we'd talk about the weather for the first three minutes and then we'd say come on we need to start. What about Spain?
00:56:49	S2	Why, it's the same all the time in England. It rains [Laughter]. No, we start the meeting speaking about how you came here. Okay, I take by taxi, okay, how the way you came here. About the football and then, but a little direction here also.
00:57:21	S1	What about meeting a female colleague? Another female colleague or a Spanish colleague who's not a work mate. So say you were to meet…say you were meeting a vendor, a Spanish vendor at your offices here, and a female contracts manager for the vendor came in to the meeting, would you simply shake hands? Would you shake hands or would you kiss?
00:57:52	S2	On a professional environment, we shake the hand.
00:57:57	S1	But if you got to know them better, if you met them maybe five times?
00:57:59	S2	Two kisses, yeah.
00:58:01	S1	Then two kisses, isn't it? I don't think that would happen in the UK although I have got female colleagues I would say were friends
00:58:04	S2	But, it depends. It depends on the…for me, depends on the…because I was working with various people and I have a relationship with the contract manager which is woman. And the first time, shake their hand, first time I always shake hands. And even if it is a Spanish woman, the first time we met in a professional…you shake the hand, but second or third time, then next time, it depend for me, it depends on the person, even if I'm new to the relationship or if you can know her each day. The personality of the people, no? Because cold people are cold and even the second time you can read the situation by how they approach to me. I always respect people but sometimes it is common and just friendly to say Hello Antonia. How are you? Hello Antonio, how are you? Two kisses. No, it depends on the way they are…you know how to behave.
00:59:19	S1	It's cultural intelligence. And it's very interesting because this guy…the Dutch guy I was telling you about, Hofstede who has developed this framework…I'll send you some links to some stuff, I think you'll find it interesting…he says that national culture is imbedded by the age of 10 years old. By the age you are 10, you basically have about 90 percent of your national culture and it's impossible for us to switch this off. Do you understand what I mean?

		It's very difficult for us to change. I was in Latin America and every female lawyer I met for the first time instead of taking my hand and shaking it, kissed me. It was nothing of course but it was different.
01:00:31	S2	And if you said no, they would understand or the conclusion could be…oh Paul is a little bit cold. You know, would that lady in that scenario, would that lady then getting the taxi with her colleague and it's like, Paul's a bit cold, isn't he? He's a bit…do you understand what I mean? Is he okay or is he just English?
01:00:59	S1	Your intelligence…your cultural intelligence, your understanding of this, of saying to me, Paul, if you're going to Algeria, listen, don't bring a box in. What advice do you have?
01:01:14	S2	The first time, forget your laptop, your iPad…
01:01:19	S1	Don't bother, just bring some cash for the coffee shop and the restaurant.
01:01:22	S2	Yeah, yeah. That's your first approach…yeah, yeah.
01:01:25	S1	I think so…but you also seem to differentiate between national cultures
01:01:30	S2	You have to understand national culture because it is important. It is difficult to learn. Knowledge is in the books and in the books, you can find it, you can study, you can be the best contract manager, the best in a group or something, but that is an important thing that university doesn't teach us, how to communicate across national cultures. And it depends on the culture and it depend on the situation. This is more important in the negotiations or if someone is blaming you for a problem…this is not in the books.
01:01:43	S1	Vale en el sangre? So, that's what you'd say in Spanish. So that knowledge is in the blood. We would say it's in your bones. Los huesos.
01:01:54	S2	[Speaking Spanish]
01:08:24	S1	So you will be going to the feria in Seville this year? It was an incredible experience for my wife and I to see this. I was of course too busy enjoying the food, the music, the dancing and, of course, the Manzanilla but for me that was all about culture. National culture but also regional culture, culture in its richest sense and family culture.
	S2	My wife is from Sevilla. I think she would agree and so do I. It's special.
01:08:50	S1	That's been really, really useful. Thank you.
01:08:52	S2	No. No. It was very, very encouraging for me to share my…thoughts I think it is a fascinating topic.
01:08:55	S1	It is, it is. And you're the first Spanish guy I've interviewed so thank you

(End of Audio)
Duration 69 minutes