

Equity Perception and Communication among Arab Expatriate
Professionals in the Kingdom of Saudi Arabia

Muhammad Hijazy

*Submitted to the University of Hertfordshire in partial fulfilment of the
requirement of the Degree of Doctor of Philosophy*

December 2016

Declaration of Authorship

I, Muhammad Hijazy, declare that this dissertation entitled ‘Equity Perception and Communication among Arab Expatriate Professionals in Saudi Arabia’ and the work presented in it are my own. I confirm that:

This work was done wholly while in candidature for a Ph.D. at the University of Hertfordshire, except the parts stated in the list below.

Where any part of this thesis has previously been submitted for a degree or any other qualification at this University or any other institution, this has been clearly stated;

Where I have consulted the published work of others, this is always clearly attributed;

Where I have quoted from the work of others, the source is always given. With the exception of such quotations, this dissertation is entirely my own work;

I have acknowledged all main sources of help;

Where the thesis is based on work done by myself jointly with others, I have made clear exactly what was done by others and what I have contributed myself;

Part of this work has been published/submitted as:

- Hijazy, M. (2013) 'Equity Perception and Communication Behaviour among Arab Expatriate Professionals in Saudi Arabia'. BAM2013 Conference 10-12th September, 2013. Liverpool Aintree Racecourse. British Academy of Management.
- Hijazy, M. (2009) *An Inquiry of Equity Sensitivity Theory on the Case of a Syrian Public Sector Organization*. Master of Science, Glamorgan University.

Abstract

The research aims to study how the communication context within the Arab cultures influences the employees' perception of equity and reaction to inequity. Specifically, the study explores how employees from Arab cultural backgrounds communicate with each other within the Saudi working context; and how they collect, interpret and use the different contextual information – from the contexts in which they live and work – in order to make judgements about issues related to the perception of equity and reaction to inequity. In order to study the research topic, a conceptual framework is developed to reconcile between Equity Theory, Social Comparison Theory and Hall's Context Model; and as a base serving the process of designing/choosing the methods of collecting and analysing the data. Three main research questions are developed which are about (i) how the communication context is related to employees' willingness and ability to react to inequity (ii) how the communication context shapes the nature of inequity reactions executed by employees and (iii) how the communication context is related to the way equity is perceived among employees.

A modified version of critical realism is adopted to focus on exploring the mechanisms, within the communication context, which influence the perception of equity and reaction to inequity. A combination of retroduction and abduction is developed in a sense that retroduction is used to direct the research toward exploring the structure and mechanisms within the research setting, while abduction is used to draw conclusions about how the phenomena studied in the research are evolving by the structure and mechanisms. A mixed methods approach is adopted in the research. The research includes data from thirty-five semi-structured interviews which are conducted in mainly three Saudi private-sector organisations located in Jeddah with twenty-nine male employees and six male managers of six different Arab nationalities. Template analysis is used to analyse the qualitative interview transcripts and field notes, while cluster analysis is used to group the research participants based on their quantitative responses.

The research finds that there are no clear-cut areas separating the activities linked to the perception of equity and reaction to inequity. I also conclude that the perception of equity norms and equity comparison components can sometimes be separate activities. Some factors such as the religious interpretation, face-saving, and contextual norms and powers influence the employees' willingness to react to inequity by altering the way in which those employees perceive equity norms. Here, unwillingness decisions are often made not as a result of personal conviction but as a compromise based on the personal evaluation of the surrounding context, realising the inability of the self to react to such situations in the first place. Thus, it can be concluded that inability to react to inequity can reduce the employees' willingness to react against under-rewarded situations. The process of perceiving equity comparison components is found to be related to the type of reaction adopted to re-establish the equity; this relationship is represented by groups affiliated by a hidden factor or factors, which is more influential than the ethnicity/nationality of the group's members.

The research makes a *methodological* contribution to knowledge by suggesting a new approach to study human relations through the communication context; a *conceptual* contribution by combining the concepts of equity perception, social comparison and communication context in one conceptual framework; and an *empirical* contribution by providing a fresh insight to contextual themes in the Saudi working environment.

Keywords:

Communication Context, Equity, Justice, Social Comparison, Arab, Arabic, Saudi, Islam, Critical Realism, Retroduction, Abduction, Template Analysis, Cluster Analysis.

To my little twin daughters, *Roa* and *Jana*, whose smiles always light up even my darkest moments and give me hope in life.

Table of Content

LIST OF TABLES	X
LIST OF FIGURES	XI
LIST OF PERSONAL REFLECTIONS	XII
LIST OF ABBREVIATIONS	XIII
CHAPTER 1: INTRODUCTION.....	1
1.1 Introduction.....	1
1.2 Research Idea and Background.....	3
1.3 Justification for Research.....	5
1.4 Research Aim and Questions	6
1.5 Setting the Scene	8
1.5.1 Arab Identity and Arab Culture.....	8
1.5.2 Arab Expatriate Professionals and the Saudi Working Context.....	15
1.6 Structure of Thesis.....	17
CHAPTER 2: LITERATURE REVIEW	20
2.1 Introduction.....	20
2.2 Equity at Work.....	20
2.2.1 Equity as Internal Distributive Justice.....	21
2.2.2 Introduction to Adams’s Equity Theory.....	26
2.2.3 Equity Comparison Components.....	26
2.2.4 Equity Norms	28
2.2.5 Perception of Equity.....	29
2.2.6 Reaction to Inequity	31
2.3 Social Comparison	34
2.3.1 Introduction to Festinger’s Social Comparison Theory	34
2.3.2 Goals of Social Comparison.....	36
2.3.3 Aspects of Social Comparison Process	37

2.3.3.1 Social Comparison Orientation.....	38
2.3.3.2 Social Comparison Bias.....	38
2.3.3.3 Social Comparison Dimension.....	38
2.4 Communication Context	39
2.4.1 Introduction to Hall’s Context Model	39
2.4.2 Communication Context vs Contextual Information	40
2.4.3 High-Context vs Low-Context	41
2.5 Reconciling Equity, Social Comparison and Communication Context	43
2.5.1 Equity Theory vs Social Comparison Theory	43
2.5.2 Conceptualising Communication and Equity Perception Process.....	47
2.5.3 Research Questions	49
2.5.3.1 Reacting to Inequity	51
2.5.3.2 Perceiving Equity.....	53
2.6 Conclusion	55
CHAPTER 3: METHODOLOGY	56
3.1 Introduction.....	56
3.2 Research Paradigm.....	56
3.2.1 Ontology.....	56
3.2.1.1 Critical Realism	57
3.2.1.2 Reconciling the Researcher’s View with Critical Realism	60
3.2.2 Epistemology.....	64
3.2.2.1 Retroductive and Abductive Reasoning.....	66
3.2.2.2 Researcher’s Identity and Insider-outsider Status.....	72
3.2.2.3 Quality Checks.....	75
3.2.3 Methodology	81
3.2.3.1 Research Design.....	81
3.2.3.2 Mixed Methods	83
3.2.3.3 Template Analysis	84
3.2.3.4 Cluster Analysis.....	88
3.2.4 Communication Context as a Methodological Approach	94
3.3 Research Setting and Sample.....	97

3.3.1 Research Settings	97
3.3.1.1 Sample Frame	98
3.3.2 Sampling and Negotiating Access.....	99
3.3.3 Research Participants	100
3.3.4 Research Map and Borders.....	106
3.4 Research Data.....	109
3.4.1 Sources of Data	110
3.4.1.1 Primary Data	110
3.4.1.2 Literature Review Technique.....	110
3.4.2 Transcription and Translation	113
3.4.3 Data Presentation.....	115
3.5 Fieldwork Experience and Observations	117
3.6 Research Ethics	122
3.7 Summary.....	123
CHAPTER 4: WILLINGNESS AND ABILITY TO REACT TO INEQUITY.....	124
4.1 Introduction.....	124
4.2 Being an Arab Expatriate Professional in the KSA	124
4.3 Communication Context restraining Inequity Reaction	128
4.3.1 Religious Interpretation of Inequity	128
4.3.2 Face- saving and Threatening.....	143
4.3.3 Contextual Norms and Powers	151
4.3.4 Perception of Equity Norms and Equity Comparison Components	160
4.4 Interrelation between Willingness and Ability to React to Inequity	163
4.4.1 Coping Strategy	166
4.4.2 Trade-off Inequity	167
4.4.3 Explosion Point	169
4.5 Conclusion	171
CHAPTER 5: NATURE OF REACTION TO INEQUITY.....	175
5.1 Introduction.....	175

5.2 Types of Reaction to Inequity	175
5.2.1 Uncover and Share Inequity Causes.....	176
5.2.2 Withhold and Manipulate Information.....	181
5.2.3 Decrease Productivity	184
5.3 Communication Context and Nature of Reaction to Inequity	187
5.3.1 Employee Seniority	187
5.3.2 Positional Power.....	189
5.3.3 Nationality Affiliation	193
5.3.4 System of Company	195
5.3.5 Gender Role and Employee Self-development	197
5.4 Conclusion	202
CHAPTER 6: PERCEPTION OF EQUITY	205
6.1 Introduction.....	205
6.2 Employees’ Preferences of Equity Comparison Components.....	205
6.2.1 Self-reliant Perspective	207
6.2.1.1 Secular-oriented Self-reliant Perspective.....	209
6.2.1.2 Mystical-oriented Self-reliant Perspective.....	211
6.2.2 Charismatic Perspective	212
6.2.3 Conservative Perspective	214
6.2.4 Rational Perspective.....	215
6.2.5 Spiritual Perspective.....	216
6.3 Contextual Information and Equity Comparison Components	218
6.3.1 Individual’s Background.....	219
6.3.2 Religion.....	224
6.3.3 News Media.....	226
6.3.4 Informal Networking.....	228
6.3.5 Personal Experience and Observing Referents	229
6.3.6 Saudi Working Context.....	231
6.3.7 Nature of Work and System of Company	232
6.4 Perception of Equity Comparison Components to Reaction to Inequity.....	236
6.5 Conclusion	238

CHAPTER 7: CONCLUSION.....	241
7.1 Introduction.....	241
7.2 General Conclusions	241
7.3 Contribution to Knowledge.....	250
7.3.1 Theoretical Contributions.....	250
7.3.2 Methodological Contributions.....	251
7.3.3 Empirical Contributions	251
7.4 Research Limitations	252
7.5 Future Research	253
TRANSCRIPTION SYMBOLS OF QUALITATIVE DATA	255
GLOSSARY OF ARABIC WORDS AND PHRASES	257
REFERENCES.....	265
APPENDICES	295

List of Tables

Table 1.1: Demographic and Economic Statistics of Arab Countries	16
Table 2.1: Some Possible Employees' Inputs and Outcomes.....	27
Table 2.2: Equity and Inequity at Work.....	30
Table 2.3: Equity Perception Process in the Light of other Theories	46
Table 2.4: Research Questions.....	50
Table 3.1: Main Reasoning Approaches	69
Table 3.2: Josephson and Josephson's (1996, p. 5) Abduction Model.....	72
Table 3.3: Maintaining Rigour in Qualitative Cross-language Research	77
Table 3.4: Measures Undertaken to Ensure Validity, Reliability and Objectivity	78
Table 3.5: Characteristics that may give Employees an Advantage over their Colleagues.....	90
Table 3.6: Weights Assigned to Ranked Positions	91
Table 3.7: Key Figures of Rankings related to Equity Perception	92
Table 3.8: Variable Standardisation of Rankings related to Equity Perception	93
Table 3.9: Research Participants and their Nationalities	101
Table 3.10: Demographics of Participants.....	104
Table 3.11: Anonymity System of referring to Participants	116
Table 3.12: Pseudonyms Associated with the Members of Group Interviews	120
Table 4.1: Three Different Reflections of Rizq by Muslim Employees	132
Table 4.2: Influence of Religious and Life Experience on Religious Belief.....	135
Table 4.3: Religious Interpretation Theme	139
Table 4.4: Positional Power vs Social Status.....	153
Table 5.1: With whom do Participants Express their Discontent Feelings?.....	179
Table 6.1: Main Features of Mystical- and Secular-oriented of Self-reliant	208
Table 6.2: Differences between Mystical- and Secular-oriented of Self-reliant	209

List of Figures

Figure 1.1: Scores of Arab Countries on Hofstede <i>et al.</i> 's (2010) Cultural Dimensions	14
Figure 2.1: Equity Ratio.....	28
Figure 2.2: Reaction Process.....	32
Figure 2.3: Stages of Equity Perception Process	44
Figure 2.4: Initial Conceptual Model of PE and RI within CC	47
Figure 3.1: Three Domains of Stratified Ontology	58
Figure 3.2: Suggested Metaphor of Meadow.....	60
Figure 3.3: Prism Effect on Interpreting the Reality.....	65
Figure 3.4: Combination of Retroduction and Abduction	68
Figure 3.5: Structure of Interview Schedule	82
Figure 3.6: Development of Research Template	87
Figure 3.7: Sample Frame.....	99
Figure 3.8: Sampling Technique.....	100
Figure 3.9: Research Contexts	106
Figure 3.10: Research Borders.....	107
Figure 4.1: Participants' Opposition to the Case Study's Fifth and Sixth Options	137
Figure 4.2: Venn Diagram of Power, Social Status, Kindship and Friendship	161
Figure 4.3: Equity Norms vs Contextual Norms and Powers	162
Figure 4.4: Coping Strategy.....	166
Figure 4.5: Factors Affecting the Employees' Willingness to React to Inequity	172
Figure 5.1: Techniques that could be used to Withhold or Manipulate the Information.....	183
Figure 5.2: Types of employees' Possible Reactions	202
Figure 6.1: Reasons to not Ask about Other's Salary.....	234
Figure 7.1: Final Conceptual Model of PE and RI within CC.....	244

List of Personal Reflections

Reflection 4.1: Using Religion and Tradition to Justify Wrong Practices	134
Reflection 4.2: Authority vs Religion (Social Acceptance is the Key)	141
Reflection 4.3: Self-image vs Social Norms.....	146
Reflection 4.4: Opposing Bullying as a Face-saving Strategy	148
Reflection 4.5: <i>Wasta</i> vs Law vs Stereotype	160
Reflection 4.6: ‘Explosion Point’ Phenomenon vs Power.....	171
Reflection 5.1: Open and Honest Feedback.....	177
Reflection 5.2: Hidden Employer-Employee Conflicts	186
Reflection 5.3: Man’s Attempts to Secure a Wife	200
Reflection 6.1: Lawyer vs Engineer.....	221
Reflection 6.2: When someone Tells you ‘Hey Come’!.....	223
Reflection 6.3: Customs within a Profession	232

List of Abbreviations

- Abbreviations which are used in anonymity codes within qualitative quotes, figures and tables to refer to the participants' nationalities:
 - EG: Egyptian.
 - JO: Jordanian.
 - PI: Palestinian.
 - SA: Saudi.
 - SD: Sudanese.
 - SY: Syrian.
 - YE: Yemeni.
- CC: Communication Context.
- CI: Contextual Information.
- CR: Critical Realism.
- ECCs: Equity Comparison Components.
- ENs: Equity Norms.
- HC: High-context.
- KSA: Kingdom of Saudi Arabia.
- LC: Low-context.
- PE: Perception of Equity.
- RI: Reaction to Inequity.
- SAR: Saudi Riyal (currency).

Chapter 1: Introduction

1.1 Introduction

This research aims to study how the Communication Context (CC) in the Saudi working environment influences the Perception of Equity (PE) and Reaction to Inequity (RI) of Arab employees¹. Specifically, the study explores how employees from Arab cultural backgrounds interact with CC and communicate with each other within the Saudi working context, and how this interaction affects the ways in which they, firstly, perceive and evaluate their characteristics and qualifications against those of their colleagues, secondly, make judgements about the fairness of their own situation in comparison to others, and thirdly, react to the perceived inequity situations.

The Kingdom of Saudi Arabia (KSA) depends significantly on the export of oil and oil-related products (Syed *et al.*, 2010). However, since 2015, the oil price has fallen dramatically to a point where it hit a \$30-a-barrel threshold from more than \$100 a barrel during the first half of 2014, which put a huge pressure on the Saudi economy in general and the public sector in particular (Hubbard, 2016). That means there are less opportunities for Saudis to secure employment in the prestigious public sector, which they prefer to work in (Al Bugamy, 2014). On the other hand, the recent initiative taken by the Saudi government to decrease the foreign workforce in the Kingdom by deporting illegal workers should free up jobs, in the market, which have been until recently less attractive to Saudis (Economist, 2013). The new situation, in theory, pushes Saudis for the first time to compete with foreign workers over less prestigious jobs than those they are used to. This in turn imposes more pressure on the expatriates who already work in the country.

As a response to the current situation, the Saudi government has recently announced the Vision 2030 reform plan which focuses on creating a non-oil diverse economy based on long-term investment (Saudi Vision 2030, 2016) to host energy, industrial equipment, tourism (Clinch and Gamble, 2016) and military hardware (Economist, 2016) sectors. The plan also aims to generate a wide range of job opportunities (Saudi Gazette, 2016) such as providing one million

¹ The 'Reaction to Inequity' term is used because the research is only interested in people's reactions following their distressed feelings of being in under-rewarded situations. However, the 'Perception of Equity' term is used in the research to refer to both, acts of perceiving equity and inequity situations.

jobs for Saudis in the retail sector (Saudi Vision 2030, 2016) and another 90,000 in the mining sector (Clinch and Gamble, 2016). It also includes attracting international talents and qualifications (Saudi Gazette, 2016) and facilitating the movement of people and goods (Saudi Vision 2030, 2016). With regards to the investment, the plan aims to attract international investors as well as investment from rich Saudis (Saudi Vision 2030, 2016) by facilitating the procedure of listing Saudi private companies and state-owned enterprises on the stock market, including Aramco (Clinch and Gamble, 2016) which is the largest company in the world (Ambrose, 2016). This all could lead to the “creation of the world’s largest sovereign-wealth fund to invest in a diverse range of assets” (Economist, 2016). Thus, it is expected that the importance of the Saudi market and economy will rise substantially (Torchia *et al.*, 2016).

All this will undoubtedly lead to changes in the structure of the Saudi economy and labour market, and bring the country to the attention of international companies and investors. Therefore, there will be a greater demand from non-Saudi managers, entrepreneurs, investors and even prospective expatriates for exploratory research with rich data – just like this study – to bring insight from within the Saudi working contexts about the employee relations, and work environment and conflicts.

The research depends on Equity Theory, Social Comparison Theory and Hall’s Context Model to conceptualise the areas of communication and equity. The conceptual domains embracing the concepts used in the research are broad and interrelated. For example, Fredrickson *et al.* (2010) point out that Equity Theory and Social Comparison Theory are highly related. Festinger (the developer of the Social Comparison Theory), in turn, views the social comparison through the lens of communication, as his theories of Social Comparison and Informal Social Communication are also impressively similar (Goethals, 2003). With regard to terminology, Croucher *et al.* (2015, p. 79) claim that “a glance at any intercultural communication textbooks and articles will reveal multiple definitions of intercultural communication that often share similar characteristics, with many differences”. Even the concept of justice is viewed from a number of different perspectives (Cohen-Charash and Spector, 2001). All this makes it very hard to tackle all the concepts used in the research in such a limited space allocated to the literature review chapter. Therefore, the second chapter provides a comprehensive review of just the three main theories used in designing the research conceptual framework. The remaining literature and other theories (e.g. Islamic literature, Politeness Theory and Herzberg’s Two-Factor Theory) are instead discussed comprehensively

in parts of the methodology and discussion chapters where they are brought in to aid the analysis process.

1.2 Research Idea and Background

Based on the natural history approach proposed by (Silverman, 2000), this section describes the origins of this research. The idea of the research originated when I was granted a new job at Damascus University in Syria with a scholarship to do a PhD in the topic of the ‘internal communications within the organisation’. Therefore, I started reading literature to increase my knowledge in this subject while thinking, at the same time, about some potential ideas for my research. As I worked in the Syrian public and private sectors, the issue of fairness was among the main things which I noticed from the Syrian working context, particularly its effect on the interpersonal relations within the workplace. Some of the work stories I experienced alerted me to how the sense of inequity creates communication barriers between employees in the Syrian working environment. However, at that time, I was not aware of a clear theoretical underpinning for this phenomenon.

During my Master’s degree in the management of strategic human resources, I came across Equity Theory which captured my interest because it reflects my work experience in Syria. When I discovered that the relationship between the Perception of Equity (PE) and communication behaviour was under-researched, particularly in the Arab context, I decided to consider equity theory – specifically Equity Sensitivity Theory – in conceptualising a framework for my master’s dissertation research (Hijazy, 2009). The aim was to study whether different types of people according to their equity sensitivity (i.e. *entitleds*, *equity sensitives* and *benevolents*) could have different impacts on the communication behaviour among employees. To the best of my knowledge at the time, only two studies had examined the relationship between equity perception and communication behaviour (Gopinath and Becker, 2000; Fischer *et al.*, 2009). Nevertheless, I decided to study the same topic further in my PhD research as I realised that it has many other dimensions which are still under-researched and have yet to be explored, particularly within the Arab context.

At the beginning of my PhD journey, I realised that the sole reliance on equity theory in developing my conceptual framework would not be sufficient to encompass all the aspects which my research aims to study. I was not only interested in studying how employees react to

inequity, but also in the process of perceiving equity, which includes collecting and interpreting information to make sense of the different elements surrounding/related to the equity issue. Because equity theory is not able to fully cover that side, I decided to use Social Comparison Theory to gain a broader understanding of the process of perceiving equity. These two theories are related as Scholl *et al.* (1987) claim, in their talk about equity theory, that the equity perception process includes self-evaluation, which is one of the social comparison goals, between the comparer and her/his referent².

The idea of conducting the field study in Syria was cancelled, as a civil war started there shortly after I enrolled on my PhD programme. Therefore, I tried to get access to organisations in any other Arab country, because I was still interested in studying the fairness issue within the Arab context. After an enormous number of attempts to contact companies in different Arab countries, requesting permission to conduct my research, personal contacts eventually helped me gain access to three different private-sector organisations in the Kingdom of Saudi Arabia (KSA). In fact, the large volume of foreign labour – including Syrian expatriate professionals who were my friends back when I was an undergraduate student in Syria – working there was the reason that I could find contacts from inside the Saudi working context.

Changing the sample frame from within a Syrian society which is largely monocultural to a multicultural one like Saudi society forced me to focus more – in my conceptual framework – on the cultural elements as a backdrop to the related psychological and sociological aspects. In other words, I recognise that it is absolutely essential to examine how the different nationalities interact with each other within the working context of the Saudi private sector, particularly under the case of inequity and dissatisfaction which seems to be common in Saudi organisations (Al Shehri, 2002). Furthermore, that shift in my research sample meant that the fairly simple perspective of the communication aspect – which I was intending to use in developing my conceptual framework – was no longer applicable as it does not address the complexity of the new cultural aspect in my research. In this regard, I found myself again obliged to support my conceptual framework with Hall's Context Theory (1914-2009), as it explains culture through the lens of communication. However, following my fieldwork, I limited my study to individuals from the Arab societies, because 36 (out of 40) interviews were conducted with Arab staff. This was favourable to my plan of focusing on the Arab context,

² The term 'referent' is used in this dissertation to refer to those that individuals (or groups) compare themselves with.

but it made the analysis challenging as the different Arab cultures are not similar enough to be considered as one culture, yet neither are they different enough to be seen as independent cultures (Al Sarhani, 2005).

During the data analysis stage, I confirmed what I already sensed during the fieldwork study. I realised that, in a mainly focused qualitative research, it is infeasible and theoretically not viable to study pure communication activities or categorise employees based on their nationalities. Therefore, I changed the focus of my research from the communication behaviour to the Communication Context (CC), and from looking at the national cultures as blocks representing different degrees of High-Context (HC)/Low-Context (LC) to studying – through the lens of CC – the structure and mechanisms which shape the employee's PE and Reaction to Inequity (RI).

1.3 Justification for Research

To date, studies which examine how employees use the Communication Context (CC) in the process of perceiving and reacting to inequity situations are scarce and far between. Although many researchers have investigated equity theory in relation to some employees' activities such as job satisfaction (Huseman *et al.*, 1985; O'Neill and Mone, 1998; Kickul and Lester, 2001), job performance (Miles *et al.*, 1989a; O'Neill and Mone, 1998), leaving work (Allen and White, 2002; Shore, 2004) and citizenship behaviour (Fok *et al.*, 2000); only a limited number of studies were found to include the concept of communication such as Gopinath and Becker's (2000) study titled 'communication, procedural justice, and employee attitudes: relationships under conditions of divestiture'. They conclude that communication intensifies the employees' perceptions of procedural justice, trust and commitment. However, this strand of research only studies the employee-manager relations and depends heavily on the quantitative methods in collecting and analysing the data. Even if we take the broad view of justice, studies conducted in the Saudi working context and which investigate organisational justice in relation to job satisfaction (Elamin and Alomaim, 2011b), organisational trust (Tlaiss and Elamin, 2015), organisational citizenship behaviour (Elamin and Tlaiss, 2015) and work-related attitudes (Elamin, 2012; Mansour, 2014) only lightly touch on the area of communication, often considering the employee-manager relations instead of employee-employee relations which this research is interested in, and almost all depend on the quantitative methods in collecting and analysing the data.

Likewise, the self-evaluation goal encouraged researchers to apply social comparison theory in studying justice issues such as procedural fairness (Ambrose and Kulik, 1989), organisational fairness (Ambrose *et al.*, 1991), gender differences in perceiving fair pay (Jackson *et al.*, 1992), salary-options differentiation (Tenbrunsel and Diekmann, 2002), income satisfaction (Sweeney and McFarlin, 2004), and interactional justice and antisocial work behaviours (Thau *et al.*, 2007). However, to the best of my knowledge, Fischer *et al.*'s (2009) research is one of only a very few which applied social comparison theory to examine the reaction to inequity on the communication behaviour: they argue that social comparison affects the quality of information exchanged between employees, and conclude that upward social comparison associated with envy reduces people's willingness to share high-quality information with their referents. Fischer *et al.*'s (2009) research is similar to other studies of the concept of knowledge-sharing in relation to the role of justice, which is another area with little research (Wang and Noe, 2010). However, this thesis not only studies the influence of inequity feeling on knowledge-sharing; but also, how employees use Contextual Information (CI) to make sense of the world, to inform their Perception of Equity (PE) and to execute their inequity reactions.

The above two examples suggest that research studying communication in relation to equity is scarce within the literature of equity theory and social comparison theory, and tends to measure the relationship without exploring the process behind it. Additionally, the concept of Communication Context (CC) has yet to be combined with the concepts of PE and Reaction to Inequity (RI) in an empirical research setting. However, I have undertaken the challenge of studying this complex relationship of CC, PE and RI. Fadil *et al.* (2005) claim that the academic future research in the subject of equity should focus on studying the recipient of outcomes instead of the allocator of them which, if it happened, would open the door wide to a new area of knowledge dealing with the different inputs and outcomes involved in the process of perceiving equity; this is exactly what I do in this research by focusing on the Arab employees as recipients within the Saudi working context.

1.4 Research Aim and Questions

The research aims to study how the Communication Context (CC) in the Saudi working environment influences the Perception of Equity (PE) and Reaction to Inequity (RI) of Arab employees. To explore this relationship, two sets of research questions are formulated: the first

one focuses on the process of reacting to inequity, while the second one looks at how equity is perceived. Those two areas are presented in the same order as they are explored in the discussion chapters. The reason why the RI themes are presented in the narrative discussion before the PE themes is because I find that it is difficult to explain the employees' PE without looking at the causal mechanisms and contextual structure influencing their RI (see 'template analysis' section from p. 84). Although, prior to the fieldwork study, the research main-questions are formulated based on the existing literature and as a result of conceptualising the areas of research, the research sub-questions are formulated as a result of structuring the empirical data through template analysis. The research main- and sub-questions are listed as follows:

Q1. How is the communication context related to employees' willingness and ability to react to inequity?

Q1.1. How is employees' perception of equity norms affected by the different contextual factors?

Q1.2. How do employees' willingness and ability to react to inequity interplay in the process of employees making their reaction decisions?

Q2. How does the communication context shape the nature of inequity reactions executed by employees?

Q2.1. How does the communication context influence employees' decisions to adopt a specific inequity-reaction rather than others?

Q2.2. What are the factors which facilitate/hinder employees' reliance on the contextual information in executing inequity-reactions?

Q3. How is the communication context related to the way equity is perceived among employees?

Q3.1. How do employees perceive equity comparison components?

Q3.2. How is the contextual information accessed and used by employees to evaluate equity comparison components?

Q3.3. How does employees' perception of equity comparison components influence their reaction to inequity?

1.5 Setting the Scene

As this research explores how equity issues are perceived among mainly Arab expatriate professionals living and working in the KSA, it is important to first set the scene for the examination of the factors influencing the Perception of Equity (PE) and Reaction to Inequity (RI) of Arab employees. For this purpose, the section first outlines a historical and contemporary review conducted to understand the Arab identity and culture, and how these vary among the Arab regions and countries. This is followed by a brief discussion of the context of Arab migrants working in the KSA.

1.5.1 Arab Identity and Arab Culture

Since the current research studies the Muslim Arab employees working in an Arab context (KSA), this section sheds light on the arguments and historical events explaining the Arab identity and culture. Although the research focuses on the experience of non-Saudi Arab expatriate professionals, data of Saudi employees are also included – for comparison purposes – because the Saudi perspective represents a significant part of the general Arab culture studied in this research.

Webb (2014, p. 60) claims that “Arabness today is cited as one of the most difficult ethnicities to categorise”. That is because the contemporary Arab identity is much broader and too complex to be encapsulated within a single homogeneous ethnic group. The shift of the Arab identity away from race may have happened during the early Islamic era, although there is insufficient evidence on whether those who are now considered as pre-Islamic Arabs once saw

themselves as a united group (Webb, 2014) and whether they used the word 'Arab' to refer to themselves (Brro, 1996).

Arabs started to show interest in historiography during the early Islamic period, which was infused by their desire to document *Quran* and *Hadith* (Mustafa, 1983; Tarhini, 1991) and to familiarise themselves with *isra'iliyyat* (Judaism and Christian literatures) which documents the previous prophets and nations (Al Douri, 2000). However, apart from the content which had religious significance, the history of the pre-Islamic era in Arabia (Arab peninsula) was the weakest aspect of the Arabs' historical documentation (Ali, 1993), as their writing about the pre-Islamic period was only a brief introduction to their comprehensive study of the Islamic era (Brro, 1996). This may have resulted from the fact that the pre-Islamic Arabia did not have written literature; but it did have a collection of verbal knowledge, much of which was grounded in mythical stories (Al Douri, 2000). Therefore, most of what we currently know about ancient Arabs is from the written works of Greeks, Romans and Assyrians; Judaism and Christian literature; and ancient ruins in Arabia and the surrounding areas (Mahran, 1980).

The oldest mention of the word 'Arab' was in an Assyrian text in 853 B.C (Takhoush, 2009). The word at that time had a sematic origin, which means the desert (Al Natour *et al.*, 1989) and it was used to refer to Bedouins (Takhoush, 2009). However, that meaning contradicts what the word meant among Arabic-speaking people who lived in Arabia and the surrounding areas just before the birth of Islam (*jāhiliyya* period); the word 'Arab' is related to the Arabic verb *ya'roub* which means speaking fluently and clearly (Takhoush, 2009), thus, Arabs in *jāhiliyya* period were seen as the people (both nomadic and sedentary) who speak Arabic fluently. It was also believed that those Arabs were largely from a sematic origin (Ahmad, 1986) and part of the people were the descendants of *Ishmael*³, the Prophet *Abraham*'s first son, who was the first person to speak the *fus·ha* version of the Arabic language, which is used in the *Quran* (Mahran, 1980; Ali, 1993).

When Islam emerged in the early seventh century AD, it brought a nationalistic meaning to the word 'Arabs' as opposed to other groups such as the Romans, and made it more related to culture and religion than race, in a sense that it includes everyone who speaks the *fus·ha* Arabic (Mahran, 1980). Therefore, *fus·ha* Arabic had become the dominant language in west Asia and

³ Prophet *Abraham* and his son *Ishmael* are also the descendants of *Shem* (the son of Prophet *Noah*).

north Africa on the account of other local non-Arabic languages and other versions of the Arabic language, and it was considered the language of science and religion (Taeschner *et al.*, 1975). By studying the social and political life during the Islamic golden age, we can easily see the similarities between the current western situation in which people from different racial backgrounds share the same national identity, and the situation that existed in the Islamic world during, for example, the Islamic Abbasid Caliphate which started in 750 AD; as explained by Lapidus (2014, p. 76) in the quote below:

Abbasids swept away Arab caste supremacy and accept the universal equality of Muslims [... therefore]] the empire no longer belonged entirely to the Arabs [...] but belonged to all those peoples who would share in Islam and in the emerging networks of political and cultural loyalties that defined a new cosmopolitan Eastern society (Lapidus, 2014, p. 76).

Inclusion of the Arabic speakers within the Arab nation, which was promoted since the era of Prophet *Muhammad*, was confirmed six centuries later by the Arab philosopher Ibn Khaldun (1332-1406) who included the population under the Islamic state within the Arab group (Takhoush, 2009), perhaps by considering that those people were likely to be able to speak Arabic. To conclude, since the seventh century AD, many people have become Arabs not because of their Arab race but through the process of Arabization. Therefore, modern Arabs cannot be considered a racially homogenous group. For example, people in some Arab countries such as Algeria, Lebanon and Syria have a wide variety of appearances ranging from Caucasian-like appearance (with blond hair and pale skin) to brown-skinned people. Black-skinned people also comprise a part of the population in some other Arab countries like Egypt, Saudi Arabia, Sudan and Somalia.

Regarding the political identity, Arab nationalist movements, which have been relatively secular, emerged in the late nineteenth century (Phillips, 2013) and reached their momentum peaks in the mid-twentieth century (Jankowski, 1991) when the Arab League was established (Abdel Moneim, 1986). The political regimes supporting Arab nationalism (e.g. Syria, Iraq, Egypt and Libya) were promoting Arab as a united identity through media (Mellor *et al.*, 2011) and education (Zia, 2010), and trying/pretending to remove the borders – which were drawn by the western colonialists between the different Arab countries – and unite the Arab land under a single political state (Toffolo and Kahn, 2008). On the other hand, some other Arab regimes (e.g. KSA) were sceptical of such movements, which explains why the KSA tried to counter the influence of the Arab League dominated by Egypt – which was a nationalist regime

(Salamé, 1988) – by establishing the Muslim World League in 1962; the aim was to “unite Muslims on the basis of their Islamic, rather than Arab, identity” (Deming, 2015, p. 415). Although those events may have occurred due to regional and political calculations of the different Arab countries, they reflect two relatively opposing streams: Arab nationalism and another movement advocated by conservative Arab Muslims who only see the Arab societies as part of the bigger Islamic nation. For example, Yousif (2005) explains that the responses from Islamic parties to the establishment of the Arab League did not vary widely: while the Egyptian Muslim Brotherhood group had a positive view of the Arab League only as a first step towards achieving the Islamic League, Hizb ut-Tahrir (the Islamic party of liberation) did not recognise it and declined to join it as they considered it was established on foundations which are inconsistent with Islam. This suggests that the affiliation and values of each individual Arab could be influenced by his/her religious standing.

The modern Arab world stretches from the Arab/Persian Gulf in the east to the Atlantic Ocean in the west, and from Turkey in the north to the Horn of Africa in the south. It contains 22 Arabic-speaking countries which are the members of the Arab League. Those countries spread through the Arab Peninsula (Bahrain, Kuwait, Oman, Qatar, Saudi Arabia, United Arab Emirates and Yemen), Levant (Jordan, Lebanon, Palestine and Syria), Mesopotamia (Iraq), North Africa (Algeria, Egypt, Libya, Mauritania, Morocco, Sudan and Tunisia), the Horn of Africa (Djibouti and Somalia) and Comoros (see a political map of the Arab world in appendix 2 on p. 298).

There are many factors that bring Arabs together and make them see themselves as members of the Arab Nation (Nydell, 2006b). Those factors include belonging to one land bordered by natural barriers such as mountains (e.g. Taurus mountains), water (e.g. Mediterranean sea) and deserts (e.g. Sahara desert); and sharing the same religious beliefs (the majority are Sunni Muslims), same history, and common values (Yaghi, 1997). However, the most important factor used to highlight the Arab unity is that the vast majority of people in the Arab world speak the same language, which is Arabic. It is very hard to deny that the Arabic language has been a vehicle of culture and played a major role in connecting and bringing Arabs together through media and literature. Contrary to the broad picture, there are a few societies within the Arab world in which the lack of prevalence of Arabic as a dominant language led to weakened feelings of Arab identity and weak affiliation to the Arab nation. For example, I noticed during my life in Syria, when I used to travel between Aleppo in the north and Damascus in the south,

that the Kurdish-speaking Kurds who lived in the northern areas had much stronger affiliation toward their Kurdish ethnicity than the non-Kurdish-speaking Kurds who lived in Damascus and who appeared to be deeply integrated within the Arab community there.

As a result of the factors already mentioned, Watt and Cachia (n.d.) claim that “the Algerian man in the street clearly has a stronger feeling of Kinship with the Asian fellow-Arab of Iraq than with the non-Arab fellow-African of Mali”. Al Qassemi (2016) provides many examples of how the Arab artists during the contemporary history show solidarity in their arts to their Arab brotherhood throughout the Arab world. Another example is found in a big survey of Arab public opinion which shows that respectively, in 2015 and 2011, 75% and 84% of Arab people stated that the political Israeli-Palestinian issue was of concern to all Arab peoples, not just the Palestinians (ACRPS, 2015). On the other hand, there is also a huge disparity between the Arab countries and regions in terms of wealth and religious attitudes, in addition to less deep differences with regards to local customs and traditions.

If we adopt Hofstede’s (2012, p. 20) definition of culture as the “the collective programming of the mind that distinguishes the members of one group or category of people from others”; and if we agree that this programming contains the values, traditions, customs, perceptions and behaviours which are influenced by the international and local economic (e.g. urbanisation and modernisation as a result of increases in national wealth), political (e.g. promoting nationalistic ideology through education and media), religious (e.g. Christianity, Sunni Islam and Shia Islam) and technological (e.g. social networking) factors; then we should recognise that although the Arab world developed a common set of cultural elements as a result of the long Islamic era (Najm, 2015), each local Arab group has its own cultural specificity due to the variations within the factors already mentioned. This is perhaps what prompted Al Sarhani (2005) to argue that Arab cultures are not similar enough to be considered as one culture, yet neither are they different enough to be seen as independent cultures. This is to some extent compatible with what the majority of Arabs believe according to the ACRPS’s (2015) survey: the majority (42%) of respondents stated that the population of the Arab world belong to one nation, however, each group has distinctive features. While a lower percentage (37%) of respondents thought that the population of the Arab world consists of one homogenous nation which is divided by artificial borders. To conclude, although Arab people share many

similarities, since the First World War (1914-1918)⁴, each national Arab culture has developed a set of own values that are slightly distinctive from the general ones associated with the overall Arab culture. This statement is supported by Minkov and Hofstede's (2012b) study of 'cultural values' which concluded that in-country regions tend to cluster together even in the case of newly formed countries in sub-Saharan Africa.

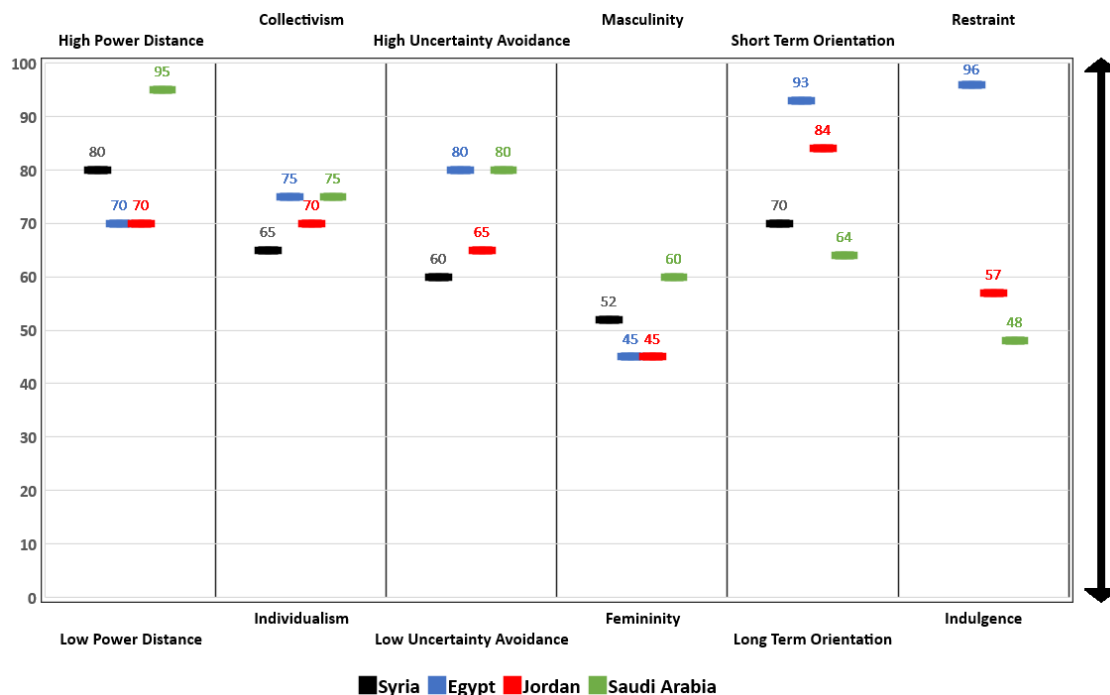
Najm (2015) suggests that the Arab culture is heavily influenced by two factors: the first one is that Arabs rarely separate between their religious belief and social life, which leads to a great influence of religious teachings and values on their behaviour and attitudes, such as the notion of fatalism, as highlighted later in the discussion chapters. The second one is that the Arab culture places a huge emphasis on the family and tribe relationships. While the priority of family is promoted in Islamic teachings (Bahammam, 2012); Islam in principle calls for bringing different Muslim groups together under the concept of *umma* (nation), although it has not been able so far to dissolve tribalism within the Arab societies (Barakat, 1993). Some argue that the repressive regimes which ruled the Arab world (i.e. Islamic caliphates, Ottoman Empire, Western colonialism and modern dictatorships) encouraged Arabs to affiliate with their kin and tribes. In modern times, some parts of the Arab world have made some progress in de-tribalising their societies as a result of the creation of Arab nation states and the urbanisation/modernisation resulting from the emergence of large economies (Yafi, 2012). In other parts of the Arab world, though, political regimes have encouraged tribalism in order to 'divide and rule' (Althani, 2012). The recent events of the Arab uprising (from 2010) show clearly that tribalism and religious affiliations still have their roots within Arab societies (Nasrallah, 2016).

Nydell (2006b) summarises the basic Arab values in that they focus on (i) dignity, (ii) honour, (iii) reputation, (iv) social status, (v) loyalty to one's family, and (vi) social morality standards. Najm (2015) provides a comprehensive list of the characteristics of the Arab culture based on a number of international and Arab cultural models. The list describes the Arab culture as follows: (1) strongly collectivist (with regards to tribe, family and society); (2) high power distance; (3) high avoidance of uncertainty; (4) high communication context (see Hall's model in the 'communication context' section from p. 39); (5) strong gender roles; (6) strong relationship orientation; (7) strong emotional orientation; (8) strong moral constitution; (9)

⁴ When the borders of Arab countries were artificially drawn, in the wake of the fall of the Ottoman Empire, by the European colonial powers (Tucker, 2014).

strong dependency on hierarchy, seniority, titles and status; (10) high respect for tradition and heritage; (11) high sensitivity to honour and self-image; (12) high focus on trust; (13) short-term orientated; and (14) a strong dependency on God, religion and fatalism.

Figure 1.1: Scores of Arab Countries on Hofstede *et al.*'s (2010) Cultural Dimensions*



*Syria's data is missing in the Restrain-Indulgence dimension.

The dimensions are explained, according to Hofstede *et al.*'s (2010), as follows:

Power Distance (high versus low): "The extent to which the less powerful members of society accept that power is distributed unequally".

Collectivism versus Individualism: "Collectivism: people belong to in-groups (families, organisations, etc.) who look after them in exchange for loyalty. Individualism: people only look after themselves and their immediate family".

Uncertainty Avoidance (high versus low): "The extent to which people feel threatened by uncertainty and ambiguity and try to avoid such situations".

Masculinity versus Femininity: "Masculinity: the dominant values in society are achievement and success. Femininity: the dominant values in society are caring for others and quality of life".

Long Term Orientation versus Short Term Orientation: "The extent to which people show a pragmatic or future-oriented perspective rather than a normative or short-term point of view".

Indulgence versus Restraint: "The extent to which people try to control their desires and impulses. Relatively weak control is called 'Indulgence' and relatively strong control is called 'Restraint'".

There is a lack of research highlighting the cultural differences between each Arab country with the rest of the Arab world in a comprehensive and systematic method. What is currently available is (i) a number of big surveys – such as the Arab Opinion Index 2011-2015, the Arab Barometer 2007-2013 and the Values Survey of Islamic Countries 1999-2007 – whose elements are not developed based on established cross-cultural models and whose raw data need substantial theoretical and analytical work in order to produce meaningful culture-related

indicators, and (ii) small comparative studies addressing cultural differences predominantly between two Arab countries at a time. One of the few works which looks at cultural elements among a big sample pool of several Arab countries is a model developed by Hofstede *et al.* (2010) based on a number of their previous studies. Figure 1.1 shows scores of Hofstede *et al.*'s (2010) six cultural dimensions from four countries (Syria, Egypt, Jordan and Saudi Arabia) which are considered by the model and included in my research. The figure shows that those Arab countries are overall collectivist (with high integration of individuals into groups) and have high power distance (unnegotiable acceptance of hierarchical orders and unequal distribution of powers), high uncertainty avoidance (comfortable with uncertainty and ambiguity) and short-term orientation (preference for time-honoured traditions and norms and resistance to social change). However, it can also be seen that Saudi Arabia is the country which most appreciates the power distance, and Egypt is the most restrained (where suppression of individuals' gratification happens by stringent social norms) and short-term-oriented country in this regard.

Following the example of the majority of researchers who consider the Arab culture as one unit which contains many cross-national and cross-class elements (Obeidat *et al.*, 2012), I draw the broader lines of my research based on studying the Arab culture as a whole, although I frequently and heavily highlight the cultural differences and how they affect the Perception of Equity (PE) and Reaction to Inequity (RI) of Arab employees. Regarding the terminology used in this thesis, I use the word 'Arabic' as a noun to refer to the Arabic language; and as an adjective to be combined with words referring to the Arabic speech, writings and literature. Similarly, I use the word 'Arab(s)' as a noun to refer to the individual(s) identified as from an Arab ethnicity, and as an adjective to characterise any noun (other than speech, writings and literature) as an Arab-related one.

1.5.2 Arab Expatriate Professionals and the Saudi Working Context

The majority of my research participants are self-initiated expatriates. Out of 35 participants included in the study, there are 30 non-Saudi Arab expatriates (a few of them were born and raised in the KSA, but they are still considered foreigners by the Saudi law and society). Therefore, it is vitally important that the thesis first familiarises the reader with the context of Arab migrants working in the KSA. The section looks at the circumstances which usually prompt non-Saudi Arabs to migrate to the KSA and work in Saudi companies, and the

conditions and restrictions which they face during their life in the country. What is presented here is a summary of a more comprehensive discussion – supported by qualitative data – in the first discussion chapter under a section titled ‘Being an Arab Expatriate Professional in the KSA’ (from p. 124).

According to the ‘Annual Statistics Book 2013’ published by the Saudi Ministry of Labour, foreigners working in the Saudi private sector represent 8212782 employees in comparison to only 1466853 Saudi employees, which means that 84.85% of the labour force in the sector are foreigners (ML KSA, 2013, p. 110). On the other hand, 28.06% of the entry work visas issued in 2013 were for non-Saudi Arabs, which is much less than the percentage of those issued for non-Arab Asians (69.49%) (ML KSA, 2013, p. 125), but still a significant figure in itself. With regard to the research sample, the Saudi labour minister Adel Faqih mentioned in an interview that among the eight million foreign workers currently employed in the KSA; 86% are in low-wage jobs, 68% earn less than 1000 SAR a month and 18% get less than 2000 SAR monthly (Al Arabiya, 2012). However, the vast majority of the non-Saudi research participants are educated and skilled professionals, and fall into the 14% high-wage labour category; therefore, there are more expatriate professionals than low-skilled migrant workers.

Table 1.1: Demographic and Economic Statistics of Arab Countries*

Country	GDP 2010 ^A (IMF, 2016)	Per Capita GDP 2010 ^B (IMF, 2016)	Unemployment Rate 2010 ^C (IMF, 2016)	Population 2010 ^D (IMF, 2016)	Arab Migrants in the KSA (UN/DESA, 2015)		Desire to Leave The Home Country ^E (ACRPS, 2011)	
					2010	2015	2011	2015
Egypt	218.465	2808.04	8.99%	77.8	603000	728608	15%	8%
Jordan	26.447	4326.38	12.50%	6.113	152257	182152	19%	18%
Syria	59.957	2802.65	8.61%	21.393	515803	623247	-	-
Sudan	65.236	1625.45	13.73%	40.134	301500	364304	52%	50%
Yemen	31.046	1272.49	-	24.398	482400	582886	-	28%
Saudi Arabia	451.394	16376.80	10.00%	27.563	n/a	n/a	5%	9%

* The Arab countries listed in the table are among the ones included in my study.

^A Gross domestic product, current prices in billions of US dollars.

^B Gross domestic product per capita, current prices in US dollars.

^C Per cent of total labour force.

^D In millions

^E Per cent of survey's respondents.

The demographic movement from the Arab labour-exporting countries (e.g. Egypt, Syria and Jordan) to the Arab Gulf States (members of the Gulf Cooperation Council which are Bahrain, Kuwait, Oman, Qatar, Saudi Arabia and the United Arab Emirates) is driven by the desire among the migrant labour to increase their outcome and improve their living conditions

(Wilson, 2012). Table 1.1 shows that, according to the ACRPS (2015) survey, high percentages of Arabs who want to leave their home country – 95%, 86% and 80% of Jordanians, Sudanese, Egyptians, respectively – state that their desire to leave is due to economic factors (ACRPS, 2015) (in table 1.1, see per capita GDPs among different Arab nations).

The story of migrant workers in the Arab Gulf States differs to a great extent from the case in the western world. The foreign labour force in the KSA is considered as guests who are allowed to stay in the country for a limited time only (Al Fahhad, 2005). Moreover, the guest worker programmes in the Gulf States do not lead, in any way, to the granting of citizenship to this group (Kinninmont, 2013). Therefore, it should not be expected that expatriate professionals plan to settle down in the KSA, rather they work to save money which will enable them to have good life conditions back in their home countries (Wilson, 2012).

Labour law in the KSA gives the migrant employees very little, if anything, concerning their working conditions, let alone the fact that Saudi employees themselves are not allowed to establish unions. Furthermore, the mobility of migrant employees is strictly controlled by the *Kafala* (sponsorship) system (Beidas, 2009); which also controls and restricts recruiting foreign employees, but by only exclusively Saudi sponsors (Al Rumaihi *et al.*, 2011). The *Kafala* (sponsorship) system introduced by the Saudi government gives the employers (sponsors) a massive and unfair advantage over their employees. For example, because this system considers foreign labour as contractual workers rather than immigrant workers (Manseau, 2006), the Saudi law restricts the relation between the Saudi government and foreign workers to only taking place through their sponsors. Therefore, all government-related and some non-government-related documents belonging to the foreign workers should be drawn up and approved by their sponsors. These documents include applications for work permit, opening a bank account, obtaining a driving license, or requests to bring the worker's spouse and children. Moreover, the sponsors have the right to retain the workers' passports and to not let them leave the country without their permission (Al Rumaihi *et al.*, 2011). Thus, this unequal relationship might allow some worker abuse in Saudi organisations.

1.6 Structure of Thesis

This thesis is organised into seven chapters. Chapter two reviews the existing literature of Equity Theory, Social Comparison Theory and Hall's Context Model; and highlights the

similarities and differences between them. It also looks at how these theories can be reconciled to support the research conceptual framework and research questions.

Chapter three presents the research paradigm which includes the philosophical positions, reasoning approaches and methodological techniques used to collect and analyse the data. It also suggests a model of communication context as a methodological approach to analyse and interpret the research data. The chapter then looks at the research setting and sample, different types of research data and the measures taken to deal with them, fieldwork experience, and ethical considerations followed by the researcher.

Chapters four, five and six are allocated to interpret the research data in a narrative discussion. The fourth chapter answers the first research question Q1 which is *how is the communication context related to employees' willingness and ability to react to inequity?*, by exploring the factors within the Communication Context (CC) which make employees unwilling to react to under-rewarded situations. Those factors are discussed under three main themes covering the religious interpretation, face-saving, and contextual norms and powers. The chapter also studies the interrelation between the employees' willingness and ability to react to inequity.

Chapter five covers the case in which the Reaction to Inequity (RI) actually occurs; considering that the research participants acknowledge to some extent that Equity Norms (ENs) are violated, and they show willingness to react to the status quo and re-establish equity. The chapter answers the second research question Q2 which is *how does the communication context shape the nature of inequity reactions executed by employees?* The first section of the chapter explores three different types of employees' possible reactions which are (i) uncovering and sharing the causes of inequity, (ii) withholding and manipulating information, and (iii) decreasing productivity; whereas, the second part discusses the factors within CC which facilitate/hinder the implementation of these three possible reactions.

In chapter six, the third research question Q3 which is *how is the communication context related to the way of perceiving equity between employees?* is discussed. The chapter explores how Arab employees in the Saudi working context use the Contextual Information (CI) within the Communication Context (CC) to make sense of Equity Comparison Components (ECCs) which are the inputs and outcomes used for comparison. The first section presents six different

preference groups among the research participants, while the second section explores the different sources of CI and how they affect the employees' perceptions of ECCs.

Chapter seven first presents the general conclusion from the three discussion chapters. Then, the chapter suggests the potential theoretical, methodological and empirical contributions to knowledge. The research limitations are reviewed in the chapter, followed by suggestions for future research.

Chapter 2: Literature Review

2.1 Introduction

This chapter discusses the main three theories used in developing the conceptual framework for the research. Equity Theory is presented first, followed by Social Comparison Theory. The similarities and differences between the two theories are also highlighted in the chapter. Hall's Context Model is also presented and then reviewed in the light of the other two theories. Finally, an overall view is suggested, summarising the three theories and explaining how they can be reconciled to support the research conceptual framework which is also discussed below, followed by the research questions.

The chapter provides a comprehensive review of the three theories used in designing the research conceptual framework. However, in order to maintain the logical flow of the arguments supporting the idea of the conceptual framework and formulation of the research main questions, some components of Equity Theory and Social Comparison Theory – which are not directly related to the concepts used to design and justify the conceptual framework – are instead located in the appendices. Moreover, other literature and theories (e.g. Islamic literature, Politeness Theory and Herzberg's Two-Factor Theory) are also discussed compressively in the parts of methodology and discussion chapters where they are brought in to aid the analysis process.

2.2 Equity at Work

This section covers the conceptual foundation of Equity Theory developed by Adams (1965). The first sub-section tackles the dilemma between equity and equality concepts, and concludes that the equity concept used in equity theory is completely congruent with the concept of *internal distributive justice* which is adopted in this research. Next, a brief introduction to the theory is provided, followed by a critical discussion about the Equity Comparison Components (ECCs) and Equity Norms (ENs) used to perceive equity. The process of perceiving and reacting to inequity is fully explained at the end of the section.

2.2.1 Equity as Internal Distributive Justice

Phillips and Gully (2013, p. 189) define *equity* in a work environment as when “everyone’s outcomes are fair based on their relative level of contributions”. It can be seen from this definition that the equity concept purports that employees’ wages could vary in the same job with similar working conditions (Mathis and Jackson, 2000) based on, for example, the effort exerted by each employee (Abeler *et al.*, 2010). In addition to the equity in wages, equity should also be present in the way in which employees are treated (Harris and Hartman, 2002); like making sure that people with similar skillsets and qualifications (i.e. similar actual/potential inputs) are subject to the same procedures for hiring or promoting, and are receiving equal training opportunities (Burke, 2006). It can be concluded then that equity usually means fairness based on specific criteria (Arnove and Torres, 2003). On the other hand, *equality* refers to the even distribution of all resources and opportunities within a given context, whether it is right or wrong (Cozzens, 2007), such as when all employees are paid a similar salary regardless of their individual contributions (Deutsch, 1975) (e.g. individual effort and competency) or when all employees are permitted to use the same facilities or entitled to the same amount of paid holiday regardless of their work position/level. It is safe to say that the equality concept is less problematic, at least for individuals, when it is related to the fairness of opportunity rather than fairness of outcome⁵.

Recently there has been significant academic debate about these concepts and what they mean, particularly at a macro level. This resulted in a shift from equity being – during the 1970s and 1980s – the favourite concept among western professionals and academics for distributing outcome (Kabanoff, 1991), to the contemporary era in which western literature and public debate abound with moral and practical arguments advocating for the implementation of the equality concept at both macro and micro levels, such as the support of welfare-to-work programmes and gender quotas in the recruitment process. This observation to some extent reflects Sampson’s (1980), as well as Deutsch’s (1985), viewpoint of the need to study these concepts from cultural and historical perspectives; which concludes that equity in the western world emanated from the capitalistic economic system celebrating instrumentalism, individualism and competition; whereas equality is supported by a stream – such as the western socialist movement which has arguably been gaining momentum since the second half of the

⁵ The distinction between the fairness of opportunity and fairness of outcome might be similar to the distinction between the philosophical concepts of negative rights and positive rights (see Narveson, 2009).

twentieth century – advocating for communication, collectivism and cooperation (cited in Fadil *et al.*, 2005). This indicates two facts: the first one is that the perceptions of equity and equality are constantly changing over time within different parts of the world – including the Arab world – based on not only the cultural and religious factors, but also the economic (e.g. the economic boom in the Arab oil countries could have resulted in greater emphasis/relaxation with regards to social comparison and particular justice concepts), political (e.g. most of the Arab nationalist regimes⁶ have historically supported Socialist systems⁷ advocating for equality) and technological (e.g. the widespread use of justice debates and campaigns through the Arab virtual space) factors. Secondly, although these concepts are often negotiated in the political and academic arenas, and in relation to the macro level; the influence of these discussions is perhaps not limited to the politician’s and legislator’s views, but might also affect the perceptions of ordinary people. Here, as this research is interested in how the concept of equity is perceived from an individual perspective and how it is reflected in employee relations within the working context. It is very important to study the research context in great depth, as has been done in this section as well as the ‘setting the scene’ section (from p. 8).

It is argued widely that the concepts of equity and equality vary between groups, social domains and contexts (Rai and Fiske, 2011); this is supported by many studies indicating that, for instance, the perceptions of these concepts in the workplace differ between nations (see Van Der Toorn *et al.*, 2010; Murphy-Berman *et al.*, 2012). Leung (2005) claims that these variations are robust across national cultures and can be explained by cultural dimensions such as Hofstede’s power distance and collectivism-individualism (see figure 1.1 on p. 14 for more information about how Hofstede’s cultural dimensions represent Arab countries). Many suggest that, in general, equality norms are prevalent in collectivistic cultures while equity norms are endorsed by individualistic cultures (Pan and Zhang, 2004; McAtavey and Nikolovska, 2010). Again, this statement is supported by a number of empirical studies (see Kirkman and Shapiro, 2000; Sama and Papamarcos, 2000). Oyserman (2006) wonders whether

⁶ See ‘Arab Identity and Arab Culture’ section (from p. 8) for more information about the Arab nationalist movement.

⁷ The employment law and regulations in Syria, during the rule of the Baath party (an Arab nationalist and socialist party), mainly favoured equality over equity between employees. For example, the *Basic Law for Workers* stated that a promotion should be applied automatically to each public-sector employee every two years. This promotion includes an increase of salary by 5-9 per cent (MI Syria, 2009); moreover, one of the policies followed in the Syrian public sector – which was not necessarily similar to the Syrian private sector – was the equality among employees who have the same education level without taking into account their skills and productivity (Al Ashhab, 2004).

these studies conflate between the power differential and nature of collectivism-individualism in the societies that they investigate, which opens the door to the possibility of rather linking the differences in people's preferences of equity and equality to the level of power distance in the cultures which they belong to. Here, equity is the preferable standard against which to allocate rewards in hierarchical cultures with high power distance, whereas less hierarchical (low power distance) and more egalitarian cultures use equality more (Fischer and Smith, 2003).

Most existing literature refers to the Arab culture as high in power distance and high-to-moderate collectivist (see also figure 1.1 on p. 14) (Dwairy, 2006; Nelson and Quick, 2010; Schneider *et al.*, 2011; Livermore, 2015), which makes it difficult to infer whether it prefers equality as a collectivist culture or equity as a high power culture, even if we do not take into account the cultural differences between the Arab countries and regions. Looking at Islam as one of the main pillars of Arab culture, *Quran* and *hadith* reveal a unique stand on this issue: Prophet *Muhammad* says “O people, your Lord is one and your father [[Prophet *Adam*]] is one. There is no preference of an Arab over a foreigner nor a foreigner over an Arab, and neither a red [[white]] person over a black person nor a black person over a red [[white]] person except by righteousness” (Hanbal, 2001, p. 474). It can be seen from this *hadith* that Islam promotes ethnic equality and equality of opportunity; but at the same time, it emphasises the personal responsibility of one's own decisions/actions⁸ and protects deeds- (e.g. effort and competence), attitude- and virtue-based equity. On the other hand, Islam also advocates the applying of equality, which could be a tool to achieve harmony and solidarity within a group (Pinder, 2014), between Muslims⁹. Here, some conclude that Islam is a collective religion¹⁰ (Kim, 1995), taking into account that collectivism is keen to maintain in-group harmony (Stone *et al.*,

⁸ “Whosoever does righteous good deed, it is for (the benefit of) his own self; and whosoever does evil, it is against his own self. And your Lord is not all unjust to (His) slaves [[to humans/his believers]]” (Verse 46– Part 24, Fussilat, Interpretation of the Meanings of *Quran* in English, p. 941).

⁹ It was narrated that Abu Musa said: “the Messenger of Allah said: ‘If the Ash'aris [[people belong to Ash'ari tribe]] run short of provisions during a campaign, or they run short of food for their families in Al-Madinah [[city]], they gather whatever they have in a single cloth and divide it equally among themselves. They belong to me and I belong to them [[an expression used to praise someone]]” (Muslim, 2007b, p. 369).

¹⁰ Narrated An-Nu'man bin Bashir: Allah's Messenger said: “You see the believers as regards their being merciful among themselves, showing love among themselves, and being kind among themselves, resembling one body, so that, if any part of the body is not well then the whole body shares the sleeplessness (insomnia) and fever with it” (Al Bukhari, 1997c, p. 36).

2007) by seeking to implement equality and need-based allocation of resources (see footnote no. 9, p. 23) (Sama and Papamarcos, 2000; Stone *et al.*, 2007).

The finding that collectivist people use equality for in-group practices while they might use equity for out-group practices (Leung and Bond, 1984) can be reflected within Islam as a collectivist religion which (i) develops collective and equality-based mandatory activities such as *zakat* (charity on wealth) whose aims include maintaining social justice between Muslims as part of one community (Rane, 2010) by redistributing wealth, but (ii) guides individual Muslims to see themselves as independent – and sometimes competing¹¹ – units with regards to the equity-based virtue test¹². Nevertheless, a number of voices in the Arab world argue against equality in favour of equity. For instance, Abbās Al Aqqād – an Egyptian journalist – states in his book titled *Democracy in Islam* that “equality between who deserves and who does not is the absolute injustice” (Al Aqqad, n.d., p. 91).

We should, however, be cautious not to claim that the cultural context is the only factor governing people’s perceptions of different types of justice; there are other important factors such as situational factors (e.g. group’s size, status differentiation among group’s members, and the nature of task which the group’s members do) (Hysom and Fişek, 2011), being allocator or recipient of rewards (Fadil *et al.*, 2005; Gelfand *et al.*, 2007) and the own need (Webb Day *et al.*, 2014). Sweeney and McFarlin (2014) suggest that it is more important to focus on how the issues of justice are interacting through the mental processes in employees’ minds than just studying abstract contextual concepts, which brings us to Scholl *et al.*’s (1987) categories suggesting different sorts of equity based on the dimension of comparison process (see full description of the categories on p. 30). Here, the issue of in-group/out-group discussed earlier could be intertwined with other factors to determine the aim and dimension of comparison (see ‘aspects of social comparison process’ section from p. 37) between different people. That could be one of the potential reasons why the perception of justice is influenced, for example, by the comparison between locals and foreign expatriates (see Chen *et al.*, 2002b; Chen *et al.*, 2011).

¹¹ The Islamic literature is full of stories about how the companions of Prophet *Muhammad* were used to envy each other over who did more good deeds. Some *Quranic* verses praise this attitude such as: “these [[good believers]] who hasten in the good deeds, and they are foremost in them [[they do the good deeds before everybody else]]” (Verse 61– Part 18, Al-Mu'minun, Interpretation of the Meanings of *Quran* in English, p. 677).

¹² “That no burdened person (with sins) shall bear the burden (sins) of another” (Verse 38– Part 27, Al-Najm, Interpretation of the Meanings of *Quran* in English, p. 1039). This seems contrary to the Christian belief that *Jesus* suffered to pay the penalty for people’s sins (Tanagho, 2012).

However, the current study finds that at least one Syrian expatriate depends on occupational equity (Scholl *et al.*, 1987) in his justice-based decisions by comparing his salary not with the ones of Saudi nationals within his organisation, but with the salaries received by similar Syrian expatriates working in other companies (see SY-1-2's quotes on p. 167).

Adams (equity theory, 1965) claims that equity (or justice) can be established through two means: *procedural* and *distributive*. Procedural justice is the fairness of procedures – such as the measures followed for performance appraisal, promotion and discipline (Armstrong, 2006) – that are implemented within the organisations (Mathis and Jackson, 2000). This can be achieved through maintaining the ethicality, consistency, representation, accuracy, lack of bias and self-correction ability of the measures/criteria (Leventhal, 1980; Leventhal *et al.*, 1980) used on both the “policies and procedures and the actions of supervisors and managers who implement the policies and procedures” (Anthony *et al.*, 1997 cited in Mathis and Jackson, 2000, p. 426). On the other hand, distributive justice only focuses on the idea that outcomes for employees should be commensurate with their contributions (i.e. inputs) (Armstrong, 2006). Bies and Moag (1986) add a third type of justice called *interactional justice* which includes *informational justice* and *interpersonal justice* and emphasises the human and interpersonal aspects of the managerial practices including how managers and owners deal and interact with their employees (Cohen-Charash and Spector, 2001). Equity can also be considered as *external* or *internal*. Internal equity is that the allocation of rewards are commensurate with the relative value of each job (Pynes, 2009). For example, the person doing a task which requires high skills and qualification must receive high reward. Another opinion about internal equity refers to the situation in which employees make comparisons with their colleagues within the same organisation/workplace (Sims, 2002). On the other hand, external equity is the standard which employees use to compare the wages which they receive with the wages prevalent in the market (Pynes, 2009).

Taking into account that the *internal distributive justice* is addressed fully by equity theory (Chan, 2000) and has a strong focus on the social comparison process (Chen *et al.*, 2002a; Shields, 2007), I took the decision to employ this type of equity in developing the conceptual framework of the research and designing the interview schedule. However, the other types of justice (i.e. the external, and the procedural and interactional) emerged from the empirical data during the analysis process are also highlighted within the discussion chapters.

2.2.2 Introduction to Adams's Equity Theory

Equity Theory was initially proposed by Adams (1965) to explain specific aspects of personal relations. However, it has been developed further by a number of researchers – such as Huseman *et al.* (1987) – as an essential factor of work motivation (Eysenck, 2004). Over time, it has achieved wide acceptance as “one of the major motivational models in organizational behaviour and human resource management” (Wheeler, 2002, p. 613), and one of the most accurate theories of social exchange (Mowday, 1991 cited in Wheeler, 2002).

Equity theory is based on a simple idea that employees want to be treated fairly within their organisations (Griffin and Moorhead, 2013). It explains employees' perceptions about how they are treated compared to reference points (i.e. referents) such as groups or individuals (Armstrong, 2006) that are doing similar jobs or working in the same conditions (Eysenck, 2004). According to the theory, people compare their inputs and outcomes with the inputs and outcomes of their referents in order to make a mental judgment about the level of fairness in their situations (Grote, 1996). These inputs/outcomes are also known as *equity comparison components* which are discussed in the next section.

2.2.3 Equity Comparison Components

Equity theory (Adams, 1965) claims that inputs can be recognised as the qualities and characteristics of employees, whereas the outcomes are the rewards or privileges obtained by the same employees during the exchange process. In other words, the inputs are the employees' contributions (e.g. job effort and experience) which are needed for the organisation's processes. These contributions are provided by the employees in order to acquire the outcomes (e.g. money and recognition) in return. The research refers to both the employees' inputs and outcomes by the term Equity Comparison Components (ECCs), and considers them as the cornerstone of the employees' Perception of Equity (PE) and Reaction to Inequity (RI). The reason why ECCs are adopted in this research is because, according to equity theory (Adams, 1965), these components (inputs and outcomes) are used by employees as comparison elements when they evaluate their situations in comparison to those of their colleagues. Table 2.1 includes some of the possible employees' inputs and outcomes extracted from a variety of literature sources as cited (Grote, 1996; Fok *et al.*, 2000; Mathis and Jackson, 2000; Swinton, 2006; Miner, 2007; Griffin and Moorhead, 2009; Pynes, 2009).

Table 2.1: Some Possible Employees' Inputs and Outcomes*

Inputs		Outcomes	
Ability	Loyalty and Commitment	Authority	Monotony
Age	Personal Appearance	Enjoyable Work	Praise and Thanks
Education	Personal Sacrifice	Fringe Benefits	Prestige
Enthusiasm	Possession of Tools	Intrinsic Rewards	Promotions
Ethnic Background	Productivity	Job Insecurity	Recognition
Experience and Skills	Seniority	Job Position	Reputation
Gender	Social Status	Job Satisfaction	Responsibility
Health	Support of Colleagues	Job Status	Sense of Achievement
Intelligence	Time	Job-related Stress	Special Privileges
Job Effort	Trust in Manager	Money	Working Conditions

* The inputs and outcomes are extracted from the following sources: Grote (1996), Fok et al. (2000), Mathis and Jackson (2000), (Swinton, 2006), Miner (2007), Griffin and Moorhead (2009) and Pynes (2009).

Table 2.1 shows that the outcomes and inputs can be tangible (e.g. personal appearance and money) or intangible (e.g. experience and job satisfaction). Furthermore, they can be objective (e.g. education and job position) or perceptual (e.g. loyalty and recognition) (Griffin and Moorhead, 2009). Although employees provide their inputs in order to receive the outcomes from the organisation, some outcomes such as work stress and bad working conditions may not go in the employees' favour. For the success of the comparison, individuals should recognise the existence of the inputs and outcomes that are relevant to their situations in comparison to others (Miner, 2007). For instance, employees will perceive inequity if they do not recognise the skills (inputs) which are owned by – and do give a comparative advantage to – their colleagues. Similarly, they may not perceive inequity if they do not see the extra outcomes received by their colleagues. On the other hand, employees will perceive inequity if they do not recognise the outcomes (e.g. status and prestige) which they have been granted from their job position. Considering the last point about the conditions of relevant and recognisable outcomes/inputs, I made sure during the fieldwork interviews to only consider ECCs which the participants acknowledge and are interested in, by developing a specific set of questions and forms for this purpose (see 'research design' section from p. 81 and 'cluster analysis' section from p. 90). I also acknowledged during the fieldwork study and analysis phase that the employees' perceptions of inputs/outcomes are highly subjective and not usually based on objective measures (Furnham and Taylor, 2011); "the individual alone decides whether an outcome is positive or negative" (Champoux, 2016, p. 178). This creates a huge reliability problem with regards to the use of equity theory as a tool to capture people's perceptions of inputs/outcomes (Siegel *et al.*, 2008), and accordingly, predict their behaviour. However, this

was not a problem in my analysis, as I dealt with each research participant as an individual case, while also considering the broad picture including a group of participants (see ‘communication context as a methodological approach’ section from p. 94). These inputs/outcomes – i.e. ECCs – are involved in a balancing process that aims to determine whether a person is under- or over-rewarded in comparison with a reference point (i.e. referent).

2.2.4 Equity Norms

As stated above, employees will be motivated when they are treated with justice, while they will be demotivated when they are treated unfairly (Armstrong, 2006). Employees determine whether they are treated fairly or not by calculating the ‘mental ratio’ of their outcomes and inputs (outcomes/inputs), and then comparing it with the ratio of the referents’ outcomes and inputs (Allen *et al.*, 2005) (see figure 2.1). In other words, in their comparison, employees depend on their view of Equity Norms (ENs) which generally represent “the ratio of benefits to costs for a person in a relationship should be roughly equal to that of the partner” (Henningsen *et al.*, 2009, p. 352). This definition is clearly based on the idea of ‘distributive justice’ which is whether the rewards given to employees are ‘equitably allocated’ (Day, 2011).

Figure 2.1: Equity Ratio (Harris and Hartman, 2002, p. 268)

$$\text{Equity Ratio} = \frac{\text{Outcome}_{\text{Self}}}{\text{Input}_{\text{Self}}} = \frac{\text{Outcome}_{\text{Other}}}{\text{Input}_{\text{Other}}}$$

Leventhal (1976b; 1976a) argues that “the equity norm was only one allocation standard that may be followed” (cited in Lather and Kaur, 2015, p. 10), and equity theory – in general – assumes that all individuals have the same perception of ENs. This brings some criticism of equity theory for not recognising the individual differences with regards to the Reaction to Inequity (RI) (Mowday, 1991). In fact, it is proven that employees’ perception of ENs is influenced by (i) their personality and (ii) their desire to protect their social image (Andreoni and Bernheim, 2009). With regards to the former one, *equity sensitivity theory* (see appendix 23 from p. 359) differentiates between three types of people according to their equity sensitivity. Those three groups of individuals are: *Benevolents* who feel equity only when their inputs are greater than their outcomes (Fok *et al.*, 2000), or when they achieve a lower

percentage of the outcomes/inputs ratio than those of others (Wheeler, 2002); *Entitleds* who sense equity when their outcomes are greater than their inputs (Fok *et al.*, 2000) and prefer to have a higher ratio than others with regards to outcomes/inputs; and *Equity Sensitives* who prefer to receive outcomes which are valuably equal to their inputs contributed to the organisation (Fok *et al.*, 2000), and they also seek to have equal percentages as others of the outcomes/inputs ratio (Shore, 2004).

Additionally, Corgnet *et al.* (2011) claim that several studies show a heterogeneity, among their participants, with regards to the social preferences of ENs. Another study by Murphy-Berman *et al.* (2012, p. 366) find cultural differences with regards to the view of appropriate ENs, as they report that “unlike the students from the United States, Turkish students also perceived that favouring the needy was a fairer decision than favouring the meritorious”. Actually, this thesis makes an argument that ENs is also influenced by a number of contextual factors prevalent in the Arab societies and the Saudi workplace (see ‘contextual norms and powers’ section from p. 151 and figure 4.5 on p. 172). The next section discusses the elements surrounding the process of perceiving equity, and the potential scenarios resulted from the outcome of this process.

2.2.5 Perception of Equity

As mentioned in the discourse on Equity Norms (ENs), equity will be achieved when the ratios of the observer and referent are equal (Wheeler, 2002) or similar (Harris and Hartman, 2002). In this case, people should be satisfied. Otherwise, when the ratios are not equal, the feeling of distress/tension might arise (Yamaguchi, 2003) and make people behave and act in a manner which enables them to re-establish equity (Nelson and Quick, 2007). Considering the process of comparing own outcomes/inputs with those of others – i.e. Perception of Equity (PE) – Nelson and Quick (2013) argue that there are three possible situations: one equity situation, and two inequity situations which are a negative one and a positive one (see table 2.2). In the equity situation (a), the ratios of the individuals’ outcomes and inputs are similar, thus, equity would prevail among people. The negative inequity situation (b) will be achieved when an individual’s outcomes/inputs ratio is less than those of others. For example, when the money received is less or when the level of job satisfaction is lower than of others. By contrast, the positive inequity situation (c) happens when the individual’s outcomes/inputs ratio is more favourable than those of others. It should be mentioned in this regard that the ‘Perception of

Equity (PE)' term is used in this thesis to refer to the process of perceiving all the three cases (i.e. a, b and c) already mentioned. In other words, it is used to refer to both the perception of equity and the perception of inequity.

Table 2.2: Equity and Inequity at Work (Nelson and Quick, 2013, p. 177)

	Person		Referent
(a) Equity	$\frac{Outcomes}{Inputs}$	=	$\frac{Outcomes}{Inputs}$
(b) Negative Inequity	$\frac{Outcomes}{Inputs}$	<	$\frac{Outcomes}{Inputs}$
(c) Positive Inequity	$\frac{Outcomes}{Inputs}$	>	$\frac{Outcomes}{Inputs}$

Eysenck (2004) claims that equity theory does not explain precisely how employees choose their referents for comparison. For instance, it does not explain why a person prefers to compare himself with specific individuals rather than others. However, Miner (2007, p. 103) alleges that what determines the worthiness of the referent for comparison is the “availability of information regarding a referent and the relevance or acceptability of the referent for the person”. Kulik and Ambrose (1992) find that physical proximity helps increasing the availability of information about referents, therefore, it is considered as a crucial factor in the process of selecting referents for comparison.

In this vein, the employees' choice of referents is not always limited to social similarity (Shields, 2007); comparisons could be drawn with people in higher or lower organisational levels, with a mix of people who are present in different parts of the organisation (Shah, 1998) or even with people outside the organisation (Pynes, 2009). Equity theory also suggests that employees might only compare their outcomes with their inputs (without considering the others) to determine if they are equitably paid or not (Greenberg, 1990). In this case, equity theory is consistent with the *expectancy theory*, one of the motivation theories, in a sense that people who conclude that they are rewarded fairly will respond positively, while people who think that they are under-rewarded will respond negatively (Harris and Hartman, 2002). Put together, Scholl *et al.* (1987) claim that the comparison extends from self-comparison (i.e. self-equity) to other comparison dimensions which include drawing comparisons with (i)

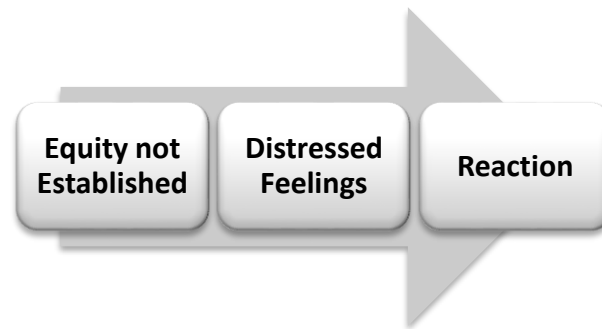
employees in different organisations (i.e. occupational equity), (ii) what they expected from their organisation (i.e. system equity), (iii) colleagues sharing the same criteria as the self (i.e. age equity and educational equity), (iv) colleagues within the same organisation and at the same work levels/positions as the self (i.e. job equity), and (v) colleagues within the same organisation but at different work levels/positions than the self (i.e. company equity).

Equity theory provides a good framework to understand how employees compare their situations to others. However, the idea that people are usually honest and rational in calculating the mental ratios seems to be naïve. For example, Adam believes that being over-rewarded would make a person feel a sense of inequity and, accordingly, guilt. However, this proposal rules out the possibility that people “will attempt to exploit each other to maximize their own benefits” (Rai and Fiske, 2011, p. 46). Other people might not feel inequity/guilty at all when they are over-rewarded, as they could interpret their situations as good fortune or believe that they are actually superior to their colleagues (Champoux, 2016).

Although my research does not adopt a specific dimension with regards to PE, the interview schedule mostly deals with situations related to Scholl *et al.*'s (1987) definition of ‘job equity’ which is about drawing comparisons with colleagues within the same organisation and in the same work levels/positions as the self. If the outcome of the perception process is inequity, then people may experience distress, which could lead to optional reaction strategies, as discussed in the next section.

2.2.6 Reaction to Inequity

When a violation of Equity Norms (ENs) is perceived, distress feelings arise, ranging from the anger in the case of being under-rewarded (Furnham, 2012) to the guilt in the case of positive inequity (i.e. being over-rewarded) (Baumeister *et al.*, 1994). As a result, a state of tension – which results from the distress feelings and is determined commensurate with the amount of inequity – leads to Reaction to Inequity (RI), the aim of which is to restore the equity balance (Miner, 2007), as shown in figure 2.2. The ‘Reaction to Inequity’ term is used in this thesis because the research is only interested in people’s reactions following their distressed feelings of being in under-rewarded situations.

Figure 2.2: Reaction Process*

* Source: Author

In the case of under-rewarding, people use several strategies to restore equity. One of these strategies is the reduction of inputs like, for example, making a decision to not work hard (Griffin and Moorhead, 2009) as a reaction to the status quo (Harris and Hartman, 2002). Changing the inputs includes the amendment of either the quantity or quality of the activities considered as inputs. However, not all inputs are subject to change; while some inputs can be modified (e.g. job effort), others cannot be controlled or changed (e.g. age and ethnic background) (Miner, 2007). Employees may also try to increase their outcomes by committing illegal acts. For example, Greenberg (1990) finds in his research that the rate of thefts by workers falls after their sense of inequity is decreased. Actually, employees may see the theft as a mean to get what they believe to be their right, and to reduce the gap between the value of what they contribute in the organisation (inputs) and the value of what they get out from it (outcomes) (Miner, 2007). Likewise, employees may be tempted to exert an influence on the referents' outcomes and inputs, in order to weaken the referents or get them out of the business. For example, employees may try to harass their colleagues to influence their outcomes (e.g. work conduction and self-development) or even pressurise and push them to reduce their inputs (e.g. productivity) (Miner, 2007). Miner (2015, p. 138) also contends that those attempts to influence the referents' inputs/outcomes "vary considerably in their feasibility, but all are theoretically appropriate methods of reducing inequity".

While the strategies stated above are classified as behavioural responses, there are other cognitive-response strategies which people use to reduce the feelings of inequity: people in inequity situations try, firstly, to alter their perception of their outcomes and inputs (i.e. change their perceptions and assessments of their competence and abilities), for instance, employees may force themselves to believe that they do not perform their duties efficiently or they are paid salaries commensurate with their competence and abilities. Secondly, to alter their

perceptions of the others' outcomes and inputs. For example, employees try to convince themselves that their partners have more skills and experience than what they thought before (Griffin and Moorhead, 2009). It should be noted here that the distortion of perceptions does not only encompass the entirety of an input/outcome element (e.g. believing that there is a skill/ability distinguishing the referent over the self who does not have it), but can also be in the relative weighting of outcomes/inputs (e.g. believing that the productivity of colleagues is higher than the own one) (Miner, 2007). Thirdly, to stop the comparison with the old referents and shift it to new ones (Allen *et al.*, 2005; Miner, 2007). Employees use this strategy when they think that the person who they compare themselves with is exceptionally lucky or has special skills and abilities, therefore, they may think that choosing another referent will make the comparison more logical (Griffin and Moorhead, 2009). However, Miner (2007, p. 98) believes that this strategy might "be least viable when a prior reference source has been used for a considerable time".

Finally, employees could decide to withdraw from the current situation and search for a more equitably organisational situation (Harris and Hartman, 2002). The aim of this behaviour is to reduce or completely eliminate inequity and the feelings attached to it (Miner, 2007) by being in a completely different situation (Griffin and Moorhead, 2009). For instance, employees may decide to move to another department or branch within the same organisation, or even leave the organisation and look for a job outside it. Absenteeism is one of the methods used by employees to stay away from the inequity situation where they work. However, employees usually use absenteeism when the level of inequity is not so high, whereas they are forced to leave the organisation in the case of overwhelming inequity (Adams, 1965).

In over-reward situations, individuals may use the same strategies applied in the case of being under-rewarded. For example, when employees are over-rewarded, they might try to increase their inputs (Miner, 2007), or may simply distort their perception by saying "I am actually better than most people doing my kind of job" (Eysenck, 2004, p. 96). Miner (2007) argues that the positive margin must be wide enough to push people to increase their inputs, otherwise, they characterise their superiority as 'good fortune'. This view is usually justified as people, in general, tend to attribute their successes to their personal characteristics, while they attribute their failures to external factors beyond their control (Schwenk, 1990; Clatworthy and Jones, 2003; Michalisin *et al.*, 2004). However, Miner (2007, p. 100) postulates that people who are

“more morally mature and principled [...] are particularly responsive to overpayment. The less morally mature do not exhibit the inequity reaction to nearly the same extent”.

The question here is *do people prefer one method over another?* Adams (1965) indicates that people try to reduce inequity by choosing the techniques requiring the minimum effort while maximising the positive outcomes. However, in the case of profound inequity, the great tension experienced by employees may lead them to use more than one method at the same time (Adams, 1968). Paradoxically, it is found that employees differ in how they respond to tension; Miner (2007) asserts that tolerant individuals tend to use one method, while the non-tolerant ones use several reaction methods.

Although equity theory explains the comparison process which employees use to make a decision about the (perceived) fairness of their situation, it does not provide explanations about how the employees get the information needed for such comparison. Fortunately, this area is well tackled by another theory known as Social Comparison theory, which is discussed in the next section.

2.3 Social Comparison

This section discusses Social Comparison Theory (Festinger, 1954) by firstly introducing it, then exploring the different goals which encourage people to conduct comparisons, and finally, presenting three aspects which should be taken into consideration when studying the process in which people conduct comparisons with others.

2.3.1 Introduction to Festinger’s Social Comparison Theory

Hewstone *et al.* (2008, p. 352) define social comparison as “the act of comparing one’s attitudes, abilities or emotions with those of others in order to evaluate one’s standing on the abilities, or the correctness of the attitudes and emotions”. It can be concluded from this definition that individuals apply social comparison as a method to assess their characteristics (e.g. abilities), qualities (e.g. emotions) and outcomes (e.g. salary) (Taylor *et al.*, 2006); or even the way in which they are thinking and behaving (Hewstone *et al.*, 2008). However, Haslam

(2004) provides a deeper explanation in his definition¹³, arguing that social comparison can be conducted not only by people as individuals, but also as members of groups. Thus, according to his point of view, people usually seek to compare their own standing or their group's standing with those of referents. In his definition, Haslam also expands the concept of social comparison by considering it as an integrated process which includes (i) identifying the referents that seem to be similar – or in a similar situation – to their own, (ii) collecting information from the referents, and (iii) then conducting the comparison.

Actually, social comparison can be considered, in consonance with social psychology, as an epistemic motive which is related to uncertainty. This motive drives individuals to make comparisons between themselves and others when “nonsocial means are unavailable” (Hogg, 2004, p. 302). Perhaps, the dilemma of the ambiguity and paucity of information could be one of the reasons that prompts Leon Festinger (1950, 1954) to develop his Social Comparison Theory¹⁴. As stated in this theory, in the case that the physical reality is not able to provide “cues for appropriate behaviour or opinion”, people tend to use social reality as a standard of appropriateness (Tindale *et al.*, 2001, p. 4). To illustrate this, Baumeister and Finkel (2010) give an example of a person who was sitting in a lecture and feeling that the temperature of the room has become uncomfortably high. To make sure about this feeling, s/he would try first to find objective evidence (Baumeister and Finkel, 2010) or a direct physical standard (Taylor *et al.*, 2006) which could support her/his sensation (e.g. wall thermometer); otherwise, s/he would ask the class mates about this feeling in order to confirm what s/he believes.

Although Baumeister and Finkel's (2010) example above shows that individuals seek others for confirming beliefs/thoughts in the absence of a physical reality (Hewstone *et al.*, 2008). Some scholars claim that comparisons can also be drawn socially between physical elements, as the people's perceptions of their physical reality are “heavily socially mediated” (Moscovici, 1976 cited in Tindale *et al.*, 2001, p. 4) (e.g. discussion about the concepts of fat shaming and fat acceptance). According to equity theory (Adams, 1965) which is based on making social comparison between individuals (Furnham, 2005), the comparison could be made between physical elements such as salary (Griffin and Moorhead, 2009). It also seems that the existence

¹³ Social comparison: “The process of comparing oneself (or one's group) with others who are perceived to be similar in relevant respects in order to gain information about one's opinions and abilities” (Haslam, 2004, p. 283).

¹⁴ It is also called “‘cultural values theory’ (Sanders and Baron, 1977), recognizing that groups and cultures vary in the actions and behaviours that they endorse” (Rogers, 2011, p. 362).

of social comparison is not limited to situations of uncertainty, considering that social comparison is recognised by many scholars as a driver of the majority of people's behaviour (Tindale *et al.*, 2001). The next sections discuss social comparison theory under two broad titles. The first one explains what motivate people to compare themselves with other, while the other part deals with the aspects of social comparison process which include social comparison orientation, social comparison bias and social comparison dimension.

2.3.2 Goals of Social Comparison

As stated before, seeking for accuracy and facing uncertainty seem to be, according to Festinger (1954), the primary engines which drive people to make social comparisons. Schachter (1959) explains this as when people are not sure about the appropriateness of their emotions they tend to examine the emotional reactions of others in comparison to theirs, in order to conclude the most accurate behaviour. Although people draw comparisons due to their desire to achieve accuracy and as a result of the situations of uncertainty which they experience, Taylor *et al.* (2006) assert that there are other personal goals and motives which push people to make comparisons. The main goals of social comparisons are self-evaluation, self-enhancement, self-improvement and sense of communion.

Individuals usually seek for an accurate and unbiased estimation (Tucci and Lojo, 1994) of their own standing and behaviour, even if the estimation could potentially be unfavourable (Taylor *et al.*, 2006). Taylor *et al.* (2006) argue that this tendency of assessing the 'own' standing – known as Self-Evaluation – was not fully acknowledged as a social comparison goal until recently, although the process of self-evaluation has been discussed since Festinger's work in the 1950s. For instance, Festinger asserts that it is useful for people to assess their abilities before doing any task in order to realistically estimate the probability of success (Darley, 2001). However, self-evaluation is possibly more effective and useful for people when comparisons are undertaken between similar individuals or groups, because the "information about similar others is most informative for self-evaluation" (Bakker *et al.*, 2007, p. 239). Although self-evaluation may sometimes not result in the establishment of unbiased assessments, it is still – in many cases – the only available path for making judgements (Tucci and Lojo, 1994).

People are sometimes not keen to make unbiased comparisons of their characteristics and abilities, as they tend to protect their self-esteem (Tucci and Lojo, 1994). As a result, a strategy – which is emerged from the Self-Enhancement tendency – persuades individuals to make downward comparisons with others who are less fortunate (Lockwood, 2002). For example, employees who have lost some of their work privileges, maybe as a result of a recent restructuring in their company, may compare themselves with their colleagues who have just been fired from their jobs.

Self-Improvement is another goal of social comparison which refers to the case when inspired people try to compare themselves with those who (they perceive) are more successful and better than themselves (Tucci and Lojo, 1994; Taylor *et al.*, 2006). Although upward social comparison can be used to inspire and push people to develop themselves and improve their performances, it could – in some cases – have detrimental effects on the self-esteem (Wood, 1989), like discouraging comparers and making them feel inferior, incompetent or inadequate. However, people can avoid these effects by choosing achievable standards for comparison rather than challenging themselves by unachievable ones, because the achievable standards are usually inspirational while the unachievable ones are discouraging (Taylor *et al.*, 2006).

All the goals mentioned above are based, in one way or another, on the evaluation of referents; whereas the Sense of Communion goal encourages people to make social comparisons for the sake of experiencing a sense of solidarity and comfort rather than evaluating their referents, as explained by Taylor *et al.*'s (2006) example in which passengers in a plane would certainly look at each other if the plane started shaking. Individuals/groups do not only differ in the goals which motive them to make comparisons with others; but they also vary, as discussed in the following sections, in their comparison orientation and bias, and the referent(s) they compare themselves with.

2.3.3 Aspects of Social Comparison Process

The section presents three aspects which should be taken into consideration when studying the process by which people conduct comparisons with others. The first aspect, known as *social comparison orientation*, defines the level of people's tendency for comparison. The *comparison bias* refers to people's preference of which direction they conduct the comparison

(i.e. upward or downward), while the *comparison dimension* explains how people choose their referents for comparison purposes.

2.3.3.1 Social Comparison Orientation

One of the most important issues in the social comparison process is the social comparison orientation which can be explained as where some individuals are more likely and some others are less likely to compare themselves with referents across different social contexts (Thau *et al.*, 2007). For instance, it is found that there are differences between individuals in the way they react to deprivation based on whether they are high or low in social comparison orientation (Buunk *et al.*, 2003). Individuals who are high in social comparison orientation can be recognised by observation, as they tend to be sensitive to others' behaviour and have a high feeling of uncertainty (about themselves and their standing) which they constantly seek to reduce (Gibbons and Buunk, 1999, p. 138 cited in Thau *et al.*, 2007). Furthermore, it is proven that high social comparison orientation increases the effect of "environmental cues on affective and behavioural reactions" (Thau *et al.*, 2007, p. 252). For example, Buunk *et al.* (2005) find that people who are high in social comparison orientation tend to use social comparison in a competitive way when they are not experiencing a cooperative environment.

2.3.3.2 Social Comparison Bias

There are two types of comparison bias: *optimism* which refers to the tendency of individuals to consider themselves as more deserved than others to benefit from the positive outcomes, and *pessimism* which is the opposite (Menon *et al.*, 2009). However, comparison bias could have very bad effects on groups and organisations, as individuals may – in the 'optimism' type – undertake self-interested activities to save their comparison contexts, leading to a situation when a single person benefits on the account of a whole group (Garcia *et al.*, 2010). The same idea of comparison bias is also discussed in equity sensitivity theory (appendix 23, p. 359), but in the form of equity sensitives which suggests that individuals are classified into benevolents, entitleds and equity sensitives according to their sensitivity of equity.

2.3.3.3 Social Comparison Dimension

The social comparison dimension is another important aspect of the social comparison process. When individuals decide to conduct a comparison, they choose a dimension of comparison and

a goal which is related to the specific dimension (Tucci and Lojo, 1994). The dimension is defined as to what extent the comparer and referent are similar to or different from each other; based on criteria such as age, gender, and education, among others. For example, in the self-evaluation goal, Tesser (1988) suggests that the referent could be a close friend who has almost the same standing as the comparer, or a stranger (cited in Abelson *et al.*, 2004). However, Festinger (1954) believes that people/groups search for referents that are similar to them (Baumeister and Finkel, 2010), particularly when the purpose of the comparison is to evaluate opinions, actions (Baumeister and Finkel, 2010) or feelings (Hewstone *et al.*, 2008). In fact, individuals affiliate with referents who are believed to be perfect sources of information with regards to social reality (Baumeister and Finkel, 2010).

2.4 Communication Context

The section explores Hall's (1959) context model by first introducing it; then explaining the differences between the Communication Context (CC) and Contextual Information (CI), which are very important concepts used in conceptualising the research framework and analysing the data; and finally, discussing the continuum of High-Context (HC)/Low-Context (LC) cultures.

2.4.1 Introduction to Hall's Context Model

Edward T. Hall (1914-2009) is widely recognised among social science scholars by his work which explains culture through the lens of communication. He claims in his first book *The Silent Language* (first published in 1959) that "culture is communication and communication is culture" (Hall, 1973, p. 186) which could be clarified as where every type of culture is characterised and interpreted through its own communication style (Holden, 2002). Although Hall (1966) acknowledges that this idea is not original to him¹⁵, he employs it to develop a contextual dimension of culture which has become widely associated with his name. Hall's (1959) context model is considered as the most important one among his other cultural dimensions (Gudykunst *et al.*, 1996) and other scholars' cultural dimensions (Guffey *et al.*, 2009), the most cited one in the articles and textbooks of intercultural communication (Cardon, 2008) and the most taught one in intercultural communication programmes (Fantini and Smith, 1997). Interestingly, except for his (1960) article in the Harvard Business Review, none of

¹⁵ "Over fifty-three years ago, Franz Boas laid the foundation of the view which I hold that communication constitutes the core of culture and indeed of life itself" (Hall, 1990, p. 1).

Hall's context works is published in peer-reviewed journals (Cardon, 2008). However, I noticed that three of his books containing his context model – which are titled *The Silent Language* (Hall, 1973), *Beyond Culture* (Hall, 1977) and *Hidden Differences: Doing Business with the Japanese* (Hall and Hall, 1987) – are respectively covered by positive reviews written by famous social psychologist, Erich Fromm, anthropologist, Paul Bohannon, and management consultant, Peter Drucker. The following section discusses how the theory links communication with culture, and how it uses the communication aspect to differentiate between national cultures.

2.4.2 Communication Context vs Contextual Information

Hall describes the context as the “information that surrounds an event; it is inextricably bound up with the meaning of that event” (Hall and Hall, 1987, p. 7; Hall and Hall, 1990, p. 6; Hall and Hall, 2000, p. 66). These pieces of information or elements, also known as Contextual Information (CI), are included within the framework, background, circumstances (Browaeys and Price, 2008), stimuli, environment or ambience (Guffey and Loewy, 2009), which exist around the communication channels and during the communication process, and which contribute to formulate the communication style and produce the meaning (Browaeys and Price, 2008). A simple example of CI is when, in some contexts, the managers usually sit at the head of a meeting table. Because everybody in the organisation already knows about this protocol, employees can easily identify managers by their seating location on the table and without asking anybody. This ability to distinguish the managers from others would not be available without having prior knowledge of CI which includes, in this example, the protocols applied in the organisation.

The current research heavily focuses on the concept of CI in terms of how it is perceived – by Arab employees in the Saudi working context – and how it is used to make judgements about the equity of the own situation and to inform decisions regarding the Reaction to Inequity (RI). For example, in the ‘religious interpretation of inequity’ section (from p. 128); the research discusses how the religious view of wealth, as part of employees’ knowledge stock of CI, can influence the employees’ decision of RI. However, to a less degree, the research also refers to the concept of Communication Context (CC) which is the broader view of communications with regards to a specific context; including the communication channels, different available sources of CI, prevalent communication styles and activities, and applied communication

tradition and protocols. For instance, the section titled 'face- saving and threatening' (p. 143) mainly covers the communication activities against the idea of self-image more than the issue of accessing and interpreting CI. The question here: *how can CI be used to differentiate between national cultures*; the answer is in the next section.

2.4.3 High-Context vs Low-Context

The degree of reliance on the Contextual Information (CI), during the communication process, varies according to the culture where the process occurs (Hall and Hall, 1987; 1990; 2000). Therefore, understanding people's cultures is a necessary step on the way toward understanding their communication behaviour (Chen, 2001, p. 56 cited in Zakaria *et al.*, 2003). Talking about national cultures, Hall argues that each culture is placed somewhere along a continuum which has two ends: the first one refers to the extreme High-Context (HC) cultures, while the other symbolises the extreme Low-Context (LC) cultures. Generally, individuals from HC countries tend to heavily consider CI when they send messages, and they read between the lines to understand the messages which they receive; whereas those from LC countries do not rely much on CI in their communications, instead, they use explicit messages which contain all the information needed to deliver the meaning (Zaharna, 1995; Holtgraves, 1997). Put differently, HC individuals do not reveal much information during the process, as they expect the receivers to complete the missing information from the context. On the other hand, LC people do not depend on CI, instead, they assume that the receivers do not know much and they need to be informed by all the information required to produce the message's meaning. However, the differences between the HC and LC communications not only lie in the degree of dependence on CI, but also in the type of channels used for the communication. The HC communication, in contrast to LC, uses facial expressions more than spoken words, paralanguage more than verbal words, and face-to-face personal agreements more than written legal documents (Boyacigiller and Adler, 1991). For example, Hall (1960, p. 94) argues that "in the Arab world, once a man's word is given in a particular kind of way, it is just as binding, if not more so, than most of our written contracts". In brief, each culture "provide[s] a highly selective screen between man and the outside world" (Hall, 1977, p. 85). Thus, each culture determines which symbols, paralanguage, expressions and background information should be used in sending (encoding) own messages, and which one of those should be considered or ignored when receiving (decoding) the others' messages. According to Hall, LC cultures exist in North America, Scandinavian countries and Germany; whereas HC cultures tend to be in Japan,

China, and Arab countries (Guffey *et al.*, 2009). In this regard, the figures provided by Daft and Marcic (2010), Guffey and Loewy (2009) and Krizan *et al.* (2007) show that Arab countries tend to be HC (see appendix 1, p. 297).

The ambiguity that surrounds HC communications may appear only to outside observers, as they do not know the symbols (i.e. CI) which play an essential role to produce the meaning (De Mooij, 2010). Thus, what seems to the HC-culture members as a clear message may appear as completely mystifying to outsiders (Hall, 1973). To explain this sort of ambiguity within HC communications – particularly to LC readers – an example within the dining etiquette of Korean and Philippines (Chaney and Martin, 2007), Chinese (McCormack and Blair, 2016), and Arab (Lutfiyya, 1970; Nydell, 2006a) cultures is provided as follows: according to those cultures, it is considered polite or self-respecting to not accept food immediately. The good guest refuses food politely the first time it is offered, although s/he might feel thirsty or hungry, and waits for the host to insist before accepting¹⁶. In this type of HC and implicit communication, the guest does not reveal the real desire for the food, and on the other hand, the host has to figure out the guest's thought based on CI. Put differently, the host's behaviour (insisting on offering food) is not made based on the revealed message sent by the guest (not interested in food), but on CI (regardless of the actual desire, it is an element of good manners to not accept food immediately).

Hall does not explain how he conceptualises or empirically measures his context continuum. Put differently, according to all accounts, it seems as if, in testing the context degree between countries, he depends on his 'personal observations and interpretations' rather than valid methods and objective measurements (Kim *et al.*, 1998; Cardon, 2008). However, his context model has met with wide acceptance among researchers, who often fail to suggest an alternative view to it (Cardon, 2008). However, this worldwide acceptance does not prevent the emergence of some studies with different results to what Hall initially suggests. For example, Trompenaars's (1994) ranking denies many aspects of Hall's continuum, such as considering the United Arab Emirates, Japan, Mexico and Uruguay as LC; and the UK as being more LC than Germany and the USA (Cardon, 2008).

¹⁶ Nydell (2006a, p. 61) explains a similar gesture of Arab ritual politeness by saying: "when guests announce their intention to leave, the host and hostess usually exclaim, 'Stay a while—it's still early!' This offer is ritual; you may stay a few more minutes, but the expression need not be taken literally, and it does not mean that you will give offense by leaving".

2.5 Reconciling Equity, Social Comparison and Communication Context

As Silverman (2006, p. 14) argues that “without a theory there is nothing to research”, the aim of this section is to develop a conceptual framework based on the existing literature of Equity Theory, Social Comparison Theory and Hall’s Context Model for later use as guidelines for the process of collecting and analysing the empirical data, and for the purpose of achieving the research aim. First, a middle ground is sought between the three theories, and the resulting interrelations between these theories are used to formulate the research questions.

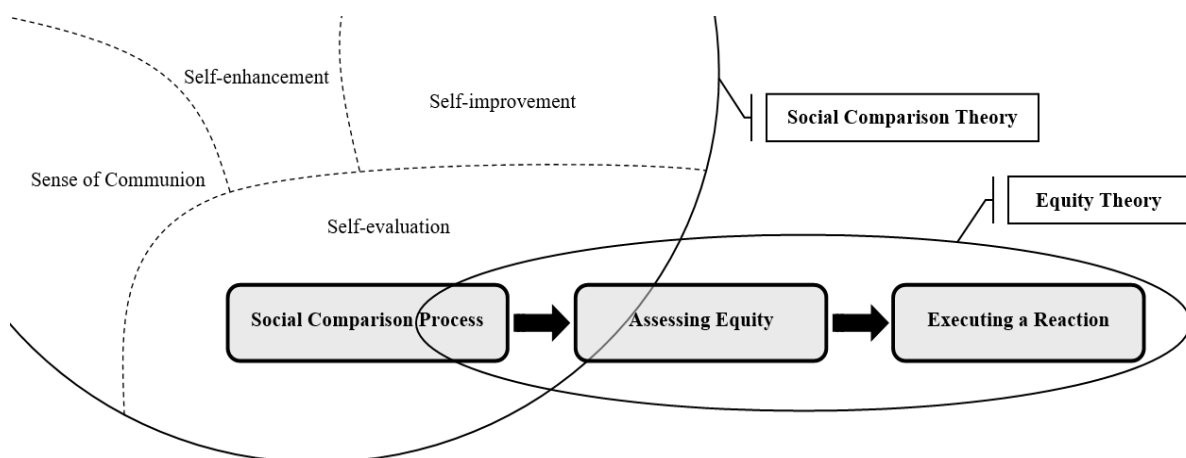
2.5.1 Equity Theory vs Social Comparison Theory

Management and psychology scholars provide different views in distinguishing between equity theory and social comparison theory. Pynes (2009) claims that equity theory is often referred to as social comparison theory, and he even states that the developer of social comparison theory is ‘Mr. Adams’ rather than the actual developer, ‘Festinger’. This example shows the amount of confusion surrounding the relationship between these two theories, as they are very related (Fredrickson *et al.*, 2010). The reason why these two theories are related is because equity theory is based on Festinger’s (1957) cognitive dissonance theory, Thibaut and Kelley’s (1959) exchange theory and Homans’s (1961) theory of distributive justice, which all consider the social comparison as an essential ‘process stage’ in their frameworks (Greenberg *et al.*, 2007). More specifically, Scholl *et al.* (1987) claim in their talk about equity theory that the equity perception process includes self-evaluation – which is one of the social comparison goals – between the comparers and their referents.

As stated above, fairness issues are not limited to equity theory, but have been the subject of attention by many other psychological and managerial theories such as social comparison theory. In this regard, Chen *et al.* (2002a) and Shields (2007) are very clear when they assume that the social comparison process is an important feature of perceiving distributive justice which is, on the other side, chosen by Adams rather than the other types of justice to develop his equity theory. In fact, Alewell and Nicklisch (2009, p. 210) comment that “a large and longstanding body of research in psychology, sociology and economics indicates that social comparison is deeply affected by fairness norms”. Some researchers manage to use both theories in their studies, such as Geurts *et al.* (1993) who find a positive relationship between the Perception of Equity (PE) of bus drivers and their short-term absenteeism rates.

To sum up, on one hand, equity theory seems to be based on making social comparisons between individuals (Furnham, 2005); and on the other, researchers conclude that social comparison is deeply influenced by Equity Norms (ENs), which compare outcomes to inputs (Carrell and Dittrich, 1978). Furnham (2005) considers social comparison (probably as a concept/process not a theory) as one of the stages incorporated in equity theory. From that, building on the existing literature of Equity Theory (Adams, 1965) as well as Social Comparison Theory (Festinger, 1954), three stages of equity perception process are developed for the purpose of this research (see figure 2.3).

Figure 2.3: Stages of Equity Perception Process*



* Source: Author

The most observable difference between the two theories is that people, according to equity theory, make judgements about equity when they are self-evaluating their situations in comparison to others; whereas social comparison theory considers – in addition to the self-evaluation – a number of other goals such as self-enhancement, self-improvement and sense of communion (Taylor *et al.*, 2006) (see figure 2.3). Figure 2.3 confirms Scholl *et al.*'s (1987) claim that the equity perception process includes a self-evaluation stage between the comparers and their referents. Actually, the self-evaluation goal encourages researchers to apply social comparison theory in studying justice issues (see 'justification for research' section from p. 5). That said, self-improvement and self-enhancement can also be linked, in one way or another, to the evaluation of self and referents; thus, self-improvement and self-enhancement can be seen as conceptually involved in the first stage of the equity perception process although this thesis does not acknowledge that.

The first stage of Equity Perception Process – shown in figure 2.3 – is ‘Social Comparison Process’ which explains how individuals search for referents with whom to conduct a comparison, and how they acquire the information needed for the comparison. In this regard, equity theory merely explains that individuals in the workplace compare their inputs and outcomes with the inputs and outcomes of their colleagues who are doing similar jobs or working in the same conditions (Eysenck, 2004) in order to make judgments about the (perceived) fairness of their situations (Grote, 1996). Equity theory could actually be criticised for its failure to address how employees choose their referents, while this aspect is discussed by social comparison theory under the social comparison ‘dimension’ and ‘goal’. For example, the literature on the social comparison dimension is full of explanations of how individuals tend to affiliate (Baumeister and Finkel, 2010) or polarise (Myers, 2008) in groups during the process of comparison (for more details about the social comparison in the group context¹⁷, see appendix 24 from p. 364). On the other hand, social comparison theory is not developed specifically for the work context, thus, it is not easy to be reflected on to employee-relation situations. In designing the interview schedule and analysing the data, the current research focuses on exploring how employees perceive and evaluate their qualities and characteristics as contributed inputs, and rewards and privileges as outcomes obtained by them during the exchange process (Adams, 1965). On the other hand, the research uses social comparison theory to explore how employees make sense of the available information related to their situations and referents, and use it for comparison. Unfortunately, the instruments developed to collect the data (e.g. interview schedule) were not able to cover the part exploring how individuals choose their referents for comparison; therefore, I could not develop a research sub-question that tackled this issue from my empirical data, as was initially the plan. However, social comparison theory was still useful to understand how employees get information for comparison.

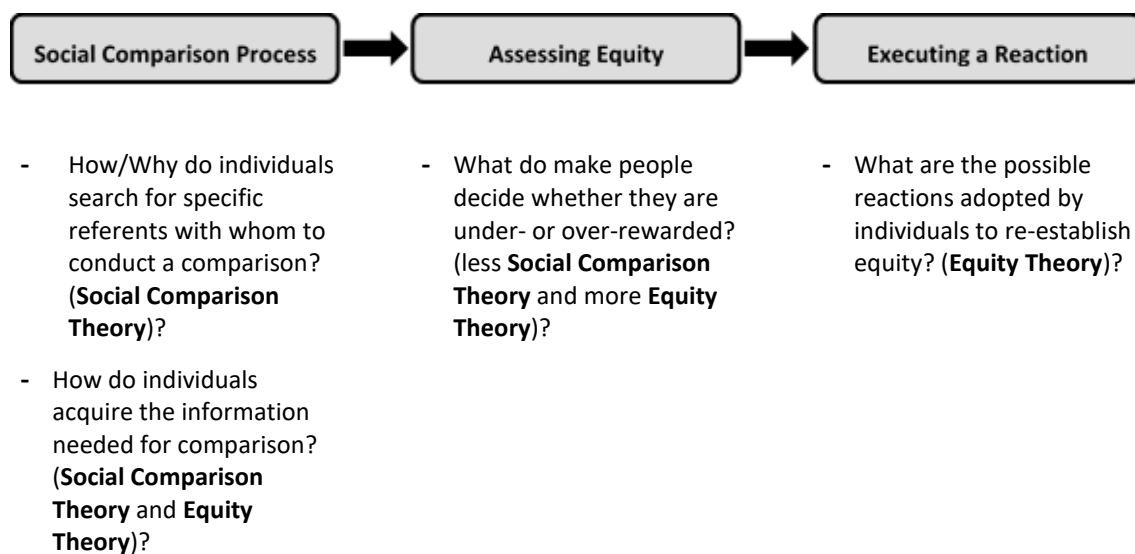
The next stage is ‘Assessing Equity’ (see figure 2.3) which describes what makes people decide whether they are under- or over-rewarded. Although social comparison theory discusses some issues related to this stage such as the comparer’s awareness (i.e. comparison orientation) and bias (i.e. comparison bias), the theory does not provide sufficient answers about how people draw conclusions from the comparisons they make. In contrast, equity theory claims that

¹⁷ The discussion about the social comparison in the group context is moved from the ‘literature review’ chapter to appendix 24, because my research only focuses on the individual level of social comparison (see ‘research map and borders’ section from p. 106).

employees determine whether they are treated fairly or not by calculating the ‘mental ratio’ of their outcomes/inputs, and then comparing it with the ratio of the referents’ outcomes/inputs (i.e. ENs) (Allen *et al.*, 2005). The ‘mental ratio’ concept between outcomes and inputs was used, although not rigidly applied, in the interview schedule because it is best suited the distributive justice which is the type of justice that this research is interested in. For example, the participants were asked during interviews questions like ‘what would you do/feel if you found yourself working more than your colleagues and getting paid less than them?’.

The final stage is ‘Executing a Reaction’, which is fully addressed by equity theory, exploring the possible behaviours adopted by individuals to re-establish equity. Table 2.3 below summarises the three stages of the equity perception process:

Table 2.3: Equity Perception Process in the Light of other Theories*



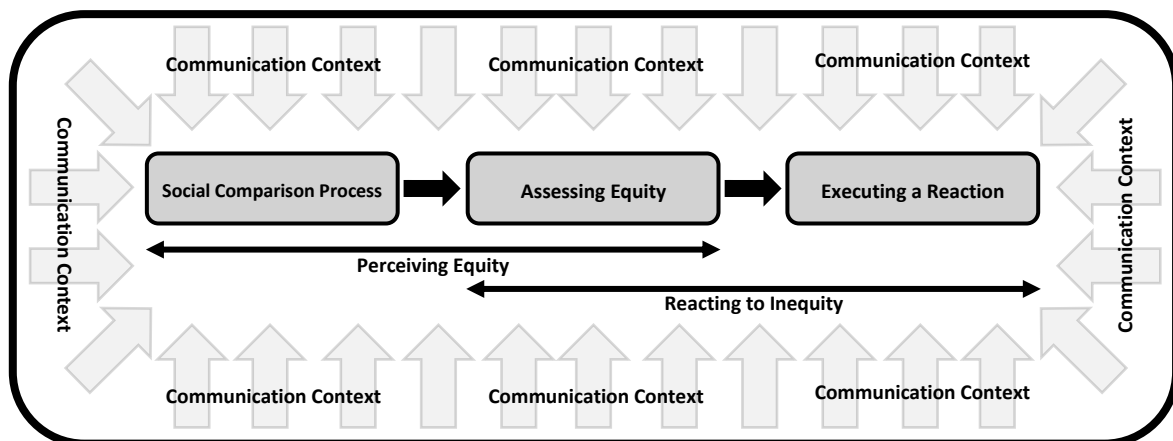
* Source: Author

All in all, figure 2.3 (p. 44) and table 2.3 show that although social comparison theory is broader than equity theory, it does not describe some important aspects of equity, such as how people behave in reaction to what they think is an inequity situation. Likewise, equity theory does not give much consideration to some important issues within the social comparison process stage, such as how people choose their referents. Therefore, equity theory and social comparison theory complement each other.

2.5.2 Conceptualising Communication and Equity Perception Process

There is no doubt that the information, and communication accordingly, is essential for the suggested three stages of equity perception process (see figure 2.3 on p. 44), because both equity theory and social comparison theory are developed based on a psychological perspective (Furnham and Taylor, 2004; Huczynski and Buchanan, 2007) and studying humans who are “basically information processing creatures” (Rogelberg, 2007, p. 893). Although most of the literature in social comparison uses the term ‘information’ when researchers study the process of comparisons as an indispensable path to reduce uncertainty (Hogg, 2004), a few studies try to explore the mechanisms which help transmit this information. For instance, Fischer *et al.* (2009) are among a few scholars who address this by questioning why previous research disregarded the relationship between the communication among employees and their work performance, in the context of the social comparison process. Therefore, in order to explore the mechanisms behind collecting, transmitting and interpreting information with regards to the issues of Perception of Equity (PE) and Reaction to Inequity (RI), I elected to study the suggested three stages of the equity perception process in relation to Communication Context (CC) (see figure 2.4).

Figure 2.4: Initial Conceptual Model of PE and RI within CC



Put differently, to facilitate the area of communication, Hall’s context model – which is one of the most influential models addressing communication through the lens of culture – is incorporated to explore the relations between CC and each stage of the equity perception process. The rationale for selecting this model is because Hall elucidates culture through the lens of communication. Thus, incorporating his model within the research conceptual framework should enable the study to link culture and communication with PE and RI.

As mentioned before, Hall claims that each culture has its own communication style (Holden, 2002) which is largely formed based on the degree of reliance on CC (Hall and Hall, 1987; 1990; 2000). Hall's context model sorts the different national cultures from High-Context (HC) to Low-Context (LC) based on the common communication style and the degree of reliance on CC (Zaharna, 1995; Holtgraves, 1997). However, as this model was first developed in the 1950s, it does not provide a clear view about the communication within newly-emerged multicultural societies and workplaces such as the Saudi working context, or how people communicate when they move to a new-living context that is different than the one they grew up in or used to live in. In this respect, as the research is interested in the work environment of Saudi private-sector organisations and the Arab expatriate professionals who are working in that environment, the research contributes in providing some explanations about what influence previous- and new-living contexts exert on the expatriates' communication style. To clarify this, while respecting the point that Arab culture as a whole is referred in the existing literature as HC (Krizan *et al.*, 2007; Guffey and Loewy, 2009; Daft and Marcic, 2010), this research does not intend to sort the different Arab cultures based on to what extent they are HC or LC. Alternatively, the research tries to concentrate on studying firstly how CC is utilised by Arab expatriate professionals – with a large emphasis on the Saudi working context and broad Arab culture, and concise reference to the differences between the expatriates' specific Arab cultural (national) backgrounds – and secondly, how the expatriates' utilisation of CC influences their PE and RI.

As the research is looking at the broader picture of Arab culture and the Saudi context through the lens of CC (particularly CI), clearly, the research considers the elements of CC which are related to PE and RI. Therefore, the communication aspects that are subject to study must be, first of all, related to the equity issue (PE and RI), and secondly, to one of the following: (i) communication activities related to sending and receiving information; (ii) activities related to CC, but not actually involved in the communication exchange between people, such as making sense of the information available within the context when this information is used for personal reference and not to conduct communication with others. For example, CC could play a key role in identifying the standards (ENs) which people depend on in deciding whether they are under-rewarded or not. A clear example of this situation is when people, in some HC societies, tend to give advantage to those who have a superior social status (Guffey and Loewy, 2009) and justify being under-rewarded in comparison with them; and (iii) elements related to CC and influencing the communication behaviour, and accordingly, the way in which the

information is coded and transferred. For instance, public disagreement in HC cultures is considered as insulting, as it leads to what is called ‘face-losing’ (Treven, 2003). Thus, people in a HC culture are ambiguous in their speech, because they see that the directness in questions or answers could lead to face-losing or disturbance of social harmony (Zakaria *et al.*, 2003).

2.5.3 Research Questions

The research main-questions posed below are formulated for the purpose of achieving the research aim which is to study *how the Communication Context (CC) in the Saudi working environment influences the Perception of Equity (PE) and Reaction to Inequity (RI) of Arab employees*. Weick *et al.* (1976) and Morris *et al.* (1999) find that one of the reasons behind individual differences – which is noticed in the Equity Sensitivity Theory (appendix 23, p. 359) – is their cultural differences. People from different cultural backgrounds may differ in the ways they perceive and interpret equity, and also in the ways they react to inequity situations. The research tries to explain these cultural differences by using Hall’s context model.

To study this relationship, two areas of research are identified: the first one explores how CC influences the employees’ RI. Two research main-questions are formulated to study this aspect, and they investigate (i) what makes employees unwilling or unable to RI (ii) the nature of RI when it occurs. The second area looks at how employees use CC to make sense of their standing and to perceive equity (see table 2.4 on p. 50). These three research main-questions – Q1, Q2 and Q3 – are presented in the same order as they are explored within the three discussion chapters. While the research main-questions are formulated pre-fieldwork, and based on the existing literature and as a result of conceptualising the areas of my research; the research sub-questions are formulated as a result of structuring the empirical data through template analysis (see ‘template analysis’ section from p. 84). Actually, the main reasons for formulating the research sub-questions are to structure the narrative discussion – within the discussion chapters – and present it in a coherent manner.

The argument below justifies the formulation of the research main-questions, which took place during the design phase of this research, and before the focus was switched from the communication activities to the broader context of CC. This new concept of CC looks – in addition to the communication behaviour – at how people use Contextual Information (CI) to make sense of the world and to inform their behaviour. As a result, although the same research

main-questions are still considered relevant to the new research focus, the argument justifying these questions remains heavily focused on the communication behaviour. This is on account of tackling how CI is involved through the process in which employees perceive and react to inequity situations. However, I took the decision not to amend the argument below to include the new perspective which I take in my research, driven by the desire to maintain the transparency of my research and to show how the research evolved over the time.

In order to not over-complicate the research questions, I decided not to mention the elements creating the borders of my research (see figure 3.10 on p. 107) within the actual research questions, however, I took care to indirectly include them within the narrative discussion tackling the questions. Similarly, I do not mention the Arab cultures and Saudi working context within the research questions, instead, they are covered in my conceptual model earlier in this chapter and in the argument below by using the concept of High-Context (HC)/Low-Context (LC) cultures.

Table 2.4: Research Questions

Research Question	Concepts Involved
Q1. How is the communication context related to employees' willingness and ability to react to inequity? Q1.1. How is employees' perception of equity norms affected by the different contextual factors? Q1.2. How do employees' willingness and ability to react to inequity interplay in the process of employees making their reaction decisions?	a. CC b. RI (willingness) a. CC b. RI (ability) a. CC b. ENs a. CC b. RI (willingness) c. RI (ability)
Q2. How does the communication context shape the nature of inequity reactions executed by employees? Q2.1. How does the communication context influence employees' decisions to adopt a specific inequity-reaction rather than others? Q2.2. What are the factors which facilitate/hinder employees' reliance on the contextual information in executing inequity-reactions?	a. CC b. nature of RI a. CC b. RI a. CC (with a particular focus on CI) b. RI
Q3. How is the communication context related to the way equity is perceived among employees?	a. CC b. PE

Q3.1. How do employees perceive equity comparison components?	a. Perception of ECCs
Q3.2. How is the contextual information accessed and used by employees to evaluate equity comparison components?	a. CI b. ECCs
Q3.3. How does employees' perception of equity comparison components influence their reaction to inequity?	a. ECCs b. RI

CC: Communication Context **CI: Contextual Information** **ECCs: Equity Comparison Components**
ENs: Equity Norms **PE: Perception of Equity** **RI: Reaction to Inequity**

2.5.3.1 Reacting to Inequity

According to a theory developed by Ting-Toomey (1988) about culture and conflict, public disagreement is acceptable between the people who belong to Low-Context (LC) countries while, in High-Context (HC) countries, it is considered as an insult which leads to what is called face-losing (Treven, 2003). One explanation for the face-saving phenomenon (see 'face-saving and threatening' section from p. 143) could be because people in HC cultures depend on long-term relationships, while those in LC cultures usually have short-term relationships (Krizan *et al.*, 2007). Thus, people in HC cultures avoid embarrassing their friends in order to not lose them, while people in LC cultures express their opinions more freely and without giving much attention to others' feelings.

As suggested by some researchers that the contextual dimension can explain cultural differences with regards to conflict resolution (Cohen, 1997; Carneiro *et al.*, 2014), it is logical to argue that the individuals' reaction behaviour toward inequity situations can be seen through the lens of cultural context. Personal conflicts are not very common in HC societies, yet they are difficult to predict (Kim *et al.*, 1998) which might give a sense of outcome-uncertainty when it comes to the personal relations. In this regard, Arab people – as an example of individuals in a HC culture – try to minimise the chance of having unwanted outcomes by concealing their “desired wants, needs, or goals during discourse” (Gudykunst and Ting-Toomey, 1988 cited in Feghali, 1997, p. 358), as they see that the directness in questions or answers could lead to a problematic situation, resulting in loss of face (Zakaria *et al.*, 2003). Put differently, people in HC societies seek to use lenient or conflict-free strategies (Gudykunst, 1988 cited in Zandpour and Sadri, 1996)¹⁸; in contrast, people from LC cultures

¹⁸ The lenient strategies could be something like (i) altering the perception to other sets of outcomes and inputs, (ii) shifting the comparison to a new reference source (Allen *et al.*, 2005), (iii) changing the perception

might adopt more extreme strategies¹⁹ as they are usually oriented toward action (Treven, 2003) and less bound by such restrictions and codes of conduct (Treven *et al.*, 2008).

The argument in the first paragraph suggests that the Communication Context (CC) – which is represented by the national cultural context – could have an influence on the employees' willingness to react to inequity, while the second paragraph hints that the employees' perception of CC could force them to take a passive stance against inequity situations. However, those arguments need to be tested empirically and explored in terms of how CC can influence the employees' willingness and ability to react to inequity. Therefore, the following main-question (Q1) is proposed:

Q1. How is the communication context related to employees' willingness and ability to react to Inequity?

Q1.1. How is employees' perception of equity norms affected by the different contextual factors?

Q1.2. How does employees' willingness and ability to react to inequity interplay in the process of employees making their reaction decisions?

Regarding how Reaction to Inequity (RI) is executed, Fischer *et al.* (2009) found that social comparison influences the quality and quantity of exchanged/transmitted information between the employees who practice it. Here, we can argue that the sense of inequity generated through social comparison activities can create communication barriers between people, such as a tendency to not listen to the referent (Golen *et al.*, 1995). The process of forming such a behaviour can be arguably explained thus: Individuals who perceive themselves under-rewarded could harass their colleagues (Miner, 2007) by withholding necessary information from them through the use of either verbal techniques such as changing the conversation topic or non-verbal ones like hanging up the phone (Zakaria *et al.*, 2003).

of the referents' abilities such as convincing the self that the referents have more skills and experience than what was previously thought (Griffin and Moorhead, 2009), and (iv) deciding to withdraw from the current situation and search for a more equitably organisational situation (Harris and Hartman, 2002).

¹⁹ The extreme strategies could range from reducing own inputs by making a decision to not work hard (Griffin and Moorhead, 2009), to affecting the referents' outcomes and inputs such as harassing the colleagues to push them to reduce their inputs or get them out of the business (Miner, 2007).

Linking this to Hall's context model, Shaw (1990, pp. 640-641) claims that people in HC cultures are "more likely to engage in controlled information processing than persons from LC cultures", which means that they are more flexible in changing the communication methods and channels than people from LC cultures are. In other words, the way in which the information is embedded in the HC sphere could make it easier for people in such contexts to manipulate the information to suit their RI agenda. For example, people in the HC culture might be more able to reduce the quality of information sent to their referents. All in all, the argument just presented suggests that CC can actually shape the nature of carried-out RI, as a result, the current research intends to explore this relation in depth with regards to the Arab cultures and Saudi working context which are claimed to be HC. Therefore, the following research main-question (Q2) is proposed:

Q2. How does the communication context shape the nature of inequity reactions executed by employees?

Q2.1. How does the communication context influence employees' decisions to adopt a specific inequity-reaction rather than others?

Q2.2. What are the factors which facilitate/hinder employees' reliance on the contextual information in executing inequity-reactions?

2.5.3.2 Perceiving Equity

One of the most important issues which concerns social comparison theory is how individuals obtain the necessary information for comparison (Hewstone *et al.*, 2008) and how they use it to establish a better understanding of the physical and social world around them (Darley, 2001). Schwalbe *et al.* (1986) claim that there is evidence in the workplace that social comparison activities are more apparent between individuals who work in jobs which require a greater amount of social interaction, which may suggest that the availability of information is essential in the social comparison process. This explains Goodman and Haisley's (2007, p. 110) viewpoint that the availability of social comparison information depends on whether the comparers and referents work in "face-to-face office setting [...] or [...] in a distributed environment", and supports their claim that the more verbal and nonverbal information is involved, the greater effect on social comparison it has. Tucci and Lojo (1994) provide an

example of how the lack of information affects social comparison; they infer that academics sometimes do not have the ability to obtain sufficient information about their colleagues' standing – such as the number of publications, salary and outcome from consulting works – which limits their ability to make correct judgments about their colleagues.

Regarding Hall's contextual dimension, people from High-Context (HC) cultures extensively use nonverbal signals and body language (Krizan *et al.*, 2007). For example, Arabic speech is largely indirectness (Feghali, 1997), and depends to a great extent on metaphors and analogies (Zakaria *et al.*, 2003). On the contrary, people from Low-Context (LC) cultures prefer effective verbal communications like speaking in clear statements (De Mooij, 2010). Furthermore, what underpins Arab culture (and most HC cultures) is not only “what your work is” but also “who you are” (Pugh and Open University Course Team, 1993, p. 127). To put it more simply, people from HC cultures might give more credit to position and status than competence (Guffey and Loewy, 2009). Individuals from HC cultures usually share the information through private networks and they need to know the person well before they can share their information with him/her, while individuals from LC cultures do not have any problem in sharing personal information with strangers (Walker *et al.*, 2003; Krizan *et al.*, 2007). Moreover, in HC cultures, messages are read and understood through the context in which they are transmitted and interpreted (decoded) (Zaharna, 1995), whereas there is usually no need to have previous knowledge about the communication context (e.g. unspoken norms) in order to understand the messages which are encoded and transmitted within LC cultures.

Put together, it can be argued that the degree of reliance on the Communication Context (CC) could have a role in shaping the employee's perception of equity through influencing their view of the Equity Comparison Components (ECCs) (i.e. outcomes and inputs) which they use for comparison. Thus, the following research main-question (Q3) is suggested:

Q3. How is the communication context related to the way of perceiving equity between employees?

Q3.1. How do employees perceive equity comparison components?

Q3.2. How is the contextual information accessed and used by employees to evaluate equity comparison components?

Q3.3. How does employees' perception of equity comparison components influence their reaction to inequity?

2.6 Conclusion

This chapter has presented my conceptual framework which is constructed from the existing literature of Equity Theory, Social Comparison Theory and Hall's Context Model; and used later to guide the process of collecting and analysing the empirical data in order to study *how the Communication Context (CC) in the Saudi working environment influences the Perception of Equity (PE) and Reaction to Inequity (RI) of Arab employees*. In order to achieve the research aim, three research main-questions are formulated to cover the areas of CC in relation to willingness and ability to RI, nature of RI, and PE.

Since the current research explores the employees' interaction with already acknowledged inequity cases rather than studies the employees' inclination and attempts to enhance equity, Equity Theory seems to firmly fit the research aim, because the theory falls within the 'reactive content dimension' which focuses on people's responses to unfair treatment (Greenberg, 1987). Similarly, there are other scholars – such as Carey (first published in 1989, 2009) building on the work of Dewey (first published in 1916, 2005) – who study culture through the lens of communication. However, Hall's (1959) context model is still considered most suitable for this research as it can be applied to the individual level, whereas Carey's (2009, p. xviii) ritual/culturalist view of communication is driven from a macro perspective, "directed not toward the extension of messages in space but toward the maintenance of society in time [... and] representation of shared beliefs".

The next chapter discusses the philosophy stance adopted and methodology applied to achieve the research aim and answer the research questions.

Chapter 3: Methodology

3.1 Introduction

The chapter critically reviews the research paradigm which includes the ontological, epistemological and methodological questions underpinning this study. Reasoning approaches are also discussed under the research paradigm, alongside a description of my insider-outsider status and a suggested model of communication context as a methodological approach to analyse and interpret the research data. Then, the chapter describes the research setting and sample, where a comprehensive overview is given about the research participants and context. The different types of research data and measures taken to deal with them are also presented. The fieldwork experience is then mentioned, and finally, the chapter explains how the research ethics are taken into consideration.

3.2 Research Paradigm

Using Guba and Lincoln's (1994) three fundamental questions which constitute a paradigm in qualitative research, this section provides the rationale for using the paradigm adopted in this research by tackling (i) the ontological question which studies the nature of reality, (ii) the epistemological question which concerns the identifying of sources and forms of acceptable knowledge in a specific area of study (Saunders *et al.*, 2009), and (iii) the methodological question which looks at 'how to know the reality'. Due to the nature of the philosophy used in the research, one exception is made to Guba and Lincoln's (1994) framework by moving the discussion of reasoning approaches from the methodology part and include it within the epistemology section. At the end, I articulate the key points of my philosophical and methodological standing in my suggested model of communication context as a methodological approach to analyse and interpret my data.

3.2.1 Ontology

Most of the review about Critical Realism (CR), the philosophy which I adopt in the research, is discussed under the ontology section, driven by the fact that CR is mainly concerned with ontology (Fullbrook, 2008). I then discussed a modified version of CR, which I developed based on the nature of my research and my understanding of the related factors and concepts, as my suggested ontological position. I should admit that because CR views the relationship

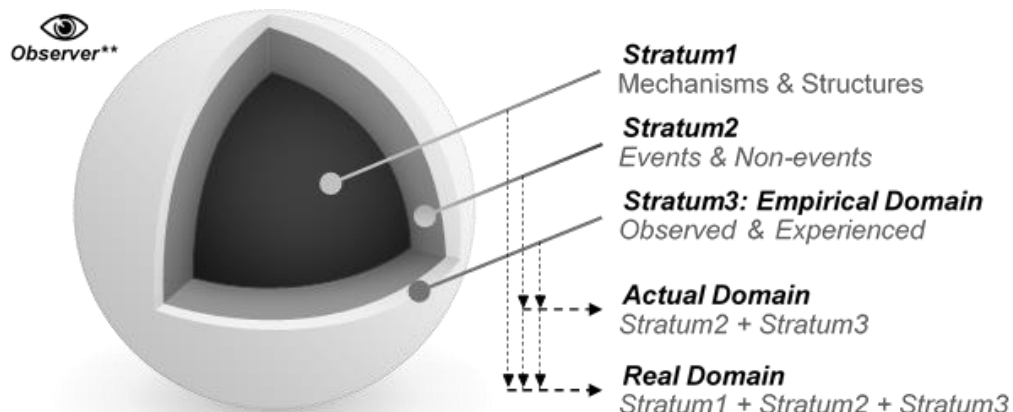
between ontology and epistemology as “discrete-yet-related” (Wright, 2013, p. 11), I found it very difficult to separate them in two different sections; therefore, it is not unlikely for a reader to discover some epistemological concepts discussed under the ontology section, and vice versa.

3.2.1.1 Critical Realism

Critical Realism (CR) was developed by Roy Bhaskar (1944-2014) in response to what he called *epistemic fallacy*. CR argues that statements about the world (ontology) cannot be reduced to statements about the knowledge in the world (epistemology), otherwise, a problematic issue called epistemic fallacy has to emerge in the case of the subordination of ontology to epistemology (Bhaskar, 2008).

This epistemic fallacy can be seen as a point of contention between CR and postmodern philosophy: on one side, CR argues that events occur independently of experiences (Bhaskar, 2008) and places emphasis on “generalizing task of scientific activity” (Alvesson and Sköldbberg, 2009, p. 40), while on the other, postmodern philosophy rejects the idea of absolute knowledge which means that there can be no ultimate epistemology (Zou and Trueba, 2002) and simplifies the explanation of the both natural and social phenomena to the social constructedness of knowledge (Lopez and Potter, 2001). Similarly, CR accuses the logical positivism of limiting the reality to what we only perceive by sense, which results in an oversimplified and flattened version of the reality (Danermark *et al.*, 2002a). Bhaskar (2008) claims that the previous philosophical presumptions are only suitable for specific foundations of knowledge, but in many cases, this generates methodologies which cannot serve both science and epistemology at the same time. CR also criticises the previous philosophical views, such as Humean’s theory of causality, for over-simplifying the ontology and portraying the reality as unstructured, undifferentiated and unchanging (Bhaskar, 2009). In response, CR attempts to re-indicate ontology, by suggesting a realist approach to science which describes the reality as stratified and differentiated (Bergin *et al.*, 2008). With regard to the stratification of reality, Bhaskar (2008) suggests three overlapping domains of the *empirical*, the *actual* and the *real* (see figure 3.1):

Figure 3.1: Three Domains of Stratified Ontology*



* Source: Author

** The eye referring to the observer does not only mean the pure experience and visual observation of individuals, but it also includes any other empirical (qualitative and quantitative) method to collect and analyse the data.

The *real* domain contains the “whole of reality” (Mingers, 2002, p. 299) which consists of underlying structures²⁰, mechanisms, tendencies, powers, rules, institutions, and conventions, among others (Fleetwood, 2014); followed by the *actual* domain which includes the events and actions, caused by the mechanisms of the real, which have (and have not) occurred; while the *empirical* domain consists of the events which are observed and experienced by an observer who makes speculations about the real. Although I support CR’s proposal that structures and mechanisms are different from and independent of the events which they generate (Bhaskar, 2008), I find the idea that the three domains of reality are conceptually separated (Mingers, 2014) is oversimplified. Put differently, looking at figure 3.1 (p. 58), I agree with Groff (2004) that the *actual* domain is basically a slice of the overall reality represented by the *real* domain (the whole sphere), and the *empirical* domain is a thinner slice (stratum3) taken from the *actual* domain and representing the only events which we observe and experience from the ones in the *actual* domain.

Bhaskar’s idea of the three domains of reality could be driven by two main notions: to make a distinction between the events (the *actual* domain) and the cause of these events (existed in

²⁰ Jennings (2015, p. 74) argues that, in social sciences, “structure is a property of social systems”, as he refers to Giddens’s (1979, pp.63-64) and Blundel’s (2007, p. 51) definitions of structure which are respectively “the sets or matrices of rule-resource properties” (cited in Jennings, 2015, p. 74) and “the way an object is constituted” (cited in Jennings, 2015, p. 72).

Stratum I), and to make a point that the external reality exists independently from our belief and understanding (Ritchie and Lewis, 2003). With regard to the last point, CR does not only argue that a part of the reality might not be observed by us, but also that our different views of the reality might not result from different realities, but from the limitations of our own ability to understand what the reality is (single reality but multiple interpretations) (Alvesson and Sköldbberg, 2009).

In the natural sciences – I am particularly referring to neuroscience as an emerging sub-field in, for example, leadership (Waldman *et al.*, 2011) and organisational (Becker *et al.*, 2011; Edwards, 2013) studies, and business and management studies in general – CR claims that there is also a kind of stratification system within the realm of objects themselves in which the causal power, such as nerve impulse, is created by others (e.g. chemical reactions) within a lower stratum (Archer *et al.*, 1998 cited in Mingers, 2002). This idea, which is basically a response to postmodernists' failure to understand that not all our perceptions and behaviour are shaped by our conscious awareness (Williams, 1999), perhaps could explain the role of the unconscious mind in shaping people's Perception of Equity (PE) and Reaction to Inequity (RI), and accordingly, expand our understanding of the equity perception process as a whole. One example of this could be found in Tabibnia *et al.*'s (2008, p. 339) study which concluded that "fairness is hedonically valued and that tolerating unfair treatment for material gain involves a pattern of activation resembling suppression of negative affect". However, due to the limited resources available to me and in order to maintain a feasible scope for my PhD research project, I took the decision to not consider a significant body of literature within the area of experimental psychology which studies PE and RI from a neuroscience and cognitive-psychology point of view, but rather leave it to my future research agenda.

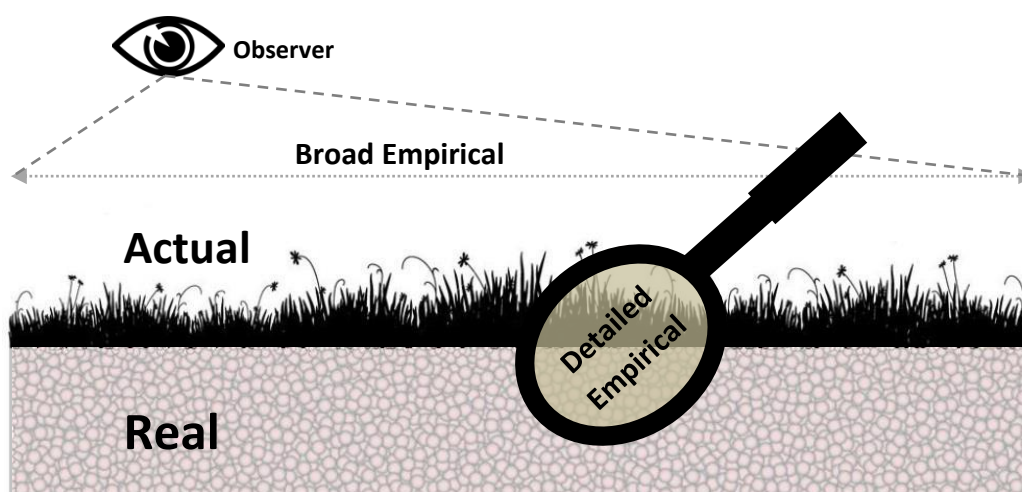
Talking about CR's view of the social system – what this research is interested in – it is argued that the social structure and human agency mutually presuppose each other (Pot, 2000): the social structure always exists around human agencies and it is a fundamental condition for producing human actions (Bhaskar, 1998) (see the definition of social structure in footnote 20), while human agencies, in turn, are the central driver of the reproduction/transformation process of social structure (Davis, 2003). Two points can be concluded from this mutual relation: Firstly, social structure is external and acts over individual human agencies (Banfield, 2016). Secondly, social structure would not exist without human actions (Setterfield, 2003), however, it is not a "voluntaristic creation" (Lewis, 2004, p. 5) of individual human agencies as it is

“ontologically prior” (Rees and Gatenby, 2014, p. 137) to them. Potter and López (2001) explain the latter point by claiming that we reproduce and transform the social structure rather than create it. To put it simply, the immediate actions of human agencies do not predominantly create the social structure, whereas the historical actions of human agencies are mostly responsible for the current shape of that structure. The concept of social structure was further developed through CR’s notion of four-planar social being. This concept explicates that social events occur simultaneously on the four-planar social being which consists of (1) the material transactions with nature, (2) social interactions between people, (3) social structure, and (4) the stratification at the embodied personality (De Witt, 2012).

3.2.1.2 Reconciling the Researcher’s View with Critical Realism

Saunders *et al.* (2016) suggest that researchers should build their own philosophy when the existing philosophies conflict with their beliefs and assumptions. I suggest in this section a slightly modified version of Critical Realism (CR) as ontology to my research, which accepts key elements underpinning CR, but provides an alternative view to some of its propositions. I came up with a visual metaphor of a *Meadow* to be used to explain my proposal of that modified version (see figure 3.2). In the metaphor, the *actual* domain is symbolised by the plants generated by the structures and mechanisms underneath²¹ – such as chemical and biological reactions in the soil – which are part of the *real* domain.

Figure 3.2: Suggested Metaphor of Meadow*



* Source: Author

²¹ To simplify the metaphor, the mechanisms above the plants are excluded.

I agree with Bhaskar's three domains of the *real*, the *actual* and the *empirical*; but I distinguish between two types of *empirical* reality which I call the *broad empirical* and the *detailed empirical*. From a bird's eye view, we could find that the majority of the meadow has the same shape and colour, with the exception of a few spots. This broad picture does not deliver much information about the full reality of the meadow, but it delivers enough information about the main features of the meadow (e.g. the main colour) which could help us to draw general conclusions about it. However, when we zoom in and take a close look at a small patch, we can see that there are a variety of plant species with different shapes and colours growing in the meadow. Similarly, in social sciences, CR claims that because we have a limited ability to understand the reality, we interpret the same reality differently (multiple interpretations). I add that our limited observation can capture – within the *broad empirical* – only the very obvious, intense and shared features between the events, whereas the elements which are less obvious and harder to differentiate can easily defeat a simple observation tool. This concept is the same with regards to the *real*: mechanisms can be detected indirectly (Jennings, 2015) and then included within the *detailed empirical*; however, it can be differentiated even within the *detailed empirical* between the mechanisms which have a big influence on generating the events and are easier to be uncovered, and those who have less influence and need more advanced/complex observation tool to uncover. Put together, although mechanisms could differ in the ways they produce events, their outcomes might eventually be seen as similar to the common trend. In other words, the events could occur within a specific trend and they look similar in a broad context (e.g. a stereotype of a specific cultural norm within a specific society), however, each individual event differs from the others in the details of how/why it occurs. I experienced this in my research: sometimes you find a trend of similar answers among a wide range of research participants, but when you look closely, you find that the participants differ in their justifications/explanations about why they give that answer. An example of this could be found in the fourth (discussion) chapter ('willingness and ability to react to inequity' from p. 124) in which employees' unwillingness to react to inequity is seen as a result of some contextual factors such as the religious interpretation, face-saving and contextual norms. However, a much deeper investigation reveals that a power structure – restricting employees and making them unable to react – largely dominates the other contextual factors and indirectly supports them in giving employees a chance to claim self-unwillingness to react to inequity. Furthermore, although the *broad empirical* shows that some employees are unwilling to react to inequity, only the *detailed empirical* can explain which factor each employee uses to justify his or her unwillingness to conduct such a reaction. In this regard, I found that powers within the social

structure, if they exist in authoritarian societies, play a much bigger role in obliterating broad individual differences. This is achieved by making people comply with specific social norms and standards, although they might not refer to those powers when they justify their compliance.

Although CR places emphasis on generalisation in a sense that it identifies the structures and mechanisms which generate the empirical phenomena, it refuses – unlike positivism – to establish predictable patterns (Alvesson and Sköldbberg, 2009). In this regard, I argue that we can generalise the phenomenon itself within a specific context if we have sufficient observation, but I suggest that we do not refer to what we generalise as a single reality but as a general extraction of the more complex one. My view in this point is compatible with CR's propositions of (i) the ability of generalisation, and (ii) the single reality which has multiple interpretations. For instance, although my research is mainly qualitative which contradicts the idea of generalisation, I believe that I can link the well-supported results to a wider context - while acknowledging that they are a reflection of only one view of reality among many others.

I argue against CR's claim that the "truth is difficult but not impossible" (Adler *et al.*, 2014, p. 192). Whereas I believe that it is possible to uncover the full *broad empirical*, I consider that it is extremely difficult to achieve the full *detailed empirical*, and impossible to uncover the full *actual* and *real*²². There are some points supporting this proposition such as:

Firstly, the system of structures and mechanisms is extremely broad and contains a huge number of various influences which cannot all be tracked, enclosed and examined. For a human being as an example, this spectrum of influences could range from the external political context to the influences related to the conscious and unconscious components of the mind. In fact, even if we had succeeded in countering all the possible influences at a certain time and context, we would have faced other influences within a level that is deeper than the one we originally scanned. That could be pictured as the effect of the 'ripples on a pond': "our ignorance, the circumference of this knowledge, also grows with knowledge" (Firestein, 2013).

²² Sayer (2000, pp.68-70) provides similar opinion summarised as "understanding phenomena can only ever be partial, albeit it may be refined through time, but can never reach the ultimate of directly explaining reality" (cited in Jennings, 2015, p. 60).

Secondly, in social sciences, the *empirical* can be blocked or distorted by the human agency that has no interest in uncovering the *actual*. Entities (people and organisations) may tend not to reveal information about the self because they are restrained by hard (e.g. authority) or soft (e.g. media) power, self-interests, personal matters and other factors.

Thirdly, in social sciences, people simply cannot be able to declare all mechanisms generating their behaviour either for two reasons: (i) They do not understand those mechanisms as the Lebanese writer explained:

There are many people who imagine that they understand us because they find in our ‘exterior’ behaviour something akin to what they have experienced [...] It is not enough, for them, to claim that they know our secrets which we ourselves do not know! However, they moreover number us and give us labels and shelve us in one of the many compartments which comprise their thoughts and ideas, just as the pharmacist does with his bottles of medicine (cited in Bushrui, 2013).

(ii) They are not aware of some of the mechanisms influencing their behaviour, as a recent study shows a link between unconscious thought and decision-making performance (Creswell *et al.*, 2013). Although I do not use neuroscience or refer to the unconscious mind in my research, it is important to acknowledge that, in addition to social factors, there are national elements influencing on the human behaviour. As a matter of fact, many voices have emerged in the recent years, arguing against the absolute control of the conscious mind on the human behaviour, such as the one shown below:

As humans, we like to think that our decisions are under our conscious control — that we have free will. Philosophers have debated that concept for centuries, and now Haynes and other experimental neuroscientists are raising a new challenge. They argue that consciousness of a decision may be a mere biochemical afterthought, with no influence whatsoever on a person’s actions. According to this logic, they say, free will is an illusion. ‘We feel we choose, but we don’t,’ says Patrick Haggard, a neuroscientist at University College London (cited in Smith, 2011).

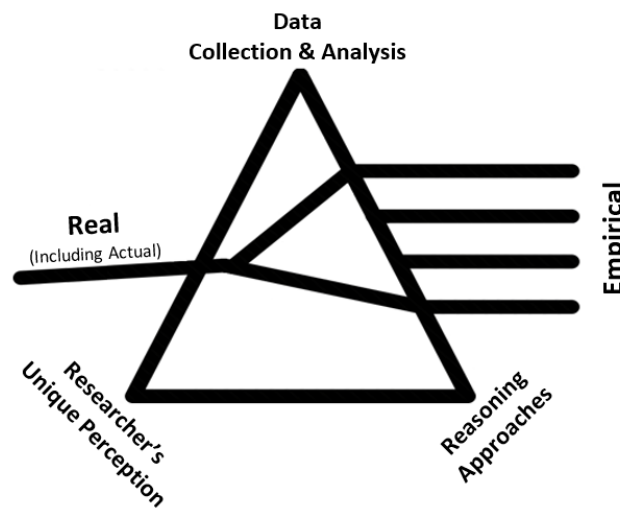
In this regard, I find Ibn Khaldun’s – an Arab philosopher (1332-1406) – idea that “human nature as having equal innately good and evil instincts” (Dhaouadi, 2008, p. 577), which are subject to change during the course of the person’s life due to environmental influences (Abdel Latif, 2009), is quite interesting and it is a reasonable response to the voices claiming that the majority of human behaviour is socially constructed. Dhaouadi (2008) argues that Ibn Khaldun’s point about human instincts sounds like a statement from rather a contemporary evolutionary psychologist. Actually, the concepts – such as communication and equity – used

in my conceptual framework are already the subjects of research by neurosciences/biologists (Hatfield *et al.*, 2011; Croucher *et al.*, 2015). CR gives an opportunity to establish a new kind of collaboration between (i) the neuroscience (an emerging area of study in business and management) by introducing the material transactions planar alongside the planar of social interactions between people, and (ii) the traditional research methods in management and social sciences. However, as mentioned earlier, I was not able to extensively incorporate this combination in my research, but I decided to tackle it in my future research instead. That said, I used neuroscience references in a few cases, such as in the ‘explosion point’ section (from p. 169), to articulate and discuss the research themes.

3.2.2 Epistemology

Epistemology is the part of philosophy which concerns the nature, sources and conditions of knowledge (Crumley, 2009). Willig (2013) explains that adopting an epistemological position at an early stage of research planning would pave the way for choosing and applying research methods appropriately. Saunders *et al.* (2016) summarise the epistemological stance of Critical Realism (CR) thus: (i) it supports epistemological relativism and moderate subjectivism, (ii) knowledge is historically situated and transient, (iii) it accepts that facts are socially constructed, and (iv) it offers historical causal explanation as a contribution. Most of those points are touched on to some extent in the ontology section above, however, they are re-mentioned and discussed here as well.

It is not a secret that CR places less emphasis on the epistemological stance. It also rules out the possibility of “direct epistemological access to ontological reality” (Meyer, 2007, p. 108); in other words, with regard to the social realm, it denies the immediate influence of human agencies on the reality. Therefore, after addressing the research ontology in the previous sections, there is still not much to say about epistemology (e.g. role of researcher’s view in shaping the knowledge of reality), as it is mostly informed and structured by the ontological stance of CR (Danermark *et al.*, 2002a). However, as mentioned above, researchers could conceive the same reality differently because of the variations of their abilities and the methods which they use to extract the knowledge of that reality (Fleetwood, 2014). Figure 3.3 (p. 65) illustrates my idea of how the distortion in interpreting the reality may occur in social research. The figure contains the main three factors contributing to such deviations in interpreting the reality, depicted as a trinity.

Figure 3.3: Prism Effect on Interpreting the Reality*

* Source: Author

The first angle of the trinity represents the techniques used to collect and analyse the data, which are largely technical procedures that do not hold, on their own, specific views of how the knowledge of reality should be. Willig (2013) argues that although the choice of those techniques is constrained by the researcher's epistemological position, they are less informed by the same epistemological position than by the research methodology which is defined as "a general approach to studying research topics" (Silverman, 1993, p. 1 cited in Willig, 2013, p. 8) and does not necessarily include the factors in the remaining angles (e.g. reasoning approaches). Regarding the other two factors, I believe that the reader can achieve a clearer and more comprehensive idea of how the reality is reflected within the spectrum of the research outcomes if the researchers adopting CR explain their epistemological position through, firstly, the reasoning approach (or approaches) which they use to make sense of and deal with the knowledge of reality, and secondly, their insider-outsider status which also may influence the way they interpret the data. On the other hand, CR's way of uncovering the reality by exposing the structure and mechanisms responsible for all sort of events and behaviours happening in the *actual* domain makes it very difficult – at least for me – to provide a clear view of the nature of knowledge (my epistemological stance) without talking about the reasoning approaches which I use to draw conclusions about that knowledge of supposed structure and mechanisms. For instance, retroductive reasoning actually lies at the heart of CR's uncovering process of structure and mechanisms. Furthermore, I believe that it is highly unpractical to explain my view, as a researcher, about some epistemological queries – such as what is considered acceptable knowledge/good-quality data? (Saunders *et al.*, 2009) – without referring to the

reasoning approaches whose inferential processes are involved in dealing with those data/information. For example, the epistemological question already mentioned lies at the centre of the consideration of abductive reasoning when dealing with the best explanation/justification, which is concluded from the available empirical data, for a specific phenomenon (Geisen, 2008). For the reasons listed above, I elected to bring the parts regarding the reasoning approaches, researcher's insider-outsider status, and validity and reliability from under the methodological question and merge them with the epistemological discussion.

3.2.2.1 Retroductive and Abductive Reasoning

Willig (2013) argues that our set of data provides different interpretations depending on the question(s), which we ask when we analyse the data, which is(are) arguably related to the reasoning approach(es) which we use to draw conclusions from those data. Olsen (2007) claims that the most used modes of reasoning in social studies are induction, deduction, abduction, and retroduction. The current research uses a combination of retroduction and abduction which are not popular among researchers, but engaged with much more complex processes than the linear ones of induction and deduction (Blaikie, 2007).

Byrne (2002) explains that *retrodiction* and *retroductio* are conceptually very similar. Lipscomb (2012) provides a distinction between the two terms based on the amount of knowledge available to the researcher with regards to the mechanisms in the *actual* domain, where that knowledge is impoverished in the case of retroductio while it is advanced in the case of retrodiction. However, as my research is not interested in this distinction, I decided – following the footsteps of other researchers – to use the term ‘retroductio’ to refer to both retrod(iction/uctio).

Olsen (2007, p. 1) explains retroductio as “reasoning about why things happen including why the data appear the way they do”, which is an analytical tool applied in Critical Realism (CR) (Danermark *et al.*, 2002a). Sayer (1992, p. 107) also defines retroductio as a “mode of inference in which events are explained by postulating (and identifying) mechanisms which are capable of producing them” (Sayer, 1992, p. 107). Put simply, retroductio means ‘moving backwards’ (Meyer and Lunnay, 2013) just like when we look behind to learn from what happened to us previously. It is a historical epistemology which conducts a historical induction to the events that occurred in the past in order to find out the causes of those events (Veyne,

1984). With regard to the social structure, the importance of looking at the historical events stems from the idea that human agencies do not have a direct influence on (epistemological access to) the ontological reality, but through historical consciousness and the subjectivity of humanity (Meyer, 2007); therefore, those events are, in one way or another, part of the historical development of contemporary structures and mechanisms directly controlling the *actual* domain and our knowledge of it. Put differently, retroduction digs into the domains that lie far below the *empirical* realm ‘of seen and felt’ to uncover the causal mechanisms (Houston, 2005) – within the *real* domain – which are behind specific phenomena (Carlsson, 2003) and partially the result of previous events. The last sentence answers the question of *how can we use this approach in our research?* The response would be simple: by directing our efforts to uncover the structure and causal mechanisms in the *real* domain rather than just reporting what we observe in the *empirical* domain. In this regard, retroduction as epistemology serves perfectly the goal of this research as I am looking here at how employees used Communication Context (CC) – specifically Contextual Information (CI) – to make sense of equity, and then inform and justify their behaviour based on their own perception of equity. In other words, the research looks at the mechanisms and contextual structure, within CC, which guide employees to perceive whether they are in under- or over-rewarded situations, and make judgement and decisions about the ways in which they react to those situations.

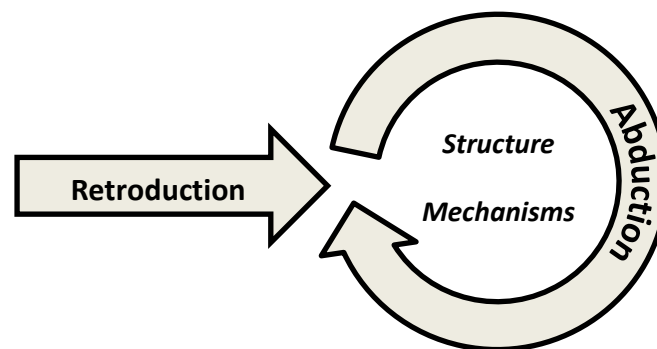
Using CR to view CC is crucial and does facilitate the purpose of my research, because CR calls for considering causality through the lens of contextual conditions, and recognises that causal powers producing events are influenced by the context in which they operate (Eastwood *et al.*, 2014). For example, it was found in the research that the employees’ religious interpretation of equity does not stand on its own, rather it is influenced by employees’ own stance, and whether they have enough power and are able to react to inequity. Such a conclusion – which goes beyond the apparent explanations of a phenomenon and uncovers the unobservable generative mechanisms which are more influential on the phenomenon than the apparent ones – would not be possible without using the retroductive reasoning (Lipscomb, 2009).

Although CR argues that the reality is independent from our observation, it does not deny that our understanding of the reality is subject to the production and reproduction of the social structure (e.g. changes in our beliefs) (Bhaskar, 2008). Thus, we can assert that retroduction does provide a dynamic rather than a static perception of structures and mechanisms, by

looking at how they cause the events without ignoring the possible changes in those structures and mechanisms. In this sense, we can say that CR is relatively comparable with social constructionism and epistemological relativism.

Eastwood *et al.* (2014) argue that the retroduction process begins with describing and analysing the phenomena subject to the study and then reconstructing the structure and mechanisms causing those phenomena. Eastwood *et al.* (2014) also claim that the methods of uncovering those phenomena are unclear, however, they might include other reasoning approaches. In other words, there is no ready-made formula for conducting retroduction (Olsen, 2007), and it probably depends on the research topic and available data. Therefore, in order to uncover the structure and causal mechanisms behind Perception of Equity (PE) and Reaction to Inequity (RI), I contend that retroduction cannot be used solely as a reasoning approach for this research, but in combination with another approach which I believe to be abduction. My suggestion is summarised thus: retroduction is used to direct the research toward exploring the structure and mechanisms of phenomena, while abduction is used to draw conclusions about how the phenomena are evolving as a result of the structure and mechanisms (see figure 3.4, p. 68).

Figure 3.4: Combination of Retroduction and Abduction*



* Source: Author

Some scholars suggest a strong tie between abduction and retroduction, while others seem to believe that one of those two approaches is simply part or form of the other (see Lipscomb, 2012). Danermark *et al.* (2002b) consider abduction and retroduction as two separate but complementary stages in their model of explanatory research based on CR. Abduction is actually adopted by many critical realists (Eastwood *et al.*, 2014), and it is more likely to be used in qualitative research (Gomm, 2009).

Put simply, abductive reasoning is an inference – similar to an educated guess (Fitzgerald, 1976) – which looks for the best explanation/justification of a given phenomenon (Gomm, 2009), based on a general rule (Peng and Reggia, 2012). Looking at the example of abduction (third row) in table 3.1 below, it can be seen that the idea that university graduates are good thinkers (general rule) is formed by the general knowledge of observed matters (most of the university graduates who I know are good thinkers).

Table 3.1: Main Reasoning Approaches*

Approach	Syllogism	Explanation
Deduction	Rule: University graduates are good thinkers. Case: Muhammad is a university graduate. Result: Muhammad is a good thinker.	Existing rules of the truth.
Induction	Case: Muhammad is a university graduate. Result: Muhammad is a good thinker. Rule: Most university graduates are good thinkers.	Improve the likelihood of the truth.
Abduction	Rule: Most of the university graduates who I know are good thinkers. Case: Muhammad is a university graduate. Result: Muhammad should be a good thinker.	Best explanation available of the truth.
Retroduction	Case: Muhammad is a university graduate. Result: Muhammad is a good thinker. Cause: Muhammad did a lot of critical review during his studies. Rule: Doing a lot of critical review (<i>mechanisms</i>) at the university (<i>context</i>) could potentially make a person a good thinker.	Backward induction to discover the cause of the truth.

The table (first three rows) was partially inspired from Peirce's (1958 cited in Flach and Hadjiantonis, 2013) Syllogistic theory and the work of Peng and Reggia (2012).

It is important to understand that even if the general knowledge and observed facts, and accordingly the general rules which the abductive reasoning is based on were true, the inferred conclusion would not be firmly true but still just a possibility (Peng and Reggia, 2012). However, with the lack of sufficient evidence due to the fact that social research, particularly qualitative, has limited ability in its studying agenda to include the whole research population and consider all possible factors influencing the studied phenomenon, I am confident that abduction is a very reasonable approach to adopt, particularly in the case of my research. Abe (2013, p. 233) claims that, unlike deduction, abduction and induction enable the exploration as they are both “synthetic reasonings that can deal with incomplete knowledge”. Another reason to use abduction is that it has a creativity advantage over induction with regards to generating new concepts which would not otherwise emerge through induction (Minnameier, 2004); thus, abduction has the potential to enrich my research, as well as being convenient, as it is the same reasoning approach which people use in their daily lives (Rivera and Becker, 2007).

Using abduction as a reasoning approach in my research is not really a radical attempt, because abduction is close to induction (Paul, 2000; Rieppel, 2011) – particularly within the notion of ‘inference to the best explanation’ which probably better suits induction (De Waal, 2013) – which is the most popular reasoning logic for qualitative research (Lichtman, 2012; Merriam and Tisdell, 2016). In this regard, using abduction as the other form of reasoning to combine with retroduction makes sense because it is easier to apply than induction and deduction. The positive outcome here is that the researcher is not caught up in technical issues and has greater flexibility in drawing conclusions from the available data.

In the nineteenth century, Peirce (Rivera and Becker, 2007) first introduced the idea of abduction by proposing three stages of scientific method: *abduction* as a tool of hypothesis development, followed by *deduction* and then *induction* (Anderson, 2006). Danermark *et al.* (2002b) include abductive reasoning within their suggested stages of explanatory as a ‘theoretical redescription’ which basically deals with developing hypothetical conceptual frameworks. I certainly agree with the role of abduction, stated in the two models above, in suggesting the development of a conceptual framework as the first step of an empirical research, and I actually did apply abduction in that sense by using the existing literature and my previous work experience to guide the design of my conceptual framework and formulation of my research questions (Danermark *et al.*, 2002a). Gall and Langley (2015, p. 37) suggest that abduction could start from a point when “an empirical observation does not match prior theories”, which is the same situation I faced with my research (see ‘research idea and background’ section from p. 3). The idea of my research was partially informed by my personal experience of equity in Syria; the experience itself was not fully covered by the existing literature, but it was “explained by the supposition that it [... was] a case of a certain general rule, and thereupon adopt[ed] that supposition” (Peirce 1957a cited in Brinck *et al.*, 2014, p. 263).

In the data analysis phase, I used two modes of abductive inference: the first one is identical to what is explained in the third row of table 3.1 (p. 69). It is pretty much a linear approach which is similar to induction, but with a heavy emphasis on the notion of ‘inference to the best explanation’ and the use of general rules – formed from the general knowledge and observed facts – in making conclusions/educated guesses. For example, the discussion related to figure 4.1 (p. 137) assumes that ethical motives are driven by religious principles, based on the following reasoning:

Religion promotes ethical behaviour (rule/general knowledge) → part of unwillingness to RI is driven by ethics (case) → unwillingness to RI on the pretext of ethics are probably driven by religious principles (result).

In the second mode of abductive inference, I also used the notion of ‘inference to the best explanation’, while combining and consistently jumping between deduction and induction to draw conclusions (find the best explanation) about causal mechanisms and how the phenomenon is evolving. In the same vein, Locke *et al.* (2008) advocate for making doubt (not knowing) generative as a way to enhance discovery in organisational studies; to that end, they suggest three strategic principles for researchers to identify and enhance doubt generative under the abductive process. One of those strategies is ‘disrupt the order’, based on the idea of disrupting the order in which we execute our research in order to stimulate doubt instead of abandoning it on account of focusing on the strict following of analytical procedures. Gall and Langley (reporting Locke *et al.*, 2008 cited in 2015, p. 37) explain this by “moving back and forth between ideas, data and theories to produce knowledge”. This notion of abduction logic, which mixes deductive and inductive inferential processing to generate knowledge (Vanderkolk, 2009) representing the best explanation available, corresponds to how I often reached my conclusions and interpretations in the discussion chapters.

Abduction suffers from a great deal of criticism and scepticism about how to guarantee that our explanation is the best and closest one to the truth (Lipton, 2006; Douven, 2013) and whether there are competing explanations available to ours (Musgrave, 2010). Johnson-Laird (2006, p. 187) comments on this issue thus: “a good explanation is desirable, impossible to prove, and a matter of informal judgment”. Put differently, as we are hindered by limited observation and judgment capacity in noticing all the mechanisms behind the phenomena which we study, a good explanation might not fully represent the truth or even be the closest one to the truth, but it perhaps is *part* of the truth. To overcome the issue of ‘competing explanations’, and starting from Peirce’s abduction model, Josephson and Josephson (1996, p. 5) developed the notion of abduction to include the condition that there should be no other hypothesis which can explain the given phenomenon better than the suggested one (see table 3.2).

Table 3.2: Josephson and Josephson's (1996, p. 5) Abduction Model

D is a collection of data (facts, observations, givens).

H explains *D* (would, if true, explain *D*).

No other hypothesis can explain *D* as well as *H* does.

Therefore, *H* is probably true.

The suggested retroduction and abduction (including Josephson and Josephson's model) approaches discussed in this section were implemented in the process of drawing conclusions about the phenomena studied in this research.

3.2.2.2 Researcher's Identity and Insider-outsider Status

Willig (2013, p. 25) claims that a researcher “influences and shapes the research process, both as a person (personal reflexivity) and as a theorist/thinker (epistemological reflexivity)”. I believe that my contribution to the current research with regards to the epistemological reflexivity – which covers my view of (i) the interplay between the Critical Realism (CR), and abduction and retroduction approaches (as explained above) and (ii) how to use the Communication Context (CC) as a methodological approach of analysing and interpreting the data (as explained in ‘communication context as a methodological approach’ section from p. 94) – is much bigger than the influence of my personal identity on the research process. To consider my personal reflexivity more specifically, although I am aware of the issue of the ‘researcher identity bias’ (Marlow, 2011), I do not fully support – as well as CR – the “interpretive epistemological presupposition that researcher identity inevitably affects research and therefore must be theorized” (Schwartz-Shea, 2015, p. 138). That said, I acknowledge the influence of my unique identity and experience, as an Arab male with unique history and biological mind, on the way in which my research is executed. For example, my personality, which focuses on the negative issues and problem-solving rather than exploring and enhancing the points of strength, played a key role in directing my research toward studying under-rewarded rather than over-rewarded situations and the reaction to inequity more than the perception of equity.

Moreover, my identity/personality created a number of challenges which I had to deal with during my research. For example, conducting a mainly qualitative research was a huge step for

me, because I consider myself as a quantitative person who feels comfortable in dealing with numbers and mathematical equations, and who has a more positivist-like way of thinking. However, I accepted the challenge of using qualitative methods, because I recognised that my personal preference must not determine my research methods; these should be driven by the nature of the phenomena which I aim to study and the research questions which I want to answer (Schultz and Cobbn Stevens, 2004). However, that did not prevent me from being influenced by the positivist perspective in designing the instruments to collect the research data, as explained in the 'research design' section (from p. 81). Another example: my journey to find an appropriate philosophy which I had to use in my research was not an easy one either. I had changed my philosophical position a number of times during the course of my research, until I settled on CR as the best option offering a compromise between the nature of my research and my personal view of the reality. The example of 'a researcher's experience of her/his own study' presented by Willig (2013, pp. 19-20) under a section titled 'methodological pluralism' was a very similar case to what I went through in my journey to find a philosophical position that convinced me yet was suitable to the nature of my research and available data.

My status as a researcher, like any other researcher (De Marrais and Lapan, 2003), can be considered as both an outsider and insider at the same time, but with different intensity in relation to the research context. I am an outsider researcher to the Saudi society, culture, and business sector including the organisations where I conducted my research. On the other hand, I can be considered as an insider to the general Islamic and Arab culture including traditions, values and customs. This differentiation of my insider/outsider status can be applied not only with regards to the Saudi context, but also to each other Arab sub-culture represented by the different research participants. Put differently, with respect to each Arab sub-culture, I can locate my knowledge somewhere between the manifest and secondary cultural levels, which are defined by Hall (1984), describing respectively (i) the well-known aspects of any culture (the explicit level) and (ii) the cultural aspects which are hidden, but familiar to the indigenous.

I tried to not have previous assumptions about the Saudi context before conducting my fieldwork study, in order to avoid any effect from my previous perception and my standing as a researcher (Iwama, 2004) with regards to the Saudi context and the cultures which were to be examined. However, at the same time, I was mindful that my research setting would enable me, as a person who has not been in the KSA before, to be an outsider and thus, reduce the bias in my research: researchers might be unaware of some issues or phenomena in the settings that

are familiar to them, which might make them present these settings in an unrealistically favourable light (Mannay, 2010).

Despite being an outsider, I am fluent in English and Arabic, which are the two most commonly used languages within the Saudi business. English is informally used by non-Arabic-speaking foreign-educated employees or in their dialogue with the Arab-educated employees, and Arabic (my mother tongue) is the national and official language of the Saudi state and society (MFA, 2012). My prior knowledge of the different Arabic dialects, idioms, and proverbs enabled me to communicate with the research participants and interpret my data effectively (see ‘transcription and translation’ section from p. 113). My Arab-like appearance and background facilitated establishing and developing rapport with key individuals – including Saudis – within the Saudi companies and helped me maintain a relaxed atmosphere with some Arab participants whom I found to be very talkative. It also afforded me the flexibility to move around and observe the research setting without drawing attention to myself.

My deep knowledge of the Islamic teachings, Arab societies and Arab media enabled me to choose the Islamic sources which highly fit my data yet are prevalent in the research setting, which led to the effective incorporation of those sources within the narrative discussion. For example, my decision to use a specific *hadith* was not always based on its level of authenticity (although I took this seriously) but also on its level of familiarity among ordinary Muslims in the Arab world (see ‘sources of data’ section from p. 110). The decision was also based on my extensive knowledge of what is communicated through the different platforms within the Arab societies such as the media and religious events. As I am from a Syrian background, I had the ability to understand and interpret different information provided by the 11 Syrian participants such as the concept of *mofadala*. Additionally, I was able to use my personal experience of the Syrian society and culture as data presented through my reflexive comments (i.e. ‘personal reflection’ boxes) within the narrative discussion (Willig, 2013). Similarly, I used my knowledge and experience of the Arabic language, and Arab cultures and societies to clarify and comment on some of the participants’ points/speech, by using double brackets (i.e. [[text]]) within the qualitative quotes.

3.2.2.3 Quality Checks

This section mainly discusses the issues of validity and reliability which are usually raised when reporting the methodology used to collect and analyse data. As the validity and reliability of claims to knowledge are part of the epistemological discussion (Willig, 2013), it is logical to locate the section under the ‘epistemology’ part, as a continuation of the discussion in the previous section on the researcher’s identity and insider-outsider status.

The focus on the concepts of validity and reliability is much higher in quantitative research, as the post-positivist’s view links ethics with methodology through these concepts for the sake of fulfilling the researcher’s obligation to conduct ‘good research’²³ (Mertens, 2014). On the other side of the aisle, many qualitative researchers express discomfort applying these concepts in their research; as they do not necessarily see themselves as detached and objective observers (King, 2014), or/and they are doubtful of the possibility of effectively confirming the truth in social settings – that is, if there is a truth to be captured at all (Lewis and Ritchie, 2003). Extending this, other qualitative scholars claim that the integrity of the qualitative research is not automatically achieved by focusing on those concepts, but by embracing the whole process of dealing with data; as explained in Gallagher’s (2008, p. 153) quote:

The richness of the data and the ineffable glory of its own integrity is done greatest reverence not by establishing its validity and reliability, nor by insisting it be what you feel it should be, but rather by conceding its ultimately organic unity and learning from the process of describing its constellation of interrelations, evocations, and resonances (Gallagher, 2008, p. 153).

Nevertheless, an alternative stance argues that the concepts of validity and reliability have relevant meaning and application in qualitative research when we understand them as indicators of the strength of the data, and interpret the validity as ‘well grounded’ and reliability as ‘sustainable’ (Lewis and Ritchie, 2003).

King (2014) suggests that reflexivity – a process in which researchers are encouraged to explicate, first, the influence of their identity and previous assumptions on the phenomena which they study, and second, the analytical decisions taken during the course of their research – as one of the methods which improve the quality of research. A number of qualitative research

²³ Mertens (2014) links the idea of ‘good research’ with Callahan and Jennings’ (2012, pp. xvii-xviii) quote of the ethical questions arising in social science research, which are “Intellectual honesty, the suppression of personal bias, careful collection and accurate reporting of data, and candid admission of the limits of the scientific reliability of empirical studies”.

studies promote the reflexive process to support the notion of ‘trustworthiness’ as an alternative to validity and reliability (Cousin, 2010). However, Seale (1999, p. 158) claims that reflexivity can help boost replicability and reliability of the research by “showing the audience of research studies as much as is possible of the procedures that have led to a particular set of conclusions”. Willig (2013), on the other hand, argues that practising reflexivity by researchers boosts the validity of their research as it involves continuous scrutiny and review of their role in the research.

While most the first part of reflexivity process – which is interested in the nature of my involvement as a researcher in the research process (King, 2014) – is dealt with in the previous section under ‘researcher’s identity and insider-outsider status’ (from p. 72), here I use Lincoln and Guba’s (1985) notion of ‘trustworthiness’ to explain how the reflective process I engaged in when I designed my research and applied the different qualitative methods²⁴ of collecting and analysing data has significantly ensured the validity (credibility and transferability), reliability (dependability) and objectivity (confirmability) of my research²⁵.

Validity means “the extent to which our research describes, measures or explains what it aims to describe, measure or explain” (Willig, 2013, p. 24). However, in qualitative research it mainly concerns the correctness/precision of representation, understanding and interpretation (Lewis and Ritchie, 2003). It consists of the ‘internal validity’ which looks at whether the causal inference which we make from the data is sound (Johnson and Turner, 2003), and the ‘external validity’ which is concerned about the extent to which the research findings can be generalised (i.e. transferred or applied) to the broader population (representational generalisation), to other contexts (inferential generalisation), or to the development of specific concepts or theories (theoretical generalisation) (Lewis and Ritchie, 2003). To link this to practise to my research, since the rigour of cross-cultural research is influenced by the communication issues and role of language (Hennink, 2008), in table 3.3 I explain the communication-and-language-related measures which I undertook to ensure and maintain

²⁴ I only discuss my qualitative research methods in this section as the majority of my analysis is qualitative, however, ensuring the quality of my quantitative analysis is discussed thoroughly in ‘cluster analysis’ section (from p. 88).

²⁵ I adopt Lincoln and Guba’s (1985) view that credibility, transferability, dependability and confirmability criteria in qualitative research are respectively analogous to the criteria of internal validity, external validity, reliability and objectivity.

validity in my research, by using Irvine *et al.*'s (2008, p. 45) suggested table of the 'maintaining rigour in qualitative cross-language research'.

Table 3.3: Maintaining Rigour in Qualitative Cross-language Research*

Criterion	Definition	Rigour Checks for Language Awareness	Measures Undertaken by the Researcher
Credibility (Internal Validity)	Confidence in the truth of the data.	Data collection processes take into account the preferred language of respondents.	<ul style="list-style-type: none"> I initially developed two versions of interview schedule (with attached questionnaire and forms) for the fieldwork study: one in English for non-Arab participants (the data from non-Arab participants were dropped from the research afterward) and the other one in formal/classical Arabic which was perfectly understood by all my Arab participants. All the interviews conducted with Arab participants were in Arabic, and all the documents handed to the Arab participants were in Arabic.
		Language concordance between researchers and participants.	<ul style="list-style-type: none"> I myself am an Arabic speaker who has wide knowledge of the different Arabic dialects, idioms and proverbs; and who was also able, during the fieldwork study, to communicate with the Arab participants in their own dialect.
		Transcription of data in source language.	<ul style="list-style-type: none"> I conducted and transcribed all the interviews with Arab participants in Arabic language.
		Analysis of data in source language.	<ul style="list-style-type: none"> I did not translate the Arabic transcripts before I uploaded them into NVivo (2012) software. Instead, I analysed the original Arabic transcripts, while I only translated the chosen Arabic quotes to be articulated within the narrative discussion.
		Standard translation procedures.	<ul style="list-style-type: none"> I used a set of standards in the process of translating the Arabic quotes which includes – but is not limited to – using the formal English in the translated quotes, using a set of transcription symbols, ensuring the literal translation, and writing the pronunciation of the untranslatable Arabic word/expression in italic English and then providing a full description of it under a glossary list.
Transferability (External Validity)	The extent to which the findings from the data can be transferred to other settings or groups.	Details of the language profile of participants/community/research setting.	<ul style="list-style-type: none"> All explained within the thesis in table 3.10 (p. 104), and highlighted by the participants' anonymity code (see table 3.11 on p. 116).

* The first three columns from the left are taken from Irvine *et al.*'s (2008, p. 45) suggested table of the 'maintaining rigour in qualitative cross-language research', while the fourth column contains my comments about the measures undertaken to ensure and maintain rigour in my research, in light of the points addressed in the third column.

Reliability, on the other hand, looks at whether similar findings to a piece of research can be concluded by other studies posing the same questions to the same participants who are, arguably, still subject to the same context and experiencing the same circumstances (Carey, 2013). Lewis and Ritchie (2003) suggest that the reliability (i.e. dependability or replicability) of qualitative research can be enhanced through two measures: the first being that the researcher should conduct a series of internal checks to maintain high quality of the data and its interpretation. The second measure concerns informing the reader about the research process. These measures bring the role of reflectivity to the fore, considering that the process

of reflectivity “enables readers imaginatively to ‘replicate’ studies”, and proves that the research’s statements and conclusions are based on adequate evidence (Lewis and Ritchie, 2003, p. 271).

Many scholars also use confirmability of findings to boost the rigour of their research. It can be defined as the extent to which the decisions made during and the findings concluded from the qualitative research could be corroborated between two or more scholars/researchers (Brown and Rodgers, 2002; Stommel and Wills, 2004). Confirmability of course acknowledges the different and unique perspective of each individual researcher, but at the same time, it requires researchers to be mindful of the potential biases which might occur in their research, and then to apply the appropriate measures to minimise and manage these biases (Given, 2008). Although confirmability can be seen as analogous to objectivity (Brown and Rodgers, 2002), Major and Savin-Baden (2010) warn that confirmability alone may not be sufficient way to completely ensure the research’s objectivity and researcher’s control against biases. In addition to table 3.3 dealing with communication and language issues, in table 3.4 I list the measures which I undertook to ensure and maintain validity, reliability and objectivity in the other areas of my research.

Table 3.4: Measures Undertaken to Ensure Validity, Reliability and Objectivity

Criterion	Rigour Checks	Measures Undertaken by the Researcher
Validity (Credibility and Transferability)	Data collection process reflects what participants actually feel and perceive.	<ul style="list-style-type: none"> • I checked for misunderstanding during interviews by asking participants for clarifications and explanations, or by asking them to provide examples/tell stories to support their statements. • I partially used observation during interviews as a source of non-verbal data – regarding the participants’ feelings, facial expressions and body language – which can be used in combination with their verbal statements. • I sometimes challenged the participants, when they provide contradictory statements, by asking them to reflect their points on the apparently opposite ones which they previously declared in the interview. • If I did not have the chance to clarify the ambiguous points during interviews, I asked the participants about them the next time I was in the field.
	Data collection process should not alter the participants’ original perceptions and thoughts (McBride, 2016).	<ul style="list-style-type: none"> • I was conscious not to force the participants to adopt particular positions through the use of certain scenarios or questions. For example, when I asked the participants to use thought experiments to reflect on a scenario provided to them, I tried to encourage them to support their reflections by an incident they previously experienced at work.
	Data collection process does not only get the participants’ perceptions and	<ul style="list-style-type: none"> • I often asked the participants to support their statements by stories/incidents which previously happened to them or that they observed.

	feelings, but also their behaviours and actions ²⁶ .	
	Data collection minimizes the power differential between the researcher and participant (Gibson and Hua, 2016).	<ul style="list-style-type: none"> • I used my identity as an Arab and Muslim to develop a rapport with, gain trust from and communicate effectively with the Arab participants. I also had a chance to conduct many interviews outside the work environment in relaxing atmospheres (e.g. private properties and cafe shops). • I was aware of the high social status associated, in the Arab world, with the higher education (e.g. a person studying PhD), which could be problematic to the power balance between me and the participants; therefore, I was keen to counter that by showing a humble but sedate personality to the participants. • I always emphasised to the participants that I was not there to test their knowledge but to be educated by them about their perceptions and judgements, and the context(s) which they experienced. • I admit that I struggled a little bit (and felt under-powered) with some Saudi employees due to the power differential between them as Saudi nationals, and me as a foreign researcher who was in the country under a tourist visa and did not even have a permit from the Saudi government to conduct research.
	Research presents the phenomena accurately as perceived by the participants (Lewis and Ritchie, 2003; Mertens and McLaughlin, 2004).	<ul style="list-style-type: none"> • I considered all different views from the participants, including the ones which challenged my assumptions about the phenomenon (Willig, 2013). • I supported each point I made by a variety of quotes from different participants. • I used numbers to indicate the popularity of certain views/themes. • I added my comments between double brackets (i.e. [[text]]) within the qualitative quotes to explain the context or ambiguous points/phrases, rather than paraphrasing (which would increase the risk of missing information) the quotes to be more readable for an English-speaking audience.
Reliability (Dependability)	Data collection method uses “a consistent and systematic line of questions” (Berg, 2001, p. 93).	<ul style="list-style-type: none"> • I used a standard interview schedule for all employees, which I did not have the chance to change during the fieldwork study due to the limited time which I spent there (a potential negative point had positive sides).
	The collected data is stable over time (the period of conducting the study) and condition (Irvine <i>et al.</i> , 2008).	<ul style="list-style-type: none"> • My fieldwork study only lasted for one month, in which I collected all my primary data. Therefore, there was very little chance of cross-data variations based on changing conditions during the period of fieldwork study. • I highlighted how the data sometimes differ based on the participant’s company, workplace or nationality. • I provided a comprehensive picture to the reader about the conditions which the participants were subject to at the time of study. For example, I explained the general context governing the participants in a section titled ‘setting the scene’ (from p.8). I also mentioned some specific cases such as the effect of the Syrian civil war, which was going on during the time of fieldwork study, on the Syrian participants working in the KSA. • I made sure that all the statistical figures which I provided to support my claims give a clear picture about the situation at the time of my fieldwork study (which was in 2012).
	The researcher who is responsible of analysing the data has high knowledge/familiarity of and is integrated to the research sittings (Segura, 1989), and s/he is involved in the process of collecting the raw data (Knodel, 1995).	<ul style="list-style-type: none"> • Being an Arab myself, I am familiar with the research sittings (KSA and Arab context in general): I have extensive knowledge of the different Arab cultures, and different social and political structures within the Arab world; gained through my life in Syria where I studied in Arabic language, and used to watch Arab media and read Arabic materials (e.g. newspapers, magazines and literature). • I collected and analysed all the data myself as a solo researcher.
	The conclusions drawn from analysing the data are well supported by evidence from the data itself (Lewis and Ritchie, 2003).	<ul style="list-style-type: none"> • I extensively used qualitative quotes and quantitative figures from the data to support each statement I made in the discussion and conclusion chapters.
	The conclusions drawn from analysing the data are cross-checked by existing	<ul style="list-style-type: none"> • I provided an adequate level of integration, in the discussion and conclusion chapters, of the literature with the empirical findings.

²⁶ Considering that a lot of studies concluded that there is a “gap between what we say and what we do, between what people think and feel and what they do, between behaviour and attitude, between sentiments and acts” (Gobo, 2008, p. 6).

	literature and other previous studies (Colucci, 2008).	
	The process of analysing data, and generating themes and drawing conclusions is well described (Lewis and Ritchie, 2003).	<ul style="list-style-type: none"> • I used template analysis to sort the participants' quotes in a structured thematic system, which allowed me to link all the quotes together and provide a clear view to the reader about how the template was evolved. • I was honest, transparent and explicit about how the research had been changed overtime; and I also documented and justified all the decisions which I made during the course of my research. For example, I explained how my template analysis was evolved over time based on the emerged themes, and how the changes happened in the template led to amend the research focus and the research sub-questions. Here, I had a courage to admit the changes in my research framework and sub-questions rather than – like what some other researchers do – pretending that the final version of my sub-questions was formulated at the beginning of the study, and then the data somehow (magically!) fit those questions.
Objectivity (Confirmability)	The same data are analysed by different researchers to ensure the consistency of findings (also known as inter-rater reliability ²⁷) (Colucci, 2008).	<ul style="list-style-type: none"> • It was not possible because the data was part of a PhD study claimed as independently conducted by me as a solo PhD researcher who had limited budget and time, and who was subject to restricted academic regulations.
	The data and findings are audited by independent reviewers (Irvine <i>et al.</i> , 2008; King, 2014).	<ul style="list-style-type: none"> • I defended the idea of my research, and my theoretical and analytical decisions to an expert panel in three separate <i>viva voce</i> examinations. • I allowed my ideas and data to be tested in several presentation sessions in conferences and workshops. • I published part of my analysis in a peer-reviewed conference paper. • My list of glossary (from p. 257) was reviewed by a number of independent bilingual individuals.

Finally, I checked the quality of my reporting of the analysis, data and findings within the narrative discussion, by comparing each section within the discussion chapters against a very strict scrutiny checklist to make sure that the research stayed on the right track, implemented the appropriate reasoning approaches, and answered the research questions thoroughly. The list is shown below:

- Have the themes been discussed under the contextual communication perspective?
- Have equity/inequity issues been tackled adequately?
- Has critical realism's position been considered?
- Have retroduction and abduction approaches been implemented?
- Has/have the research question(s) been answered fully?
- Is the section's title clear and concise, and representative of the content?
- Are the citations original and sufficient?

²⁷ Stommel and Wills (2004) argue that confirmability and inter-rater reliability are similar concepts.

3.2.3 Methodology

This section first explains the design of the interview schedules used to collect the data. Then, the use of Mixed Methods in this research is justified. Finally, the process by which Template Analysis and Cluster Analysis are used to analyse the data is fully explained.

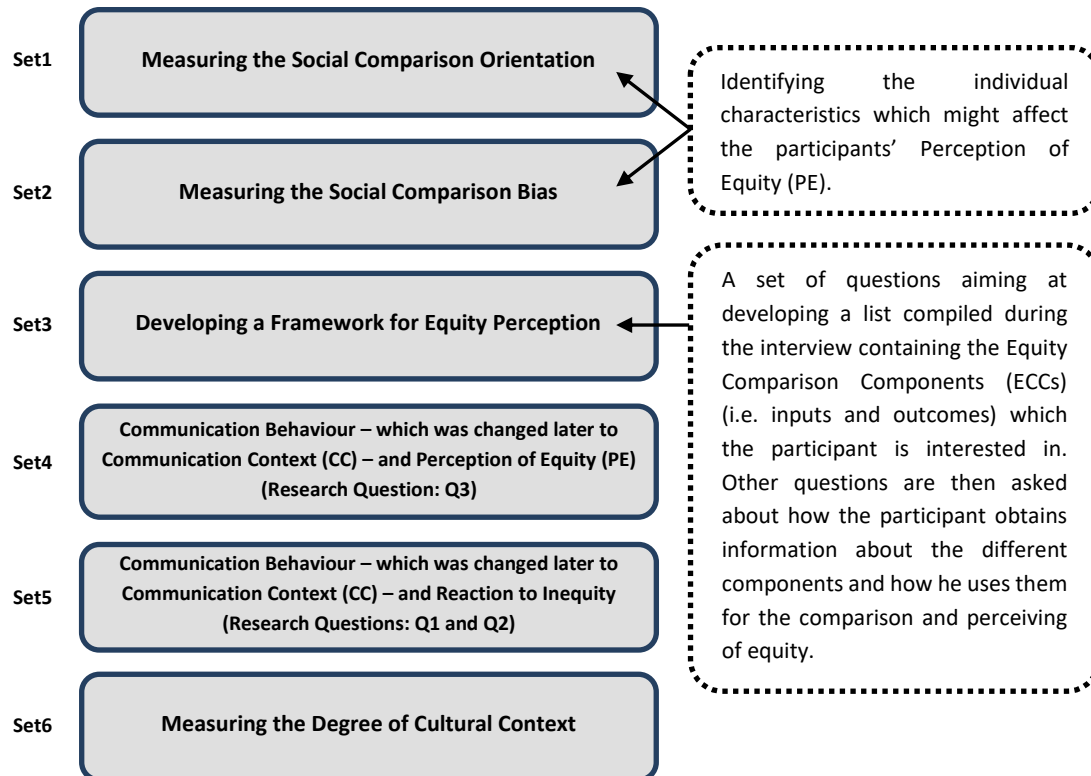
3.2.3.1 Research Design

To collect the data, I used a research diary, and semi-structured interviews with open-ended questions which gave me a degree of flexibility and ability to request additional information or clarify ambiguous points during the interviews (Mukherjee, 2002). Regarding the interview schedule, I developed six sets of questions (figure 3.5 on p. 82; appendix 3 from p. 299) based on my initial research proposal which looks at Communication Context (CC) from a High-Context (HC)/Low-Context (LC) perspective and defines cultures according to their places within the ‘continua of HC-LC cultures’ (see ‘research idea and background’ section from p. 3 and appendix 1 on p. 297). However, after the fieldwork study, I changed the focus of my research from the communication activities to the broader concept of CC which also looks at – in addition to the communication behaviour – how people use Contextual Information (CI) to make sense of the world and inform their behaviour. As a result, some parts of the interview schedule which produce quantitative (e.g. appendix 3.7 on p. 317 and appendix 3.10 on p. 320) and qualitative (e.g. ‘pairs of opposite communication scenarios’, p. 309) data proved to be not very useful during the data analysis. Set1, Set2 and Set6 were developed to measure the Social Comparison Orientation, Social Comparison Bias, and Degree of Cultural Context respectively (see figure 3.5 on p. 82 and the interview schedule in appendix 3 from p. 299). It is shown clearly from the interview schedule that those sets of questions were written from a positivist perspective. I admit that those questions are not overly necessary for the research; however, they are not designed to answer the research questions, but to provide information about the participants themselves. That said, I managed to use some data from those parts in my analysis.

The problem was that I had an *umrah* visa (religious tourist visa) which only allowed me to stay in the KSA for a period of 30 days. If I had the luxury of analysing the data and conducting the interviews at the same time, I would definitely amend and develop the interview schedule as I progress (Spencer *et al.*, 2003; Schilling, 2013). However, I cannot think of any negative

impact of including those questions except making the interviews very long (one hour on average).

Figure 3.5: Structure of Interview Schedule*



* This schedule is designed to interview employee participants.

The core questions are in Set3, Set4 and Set5. As my research was developed based on social comparison theory and equity theory, I speculated on how the research participants could understand those theories, and how to articulate and deliver relatively complex concepts within those theories in clear and simple questions. I took the decision that, instead of asking the participants about Equity Comparison Components (ECCs) (i.e. inputs and outcomes), and how to use and get information about those components for comparison; I would gradually develop a list of the components which a participant is interested in during the course of the interview, and then use those in the list to ask the participant about equity issues (more information about how I designed Set3 can be found in the 'cluster analysis' section from p. 90). Indeed, this strategy was successful and helped the participants to understand my questions.

I anticipated that because equity is a sensitive issue, some people would be uncomfortable about answering my questions directly. Therefore, I decided to include a vignette/case study followed by a number of scenarios (see appendix 3.11 on p. 321 and appendix 3.12 on p. 322)

in my interview schedule to present to my research participants who are then asked to comment on them (Robson and McCartan, 2016). Actually, this technique of collecting data was a huge success and generated very rich data which helped me enormously during the analysis.

Four pilot interviews were conducted prior to the fieldwork study for the purpose of testing the interview schedule (Taylor *et al.*, 2008). Regarding the actual study, thirty-six interviews were conducted in Arabic language where all the forms handed to the participants were in Arabic, whereas only four interviews were conducted in the English language where I used an English version of the forms. The interview schedule explained above (figure 3.5) was used for interviewing employees, while a different interview schedule (see appendix 3.2 on p. 312) was used for managers. The manager interview schedule contains questions about the organisation, employee relations, managerial practices and interaction between cultures. I sometimes used the additional forms attached to the employee interview schedule when I interviewed managers, however, I did not include most of the data taken from them in my analysis as not all the managers filled them in.

3.2.3.2 Mixed Methods

Qualitative methods of collecting the data were initially considered, because firstly, the nature of the research questions is exploratory and therefore less amenable to quantitative methods. Considering my research, the qualitative methods are the most appropriate option; they enable the exploring of new factors existing within a specific context, but which are not considered widely within the literature (Rubin and Babbie, 2009). Secondly, the flexibility of qualitative methods allow researchers to modify the research design, adjust the plans to changing field circumstances (Rubin and Babbie, 2009) or even return to the field to collect more data (Bamberger, 2000). I sometimes interviewed a participant and then found some unclarified points when I checked the interview record at night, thus, I asked the participant about those points during the next day while waiting for another participant to interview. In addition to interview transcripts, I used field notes and personal reflection as other sources of qualitative data (for the full list, see ‘sources of data’ section from p. 110).

Critical Realism (CR) supports methodological pluralism in a sense that it promotes the possibility of multiple interpretations of the same reality (Mingers, 2002 cited in Dobson, 2008). Inspired by this, during the data-analysis stage, I decided to use some quantitative data

which were collected from the research participants for the purpose of familiarising them with the relatively complex concepts in my study (see Set3 at figure 3.5, p. 82) and, accordingly, helping to gather relevant and high-quality qualitative data. These quantitative data were triangulated later with the qualitative data through the process of cluster analysis and template analysis (see ‘cluster analysis’ section from p. 88 and ‘template analysis’ section from p. 84). I also used aggregate numbers (quantitative data) extracted from the overall interview transcripts (qualitative data) to support my narrative discussion.

3.2.3.3 Template Analysis

I used template analysis – via the NVivo software package (QSR, 2012) – to code my qualitative data which include interview transcripts and field notes. Template analysis is not a whole set of methodology, but a style of thematic analysis which represents a structuring technique (Cassell, 2008) for thematically analysing qualitative data such as interview transcripts (King, 2014). Brooks and King (2014) describe the process of this analysis by, firstly, developing a coding template that categorises study-relevant issues from the data and defines them under titled themes²⁸, and secondly, organising the defined themes in a meaningful and useful manner.

King (2004) claims that template analysis suits research with a realist methodology, such as my PhD study, as it could be a useful tool for researchers trying to uncover the reality that exists independently from individual human agencies. Moreover, template analysis has the advantage in that it allows us to focus on relatively small pieces from the whole data (Crabtree and Miller, 1999), just like the general thematic analysis but with emphasis on a hierarchical coding in order to have “broad overarching themes encompassing successively narrower, more specific ones” (Brooks and King, 2014, p. 7). On the other hand, it maintains some sort of balance between the nature of a highly-structured template and the flexibility to meet the study’s specific needs (Brooks and King, 2012).

Langdrige (2004) differentiates between three levels of thematically coding qualitative data, starting from the *descriptive* level (1st order coding) to the *interpretative* level (2nd order

²⁸ **Themes** are “features of participants’ accounts that characterize particular perceptions and/or experiences, seen by the researcher as potentially relevant to the research question”, whereas **coding** is “the process of identifying where themes occur in accounts and attaching labels ‘codes’ to index them” (King, 2014).

coding) and then the *pattern* level (3rd order coding). However, template analysis does not distinguish between descriptive and interpretative coding (King and Horrocks, 2010), which makes it a very flexible technique that contains fewer directive procedures (King, 2004). Brooks and King (2014) claim that most researchers carry out the preliminary coding of around half of the data until they come up with their initial templates which they then use as a basis for the upcoming coding. Their reasoning for suggesting the use of the initial template is to focus on the parts of data which are more relevant to the research, and therefore save the time which is otherwise spent on producing similar or redundant codes, and they support their suggestion by presenting a case in which the initial template was a great help for the members of a research team (Brooks and King, 2014). However, as I was the only researcher conducting the current study and responsible for the coding of the entire data, I decided to not limit myself to a particular template, although I would still be able to modestly modify it (King, 2012). Instead, I preferred to keep an open-minded perspective with regards to the structure of my data and adopt a relatively radical approach consisting of revising and restructuring the template much more often than would be the case in a typical template-analysis process.

I only began with five priori themes (two main themes and three sub-themes; see figure 3.6 on p. 87) which were identified and formulated based on the discussion of prior literature (Miles and Huberman, 1994) in the research conceptual framework. The reason why I was reluctant to use a larger number of priori themes at the beginning of my analysis is because I did not want to fall into the trap of focusing on fitting the data into the pre-defined themes (King, 2014) rather than putting my effort into exploring the interesting and well-hidden themes. Therefore, I created the priori themes, and then let the analysis process reveal the others. I did a semi-grounded theory's coding, in the sense that I did not have many pre-assumptions about my data and what themes would emerge. I focused on the hierarchical coding, and continually revised the themes according to the new data (Saunders *et al.*, 2009). Although I had to have priori themes at the beginning of my analysis, template analysis gave me flexibility in revising the emerging themes and even some of the priori ones according to the emerging data.

At the beginning of my research and before I collected my data, I formulated three research main-questions, which were represented within the five priori themes in my template (as articulated in figure 3.6, p. 87). During the analysis, more 2nd-downward sub-themes emerged as I was reading and coding the interview transcripts. For example, a theme considering the 'religious interpretation of equity' was not among the priori themes and was not even thought

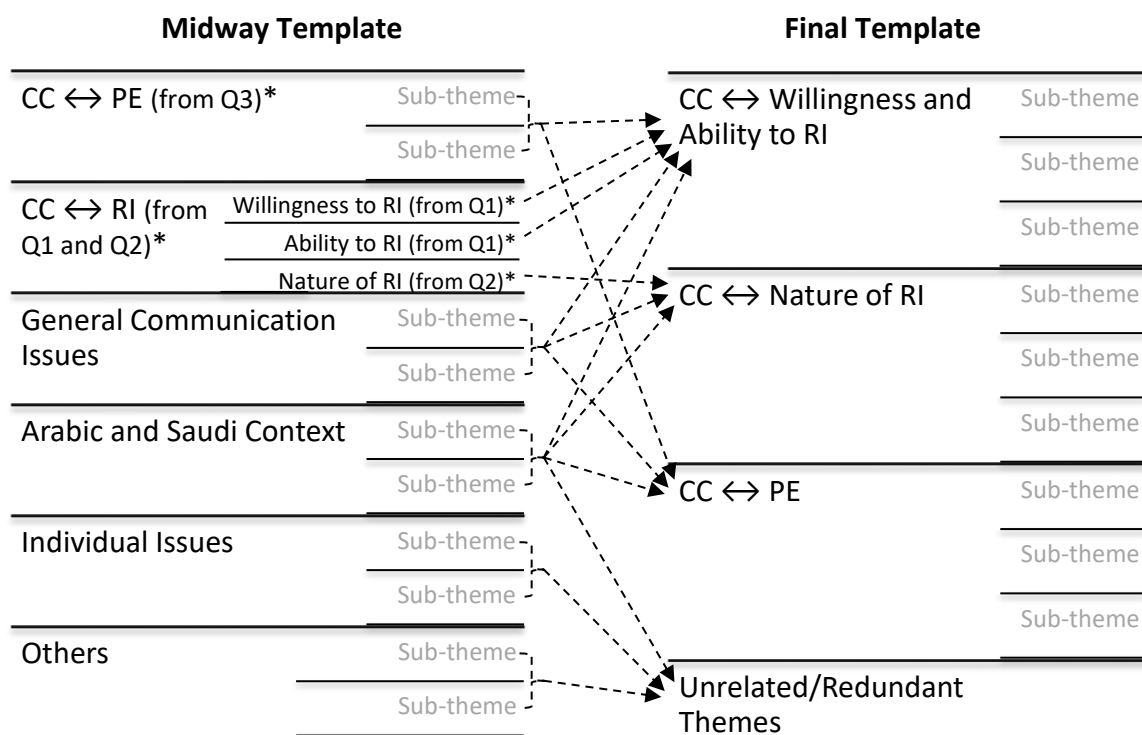
of during the design phase of my conceptual framework. I was not bound by King's (2014) steps of conducting template analysis. For instance, I did not have an initial template which, it is suggested, should be adopted after coding part of the data. Alternatively, I was constantly making relatively good-size changes on my template as I went through the coding process, and NVivo helped me in this regard.

Just after I coded all the data, though, I experienced a dramatic shift in my research when I decided to broaden my research and consider Communication Context (CC) as a whole instead of only focusing on communication activities. Therefore, I applied factor analysis to create another set of priori themes related to the Perception of Equity (PE) and then integrated them into the template. Changing the way I looked at my data and integrating the new created themes into my template resulted in a major modification to the whole structure of my template (see figure 3.6, p. 87). Thankfully, as I was using NVivo from the beginning of my analysis, applying those changes was not overly time consuming as NVivo facilitated this move and made it much more manageable. NVivo also helped me to quickly fill out the themes emerged at the final stage of my analysis. For example, when a theme emerged about how some employees think that 'among the rights attributed to the owner of a company, or any one from his close circle, is to unjust between employees, because he owns the company (*sahib almal*) and has an absolute freedom to do whatever he wants in it', I used the 'text search' query facility in NVivo to look at all texts containing synonyms/keywords related to the term *sahib almal*, so I could find the quotes related to that theme without having to read all transcripts again. My memory also helped me in this regard, as I had memorised all the interview transcripts by the time I reached the final phase of my analysis.

Figure 3.6 shows how my thematic template was developed from the phase just before the research focus was changed from communication activities to CC. It can be clearly seen that (i) two priori sub-themes related to the Reaction to Inequity (RI) (Willingness to RI and Ability to RI) were merged into a single main theme; (ii) a PE theme (CC ↔ PE) was changed dramatically by adding new priori sub-themes formed by cluster analysis, and filling it out by a huge number of sub-themes from under the original main themes; (iii) part of the old PE theme – specifically the part related to the perception of the Equity Norms (ENs) – was moved to the newly created 'willingness and ability to RI' theme for the reasons explained in figure 4.3 (p. 162); and (iv) the order of the new main themes was changed so that the RI themes come before the PE themes. I did this because I found that it is difficult to explain employees'

PE without looking at the causal mechanisms and contextual structure influencing their RI. Olsen (2007, p. 2) suggests that “you keep your assumptions weak and you strengthen your field methods to improve your knowledge of the object of research” which is aligned with my approach: I formulated the research main-questions before the fieldwork study, and based on the existing literature and as a result of conceptualising the areas of my research; whereas, the research sub-questions were formulated as a result of structuring the empirical data through template analysis.

Figure 3.6: Development of Research Template



* Priori themes at the initial phase of the data analysis.

Q1. How is the communication context related to employees' willingness and ability to react to inequity?

Q2. How does the communication context shape the nature of inequity reactions executed by employees?

Q3. How is the communication context related to the way equity is perceived among employees?

Two things were a big headache for me in the analysis: the desire to (i) deliver my final template to perfection, and (ii) code all the available data into my template and include all the themes listed under my template within my narrative discussion. However, fulfilling these desires was impossible. Regarding the latter, it would be an “ill-advised” to try to include every theme of my final template within the discussion chapters (King, 2014); and for the former, although I could “never absolutely reach a ‘final’ template” (King, 2014), I maintained a high level of depth in my analysis to meet the PhD requirement to make an original contribution to the

existing knowledge. Brooks and King (2012) rightly argue that template analysis does not help so much in interpreting the data, and the narrative discussion of the themes in the final template mainly depends on the research aim and content. Therefore, I depended heavily on my critical thinking in interpreting the data and articulating the different themes within the discussion chapters. I tackled each main theme in a separate discussion chapter, and usually gave each 2nd – and sometimes 3rd – sub-theme a section title within its respective discussion chapter; however, most of the 3rd downward sub-themes were merged within the narrative.

3.2.3.4 Cluster Analysis

As mentioned above, ‘hierarchical cluster analysis’ was applied – on the data of employee participants’ responses about Equity Comparison Components (ECCs): employee’s advantaged characteristics, and work’s motivators and demotivators – to formulated priori themes (see appendix 5, p. 325) related to the third research question (Q3) which is *how is the communication context related to the way of perceiving equity between employees?*. Those priori themes were then integrated in the template already created (see ‘midway template’ at figure 3.6, p. 87) where they were later to be used in the process of developing the ‘final template’ by serving as vessels of data during the later stage of coding. I did not initially intend to use these data in my analysis, as my main purpose of asking the interview employee participants to fill out the forms in appendix 3.8 (p. 318) and appendix 3.9 (p. 319) was to familiarise them with the relatively complex concepts in my study (see Set3 at figure 3.5, p. 82) and use the information which they already provided in the forms as starting points to enhance the discussion. However, I realised during the analysis process that, from a mixed methods point of view, I could use these quantitative data to provide a secondary assistance (e.g. through cluster analysis) to the thematic analysis of qualitative data which, nevertheless, remains the primary contributor of the analytic yield (Henry *et al.*, 2015).

Zikmund *et al.* (2013, p. 599) define cluster analysis as “a multivariate approach for identifying objects or individuals that are similar to one another in some respect”. This technique produces a set of homogenous subgroups, or ‘clusters’, of participants who are from a given sample and do provide close responses (Tavakoli, 2012). In other words, the participants, known as ‘cases’, who belong to a certain cluster should be more similar to each other than to the ones in different clusters (Blessing and Chakrabarti, 2009). On the other hand, the clusters as collective entities should differ from one another (Poynter, 2010). Although cluster analysis is definitely an

empirical technique, it is questionable as to whether it is a statistical one (Maylor and Blackmon, 2005), because it does not require representative data or come up with generalisable characteristics. Instead, it really just functions as a tool to order the data, which makes it suitable for most kinds and sizes of data set (samples) (Macia, 2015). Factor analysis is another grouping technique which could be used for quantitative data. However, the reason I preferred cluster analysis over it is because firstly, factor analysis is mainly used to group variables not cases (participants) which is not what I was looking for; and secondly, cluster analysis was more appropriate for my ordinal data as its grouping method is based on the distance (proximity) between elements of the data, unlike factor analysis which is based on the variations (correlation) within the data (Tavakoli, 2012).

Qualitative data reduction was my primary reason for using cluster analysis which allowed me to classify a big amount of quantitative data – representing the responses about ‘90’ ECCs from ‘33’ participants, as explained below – into manageable groups (Tavakoli, 2012) which I used later to organise the qualitative data and make it more manageable. For instance, I found it very difficult to explore and then group the participants’ perceptions of different ECCs by simply navigating through the participants’ qualitative reflections which they gave about their quantitative responses (filled-in forms, see appendix 3.8 on p. 318 and appendix 3.9 on p. 319), as those reflections were brief and wildly diverse; therefore, I used cluster analysis to help me fit those qualitative reflections into my template. In this regard, Poynter (2010) assumes that clusters in social research (he refers to ‘market research’) are likely to not exist in reality, which in itself is not a significant problem as using artificial clusters in qualitative analysis helps us to study the data more efficiently. Maylor and Blackmon (2005, p. 338) suggest an application of cluster analysis which seems similar to the idea of template analysis: “let the types emerge from the data rather than imposing them on it [... by using] cluster analysis to identify clusters of [... participants] based on the data you have collected”.

For qualitative research, Henry *et al.* (2015) argue that cluster analysis is a promising technique, particularly for mixed methods research, which could help researchers to understand their findings and guide them in their contextual interpretations of the data. In the attempt to see how cluster analysis can assist in organising and analysing large qualitative data sets, Guest and McLellan (2003) conduct a case study in which they use a hierarchical cluster analysis to aid a multistage thematic analysis, and they (2003, p. 198) concluded that “high-level clusters can serve as conceptual starting points that create a framework for discussion [...] This

framework can be filled with details derived from the text”. Although the methods applied in Guest and McLellan’s (2003) case study are significantly different than mine, the idea is still the same and the recommendations concluded from the case study fit and support what I did with regards to the data of the third research question.

Linking the above to this study, according to equity theory (Adams, 1965), employees compare their inputs and outcomes with those of their colleagues in order to “make judgments about the fairness or equity of their situations” (Grote, 1996, p. 141). In the attempt to gather data to answer the third research question, I developed a set of interview questions (see ‘interview schedule’ in appendix 3.1, p. 299), asking about the employee participants’ view of ECCs (which are the employees’ inputs and outcomes), how they obtain information about those components and how they use the available information of those components for comparison. The participants were introduced to a set of employees’ characteristics (table 3.5, p. 90; appendix 3.8, p. 318) which was summarised from the possible employees’ inputs discussed in the literature of equity theory (the full list is available in table 2.1, p. 27). The interview participants were then asked to eliminate the characteristics which they do not agree with and add new ones that give employees advantage over their colleagues and, finally, rank all the remaining characteristics in order of their importance to the participants themselves.

Table 3.5: Characteristics that may give Employees an Advantage over their Colleagues

Age	العمر
Education	المستوى التعليمي
Experience and Skills	الخبرات والمهارات
Honesty	الأمانة
Intelligence	الذكاء
Personal Appearance	المظهر الخارجي
Popularity at Work	الشعبية ضمن العمل
Seniority at Work	الأقدمية في العمل
Social Status	المركز الاجتماعي
Work Position	المركز الوظيفي

Similarly, inspired by the broad idea of Herzberg’s (1959) Two-Factor (motivation-hygiene) Theory which claims that there are some job factors which cause satisfaction while other job factors prevent dissatisfaction, I tried to encourage the participants to indirectly reveal their perceptions of the possible job outcomes by asking them about what motivates and demotivates them at work. Then, I asked the participants to rank those motivators and demotivators in order

of the perceived level of importance and concern, respectively, for the participants themselves (see appendix 3.9, p. 319).

The ranking method which the participants were asked to use in the forms – shown in appendix 3.8 (p. 318) and appendix 3.9 (p. 319) – could be summarised as: assigning the number ‘1’ to the item at the top of the ranking/list, the number ‘2’ to the second item down from the top, the number ‘3’ to the third item down from the top, and so on. For numeric labels used in the ranking process to reflect the actual importance of each individual rank, I weighted all the three rankings (characteristics, motivators and demotivators) in the collected data by putting the ranks in a reverse order. For example, in the ranking of ‘employee’s advantaged characteristics’ which contains ten ranks, I assigned the number ‘10’ to the first rank, the number ‘9’ to the second rank ... the number ‘1’ to the tenth rank (see table 3.6)²⁹.

Table 3.6: Weights Assigned to Ranked Positions*

1st choice has a weight of 10
2nd choice has a weight of 9
3rd choice has a weight of 8
.
.
.
10th choice has a weight of 1

* Ten ranks.

The problem here is that, firstly, not all the participants were able to fill out the forms, and secondly, the maximum number of ranks – which the participants managed to include in their ranking – in each one of the three rankings is different than the others (see table 3.7); therefore, the weight of the ranks in one ranking differ from the equivalent ones in the other rankings. For instance, the weight of the first rank in the ‘characteristics’ ranking would be (10) which is greater than the weight of the first rank in the ‘motivators’ ranking (6).

²⁹ The total number of ranks in the ‘characteristics’ ranking is ‘10’ which is equal to the number of initial ranks shown in table 3.5 (p. 90), because it happened that each participant added the same number of additional ‘characteristics’ as what he deleted from the initial ones.

Table 3.7: Key Figures of Rankings related to Equity Perception

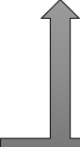


	Number of ECCs*	Maximum Number of Ranks	Number of Participants**
Characteristics	29	10	33
Motivators	23	6	28
Demotivators	38	8	24

* ECCs: Equity Comparison Components: the employees' inputs and outcomes; which are represented by the characteristics, motivators and demotivators.

** Only 29 employee participants (from the initial 33 participants) were included in the cluster analysis, as I excluded 4 managers from the analysis because they did not comment on the forms shown in appendix 3.8 (p. 318) and appendix 3.9 (p. 319). Among the 29 employees, there were one employee who did not fill/comment on the 'motivators to work' and 5 employees who did not fill/comment on the 'demotivators of work'.

The difference derived from weighting the same rank, among the three rankings, would not enable me to correctly draw findings about each cluster's preference of the different ECCs. Moreover, it would create some issues in cluster analysis, because during the clustering computation, ECCs of the 'characteristics' ranking would have disproportionately more importance than the ones in the other rankings, and ECCs of the 'demotivators' ranking would have disproportionately more importance than the ones in the 'motivators' ranking. However, I avoided this by standardising the data before I performed cluster analysis (Sarstedt and Mooi, 2014; Ramos *et al.*, 2016). As the data from the rankings are ordinal, I standardised the data by simply going back to the previous step and uniting the weights of ranks across the three rankings, so the first rank in each ranking was given the weight '10', the second rank in each ranking was given the weight '9', and so on (see table 3.8). Therefore, ranks in all the three components (characteristics, motivators and demotivators) had equal representation in the data. I admit that this approach of standardising the data partially maintains in-ranking variance, due to the fact that each participant used different scales based on how many new components he added to the original forms, which in turn makes it difficult to address cross-ranking variance as well. Thus, it is impossible to come up with ordinal variables which are fully standardised, given the fact that those variables were measured on many different scales. For example, the fifth ranks across the three rankings do not necessarily have the same level of importance for the same participant, never mind the comparable importance to other participants. Nevertheless, this was one of the downsides that I had to reluctantly accept in this approach.

Table 3.8: Variable Standardisation of Rankings related to Equity Perception

Characteristics	Motivators	Demotivators
1st choice → weight of 10	1st choice → weight of 10	1st choice → weight of 10
2nd choice → weight of 9	2nd choice → weight of 9	2nd choice → weight of 9
3rd choice → weight of 8	3rd choice → weight of 8	3rd choice → weight of 8
.	.	.
.	.	.
.	6th choice → weight of 5	.
.		.
.		8th choice → weight of 3
10th choice → weight of 1		

The data of ECCs – measured by the three rankings – fall into two groups: the first group contains the original components which are already listed in the forms presented to the participants; those components are the characteristics in table 3.5 (p. 90), in addition to the ‘salary and compensations’ motivator which was already listed within the form shown in appendix 3.9 (p. 319). The reason why I add ‘salary and compensations’ as a default option in the form is because it is considered universally as the most important motive to work (Ofori-Dankwa and Ricks, 2000). The second group contains the additional components which the participants came up with. I merged the similar components to reduce the overall number of characteristics, motivators and demotivators to ‘29’, ‘23’ and ‘38’, respectively (see table 3.7, p. 92), which equals ‘90’ components overall. I initially considered ‘33’ participants in the analysis as they were the ones who provided quantitative data related to ECCs; however, only ‘29’ employee participants were eventually included in cluster analysis, as I excluded ‘4’ managers from the analysis because they did not comment on the forms shown in appendix 3.8 (p. 318) and appendix 3.9 (p. 319).

Milligan (1996) suggests that after standardising the variables, the researcher should decide the clustering method and number of clusters. The method I selected is *hierarchical clustering*, because it is suitable for use with a small sample size (Hair, 1998; Kaur and Kaur, 2013) as is the case in this research and, unlike K-means clustering, does not require specifying the number of clusters in advance (Andrew *et al.*, 2011), which gave me more flexibility in the analysis. I performed hierarchical cluster analysis via SPSS software (IBM Corp, 2013), by using ‘Ward’s method’ and ‘Manhattan distance’ on the data of characteristics, motivators and demotivators to sort the participants into homogeneous clusters. I chose Ward’s method because it gave me

the option to not get outliers (excluded participants) in my data set and allowed me to obtain clusters of roughly equal size (Sarstedt and Mooi, 2014) out of my small sample ('29' participants), so all the '29' interview transcripts were fairly distributed between the final clusters. This prevented coding a huge amount of data into one theme within the template, while the other themes suffered from a lack of data. This enhanced my primary aim of using cluster analysis which is to manage the data, more than the other aim of exploring the overall trends, which is second on my analysis priorities. The reason why Manhattan distance was used in the analysis is because it achieved slightly more feasible clusters, although all the different measures of distance yield similar performances.

Six distinctive clusters were detected in the 'dendrogram of cluster analysis' (see appendix 6 on p. 326 and appendix 5 on p. 325). After performing the analysis, SPSS produced 'agglomeration schedule coefficients' which shows the amount of errors resulting from each clustering stage of grouping cases (participants), where a big leap/break would indicate that two vastly distinct cases were forcibly brought together (David and Roberto, 1998 cited in Nwabueze, 2009). However, that was not the case in the smoothly ascending line shown in appendix 7 (p. 327).

3.2.4 Communication Context as a Methodological Approach

The current research does not only use Communication Context (CC) as a notion supporting the research conceptual framework, but also as a methodological approach to study individual relations. Put differently, I suggest another path to interpret the research data that (i) takes the analysis away from function-focusing methods such as discourse analysis which is purely interested in the technical element of interactions between individuals (e.g. interviewer-interviewee interaction in the case of individual interviews) (van den Berg, 2003), and at the same time, (ii) does not heavily rely on methods trying to only identify and pack a group of elements together in titled categories/themes without looking deep into how those elements are created. Instead, the suggested approach sees each individual as a special case and focuses on the process by which individuals perceive and react to different events and phenomena through obtaining and using the available Contextual Information (CI).

The suggested methodological approach is based on CC, Critical Realism (CR) and the retroductive reasoning approach. Saunders *et al.* (2016) advise that we should adopt CR in our

research if we are the type of researchers who believe that there is a much richer picture to reveal beyond the limited scope observed and described by empirical data. This picture can be obtained by not only focusing on the events but also the *causes* of those events, through the use of CR and retrodution in the process of data analysis. The suggested methodological approach focuses on exploring the mechanisms, within CC, which influence the individuals' Perception of Equity (PE) and Reaction to Inequity (RI). In other words, derived from the idea that communication in general is "a symbolic process whereby reality is produced, maintained, repaired, and transformed" (Carey, 2009, p. 19), this approach employs CC as a tool to discover the mechanisms behind people's behaviour/actions, given the suggestion here that those mechanisms are represented by the 'the mental process in which individuals access and make sense of CI, and then use their knowledge and understanding of CI to inform their behaviour'.

Jennings (2015) cites the work of Elster (1999), Elder-Vass (2004) and Erickson (2012) to support the claim that it is extremely hard, if not impossible, to draw a valid and representative picture of any phenomenon because the mechanisms which produce it vary widely between contexts, and are triggered and do work differently even within the same context. If we accepted that events/cases result from the acting of mechanisms in particular contexts (Pawson and Tilley, 1997) and try accordingly to split the research setting into narrower contexts, we would still encounter people influenced in different ways within the same narrow context. For instance, Schneider *et al.* (2013, p. 369) note that the organisation has "multiple simultaneous climates³⁰ of both the process and strategic outcome sort" which influence employees in a range of different ways. Jennings (2015, p. 68) also uses Elster's (1989) example, which shows that we should not try to link events together but rather link each event with the causal mechanisms producing it, to argue that critical realists are keen to "explain each outcome [[case/event]] as an individual phenomenon". In the same vein, taking into account Novak's (1998) theory suggesting that the meaning which people make about aspects of the reality stems from their prior knowledge and experience (cited in Altman, 2010), it is reasonable to infer that each individual human is a unique case in terms of how s/he perceives the reality and interacts with the surrounding environment. Considering myself as an example, I grew up in a Syrian society

³⁰ Organisational climate can be defined as "the shared perceptions of and the meaning attached to the policies, practices, and procedures employees experience and the behaviors they observe getting rewarded and that are supported and expected" (Ostroff *et al.*, 2003; Schneider & Reichers, 1983; Schneider *et al.*, 2011 cited in Schneider *et al.*, 2013, p. 362).

with a very unique childhood experience which differentiated me from my peers, I experienced major events in my life which contributed in shaping my personality and the way I think and reason, I had an opportunity to live and study in a foreign country (UK) and experience a different culture, and even my education and research have influenced the way I see the world. All of these aspects made me a unique person who is very different in many ways from other Syrian or British people. My self-example also shows that it is sometimes difficult, even at an individual level, to attribute people's behaviour to a number of identified and separated mechanisms, because those mechanisms are subject to interaction with incompatible ones during the process of forming people's perceptions and behaviours (see JO-3-13's quote on p. 142). Therefore, the most appropriate way to understand those mechanisms is by studying the dynamics/process within which they interact.

Overall, although I support CR's claim that human agencies are independent and prior to the overall ontological reality (e.g. social structure) (Rees and Gatenby, 2014), I do argue that the individuals' instantaneous perception/interpretation of the reality concurrently influence their own behaviour and actions. Based on the earlier statements that individuals are not limited to specific contexts in terms of their perceptions and actions, and that communication is an essential element in creating the reality, I suggest that we can use the data to understand the process in which individuals use CI to make sense of the world and inform their behaviour accordingly, rather than trying to fit/link every small piece of the data related to one individual with those of others. In this regard, it makes sense to look at every identity/individual as a special case influenced by unique, interacted and blended mechanisms. We are right to focus on the researcher's philosophical view of the reality by explaining the ontological and epistemological positions adopted in the research (Saunders *et al.*, 2009), but what about the participants' view of the reality and the way they reason their behaviour/actions? Do participants adopt the external factors (e.g. social norms) without questioning them or try to justify and modify their influence? All this can be covered by using the concept of *detailed empirical*, through looking at the process by which individuals use CI to make sense of the reality (see 'reconciling the researcher's view with critical realism' section from p. 60).

That said, I do not solely depend on the suggested methodological approach to analyse and interpret my data. I also use my idea of the *broad empirical* to draw conclusions based on aggregate figures and themes covering a relatively large number of participants (e.g. using cluster analysis). My reasoning here is that, although individual cases are different in the details

of how/why they interact with their context, they tend to exist within specific broad trends and they look similar from a broad view (see ‘reconciling the researcher’s view with critical realism’ section from p. 60). In this regard, I find Tilly’s (2006, p. 571) conceptual apparatus – described in the quote below – a good guide of systematic steps that can be followed to draw broad conclusions about the mechanisms causing the phenomena studied in this research:

(1) *episodes* (connected sets of events that include phenomena requiring explanation) (2) *causal mechanisms* (events altering relations among some specified set of elements) (3) *processes* (causal chains, sequences, and combinations) (4) *explanation* (identification of mechanisms and processes that produce crucial [...] phenomena) (Tilly, 2006, p. 571).

3.3 Research Setting and Sample

3.3.1 Research Settings

Oil discovery has made the KSA a fast-developing economy, where huge projects have been launched. The requirement of workforce for those projects (Al Otaibi, 2005) and the emergence of the labour-intensive private sector (Budhwar, 2001) mean that the Saudi business market hosts a large number of foreign expatriates. In 2013, the foreign workers was estimated as 53.4% of the total labour force in the Kingdom (CDSI KSA, 2013), while this percentage was significantly higher (84.85%) in the Saudi private sector (ML KSA, 2013).

The fieldwork study was conducted in Jeddah which is a commercial hub city (OBG, 2007) hosting some branches of the organisations which granted me permission to conduct my fieldwork study. Walker *et al.* (2007, p. 322) claim that Jeddah is “probably the largest cultural melting pot in the world”. The reason for that might be because it is the traditional gateway for Muslim pilgrims to the holy cities, Mecca and Medina (*alharameen* in Arabic) (Ham *et al.*, 2004), which is why my *umrah* visa (religious tourist visa) allowed me to stay in Jeddah. Actually, three of my research participants list the point of being near to the holy cities as a possible advantage (outcome) which they get from their job in Jeddah. For example JO-3-11 mentioned that “the presence of *alharameen* [[near to the work]], for example, is a very important point”, while SD-1-5·M explains this further:

It makes a difference in your psyche when you go to Mecca. I mean, my brothers are now living in the USA; I say that I am better than them, because I can make *hajj* [[once a year]] and can make *umrah* every Thursday [[the last day of the working week]]. These all are advantages benefiting you (SD-1-5·M).

The city of Jeddah is located on the west coast of the KSA (JM, 2016). On an annual average, the temperature in the city ranges between 111°F/43.9°C and 55°F/12.8°C (Mababaya, 2003), which – combined with humidity from the Red sea – makes it very hard to work outdoors under the midday sun for most of the year. In fact, all my interviews were conducted indoors in air conditioned rooms, which had a negative impact on the quality of my audio recordings as they are contaminated with noise from the AC units. The interviews were sometimes interrupted by the praying breaks, when the work is usually suspended (Jones, 2003) for at least 20 minutes, two to three times in each day’s working shift.

Regarding social life outside work, a number of participants express their frustration over the fact that Saudis have a “closed society” (SY-1-1) (see the full quote on p. 238) which restrains any kind of further interaction beyond the work context; as explained:

There is difference in the lifestyle itself. For example, the Saudis do not like socialising, so when I have a relationship with a Saudi, I cannot tell him that ‘my wife would like to meet your wife’, it is sensitive [...] Generally speaking, the Lebanese are the most open minded between Arabs, whereas with Saudis, there will of course will be contradictions [[with Lebanese]] and difficulties in socialising [[with others]]. These issues have resulted from the [differences in] culture... If a Lebanese, for instance, has a birthday party, he cannot invite a Saudi (JO-1-4).

That might be partially because the Saudi “government has made every effort to insulate the population from the influence of the foreign community” (Beidas, 2009, p. 134), in addition to the social and religious restrictions applied in the kingdom (Elamin and Alomaim, 2011a).

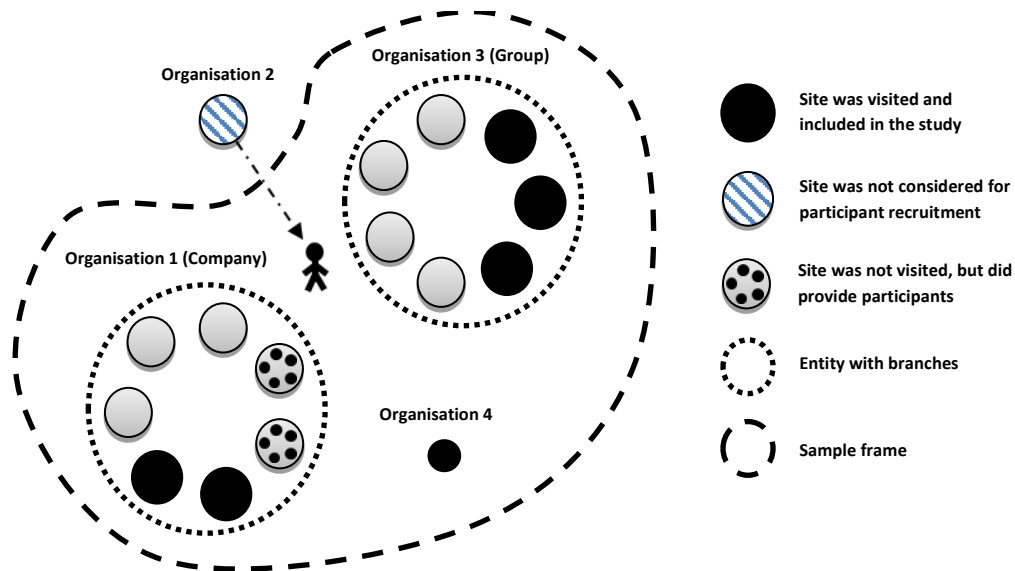
3.3.1.1 Sample Frame

Three organisations were included in the study, numbered in the anonymity system (see table 3.11, p. 116) based on the order in which I visited them for the first time during the recruitment process (see figure 3.7).

The first organisation (organisation 1) was a relatively separate and independent company from a large group owned by a Saudi family. The company specialised in providing insurance and maintenance service to vehicles, and had many branches across the KSA. I visited and conducted interviews in two of the company’s branches which were located in Jeddah, do provide an almost identical service, and have a very similar working environment. I also interviewed some of the company’s employees who were from branches located outside Jeddah

(Mecca, Medina, Jazan and Al Quoz) but happened to be attending a training course in one of Jeddah's branches.

Figure 3.7: Sample Frame



The third organisation (organisation 3) was a huge construction group owned by a Saudi family and also had many companies/branches all over the KSA. I visited and conducted interviews in three sites – two branches of one company, and the accounting department in Jeddah's headquarter – of this group located in Jeddah.

The fourth organisation (organisation 4) was a small IT company (an office with around five-six rooms) located in Jeddah and owned by a Syrian employer.

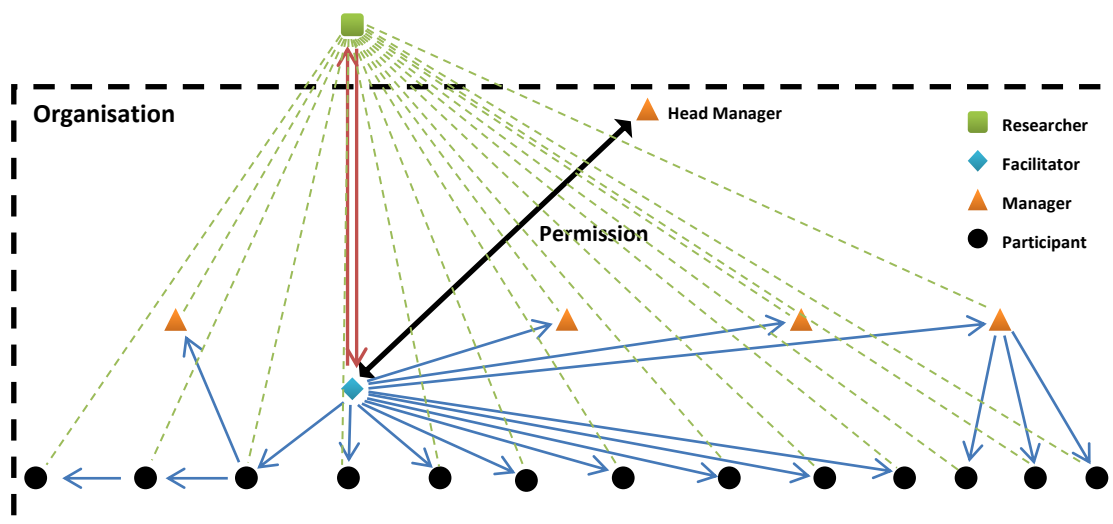
The final organisation (organisation 2) was a huge public-sector company in Jeddah which I did not include in the study (I excluded all the field notes related to this organisation from the research data) as I did not gain permission from it, but I included one of its employees (SA-2-1) in the study as an independent participant.

3.3.2 Sampling and Negotiating Access

A special method, which is a combination of convenience and snowball sampling techniques, was applied to select and recruit participants for the research; this was a suitable and efficient approach in the Saudi context where personal contacts and relationships are very important

(Treven, 2003). I depended on people (through *wasta*) who were working within the sample organisations. These people (facilitators/gatekeepers) helped me, first of all, to obtain permission from the head managers to conduct the research in their organisations, and then, to contact the participants and arrange meetings with them. I did not usually contact the participants directly, but waited the facilitators to do that for me, because it is more appropriate for somebody in the KSA to be introduced by a third party rather than doing it by her/himself. Although I depended significantly on the facilitators to recruit the research participants, the sampling sometimes resembled the snowball technique, in a sense that a participant in some cases suggested some of his colleagues as potential participants for the research and introduced me to them (see figure 3.8).

Figure 3.8: Sampling Technique



3.3.3 Research Participants

The research population comprises the Arab managers and employees working in Saudi private-sector organisations. Forty semi-structured interviews were conducted in three Saudi organisations with male employees and managers of nine different nationalities. The interviewees were divided between seven managers and thirty-three employees. The research was shaped after the fieldwork study to only focus on the employees from Arab cultural backgrounds. The data of non-Arab participants were excluded from the study due to the small number of non-Arabs (only four employees: two Pakistanis, one Indian and one Filipino) who I managed to interview during the fieldwork study. Although some of the Arab participants were locals (Arab Saudis), I ensured that I maintained the focus on Arab expatriate

professionals by making sure that the majority of participants were recruited from that specific group. Thirty-Five Arab employees and managers participated in the research, while one interview with a Saudi manager was excluded due to the lack of, and irrelevant, content (see table 3.9).

Table 3.9: Research Participants and their Nationalities

	Employee	Manager	Total Included
Syrian	9	2	11
Egyptian	6	2	8
Jordanian	6		6
Saudi	5		5
Sudanese	1	2	3
Palestinian	1		1
Yemeni	1		1
Total	29	6	35

My initial decision was to sort the participants into five main Arab ethnic groups. The idea was to compare these groups together in relation to the research themes. However, I should acknowledge here that these groups were formed more for practical reasons related to the research's unique situation and sample as discussed below, which may not be completely reflective to the broader/other contexts or samples of other research. I also should acknowledge that although Arab people share many cultural elements; the differences within the Arab world is widely varied and detailed across countries (see 'Arab Identity and Arab Culture' section from p. 8) and even across regions and social groups within the same Arab country (Kilian-Yasin and Al Ariss, 2014), and they are beyond the ability of this research – and most of other research in this matter – to conceptualize. The Arab ethnic groups are:

- Syrian
- Jordanian and Palestinian
- Saudi and Yemeni
- Egyptian
- Sudanese

Although the borders of Arab countries were artificially drawn during and after the First World War (1914-1918), in the wake of the fall of the Ottoman Empire, by the European colonial powers (Tucker, 2014), without talking into account the religious and ethnic differences inside

the same borders (Hinchcliffe and Milton-Edwards, 2007); I decided to use the national culture as a suitable element to be taken into consideration during the recruitment of participants and analysis of the data. My decision was informed by Minkov and Hofstede's (2012b) study of 'cultural values' which concluded that in-country regions tend to cluster together even in the case of newly formed countries in sub-Saharan Africa. In other words, the in-country regions tend to have closer values than similar regions in other neighbouring countries. Therefore, it could be argued that the possibility that each Arab nation has a distinctive culture – in terms of values as well as other elements of culture – is significantly high, taking into account that the relatively long existence of borders between the countries (mainly post World War I) from which the research participants come, and the history of geopolitical polarisation and economic division between those nations (Pope and Nauright, 2009). However, I still believe that from a general and broad prospective, the Arab culture could also be considered as a homogeneous framework containing shared cultural elements throughout the whole Arab world (Al Omari, 2008) (see 'Arab Identity and Arab Culture' section from p. 8).

The reason why I combined the Saudi and Yemeni participants in one ethnic group is because they share similar cultures, particularly within the area of Jeddah – where I conducted my fieldwork study – where a significant number of Yemeni immigrants resettled and married Saudis. Moreover, the only Yemeni employee participating in the study was born and grew up in the KSA, and all his friends and members of the community that he used to interact with were Saudis.

Regarding the Jordanian and Palestinian participants, all the Jordanian employees who I interviewed were of Palestinian origin; and all, except one, defined themselves as Palestinians rather than Jordanians. As a result of Arab-Israeli conflict and the annexation of the west bank of Palestine by Jordan, a huge percentage of Palestinian refugees resettled in Jordan (Nevo and Pappé, 2014). This explains why all the Jordanian employees I met were of Palestinian origin. The reason why the majority of them defined themselves as Palestinians is because Palestinian people usually try not to integrate very much with the Arab societies which they live in; as they believe that by preserving their identity, ethnicity and culture; they can preserve the right to return to their home land 'Palestine' (Hammer, 2009). On the other hand, most of the Arab countries encouraged this tendency – the desire not to integrate with the Arab-host communities and the feeling that they are still refugees within these communities – among Palestinian people by not giving them full citizenship rights (Skutsch, 2013). In addition to Palestinian-Jordanian

interviewees, I interviewed one Palestinian refugee who was born and grew up in the KSA. He also supported what I mentioned above about the Palestinians' tendency of preserving their ethnicity and culture, as shown in the following quote:

Me: you were born and spent all your life in the KSA. The Saudi culture should be embodied in you.

PL-4-1: not very much. I am *alhamdulillah* from the people who preserve their original nationality and identity which is Palestinian.

I combined the Jordanian and Palestinian participants in one ethnic group, because firstly, the Palestinian participants explained to me that the Jordanian and Palestinian cultures are very similar. Secondly, I was not exactly sure whether to refer to the Jordanian participants according to their nationality or to their origin. Thirdly, after creating this ethnic group, I was able to put the Palestinian-Jordanian employees and Palestinian refugee, who was born and grown up in the KSA, in one group.

A full list of the participants' details is shown in table 3.10 below:

Table 3.10: Demographics of Participants

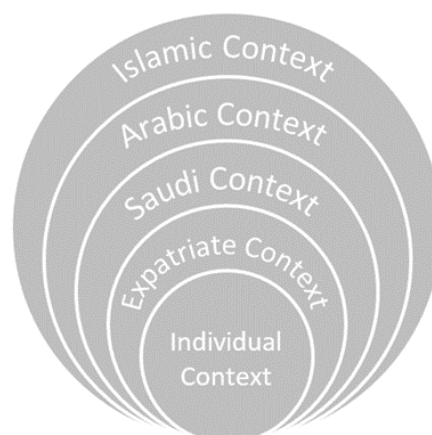
Anonymity	Included in the Study	Nationality	Ethnic Group	Employee or Manager	Company	City	Type of Interview	Religion	Age Group	Marital Status	Education Level
SY-1-1	Yes	Syrian	Syrian	Employee	Insurance Company	Jeddah	Group Interview	Sunni Muslim	from 21 to 30	Single	Bachelor
SY-1-2	Yes	Syrian	Syrian	Employee	Insurance Company	Jeddah	Group Interview	Sunni Muslim	from 21 to 30	Single	Bachelor
SY-1-10	Yes	Syrian	Syrian	Employee	Insurance Company	Medina	Group Interview	Sunni Muslim	from 21 to 30	Single	Bachelor
SY-1-11	Yes	Syrian	Syrian	Employee	Insurance Company	Mecca	Group Interview	Sunni Muslim	from 21 to 30	Single	Bachelor
SY-1-12	Yes	Syrian	Syrian	Employee	Insurance Company	Al Quoz	Individual Interview	Sunni Muslim	from 21 to 30	Single	Bachelor
SY-1-13	Yes	Syrian	Syrian	Employee	Insurance Company	Jazan	Individual Interview	Sunni Muslim	from 21 to 30	Single	Master
SY-3-8	Yes	Syrian	Syrian	Employee	Huge Construction Company	Jeddah	Individual Interview	Sunni Muslim	from 21 to 30	Married	Bachelor
SY-4-2	Yes	Syrian	Syrian	Employee	IT Small-sized Company	Jeddah	Individual Interview	Sunni Muslim	from 21 to 30	Single	Bachelor
SY-4-5	Yes	Syrian	Syrian	Employee	IT Small-sized Company	Jeddah	Individual Interview	Sunni Muslim	from 21 to 30	Single	Bachelor
SY-3-7-M	Yes	Syrian	Syrian	Manager	Huge Construction Company	Jeddah	Individual Interview	Sunni Muslim	-	-	-
SY-4-3-M	Yes	Syrian	Syrian	Manager	IT Small-sized Company	Jeddah	Individual Interview	Sunni Muslim	from 41 to 50	Married	Bachelor
JO-1-4	Yes	Jordanian	Jordanian and Palestinian	Employee	Insurance Company	Jeddah	Individual Interview	Sunni Muslim	from 21 to 30	Single	Bachelor
JO-1-14	Yes	Jordanian	Jordanian and Palestinian	Employee	Insurance Company	Jeddah	Individual Interview	Sunni Muslim	from 21 to 30	Single	Bachelor
JO-3-10	Yes	Jordanian	Jordanian and Palestinian	Employee	Huge Construction Company	Jeddah	Individual Interview	Sunni Muslim	from 31 to 40	Married	Bachelor
JO-3-11	Yes	Jordanian	Jordanian and Palestinian	Employee	Huge Construction Company	Jeddah	Individual Interview	Sunni Muslim	from 31 to 40	Married	Bachelor
JO-3-13	Yes	Jordanian	Jordanian and Palestinian	Employee	Huge Construction Company	Jeddah	Individual Interview	Sunni Muslim	from 31 to 40	Married	Bachelor
JO-3-15	Yes	Jordanian	Jordanian and Palestinian	Employee	Huge Construction Company	Jeddah	Individual Interview	Sunni Muslim	from 41 to 50	Married	Bachelor
PL-4-1	Yes	Palestinian	Jordanian and Palestinian	Employee	IT Small-sized Company	Jeddah	Individual Interview	Sunni Muslim	from 31 to 40	Married	Completed secondary school
SA-1-3	Yes	Saudi	Saudi and Yemeni	Employee	Insurance Company	Jeddah	Individual Interview	Sunni Muslim	from 21 to 30	Married	Bachelor
SA-1-16	Yes	Saudi	Saudi and Yemeni	Employee	Insurance Company	Jeddah	Individual Interview	Sunni Muslim	from 31 to 40	Married	Diploma after secondary school
SA-2-1	Yes	Saudi	Saudi and Yemeni	Employee	Public-sector Company	Jeddah	Individual Interview	Sunni Muslim	from 31 to 40	Married	Bachelor
SA-3-2	Yes	Saudi	Saudi and Yemeni	Employee	Huge Construction Company	Jeddah	Individual Interview	Sunni Muslim	from 31 to 40	Married	Bachelor
SA-3-6	Yes	Saudi	Saudi and Yemeni	Employee	Huge Construction Company	Jeddah	Individual Interview	Sunni Muslim	from 31 to 40	Married	Bachelor
SA-1-8-M	No	Saudi	Saudi and Yemeni	Manager	Insurance Company	Jeddah	Individual Interview	Sunni Muslim	from 31 to 40	Married	Bachelor

Anonymity	Included in the Study	Nationality	Ethnic Group	Employee or Manager	Company	City	Type of Interview	Religion	Age Group	Marital Status	Education Level
YE-3-16	Yes	Yemeni	Saudi and Yemeni	Employee	Huge Construction Company	Jeddah	Individual Interview	Sunni Muslim	from 21 to 30	Single	Master
EG-1-6	Yes	Egyptian	Egyptian	Employee	Insurance Company	Jeddah	Individual Interview	Sunni Muslim	from 21 to 30	Married	Bachelor
EG-1-15	Yes	Egyptian	Egyptian	Employee	Insurance Company	Jeddah	Individual Interview	Sunni Muslim	from 21 to 30	Single	Bachelor
EG-3-9	Yes	Egyptian	Egyptian	Employee	Huge Construction Company	Jeddah	Individual Interview	Sunni Muslim	from 21 to 30	Single	Bachelor
EG-3-12	Yes	Egyptian	Egyptian	Employee	Huge Construction Company	Jeddah	Individual Interview	Sunni Muslim	from 41 to 50	Married	Bachelor
EG-3-14	Yes	Egyptian	Egyptian	Employee	Huge Construction Company	Jeddah	Individual Interview	Sunni Muslim	from 31 to 40	Married	Bachelor
EG-4-4	Yes	Egyptian	Egyptian	Employee	IT Small-sized Company	Jeddah	Individual Interview	Sunni Muslim	from 21 to 30	Single	Bachelor
EG-1-17-M	Yes	Egyptian	Egyptian	Manager	Insurance Company	Jeddah	Individual Interview	Sunni Muslim	from 41 to 50	Married	Bachelor
EG-3-1-M	Yes	Egyptian	Egyptian	Manager	Huge Construction Company	Jeddah	Individual Interview	Sunni Muslim	61 or older	Married	Higher Education
SD-3-3	Yes	Sudanese	Sudanese	Employee	Huge Construction Company	Jeddah	Individual Interview	Sunni Muslim	from 51 to 60	Married	Completed secondary school
SD-1-5-M	Yes	Sudanese	Sudanese	Manager	Insurance Company	Jeddah	Individual Interview	Sunni Muslim	from 41 to 50	Married	Bachelor
SD-1-18-M	Yes	Sudanese	Sudanese	Manager	Insurance Company	Jeddah	Individual Interview	Sunni Muslim	from 41 to 50	Married	Master

3.3.4 Research Map and Borders

A number of frameworks, such as those of Syed and Özbilgin (2009) and Layder (1993), are used by researchers studying the topic of equity/equality to map their research and draw imaginary lines between the different layers of reality. Those frameworks are a significant aid in the process of designing the research, planning for the fieldwork study, and collecting and analysing the data. However, although the current research is interested in exploring the different contextual dimensions surrounding the Arab employee-employee relations in Saudi private-sector companies, the research mainly aims to study the process by which the Arab employees interact with the different contexts (e.g. Islamic context, Arab context and Saudi working context) more than assess what those contexts consist of. For example, the research discusses how the participants see the issues of equity, which they face in the workplace, through the light of religious teachings and values, rather than exploring what the religion has to say about the concept of equity. For this reason, I do not use any of those frameworks in designing my research. However, in analysing my data, I occasionally make use of Layder's (1993) four layers of *context* (e.g. Islamic and Arab cultures), *setting* (e.g. *kafala* system, issues related to non-Saudi labour, and the system and power relations within the Saudi private-sector companies), *situated activity* (e.g. the acts of uncovering information related to colleagues and withholding information from colleagues), and *self* (e.g. personal experience and preferences). The reason why Layder's (1993) layered framework is considered in this research is because it is to some extent comparable with the Critical Realism's (CR) notion of four-planar social being (see 'critical realism' section from p. 57) and my view of the interrelated research contexts illustrated in figure 3.9.

Figure 3.9: Research Contexts



The first two layers of figure 3.9 represent the Arab culture (e.g. *wasta* and face-saving) and Islamic culture (e.g. Islamic teachings and values) which are highly interrelated. Although the Islamic culture covers a wider range than the Arab culture, this does not mean that the Islamic culture has a more dominant influence on the Arab culture than vice versa (for a deeper discussion about this issue, see ‘religious interpretation of inequity’ section from p. 128). Similarly, the Saudi context is also highly interrelated with the context of foreign labour. Those two contexts share issues ranging from the identity of non-Saudi employees and the reasons why those employees work in the KSA, to the restrictions imposed by the Saudi government and society on the foreign employees. The individual issues (e.g. personality, experience, preferences and priorities) are discussed in some places within this thesis. However, this is not to be confused with the research focus on the individual level, which is explained in the ‘communication context as a methodological approach’ section (from p. 94) in which I argue that the research contexts presented in figure 3.9 influence each individual differently. This view makes the research less interested in the hierarchal interplay of those contexts but, instead, focus on how the contexts interact with each other within the participant’s mind (see figure 3.10).

Figure 3.10: Research Borders

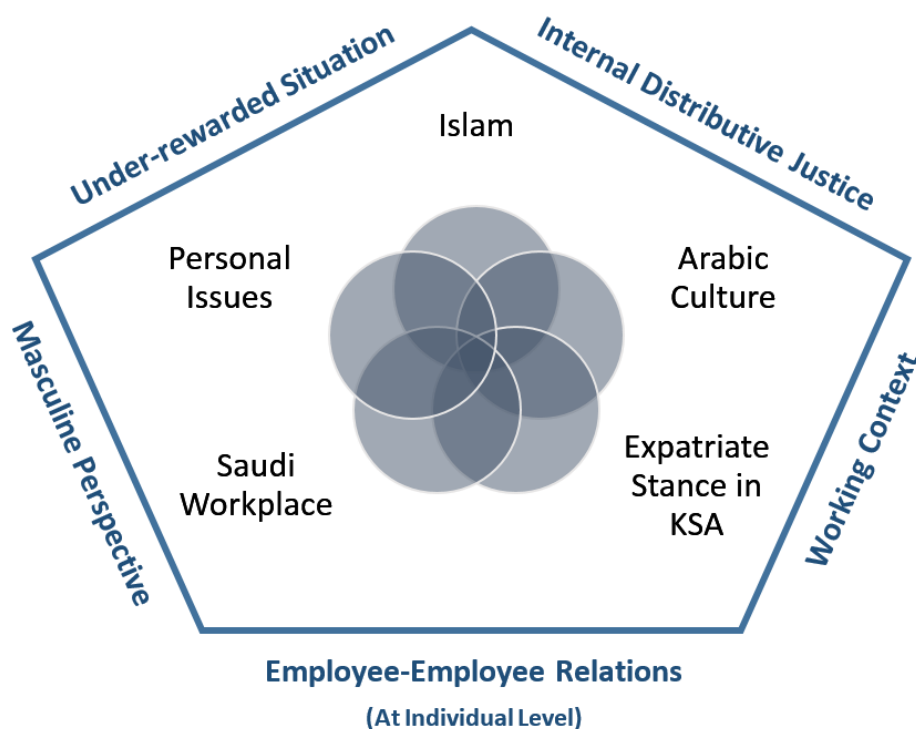


Figure 3.10 shows the borders (pentagon) which I set to frame the conceptual part of my research and keep it under control, whereas the overlapping circles represent the research contexts influencing my research participants. As mentioned above, I do not use those contexts to map my research during the design process, although I refer to them occasionally when I analyse and interpret my data. The dimensions which border my conceptual framework are as follows:

Working Context: the theories included in my conceptual framework are developed from social and psychological perspectives and can be applied to any sphere involving human interactions. For example, Hall's context model is used to conclude that the communication between American family members tends to be High-Context (HC), while communication between two American businessmen tends to be Low-Context (LC) (Krizan *et al.*, 2007, p. 36). However, this research is interested in studying communication and equity only within the working context.

Employee-Employee Relations at Individual Level: considering that equity theory is too individualistic (Furnham, 2005) and Hall's context model is based on communications at an interpersonal level (Zakaria *et al.*, 2003; Cardon, 2008), including the social comparison at group level within the research conceptual framework would not be feasible. This takes into account that including the relationships governing groups (like group polarisation) would make the research far more complex and it would be difficult to efficiently tackle the concept of equity. Furthermore, one of the questions I faced during the designing phase is *with whom do the participants compare themselves?* Regarding this question, because it is not feasible to include all the possible comparison dimensions within my interview schedule (see 'social comparison dimension' section on p. 38), I decided to only include the employee-employee relations in my research and write the interview questions in such a way that they direct the participants to draw comparisons with the colleagues who they share the same workplace with.

Internal Distributive Justice: this type of justice is adopted in the conceptual framework and used in the interview schedule, as it is addressed fully by equity theory and was the subject of significant focus in the literature on the social comparison process (Chen *et al.*, 2002a; Shields, 2007). Therefore, all the questions asked and all the scenarios presented during the fieldwork interviews reflect the 'internal distributive justice' (see 'equity as internal distributive justice' section from p. 21). For example, the participants are asked questions like 'what would you

do/feel if you found yourself working more than your colleagues and getting paid less than them?’ Since the research does not consider the employer-employee relations, *interactional justice* – which consists of *informational justice* and *interpersonal justice* (Cohen-Charash and Spector, 2001) – is considered irrelevant and not included in the conceptual framework.

Under-rewarded Situation: the research is oriented toward exploring people’s behaviour in the under-rewarded situation, therefore, the conceptual framework and interview schedule focus heavily on that situation. However, few issues related to the over-reward situation are raised during a small number of interviews. Those issues are tackled in the discussion chapters.

Masculine Perspective: the research presents the issues of communication and equity from a masculine point of view, because all the interviews are conducted with male participants. The reason why no female employees are included is because, firstly, the social and religious restrictions applied in the KSA (Elamin and Alomaim, 2011a) make it very difficult for me (as a male) to conduct interviews with female participants, and secondly, the low ratio of the female workforce in the KSA makes it very hard to find and recruit participants for the research. The percentage of total female labour force in the KSA in 2009 was 15% divided between (i) 7% foreign females - 88% working in private households, which was not within the scope of my research setting as I only intended to conduct my research in big Saudi companies; and (ii) 8% Saudi females - 88% working in education (77%) and health and social services (11%) which are operated by the public sector (ILO, 2009); however, it was not possible to include this group in my research, because I only focused on the Saudi private sector as it was very hard for me – as a non-Saudi researcher – to obtain permission from a Saudi public-sector organisation to conduct research.

3.4 Research Data

This section discusses the different types of primary and secondary data collected for the research, and the measures used to prepare and present the data to deliver the research ideas and arguments clearly to an English-speaking audience.

3.4.1 Sources of Data

3.4.1.1 Primary Data

I used five sets of primary data: (i) qualitative transcriptions of semi-structured interviews which were audiotaped with the permission of the participants and then transcribed verbatim to avoid any data collection error (Zikmund *et al.*, 2013); (ii) field notes of my observations about the research participants before-during-after the interviews and any informal chat I had with them before or after the formal interviews. My observations during the interviews were transferred to side notes in my interview schedule (see appendix 3.1, p. 299), and they were mainly about the context of conversations and interviewees' emotions, facial expressions and non-verbal activities (Ritchie *et al.*, 2003) which all were articulated in the narrative quotes by using a system of transcription symbols inspired by Jeffersonian's method (Potter *et al.*, 1987), as explained in the following section. The informal chats and my observations of participants before-after the interviews were filled out by me in 'interview diary' forms (see appendix 3.3, p. 313) and then articulated within the narrative discussion. For example (see the full example on p.187), I observed a high level of job-insecurity feeling in a Syrian manager (observation before the interview) who explained why he did not allow me to record the interview (informal chat); (iii) field notes of my observations about the Saudi society and work environment in all the organisations I visited 'accidental ethnography' (Fujii, 2015) (except the public-sector one - see why in the 'sample frame' section from p. 98) which I also wrote down in my 'interview diary' forms and then summarised into relatively broader thoughts about the research context, for instance, concluding that the level of job-insecurity feeling is high among managers, particularly the senior ones; (iv) my previous personal experience, as an Arab Muslim who used to live in a Middle Eastern society, which was used as data (Koul, 2009) and presented in reflection boxes within the narrative discussion; and (v) quantitative data of participants' responses on the forms presented to them during the interviews (see appendix 3, p. 299 and 'mixed methods' section from p. 83). These data were triangulated to ensure trustworthiness (Shenton, 2004) and establish rigour (Long and Johnson, 2000).

3.4.1.2 Literature Review Technique

Existing academic and non-academic literature, news reports and information provided by the international organisations were the only sources of secondary data which the research used. I

was not able to have access to unpublished reports produced by the organisations where I conducted the research, and those organisations (even the huge ones) do not have the tradition of publishing or making documents available to the public.

While the methods for collecting and analysing primary data are explained thoroughly in other separate and long parts of this chapter, I tackle the secondary data-collection process in this section as it requires less focus and discussion than the primary data-collection process does. My technique of searching for literature varied based on the purpose I needed it for. When I commenced my literature, I tended to look first in academic books as well as review articles which provide information about the ‘big’ thinkers and contributors, current debate, research gaps and potential areas for future research in a specific topic (UoT Libraries, n.d.). Here, I found reference lists at the end of review articles (or any key article for that matter) a good place to start. Then, I directed my search towards the work of ‘big’ authors who contributed most to the topic, and the academic critique of their work. After I acquired a good amount of knowledge about a topic, I scanned as much of the relevant literature as was possible by using key words (including synonyms) on academic search engines. My criteria for choosing materials for reading were (i) how relevant the title was for my research and the topics which I was studying, (ii) how many times the academic piece had been cited to date, (iii) how recently the academic piece was published, (iv) how prestigious the peer-reviewed journal in which the article was published was (based on the journal’s impact factor and rank) and what the reviews would tell me about the relevance and usefulness of the book, and (v) what the abstract would tell me about the relevance and usefulness of the article. One method which I sometimes found helpful was that I would search within the literature citing, for example, the article/book which I considered as a key to what I was studying. On the other hand, if I was just looking for a reference to enrich (i.e. support or contrast) certain points which I made in my research, my search scope would be much narrower than when I searched for the purpose of writing a comprehensive literature review.

My selection of literature, however, did not only rely on direct search; I managed to find appropriate literature through a range of other channels. Some topics, authors and materials were directly suggested to me by colleagues and even scholars who I met at academic events. Other suggestions were provided instantly to me by some academic databases (e.g. ScienceDirect has a feature that suggests additional articles based on the ones which are already browsed/downloaded), or periodically by email feeds such as Google Scholar Alerts which sent

me emails containing lists of new references, based on the search key words which I set beforehand. The electronic feeds also happened in indirect ways such as when I found articles, call for papers³¹, upcoming events or even discussion forums relevant to my research topic within newsletters/bulletins of the academic and professional journals (e.g. Journal of Business Ethics), magazines (e.g. Harvard Business Review and Times Higher Education), bodies (e.g. British Academy of Management) and groups (e.g. MSR Interest Group of the Academy of Management) which I subscribed to. I also found academic and non-academic presentations, public speeches, discussion sessions, debates and workshops very rich sources of information about the influential figures, research and knowledge gaps within a specific area of study. For example, attending Bhaskar's (2013) workshop titled *Critical Realism and Organisational Psychology* was one of the factors which opened my eyes to critical realism as a possible philosophy underpinning my research. I also found social networking and media (e.g. LinkedIn, YouTube and Twitter) very important tools facilitating the delivery of new knowledge from the academic and non-academic institutions and communities. For example, I watched Al Qassem's (2016) lecture at the London School of Economics and Political Science (LSE), which is cited in this thesis, streamed live on YouTube.

I sometimes found sources relevant to my research by chance. As I was constantly thinking about my research even during my leisure time, I was frequently reflecting on/trying to link everything I experienced, watched or read to my research. For example, I came across the segment from the *Deal or no Deal* (2012) game show, which was transcribed and included in this thesis as secondary data (p. 133), when I was watching the show with my family at home. Similarly, I cited several statistical figures and information about events, which I found during my daily reading of news. Finally, one of my favourite sources of citations was my own stock of quotes/points which I collected during my PhD journey. The interesting thing about this technique is that it allowed me to support my argument from unexpected sources, as I was constantly referring to my collection of academic quotes. For example, I used a point recorded earlier during my study of politeness theory in an argument about employee motivation which is a totally different topic.

The literature I used is mainly in English and Arabic. I used some literature in Arabic because of the lack of English literature tackling some specific issues in the Arab and Islamic culture,

³¹ Calls for papers usually summarise the recent debate, and highlight the research gaps and potential areas for future research about specific topics.

or in the Islamic teachings. My strategy was to use the Arabic literature if I did not find the information in English sources or in a translated version (from Arabic), otherwise, I used the English source when the information was available in both languages or only in English. With regard to the sources of Islamic teachings, I mainly used what is believed in Islam to be God's words (*Quran*³²), and the quotes and stories of Prophet *Muhammad* and his companions (*hadith*), which are the primary sources of Islamic guidelines (Dien, 2004). I cited *hadith* from four very credible Islamic sources, among the six major Sunni *hadith* collections (Brown, 2010), which are Muhammad Al Bukhari's (810-870) manuscripts (transcribed and published in Al Bukhari, 1997b; 1997a), Muslim Ibn Al Hajjaj's (815-875) manuscripts (transcribed and published in Muslim, 2007c; 2007a), Muhammad Ibn Isa Al Tirmidhi's (824-892) manuscripts (transcribed and published in Al Tirmidhi, 2007) and Ahmad Ibn Hanbal Al Shaybani's (780-855) manuscripts (transcribed and published in Hanbal, 2001).

Although I did my best to cite *hadith sahih* (sound/authentic *hadith*) – which is the most authentic and credible narration from the Prophet *Muhammad* – to support the statements related to Islamic teachings and principles, my primary criterion to select the proper *hadith* was not the strength of it but how well it is known by normal Arab Muslims living in the Middle East. I assessed this based on my previous experience as an Arab Muslim who used to live in that region and watch Arab media (including religious channels). Therefore, I occasionally used *hadith hasan* (good *hadith*) or even *hadith daif* (weak *hadith*) when I knew that it is widespread among the majority Arab Muslims. Although all the participants included in the research were from the Sunni sector of Islam, the references which I used from *Quran* and *hadith* reflect the common Islamic view among most of the Islamic schools and sectors, taking into account that the *Quran* as a whole and the *hadith* cited in this thesis are accepted and used by the vast majority of Muslim sectors.

3.4.2 Transcription and Translation

Thirty-six interviews were conducted in Arabic, while only four interviews were conducted in English (with non-Arab participants). Thirty-seven interviews were audiotaped with the permission of the participants and their companies; while one manager did not allow me to

³² It should be noted that it is believed in Islam that *Quran* is not translatable (Qureshi, 2014); therefore, the English transcripts of *Quran* which I used in the dissertation are considered in Islam as the interpretation of the meanings of *Quran*, rather than from an English version of *Quran*.

record the interviews that I conducted with him and two of his employees, thus, I had to take notes during those interviews, which was quite challenging for me. The tapes were transcribed verbatim to avoid any data collection error (Zikmund *et al.*, 2013), and then uploaded to NVivo version 10 (2012) software. As that version of NVivo did not support right-to-left languages, it was very difficult to handle when using Arabic texts; however, I insisted on analysing the Arabic version of the transcripts in order to not lose any information in the translation, which could negatively influence the quality of the analysis.

Although I am a native Arabic speaker and was familiar with the different Arabic dialects, I faced some problems in communicating with some Arab employees, and I had to exert extra effort to recognise similar words from different dialects. For example, the Arabic word referring to the concept of ‘strings attached’ – which is mentioned in YE-3-16’s quotes (pp. 191 and 195) – is *hazāzyāt* (strings attached) which I initially confused with the word *hasāsyāt* (conflicts). That was because the spoken Arabic dialects are many and do differ widely from one area to another (Al Khalili, 2012). Actually, because of the wide differences between the spoken Arabic dialects, Arabic could be considered as a family of around 40 languages rather than one language with 40 dialects (Pereltsvaig, 2012).

I had to translate the chosen quotes to English in order to articulate them within the narrative discussion. However, I followed two rules during the translation process. The first rule is to translate the Arabic text literally and avoid paraphrasing it as much as possible. The idea behind this is to not lose information through the translation and to keep the transcripts as authentic as possible. The second one is to retain the formal English and omit all contractions. Although informal writing makes transcripts come alive, using formal English writing could inform the reader that the transcripts are actually translated to English. I used informal English writing in only one quote transcribed from a British TV show.

One of the problems I faced in translating the transcripts to English is the large amount of idioms and proverbs which are spoken in different Arabic dialects. Moreover, there were many Arabic words and expressions in the transcripts with no direct English equivalent. Therefore, I tried to deliver a full meaning of the transcripts by adding additional explanation in squared brackets, or writing the pronunciation of the Arabic word in italic English and then providing a full description of it under the glossary list located at the end of this thesis (see ‘Glossary of Arabic Words and Phrases’ section from p. 257); while drawing on my ability to understand

tricky Arabic expressions such as *tamseeah aljoukh* (complementing and obsequious flattering). Furthermore, during the translation of qualitative transcripts and writing up of this thesis I was constantly reminding myself that the current research is directed and could be read by non-Muslim audiences who do not have knowledge of the Arabic language, thus, I tried to ensure that the English text delivers a clear and full meaning of the different Islamic and Arab concepts.

3.4.3 Data Presentation

I used simple frequency tables and cross-tables to illustrate the quantitative data, where I tried as much as possible to present the numbers with two decimal digits in order to provide a clear and precise idea of the quantitative data. Regarding the qualitative data, in order to minimise the data reduction (Willig, 2013), make the text more understandable and inform the reader about the interview context, a system of transcription symbols, inspired by Jeffersonian's method (cited in Potter *et al.*, 1987), was used in the quotes of primary qualitative and some secondary data (see transcription symbols of qualitative data, p. 255). In order to comply with the ethics regulations and not reveal the identity of the research participants, a special anonymity system was used to refer to the research participants (Burton and Steane, 2004). Each employee participant was allocated an anonymous code consisting of the first two letters of the participant's nationality, the number of the organisation where the participant works, and then the participant special serial number (see table 3.11). For example, participant SY-1-10 is a Syrian employee who works in the organisation number '1' (insurance company) and has the serial number '10'. In the case of a manager participant (e.g. EG-1-17·M), I added the letter '·M' at the end of the code. I also referred to myself within the qualitative quotes by using the word 'Me'.

I tried to trim the quotes (Bechky and O'Mahony, 2016) and present them in a concise form. I also presented the quotes which are three or more lines long in 'block quotes' (Woehlke, 2010); which are separated from the main text with before-and-after blank lines, and with all-lines single-spaced and indented (Turabian, 2007). I tried to follow Merriam and Tisdell's (2015) suggestion to not gather multiple qualitative quotes in a single list but rather discuss them separately within the narrative discussion. However, I sometimes decided to do the opposite – (see table 4.1 on p. 132 as an example) when I considered that presenting the quotes together in a table (Bloomberg and Volpe, 2012) would more clearly articulate the interrelation between

the studied elements. I also made use of Merriam and Tisdell's (2015) claimed exception to what they suggest, when a fairly long quote of the participant's story could be justified as it helps illustrate how the studied phenomenon is unfolding. An obvious example of this is when I presented – in the 'face- saving and threatening' section from p. 143 – a case study of a Saudi participant (SA-3-6) as the centre of the section around which most of the narrative discussion was woven. I also used line numbering for long qualitative quotes in three cases (JO-3-13's quote on p. 192, SY-1-2's quote on p. 233 and SY-1-13's quote on p. 235), where the quotes stand on their own while any reduction of them may make the narrative discourse weaker. However, some parts of those quotes relate to the hosting sections, whereas other parts are referred to in different sections through the discussion chapters by using bookmarks.

Table 3.11: Anonymity System of referring to Participants

AA – 1 – 11

<p>First two letters of the participant's nationality</p> <p>EG: Egyptian JO: Jordanian PI: Palestinian SA: Saudi SD: Sudanese SY: Syrian YE: Yemeni</p>	<p>The number of the organisation which the participant works for</p> <p>1: Insurance org. 2: Public-sector org. 3: Huge Construction org. 4: IT Small-sized org.</p>	<p>The participant special serial number (up to two digits)</p> <p>The letter 'M' to be added at the end of the code if the participant is a manager</p>
---	---	---

Apart from the quotes in appendix 10 (p. 330), appendix 12 (p. 335), appendix 14 (p. 339), appendix 16 (p. 343), appendix 18 (p. 347) and appendix 20 (p. 354); I only included a qualitative quote once within the text and I then used a bookmark to refer to it, when I wanted to use it again in a different place, by mentioning the page number where it is located and the anonymity code of the participant who said it. One of the things I constantly tried to remind myself of is that the flow of the narrative discussion should be given special consideration as, unlike the discussion of quantitative findings, it integrates the raw qualitative data directly within the discussion (Coles *et al.*, 2013). One of the decisions which I took in this regard was that as the *Quran* and *hadith*'s quotes used to support the argument were very long, I located them off-line in the footnote area in order to maintain the flow of the narrative (Marshall and Green, 2010).

3.5 Fieldwork Experience and Observations

It was extremely difficult and time-consuming to obtain written permission from Saudi companies to conduct my research, while I was sitting in my office in the UK. Therefore, as personal relations are crucial to achieve a new agreement in businesses operating within High-Context (HC) cultures such as the KSA (Zakaria *et al.*, 2003), I sought help (*wasta*) of some professionals working in the KSA to acquire such permission. The next step was to get a visa to travel to the KSA. My initial application for staying three months in the KSA was rejected due to the strict visa policy of Saudi Arabia. Alternatively, I applied for an *umrah* visa which was finally granted. The *umrah* visa (religious tourist visa) allowed me to stay in the KSA for a period of 30 days and within a limited geographic area which is roughly defined by a triangle with three vertices representing the cities of Jeddah, Mecca and Medina. In light of these limitations, my research sample was limited to workplaces located in Jeddah. On arrival at Jeddah airport, I was concerned that I may be interrogated by security for carrying two professional audio-recorders, envelopes, and 1300 pages of 50 interview schedules while I was on a tourist visa. Luckily, I checked-in without any issues with the security.

As explained in the ‘sampling and negotiating access’ section (from p. 99), I depended on my gatekeepers to contact the potential research participants on my behalf and arrange meetings between me and them, and to facilitate my access to the Saudi companies during the fieldwork study. The first thing I noticed in the fieldwork is that there was no definite separation between the ownership and management in the case companies. The owners (usually members of the same family) manage their company. Therefore, the organisational culture is shaped by the respective owner’s personality, educational background and qualifications. Additionally, the possible lack of clear and formal organisational policies and practices within some of those Saudi companies makes the owners’ insight and managers’ professional experience the main decision-making sources used to run these organisations, as explained:

I worked in many companies within this group, and I was responsible for merging several departments and companies in this group. From this experience I can say that the problem of *sahib almal* [[the owner]] is that he always looks at the management as an unimportant thing, and does not consider it worthwhile [...] thus, it can be said that the managerial work here [[in this group]] depends largely on individual judgments (SY-3-7-M).

The quote above is taken from an interview conducted with a manager in a group (organisation 3, see figure 3.7 on p. 99) owned by a rich family; each company in this group is headed by

one male, of the family's members, who is usually called *Sheikh*³³. My fieldwork experience in two company's branches of this group³⁴ is that each staff member – including workers, engineers, accountants and even managers – has a huge fear of the *Sheikhs*. For instance, employees frequently asked, with fear in their eyes, if the *Sheikh* had dropped by (to inspect) their department, as they must be on duty when the visit takes place. Another instance is that when I mentioned the word '*sheikh*' in one of the interviews, a non-Arab employee was stunned and actually shivered for a moment, which shows the great fear which the *Sheikh* arouses in the employees' hearts.

Actually, the non-Arab employee and SY-3-7·M were from the same organisation already mentioned which was a huge group operating large construction projects (see 'sample frame' section from p. 98). I noticed in this group that almost all employees complained about their work situations, but the nature of the discontent varied according to the employee career stage: the middle management and some administrative employees were being paid very high salaries, but they complained that the managerial style applied in the group was very traditional and ineffective; and that the top managers were very old, change resisters who clung to their positions and misused their authority. On the other hand, the low-level workers complained about their very low salary; however, I noticed that they were not working very hard, and I often observed them slacking/loafing during the working hours. It was clear that although this group had numerous investments and was operating large projects, it needed tremendous improvement with regards to the managerial style, and the work policies and practices.

I also noticed that a high job-insecurity feeling among the employees was a dominant feature in that group. As such, the employees were reluctant to participate in the study, fearing potential negative impacts of the suggested participation on their job. For example, within the 'maintenance workshop' of a group's company where a new *Sheikh* had been appointed just before my fieldwork study commenced, the employees' lack of trust towards me was extremely high. A high level of tension prevailed in the company as a whole because of the circulation of negative gossip about the probability of imminent downsizing. However, what made the 'maintenance workshop' a special case for me is that I was informed by an employee there that

³³ The term *Sheikh* refers to the head of a tribe (Walter, 2008), but it is also used to refer to a person with a high social status which might be achieved by wealth. The same concept is applied in Syria, but by using a different term, *Muallim* (see reflection 4.3, p. 146).

³⁴ I visited and conducted interviews in three sites – two branches of one company, and the accounting department in Jeddah's headquarter – of this group.

a rumour had surfaced that I was sent informally by the *Sheikh* to make some reports about the work and staff in the workshop. This certainly was one reason for the high number of employees from that site who refused to participate in the study. For instance, just before I was about to ask him my first question in the interview, an engineer asked me to wait outside his office for five minutes while he completed a task. I waited for almost one hour, but he did not turn up. When I saw him the next day, he apologised, but refused to participate in the research. Considering the other companies/departments within the group, although employees' caution over my presence was less intense than in the 'maintenance workshop', it still posed some obstacles with regards to arranging and conducting interviews. For instance, one manager did not allow me to record the interviews which I conducted with him and two of his employees, and he explained that by his desire to secure his position and not encounter problems in the future.

The second organisation (organisation 1, see figure 3.7 on p. 99) included in the study was part of a large group, with many branches throughout the KSA, specialising in providing insurance and maintenance service to vehicles. Contrary to the first organisation (construction group), there was a relative separation between the management and ownership – although it is still headed by the owner and his family – and the organisation board and management had independent authority and freedom to run the operations.

Moreover, this organisation tried to adopt a modern managerial style and had made huge investments in conducting regular assessments and development programmes for its staff. For instance, the organisation used services from third-party training and research institutions to carry out some surveys on its staff. In addition, it had its own training centre in Jeddah which was providing a wide range of in-house professional, management and self-development training courses. Because this training centre receives trainees from all the organisation's branches which are spread throughout the KSA, I had the chance to meet and conduct interviews with employees who are working in branches located outside the permit zone of my visa. The clear description of the duties, responsibilities and authorities of each employee seems to have a positive effect, to some extent, in reducing the tension between employees (i.e. the tension between the organisation's employees was less noticeable than the construction group) and removing the ambiguity of their standing. However, I noticed that the tension between managers was more noticeable in that group than between employees.

Again, opposite to the case with the previous organisation, employees and managers were very busy during working hours. Therefore, I could either conduct my interviews with them during the lunch break or outside the organisation's perimeters. A large number of interviews were conducted outside the organisation, because firstly, my brother – an engineer in the organisation – played a vital role in convincing the participants to be part of the study and be interviewed outside working hours. Secondly, a good number of participants were from branches located outside Jeddah, as they were attending training courses; thus, they did not even have their own offices in the city. Because some employees did not have much time, I had to conduct two group interviews – two interviewees in each one – in order to include as many participants as possible in my study. However, before starting the interviews, I asked the interviewees to choose between doing a focus group which allows interactions between interviewees or a group interview without any interaction (Barbour, 2008), and they all chose the second option. As I realised during the group interviews that the interviewees' responses can be affected simply by the presence of their colleagues', I tried to avoid that by asking them the questions in a non-systematic order. For example, some noticeable similarities in the answers were detected between SY-1-1's quote (p. 186) and SY-1-2's quote (p. 180), and between SY-1-1's quote (p. 234) and SY-1-2's quote (p. 233). Moreover, the quote below shows an example of the interaction which, nevertheless, happened between the interviewees:

SY-1-2: I do not feel that I am oppressed, but I feel = that.

SY-1-1: discrimination.=

SY-1-2: no, it is not discrimination. There is fraud and manipulation in the interests of work at the expense of some *wasta*.

I also gave the members of the group interviews pseudonyms in order to facilitate the conversation and ensure the anonymity; as shown in table 3.12:

Table 3.12: Pseudonyms Associated with the Members of Group Interviews

	Anonymity Code	English Pseudonym	Arabic Pseudonym
Group Interview 1	SY-1-1	<i>Wael</i>	وائل
	SY-1-2	<i>Mustafa</i>	مصطفى
Group Interview 2	SY-1-10	<i>Khalid</i>	خالد
	SY-1-11	<i>Ahmad</i>	أحمد

The third organisation (organisation 4, see figure 3.7 on p. 99) which I conducted my fieldwork study in was a small software programming company, owned by a Syrian employer and managed by him and his brother. The owner was welcoming and he offered the meeting room to conduct the interviews in. The owner said to one of his employees who was interviewed later “do not be afraid, you can say whatever you want”. Although the owner was friendly and the atmosphere within the company seemed amicable, I noticed some conflict signs: one of the employees told me “he might be a good man, but he is still like any owner [[tough]]”. It came to my attention afterward that the owner started attending a course on how to recruit employees, after he had bad experiences with some of his previous employees. Actually, he was very happy with me, as I promised to send him a summary report of the results and recommendations of my research when I publish it.

The final organisation (organisation 2, see figure 3.7 on p. 99) was a huge public-sector company, where I only conducted one interview with an employee who was supposed to be the gatekeeper that I can use to access the company. However, he advised me not to conduct further interviews within this specific company, as the widespread corruption and favouritism within it would make the potential interviewees aggressive and uncooperative.

One of the challenges I faced during the fieldwork study was that a number of low-educated participants thought that I was testing their ability or understanding of some managerial concepts, whereas the reality – which I keep assuring them about – was that their experiences and honest thoughts with regards to the research topic are what I was looking for. Other participants were not sure if their manner of answering the questions would help the cause of my research (see EG-3-12’s quote below), and again, my job was to encourage and assure them that their opinions and experience are what matter.

EG-3-12: I am not sure whether I am answering you correctly or not.

Me: no worries.

EG-3-12: you mean that you are happy with me [[looking for affirmation]].

On the other hand, one employee (an Indian whose interview was later excluded from the study) went out of his way to not give me meaningful responses to the questions I asked, and ironically, he appeared very proud of himself when he thought that he had managed this.

3.6 Research Ethics

The research was conducted according to the ethical principles of the Research Ethics Policy of the University of Hertfordshire. For example, the participants were briefed with a summary including the aim of the research, their role and rights in the research, the benefits which they may get by participating in the research, the measures which would be taken to protect their confidentiality and the contact details which they may use in the case of any issue or query related to the research (Mack *et al.*, 2005) (see ‘consent form’ provided to the participants in appendix 3.4, p. 314). Verbal and written permissions were obtained from the participants and their companies prior to interviews.

In order to comply with the ethics regulations and not reveal the identity of the research participants, a special anonymity system (see table 3.11 on p. 116) was used to refer to the participants (Burton and Steane, 2004). In the field, the anonymity code was used to link the questionnaire and forms filled in by a participant with the audio tapes of the interview conducted with him; this code was written inside the ‘interview’s code’ box placed at the top of the interview schedule, the questionnaire, and every additional form provided to the participant (see the content of appendix 3 from p. 299). The codes were also used to link the participants’ contact details (see ‘interviewee’s personal information’ form in appendix 3.13, p. 323) with their other documents. With regard to the two ‘group interviews’, the members of each group were given pseudonyms in order to ensure their anonymity (see table 3.12 on p. 120). During the analysis process, the codes were also used to anonymise each participant’s identity in the narrative quotes presented within the discussion chapters. Furthermore, every measure was taken to ensure that the data presented cannot be used in a negative way or to disclose the participant’s identity. For example, I cut out some parts from in the qualitative quotes which could lead to deductive disclosure of the participant’s identity (Saunders *et al.*, 2015) (see Noel’s quote on p. 133) or could be seen as offensive toward specific groups (see EG-1-15’s quote on p. 142).

The participants’ ages, marital status, and religious and cultural backgrounds were not anonymised; talking into account that this kind of information is crucial for the analysis because it “provides context for deeper, and fuller, understanding of the empirical data” (Clark, 2006, p. 6). However, I made sure that none of the participants was a minor (i.e. they were all over eighteen years old), and they were not disadvantaged or affected negatively as a result of

participating in my study. The participants' contact details were stored separately from the actual data, nevertheless, both sets of documents were secured (hard copies were locked away and the soft copies were password-protected).

3.7 Summary

The chapter critically reviewed the research paradigm which includes the ontological, epistemological and methodological questions underpinning this study. Reasoning approaches were also discussed under the research paradigm, alongside a description of the researcher's insider-outsider status and a suggested model of communication context as a methodological approach to analyse and interpret the research data. Then, the chapter described the research setting and sample, where a comprehensive overview was given about the research participants and context. The different types of research data and measures taken to deal with them were also presented. The fieldwork experience was then mentioned, and finally, the chapter explained how the research ethics were taken into consideration.

Chapter 4: Willingness and Ability to React to Inequity

4.1 Introduction

The chapter explores how the employees' interaction with the Communication Context (CC) influences their decisions on whether to react to inequity situations. The research questions listed below are answered within the chapter. The research main-question (Q1) is formulated based on the research conceptual framework and used to guide the process of empirical data collection, while the research sub-questions (Q1.1 and Q1.2) are formulated based on the outcomes of data analysis and used to structure the narrative discussion within the chapter.

Q1. How is the communication context related to employees' willingness and ability to react to inequity?

Q1.1. How is employees' perception of equity norms affected by the different contextual factors?

Q1.2. How do employees' willingness and ability to react to inequity interplay in the process of employees making their reaction decisions?

This chapter opens with a brief introduction to the context of self-initiated expatriates (mainly Arabs) working in the KSA. The first part of the chapter discusses the factors within CC which make employees unwilling to react to under-rewarded situations. The chapter does not only identify and explain these contextual factors, but also studies how Arab employees in the Saudi working context interpret and make sense of these factors, and how their understanding of the factors influences their perceptions of Equity Norms (ENs) and informs their decisions relating to Reaction to Inequity (RI). The employees' willingness and ability to react to inequity are discussed together under a single research question, because they are heavily interrelated. For this reason, the second part of the chapter is allocated to looking at the interrelation between the willingness and ability of RI, and how this interrelation is informed by CC.

4.2 Being an Arab Expatriate Professional in the KSA

The majority of my research participants are self-initiated expatriates. Out of 35 participants included in the study, there are 30 non-Saudi Arab expatriates (a few of them were born and

raised in the KSA, but they are still considered foreigners by the Saudi law and society). Therefore, it is vitally important that the data discussion – in this and the upcoming chapters – is preceded by a brief introduction about the context of migrants working in the KSA. The reason why I include the brief-introduction section at the beginning of this chapter is because the section itself presents some qualitative data, thus, it makes sense to include it within the part of the thesis that discusses the qualitative narrative. On the other hand, this chapter is the first one among the three chapters dedicated to discuss the research findings, so it makes sense to include the section at the top of this chapter and before I start working through the data. The section highlights some factors, within the context of Arab migrant workers in the KSA, which have an impact on the employees' standing with regards to mainly the Reaction to Inequity (RI). The majority of those factors have a negative effect on carrying out RI, as they reflect tough circumstances which restrict employees and limit their options.

According to the 'annual statistics book 2013' published by the Saudi Ministry of Labour, the number of foreigners working in the Saudi private sector represents 8212782 employees in comparison to only 1466853 Saudi employees, which means that 84.85% of the labour in the sector are foreigners (ML KSA, 2013, p. 110). On the other hand, 28.06% of the entry work visas issued in 2013 were for non-Saudi Arabs, which is much less than the percentage of non-Arab Asians (69.49%) (ML KSA, 2013, p. 125), but still a significant figure in itself. With regard to the research sample, the Saudi labour minister Adel Faqih mentioned in an interview that among the eight million foreign workers currently employed in the KSA, 86% are in low-wage jobs; 68% get less than 1000 SAR and 18% get less than 2000 SAR (Al Arabiya, 2012). However, the vast majority of the non-Saudi research participants are educated and skilled professionals, and fall into the 14% high-wage labour category; therefore, they are more expatriate professionals than low-skilled migrant workers.

The demographic movement from the Arab labour-exporting countries (e.g. Egypt, Syria and Jordan) to the Arab Gulf States (members of the Gulf Cooperation Council which are Bahrain, Kuwait, Oman, Qatar, Saudi Arabia and the United Arab Emirates) is driven by the desire among the migrant labour to increase their outcome and improve their living conditions (Wilson, 2012); a Syrian employee explains this:

Me: what is the main reason for you to come and work in Saudi Arabia?

SY-1-1: the main reason is the materials [[money]].

The story of migrant workers in the Arab Gulf States differs to a great extent to the case in the western world. The foreign labour force in the KSA are considered as guests who are allowed to stay in the country for a limited time only (Al Fahhad, 2005), moreover, the guest worker programmes in the Gulf States do not lead, in any way, to granting of citizenship to this group (Kinninmont, 2013). Therefore, it should not be expected that expatriate professionals plan to settle down in in the KSA, but work for the sake of saving money which will enable them to have good life conditions back in their home countries (Wilson, 2012); a Jordanian employee says:

Ambitions [...] I can build my house and settle down in my home country [...] because in the case of any risk I might face, I still can find [[have]] my own house (JO-3-13).

Labour law in the KSA gives the migrant employees very little, if anything, concerning their working conditions, let alone the fact that Saudi employees themselves are not allowed to establish unions. Furthermore, the mobility of migrant employees is strictly controlled by the *Kafala* (sponsorship) system (Beidas, 2009); which also controls and restricts recruiting foreign employees, but by only exclusively Saudi sponsors (Al Rumaihi *et al.*, 2011). The feeling of temporary presence in the KSA may help foreign employees to endure the tough Saudi work environment. When I ask a Sudanese manager about ‘whether the Saudi environment has influenced his behaviour’, he replies:

Talking about patience for example, you must be very patient [...] you came here to get money. You have a feeling that you came to serve the Saudis and they make [[hint to]] you feel like that, so you have to be patient (SD-1-5-M).

On the other hand, the feeling of being an outsider to the society and the workplace, as mentioned in SY-3-7-M’s quote below, might discourage migrant employees from planning to stay in the KSA for a long time.

Here, Saudis look at us [[Arab expatriate professionals]]; the foreigners, everyone wearing t-shirt and trousers, as outsiders [[Saudi males usually wear thobe]]. The Saudi here gets a big salary in addition to an annual increase, whereas the foreigner has a weak salary and is barely remembered when it comes to getting a salary increase (SY-3-7-M).

Holding the idea of temporary presence in hard working conditions may have negative consequences on employees and companies alike, such as low-quality work and poor employee self-development; SY-1-1 argues:

There are some people looking only for money. Not all my colleagues are interested in [[gaining]] skills and experience. It does not matter [[for him]] as long as he gets a high salary [...] He does not give much attention to the work, and he is not interested in [[receiving]] recognition from others [...] he is just interested in obtaining a certain level of salary. That is it, even if his work is intolerable, [[it is not a problem for him]]. He becomes a machine (SY-1-1).

As mentioned above, one of the negative aspects of the Saudi working environment is the use of the *Kafala* (sponsorship) system which was introduced by the Saudi government. This system gives the employers (sponsors) a massive and unfair advantage over their employees. For example, because this system considers foreign labour as contractual workers rather than immigrant workers (Manseau, 2006), the Saudi law restricts the relation between the Saudi government and foreign workers to only taking place through their sponsors. Therefore, all government-related and some non-government-related documents belonging to the foreign workers should be drawn up and approved by their sponsors. These documents include applications for work permit, opening a bank account, obtaining a driving license, or requests to bring the worker's spouse and children. Moreover, the sponsors have the right to retain the workers' passports and to not let them leave the country without their permission (Al Rumaihi *et al.*, 2011). Thus, this unequal relationship might allow some work abuse in Saudi organisations. Linking that to the research, it is recorded in several interviews within different companies that the weak position which foreign employees have in Saudi companies inhibits them from adopting extreme reactions when they perceive inequity; SY-1-1 explains what he would do in the case of being under-rewarded:

Me: what do you do when you find yourself under-rewarded in comparison to others?

SY-1-1: I talk to the supervisor about this problem; If he does not respond, I talk to the manager who has a higher position; If that does not work, I even talk to the manager who is above them; If all this do not work, I expect that I surrender, because of the *Kafala* issue [... which is] binding, and because I do not have an alternate option.

What makes the situation even worse is that if a migrant employee wants to leave his job, s/he must find alternative employment in such a short period of time. Otherwise, s/he faces the possibility of being removed from the country.

One of the demotivators [[at work]] is that the feeling that [... this job] is the only option I have. Either you work in this company, or you go back to your home country. This feeling makes me hate the work (SY-1-2).

The quote above is taken from an interview conducted with a Syrian man in a period when the Syrian civil war is ongoing. The acceptance of the working conditions is no longer an option for this employee, instead, it becomes an urgent need. Therefore, in such a situation with very little room for flexibility, foreign employees must think carefully about each action or reaction they might do. When making a decision on whether to leave the company, the employee must make the decision “based on the circumstances [...] governing [your] financial situation and whether you are allowed to move or not” (JO-3-15).

4.3 Communication Context restraining Inequity Reaction

The section argues that elements involving and surrounding the communication process could influence the individuals’ willingness of Reaction to Inequity (RI). Put differently, the three following sub-sections look at how the Communication Context (CC) can contribute in making employees less willing to react to under-rewarded situations. The first sub-section discusses how the different religious interpretations of life and wealth can give legitimacy to such inequity situations, and accordingly, hinder employees’ desire to confront them. The second sub-section looks at the same issue of restraining employees’ willingness of RI from a mainly communication-behaviour perspective, by studying the components of face-saving. The final section focuses on the contextual norms and powers which alter employees’ perceptions to Equity Norms (ENs) and change their reaction behaviour.

4.3.1 Religious Interpretation of Inequity

Taking into account that holding a particular religion or belief may influence people’s actions (Fleetwood, 2005), specifically for Islam which is considered a holistic way of life (Toor, 2008; Hussain and Parkes, 2015) and in the Arab world where Islam as a religion heavily dominates the individual’s daily life (Al Khatib *et al.*, 2002), it could be argued that an individual’s perceptions of and behaviour toward equity within the Saudi working environment is influenced by religion to some extent (Elamin and Tlaiss, 2015). However, this section does not only reconfirm the influence of Islamic teachings on employee relations within the Saudi working context; but it also explores how employees – who are under-rewarded – interpret, adjust and even distort the religious concepts and teachings to inform their own stances and decisions.

It was actually found from the data that the interpretation of equity/inequity is conducted very often through religious lenses. Speaking on the inequity situation, a participant argues that:

In a scientific research, you will not say *imaniat* or things like that [[as he was assuming that scientific studies do not recognize the religious and psychological factors]] [...], but] the religious motive plays a role (JO-3-13).

The importance of this theme is that although the interview schedule did not contain a single question about religion, 13 out of 29 interviewed Arab employees and 2 out of 6 interviewed Arab managers, who were all Muslims, interpreted aspects of inequity by using religious guidelines. This indicates how much the Islamic aura pervades the Arab culture and is evident within the overall atmosphere in the KSA.

Muslims believe that every single creature has its own *rizq* (sustenance) allocated and written for it at the time it is created³⁵, but those creatures, including humans, do not necessarily receive an equal amount of *rizq* during their *dunya* (earthlife)³⁶. This belief leads some Muslim participants to perceive inequity as something related to the fatalistic distribution of individuals' *rizq*:

Me: if you find yourself under-rewarded compared to somebody, you work more than him and get paid less than him; what will your feeling be?

EG-3-14: I will continue as usual, I will work as usual. I mean God [...] will not prevent anything from me, my *rizq* will remain as it is [[as it was written]], it is [[definitely]] coming.

It was suggested from the data that this interpretation of inequity makes some Muslim employees, instead of considering inequity as a social and organisational problem which needs to be confronted, perceive inequity as a test from God (Arkoubi, 2012) to see their patience

³⁵ Prophet *Muhammad* said “[The matter of the creation of] a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then *Allah* sends an angel who is ordered to write four things. He is ordered to write down his [[e.g. the new creature's]] deeds, his livelihood, his [[time of]] death, and whether he will be blessed or wretched [[in the *akhirah*]]. Then the soul is breathed into him” (Al Bukhari, 1997b, p. 276).

³⁶ “*Allah* has preferred some of you to others in wealth and properties” (Verse 71– Part 14, Al Nahl, Interpretation of the Meanings of *Quran* in English, p. 529).

and satisfaction of His judgment³⁷, and then to grant His forgiveness³⁸ and reward³⁹ to them (in the *dunya* or *akhirah*) if they are successful in the patience test (e.g. being under-rewarded). An employee believes that God will reward him in the *akhirah* for being in an inequity situation (see also JO-3-10's response in table 4.2 (p. 135) for a case of believing that a reward was granted in the *dunya*):

[Inequity situation] can drive me to work based on the principle that my effort will not be lost. I might get the outcome in another place [[another organisation]] or it can be with God [[will be rewarded in the *akhirah*]] (SY-3-8).

This kind of reaction is enforced by the fact that Muslims are required in their religion to surrender completely to God's power and will (Arkoubi, 2012), and are encouraged to reach *zuhd* (asceticism) (Umar, 2006) and *qana'ah* (contentment) status (Al Qaradawi, 2012)⁴⁰. In addition, Islam stresses the necessity of spirituality in practising the religion (Toor, 2008), and emphasis on seeking happiness at the same time in both the *dunya* and the *akhirah* (Hourani, 1979) by achieving a balance between material and spiritual needs (Ezzati, 2002; Madjid, 2004). This trend could be particularly popular among Muslim migrant employees within the Saudi context where they do not have the standing to be able to challenge the employer, as it seems to be a reasonable consolation to them in a situation which, most of the time, is out of their control. Once a non-Arab employee who I met during the fieldwork study comments on an inequity situation involving big powers that he has no control over by saying "in this world we are temporary [...] if you look to other men or other women, oh they have big house like this, good family; it is temporary". It is clear that this employee finds in *zuhd* and *qana'ah* the answer to the inability to challenge some powers in his workplace.

³⁷ "We shall test you with something of fear, hunger, loss of wealth, lives and fruits; but give glad tidings to the patients" (Verse 155– Part 2, Al Baqarah, Interpretation of the Meanings of *Quran* in English, p. 49).

³⁸ Prophet *Muhammad* said: "A man is tried according to his religion; if he is firm in his religion, then his trials are more severe, and if he is frail in his religion, then he is tried according to the strength of his religion. The servant shall continue to be tried until he is left walking upon the earth without any sins" (Al Tirmidhi, 2007, p. 414).

³⁹ "Only those who are patient shall receive their reward in full [[in the *akhirah*]], without reckoning" (Verse 10– Part 23, Al Zumar, Interpretation of the Meanings of *Quran* in English, p. 901).

⁴⁰ Prophet *Muhammad* said: "Whoever among you wakes up in the morning secured in his dwelling, healthy in his body, having his food for the day, then it is as if the world has been gathered for him" (Al Tirmidhi, 2007, p. 374). He also said: "Be on guard against the unlawful and you shall be the most worshipping among the people, be satisfied with what Allah has allotted for you and you shall be the richest of the people, be kind to your neighbor and you shall be a believer, love for the people what you love for yourself and you shall be a Muslim" (Al Tirmidhi, 2007, p. 343).

Furthermore, *rizq* is not limited in Islam by money or material wealth. It is a very broad concept which includes everything that God gifted to people such as health, children, and education, among others (Ibn Manzur, 1999; Lakhafa, 2002). In this sense, God might bless somebody with money, but not with health or fertility, or vice versa. Again, this concept of happiness and equity in life (Gülen, 2005) could be reflected by Muslim employees within their standing at work; EG-3-14 continues with his earlier reflection (p. 129) on the under-reward situation:

[...] My *rizq* will remain as it is [[as it was written]], it is [[definitely]] coming. However, it [[money]] is not everything. There are many other things, I mean children, wife, health, happiness, tranquillity... etc. Many things but not [[other than]] materials (EG-3-14).

In this view, not having a good income does not necessarily mean being treated unfavourably by God, but being chosen by God's wisdom to receive some elements of *rizq* instead of others; which in itself could be a reason to praise God. As Muslims who are required to be in complete submission to God's orders and will (Toor, 2008), yet do not have knowledge of what God has prepared for them in the future, they are always encouraged by Islamic guidance to seek happiness by trusting in both God's wisdom and will (Arkoubi, 2012) with the hope and *tawakkul* (reliance) on God (Hemaya, 2012). This kind of justification accompanied with hopes for the future might have a very powerful influence on people who are suffering or on non-favourable situations, particularly as these justifications are formulated to deal with long-term cases and establish a sedative wait-and-see mental state. One participant gives an example of using trust and hope in God to inform one's own decisions:

I will be annoyed, but I will try to bottle it up. I mean that I will not try to raise the issue to the top [[management ...] I based on the principle: 'God would not waste [[leave unpaid]] the reward of those who have good deeds'⁴¹ (SY-1-10).

Considering the belief that the amount of *rizq* is already written and allocated to people, *tawakkul* on God could motivate Muslim employees to take a passive approach (Schimmel, 2011) toward their own standing at work; as shown in previous quotes. On the other hand, the Islamic guidelines emphasise that *tawakkul* should not discourage Muslims from work and from exhausting all possible means available to them to perform their work to the best of their ability (Rizvi, 1989), however, the use of those means should not lessen the trust in God (Houtsma *et al.*, 1993). That said, ordinary Muslims may not have the full understanding of those Islamic concepts (e.g. *tawakkul* and *rizq*) as explained in Islam, although they are exposed

⁴¹ Islamic saying.

– particularly Arab Muslims⁴² – to all sorts of Islamic teachings on a daily basis (in *jumma*h prayer sermon, public and private meetings, media, among others); example from Egypt in (Moll, 2012). Thus, the way Muslim employees reflect those concepts in their unfavourable situations could vary based on their level of understanding. Moreover, there could be other players within the research setting influencing the way in which Muslim employees interpret the Islamic concepts, or the way they use those concepts to hide or blur important elements – which they do not want to reveal to me during the interview – in their stance and thoughts. Table 4.1 below shows three different responses in which participants have different views of how *rizq* reflects in their own situations:

Table 4.1: Three Different Reflections of *Rizq* by Muslim Employees

Passive	Accepting (or pretending to adopt) the concept of <i>rizq</i> without negotiating it.	It is the <i>rizq</i> , <i>subhānallah</i> [[Meaning: Glory be to God. An Islamic saying which is used to express the admiration of God’s wisdom and plan]]. In this regard, I will not feel injustice or jealous of him, <u>I will see it as luck</u> (JO-3-10).
	Taking a middle position which accepts the concept of <i>rizq</i> , but with recognising that people’s actions are what provides a cause for <i>rizq</i> to be endowed.	No, it is impossible [[to harm others who are over-rewarded compared to him]]. It is not a virtuous thing [[behaviour]] from me, but [...] I look at the money from a different perspective [...] it is not like you work and give effort, and then you earn. <u>I see that [[work and effort]] as a cause, but the <i>rizq</i> is from God</u> [[determined by God not based on the amount of work and effort spent]] (JO-3-11).
Active	Trying to use all the possible means available, then committing the own affair to God.	If my direct manager did not explain this [[why my colleague has a higher salary than me]], I would look for the manager who is above him [...] <u>if I could not, so [I say] <i>hasbeallahu wanimal wakil</i></u> [[Meaning: God sufficeth me as a helper. An Islamic saying which is used to express the recognition of God’s Judgment and to asks Him for help]] (EG-1-15).

Interestingly, the responses above show that the different approaches – adopted by participants in using the Islamic concepts to judge the situation and make a decision about it – lead eventually to the same outcome which is accepting the status quo and not proceeding with an extreme reaction such as resigning from work. The rational motive for this could be that as *rizq* is already written, there is no reason to increase it by committing extreme or forbidden behaviour (Utz, 2011); however, another explanation could be that although the Islamic

⁴² As they are native Arabic speakers, they have the luxury to access more Islamic literature in the Arabic language, and have more knowledge and understanding of *Quran* and *hadith* (which were initially written in the Arabic language) than non-Arab Muslims.

interpretations appear as the main and direct mechanisms behind employees' unwillingness to react to inequity, other more influential mechanisms/factors (e.g. powers in the workplace) are playing a greater role from behind the scenes (see table 4.1, p. 132).

Another interpretation of *rizq* and happiness which could be used as a coping strategy in similar situations relies on praising God (as praising is also encouraged in bad times⁴³) in times of adversity by assuming that God plagues a person with a small affliction in order to prevent a big catastrophe, or it would be a bad output of the benefits that God prevented. Those adversities and trials could also be God's will to purify His believers, as a Middle Ages Islamic scholar known as Ibn Qayyim (Al Jawziyya, n.d.) claims: if God did not treat people with tribulations-and-calamities medicines; they would suffer from all sorts of spiritual diseases such as arrogance, egotism, megalomania and heart-hardening. The same strategy was used by a player believing in another religion than Islam, when she lost a significant amount of money in the *Deal or no Deal* game show. The following conversation took place between her and the programme presenter (*Noel*) directly after the end of the game (Channel4 '4oD', 2012):

Noel: game over. It could've been significantly more, but I get the feeling you're gonna make that money work very hard.

Player: of course, because what is done for me in God's house (*pointed to the sky*), that's what I got. This [[the money she lost]] probably =ruin my family with a lot of money.

Noel: really?!= <surprised>

Player: you know, sometimes you have too much money. You could split your money... with your family, but I don't want too much. I want as much as I know is comfortable for me.

Noel: [calling the player by her name], there you go again! Saying something that nobody has ever said before in the history of Deal: I am so pleased I did not win Deal's second biggest prize. It would've corrupted my family. <laughter>

The example above shows how, in religious guidelines, people may find acceptable and maybe easy ready-made explanations of wisdom and reasons behind their own standing or the events they experience in the life (Barnes, 2003). Whether those tendencies of using religion to inform behaviour and thought are totally genuine and stem from a strong self-conviction, or whether they are used to console the self or avoid unwanted occurrences/repercussions, they still shed

⁴³ It was narrated that *a companion of Prophet Muhammad* said: "The Messenger of *Allah* said: 'How wonderful is the case of the believer, for all his affairs are good. If something good happens to him, he is thankful for it and that is good for him; if something bad happens to him, he bears it with patience, and that is good for him. This does not apply to anyone but the believer'" (Muslim, 2007c, p. 396).

light on how the religion permeates believers' daily thinking, discourse and actions inside and outside the work. However, this use of religion does not always happen without a deliberate distortion, during the process of interpreting the religious concepts, to serve one's own agenda. Reflection 4.1 shows an example of deliberate distortion of religious interpretations in social life, wherein similar cases probably also happen in the working context.

Reflection 4.1: Using Religion and Tradition to Justify Wrong Practices

I was raised in a Muslim society where I used to feel regret when I saw how people use religion and traditional rhetoric to justify bad culture-based practises such as child abuse and domestic violence. What made me even more frustrated is that those attempts to distort the religious concepts, by taking them out of their original context in which they were revealed and giving them a new warped interpretation, were also deliberately made by educated and knowledgeable people in order to fit those interpretations into their own preferable narrative.

Taking child abuse for example, parents who do not want to appear that they failed in raising up their children properly try to shift the blame of their children's bad behaviour to supernatural causes, by claiming that it happens that their luck brought them a 'bad genetic breeding'. They support their argument thus: (i) Some verses from *Quran* talking about a story⁴⁴ with a totally different context⁴⁵ that happened to the Prophet *Muhammad*, and the story of Prophet *Yaqub* (Jacob) and his sons⁴⁶ – Prophet *Yusuf* (Joseph) and his brothers – which apparently shows how a prophet with wise and good manner '*Yaqub*' can have children with bad behaviour, '*Yusuf*'s brothers'. (ii) Some traditional saying such as 'A flowering plant can bloom thorns and a spiny plant can bloom flowers'⁴⁷ which again indicates that good parents could have bad children no matter how much effort they spend to educate their children.

This misleading use of Contextual Information (CI) could be very hard to negotiate against, as quoting from socially-accepted religious and traditional rhetoric gives fake credibility which is hard to demystify and demonise without a comprehensive dialogue. Regarding the child abuse example, in order to refute the arguments supported by those out-of-context *Quranic* verses, a deep explanation – which requires a considerable knowledge and effort to make and suitable timing/atmosphere to promote – should be offered about *asbab alnuzul* of those verses and how they were revealed in response to specific occasions which are totally different than what is claimed.

⁴⁴ "O you who believed! Verily, among your wives and your children there are enemies for you; therefore, beware of them!" (Verse 14– Part 28, Al Taghabun, Interpretation of the Meanings of *Quran* in English, p. 1101).

⁴⁵ A proper interpretation of *Quran* should take into account the historical context, as well as the occasions or circumstances in which a certain verse of *Quran* was revealed (*asbab alnuzul*) (Haddad and Esposito, 1998).

⁴⁶ In the story, *Yusuf*'s brothers felt jealous of him because their father *Yaqub* loved him so much; so they took *Yusuf* and threw him in a well, and then claimed that a wolf ate him.

⁴⁷ The proverb is pronounced like '*alwardah beatkhalef shawkah walshawkah beatkhalef wardah*' (الوردة بتخلف الوردة والشوكة والشوكة بتخلف وردة).

The process of using religious guidelines to make sense of inequitable events might not always be that simple or aim only to reflect one's own experience and standing; it could also involve a relatively more complex reasoning-link between the religious concepts and non-personal related events. As well-established in the literature of equity theory, perhaps with relation to other areas than religious beliefs and behaviour, employees could be tempted to search for and use a range of justifications for their peers' high outcomes (e.g. salary) in order to maintain their self-esteem (Golembiewski, 2000), in which using religion to help form convincing justifications is no exception. The quote below shows how an individual uses the same strategy not for justifying the self-less-favourable situations, but for justifying the more-favourable situations of others (in terms of outcome):

It happened to me here [[in this company]]. A person got a higher salary than me [...] do you know what I said?: based on the *rizq* principle, because he has more children that I have. This is not his *rizq*; this is his son's *rizq* [...] Easy, I convince myself that it [[his high income]] is not because of his qualifications but his son's *rizq* (JO-3-13).

Table 4.2: Influence of Religious and Life Experience on Religious Belief

Religious belief is reinforced by life experience.	Look, our God controls all those things [...] when you are faithful at work, God will give to you. Do not look at how much this or that [person] earns. I <u>experienced it [...]</u> I used [[at the previous company]] to <u>grind myself at work</u> [[he was a workaholic/working very hard]] <u>and only got 12000 SAR salary.</u> Here [[in better and more relaxing position]], my salary reaches 30000-35000 SAR [...]. <u>You work and God will appraise</u> [[decide the reward]] (EG-3-12).
Religious belief is reinforced by both religious and life experiences.	[[Unwilling to react because]] I experienced <i>Ahmad's</i> situation before, when the level of my colleagues in knowledge and experience was much lower than mine [...]. <u>I dealt with them in a very good way, so alhamdulillah my God satisfied me:</u> after six or eight months, I went to a [better] job which includes a bonus, and my situation became better (JO-3-10).

It is found above that Muslim employees use the religious concepts to make sense of the world by reflecting those concepts within their own standing as well as the situation of people around them. However, their religious beliefs concerning wealth and justice are likely to be reinforced when their religious and life experience confirms their belief. Table 4.2 shows how the concept of *rizq* is enhanced in EG-3-12's view by experiencing life events that support the essence of that concept, while the belief reinforcement is also present with JO-3-10 but as a result of his religious experience – including his values and spiritual feeling (Joas, 2000; Dewey, 1934; James, 1902 cited in Stacey, 2009), and his religious thought and reasoning (Alston, 1993) –

which served at the beginning as a motive to behave ethically, and was then followed by a life experience confirming what JO-3-10 was already believing in and hoping for.

JO-3-10's quote sheds light on the importance of religious experience in Muslims' belief including the notion of being 'seen' all the time and held accountable by God (Savory, 1976) which is in itself the first step toward the *ihsan* (perfection) status⁴⁸. In addition to what is already mentioned about how Islam promotes the integration between spirituality and religious teachings in its 'way of life' (MacKinlay, 2010), spirituality has also been boosted by some Islamic knowledge approaches such as Sufism (*tasawwuf* in Arabic) through practising *ihsan* in acting and behaving as if being watched and accompanied by God Himself - 'self-supervision' (*muraqaba* in Arabic) - all the time⁴⁹. The drive of *muraqaba*, with regards to *ihsan*, is "out of fear of [... God's] punishment and wrath and out of shame (*haya'*) of committing an offence in His 'presence'" (Picken, 2011, p. 205), which inevitably encourages good behaviour and deeds (Lobel, 2013). Put differently, the concept of *muraqaba* leads to the concept of *muhasaba* (self-scrutiny) and, accordingly, to the concept of *istiqamah* (acting rightly) which consists of the notion of not-to-harm-others⁵⁰. Linking this to the empirical data, as commenting on the case study provided during the fieldwork interviews, participants usually avoid considering the sixth option – 'trying to harass *Mustafa* to push him to reduce his performance or get him out of the organisation' (see appendix 3.12, p. 322) – when discussing reacting to inequity. However, ten participants show a particularly sharp opposition to adopting the sixth option as a reaction strategy; an example of this is:

Me: if *Ahmad* decides to use option six, are there any tactics that he could use to influence *Mustafa*?

SA-2-1: this would be problematic, I do not think that a normal person would do that.

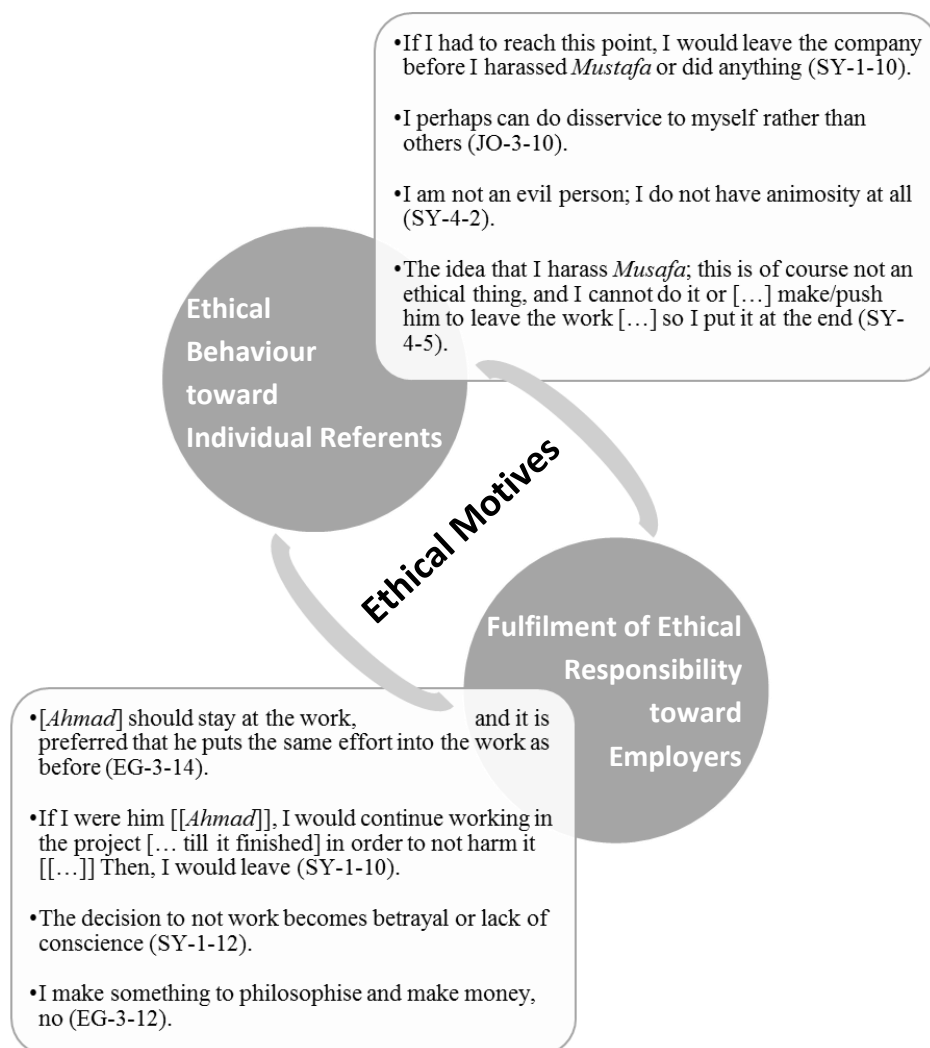
⁴⁸ The Angel Gabriel asked Prophet *Muhammad*: "What is *ihsan* (perfection)?" *Allah's* Messenger replied, 'To worship *Allah* as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you'" (Al Bukhari, 1997a, pp. 81-82).

⁴⁹ In a novel titled 'The Forty Rules of Love', a Sufi wise man advises that: "Loneliness and solitude are two different things. When you are lonely, it is easy to delude yourself into believing that you are on the right path. Solitude [[with God (*khalwa* in Arabic)]] is better for us, as it means being alone without feeling lonely" (Shafak, 2010, p. 82).

⁵⁰ Although most of the concepts discussed in the paragraph are often mentioned in the literature under the Sufism movement, it should be noted that those concepts are originally taken from the Islamic teachings and shared among all Muslim societies, including in those that do not endorse the Sufism movement such as Saudi Arabia (Geaves *et al.*, 2009).

Now, the reasons which participants suggest for their opposition to the sixth option, and to a lesser extent the fifth option ‘decide to not work hard as a reaction to my situation’ (see appendix 3.12, p. 322), are based on their moral convictions and judgements and range from fulfilling their ethical responsibility toward their company to their desire to not cause harm to their colleagues (see figure 4.1).

Figure 4.1: Participants’ Opposition to the Case Study’s Fifth and Sixth Options



These two opposing components actually stream from the same ethical motives of having self-discipline and not causing any harm to others. Moreover, they appear, from the interview discourse, to support each other in promoting a nonaggressive or even passive attitude toward inequity. For example, although the quotes “I perhaps can do disservice to myself rather than others” (JO-3-10) and “I am not an evil person; I do not have animosity at all” (SY-4-2) are mentioned as a response to the sixth option (harass other individual), they can also be

interpreted as a general ethical stance which includes dealing with all sorts of entities such as companies. Here, Moayed (2009) reports that the religious beliefs of Muslims are correlated significantly with their organisational commitment. Although 29% of the Arab respondents in a big survey of Arab public opinion in 2015 see that honesty and trustworthy are the most important attributes which define religious people (ACRPS, 2015), I admit that there is no perfect link between the quotes in figure 4.1 and the religious influence. However, it could be argued that the concept of *muraqaba* (self-supervision) is the very likely basis of such ethical behaviour: spiritual feelings and the sense of being watched by God could potentially (i) discourage employees from carrying out a harmful reaction (e.g. reduce productivity or harass colleagues) even when they know that they can get away with it (Naqvi, 2013), or (ii) induce employees to have *tasleem* (submission) (Dato, 2006) in God's choice with regards to their under-rewarded situation; as shown in the quote below:

I do not want to do anything [[have any kind of reaction]]. Our God is watching and He knows. The oppressor [[only]] obtains reward in the *dunya* (EG-4-4).

The narrative above, however, widely varies between individual Muslims based on their religious *eltezam* (level of compliance and commitment), and their level of religious experience and spiritual status (e.g. devout strength); not to mention the differences in understanding, interpreting and practising Islam among Muslim groups and individuals (Arkoubi, 2012). Therefore, as long as I appreciate the great influence of religion in people's behaviour, I recognise that it is difficult to consider the religious experience and spirituality as a dominating mechanism which could shape a large coherent scene of overall reality. However, the influence of social factors seems to have a more apparent homogeneous impact than religion does on people's behaviour within the Muslim Arab world.

Taking the very religious concepts discussed earlier in this section, based on Islamic guidance, believers do not harm/become biased against others, especially when they themselves previously experienced the same kind of oppression/injustice (Al Sharawi, n.d.). However, the data of this research tell some stories of the opposite case in which employees commonly suffer from (and accordingly criticise) inequity when they do not have power; but as soon as they secure a high work position, they start using the system/context to their advantages at the expense of the people below them. Furthermore, table 4.3 (p. 139) indicates that the vast majority of employees who use religion to justify inequity are foreign expatriates, whereas the theme rarely emerged during interviews with Saudi employees, although they are considered

to be the most religious group among all nationalities included in the study. This might reinforce the view that religious interpretation is often used to respond to the lack of ability to react against inequity, considering that non-Saudi employees have less work rights and options than Saudi employees (Budhwar and Mellahi, 2006).

Table 4.3: Religious Interpretation Theme

Ethnic Group	Participant	Number of Codes	Number of Employee-Participants	Employee-Participants Included in the Study
Syrian	SY-1-10	2	4	9
	SY-3-8	1		
	SY-4-2	1		
	SY-4-5	1		
Jordanian (all) and Palestinian	JO-3-10	5	4	7
	JO-3-11	3		
	JO-3-13	4		
	JO-3-15	4		
Egyptian	EG-1-15	2	4 + 1 Manager	6
	EG-3-12	1		
	EG-3-14	1		
	EG-4-4	3		
	EG-1-17-M (Manager)	1		
Saudi (all) and Yemeni	SA-2-1	1	1	6
Sudanese	-	0	0	1
Total		30	13 + 1	29

Moving to a macro level, it is found in a recent ‘Islamicity Index’ developed at George Washington University that many countries which are considered to be very Islamic (e.g. the KSA and Iran) ranked very badly in the index while western European countries topped the list as the countries applying the Islamic principles most (Askari and Mohammadkhan, 2015). Askari, one of the index’s developers, explained this contradiction in a BBC Radio interview (2014) by accusing the Muslim governments of using religion as an instrument of legitimacy and power. Actually, power is the factor that pops up in every corner of my thesis and is involved in shaping the majority of behaviours studied in this research. In an individual level, the Arab journalist Faisal Al Qassem (2014) argues that religious and ethics teachings are no more than rhetoric which is repeated like a cliché on daily basis with limited actual influence on people’s behaviour, when they are not enforced by law (power). The same conclusion could be reached from Friedman and Mahdavi’s (2015) view that, talking about the foreign labour in some Muslim Arab countries such as the KSA, unregulated power and a free rein given by the law to employers over domestic labour lead to labour abuse, which is ironically forbidden in

Islam. In this vein, Essa (2012) claims that focusing on applying *sharia* while ignoring its justice component makes it just like cloaks and appearances used for cosmetics purposes or to claim religious *eltezam*. Al Gosaibi (2002, p. 37) also criticises how some Muslim Arabs actually follow Islamic teachings not driven by their own belief or scruples but by their fear of being unaccepted within society:

One of the downsides of the Arab personality [...] is that it is not interested in an action itself as much as in people's reaction to the action. It does not matter whether you commit a sin; the important thing is whether people know about it.

Although Al Gosaibi himself admits that his personal observation in the quote above falls in the area of unfair generalisation, and I only could find support for his statement in one text book by Talib Kafaji (2011), it cannot be ignored that this phenomenon perhaps is noticeable by those people because it actually exists within a reasonably large segment of the Arab society. Taking into account that personal reputation is essential in Arabs' lives (Moran *et al.*, 2011), the quote above could show that the concept of face – which is discussed comprehensively in the next section – is strongly related to the approved social attributes (Eshreteh, 2015); therefore, people's obedience to those social attributes is more strongly driven by social powers or the notion of face-saving (*hifz mā' alwajh* in Arabic) than by following religious teachings (as shown in reflection 4.2, p. 141).

As religion in some parts of western world is considered a private matter which is separated from the public space (Rice, 1999), it might be safe to say that the soft power of religious beliefs is far less influential than the powers imposed by other players within that context such as social norms and customs, media and others; whereas in the Arab world where religion still has a significant place in people's minds⁵¹, the soft power of religion still cannot overcome the other powers, but does look dominant as it is – in the case it is not followed for its own sake – more likely to be manipulated and used for the benefit of other powers rather than be eliminated or ignored; as described comprehensively in reflection 4.1 (p. 134), and partially in reflection 4.2 (p. 141) which shows how the political agenda could have a more influential contribution than religious principles/teachings on the way that people perceive social practises:

⁵¹ It is found in a big survey of Arab public opinion that the majority of the respondents categorise themselves as either 'very religious' (24%) or 'religious to some extent' (63%), while only 8% of them described themselves as 'non-religious' (ACRPS, 2014).

Reflection 4.2: Authority vs Religion (Social Acceptance is the Key)

My dad used to work as a tax evaluator for the Syrian Finance Ministry. He told me that when he started his job in the 1970s; it was socially, as well as religiously and morally, unacceptable for a public-sector employee to receive bribes, and such a practice would cause a huge contempt and aversion toward the person who commits it.

However, after the Baath party seized power in a military coup, corruption became widespread under the encouragement of the party's members who occupied high-ranked positions in the public sector. The reason why they encouraged corruption is because they would not want to take a bribe by themselves, but at the same time wanted to receive it indirectly through employees at the bottom line who basically collected it and paid a percentage of it to their bosses.

Therefore, a bribe gradually becomes socially accepted among the citizens who offer it and public-sector employees who accept it. Just before the recent conflict in the country, the situation turned around very dramatically to a point that the giving-bribe notion was taking for granted when a normal citizen wanted to do some government-related work, and honest public-sector employees who did not receive bribes were labelled in the society as naïve, close minded or helpless. Moreover, citizens who offer bribes try also to find some religious justification for their action to convince themselves that they are not sinners in God's eye, such as claiming that they are forced to offer bribes; whereas in most of the cases, citizens themselves are trying to take advantage of corruption and searching for the connections and channels that can be used to bribe the official, and the one who manages to get her/his work done quickly by using illegal ways is praised in the society as *fahlawi* (resourceful).

It was interesting to hear the story from my dad, and then think how the bribes were despised before on religious and moral grounds, taking into account that Islam forbids corruption and encourages honesty, while the religious teachings were largely ignored or misinterpreted once the same action became acceptable within the social settings; all the more, employees who chose to not accept bribes based on religious and/or moral grounds were facing extreme temptation and under huge pressure to change their stand and comply with the mainstream in order to not be portrayed as naïve.

The reflection above suggests that the collision between powers in the given context (e.g. authority, tradition, religion and media) could generate some hypocritical behaviour among individuals; which is not only the case of Syrian society but could also happen in the Saudi working context as suggested in the quote below, in which JO-3-13 has hard time in using the different and conflicting Contextual Information (CI) to form a solid opinion and behaviour with regards to the issue of withholding information.

An old accountant told me 'I am giving you information [[teaching you]], because my son is going to grow up [[, study]], graduate and work in companies. I am afraid that if I withhold something from you, somebody will withhold something from my son. I work for the sake of

God in order that my son and grandson will be pleased'. He gave me that advice in his last days and I am following it. I withhold information from some people, but I then have pangs of remorse. Idealism is that you give information; but if you want to mimic the society, you do not give (JO-3-13).

In conclusion, the religious factor does definitely have an influence on the behaviour of Muslim Arab employees toward inequity situations, particularly in reining in employees' extreme reactions to such situations. This influence is shown, from the discussion above, to stem from two main trends: the first one covers the religion's impact on the employees' perception of Equity Norms (ENs), ranging from influences through (i) the direct work-related Equity Comparison Components (ECCs) (e.g. employees' qualification, skills and performance as inputs; and salary and work conditions as outcomes) to (ii) a broader Islamic view of the meaning, purpose and wisdom of life (e.g. *rizq* concept). The other trend represents the way in which some Islamic concepts, such as *muraqaba* (self-supervision), restrain people's – who actually believe that they are the victims of unjustified organisational injustice – reactions to such situations as doing so would risk breaching Islamic spiritual concepts (e.g. *tasleem*) or code of conduct (e.g. not to harm others). That said, the data also show that at least one interviewee managed to use the religious concept of wealth in a different way than is discussed above; the concept of *rizq* gives impetus to EG-1-15's actions against inequity, as shown:

The contempt against [... omitted: a particular Asian nationality]], and treat them like rubbish [...] not as humans, because [...they] know that he is [... omitted: a particular Asian nationality]] who left his country and came [[to work]] for 500 SAR [[very little money]]. So when a [[Saudi]] person is insane, he says 'go Egyptian, come Egyptian' [[using nationality as a name-calling technique to belittle or humiliate others]]. So what panoply could let me stand this speech?! [[a rhetorical question...]] Ok, if a *kaliji* [[a person from a rich Arab Gulf State]] did this to me, I would hit him. I do not care, as at the end of the day, I am here for the money, but my dignity comes first. If I did not have *rizq* here [[assuming that he chose to not continue in the current company]], my God would grant me [*rizq*] in another place. I might be willing to search for my *rizq* in another place as long as this prevents anybody from trampling on my dignity (EG-1-15).

The religious-based reactions to inequity are hard to anticipate and hard to be seen as a coherent set within the social domain; as religious understanding, experience, spirituality (e.g. devout) and *eltezam* (level of compliance and commitment) vary between individuals. Moreover, the data show that other factors seem to have a bigger share of the realm of mechanisms than religion does, which is also indicated in a recent study on cultural values by Minkov and Hofstede (2014, p. 801) who concluded that "the national influence is much stronger than the influence of global religions". Notwithstanding, the religion could appear to have a dominant

influence – which is often counterfeit within the Arab context – because it is manipulated and used as a vehicle to achieve influence for other powers.

4.3.2 Face- saving and Threatening

This section presents the face-saving and face-threatening phenomena in the light of existing literature established on the topic as early as Goffman's (1955) proposal of the Chinese concept of face, Brown and Levinson's (1978, published in 1987) politeness theory and Ting-Toomey' (1988) face negotiation theory. These are then further discussed within and alongside cross-culture theories such as Hofstede's Fifth Dimension (Reassessed in Minkov and Hofstede, 2012a) and intercultural communication theories like the articulation of the element of 'unpleasantness' (Korac-Kakabadse *et al.*, 2001) in Hall's context model.

The effort here is concentrated on exploring the link between the concept of face and the act of Reaction to Inequity (RI). In order to achieve that, the discussion in this section is centred on a case study of a Saudi participant (SA-3-6) whose face-saving acts as well as reaction against face-threats from others are apparent reflections of his high concern over self-image. Besides that, SA-3-6's story is validated and supported throughout the section by my personal reflection and qualitative data from other research participants.

Although the concept of face- saving/threatening was developed as an extraction of English's use of the expression 'losing face' to refer to the state of being embarrassed or humiliated (Eshreteh, 2015), the very same word and concept have existed in Arabian life for a very long time. Perhaps the old expression in the classical Arabic (*fus-ha*) that "literally translates as 'losing the water of one's face' [[*iragh'atu mā' alwajh*]] which is used to mean losing one's positive face wants"⁵² (Nureddeen, 2008, p. 297) is an obvious example of how this concept is rooted within the Arab culture. A sign of this phenomenon could be seen through the empirical data: an extremely high number of participants (23 out of 29 interviewed Arab employees) admit that they have a low tendency to express their concerns, problems and displeased feelings in public; two examples of the responses are shown below:

⁵² **Positive Face** is "the want of every member that his wants be desirable to at least some others", while **Negative Face** is "the want of every 'competent member' that his actions may be unimpeded by others" (Maha, 2014, p. 59).

Work problems! No, I would strongly try to keep it to myself, and discuss it outside the work (JO-1-4).

I would speak with the manager or colleague about the difficulties I am facing in work, but not about the problems in work. I keep work problems to myself (SY-3-8).

One explanation, discussed in the existing literature, for this behaviour is that people from High-Context (HC) societies – as the majority of the Arab world (Al Olayan and Karande, 2000) – tend to avoid expressing disagreement or having confrontation publicly, as they are anxious to not lose their faces or disturb the social harmony (Treven, 2011). Some evidence supporting this opinion is found in the empirical data; a Saudi employee (SA-3-6), who is apparently very concerned about his self-image, talks about the situation when some of his co-workers are over-rewarded compared to him:

SA-3-6: of course [...] I would feel oppressed, but I do not like to speak about it.

Me: why?

SA-3-6: they may get it as jealous from me if I speak [...] they might misunderstand me, and they could hold this idea forever, so I leave it.

As face is an element which people constantly are investing in emotionally and considering when they interact with others (Eshreteh, 2015), it is definitely involved in the process of maintaining workplace friendships (Fritz and Omdahl, 2006). Looking at the quote above, SA-3-6's fear might not only be from a long and poor relationship with the colleagues who would be offended by being compared publicly with him, but also from the others who might also distance themselves from him if they see him as a problematic colleague (guilt by association) (Hess, 2006) who dares to express his jealousy publicly. While management in the west had focused for a long time on separating personal from professional in the business environment (Landis *et al.*, 2003), the focus has recently been shifted by new research toward the benefit of personal friendships for the work (Pakeeza *et al.*, 2011; Dachner and Miguel, 2015). The legacy of focusing solely on the professional aspect of the work might have contributed to making the personal relationships in the western workplaces a combination of conflicted co-worker-and-friend identities (Sias *et al.*, 2012). Conversely, although we cannot deny the existence of that kind of conflicting identity in the Arab working context, it can be argued that Arab people, who are from HC cultures, give high priority to long-term relationships (Krizan *et al.*, 2007) and have an interrelated view of personal and professional life; as evident in the quote below:

Me: what do you mean by Arab environment?

SY-1-1: Arab environment means the personal relations mixed with work, while in the companies outside [[the Arab world]], the work is work and the personal relations are separated, whereas we Arabs are influenced by emotions.

Since maintaining personal relationship is very important in the Arab context (society and workplace), employees might tend to avoid embarrassing their friends in order to not lose them. Goffman (1967) and Brown and Levinson (1987) argue that individuals usually offer cooperation as they, at the same time, expect others to cooperate with them in order to maintain the flow of interaction and cover the vulnerability of both parties' faces. Admitting that the need to save and maintain good face is 'universal' (Ting-Toomey, 1988; Ting-Toomey and Kurogi, 1998; Yau-fai Ho, 1976 cited in Merkin, 2012; Eshreteh, 2015), we cannot ignore that the need of negotiating face is particularly indispensable in the Arab world as face there – which is linked to personal dignity⁵³ (Merkin and Ramadan, 2010) – is even more vulnerable due to three key factors: first, the Arab personality might be highly influenced by emotions; second, disagreement in the Arab HC culture is considered as an insult which leads to 'lose face' (Ting-Toomey, 1988 cited in Treven, 2003); and third, conflicts are difficult to predict in Arab HC societies (Kim *et al.*, 1998). Those factors contribute to more vulnerability of face and more aggressiveness in protecting it, therefore, any disagreement or confrontation in an Arab workplace could potentially be a very costly event (Zhao and Chen, 2008); such as the example below:

Yesterday [...] I did not come to the company, because I was mandated by phone [...] to do] so and so. Of course, the task was not finished until two-something [[afternoon]], so I could not come to the company because it was far [...], and it was only one hour left to the end of the shift. An employee came and told me [...] 'where were you? why you were not at work and on your disk yesterday?' I told him 'you are now teaching me the work! [[what I should and should not do ...]] I know and my manager knows where I was. You came and wanted to assess me?!' <deprecated> [...] He annoyed me, so I gave him a harsh response (SA-3-6).

The example and discussion above suggest that it is likely for Arabs to take criticism in work personally. In other words, they could interpret criticisms from others as an attempt to insult them and threaten their self-image (Yule, 2010) rather than providing them with advice and assistance. However, the reaction could be more or less vehement based on some other different

⁵³ The Arabic proverb 'I wish the ground to open up and swallow me' (*batmana al'ard tanshuq wo tabla'ny*), which also has roots in English literature (Ayers, 2014), sheds light on the huge negative psychological impact of losing the own face as a result of having a degraded dignity, which is also reflected in the other Arabic proverb 'death is better than being belittled in the eyes of people' (*almaniya wala adaniya*) mentioned by Eshreteh (2015).

factors such as the relationship with the person who gives criticism (Helder, 2011) and the way the criticism is executed (Sias *et al.*, 2012). Assuming that SA-3-6's colleague perceived non-attendance of SA-3-6 as a kind of favouritism or inequity which led to his reaction, the strong response of SA-3-6 sheds light on the potential risk of losing face which might happen to employees, within an Arab context, who verbally try to express their inequity feelings or re-establish equity (e.g. criticising/exposing their colleagues' favourable situation).

In SA-3-6's response, the expressions "you are now teaching me" and "you [...] wanted to assess me" (see also EG-3-12's quote on p. 197) could be an interpretation of potential face-threatening – which requires a defensive response (Dyner, 2009) – by a colleague who has exceeded borders between the social status or work positions; taking into account that SA-3-6 is a national employee and has a good work position, whereby he may consider his reference group to be superior, with power over non-Saudi colleagues (Zane and Yeh, 2002). Therefore, he may interpret his colleague's criticism as a clear face-threatening message undermining the privilege which he gains from his social status, so a reaction to this threat is required to save his face and the collective self-esteem of his reference group (Augsburger, 1986; Ting-Toomey, 2012). Alternatively, his expressions could refer to his fear of losing face, as a result of losing his reputation or even his personal self-esteem, considering that he was trapped in a situation showing him publicly receiving criticism/guidance from a person of a lower competency than him; as explained in JO-3-13's quote (lines 7-10, p. 192) and reflection 4.3.

Reflection 4.3: Self-image vs Social Norms

I used to work as an accountant in a Syrian private-sector company where the head accountant (in his fifties) used to address the owner's son (a young and uneducated boy) by using the word *Muallim*, which is a status/title used in the Syrian working context to refer to the highest level in the person's profession. This title is equivalent to the word *Sheikh* in the KSA, and its literal translation is 'teacher'. The word started to be used as a profession title as the craftsman in the past was used to teach the profession to his workers within his workplace. However, the term is still in use today within the Syrian working context to refer to the person who teaches a profession as well as the master or owner of a company.

I used to avoid having a chat with this boy (the owner's son) in order to not call him *Muallim*. I felt that it would be an insult to me if I called him *Muallim*, because he taught me nothing; I had higher qualifications and many more skills than him. Therefore, although it was a social norm and perfectly appropriate for me to address this person in

that way, I felt that doing so publicly would damage my self-image (lose my face) and undermine my standing among other employees and workers.

However, one reason for responding particularly harshly could be that, taking into account that failure to safeguard the integrity of one's character (Ho, 1976) and positive social image (Merkin, 2012) will lead to face-losing, SA-3-6 is trying to defend himself for being portrayed as an opportunist who took advantage of being assigned a task outside his manager's radar. The same reasoning over face-saving is also used by SY-1-12, but as an inhibitor to reaction against inequity:

Me: regarding the methods of transmitting information, if a colleague asks for information for example, can *Ahmed* influence *Mustafa* in this regard?

SY-1-12: do you mean that he gives *Ahmed* false information?

Me: yes, for example.

SY-1-12: this is a negative point against *Ahmed*[[’s image]]. it is either that I am not qualified/authorised to provide information, my credibility level is low, or I lack honesty.

Another reason for SA-3-6's harsh response could be that unwillingness to backfire/retaliate might not be understood as sobriety-based but as a sign of weakness (Jarrar, 2013), as this unwillingness contradict self-image maintenance which appears to be highly appreciated and perhaps associated with the dignity-based dimension of the Arab-Islamic worldview (Ayish, 2003). Therefore, a face-maintaining act (called ‘facework’) should be taken to save losing of face and to encounter such attacks or teasing by the opponents (Croucher *et al.*, 2015); as SA-3-6 explains why he responded harshly (see also reflection 4.4, p. 148):

SA-3-6: actually, if I did not have those words with him, he would keep up. I was strict with him in order to not speak and poke his nose in something which he has no knowledge about.

Me: =it is like cutting the— [[I was trying to say the proverb: ‘cut off the cat’s head from the wedding/first night’⁵⁴]].

SA-3-6: he tried to show off [as a responsible person]= while he does not have anything [[any (maybe) authority or knowledge]].

Looking at SA-3-6's justification to his reaction, although the ultimate goal of this behaviour is to save the own face, its immediate motive appears to be anti-bullying as explained in

⁵⁴ An Arabic proverb which means that a person should impose limits on others from the beginning or s/he will have a hard time from them later (also see Reflection 4.4, p. 148).

reflection 4.4 (p. 148) and reflection 6.2 (p. 223). Altman (2010) tries to explain similar cases, through Novak's (1998) Theory of Learning, by arguing that the reaction to workplace bullying is driven by the experience and knowledge acquired by the reacting person about the bullying culture in a given context; which is fully in line with SA-3-6's justification extracted from the Arab context.

Reflection 4.4: Opposing Bullying as a Face-saving Strategy

I noticed during my work experience in my home country Syria that there was a notable large number of people who are obsessed with protecting themselves against any potential public bullying, as being a victim of such an act would result in major damage to the victim's face: make her/him less worthy in people's eyes and her/his stand more vulnerable in any relationship. In the working context, this obsession with self-defence, as well as the bullying culture itself, was more noticeable among less educated people (e.g. blue-collar workers). In such a situation, people use the first period of interaction/relationship to discover each other and set relationship rules/boundaries between themselves. The one who fails to prove her/himself or establish a strong image during the first period (e.g. not defending her/his image against incivility and insensitive comments such as name-calling and joking) will have a less advantaged position in the relationship.

This self-defending behaviour perhaps originates from a social norm in the Syrian society which can be explained by the sayings 'show/give a red eye from the first day' (*warji aleayn alhamra min awwal yawm*) and 'cut off the cat's head from the wedding/first night' (*yaqta' ras alqot' min laylat aldakhla*), meaning that the person should be strong, and sometimes tough, in the first period of being involved in any personal interaction in order to not be underestimated by others. I remember how teachers in secondary schools, in their first day in a class, would pick out a naughty boy and punish him physically and harshly, so that the rest of the students would learn the lesson not to behave badly. Otherwise, the teenage students may interpret the teacher's kindness as a weakness and keep up the bad behaviour. The very same strategy of secondary-school teachers is also used between mature people in the workplaces, but in a more civilised and indirect way.

In the light of the relatively large number of potential activities causing face-losing and the aggressive facework used by Arab employees to encounter any potential threat to their self-image, even employees suffering from inequity are doing their best to avoid having direct conflict or expressing their feelings of discontent publicly (as shown in JO-3-13's quote below) unless they are speaking against an exposed issue or backed by a broad base of support (as shown in SY-1-1's quote below):

I would not talk [[complain]], because [...] I get used to defeatism. I do not want to speak a single word. ‘If you want to relax yourself, you close the door from which the wind comes⁵⁵’ [[an Arabic proverb meaning that a person should keep away from troubles ...]] I will have pent-up feeling, but no reaction (JO-3-13).

It depends. If the problem influences everybody, I declare that because everyone in this case declares. In the cases when the problem does not influence everybody, I prefer not to declare. I might talk to my close friends about this issue but not in public (SY-1-1).

This section, so far, focuses more on how the harsh facework could discourage employees from reacting to inequity, however, there are also many examples representing the soft side of this phenomenon which can be summed up in that the notion of face maintenance might make employees unwilling to demand their deserved rights or question/challenge the mechanisms resulting in inequity situations. The quote below shows that JO-3-10 prefers not to request reassessment of his work position, but wait and hope that the management does so in the near future:

Me: so, was the reason that you did not react only because you believe that God would reward you, or were there also other things?

JO-3-10: of course it was because of that [[religious motive]]. Another thing, the people around you should assess you. Your manager surely observes [[the situation]] and knows [...] that] you are more competent than him [[the colleague who receives more salary]] so he [[the manager]] will surely make a reassessment.

Salameh (2001) found that although Saudis – as many Arabs (Chen, 2010; Yusof and Hoon, 2014) – accept compliments, at the same time they avoid self-praise. The reason behind this behaviour could be the same as that which make Chinese people avoid self-praising; they basically maintain their face by showing their modesty (Schoenhals, 1993) through avoiding (perceived) antisocial behaviour such as self-praising (Guirdham, 2011). Although this argument of the concept of ‘self-praise avoidance’ is referred to in Pomerantz’s (1978) conversational principles, I believe that the concept is not only limited to direct conversational activities, but can also be applicable to the broader concept of communication, shown in the quote below in how SY-1-2 refuses to highlight his achievements publicly even though such an act could help him receive fairer treatment from his managers:

With regards to the achievement appreciation [[from managers]], I compare myself a lot with my colleagues. For example, I usually do better quality work than my colleague. He talks about

⁵⁵ The proverb is pronounced like ‘*albāb yalee beajeek meanno alrreeyh syd’oaw westreeyh*’ (الباب يلي بيجيك منو (الريح سدو واستريح)).

his work and I say nothing, so he receives more appreciation than me only because he speaks and I do not. It is not my job to talk about my achievements, the manager should look around and praise accordingly [...] There is no justice in this regard: he gets his salary increased because he has networks, and I do not because I have no networks (SY-1-2).

The concept of face is highly interrelated with the different forms of power within and beyond (e.g. society) the workplace, as tackled in the existing literature (Merkin, 2012; Rapanta and Badran, 2015b) and discussed in depth in the following section (contextual norms and powers). In this regard, as employees' unwillingness to react to inequity could be an outcome of one element or interaction between different elements of face concept, it can sometimes be difficult to identify the mechanism(s) behind such a behaviour. For example, the quote below shows how JO-3-10 uses silence (or reducing the volume of speech) in some parts of the interview; however, it is not clear whether he uses silence to (i) save the face of recipients (JO-3-10's colleagues who might happen to hear the interview conversation) (Al Harahsheh, 2012), (ii) as a defensive strategy against unwanted confrontation (Nakane, 2012; Westerman and Smith, 2015), or (iii) even to avoid aggressive communication or non-communication retaliations from people in power:

Me: do you usually have enough information about the education level of each one?

JO-3-10: of course, so that is why I ranked it at the top! because I am suffering from it.

Me: could you explain a little bit about how you are suffering from this?

JO-3-10: I have a bachelor's degree in accounting, °there are people here who have nothing°.

Me: could you please raise your voice a little bit?

JO-3-10: °no, I cannot°.

Me: uh [...] so how did you know that they do not have a bachelor's degree?

JO-3-10: they said it themselves.

Me: [...] what about seniority? How do you know?

JO-3-10: [...] I am the new one in this job, they are more senior. I mean if you look to my previous company, you will find the situation totally different [[as he was senior there ...]]. Each situation governs.

It has already been established in the literature that the concept of face is culture-specific (Ogiermann, 2009; Kim *et al.*, 2012), and it should come as no surprise to conclude – based on the discussion above – that the concept of face has a massive influence on the communication reaction of Arab employees against inequity situations. However, the narrative discussed in

this section shows that there is no clear set of limited predicted mechanisms with regards to this relation (face and RI), but it appears that the ability of the ‘face’ concept to impact on the reaction process depends entirely on the participant’s personality and the specific context which he is subject to. For instance, although the majority of Saudi participants show a readiness to react verbally for the sake of protecting their self-image, a Saudi participant (SA-3-2) reveals an opposite stance to the main trend representing the Saudi people.

4.3.3 Contextual Norms and Powers

People usually accumulate distressed feelings, which may eventually trigger a counter-reaction, when their set of Equity Norms (ENs) – which achieve a balance between what they contribute to the organisation with what they receive from it in return (Lazaroiu, 2015) – is violated (Henningsen *et al.*, 2013). However, as discussed in the ‘equity norms’ section (from p. 28), ENs are not formulated in a vacuum, but influenced by the broader contextual norms/rules which are involved in the organising of all sort of relations between people in given settings. This includes those rules which are unique to limited-range settings (e.g. unwritten rules and agreements in a specific workplace) or those which come from the broader context (e.g. social factors from the hosting society as well as the employee’s society of origin). In fact, the previous section titled ‘religious interpretation of inequity’ (from p. 128) concludes that the concept of *rizq* can sometimes change the Muslims’ set of ENs from an impartial comparison between outcomes/inputs to one that eliminates some kind of outcomes (e.g. salary) from the ENs equation by linking them to religious standards. I acknowledge that part of this section explores how Communication Context (CC) influences the employees’ Perception of Equity (PE); however, I choose to address this under a research question related to Reaction to Inequity (RI), which is (Q1), because CC here is specifically affecting the perception of ENs, which directly leads to a change in the employees’ willingness to RI.

Employees might not be interested in reacting to unjust situations which are formed based on widely recognised social and situational principles and practices that could be implicit and are embedded in the context, as they may become embedded in the people’s perception of ENs. Two factors, which are the (i) positional power within the organisational structure and (ii) the social status and networks, are covered in this section. It could be argued that the influence and role of those factors in relation to fairness are already explored in the academic literature; however, what perhaps makes the discussion in this section different is that the approach I take

to tackle those phenomena is not only based on extracting them from the complex settings in which they exist, but also on focusing upon the process through which they are interpreted and recognised by different individuals.

Regarding the aspect of reducing the inequity feeling, a good number of research participants – commenting on the ‘case study’ (p. 321) presented to them – claim that *Ahmad*’s feeling of inequity would be reduced if the referent ‘*Mustafa*’ had a higher status than him: 11 out of 24 participants⁵⁶ argue that *Ahmad* would have less inequity feeling against the referent who had more power relations (e.g. son of a manager) within the company (five think that *Ahmad*’s original feeling would not be changed, regardless of whether he initially experienced feelings of inequity or not; whereas eight claim that he would have an increased feeling of inequity). Moreover, 10 out of 24 participants⁵⁷ argue that he would have less of a feeling of inequity against the referent who held a higher social status (five think that *Ahmad*’s original feeling would not be changed, regardless of whether he initially experienced such feeling or not; whereas nine claim that his feeling of inequity would increase).

Furthermore, table 4.4 (p.153) shows that the data of power and social status questions are congruent to a degree, and there is a strong tendency to give similar answers to both power and social status in relation to inequity issue which reflects a potential strong positive correlation. This tendency is true among all nationalities except Syrians who are scattered over almost every possible case of the cross-tabling of power and social status (see table 4.4). The case of Syrian participants might be related to culture issues or because they are the largest sample represented within the table. Nevertheless, the overall data presented in the table show a clear tendency.

⁵⁶ Based on the participants who happened to answer both questions related to power and social status, excluding those who were unsure and provided two different scenarios to the case which they were asked to comment on (see the part in the ‘interview schedule’ which includes the question starting by ‘do you think that *Ahmad*’s feeling should be different [...]?’ , p. I).

⁵⁷ Same as footnote no. 56.

Table 4.4: Positional Power vs Social Status

		Positional Power		
		Increase	Same Feeling	Decrease
Social Status	Increase	SY 1	SY 1	SY 1
		JO 3	JO 0	JO 0
		PL 0	PL 0	PL 0
		SA 2	SA 0	SA 0
	EG 1	EG 0	EG 0	
	7	1	1	
	Same Feeling	SY 1	SY 1	SY 1
		JO 0	JO 0	JO 0
		PL 0	PL 0	PL 0
SA 0		SA 1	SA 0	
EG 0	EG 0	EG 1		
1	2	2		
Decrease	SY 0	SY 2	SY 1	
	JO 0	JO 0	JO 2	
	PL 0	PL 0	PL 1	
	SA 0	SA 0	SA 2	
EG 0	EG 0	EG 2		
0	2	8		

N=24: Syrians (SY) 9, Jordanians (JO) 5, Palestinian (PL) 1, Saudis (SA) 5 and Egyptians (EG) 4. Yemeni (YA) excluded.

There is strong evidence in the data which suggests that the social structure of Saudi society significantly influences the working environment of the companies included in the study. Examples of this influence could be seen in the employees' perception of social status and positional power, thanks to the spread of *wasta*⁵⁸ (Mellahi, 2007; Al Bugamy, 2014) and nepotism (Aldraehim *et al.*, 2012; AbdulCalder, 2015), and the significant impact of social status (Rice, 2004) and communal relationships within the Saudi society (Anderson *et al.*, 2012, p. 200). Those Saudi cultural elements were brought to and embedded within the organisational culture of Saudi companies. YE-3-16 supports this point in his quote (p. 185) when he talks

⁵⁸ *Wasta* is a salient practice (Smith *et al.*, 2012a) and an instrument of *asabiyya* (Ronsin, 2010), in the Arab world, which translates as 'going in between' (Smith *et al.*, 2012a) and can be defined as "the intervention of a patron in favor of a client to obtain benefits and/or resources from a third party" (Mohamed and Hamdy, 2008, p. 1). It is similar to *guanxi* in China, *jeitinho* in Brazil, *svyazi* in Russia and *pulling strings* in the UK (Smith *et al.*, 2012b).

about the *wasta* within the company, while in the quote below SY-1-2 links other forms of social and power relations to the social structure of Saudi society:

Saudis! [...] favouritism, social commitments, contacts and all of these things have an influence on their lives (SY-1-2).

Considering the positional power in Saudi companies, during my fieldwork, I often heard the phrase *sahib almal* (the money's owner) which is used to refer to the owner of a company. As a matter of fact, on most of the occasions when I asked my research participants about a manager, they automatically start using that phrase to refer to the supposed manager; even when the alleged manager, to the best of my knowledge, is not actually the owner of company. This could have resulted from the fact that the ownership and management are not separated in the Saudi companies which I conduct my research in. This is not a distinctive trait of my research sample; it is also true for a large number of companies in the KSA - both medium and large ones⁵⁹. Thus, the owner/manager, who usually occupies a high position within the company, is "in control and aided by immediate members of the family" (Ali, 2008, p. 206). This dominance of Saudis in the managerial role has a clear influence on the implementing of the Saudi cultural elements within the organisational structure. With regard to non-Saudis, usually those who initially have close ties with the Saudi owner/general manager – for example, through *wasta* (Tlaiss and Kauser, 2011) as EG-4-4 explains "work position could come by *wasta* while you do not have experience" – or have developed such close ties over time have a chance to go far up the career ladder and become managers. In this situation, employees may also associate managerial position with ownership, because the managerial position is seen here as an honorary role and bestowal to the people who occupy it. As a result, when participants are asked about the manager's power within the organisational structure, I frequently noted that they tend to accept that inequity is the result of that management power, but they then automatically link it to the ownership. The following quote discusses the situation when the referent, who is treated more favourably, is the manager's son:

The bad feeling will remain, but here, it will diminish a little because this will be almost a law in the company. The policy of the company is if that person [[like a manager]] hires his relative, so nobody should bother him and he must take a higher salary and so on. This exists in the [[Saudi]] companies. This, according to my opinion, is a little bit different, because if the person is the son or one of the relatives of the owner of the company, this will be justified, because at

⁵⁹ According to a paper published in 2003, "75% of companies are owned chiefly by founding families with the rest being owned by the Government" (AlTonsi, 2003 cited in Solomon, 2007, p. 218).

the end of the day, it is considered as one of the rights of the owner or big [[top]] manager (SY-4-5).

By arguing that the case related to the son of a manager ‘is a little bit different’ SY-4-5 means that, unlike powers from outside the company such as social status which SY-4-5 is against, the concept of positional power is heavily associated with the ownership and deeply rooted within the Saudi working context: as JO-3-13 claims in the quote below, it is one of the rights reserved for the owner and his close circle:

Me: let’s assume that *Mustafa* is the son of an important manager in the company.

JO-3-13: it is his right [...] it has become the culture of the society.

Therefore, considering this view, it is logical for participants to accept *wasta* based on family and kinship ties (Weir and Hutchings, 2005; Tlaiss and Kauser, 2011) related to the positional power and ownership much more than the other powers from outside the company such as *wasta* related to social status; SY-1-11 confirms below. Actually, *wasta* is more used by social statuses where a third party is involved in facilitating it, unlike the case of positional powers inside the company where people “may be so well connected that they do not need to use any *wasta* to receive employment privileges” (Mohamed and Mohamad, 2011, p. 421).

SY-1-11: of course this gives some psychological comfort, and you may also reach a surrender point. I mean you say ‘Oh man, this is the manager’s son’.

Me: but you said before that you would be annoyed.

SY-1-11: yes, but [...] it is different when the case is related to the manager’s son; unlike the case of the son of an influential person from outside the company, which is difficult [[to be accepted]]. You may go with the company [[‘s decision]] and not make a lot of fuss when, for example, the owner himself hires his son and brother, so you could justify this between you and yourself.

There are some signs in the data that employees try to convince themselves of the legitimacy of the inequity which they experience, so they can forget it or lose interest in thinking about it, and accordingly, reduce their willingness to RI. Using CC to manipulate the way inequity is perceived seems to be a coping strategy used to enable employees to carry on working in the company without being bothered about inequity (see ‘coping strategy’ section from p. 166). The literature of equity theory mentions some cognitive-response strategies which employees may put in place to re-establish the equity such as altering the perception of the referents’ outcomes/inputs (Griffin and Moorhead, 2009); however, the strategy mentioned here does not

aim to change the perception of own or others' outcomes/inputs, but rather change the perception about ENs. In other words, participants may still think that their colleague receives a salary which is far more generous in comparison to his performance, but at the same time they think that it is okay to have such inequity/discriminatory cases in the workplace as long as they are acknowledged by *sahib almal*. JO-3-13 supports that in his quote (p. 167), while EG-3-14 below accepts the reality in his quote below without being convinced (i.e. without supporting it):

EG-3-14: the reason will be known: the manager's son. At least you will be convinced that he got more [[salary]], because he is the manager's son.

Me: will this give you relief?

EG-3-14: it is not relief, but a conviction. How can you make a change? [...] it is the system of society.

Actually, there are many reasons for the migrant employees to deflect their attention away from inequity, such as their goal of working abroad for the money (see SD-1-5·M's quote on p. 126) or simply because they are unable to react to such situations (see 'Being an Arab Expatriate Professional in the KSA' section from p. 124). Other employees may try to use powers within the workplace for their own advantage, by trying to enhance their relationships with those with power; as explained:

Me: what if *Mustafa* is the son of a manager?

YE-3-16: look, he [[*Ahmad*]] might take advantage of this point and try to draw near him [[make relations with]].

As Arab cultures are considered High-Context (HC) to a great extent, and do depend massively on personal relations (Metcalf and Mimouni, 2011, p. 175), status, positions, strong social networks and *wasta* (Al Esia and Skok, 2015), it is safe to say that these elements could also be categorised as part of the context influencing employees' perceptions, through being embedded within the employees' stock of Contextual Information (CI). Linking back to the positional power discussed above, *wasta* is basically the art of using power networks within the Arab working context (Metcalf, 2007). *Wasta* is a salient practice in the Arab world, which translates as 'going in between' (Smith *et al.*, 2012a) and can be defined as "the intervention of a patron in favor of a client to obtain benefits and/or resources from a third party" (Mohamed and Hamdy, 2008, p. 1). The third party discussed here is basically the companies, where the

research participants work, which grant the referents (clients) favourable treatment over the participants; as supported by PL-4-1's quote:

Of course *Ahmad* will be out, as that person is the son of a minister [[for example ... the inequity]] feeling will be decreased [...] of course they will be easy on him [[the son of a minister]], so the owner can show the minister that 'I care about your son' (PL-4-1).

However, as *wasta* is a part of the social life in the KSA (Al Bugamy, 2014), it is not surprising to see that the empirical data of this research are full of references related to how *wasta* is perceived within the Saudi working context. For instance, looking at the customary rules as part of CI related to Saudi companies, *wasta* is sometimes referred to within the data as a justifiable advantage which causes no inequity feelings; a Saudi employee explains how he is not convinced by the work seniority:

[If an employee] does not improve himself, nobody will give him attention [...] even if I want to help him, while he is satisfied in his current situation and stays [[without improving]] in the company all his life, and he does not have any *wasta* or advantage [...]; he will not get benefit [[get promoted]] (SA-3-6).

It is clear from the quote above that the Saudi employee considers *wasta* and other advantages as assets (Al Bugamy, 2014) which a successful member of staff should have. The matter in Arab culture – and most HC cultures – is not only “what your work is” but also “who you are” (Pugh, 1993, p. 127 cited in Zakaria *et al.*, 2003, p. 65). To put it more simply, contrary to the Islamic teachings which emphasise people's merit (Ali, 2005), *wasta* in the Arab world favours personal connections and strong family names over merit (Barnett *et al.*, 2013). In fact, people in the Arab world are usually raised on how they can use these forms of networking and how to develop this ability as a significant skill which they have to use in their daily life (Weir and Hutchings, 2005). I remember that when I was a child, my dad taught me how to introduce myself to his friend who owned a bakery store, so I could buy bread without having to wait in a long queue. I even used *wasta* to acquire permission for my research and recruit participants, as Albugamy (2014) did in his research as well. As already discussed, the data show that *wasta*-based advantages are accepted and perceived by some participants as part of their ENs, so they are not requiring any kind of reaction; as argued in YE-3-16's quote (p. 185), and as hinted at in JO-3-10's quote below:

Me: if *Mustafa* is the son of an important person in the society, what will *Ahmad*'s feeling be?

JO-3-10: he should be happy.

Me: happy! Why?

JO-3-10: because he knows the reason.

Me: does this make him relieved?

JO-3-10: yes, it makes him relieved.

On the other hand, as mentioned before, some participants are annoyed by the effect that *wasta*-based external factors have in the working context, as shown in JO-3-15's quote below. Actually, as much as *wasta* is widespread in the Arab world, it is very common to hear a condemnation of *wasta* in the Arab public space, as it is basically against the Islamic ethics (Mohamed and Hamdy, 2008). In this respect, the attempt to explain or justify traditional practises through the religious lenses would not make any sense when the religious teachings and those practises contradict each other. For example, I argue against Hutchings and Weir's (2006b) endeavour to link Islam with the practise of gaining unmerited advantage through using *wasta*, as it is very clear that the same practise was, according to the Islamic teachings, disapproved of by Prophet *Muhammad*⁶⁰. *Wasta* is also highlighted by its corrupt side (Hutchings and Weir, 2006a; Hutchings and Weir, 2006b), and the image of individuals who benefit from it might be demonised (Mohamed and Hamdy, 2008) (see reflection 4.5 on p. 160). However, as explained later, this kind of negative feeling against *wasta* is more prevalent in relation to its practise within the public sector more than in the private sector.

Me: what if *Mustafa* is the son of an important person in the society?

JO-3-15: it [[inequity feeling]] will increase even more when *Ahmad* knows it is because of *wasta*. He could initially believe in the *rizq*, but then it [[inequity feeling]] increases because of *Mustafa*'s father [[the role of favouritism]].

However, as proven in other sections of this chapter, although some employees might not agree with some sort of powers, such as social status, they do not try to confront them; as they already knew (saved in their CI knowledge) that these powers are recognised and appreciated in the context where they work. SY-4-5 explains:

Me: if *Mustafa* is the son of an important person in the society, will this feeling increase or decrease?

⁶⁰ Prophet *Muhammad* refused *wasta* when it was used to gain exemption from punishment in a famous story of a noblewoman (from *Makhzum* clan) who had stolen (Muslim, 2007a, p. 458-459). Furthermore, Ali (2009, p. 149) lists in his book a handful of quotes from the Islamic teachings discouraging the use of *wasta* and other types of favouritism.

SY-4-5: of course this will influence *Ahmad* and make him scared, but the inequity feeling will still exist resulting in carelessness in his work and a decrease in the productivity.

Me: what do you mean by saying ‘he will be scared’?

SY-4-5: he will be scared because this could cause problems in his life [...] the management possibly put him [*Mustafa*] based on other considerations such as the authority of his father, so it will not be interested in drawing a balance between *Ahmad* and *Mustafa* [[between their inputs and outcomes]]. This happened to me when I was working for a company in Syria: they hired a person because he helped the manager with a big issue related to the government, as his uncle was a big official, so they left him [[in the company]] in his comfort zone [[without accountability]].

This inability to re-establish equity, which is accompanied with limited options available to the migrant employees (see JO-3-15’s quote on p. 198 and SY-1-2’s quote on p. 127) could discourage the employees from self-development (Tlaiss and Kauser, 2011). See how SY-1-2’s quote (p. 167) and JO-3-13’s quote below criticise this phenomenon:

There is nothing harming the Arab nation more than the social status [...] as it says ‘*sheikh*’s dog is *sheikh*’⁶¹. If a dog⁶² is *sheikh* [[Master]], what can I do?! [[a rhetorical question]]. Therefore, I PUT A HUGE ‘X’ [[on the box titled social status; see appendix 3.8, p. 318]], because it is what frustrates me (*wrote a big X on the paper*) (JO-3-13).

Although Barnett *et al.* (2013) are right in seeing *wasta* as an obstacle to applying the merit-based system in Arab companies, they fail to differentiate between the different views of *wasta* within the Arab world. Put differently, *wasta* might be seen as a sort of encouraged corruption (through nepotism) (Mellahi and Wood, 2001) when it is related to the public sector dealing with the public funds, as hinted at by SA-2-1 (appendix 18, p. 347, quote no. 4) who is a public-sector employee; however, people’s view of *wasta* sometimes may not be negative when it is considered in the decision-making process of *sahib almal* who basically has the right to do whatever he wants with his wealth (e.g. his company). Therefore, the context should be strongly taken into account when studying people’s perceptions of *wasta*. However, even within the same context, CI with regards to *wasta* could be very complex and ambiguous; as shown in reflection 4.5:

⁶¹ The proverb is pronounced like ‘*kaleb alsheikh sheikh*’ (كلب الشيخ شيخ).

⁶² “Arabs look to dogs as inferior animals” (Abbas, 2012).

Reflection 4.5: *Wasta* vs Law vs Stereotype

Wasta was a common practise within the Syrian public sector, even though it was acknowledged as an illegal act by the law. Based on Contextual Information (CI), a public-sector employee would accept *wasta*, especially when it was requested through a high official. However, it would still be considered as a black mark in the employee's record if s/he practised it. The big officials in the government would turn a blind eye with regards to the employee's practise of *wasta* until s/he was put on the black list, then they would use the employee's record to punish or eliminate her/him.

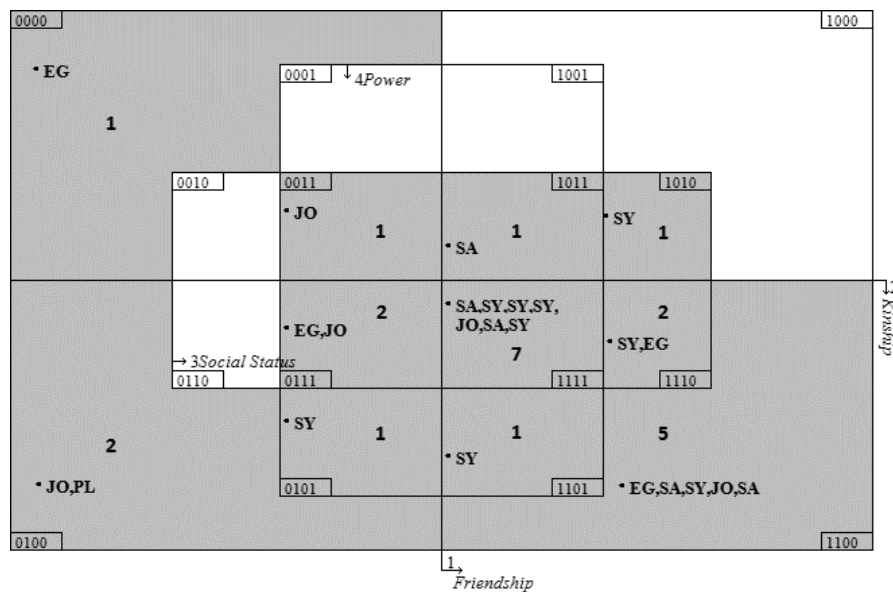
Another example, as *wasta* was involved in hiring public-sector employees, many university graduates were reluctant to apply for scholarships offered by the Syrian public universities, assuming that they would not have a chance to get one as they did not have *wasta*. However, the reality was that, unlike other public-sector organisations, universities were much less corrupt and the scholarships were merit-based and decided entirely based on the applicants' undergraduate grades. I often felt sad when people treated me with contempt and gave me mocking looks, as they knew that I had a scholarship from the government to study abroad; although I got this position through my own hard work. In other words, my hard work and the sleepless nights which I spent during my undergraduate studies paid off and I was given a scholarship based on my merit, however, that was not appreciated in people's knowledge of CI and was not reflected in my public image.

The two examples demonstrate how complex CI could be and how difficult it is to have sufficient knowledge about it. Although these examples are related to the Syrian public sector, they could be reflected in the private sector within the Arab world.

4.3.4 Perception of Equity Norms and Equity Comparison Components

The 'contextual norms and powers' section (from p. 151) discusses how the positional power and social status can influence the employees' perception of Equity Norms (ENs). The 'religious interpretation of inequity' section (from p. 128) also suggests that the perception of Equity Norms (ENs) and the Perception of Equity Comparison Components (ECCs) could be two separate things. In order to prove that, figure 4.2 below presents the same data in table 4.4 (p. 153), but against two additional factors (friendship and kinship).

Figure 4.2 shows that when 'friendship' and 'kinship' cause the feeling of inequity for a participant, it is more likely for that participant to feel inequity against 'social status' and 'positional power' (figure 4.2, compare box 1100 with boxes 1111, 1110 and 1101); however, this trend is less evident vice versa.

Figure 4.2: Venn Diagram of Power, Social Status, Kindship and Friendship*

* Tosmana software (2011) was only used to create the Venn diagram.

To accommodate the data in the Venn Diagram, I merged the values of 'Same Feeling' and 'Decrease' categories (see Table 4.4, p. 153), so a cut-off line was created between the responses representing the increase of inequity feelings on one side and the rest of responses on the other side.

The small (inner) horizontal box represents the participant's response to a situation where the over-rewarded person has a 'social status'; inside the box shows the increase of inequity feelings against that person.

The small (inner) vertical box represents the participant's response to a situation where the over-rewarded person has a 'positional power'; inside the box shows the increase of inequity feelings against that person.

The horizontal axis in the big (outer) box represents the participant's response to a situation where the over-rewarded person has a 'friendship' relationship with the participant; the right end shows the increase of inequity feelings against that person.

The vertical axis in the big (outer) box represents the participant's response to a situation where the over-rewarded person has a 'kinship' relationship with the participant; the lower end shows the increase of inequity feelings against that person.

Moreover, it is more likely for an employee to have feelings against inequity imposed by 'friendship' and 'kinship', arguably because of firstly, the obligation which the employee has toward the power associated with 'social status' and 'positional power'. It could also be because the Arab world in general, and KSA in particular, has a high power distance; people see social- and positional-based inequity as right and entitlement to the over-rewarded person (Tlaiss and Elamin, 2016). Secondly, 'friendship' and 'kinship' have no work-related tie, and are usually involved with passionate feelings due to their nature, as a Jordanian employee (JO-

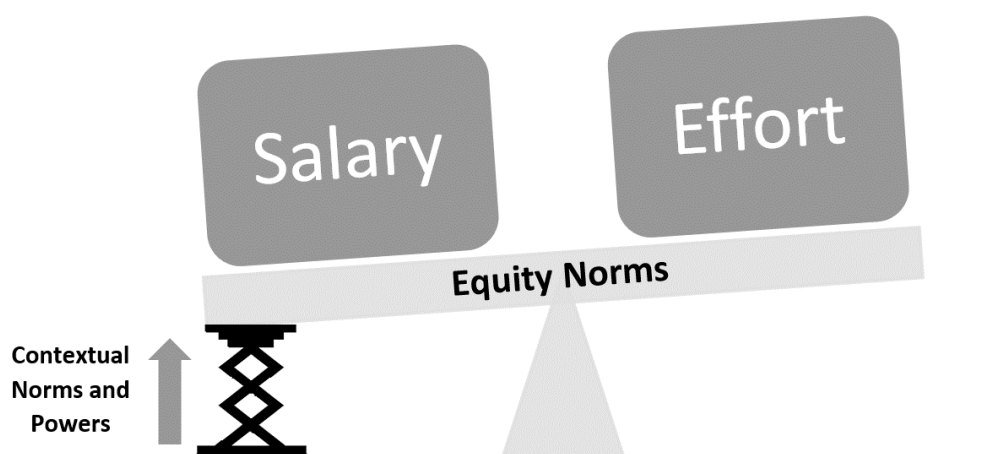
3-13) explains by saying “this feeling could increase as it says ‘blood is warm together⁶³’”. SA-2-1 describes the same phenomenon as JO-3-13 in his quote below:

This is the nature of humans, they have jealousy [[... if *Mustafa* and *Ahmad* are cousins, the feeling of inequity]] will increase because, in family meetings, the people around him might trigger him in a way - ‘why that person’s situation is better than yours?’ - so they become frustrated (SA-2-1).

The data shown in figure 4.2 are obtained from the participants’ responses to the exact same situation (same distribution of ECCs), but with one difference which is the identity of the referent (i.e. friend ‘friendship’, relative ‘kinship’, the son of a manager ‘positional power’ and the son of an important person in the society ‘social status’). Thus, this may suggest that the perception of ECCs and ENs are separated to some extent.

To be reminded of the first research sub-question: *how is employees’ perception of equity norms affected by the different contextual factors?*, It is obvious from figure 4.2 that contextual powers (social and positional) can have an influence on ENs. Specifically, in the Saudi context, those powers seem to have the ability to shift the perception of ENs toward less self-favourable and more other-favourable assessment/comparison. Those contextual powers are discussed in this chapter rather than under the research question related to RI, because although those powers directly influence the employees’ PE, their main effect is more apparent in defusing the employees’ willingness to react to inequity, through controlling their perception of ENs.

Figure 4.3: Equity Norms vs Contextual Norms and Powers*



* Source: Author

⁶³ The proverb is pronounced like ‘*aldam alaa bah’dauh hami*’ (الدم على بعضه حامي).

Sweeney and McFarlin (2014) argue that we should look at how the perception of equity interacts within people's minds, in a sense that we need to understand what elements are considered by a group of people as relevant to the equity balance. Figure 4.3 shows *Mustafa's* case presented in the 'case study' (appendix 3.11 on p. 321) which can be summarised as he receives more money but expends less effort than *Ahmad*. Although the research participants do not initially approve of *Mustafa's* standing, the opinions of some of them are changed when they know that *Mustafa* is associated with positional power or social status (see table 4.4). Thus, those contextual norms and powers are re-balancing the perception of ENs in favour of one side on the account of the other, although they cannot always be perceived as additional Equity Comparison Components (ECCs) (i.e. outcomes or inputs), as explained above with regards to the concepts of *rizq* and *wasta*. Put differently, the participants may think that their colleague receives a salary which is far more generous in comparison to his performance, but at the same time they think that his case is justifiable based on certain contextual norms and powers. This confirms Sweeney and McFarlin's (2014) opinion that the general abstraction judgment of justice is similar between people and cultures, but the elements which consider relevant/irrelevant to the balancing process are what differ between groups of people.

4.4 Interrelation between Willingness and Ability to React to Inequity

It is found above that the external (e.g. social status) and internal (e.g. work position) powers influencing the employees' Reaction to Inequity (RI) are well rooted and have a significant effect on the Saudi working context. In this respect, employees are usually not willing to react to a situation resulting from one of those powers. However, taking 'social status' as an example of those powers, the reduction in the employees' willingness to confront them is not so much that they recognise and appreciate those powers as part of what they endorse from the social structure, but more likely because they already recognise their inability to negotiate those powers; as explained in SY-1-1's quote (p. 176), SY-1-2's quote (p. 191) and SA-1-16's quote below:

Me: if *Mustafa* was the son of an important person in the society.

SA-1-16: *Ahmad* [...] will definitely be destroyed, because he will definitely not be able to reach [[rival]] that person.

Although some participants do not approve of the powers that impose inequity, they try to convince themselves to accept the inequity situation, since it is the best option available and

they are not able to confront it anyway; SD-3-3 explains below why he has to accept the status quo. This could be lightly related to the concept of ‘system-justification’ (Jost and Banaji, 1994) in which the injustice system justifies itself through the use of stereotypes and belief systems. However, I contend that this behaviour is much more related to the point that the Arab participants are actually aware of their limited power within the working context (internal sphere), which is accompanied by the imposition of self-censorship which then becomes a habitual practise among Arab individuals – hinted at by Barré and Masciulli (2013) with regards to the case of Jordan – due to the Arab political systems (external sphere) which are mostly tyrannical.

Me: why did you put ‘decide to not work hard as a reaction to my situation’ option at the end?

SD-3-3: you know the situation, for a person who has been working here for thirty years. The work outside! For a person who is the same age as me, who is going to hire you [[him]]?

Me: is the situation actually imposed on you?

SD-3-3: of course.

Me: if we assume that *Ahmad* chose the sixth option [[trying to harass *Mustafa* to push him to reduce his performance or get him out of the organisation]], what do you expect that he could do?

SD-3-3: you put the sixth option at the end. However [[in a different situation than mine]], it should instead be the first option.

This seems to be a reasonable step for a person who does not have an alternative option, just as is mentioned in JO-3-15’s quote (p. 198) and SY-1-2’s quote (p. 127). Even if there was an alternative job, the process of moving to other Saudi company would be very difficult due to restrictions imposed by the *kafala* system (Boyle *et al.*, 2014) (see ‘Being an Arab Expatriate Professional in the KSA’ section from p. 124); otherwise, leaving or being deported from the KSA would remain a very high possibility. This would be particularly difficult for SD-3-3 – a mature married man but low-skilled worker – as his gender role requires him to be the financial provider for the household (Nydell, 2012) (see ‘gender role and employee self-development’ section from p. 197) while his qualifications do not make him an outstanding job applicant. On the other hand, some senior employees with high work positions fear losing their work privileges which they have invested a great deal of effort and time to secure (see ‘employee seniority’ section from p. 187). Therefore, despite the different reasons encouraging employees to stick with their current job, all agree that avoiding the inequity situations and not making a fuss is the safest decision to take. As explained:

Me: if we assume that *Ahmad* wants to react to inequity, and he has six possible options [[shown within a form in appendix 3.12, p. 322]]; could you rank them based on what you think is appropriate?

JO-1-14: it depends on whether *Ahmad* wants to stay in the company or not.

Me: so, what about the case that *Ahmad* wants to stay?

JO-1-14: then, those all cannot be done by *Ahmad* if he stays in the company, especially if *Mustafa* is the son of a manager [...]; because all of them will lead to ending his career with the company.

Actually, the tough Saudi environment, dominance of power relations (e.g. through familial or tribal channels) within the Saudi society and companies (Al Bugamy, 2014), and lack of mobility for non-Saudis between companies inside the KSA reduce the ability among migrant labour to RI. This leaves them very frustrated, as JO-3-11 describes in the quote below; while others prefer to ignore or forget injustice as a strategy to re-establish the equity in (or even bring peace to) their minds, which is discussed in the ‘coping strategy’ section (from p. 166):

I began working in an absurd manner. I was just discussing this with my friend yesterday [...]; you reach a point where you do not believe that you have this feeling [[of injustice]], especially when you find yourself forced to continue with this work because of the commitments you have, and you are not able to do anything against this issue (JO-3-11).

The data show that the fear of losing the job discourages some employees from even doing the minimum reaction possible such as expressing their dissatisfaction feeling publicly, as admitted in SY-3-8’s quote (p. 144) and JO-3-13’s quote (p. 149). In the discussion below, JO-1-4 explains why he does not express his feelings publicly:

Me: even with your colleagues at the work, =you do not.

JO-1-4: yes.=

Me: does this stem from [[is influenced by]] the nature of your work or the nature of the environment where you live?

JO-1-4: *wallahi* from the nature of the work which might be counted against you.

What JO-1-4 means by saying that ‘the nature of the work could be counted against him’ is that the employee’s concern about being betrayed by his colleagues, who he discussed his under-rewarded situation with, would reduce his ability to react in even a non-aggressive way like expressing his opinions in public; as explained in SY-1-1’s quote (p. 178), and the quote

below where JO-3-13 uses the expression *kharāb albayt* which – in this context – means that if his colleagues inform the manager about what he said, he might be fired from his position:

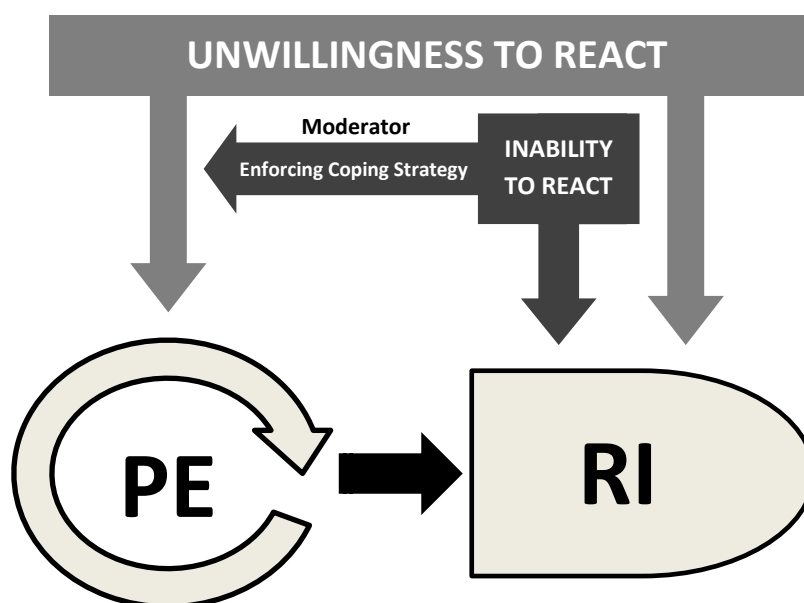
No [...] in the past yes [[I was expressing my concerns, problems and displeased feelings in public]], but people used these statements in *kharāb albayt* [[destruction of house(s)]]. I declared, in some cases, that I am dissatisfied with something, but I regret that I did (JO-3-13).

It seems that employees' willingness and ability to RI are in many cases affecting the employee's decisions and behaviour accordingly. However, many quotes support the observation that unwillingness to react is used as a strategy to cope with inequity situations when employees are not able to do anything against those situations.

4.4.1 Coping Strategy

It is noticed from the data that people adopt views which can reduce their willingness to react, as a strategy to cope with inequity situations, when their ability to negotiate the context is actually very limited. Here, the tendency to use the coping strategy, which pushes for justification and normalisation of the status quo, could be enforced by the inability to change the reality, which serves as a moderator helping to reduce the willingness to react to it (see figure 4.4).

Figure 4.4: Coping Strategy*



* Source: Author

PE: Perception of Equity

RI: Reaction to Inequity

An example of this is shown in the quote below in which SY-1-13 tries to confront the inequity, but at the same time, he uses his religious beliefs as a strategy to cope in the case that he fails to re-establish equity:

If he [[*Ahmad*]] gets no response from his supervisor, he should go to the manager or even to the general manager. He must not surrender, even if he [[*Mustafa*]] is the son of the manager. In the case that he [[*Ahmad*]] is 100% sure that his request will not find listening ears, the least thing he can do is that he bottle this up and entrust this issue to God (SY-1-13).

A similar approach of using the religious interpretation as a coping strategy, but to reduce the willingness to RI here, is also suggested by JO-3-13 who already knows that he is unable to do anything to challenge the situation:

Me: does [... knowing that *Mustafa* is the son of an important manager] give a kind of relief to *Ahmad*?

JO-3-13: if it does not affect me, it gives relief. It became a part of culture. No doubt of that, it will not affect me or my *rizq* [...] even if it affects me, what I should do?! [[a rhetorical question]] If he is big [[influential]], I will keep silent.

This strategy does not only use the religious aspect, but also traditional beliefs and rational judgements; as shown below that EG-3-14's reasoning of normalising inequity is not entirely based on religion:

Me: so, what about his inequity feeling?

EG-3-14: we are all basically in an injustice *dunya* [[life is not fair]].

4.4.2 Trade-off Inequity

The data suggest that participants sometimes accept being under-rewarded in comparison to others if they are satisfied with their own situation; as shown in JO-3-13's quotes (pp. 170 and 176) and SY-1-2's quote below:

[[In the case that *Mustafa* is the son of a social figure]] This might make his [[*Ahmad*'s]] inequity feeling fade, and he would surrender and stay in the job instead of leaving it [...] because in some societies this becomes a semi-axiom: you find some [[social]] figures [...] surely put their sons in comfortable place with high salary [...] I do not feel that I am oppressed, but I feel that [...] there is fraud and manipulation in the interests of work at the expense of some *wasta*. The sense of injustice might decrease, because I am receiving my salary which is compatible to what, socially, I should receive; but he takes more than he deserves (SY-1-2).

SY-1-2 explains what he means by the socially compatible salary by saying “I, for example, in comparison with the other companies and my engineer colleagues in various workplaces, I get what I deserve” (SY-1-2). In this sense, SY-1-2 shifts the comparison to a much broader level and considers the external equity (Pynes, 2009) – specifically, the occupational equity (Scholl *et al.*, 1987) – as a way to convince himself that he gets what he deserves. Other participants try to attain satisfaction by including additional soft elements (e.g. recognition) in the comparison for trade-off with the tangible ones (e.g. salary) which they are under-rewarded by, knowing that their ability to make a change in the conditions governing their situation is particularly limited and that there is no alternative job waiting for them outside the company. For example, in the quote below, JO-3-11 chooses to trade-off the ‘manager’s appreciation’ of his work with the unfavourable outcomes which he receives; while EG-4-4 (appendix 20, p. 354, quote no. 12) chooses the ‘psychological satisfaction’ and ‘gaining experience’ to trade-off with:

Sometimes when there is no equity in distributing the outcomes, but they appreciate people’s work. The person could overlook some issues because there is something better than others [[trade-off between the best options available]] (JO-3-11).

The quote above shows how the participant tries to find a non-material outcome that can balance the material one which he is under-rewarded by. There is also a possibility that the participant uses cognitive-response strategies (Griffin and Moorhead, 2009) to create an imaginary outcome that makes up for the actual reality. Other participants, particularly those who have influential relations in the company, claim that they balance the inequity which they experience in one area by gaining material outcomes in another area. Put differently, participants comply with inequity with regards to a specific material outcome as long as they compensate with different material outcomes; as explained by a Saudi employee (SA-1-3) below. This employee hints that he is not unhappy with the favourable treatment given to his colleague because he makes sure he balances this by securing different kind of benefits from the management/company, for example, making sure he receives a bonus or cash reward at the end of the year which can balance the unsatisfactory monthly salary; EG-3-12 explains:

No, no [...] it will be an internal jealousy but, no, *alhamdulillah* I mean you also arrange your affairs as well (SA-1-3).

I was upset [[about inequity]] only a little bit, because they appreciated me well. When they give you a cash reward [...] or when they give you a certain amount of money each week in addition to the salary [...] they also have a way to keep people (EG-3-12).

Another way to ignore inequity is by focusing on the personal contract with the company, and taking responsibility for one's own decisions and actions, as shown in the quotes below which suggest ignoring the context and focusing on the individual situation. As JO-3-15 said, "enough, nobody cares. You are from a country and he is from another country".

In my opinion, if I were him [[*Ahmad*]], I would accept my *naseeb* [[destiny]]. I mean why I was not devastated before *Mustafa* came [...] it has become a sort of jealousy here, taking into account that I was satisfied before (SA-2-1).

Wallahi the same thing happened to me in the old [[previous]] company. I mean that I always have a principle that I took this job and accepted the contract. I *akhadhat beal'asbāb* [[made full use of all available means ...]], but the circumstances around me have [changed]; so it is wrong that this would change my mind [[made me see my situation unfair]] (JO-3-10).

4.4.3 Explosion Point

The concept of 'explosion point' is mentioned by Hartley (1993) with regards to teamwork, as well as in Hall's (1977, p. 127) talk quoted below as he compares High-Context (HC) and Low-Context (LC) cultures:

It is easier to foresee trouble or coming confrontations in LC cultures than HC cultures. Because in the LC culture the bonds that tie people together are somewhat fragile, so that people move away or withdraw if things are not going well. In the HC culture, according to anthropologist Francis Hsu and others, because the bonds between people are so strong there is a tendency to allow for considerable bending of the system. When the explosion comes, it is likely to come without warning. When the boundaries are overstepped, they must be overstepped so far that there is no turning back (Hall, 1977, p. 127).

As much as I believe that the concept itself is still relevant in the Arab societies today, I argue that Hall's explanation of this phenomenon may no longer be applicable to the reality of interpersonal relations in those societies. In other words, although some literature suggests that this phenomenon is associated with the HC communication style, I think that it is rather a result of the existence of several other factors within those societies. As suggested above, the struggle against the different powers existing in the Saudi society and workplace could be the primary reason for such a phenomenon; for example:

Me: do you speak up publicly about the problems and [...] issues that you face at work?

SY-4-5: to some extent; releasing what is inside.

Me: when?

SY-4-5: when the pressures are huge, so you need to deflate [[release]].

Me: even if it is inside the company?

SY-4-5: and [[confirmation for the interviewer's statement]] even if it is about personal issues.

This phenomenon can be explained by the Arabic proverb ‘beware the violence from a level-headed person when he gets angry’⁶⁴, which demonstrates that restraining anger for a long time makes people become like a closed bottle of boiling water which, sooner or later, is going to explode if things have gone too far. As explained by JO-3-13 in the quote below, employees might try – when no alternatives are available – to at least maintain their current situation. However, when bottling things up is no longer the ideal strategy or when the emotions of discontent become very high, actions will likely be taken and an explosion is likely to occur (Kim *et al.*, 1998, p. 511); as explained by SY-4-5 earlier and JO-3-13 in the quote below:

If I am satisfied with my salary, I do not care [...] if I am not satisfied and feel injustice, *wallahi* I am actually one of the kind of people who bottle up their anger, but it will reach an explosion point. Until this moment when I am talking to you, it has not occurred yet but I am annoyed (JO-3-13).

Oakley (2013) combines Kahneman’s (2012) fast-slow thinking concept and Einstellung’s effect to support the idea that the altruism response – made shortly after a given event – could result from snap judgments which usually consider the easy emotional motives, while ignoring the more reasonable and well-thought-out solutions. However, I contend that Oakley’s (2013) idea can also be applied to the ‘explosion point’ phenomenon in which, at a moment of despair or anger, people can only consider the first-come emotional reaction which in turn blocks the more reasonable ones. In this case there is a much greater chance that the explosion will happen; the quote below hints at this:

As a normal person who is getting a higher salary than me in the company; I do not expect that I do something [[bad]] to him, but of course, it will pain me. I am not a prophet [[an impeccably person]], I am a human at the end of the day. Is that correct or not? [[seeking for approval]]. The human does certainly have emotions. I will feel upset and might harm him (SY-4-2).

As suggested a couple of times in this chapter, it seems that the main factor pushing Arab employees to use some sort of HC communication is the huge influence of the different sorts of power hanging over the individual relations. Reflection 4.6 shows that the ‘explosion point’ phenomenon is not always related to the culturally embraced communication style, but to the

⁶⁴ The proverb is pronounced like ‘*ittaaqh'ee sharra' alhaleam eatha ghadh'eb*’ (اتق شر الحليم إذا غضب).

kind of powers – which vary between individual cases (i.e. the *detailed empirical*) – that push for such communication.

Reflection 4.6: ‘Explosion Point’ Phenomenon vs Power

I have experienced the ‘explosion point’ phenomenon when my bad luck put me in a situation which I did not have any control over; and I was forced to accept everything imposed on me, simply because I did not have the ability at the time to negotiate the circumstances which were not on my side.

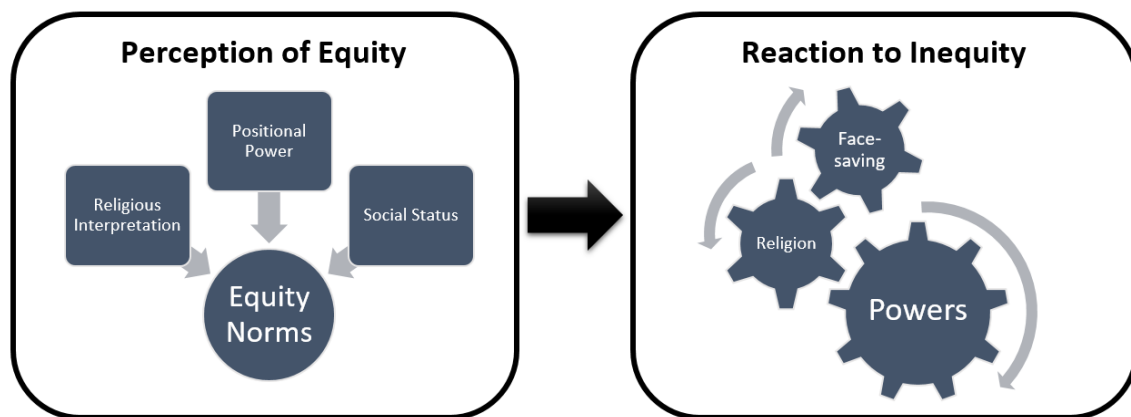
That unhealthy situation started to create problems for me, in a sense that every time I faced a problem, I did not confront it; not because I was not willing to do so as I am supposed to use HC communication, but because I did not have the power to do so. Driven by the unfavourable circumstances, I formed a perception that ‘I am not lucky and God hates me, so then I should not carry out any act or take anything further if there is even a slim chance of having negative consequences’.

The more I felt that I was not able to react, the more I suffered; until I reached an explosion point when I became very aggressive and did not care about how bad my behaviour was. My thought during that stage was: ‘I do not care whatever is happening, even if this will have a negative affect on my whole life, I still want to do it’.

The danger of ‘explosion’ is that it is not predictable and can happen without warning (Hall, 1977). Furthermore, because it comes after many hard attempts to rein in the self, the explosion is usually big and intense.

4.5 Conclusion

This chapter discusses the first research question Q1, *how is the communication context related to employees’ willingness and ability to react to inequity?* by, firstly, exploring the factors within the Communication Context (CC) which make employees unwilling to react to under-rewarded situations; and secondly, looking at the interrelation between the employees’ willingness and ability to react to inequity, and how this interrelation is informed by CC. Figure 4.5 articulates the interplay between the main factors discussed under this chapter.

Figure 4.5: Factors Affecting the Employees' Willingness to React to Inequity*

* Source: Author

The figure consists of two areas which are the Perception of Equity (PE) and Reaction to Inequity (RI). With regard to the PE area, it is found that three factors – which are the religious interpretation, positional powers and social status – influence the employees' willingness to react to inequity by altering the way in which those employees perceive Equity Norms (ENs). Put differently, employees may choose to change their evaluation standard of outcomes/inputs; or detach themselves completely from considering their set of ENs by ceasing comparing themselves with an individual who has contextual power, or contextual norms backing his stance. For example, when I mention the positional power in relation to inequity, the research participants frequently respond by using the term *sahib almal* (the money's owner), saying that 'it is irrelevant for me (as a normal employee), he owns the company and has full right to do whatever he wants with it'. In this case, the participants may still think that their colleague receives a salary which is far more generous in comparison to his performance, but at the same time they accept that it is okay to have such inequity/discriminatory cases in the workplace as long as they are acknowledged by *sahib almal*. Another example here, but by using the religious interpretation of wealth, is when JO-3-13 argues in his quote (p. 135) that although he is convinced that his colleague does not deserve the high outcome which he enjoys, JO-3-13 manages to detach himself from his usual ENs standard by saying that the outcome of his colleague "is not because of his qualifications but [[because of]] his son's *rizq*" (JO-3-13). This example shows clearly that JO-3-13's perception of different outcomes and inputs remains the same, but what changed is the way in which he assesses ENs. This can also be explained by the analogy that JO-3-13 does not change the scale weights here but adjusts or abandons the scale which he uses (see figure 4.3 on p. 162). This is compatible with Sweeney and McFarlin's

(2014) opinion that we should look at how the perception of equity interacts within people's minds, in a sense that we need to understand what elements are considered by a group of people as relevant to the equity balance; in other words, they argue that the general abstraction judgment of justice is similar between people and cultures, but the elements which are considered relevant/irrelevant – or more/less important – to the balancing process are what differ between groups of people. The discussion associated with this area of PE answers the research sub-question (Q1.1) which reads *how is employees' perception of equity norms affected by the different contextual factors?*

Regarding the area of RI, even if the migrant employees in the Saudi working context are ready to react to their under-reward situations; they might still not be able to re-establish equity, as they only have little say on the situation where they work or carry a fear of possible negative repercussions of any reaction they might make. There is a number of interrelated factors which affect the employees' ability to conduct such a reaction. The first one is face-saving which does not usually influence how employees perceive equity through ENs, but it definitely plays a role in the way in which employees react to inequity situations. In other words, employees sometimes acknowledge that they are in an inequity situation and they feel discontented about it, but they do not react to it due to considerations related to their desire to protect their face. The same can be applied to the other two factors: The Islamic concepts of *muraqaba* (self-supervision), *muhasaba* (self-scrutiny) and *istiqamah* (acting rightly) can all be adopted by Muslims out of the fear of God's punishment. Therefore, the religious factor could actually restrain Muslim employees from reacting to inequity by promising a punishment against any act that may lead to unjustified harm to people or their company. Similarly, the power structure within the company has the most obvious effect (which is portrayed by the biggest gear in figure 4.5) on the employees' ability to RI.

Except for face-saving, all the factors included within the area of RI in figure 4.5 also have an influence on the employee's perception of ENs. That could be because face-saving deals with pure communication activities, whereas the other two sections/themes – related to the religious interpretation and contextual norms and powers – also deal with the employees' activities of collecting, interpreting and making use of the available Contextual Information (CI). That said, all the factors are discussed under one main section titled 'communication context restraining inequity reaction'; because they all influence the employees' willingness to RI either in a direct way (by altering the perception of ENs), or in a backdoor way when they create a situation in

which employees are unable to RI. Thus, employees are pushed/helped to convince themselves to reduce their willingness to RI (see ‘coping strategy’ section from p. 166). For instance, the religious interpretation of wealth may basically be encouraged by the fact that a person is not able to execute a reaction in the first place. Here, the claim of unwillingness may emerge as an attempt to gain psychological relief and to help people forget about the inequity which they suffer from. Put differently, unwillingness decisions are often made not as a result of personal conviction but as a compromise based on the personal evaluation of the surrounding context, which sheds light again on the role of the power structure with regards to the employees’ willingness and ability to RI. Attention should be drawn here to the fact that even reducing the willingness to react to inequity can be considered as a cognitive-reaction strategy which people use to reduce the feelings of inequity (Griffin and Moorhead, 2009).

The chapter does not only identify and explain these contextual factors, but also studies how employees in the Saudi working context interpret and make sense of these, and how their understanding of the factors informs their decisions relating to RI. Therefore, based on the discussion above, I contend that the research sub-question (Q1.2) reading *how do employees’ willingness and ability to react to inequity interplay in the process of employees making their reaction decisions?* is fully answered.

I acknowledge that part of this chapter explores how CC influences the employees’ Perception of Equity (PE); however, I choose to address this under a research question related to RI because CC here is specifically affecting the perception of ENs, which leads directly to a change in the employees’ willingness to RI. It should also be mentioned that, in addition to the ‘coping strategy’ section, other two themes (i.e. ‘trade-off inequity’ and ‘explosion point’) are discussed when the interrelation between the willingness and ability to RI is considered.

Chapter 5: Nature of Reaction to Inequity

5.1 Introduction

While the previous chapter explores how the Communication Context (CC) could hinder employees from confronting inequity situations, this chapter covers the case in which the Reaction to Inequity (RI) actually occurs; considering that participants acknowledge to some extent that Equity Norms (ENs) are violated and have the willingness to react to the status quo and re-establish equity, or simply release their feelings of discontent toward entities involved in creating the inequity situation. Therefore, this chapter discusses the following research questions:

Q2. How does the communication context shape the nature of inequity reactions executed by employees?

Q2.1. How does the communication context influence employees' decisions to adopt a specific inequity-reaction rather than others?

Q2.2. What are the factors which facilitate/hinder employees' reliance on the contextual information in executing inequity-reactions?

The questions above deal with the case in which the RI is actually accrued, thus, the interest lies in how CC influences the nature of the executed reactions. The first section explores three different types of employees' possible reactions, whereas the second part discusses the factors within CC which might facilitate/hinder the implementation of those three possible reactions.

5.2 Types of Reaction to Inequity

This section explores three types of employees' possible reactions. The first one - 'uncovering and sharing the causes of inequity' - occurs immediately after employees perceive inequity. The second reaction - 'withholding and jamming information' - is usually carried out by those who have the will and the means to confront other people and manipulate information. The last type of reaction - 'decreasing productivity' - is usually a result of Communication Context (CC) which restrains employees from speaking up, and it is an indirect way to re-establish equity or punish those who cause it in the first place (company or management).

5.2.1 Uncover and Share Inequity Causes

It is not surprising to know that usually the first reaction of employees when they experience inequity is to search for reasons and justifications for such a situation. SY-1-1 explains the inequity feelings in a situation where *Ahmad* is under-rewarded in comparison with the son of an influential person in the society:

Just the opposite, it will increase more, but it may influence the other person [*Ahmad*], as he does not know what the reason is. Here, he will remain *h'āyiss* (muddled) and make decisions, as there is no convincing reason 'why he [*Mustafa*] is over-rewarded compared to me'?! However, the intensity [...] of this curiosity will be diminished, as he knows that the reason is because he is the son of that person [... henceforth,] boundaries will emerge and he will start thinking before he makes any decision (SY-1-1).

This reflects the uneasy psychological state which an employee can actually go through until he discovers the real reason behind inequity (see also JO-3-10's quote on p. 157). That state of ambiguity with regards to the policy and rules which the management follows could really harm employees, as they do not really know the reasoning which the management uses to treat one employee more favourably than another. While commenting on the case study shown in appendix 3.11 (p. 321), JO-3-13 talks about his motives for seeking an explanation of the inequity situation which he faced:

The exact problem happened to me in my department [...] it would be a sort of extreme idealism and poor in personality if a person kept silent, and he [...] anyway would then]] start defending himself as to why he did not speak up. In some cases, I could be satisfied and thankful [[about my situation even if I am under-rewarded]], but I still feel it as *ghassah' bealbal* [[something bothering me]]. I had better leave it to God, okay, it is my *rizq*, but I try to figure out 'why' in order to achieve self-complacency [or prove that] I am not less competent. It is not because I want as much salary as him; but please explain the reason to me, tell me 'why', and I will be grateful (JO-3-13).

It is clear from the quote above that JO-3-13 seeks information for the purpose of self-evaluation and in order to maintain his self-respect and self-image, whereas the management's motive for hiding that information could be for the purpose of conflict managing. Thus, the management would – in that proposed case – inform JO-3-13 about the exact reason for treating him unfairly; if it knew that the information would not cause any conflict, but help him to boost his self-image. Those hidden motives could really create a lot of misunderstanding between parties, particularly between those who are from different contexts; as explained in reflection 5.1:

Reflection 5.1: Open and Honest Feedback

Although Syrian society where I grew up is considered as High-Context (HC), people there – in my opinion – might use some implicit language, but at the same time, they deliver their messages less conservatively and cautiously than people do in the UK. For example, I used to give very explicit opinions and feedback to my Syrian fellows and receive the same back. However, when I first came to the UK, I quickly noticed that this is not always the case. I sometimes got frustrated when I asked for advice and did not receive a direct and open response from others, even after I expressed clearly to the other side that I appreciate the honest and even harsh opinions which can help me open my eyes to my mistakes.

I guess some of the reasons behind this misunderstanding could be that (i) we Syrians give less attention to the point of how to not harm the feeling of others, and (ii) the idea of ‘being offended/not to offend others’ is much less prevalent in the Syrian society. For example, the call from some Scandinavian officials, during 2015, to remove crosses from some buildings in order to not offend the newly arrived Syrian Muslim refugees is totally irrelevant; because Muslims in Syria used to go to shops, owned by Christians, and see crosses all over the place without feeling or even thinking about being offended. When I was a teenager, I myself worked in a dental laboratory owned by a Christian *muallim*, and I did not experience that any Muslim worker there felt offended seeing Christian crosses and paintings (e.g. the painting of ‘St. George slays the dragon’) which were hung on the workshop’s walls.

Reflection 5.1 hints that the reasons behind referring to some cultures as High-Context (HC) differ widely. For instance, the previous chapter provides a strong argument that, in the Arab world, the view/attitude toward ‘power’ and ‘face’ is one of the preeminent reasons for using some aspects of HC communication. In Japan which is arguably the highest HC country in the world (see appendix 1, p. 297), HC does not necessarily mean less openness, but it perhaps has something to do with the high concern about *sekentei* – the ‘face’ concept in Japan (Takano, 2006) – and the prevailing ‘shame culture’ (Wilińska, 2014). On the other hand, the HC leaning in some of the western societies could be more political than cultural-driven, such as the recent issue of ‘trigger warning’ which seems to spread through the American academy (Lukianoff and Haidt, 2015).

The second step of the reaction could be to seek advice from the fellow workers within the same narrow or broader context, as SY-1-13 mentions below:

I express for the sake of discussing the circumstances that I went through and how I dealt with them, so I take advice from people (SY-1-13).

However, this action could be hindered due to the negative consequences associated with it, as JO-3-13 explains in his quote (p. 166) by using the expression *kharāb albayt*. SY-1-1 provides a similar opinion in the following quote, describing how he can be backbitten by the very same person who he seeks advice from:

I might express my feelings of displeasure about something and then be shocked that it is conveyed [[to the manager]]. I might disparage, praise or speak with some resentment – at the moment of anger – about my direct or senior manager. Then, I might be shocked that the person I spoke to is not trustworthy and he conveyed this to the manager. At the end of the day, I will be the only one who is harmed, although this person shares the same opinion about the manager as I do. Therefore, you should be careful (SY-1-1).

Table 5.1 illustrates the themes that emerged from the qualitative data about the potential people who the participants express their discontent feelings with. It can be seen from the table that the potential people are a mix of those who have links and experience with the participants' work environment and those who are outsiders to that environment. In other words, those groups can be categorised with regards to the reasons for sharing the feelings of discontent with: (i) people who are familiar with the working context within the company can basically give advice on how to use the system in order to cope or re-establish equity, and (ii) outsiders of the participants' work environment can at least provide psychological and emotional support to the participants.

A relatively more extreme reaction to the above could be by publicising inequity in order to serve particular purposes which are either to bring the inequity case to the attention of the management or the party responsible for the inequity, or to demonise the referent who benefits from the inequity situation. Considering the first option, SA-2-1 explains that he would talk directly to the manager and try to prove to him that he is under-rewarded:

It always happens [...] you go to your director and talk to him, so you release what is inside yourself [[speaking up as a relieving method]] and, at the same time, show that you are wronged (SA-2-1).

Table 5.1: With whom do Participants Express their Discontent Feelings?

I express my discontent with a person who (is)	SY	JO & PL	SA & YI	EG	Total
I have friendship with	1	4	3	1	9
Aware of the situation and can give advice	1	1	3	0	5
A relative	1	1	0	3	5
I feel comfortable with	1	0	2	1	4
Honest	1	1	1	0	3
Shares the same concerns as me	0	2	0	1	3
Works in the same workplace as me	0	0	2	1	3
Can sympathise	1	1	0	0	2
Good listener	0	1	1	0	2
I can relax with	0	1	1	0	2
I frequently have contact with	1	0	0	0	1
Has a good education	1	0	0	0	1
Has the same intellectual level as me	0	1	0	0	1
Has the same standard of living as me	0	1	0	0	1
Has the same work position/level as me	1	0	0	0	1
I have no competition with	0	1	0	0	1
Not talkative	0	1	0	0	1
From the same nationality	0	1	0	0	1
A similar age to me	0	1	0	0	1
Trustworthy	1	0	0	0	1
Understanding	0	0	0	1	1
I know from social networking websites	0	1	0	0	1

The figures refer to number of participants in each group who mention the specific theme.

SY: Syrian, JO: Jordanian, PL: Palestinian, SA: Saudi, YA: Yemeni and EG: Egyptian.

Taking into account that the reasons for cases of inequity are, most of the time, obvious to both the managers and employees working in a specific context, some participants' attempts to explain to or seek explanation from the management about such issues are actually an indirect way to complain about those situations. In the quote below, EG-3-14 defends the idea of constantly contacting the management about inequity as a way of re-establishing equity:

Me: what do you think *Ahmad* must do in this case?

EG-3-14: it is good that he started by explaining the situation to the person in charge [[‘direct manager’ in the case study]]. The second thing is that he must not stay silent; he should keep demanding. I mean that ‘no right is lost if it has a defender’⁶⁵.

Other participants go further and suggest working up through the management hierarchy by contacting the managers in higher positions than the ones who have already been contacted (SY-1-1’s quote on p.127, EG-1-15’s quote on p. 132 and SY-1-13’s quote on p. 167) or even

⁶⁵ The proverb is pronounced like ‘*ma dā’ haq’h’on warā’aho motāleb’* (ما ضاع حق وراءه مطالب).

by threatening the direct managers to contact those in higher positions, as SY-1-1 explains below:

He could tell his manager in an indirect way that I will possibly take the issue up to a bigger person if you cannot solve it [...] I will take it up to a person who is higher than you and is able to solve it (SY-1-1).

In addition to the quote above which suggests the use of a form of indirect communication to threaten the direct manager, SY-1-1 takes this further in another quote (p. 186) and proposes an indirect way to 'heat up' the situation so he could then easily establish and spread his view of the inequity situation; a similar quote is given by SY-1-2:

SY-1-2: it is possible that *Ahmad* sends *Mustafa* incorrect, incomplete or ambiguous reports which do not serve what *Mustafa* is working on.

Me: Okay, but this could have an impact on *Ahmad*'s situation, as he might be exposed.

SY-1-2: [...] he uses this method on purpose in order to be exposed, so then he claims this is why he does not work hard; thus, he becomes able to make this point to the management that 'I am not working hard because there is no justice between me and him'.

However, although this extreme tactic seems practical to SY-1-2 when it is applied against the direct manager, SY-1-2 seems to prefer more passive ways to establish his inequity case when a much more influential person, such as the owner of the company, is involved; as explained in his quote on p. 191.

The attempts to expose inequity cases might be taken by the employees, not only to show that they are under-rewarded, but also to demonise the referent who receives more favourable treatment; SY-1-12 demonstrates how he could expose the referent's weakness to the management and then reflect that case within the situation of inequity that he experiences:

[*Ahmad*] can keep records [[of incidents with *Mustafa*]] that 'he came to me and I taught him, he was asking me as he had no clue, so how come that you put him in higher position than me?' (SY-1-12).

Similar quotes emerged from the data suggesting a range of approaches; focusing on the referent's weakness such as in SY-1-11's quote (appendix 12, p. 335, quote no. 5) and EG-3-14's quote (appendix 12, p. 335, quote no. 13), and errors such as in SY-1-11's quote (appendix 12, p. 335, quote no. 4) and SY-1-13's quote (p. 230), in order to challenge the administration

and makes it reconsider the situation of those participants. Another participant considers publicising the inequity widely by informing colleagues about it; as explained:

I try to tell everyone in the company and try to make the people around him know that he [[*Mustafa*]] got the job not because of his qualifications and experience but because of his relations or status. I try to [...] gather the people against him (SY-1-2).

One participant admits that he could try influencing the referent psychologically and emotionally by shaming him through discussing the inequity situation:

Try to demonstrate to him that 'how come that I am better than you and your status is like this, do not you feel ashamed?' [...] 'your experience is less than mine and your salary is higher than mine, I am in an unfair life' (SY-1-12).

5.2.2 Withhold and Manipulate Information

This section discusses withholding information as a technique to re-establish equity or even protect the self against any potential inequity threat. As discussed later on in this chapter and in the 'Being an Arab Expatriate Professional in the KSA' section (from p. 124), migrant employees in the KSA suffer from tough working conditions and high levels of job-insecurity feelings, which may push some of them to monopolise important information as a way of protecting their work positions within the company; an Egyptian manager explains:

Me: you mentioned the delegation of authority. Are there any constraints, from the Arab environment, which limit the ability to delegate authority?

EG-1-17·M: the environment tells you if you were in a position and lost it, it would be as if you were deprived of the *dunya* and *akhirah* [[everything]]. Therefore, you must cling to the position. These mores and community pressures exist and become part of the culture. They tell you 'do not authorise this person, he might give a better performance than you [...] he might move ahead of you. Do not give information to somebody, he might get benefit from this information and become superior to you'. So, this pressure exists in the Arab environment, whereas the situation is different in the western [[countries]]: it depends on the transfer of expertise, training and rehabilitation. Unfortunately, our culture is to withhold the information and not to share it.

Contrary to what EG-1-17·M argues, withholding information is also practised in western countries such as Canada (Connelly *et al.*, 2012). However, the motivations for such practise and the prevalence at which such information is hidden could differ from the Saudi context. One potential area of similarity between the two contexts could be that employees – particularly in high managerial positions – withhold information to protect their work privileges or their

group of affiliation; EG-3-12, a highly skilled person newly employed in the accounting department, narrates his story in this context:

Wallahi as [...] I am experienced, they hide a lot of things from me. I mean they isolated me a little bit; because I [...] have fifteen years' experience in auditing banks, joint-stock companies and limited liability companies. They are [...] scared that I get information which makes me rise up [...] however, I believe in the idea that you are going to receive your *rizq* regardless of whether you go up or down (EG-3-12).

The large number of quotes from the empirical data related to this technique suggests how widespread the self-centeredness among Arab employees is (Yeo and Marquardt, 2015) leading to the practise of withholding information within the Saudi organisations. Thus, it is highly likely that this technique is used by managers or employees to establish a sense of urgency or importance (Yeo and Marquardt, 2015) which can protect them against situations of inequity; as explained in YE-3-16's quote below:

Me: suppose that *Mustafa* needs some information from *Ahmad* to do the tasks assigned to him.

YE-3-16: it depends on the nature of the work.

Me: How?

YE-3-16: there might be some specialised things. For example, [...] *Ahmad* could try to establish or arrange things, so nobody can do these things or tasks except [...] him]. Thus, *Mustafa* cannot have access to these things. In this way, the company will need him [[*Ahmad*]] again as he is able to exert control and impose himself. This is what is happening in real life.

Me: you mean that a person with information and experience could secure his place within the company?

YE-3-16: yes, to secure his place [...] *Ahmad* would not give any information, but because *Mustafa* is the manager's son, he has to give 50% of the general information. He keeps the other 50%, so *Mustafa* consults him [[about work]] all the time. However, if *Mustafa* did not have a [[good]] position or relations, *Ahmad* would not train him or give him information.

The practise of withholding information could be much easier to facilitate within the Arab cultures and Saudi context, which arguably has a High-Context (HC) nature (Shoult, 2006), through the advantage given to seniority, the broad authority of managers, and some ambiguity of people's roles in some Saudi workplaces. All those aspects are fully discussed in the following sections.

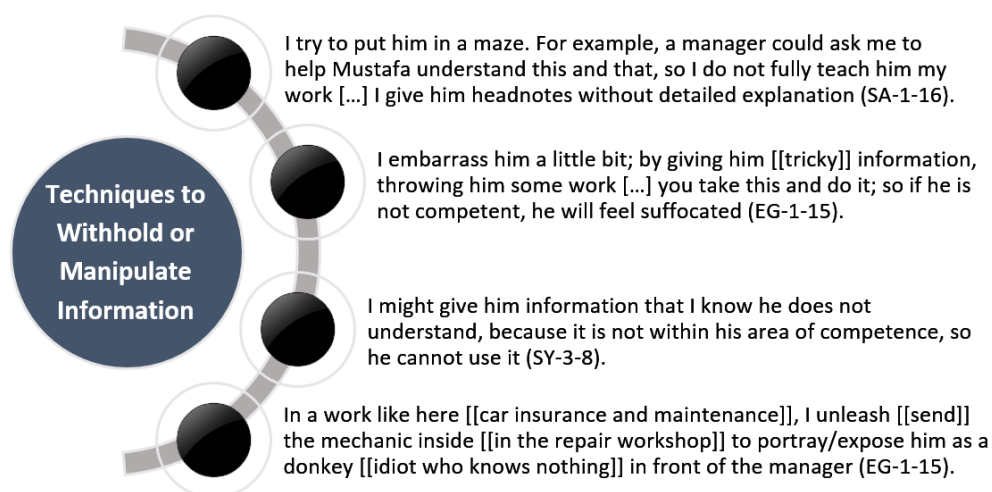
The data suggest that some of the techniques, which employees could use to either withhold or manipulate the information, fall into the area of exposing the referent as discussed in the

previous section; but with a very important difference: in this section, discussion centres on how employees could manipulate the information to create tricky situations which can be used to expose the referent, while the previous section discusses exposing the real cases of inequity and the actual imbalance between the referent's inputs and outcomes. For example, SY-4-5 suggests a way of reacting to inequity which involves using a third party to transfer the information in order to increase the likelihood of missed or deformed information, and accordingly make it difficult for the referent to decode (understand) and use the information:

He [[*Ahmad*]] could use a mediator as a communication point between him and *Mustafa*; such as an employee who is basically unable to transfer the information properly [...], or careless [...], so he eventually blames the mediator, while staying on the safe side and not being seen as causing any harm to *Mustafa* (SY-4-5).

Figure 5.1 shows other examples of possible inequity-reaction techniques which participants suggest by either withholding or manipulating the information. Those techniques aim to confuse, embarrass or expose the referents by controlling the information which they can access and use.

Figure 5.1: Techniques that could be used to Withhold or Manipulate the Information



Although the techniques shown in figure 5.1 are hypothetically suggested by the research participants, I argue that they are still not far from the reality, based on the real example below which is explained by EG-1-17 as he narrates his experience with his previous manager:

Me: did you experience any change in your personality when you became manager?

EG-1-17·M: I experienced hardship from my managers when I was an employee. I faced restrictions in what information I was given. They give you very little information and ask for execution. Of course, when the task is assigned to you as an employee, the information should be sufficient, so you have flexibility or freedom. They used to give very little information as if they tell you ‘go from this door and turn right. You go and find the door is locked or there is no way on the right’ [[metaphor]]. I mean they do not specify the aim of the task. You go back to them again, and they tell you ‘Oh man, go from the other way’ [[take a different approach]], so you go from the other way, not knowing exactly what the issue is. Therefore, you appear in front of your manager as if you are helpless and incompetent. This obstructed me a lot from being promoted to a manager, which was resulted from the hold my manager had on his position [...] after I became a manager, [...] as much as I was suffering before, I am trying now to remove the suffering from my colleagues.

5.2.3 Decrease Productivity

A popular trend within the data (ten participants) suggests blaming the context which causes the inequity situation rather than simply directing the feeling of discontent toward the referents who happen to be over-rewarded. For example, YE-3-16 and JO-3-11 argue that the management is responsible for the inequity situation:

The problem is not because [...] the son of an influential person got a high position [...] the problem is not in *Mustafa* as a person. The problem is that the management makes such decisions (YE-3-16).

My problem is not with *Mustafa*. My idea is ‘who let *Mustafa* reach this point?’ My problem is with that person [[inside the company who is responsible for the inequity]] not with *Mustafa*, because it [[*Mustafa*’s salary]] is his *rizq* which I do not look at or discuss with him about (JO-3-11).

However, companies are not the only party to be blamed for inequity. Some participants expand the area of hatred to include some elements within the context; SY-3-8 mentioned that *Ahmad*’s “hatred toward the social-class system will increase” and JO-1-4 adds society to the groups guilty of causing inequity:

Me: how will *Ahmad* feel if *Mustafa* is the son of a very important person in the society?

JO-1-4: frankly, it will be one of the reasons to *increase* my hatred toward the society [...] <chuckled scornfully>.

Me: why not say that this person has a special status? [[I asked this question because a number of employees who I interviewed before JO-1-4 used the idea of ‘special status’ as a justification of being treated more favourably than others]].

JO-1-4: let’s say that [...] this issue confirms the idea that the society is actually unfair.

Although SY-3-8 and JO-1-4 acquit the company of the responsibility of creating the inequity situation (as also suggested by JO-3-11 when he says, “I knew that the manager could not take an action against him, because his father was influential. This increases my discontent feeling, because the work environment does not have equity even though it does not have scoundrels”), the psychological effect of that situation is still present in the work environment. As a result, it is reported that the productivity of some employees decreases, not because this is premeditated, but because the general atmosphere encourages the notion of not working hard, and unconsciously makes them indifferent to, and uninterested in self-evaluating their performance or comparing themselves to others; as explained below by YE-3-16. In this regard, Restubog *et al.* (2011, 724) find out that “the link between commitment and deviance was stronger when employees perceived that deviance was a general norm in the organization”.

We have a term called favouritism or *wasta*. It is a widespread term especially in the KSA. So it is a normal thing that [... because of it] he will have a disregard for others [[who get benefit from favouritism]]. It will not be a comparison, resignation from work, or reactions. He will, practically, apply this reaction unconsciously. He will not work hard and offer his full effort, because the environment makes him behave like this (YE-3-16).

Although other employees do not surrender to inequity, they do not necessarily clash directly with the powers. Alternatively, they try to react to the status quo (Harris and Hartman, 2002) and re-establish the equity in an indirect way by reducing their productivity (Griffin and Moorhead, 2009); as discussed in SY-4-5's quote (p. 159) and SY-1-13's quote below:

Of course, it is wrong to harass Mustafa. I think that it is the decision of the company that *Mustafa* receives a higher salary than *Ahmad*. I prefer the option of 'not working hard' rather than 'harass Mustafa'; because if there is something that should lose from this issue, it should be the company, as the company had made the decision and it should be responsible for it (SY-1-13).

SY-1-13 is clear that the company should be punished as a result of inequity. However, in other cases when the negative feeling is against the manager who is responsible for the inequity, the reaction is usually directed toward the company as an entity which represents the management. If we agree that the company holds ultimate responsibility for any inequity among the workforce, then directing the reaction against the co-worker – who is treated more favourably, but at the same time, is not responsible for the inequity – is considered an unethical action as SY-1-1 suggests. His quote largely reflects SY-1-13's quote above, but with one difference that SY-1-1 uses the reduction of productivity as an explicit step to expose the inequity situation and put pressure on the management:

The first option [[which *Ahmad* should adopt]] is not working hard as a reaction to his situation: he should try to put pressure on his bosses at work by decreasing his performance, so when they ask why, he will explain the situation and ask them ‘why is this person, who is similar to me, not treated like me?’ The final option is to resign, leave the company and look for another one [... however,] trying to harass *Mustafa* is not ethical [...] It is contrary to the work ethics and my principles [...] the managers are responsible [...] not] *Mustafa* (SY-1-1).

Regardless of SY-1-1’s quote, the decrease of productivity may be a successful technique in High-Context (HC) societies, because it exempts parties from direct confrontation which seems to be very costly (Storti *et al.*, 2011). However, the manager could sometimes play the same game as the employees, and adopt another hidden technique as a countermove to re-establish equity from his point of view:

There are many employers and managers who come to their offices at the end of working hours. It is a habit of business owners in the KSA and especially in Jeddah. While the working day ends at 6:00 pm, they come at 4:30-5:00pm. By the end of the shift, they say that ‘we need this and this is urgent’. Thus, the employees stay until 7:30-8:00pm. What can they do? If they go home [[at 6:00 pm]], they will have their salaries cut. In this way, they are defrauded/taken advantage of over one and half hours of their overtime, which is not accounted for in their salary. They say ‘if you do not accept this, you will lose your job’ (SY-4-3·M).

The manager was not attending the office most of the time. I might see him once or twice a week, although he should be in the company because he helps us in our work and solves our problems. However, I was surprised that on some occasions when I was five minute late, he rang me in the morning and asked me ‘where are you? Have you arrived or not?’ I told him ‘you are asking me about five minutes, whereas you do not attend! Is there any rationale here that you want me to accept?’ He responded ‘I am a manager and this is permissible for me’ (SY-4-5).

The two quotes above show how managers try indirectly to get as much as they can from their employees. In this way, the managers decide how much unpaid overtime the employees should work to meet their salary. I even experienced this technique in my home country Syria as explained in reflection 5.2.

Reflection 5.2: Hidden Employer-Employee Conflicts

I worked in a sewing workshop for a short time just before I attended the university, and I still remember how the issue of shift timing was handled there by the employees and owner of the workshop. Although the start and end times of working shifts were known by all employees and the owner who was a manager at the same time, no one seemed to obey the timing. The employees used to come to the work at 10:00 am, whereas the shift was supposed to start at 9:00 am. On the other hand, the owner used to make us stay late in the workshop every Thursday night, by not distributing the weekly salary to the employees – which is given every Thursday – until very late at night.

The employees and owner were trying to establish justice each in his own way, and all these attempts were kept undeclared by all parties. I have not noticed any one, even the owner, trying to have a public argument about the issue of work timing, as the conflict was meant by to be hidden by everyone. This hidden conflict seems to be common in family-managed companies, where no clear policies and practices are implemented. Therefore, having a good knowledge of Contextual Information (CI) is arguably very important for newly hired employees to understand and deal with such situations.

This kind of hidden game taking place between different parties is not limited to the Saudi and Syrian working environment; it can also happen in other contexts such as the example provided by Hijazy and Filosof (2015) about a game between students and the university's system.

5.3 Communication Context and Nature of Reaction to Inequity

This section addresses the research question Q2.2 which is *what are the factors which facilitate/hinder employees' reliance on the contextual information in executing inequity-reactions?* In order to answer this question, I look at the key factors within the Saudi working environment which influence the Communication Context (CC), including the availability and transmission of all kinds of Contextual Information (CI). Those factors are explored with reference to the three types of employees' possible reactions (i) uncovering and sharing the causes of inequity, (ii) withholding and manipulating information and (iii) decreasing productivity; which are discussed above.

5.3.1 Employee Seniority

Overall, a high feeling of job insecurity among participants, with some noticeable variations between companies, is observed during the fieldwork study. This insecurity means that some of the participants were reluctant to participate in the study, as they fear the potential negative impact of their participation on the jobs which they hold. However, this feeling of job insecurity became more noticeable between non-Saudi employees who are working in high work positions, as they look at their seniority as a result of their investment in the company which they are not ready to lose. For example, a Syrian manager (SY-3-7-M) refused to fill out a questionnaire and did not allow me to record the interviews which I conducted with him and two of his employees. He explained that he wanted to secure his position and not experience problems in the future.

Put together, the high job-insecurity feeling among non-Saudi senior employees could be based on their experience of the Saudi working environment as tough and unfair, and because they fear losing their current positions which have cost them a great deal of time and effort to attain, taking into account that Saudi companies can dispense with foreign workers whenever they want, as they do not have legal protection (Syed and Ali, 2010); an example of this:

My uncle is working in a school owned by a *Sheikh*. [... In that school, the *Sheikh* wanted to lay off] the manager, who is the founder of the school and had been working in it for 20 years, [... so, the *Sheikh*] brought his daughter and let her work under the manager [[’s supervision]]. She learned all the work and then they told him goodbye (SA-1-16).

As discussed above, withholding information is used to confront the tough Saudi employment environment and protect the self against any potential inequity case, but there are also some signs that the High-Context (HC) nature of Arab cultures could contribute in forming and disseminating this kind of technique within the Saudi organisations. For example, the superiority of seniority actually has roots in the Arab culture (Dedoussis, 2004) which certainly gives senior employees, within the Arab working context, more power and privilege than the newly hired ones; as shown:

The seniority issue is common in most of the companies. The one with seniority is given more advantages than a junior although the junior could be much better than him (SY-1-13).

In addition, HC cultures limit the sharing of information outside the individual’s closed networks (Morden, 2011), and encourage the building of trust and relationships between parties before they become involved in doing business (Dwyer, 2015). All of these aspects could limit the ability of junior employees to obtain the information they need to do their jobs effectively. A junior employee mentions the difficulties in obtaining the information by saying “the data is usually unavailable to me, and I cannot ask to get the data, as their response ‘this is not your business’” (SY-3-8); YE-3-16 also explains below how senior managers withhold the information to make it difficult for new employees to compete with them at work. In this regard, Jones (2015) explains how *wasta* – which is often used through the seniority channel – can be an obstacle to newcomers. This set of unspoken rules makes the newcomer extremely vulnerable and does severely limit his ability to use the Contextual Information (CI) for the sake of re-establishing equity.

Seniority at work means that the person, who is in charge of a specific thing, often has almost all the data and reports [[about this thing ...]] as the nature of work requires that he has a

background [[specific information ...]] if this person is not cooperative, things will become difficult, as he will monopolise [[withhold]] the information, so it will be so difficult for a new person who has started working in the same department or area to obtain the information (YE-3-16).

Another aspect of seniority is the significant power which it holds in the company; therefore, there are difficulties in confronting senior employees by, for example, sharing concerns about their over-rewarded cases, due to the fear of their counter-attack. JO-4-1 explains how seniors have the ability to harm junior employees and make them lose their jobs:

The senior employee is [...] more powerful [...] he knows the policy of company and knows how to put obstacles in the way of the other person in order to, let's say, make him become fed up and leave the work (JO-4-1).

On the other hand, senior employees have the ability to uncover some information in order to shame another employee by showing off and highlighting their importance in the company, particularly if they believe that they are under-rewarded compared to the person who they are shaming; as explained:

I am facing this issue at work. If somebody is more senior than me, I feel that he acts like my manager. He starts instructing me while we both are at the same level and earn the same salary. He starts teasing me and when he gives me information, he considers it as a favour to me and shows off as he is more experienced than me (JO-1-4).

5.3.2 Positional Power

The positional power within the organisation plays a role with regards to the phenomenon of 'withhold and manipulate information'. The positional power is discussed above in the 'contextual norms and powers' section (from p. 151) in relation to the employees' unwillingness to react to inequity through exerting a direct influence on the employees' perceptions of Equity Norms (ENs). However, this section studies the case when the Reaction to Inequity (RI) is actually happening, thus, the influence of positional power on the carried-out RI is tackled instead. In the case that an employee is trying to obtain information, if he does not have strong power relations within the company, he will not be able to save his face against others' threats (Maha, 2014) and could be told off in an explicit way as is the case with SY-3-8 who is told "this is not your business" (p. 188). However, when the employee has a good position, the information can only be withheld from him partially or in an indirect way. An example is YE-3-16's suggestion (p. 182) to withhold 50% of the information from the son of a manager. As explained before, the feeling of job insecurity is one of the main reasons for

managers to withhold information, by using it as a bargaining card (Yeo and Marquardt, 2015) to protect their work positions and privileges against any potential risk or case of inequity. An Egyptian manager explains:

Our problem in the Arab world is that every manager closes all the ways that employees could progress through and thus we lose a lot of competencies. Subsequently, the manager claims ‘if I leave, everything will be destroyed [...] and the work will stop [...]; so you either keep me [[in the company]] or insist on my departure and have chaos as a result’ (EG-1-17·M).

The quote above shows how the positional power – which might also be associated with seniority – can be used to withhold information. On the other hand, this power can also be used by managers to evade responsibility by refusing to involve themselves in transmitting some problematic information – as mentioned by EG-1-15 below – which subjects the subordinates to unfair treatment. This practise is studied in the existing literature under the concept of ‘interactional justice’ which emphasises the human and interpersonal aspects of the managerial practices including how managers and owners deal and interact with their employees (Cohen-Charash and Spector, 2001).

We are unfortunately in a situation [in which ...] if you are a manager [...] you do not help those who are below you [...] I do not feel that my manager backs me. I feel that my manager is here to embarrass me. It happened to me a lot. I remember that one of my managers, although we were [[working]] together, said ‘you send me an email so if you drown, you drown alone’. It is a very awful word and it gives a very bad impression. You do not feel that you are in a company, but working in a bazaar [[a less prestigious place]] (EG-1-15).

With regard to the ability of uncovering cases of inequity related to people in influential positions, a tendency to hide the identity while contacting the high management is recorded in the data. This technique might be used by employees to avoid any negative come-back in the case that mutual interests between managers/powers are more important than those of a small employee, or in order to make sure that nobody else outside the communication channel knows about it and reports it to the manager as suggested in JO-3-13’s quote (p. 166) and SY-1-1’s quote (p. 178). SY-1-2 explains how he would contact the owner of the company in an indirect way:

The point is that some people might surrender not because they are not persistent in their aims [...] but] because there are some pressures. For example, if the manager freezes this issue [[does not allow any more discussion about it]], and I go and talk to the one who is higher than him; it might cause some problems for me, because I override the manager [...] I might, for example, try to contact the higher manager in an indirect way [...] without him knowing my identity, I explain to him [...] that there are some cases in a particular department where encroachments

have occurred. I try to contact some managers, some administrations; but it would be a long time before I inform the owner of the company about the issue. I will try to communicate with him in indirect way and without revealing my identity, in order to not get any problems back (SY-1-2).

The data show that different groups of staff can be formed inside the company based on the convergence of interests and powers, for the sake of manipulating the information (Santos, 1995) and making agreements in order to have advantage in the company; as YE-3-16 explains in his quote on p. 195 and in the one below. Again, this situation isolates newcomers or employees without an affiliated group (Tlaiss and Kauser, 2011), leaving them without a strong defence against inequity.

Look, in the first year and six-nine months, I did not see those ‘strings attached’ clearly; but as soon as I became involved deeply in the work and knew some details that this person is working on this thing and that person is working on that thing, and [[in addition to]] issues about the environment and obtaining data. I discovered these ‘strings attached’ and how a specific party controls key positions so they ensure they receive bonuses and incentives (YE-3-16).

The two levels of relationships – the employee-manager and manager-manager – are involved in the quote below in an example of hiding information from a subordinate. This practise of withholding information could be due to the company’s policy, but it might also be a result of the convergence of interests and powers among managers, and their commitment to cover each other; which ultimately limits SA-1-3’s ability to obtain the information he needs and thereby compromises his position in the company.

With some issues, I sometimes feel that my manager seeks approval from the executive manager. When I ask him he changes the topic. He could mean that ‘you do not have authority to know about this issue, this is between me and my [[executive]] manager. I will do it and then bring you the approval of the executive manager’. He does not give me the information at the time [[before, when I asked him]] (SA-1-3).

In fact, although I did not address the employee-manager and manager-manager relations in my interview schedule as I did not include them in my conceptual framework (see figure 3.10, p. 107), some participants figure out the importance of such relationships and mention them during the interviews. For example, SY-4-2 suggests that, with regards to RI, the intertwined relationships between the employee and different managers should be taken into consideration; as shown:

Me: what if *Mustafa* has kinship with one of the managers in the company?

SY-4-2: [you look at], first of all, *Mustafa*'s relation with the manager, secondly, the manager status, thirdly, my relation with the manager.

Because the personal relations are deeply interrelated with the work in the Arab world (see SY-1-1's quote on p. 126), there is much room to enhance the relationships between powers by using informal communications; which sometimes offers an opportunity to overcome the inability of RI. The example below shows how the positional powers and relationships between staff could be used effectively through informal communications:

1 JO-3-13: I was a normal accountant. The punishment was carried out on the head of my
 2 department. That person was becoming bigger [[getting more influential]], but the manager
 3 wanted to dwarf him, so the manager sent him down to another position. My department was
 4 strong and it had a lot of work. They brought another person from the manager's network, who
 5 was not qualified in my opinion, to be the new head of my department. I did not want to go
 6 with my old director because he went to a marginalised department, as the aim was basically
 7 to marginalise him. If I went with him I would also be marginalised, and if I stayed, I would not
 8 be willing to receive any small information [[from the new director]], because he was
 9 parachuted into a big position which I understand twenty times more than he does [[I have more
 10 knowledge/am much better than him]].

11 Me: how did you manage to move?

12 JO-3-13: it is a matter of 'person and person' [[person-to-person networking ...]] If you want
 13 the manager to move you to another place, you should do that via the person who was already
 14 appointed [[new director]] and did not yet have networks. It was between the old head of
 15 department [[old director]] and the director which I want to move to [[potential director]], you
 16 [[potential director]] go to the manager [[new director]] and request me, and you [[old director]]
 17 advise that the new place is actually more suited to me.

The example above shows that JO-3-13 sees himself in an unfavourable position under an unexperienced manager (lines 7-10), which probably limits JO-3-13's ability to develop himself and maintain good networks with other parts of the company (Al Jbour and Hanson, 2015). In JO-3-13's story, the manager uses an indirect way to influence JO-3-13's old director and eliminate his power (lines 2-3 and 6-7). However, JO-3-13 wants to change his work position as an indirect way to react to the inequity situation resulting from the appointing of an unqualified manager above him (lines 7-10). Therefore, *wasta* is used here as a mediation mean (Hutchings and Weir, 2006b), which is "culturally embedded habitus" (Brandstaetter, 2014, p. 2) in the Arab world, to find a way through power networks (Metcalf, 2007) and "utilize connections with people, who are both able and prepared to change the course of natural events" (Whiteoak *et al.*, 2006, p. 81 cited in Mellahi, 2007, p. 92), especially when there is no prior acquaintance (Al Hussan, 2011) between JO-3-13 and some of the directors involved in

the process of *wasta*. Linking this to JO-3-13's case, informal and indirect communications are conducted to achieve JO-3-13's goal and enable him to move to another department (lines 12-17).

5.3.3 Nationality Affiliation

In addition to the seniority and positional power, many research participants raise concerns about the negative influence of nationality affiliation at the work; as described by SY-4-5 with relation to the recruitment process:

Most people who are managing the companies were not selected properly, either based on a specific seniority or experience and they were not qualified, or they were sons or relatives of the owner [...] so they were of course not qualified. Sometimes it depends on the nationality; if I am Syrian I hire a Syrian, if I am Lebanese I hire a Lebanese, even though there are people from other nationalities with higher competencies (SY-4-5).

Actually, the affiliation among people from the same nationality can be attributed to the Arab tribalism mentality which looks at outsiders as a threat to the group (Orbach, 2007). The Arabic Bedouin saying, "me against my brother; me and my brother against our cousin; me, my brother, and my cousin against the foreigner⁶⁶" (Orbach, 2007, p. 194), gives a clear insight into that mentality. In this regard, Hutchings and Weir (2006b) claim that Arab individuals use *wasta* relationships with their broader community, while Jordanians link it to solidarity and loyalty (Smith *et al.*, 2012b). This leads to a vicious ingroup preference based on a combination of seniority, positional power and nationality; as detected in YE-3-16's quote (p. 191) and JO-3-13's quote (p. 231). One sign of this ingroup preference can be seen in the manipulation of decision-making within the managerial level for the benefit of specific national groups; as explained:

In your topic about the employee relations with regards to different cultures, there is of course the issue of partisanship [[based on nationality]] which you need to consider because partisanship is extraordinarily widespread here. There are some companies in which the managers are Egyptians, they do not hire anyone but Egyptians. If the managers are Lebanese, they only hire Lebanese. It is difficult for a Syrian to work under an Egyptian manager, but the Egyptian could work under a Syrian manager. I am not saying that there is no such case [[Syrian employees working under Egyptian managers]] but it is difficult (SY-4-2).

⁶⁶ The saying is pronounced like '*ana alaa akhoya, wa ana wa akhoya alaa ibn-a'mmy, wa ana wa akhoya wa ibn-a'mmy alaa algh'areeb*' (أنا على أخوي، وأنا وأخوي على ابن عمي، وأنا وأخوي وابن عمي على الغريب).

As fully explained in the ‘Saudi Working Context’ section (from p. 231), nationality affliction is one of the reasons why some professions are controlled by specific nationalities; as suggested by two managers: SD-1-18·M (p. 231), and EG-3-1·M who says “our profession particularly, the accounting profession, is limited to one or two nationalities”. Migrant employees are also against knowledge-sharing because they see it as a point against them in the long run (Yeo and Marquardt, 2015). This creates an environment where favouritism and controlling the decision-making process is prevalent, as suggested by SY-4-3·M (p. 227) and SY-4-5 (below); and withholding and manipulating information is facilitated, as EG-1-17·M explains:

Me: what are the challenges posed by a multicultural environment on the managerial work?

EG-1-17·M: everyone sees his country as completely separate from the Arab nation, which reflects in his behaviour. He does not give you information because you do not belong to the same nationality as him [...] while if a colleague from his nationality asks him, he will give it.

The reason for national affiliation could be that, because migrant employees see their vulnerability stemming from the fact that they are not well connected (Tlaiss and Kauser, 2011) with the host (i.e. Saudi) society, they seek to protect themselves against any risk or inequity case by affiliating with people from the same nationality. On the other hand, the widespread use of favouritism based on nationality is one of the main causes of inequity in the Saudi companies, which in turn makes employees decrease their productivity as a conscious/unconscious attempt to re-establish equity and reduce the psychological pressure resulting from the sense of injustice; as shown below:

Honestly, this thing [[inequity]] exists widely. We faced and experienced it. I am going to tell you what happened to me personally. What I did is that I [...] kept asking the management. I wanted to know the reason [[of inequity]], but the nature of company was unfair [...] they told me we have specific nationalities that receive higher salaries than the others. So, it was discrimination based on nationality and this made me feel tired and made my productivity decrease, and let me at the end to resign from the Lebanese company (SY-4-5).

The data suggest that the nationality affiliation creates obstacles to information-sharing between employees; increases the feeling of being an outsider and seeing colleagues as the ‘others’, as hinted in SY-1-1’s quote below; and leads to a lack of cooperation and team working between members of different groups, as indirectly suggested in YE-3-16’s quote below:

You could get information from Arab people much easier than Asians [[probably referring to South Asians ...]] For example, Pakistanis and Indians, it is difficult to get information from

them unless you have been with them for a long time and built relationships with them, so they start trusting you [...] and then they will give you information if you ask them directly (SY-1-1).

[[Demotivators]], the lack of cooperation as a team between co-workers in the tasks that require team working [...] that is a troublesome thing; such as when there are parties, strings attached, conflicts and withholding information (YE-3-16).

Therefore, as clustering based on nationality reduces communication and collaboration between co-workers, it is not surprising to see some participants demanding the breaking up of such groups:

Me: what are your suggestions to improve the social relationships between employees from different cultural backgrounds?

SY-1-13: prevent clustering [[based on nationality]] and make homogeneous distribution, to make sure that Syrians or Egyptians are not clustering together.

5.3.4 System of Company

It could be argued that tasks depending on unwritten experience and not having a clear record of different activities could increase the staff's ability to effectively withhold information and manipulate the work activities. For example, Kropf and Newbury-Smith (2015) argue that *wasta* is more effective with weak organisations, moreover, Arabs who are aware of the possible negative consequences of the 'power game' on their professional well-being (Yeo and Marquardt, 2015) might be deterred from using this game in an organisation with a strong and well-designed system. As noticed in the data and during the fieldwork study with respect to the case of the 'car insurance company' (see 'fieldwork experience and observations' section from p. 117 and the last part of 'nature of work and system of company' section from p. 236), in works with clear policies and automated systems, employees have more ability to access necessary information and less ability to withhold information. SY-1-11 explains the situation inside the 'car insurance company', suggesting that the influence of the positional power is limited there as there is a great deal of information available and the policies are relatively clear:

In our company [...] I do not think that the work position [[gives employees advantages over their colleagues]], because the situation is balanced, as there are specific authorities and career ladders [[existing in the company's policy]] (SY-1-11).

In the quote below, SY-1-1, an employee from the same company as SY-1-11, compares two scenarios with regards to the system within a company. Although it is very hard to tell whether he uses hypothetical examples or reflects his own situation in the company, it is clear that he proposes the idea that a vague system within a company limits the accountability of the staff and demotivates them from self-developing. Day (2011, p. 476) agrees with this, concluding that “perceived pay communication and pay satisfaction are shown to be, in part, based on justice perceptions”.

Me: is there any way to compare those factors?

SY-1-1: what controls the balance is the policy of the company. I mean if the company has a specific career system which regulates the criteria of seniority and experience, for example, [...] your salary should be based on your experience, the areas which you are familiar with and the training you undertook [...] you pick up those criteria [[for comparisons]]; but when the policy is vague, this will be one reason for work demotivation.

Actually, it appears in other companies that this vague system limits the ability to hold people accountable, therefore, it might facilitate the attempts to withhold information. Regardless of what EG-3-1·M declares in the quote below, he is probably trying to say that in the absence of a clear and comprehensive system, an employee should depend on self-accountability. He also may have intended to say that an employee should be more dedicated and careful as it is hard to find figures that prove one’s own competency and productivity. In this regard, Summereder *et al.*(2014, p. 207) claim that “offering consistency in the application of rules and structures seems to guarantee a kind of safety net that helps people to orientate”. Actually, the Arab family companies rely heavily on the social and family networks (Tlaiss and Kauser, 2011) when it comes to managing employees. Al Esia and Skok (2015) suggest that in order to overcome bad practises – such as *wasta* – within the Arab companies, they should adopt a new approach aiming to reduce the Arabs’ resistance toward open knowledge-sharing.

This is a private and family company, so [...] there are no specific rules or regulations like, for example, what public-sector companies have [...] we, in companies such as this one, deal directly with the owners, so we are required to have more commitment to the work (EG-3-1·M).

The problem of accountability is largely overcome and the access to information significantly increases once an IT system is applied. EG-3-12 – an employee from the same company, but different department, and same profession (accountant) as EG-3-1·M – describes how the accounting system/software enables him to assess other people’s work, therefore, there is less opportunity for the other side to manipulate the work or decrease productivity:

There is a feature [[in the accounting system/software]] where they show you the ‘general journal’ in which everyone enters his work, so we could review it before it is posted; therefore, I see how the person is thinking and working, whether it is clear or not, whether there is any *laff wa da'warān* [[trickery or evasion]] (EG-3-12).

However, IT systems could also facilitate the withholding of information from a given group of employees by limiting their access to the system; the same employee, EG-3-12, explains this point as well:

My problem in the previous company was [...] that the manager] brought in a person and gave him more [[salary]] than me in order to shake me up [[break my confidence]]. You [[using the pronoun ‘you’ to address the new person]] blocked my access to many accounts while I am the actual financial manager [...] and then tried to instruct me from where I have to obtain the information! You are not the person who can tell me how to work, and you are not even eligible to [...] give instructions [...] NO, STOP. Take your stuff and go away [...] some people can sell themselves for the money, but [...] I actually gained my experience, which is my capital, through fifteen years’ work. You do not say that I do not understand the work (EG-3-12).

The section discusses how the system of the company can have a significant influence on the employees’ ability to manipulate the work and withhold information. In this sense, I argue that companies with weak systems enable employees/managers to create inequity situations by manipulating the system to serve their agenda; while the same situation can also make it easier for under-rewarded individuals to react against what they think is inequity situation (e.g. by withholding information or decreasing productivity, without the fear of being exposed or held accountable).

5.3.5 Gender Role and Employee Self-development

The section discusses the contrast between the social role of Arab male employees, and the desire to gain experience and develop themselves at work. As already mentioned, I had to only include male participants in my research due to the restrictions which the Saudi society imposes on the contact between men and women (Karolak and Guta, 2014) which in some cases reflects a complete gender segregation (Syed, 2008a). Therefore, as a male researcher, I had asked to conduct interviews with male staff only.

The social role of male employees can be differentiated between married men and those who are still single. With regard to married employees, it is a norm in the Arab world that a husband is considered the financial provider to the household irrespective of the wife’s wealth and earnings (Nydell, 2012), which is basically instructed in the Islamic teachings (Syed, 2008a).

In the absence of the ability to influence the referent and company, or even express dissatisfaction publicly, leaving the company or decreasing the productivity would not either be considered a safe option for a married male employee; taking into account the social responsibilities and commitments which he has, and knowing the Contextual Information (CI) which suggests a lack of job opportunities and tough competition in the job market, as explained in the quotes of SD-3-3 (p. 164), JO-3-11(p. 165) and JO-3-15 (below); who are all married men:

Me: so why has your way of thinking changed now [[after you got married]]?

JO-3-15: *wallahi* because you are no longer the only decision-maker [...] you are married and have a house [[to take care of]] and responsibilities [... assume that] I was not satisfied [[about my work ...]] okay, what is the alternative? If there were an alternative option, I would leave; but [...] a lot of people are also not happy with their work. There are certain considerations binding the person. The engineer was like a ‘hard currency’ in the past. Now, if you put out a job advert asking for an engineer, a thousand ones would apply. It is not necessarily that if somebody gets more salary than me, I leave the company or hate that person. I should look for the best option and stick to the possible [[available/approachable]] one until God solves it.

This situation might be the main reason why JO-3-15, who is an old married employee, has an indifferent attitude about his standing at work in comparison to others’; as mentioned below:

Me: do you use any of those [[ECCs within the forms in appendix 3.8 (p. 318) and appendix 3.9 (p. 319)]] to compare yourself with others?

JO-3-15: not at all, the situation is currently like this: I have been here for a while and I have enough [[become content with it]], it just becomes a routine for me.

On the other hand, being married could be an encouraging factor for employees to withhold information: JO-3-15’s quote could also be linked to the aspect of job seniority discussed earlier in this chapter; in a sense that beside the desire to protect the work position and privileges against any potential risk or inequity, senior employees – who are usually old and married – are also concerned about the welfare of their families; and based on their knowledge of CI, they assess the risk associated with moving their jobs in terms of (i) legal and technical issues resulting from the harsh Saudi labour regulations (see ‘Being an Arab Expatriate Professional in the KSA’ section from p. 124), and (ii) companies’ demand for qualifications and skills which they might not have. This idea is supported by the expressed opinions – in JO-3-13’s quote (p. 229) and JO-3-11’s quote (p. 229) – about the lack of competency of some senior employees. In the second part of this section, discussion revolves around how senior employees shift the focus from self-development to getting as much outcome as possible,

which could be linked to the increase of their parental responsibilities – as explained in EG-3-12's quote below – and supports the idea that they become more aggressive in defending their work positions and privileges by attempting to withhold information more.

Wallahi [having an] ambition in this time [[age]] is a little bit difficult. The ambition is for the children. I mean we raise the children and educate them in good foreign schools [[western schools which ask for high tuition fees]] (EG-3-12).

The situation is not less complex with regards to single employees. The average age at marriage of men (and also women) in the Arab world has risen significantly since the middle of the last decade (Engelen and Puschmann, 2011) to a point that it has become the highest in the world (Gelvin, 2015). The reason for this rise is the growing financial costs of marriage in the Arab world (Puschmann and Matthijs, 2016) – such as the *mahr* (dowry), gifts and a range of other wedding costs - and the new demands imposed on men by Arab societies such as being able to own their house and have a job or source of constant financial income. All this has resulted in a situation where men delay marriage until they become able to fulfil their financial responsibility toward the process of entering the marriage institution (Gelvin, 2015). On the other hand, there are numerous restrictions on the physical contact between men and women (e.g. sexual intercourse or even handshakes) outside the marriage institution. Put together, the young Arab men are trapped in a situation in which the society dictates that they rein in their sexual desire, yet on the other hand, forces them to remain single – practically virgin – until a late age. As a result, the first aim of young men is to save as much money as possible during their early professional life in order to afford to get married, as explained below by a single employee:

Me: why are you working?

JO-1-14: because I want to 'establish myself' [[financially]].

The term 'establish the self' is used in Syria and Jordan with regards to marriage, in a sense that a young man should build his financial position to a point when he becomes admired by society and regarded as a serious candidate for marriage. This CI could persuade young employees to strive for a good financial outcome on account of getting the most interesting and suitable job, or achieving self-development at work; as hinted at in SY-1-1's quote (p. 127) and in reflection 5.3, and as explained by a single employee in the quote below:

Me: you mentioned that you are working abroad for the sake of money which is one of the things that motivates you to work. Is there anything else motivating you to work?

EG-1-15: the family and settling down.

Me: so, how could you rank them?

EG-1-15: the family is the best [[at the first]] for me. Self-developing, although it is important, but it could be done any time later.

Reflection 5.3: Man's Attempts to Secure a Wife

My decision to accept a scholarship – which was supposed to fund my PhD study abroad and allow me to get a full-time job at Damascus University when I return to Syria – in a topic which I was not initially interested in was based on the knowledge – i.e. Contextual Information (CI) – summarised as: there is a high chance that I can find a family which would let me marry their daughter; when I seemed to have a secure job, which would eventually enable me to buy a house and fulfil my social responsibilities as a husband.

Similarly, my knowledge (i.e. CI) about the differences between Aleppo (my hometown) and Damascus (the city which I was working in), with regards to the potential average value of *mahr* and the girls' openness to travel abroad, made me focus my efforts on finding my bride in Damascus rather than Aleppo.

All those decisions, which determined my whole professional life, were made as a response to my desire to get married and enter that mysterious world (break my virginity) before reaching the age of thirty, and my knowledge (i.e. CI) of the society's requirements in this regard.

In contrast, the data suggest that some other young employees make compromises on job income and welfare in favour of being able to gain experience and achieve good progress in self-development, as explained by EG-3-12. Therefore, they do not care as much about inequity based on income.

EG-3-12: I was loyal/dedicated to my work in the previous company [...] the shift used to begin at 8:00 am, but I used to go at 6:00-6:30 am. I was not thinking that 'I do not like my work'. The workload there was heavy, so it gave me a lot [[of experience]].

Me: were you happy?

EG-3-12: I was not happy. My aim was to reach a certain level of experience, so I was patient.

Me: so you preferred that because of the experience.

EG-3-12: yes [...] I have now mastered my work; so when I go to any place, I can show my muscles [[experience]].

This case is particularly relevant to the migrant employees, who receive less salary than their Saudi counterparts, as they might sacrifice a short period of time at the beginning of their work life in order to focus later on achieving a better outcome; which does not greatly contradict the point in the previous paragraphs; a Syrian manager recounts his negative experiences with regard to this phenomenon:

The foreigners are coming to here for [getting] experience, not because of the material side as their salaries are low [[here]]. When they get the experience, they leave the work and go to other companies [...] For me, I do not prefer to stand in the way of their ambition, but this has created big problems for me in the work. We educate and train a person, and then he leaves us! (SY-3-7·M).

However, when the nature of job itself does not provide a significant amount of experience, employees directly switch focus to the outcome side; as YE-3-16 explains:

I direct myself toward the outcome, because the nature of the work, in general, tells you that there is no skill or qualification which you can obtain to develop yourself professionally, as all jobs are repeated to an extent that there is no skill which can be added. There is no added value in terms of academic or professional outputs, therefore, I direct myself toward the outcome (YE-3-16).

Once employees get the experience they need, they direct their attention toward securing a better outcome, particularly when their parental responsibilities increase as they become more senior and have children. The two quotes below tackle the same point:

Each period in the person's life is different; the person's thoughts are constantly changing. A person may not focus on some issues such as the financial situation in his early life, but he focuses on them afterward. The salary [...] is not important in the early life [...] at the beginning, I wanted experience; but now, I want outcome, I do not want experience (JO-3-15).

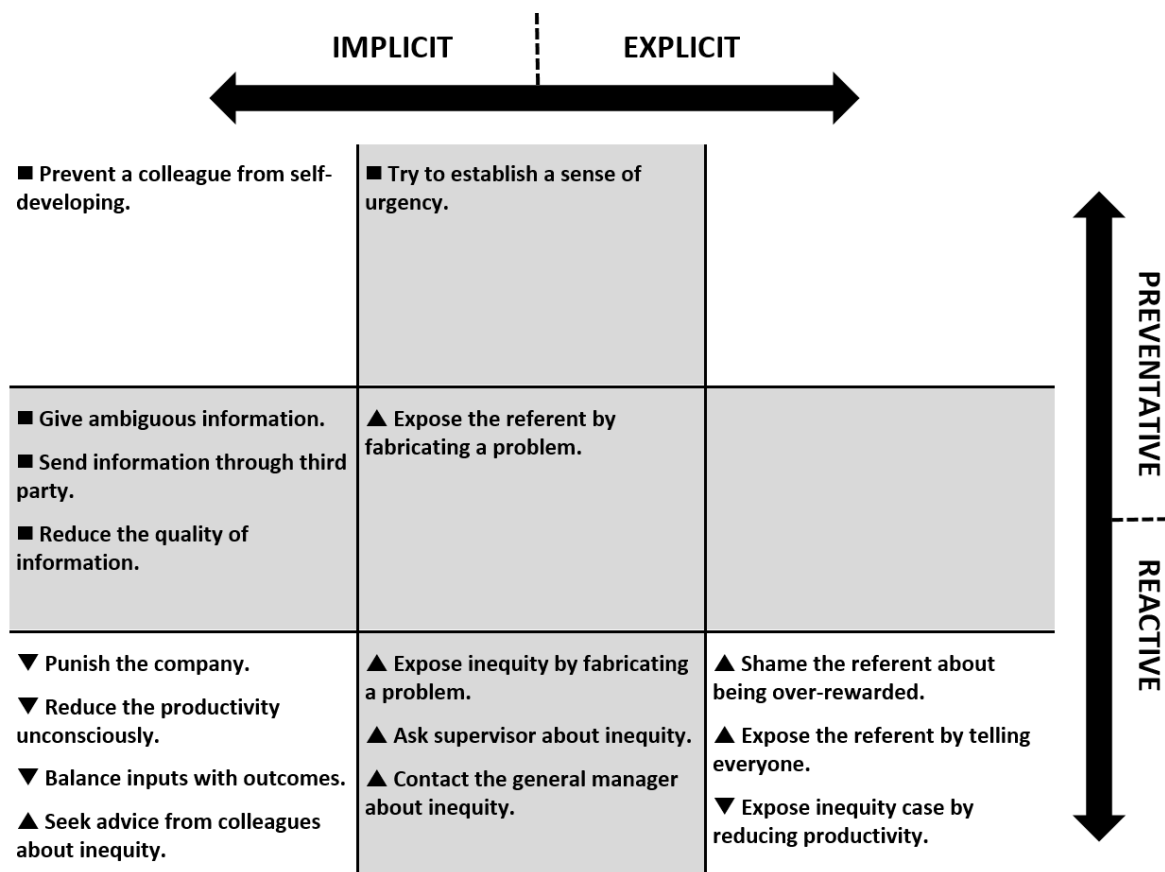
In this moment and those circumstances? Because if you asked me the same question three years ago, I would tell you another story [...] but in the current time this should be [[ranked]] number one (*pointed at 'lot of work and large outcome' option*) [...] work regardless of the outcome would be [a priority] when you look for experience [...] I mean I now work with a good outcome. In the past, I was doing unbelievable work, to a point I worked eighteen hours a day, and I used to get a third of the income which I receive now [...] at the beginning [[of a person's career life]], I wanted experience; but now, no, I want outcome, I do not want experience (JO-3-13).

Although it is difficult to link the second part of this section – related to self-development – to the nature of the carried-out Reaction to Inequity (RI), it can be associated with employees' willingness to comply with inequity situations, and accordingly, weaken the aggressiveness of the employees' carried-out reactions.

5.4 Conclusion

The chapter covers the case in which the Reaction to Inequity (RI) actually occurs; considering that participants acknowledge to some extent that Equity Norms (ENs) are violated, and have the willingness to react to the status quo and re-establish equity. The chapter answers the second research question Q2, *how does the communication context shape the nature of inequity reactions executed by employees?*, by exploring how CC influences the nature of the executed reactions. The first section of the chapter explores three different types of employees' possible reaction, whereas the second part discusses the factors within CC which might facilitate/hinder the implementation of those three possible reactions.

Figure 5.2: Types of employees' Possible Reactions



▲ Uncover and share inequity cases.

■ Withhold and manipulate information.

▼ Reduce productivity.

Regarding the first part answering the research sub-question (Q2.1) which reads *how does the communication context influence employees' decisions to adopt a specific inequity-reaction*

rather than others?, the chapter reviews a number of possible reactions suggested by the research participants. Those reactions range from implicit ones such as reducing productivity, to more explicit ones such as shaming the referent; and from preventive ones such as withholding information to protect the self against any potential case of inequity, to reactive ones such as uncovering information on inequity cases. The wide variety of cases presented with regards to the types of RI supports my proposal about the *detailed empirical* and the importance of focusing on individual cases (see ‘communication context as a methodological approach’ section from p. 94). Figure 5.2 shows the map in which the different cases, representing the three main reaction types, are distributed. The narrative discussion within this chapter explores each individual case and explains how the CC influences the nature of reaction used in that individual case. Considering the *broad empirical*, it can be seen from the figure that ‘withholding and manipulating information’ are more used for prevention purposes, and ‘reduce productivity’ is mainly used as an implicit strategy to RI.

The first two types of reactions – which are ‘uncover and share inequity cases’ and ‘withhold and manipulate information’ – deal with the Contextual Information (CI) by interpreting and making sense of it, or withholding and manipulating it. However, although the ‘decrease productivity’ reaction does not involve dealing with information, it is influenced by CC. For example, reducing productivity could be seen as a viable option to re-establish equity in High-Context (HC) cultures, because it saves HC people from involving in public confrontation (Storti *et al.*, 2011).

The second part of the chapter deals with the sub-question (Q2.2) which reads *what are the factors which facilitate/hinder employees’ reliance on the contextual information in executing inequity-reactions?* It discusses five main factors⁶⁷ which significantly affect the nature of the three types of reactions mentioned above. Again, this part contains a large number of individual cases which reflects the differences between the research participants. Therefore, my focus here is on analysing the process whereby each individual case of RI is influenced by one or more of those factors. For instance, I present JO-3-13’s story (on p. 192) as a unique case in which I focus on his interactions with the different managers and how he uses the positional powers within the company’s structure to achieve his goal of moving to another department.

⁶⁷ (1) employee seniority (2) positional power (3) nationality affiliation (4) system of company (5) gender role and employee self-development.

With regards to the *broad empirical*, the five factors show a sort of interrelation particularly between the seniority, position and national affiliation. For example, the data suggest that the seniority and nationality play key roles in distributing the power and authority within the hierarchy, thus, controlling and withholding key information for the benefit of the affiliated group. Holding an influential positional power could motivate employees to behave offensively such as when people in high positions try to hinder the development of their subordinates, or defensively to secure their own position such as when employees withhold information in order to disable the company from sacking them. It is also found that in tasks with clear policies and automated systems, employees have more ability to access and uncover necessary information, but less ability to manipulate information or decrease productivity without being discovered. Actually, it is concluded that the vague system limits the ability to hold people accountable (Liff, 2011); therefore, it might actually facilitate the attempts to use the system to carry out a reaction, without the fear of being exposed or held accountable. There is also an interesting theme about the social role of Arab men in how it affects their decisions inside the workplace in relation to RI.

Chapter 6: Perception of Equity

6.1 Introduction

Unlike the fourth and fifth chapters which discuss the influence of Communication Context (CC) on the aspects related to the Reaction to Inequity (RI) among Arab employees within the Saudi working context, this chapter focuses on how CC influences the employees' Perception of Equity (PE). The reason why the RI themes are presented in the narrative discussion before the PE themes is because I find that it is difficult to explain the employees' PE without looking at the causal mechanisms and contextual structure influencing their RI (see 'cluster analysis' section from p. 88). The chapter discusses the following research questions:

Q3. How is the communication context related to the way equity is perceived among employees?

Q3.1. How do employees perceive equity comparison components?

Q3.2. How is the contextual information accessed and used by employees to evaluate equity comparison components?

Q3.3. How does employees' perception of equity comparison components influence their reaction to inequity?

Within the area of PE, the questions explore how Arab employees in the Saudi working context use the Contextual Information (CI) within the Communication Context (CC) to make sense of Equity Comparison Components (ECCs) which are the inputs and outcomes used for comparison. The first part of this chapter presents six different preference groups among the research participants based on their perceptions of ECCs, while the second part explores the different sources of CI and how they influence the employees' perceptions of ECCs.

6.2 Employees' Preferences of Equity Comparison Components

Hierarchical Cluster Analysis of the data – of the responses of interviewed participants about Equity Comparison Components (ECCs): employee's advantaged characteristics, and work's

motivators and demotivators⁶⁸ – revealed differences between some groups of participants with regards to the way that Equity Comparison Components (ECCs) are perceived. Six distinctive clusters are detected in the dendrogram of cluster analysis (see appendix 6, p. 326; appendix 5, p. 325). The clusters represent distinctive perspectives of self-reliant (secular-oriented), self-reliant (mystical-oriented), charismatic, conservative, rational and spiritual; which reflects the difference in responses between the six participant groups (see appendix 5, p. 325).

My decision to allocate the clusters those distinctive names is based on comparing the numbers ‘out of 10’ of overall components’ weight-averages in each cluster, as shown in appendix 9 (p. 329), appendix 11 (p. 334), appendix 13 (p. 338), appendix 15 (p. 342), appendix 17 (p. 346) and appendix 19 (p. 353) for the six clusters above, respectively. The weight average of each single component in a specific cluster is calculated by dividing the sum of all weights given to the single component by the number of the cluster’s members (participants). For example, the weight average of ‘commitment and dedication to work’ component in the charismatic cluster (8.7) is calculated by adding all weights given to this component by the members of the charismatic cluster (three participants, $9 + 7 + 10 = 26$) and dividing by the number of those members ($N=3$) (see appendix 13, p. 338).

The weight-averages of ECCs are, as matter of fact, not necessarily shared between all the members (participants) of the cluster, but they are highly popular therein. Furthermore, the clusters discussed below only represent the participants involved in cluster analysis; however, the concluded paradigm could be linked to the broader context, albeit with caution and without major generalising, and even acknowledging that those artificial clusters might not exist in reality (Poynter, 2010). The six clusters identified as priori themes are used in the process of developing the final template by serving as vessels of data during the later stage of coding (see ‘cluster analysis’ section from p. 88 and ‘template analysis’ section from p. 84). The employee participants’ quotes coded into those priori themes can be found in appendix 10 (p. 330), appendix 12 (p. 335), appendix 14 (p. 339), appendix 16 (p. 343), appendix 18 (p. 347) and appendix 20 (p. 354) to the six clusters above, respectively. Some of those quotes are also mentioned in-text within the discussion chapters above, while others are included in the appendices for the first time.

⁶⁸ For more details about the tool for measuring and collecting the information of different ECCs, see the relevant part in the ‘cluster analysis’ section starting from p. 90.

When naming the clusters and discussing them below, I take into account the bias which might occur among the participants when sorting the specific components already included within the forms (see appendix 3.8, on p. 318 and appendix 3.9 on p. 319) with respect to those added later by the participants. I do this by considering that, firstly, with regards to the original components which are already listed in the forms presented to the participants, the characteristics shown in table 3.5 (p. 90) and the ‘salary and compensations’ motivator, those original components received very favourable treatment, due to the fact that they have a high chance of being considered by the participants as they are already presented in the forms. Thus, any absence or low score from the original components needs to be highlighted as a strong opposition against them from the members of the given cluster. Secondly, with regards to the additional components which the participants come up with and include in their rankings, I consider that those additional components need to be highlighted if they achieved mid-to-high scores, while their absence in a specific group should not be considered significant. The six distinctive clusters are discussed as follows.

6.2.1 Self-reliant Perspective

This perspective group reflects the opinions of seven Syrians and only two Egyptians about Equity Comparison Components (ECCs), and contains two clusters which are directly linked to the same branch: mystical-oriented self-reliant and secular-oriented self-reliant (see appendix 6, p. 326; appendix 8, p. 328; table 6.1). Participants of this perspective group allocate great importance to personal characteristics and qualities such as ‘experience’, ‘intelligence’, ‘honesty’ and ‘education’. They are very sensitive toward equity between what they offer to the company and what they receive in return (e.g. ‘low wages which do not meet the performance’ and ‘inequality between employees’ as demotivators). They appreciate personal development (e.g. ‘self-development’ as a motivator and ‘monotonous work’ as a demotivator) and are motivated by having their personal achievements acknowledged (e.g. ‘self-actualisation and self-confidence’ as motivators, and ‘lack of appreciation from the manager’ as a demotivator). However, they do not agree with ‘social status’ and ‘age’ as external factors which give advantage to some employees over others.

Table 6.1: Main Features of Mystical- and Secular-oriented of Self-reliant

Factor*	Set**	Secular-oriented Av.	Mystical-oriented Av.	Total
Salary and Compensations	M	9	8.6	17.6
Experience and Skills	C	8.5	9	17.5
Intelligence	C	8.8	7.8	16.6
Honesty	C	6.3	9.2	15.5
Education	C	8	6	14
Low Wages which do not meet the Performance	D	9.8	3.2	13
Lack of Appreciation from the Manager	D	6.5	5.2	11.7
Self-actualisation and Self-confidence	M	2.5	6	8.5
Popularity at Work	C	2.8	5.2	8
Seniority at Work	C	3.5	2.2	5.7
Personal Appearance	C	2.3	2.8	5.1
Work Position	C	1.8	2.8	4.6
Self-development	M	3.5	1	4.5
Monotonous Work	D	2.3	2	4.3
Inequality between Employees	D	2	2	4
Age	C	0.8	0	0.8
Social Status	C	0.8	0	0.8

* The 17 most similar components between the two groups, which are sorted by the sum values of the averages of two groups.

** C: Characteristic – M: Motivator – D: Demotivator.

Highlighted cells are the original components which are listed in the ECCs-related forms presented to the participants.

As already mentioned, this perspective group contains two separate clusters (mystical-oriented self-reliant and secular-oriented self-reliant) which share similar preferences (as shown in table 6.1), but with slightly different proportions between some components (as shown in table 6.2). The four participants of the secular-oriented cluster (appendix 9, p. 329), who are all Syrians, concentrate more on the material and self-development factors (such as gaining ‘experience and skills’ as a motivator and ‘low wages which do not meet the performance’ as a demotivator). On the other hand, the mystical-oriented participants (appendix 11, p. 334), who are three Syrians and two Egyptians, focus more on honesty and cooperative characteristics; and they are highly motivated by spiritual and self-assurance factors (e.g. ‘work as part of worship’ and ‘self-actualisation and self-confidence’), while they are demotivated by the lack of those factors (e.g. ‘lack of team spirit’ and ‘no work development’).

Table 6.2: Differences between Mystical- and Secular-oriented of Self-reliant

Factor*	Set**	Secular-oriented Av.	Mystical-oriented Av.	Absolute Difference
Experience and Skills	M	↑ 8.3	0	8.3
Low Wages which do not meet the Performance	D	↑ 9.8	3.2	6.6
Work as part of Worship	M	0	↑ 5.4	5.4
Doing Useless Work	D	↑ 4	0	4
Cooperative and Helpful	C	0.8	↑ 4.6	3.8
Lack of Team Spirit	D	0	↑ 3.6	3.6
No Work Development	D	0	↑ 3.6	3.6
Self-actualisation and Self-confidence	M	2.5	↑ 6	3.5
Energetic and Hard working	C	0	↑ 3	3
Sense of Accomplishment	M	0	↑ 3	3
Serving the Community	M	↑ 3	0	3
Honesty	C	6.3	↑ 9.2	2.9
Truthfulness	C	↑ 2.8	0	2.8
Social Status	M	0	↑ 2.6	2.6
Lack of Renovation at Work	D	↑ 2.5	0	2.5
Self-development	M	↑ 3.5	1	2.5
Strong and Resilient Personality	C	0.5	↑ 3	2.5
Working outside Area of Expertise	D	↑ 2.5	0	2.5
Popularity at Work	C	2.8	↑ 5.2	2.4
Avoid Boredom	M	↑ 2.5	0.4	2.1

* The first 20 components in the ranking are based on the absolute difference between the averages of two groups.

** C: Characteristic – M: Motivator – D: Demotivator.

Highlighted cells are the original components which are listed in ECCs-related forms presented to the participants.

Those two clusters are discussed separately in the following sections with the help of the narrative quotes taken from their members.

6.2.1.1 Secular-oriented Self-reliant Perspective

The section presents the main aspects of the self-reliant (secular-oriented) cluster based on comparing the numbers ‘out of 10’ of overall components’ weight-averages in the cluster, as shown in appendix 9 (p. 329). These cluster’s aspects are supported by the qualitative quotes listed in appendix 10 (p. 330); and then compared with the view of the cluster’s members about the most appropriate Reaction to Inequity (RI), which is shown in appendix 22 (p. 358).

In addition to the ‘salary and compensations’ [quotes: 2 and 4], participants in this cluster allocate great importance to the personal characteristics and qualities such as ‘experience and skills’, ‘intelligence’, ‘honesty’ and ‘education’ [quotes: 1, 3, 4, 5, 7, 11, 14, 15, 18 and 21].

They are very sensitive toward equity between what they offer to the company and what they receive in return (e.g. ‘low wages which do not meet the performance’ and ‘inequality between employees’ as demotivators) [quotes: 3, 9, 10, 13, 14, 19 and 20]. They appreciate personal development and flexibility at work (e.g. ‘self-development’ as a motivator, and ‘monotonous work’ and ‘doing useless work’ as demotivators) [quotes: 6, 7, 8, 12 and 21] and are motivated by acknowledging personal achievements (e.g. ‘self-actualisation, self-confidence’ and ‘serving the community’ as motivators and ‘lack of appreciation from the manager’ as a demotivator) [quotes: 3, 9, 13 and 16]. However, they do not agree with ‘social status’ and ‘age’ as external factors which give advantage to some employees over others [quotes: 5, 10, 11, 13, 14, 17, 18 and 20].

The reason why the members of this cluster are described as ‘self-reliant (secular-oriented)’ is because, first of all, they depend heavily on the personal characteristics and self-development, while they reject the external influence from some Equity Comparison Components (ECCs) such as ‘social status’. On the other hand, they concentrate more than the ‘mystical-oriented cluster’ on the material and self-development factors (such as gaining ‘experience and skills’ as a motivator and ‘low wages which do not meet the performance’ as a demotivator).

Looking at the cross-table in appendix 22 (p. 358) which shows how the members of this group rank the different possibilities to react to inequity (presented in the ‘case study’ shown in appendix 3.11 from p. 321 and appendix 3.12 on p. 322), we can see that: they agree with the mystical-oriented cluster in ranking ‘leaving the company’ first [0.25 (1st)], ‘searching for characteristics in which the referent is better’ somewhere behind [0.19 (4th)] and ‘harming the colleagues’ options lowest [0.04 (6th)]. They score ‘trying to forget the referent’s case and comparing oneself with another person’ option [0.22 (3rd)] slightly higher than the mystical-oriented [0.15 (3rd)]. However, they highly refute ‘trying to convince myself that the referent may have more skills and luck’ option [0.07 (5th) ‘lowest among all groups’], while they rank ‘reducing productivity’ as a considerably greater possibility [0.23 (2nd) ‘highest among all groups’]. As the members of the self-reliant perspective group (both secular-oriented and mystical-oriented) are very sensitive about equity between what they offer and what they get in return, it is not surprising to learn that they choose to leave the inequity situation first. However, the members of the secular-oriented group look at the pure balance between the inputs and outcomes; therefore, they do not justify or try to convince the self of inequity,

whereas they are more willing to re-establish equity by reducing their productivity and harming the company.

6.2.1.2 Mystical-oriented Self-reliant Perspective

The section presents the main aspects of the self-reliant (mystical-oriented) cluster based on comparing the numbers 'out of 10' of overall components' weight-averages in the cluster, as shown in appendix 11 (p. 334). These cluster's aspects are supported by qualitative quotes listed in appendix 12 (p. 335); and then compared with the view of the cluster's members about the most appropriate Reaction to Inequity (RI), which is shown in appendix 22 (p. 358).

Members of this cluster allocate great importance to the personal characteristics and qualities such as 'experience and skills', 'intelligence' and 'education' [quotes: 4, 5, 7, 13 and 14]. They are very sensitive toward equity between what they offer to the company and what they receive in return (e.g. 'low wages which do not meet the performance', and 'inequality between employees' as demotivators) [quotes: 1 and 16]. They also appreciate personal development (e.g. 'self-development' as a motivator, and 'monotonous work' and 'no work development' as demotivators) [quote: 2], but are against social status and age as external factors which give advantage to some employees over others [quotes: 3, 6, 9, 11 and 12]. They focus more on honesty and cooperative characteristics [quotes: 4 and 7]. They are highly motivated by spiritual and self-assurance factors (e.g. 'work as part of worship' and 'self-actualisation and self-confidence'), and demotivated by the lack of those factors (e.g. 'lack of team spirit' and 'lack of appreciation from the manager') [quotes: 1, 8, 10, 15 and 16].

The reason why the members of this cluster are described as 'self-reliant (secular-oriented)' is because, first of all, they depend heavily on the personal characteristics and self-development, while they reject the external influence from some Equity Comparison Components (ECCs) such as 'social status'. On the other hand, they focus more than the 'secular-oriented cluster' on honesty and cooperative characteristics, and they are highly motivated by spiritual and self-assurance factors (e.g. 'work as part of worship' and 'self-actualisation and self-confidence') and demotivated by the lack of those factors (e.g. 'lack of team spirit' and 'no work development').

Looking at the cross-table in appendix 22 (p. 358) which shows how the members of this group rank the different possibilities to react to inequity (presented in the ‘case study’ shown in appendix 3.11 from p. 321 and appendix 3.12 on p. 322), we can see that: they agree with the secular-oriented group in ranking ‘leaving the company’ first [0.27 (1st)], ‘searching for characteristics in which the referent is better’ somewhere behind [0.21 (2nd)] and ‘harming the colleagues’ option lowest [0.06 (5th)]. They score ‘trying to forget the referent’s case and comparing oneself with another person’ option [0.15 (3rd)] slightly lower than the secular-oriented [0.22 (3rd)]. However, they do not like the idea of ‘reducing productivity’ [0.10 (4th)] and are more open to the ‘trying to convince myself that the referent may have more skills and luck’ [0.21 (2nd)] and ‘trying to forget the referent’s case and comparing oneself with another person’ [0.15 (3rd)] options. As the members of self-reliant perspective group (both secular-oriented and mystical-oriented) are very sensitive about equity between what they offer and what they get in return, it is not surprising to learn that they choose to leave the inequity situation first. However, because the members of the mystical-oriented cluster put a huge deal on honesty and spiritual factors, they are less willing to harm others (company and colleagues); therefore, they make up for this by using less harmful techniques such as justifying inequity.

6.2.2 Charismatic Perspective

This group has only three participants (one Saudi, one Jordanian and one Syrian). The section presents the main aspects of the charismatic cluster based on comparing the numbers ‘out of 10’ of overall components’ weight-averages in the cluster, as shown in appendix 13 (p. 338). These cluster’s aspects are supported by qualitative quotes listed in appendix 14 (p. 339); and then compared with the view of the cluster’s members about the most appropriate Reaction to Inequity (RI), which is shown in appendix 22 (p. 358).

Alongside ‘experience and skills’ and ‘salary and compensations’ [quotes: 2, 4, 9, 10 and 12], people in this group attach high importance to the personal contribution (e.g. ‘commitment and dedication to work’ and ‘ambition achievement’) [quotes: 4, 6, 8, 13, 16 and 17] and are sensitive toward inequity (particularly the ‘inequality between employees’) at work [quotes: 9, 10 and 14]. However, they highly recognise the importance of ‘work position’ [quotes: 4, 11, 15 and 17], and ‘social status’ to a considerably lesser degree [quotes: 1, 9 and 12]; which explains why they rank ‘experience and skills’ at the top of their motivation list, and ‘failed administration’ and ‘intermittent vacations’ at the top of the list of things that demotivate them

[quotes: 3, 4 and 11]. They give more attention to the charismatic personality (e.g. ‘popularity at work’ and ‘strong and resilient personality’), good-looking appearance (e.g. ‘personal appearance’) and own dignity (e.g. ‘criticism from the manager’ and ‘failing’ as demotivators) [quotes: 5, 7, 8, 9, 12, 13 and 15]. Moreover, they do not celebrate ‘education’; give very little attention to ‘honesty’; and totally ignore ‘seniority’, ‘intelligence’ and ‘age’ as characteristics which could give employees an advantage over their colleagues [quotes: 2 and 8].

The reason why the members of this cluster are described as ‘charismatic’ is because they seem to believe in their own characteristics and commitment at work, and see self-development and work position as a due reward for their effort and merit. Failing to safeguard one’s own integrity (Ho, 1976), prestige, dignity or respect (Eshreteh, 2015) leads to face-losing. As a charismatic personality, each member of this category gives a huge deal to how people view them, and they do not like their self-image to be damaged by their failed experience. Two quotes [9 and 12] give a relatively clear idea about the charismatic person who has a strong personality and cares a great deal about self-image.

Looking at the cross-table in appendix 22 (p. 358) which shows how the members of this group rank the different possibilities to react to inequity (presented in the ‘case study’ shown in appendix 3.11 from p. 321 and appendix 3.12 on p. 322), we can see that: a very huge lead [0.48 (1st)] is given to the option of ‘trying to forget the referent’s case and comparing oneself with another person’ as a technique to maintain self-esteem. The second major option [0.32 (2nd)] is to leave the company if the situation does not suit them as a way of looking for another place which appreciates them more. The first two rankings are totally compliant with the charismatic personality which avoids any situation that has a negative influence on the self-esteem or self-achievement. The option of ‘searching for characteristics in which the referent is better’ is ranked lowest [0.11 (3rd)] among all groups, while the option of ‘trying to convince myself that the referent may have more skills and luck’ is ranked second lowest [0.09 (4th)] just before self-reliant (secular-oriented) [0.07 (5th)] which is the lowest one among all groups; as these options belittle the confidence of the charismatic person and reduce their self-evaluation. They are the lowest group regarding the option of reducing productivity [scoring 0.00 (5th)] alongside harming the colleagues [0.00 (5th)], which again are both avoided due to unwillingness to damage the self-image.

6.2.3 Conservative Perspective

The group has three participants (one Jordanian, one Palestinian and one Sudanese). The section presents the main aspects of the conservative cluster based on comparing the numbers 'out of 10' of overall components' weight-averages in the cluster, as shown in appendix 15 (p. 342). These cluster's aspects are supported by qualitative quotes listed in appendix 16 (p. 343); and then compared with the view of the cluster's members about the most appropriate Reaction to Inequity (RI), which is shown in appendix 22 (p. 358).

People in this group very much appreciate 'seniority' and 'work position' [quote: 6]. They allocate very high importance to 'honesty' and 'intelligence' [quotes: 6, 9 and 10], as well as the 'salary and compensations' and 'experience and skills' [quotes: 1, 2, 3, 6, 8 and 10]. They moderately appreciate 'popularity at work' and 'age' [quotes: 5, 8 and 12]; while they largely reject 'social status' and 'personal appearance', and totally ignore 'education' [quotes: 9 and 10]. A big part of why they work is for life security (e.g. 'independence (financially)' and 'avoiding unemployment') and to avoid negativity (e.g. 'avoid boredom' and 'psychological comfort and peaceful life') [quotes: 1, 2 and 3]. The things that demotivate them most are the lack of ethics (e.g. 'snitching, corruption and nepotism' and 'inequality between employees') [quotes: 2 and 9], and an uncomfortable and unorganised working environment (e.g. 'work pressure', 'unreasonable work demands', 'no career path' and 'lack of appreciation from the manager') [quotes: 7 and 11].

The reason why the members of this cluster are described as 'conservative' is because they represent the traditional view of life and work. They appreciate authority and other external factors, while they tend to undermine the personal ones. They seem to be collective and look at work and life in a simple way. The most important reason for working, stated by a few of the cluster members, is the material reward [quote 3], and they tend to depend more on the traditional sources of knowledge than their own experience [quote 4].

Looking at the cross-table in appendix 22 (p. 358) which shows how the members of this group rank the different possibilities to react to inequity (presented in the 'case study' shown in appendix 3.11 from p. 321 and appendix 3.12 on p. 322), we can see that: they accept the current situation and try whatever possible to justify it [1. 0.31 (1st) 'the highest among all groups', 2. 0.30 (2nd), 3. 0.28 (3rd) 'the highest among all groups']. Moreover, the 'leaving

the company' option [0.05 (4th)] and 'harming the colleagues' option [0.00 (5th)] are ranked lowest among all groups. All those ranks suggest that the members of this cluster fear change and want to maintain the status quo. They also follow the same order of options as listed in the form (from the least aggressive to the most aggressive), as shown in the quote below:

Me: could you please rank them?

JO-1-14: like what they are.

The first and third ranks, which score the highest among all groups, are totally opposite to the charismatic group; which explains why the members of this cluster are more like followers and tend to appreciate the well-established and taken-for-granted standards and norms, rather than the personal characteristics and experience.

6.2.4 Rational Perspective

This is the biggest group and it contains a variety of nationalities (four Jordanians, three Egyptians, one Saudi, one Yemani and one Syrian). The section presents the main aspects of the rational cluster based on comparing the numbers 'out of 10' of overall components' weight-averages in the cluster, as shown in appendix 17 (p. 346). These cluster's aspects are supported by qualitative quotes listed in appendix 18 (p. 347); and then compared with the view of the cluster's members about the most appropriate Reaction to Inequity (RI), which is shown in appendix 22 (p. 358).

People in this group attach the highest importance to 'experience and skills' and 'salary and compensations' [quotes: 3, 5, 6, 12, 13, 15, 16, 17, 20, 22, 23 and 29]; followed by the personal characteristics (e.g. 'education', 'honesty', 'intelligence', and to some extent 'popularity at work') [quotes: 6, 7, 11, 12, 14, 17, 18, 23, 27 and 35]; and then the non-personal characteristics (e.g. 'work position' and 'seniority') which help employees, alongside the previous ones, to have an advantage over their colleagues [quotes: 5, 11, 13, 16, 19, 24 and 28]. The most things that motivate them to work are gaining more 'experience and skills' and achieving 'self-development' [quotes: 3, 13, 15, 16 and 29], while they are demotivated by a wide range of components [quotes: 1, 2, 4, 8, 10, 11, 13, 17, 20, 21, 25, 26, 30, 31, 32, 33 and 36]. Although those people seem to highly recognise most of the original characteristics – giving employees an advantage over their colleagues – which are in the forms presented during the interviews,

they choose to rank both the ‘age’ and ‘social status’ as low [quotes: 5, 11, 21, 24, 26 and 34]. However, as shown above, they seek to gain and benefit from such prestige positions (e.g. ‘social status’ as a motivator) [quotes: 15, 16, 22 and 28].

The reason why the members of this cluster are described as ‘rational’ is because their order is – at least as I see it – kind of logical to what it ideally should be. They are able to isolate other contextual factors when talking about Equity Comparison Components (ECCs); thus, they sort out the components from the material and necessary (strategic ones such as ‘experience and skills’), to the personal, and then the non-personal ones. Put differently, the members of this group look at ECCs from a practical point of view and how they are rated by an ideal organisational culture. This view can be understood through Hofstede *et al.*’s (1990) study, which concluded that the organisational culture is basically about practises which is relatively separate from the national culture that considers values.

Looking at the cross-table in appendix 22 (p. 358) which shows how the members of this group rank the different possibilities to react to inequity (presented in the ‘case study’ shown in appendix 3.11 from p. 321 and appendix 3.12 on p. 322), we can see that: the members of this cluster decide to choose between two options: ‘trying to convince myself that the referent may have more skills and luck’ [0.27 (2nd)] which is the highest among all groups, and ‘resign from this organisation and search for another one’ [0.28 (1st)]. On the other hand, the other options are less important and close to each other: ‘searching for characteristics in which the referent is better’ [0.16 (3rd)], ‘trying to forget the referent’s case and comparing oneself with another person’ [0.11 (4th)] which is ranked lowest among all groups, and ‘decide to not work hard’ [0.11 (4th)]. The option of trying to harm the colleagues is slightly higher [0.07 (5th) ‘the highest among all groups’] than other clusters, but still insignificant. This cluster represents the voice of wisdom, as its members have to either convince themselves of their situation [quote 9] or leave the company; whereas the other options are less considered, although we can notice that the variance between the different options within the cluster is the smallest compared to the other clusters.

6.2.5 Spiritual Perspective

This group contains three Saudis and one Egyptian. The section presents the main aspects of the spiritual cluster based on comparing the numbers ‘out of 10’ of overall components’

weight-averages in the cluster, as shown in appendix 19 (p. 353). These cluster's aspects are supported by qualitative quotes listed in appendix 20 (p. 354); and then compared with the view of the cluster's members about the most appropriate Reaction to Inequity (RI), which is shown in appendix 22 (p. 358).

The interesting thing about this group is that 'love of work' comes at the top of the list as a component motivating people to work, and it also scores high as a characteristic which gives employees an advantage over their colleagues [quotes: 3, 6, 9 and 15]. They are focusing very much on the personal characteristics such as 'intelligence' which is ranked top of those characteristics [quote: 8]; followed by 'honesty', 'experience and skills' and 'education' [quotes: 6, 11, 12 and 14]; which are still ahead of the 'salary and compensations' motivator [quotes: 7 and 9]. The participants in this group are interested in 'seniority at work' as a characteristic which gives employees an advantage over their colleagues and 'authority' as a motivator [quotes: 5 and 7], and are sensitive toward components affecting self-esteem and self-assurance (e.g. 'praise and appreciation' as a motivator and 'lack of appreciation from the manager' as a demotivator) [quotes: 5, 6, 7, 9 and 13]. They are directed toward providing a vital contribution to their work (e.g. 'challenge' as a motivator and 'commitment and dedication to work' as a characteristic which gives employees an advantage over their colleagues) [quotes: 3 and 8], but are demotivated by what reduces their psychological welfare (e.g. 'bad customer behaviour' as a demotivator) [quotes: 2, 5, 7, 9, 12 and 13]. The 'age', 'personal appearance', 'work position' and 'popularity at work' scored very low; and the 'social status' is totally excluded from their preference [quotes: 4, 8, 11 and 14].

The reason why the members of this cluster are described as 'spiritual' is because they give 'love of work' more credit than any other Equity Comparison Components (ECCs); and do not care much about the material rewards, which can be attributed to the fact that three out of four members are Saudis who probably already have a good income [quotes 1 and 3]. On the other hand, the Egyptian employee seems to not care much about material rewards as he believes in *rizq* [quote 10]. Furthermore, as they focus on the personal characteristics, self-esteem and self-assurance, and providing a vital contribution to their work; it can be assumed that they care about their spiritual welfare. Al Bugamy (2014) claims that Saudi people allocate a higher importance to prestige jobs which give social status than they do to financial rewards. This explains why the members of this cluster focus on self-esteem more than salary.

Looking at the cross-table in appendix 22 (p. 358) which shows how the members of this group rank the different possibilities to react to inequity (presented in the ‘case study’ shown in appendix 3.11 from p. 321 and appendix 3.12 on p. 322), we can see that: the more lenient options – the first three are equal [0.17 (2nd)] – come before the extreme ones of harming the organisation by reducing productivity [0.03 (4th)] or harming colleagues [0.07 (3rd)]. However, the option ranked at the top for the spiritual cluster is to leave the company [0.40 (1st)] which is ranked highest among all groups, and way ahead of the other options within the same cluster. The ‘leave the company’ option could be linked to the spiritual people as they strongly prefer to take that option instead of dealing with the other possibilities. In other words, they decide to protect their psychological welfare by moving to another context which suits them, enables them to excel in their abilities and gives them peace of mind.

6.3 Contextual Information and Equity Comparison Components

This section answers the second research sub-question Q3.2 which is *how is the contextual information accessed and used by employees to evaluate equity comparison components?* Hall claims in his context theory (1914-2009) that Contextual Information (CI) is actually the “information that surrounds an event and bound up with the meaning of that event” (Hall and Hall, 1987, p. 7; Hall and Hall, 1990, p. 6; Hall and Hall, 2000, p. 66). Put differently, people make sense of the world, and behave accordingly, based on their stock of CI which is obtained from a wide range of sources such as the culture, work environment, personal experience, education and religious teachings, among others.

I explore here the most important CI which is held by the research participants and which contributes to their perceptions of different Equity Comparison Components (ECCs). In order to achieve this, I study two paths along which the perception of ECCs are formed and influenced. The first is the ‘evaluating path’ which covers (i) how the different CI can influence the participants’ view of the essence of ECCs, as fully discussed in the ‘individual’s background’ and ‘religion’ section, and the experience part of the ‘personal experience and observing referents’ section; and (ii) how some sorts of CI can influence the view of a number of ECCs with relation to specific groups of people, as shown in the ‘news media’ and ‘Saudi working context’ sections (e.g. the stereotype about the ‘honesty’ of Egyptian employees). The second is the ‘accessing path’ which includes (i) the ways of gaining knowledge about actual figures of mainly quantitative-measured ECCs (e.g. colleagues’ salary), as discussed in the

‘informal networking’ section; or non-quantitative-measured ECCs (e.g. colleagues’ inelegance), as discussed in the observation part of the ‘personal experience and observing referents’ section; and (ii) the factors influencing the access of information related to ECCs, as discussed in the ‘nature of work and system of company’ section.

6.3.1 Individual’s Background

The data show that the social norms and situations back in the participants’ society of origin could be one of the sources of Contextual Information (CI) which those participants depend on in their perceptions of equity. Some of the participants ranked a number of Equity Comparison Components (ECCs) based on how they are socially perceived back in their society of origin, not as how they are recognised within the Saudi context in which they live and work. The quote below shows how SY-1-2 reflects the view in the Syrian society about the engineering degree he holds to his own situation in the KSA:

Me: could I link this [[the SY-1-2’s opinion against seniority and social status]] to the fact that you are from a young generation so you are thinking in a different way?

SY-1-2: it is not only because of the young generation, but also because of the education level. I guess that we are in Syria in order for a person to become an engineer, he should expend very big effort and be among [...] the pioneers in the [[geographic]] district to be accepted in the engineering faculty [...] so when he comes to the workplace and finds that he is treated equally with less competent people, and they might even be in a higher position than him. It is the thing I guess that makes us feel like this.

Until 2003, the Syrian private universities were not allowed to operate in the country, and there were only five state universities with limited places (Al Fattal, 2010). On the other hand, as a fair method to enrol students on to the limited places, the Syrian government introduced the *Mofadala* system which literally translates as ‘differentiation’ and can be defined as a centralised process conducted by the Syrian Higher Education Ministry the aim of which is to distribute and enrol applicants (prospective students), who complete their secondary school years and successfully pass their baccalaureate exam⁶⁹, on to the different faculties in public-sector universities based on the available places in those faculties and the applicants’ baccalaureate marks and wish lists (Tempus, 2012).

⁶⁹ A national examination in Syria, equivalent to the GCSE in the UK, awarded to pupils who successfully complete their secondary school journey (at 18 years old).

As *Mofadala* was based on the demand and supply of different subjects, it is not surprising to know that the high-profile subjects – such as medicine, dentistry, pharmacy, and engineering – which lead to prestigious careers in Syria (Al Fattal, 2010) were usually taken by the smart and hardworking secondary school pupils, whereas those with lower grades in the baccalaureate exam used to study the less desirable subjects. What made the entry levels of those high-profile subjects very high are, firstly, most of those subjects required laboratory practices which imposed limitations on the number of students allowed to study in such subjects. Therefore, the policy of equal access to higher education (i.e. the right of every person with a baccalaureate certificate to have a place in higher education) which was strictly applied at the time (Tempus, 2012) meant that students are oversubscribed in social science and humanities subjects which do not require laboratory work, whereas a small number of students with exceptionally high marks were allowed into the schools offering laboratory work such as engineering and medicine. Secondly, the high-profile subjects promised their holders a much higher social status and financial prosperity (Al Fattal, 2010). In other words, social and economic factors played a key role in determining whether the subject should be desirable or not. For example, unlike the situation in the UK, BSc in Maths (four-year study) was not desirable and ranked low in the *Mofadala*, because the work available for the graduates from this subject was mainly secondary-school teaching; on the other hand, the UG Diploma in Prosthodontic Department (two-year study) was very desirable and ranked very high in the *Mofadala*, because the work in that field generates a lot of money. As another example, BA Law was ranked low in the *Mofadala* of students from the Baccalaureate in Science, and it generally was not considered a very prestigious area of study. Unlike the UK, BSc Economics/Management – which was still less desirable than an engineering degree in Syria – used to require much higher baccalaureate grades in the *Mofadala* than was the case with BA Law.

Regarding the quote above, SY-1-2 brings the part of CI related to an engineering degree from the Syrian context and uses it in his judgment about issues within the Saudi context (a less clear example could also be traced in SY-1-2's quote 'lines 2-5' on p. 233). What bothered SY-1-2 is that his degree used to afford him a high status and he used to be affiliated with the brightest people. However, what he might find during his life in the KSA is that engineering schools in other countries do not necessarily accept the most intelligent people, and the engineering degree does not hold that high status. I also experienced this kind of confusion when I tried to

apply my stock of CI, which I gained during my life in Syria, to the situation in the UK; as shown in reflection 6.1.

Reflection 6.1: Lawyer vs Engineer

Although I have been going to the university in the UK for a good time, I still have a perception, which was formed during my life in Syria, that medicine and engineering students are much smarter and more hard-working than those who study law or humanities. This created a lot of problems in my first impression of law students as I unconsciously portrayed them as lazy before I processed the given information further in my mind and switched to the UK reality where the law degree is well respected and does have high entry levels in most of the UK universities. Moreover, the first thing I think of when I hear about or meet an engineer is a highly educated and skilled person, which is not always the case in the UK as the title ‘engineer’ is also used to refer to low-skilled workers as well.

On the other hand, I always remember an incident which confirms how misperceptions could happen between people from different contexts. The incident could be summarised as: I got a scholarship to study abroad with a friend who had a law degree with a grade 10% less than the grade I was awarded for my business degree, and we had the same IELTS⁷⁰ scores and followed the same procedure in applying to study MSc Management in the UK. My friend submitted five applications and got three offers, while I – believe it or not – submitted twenty-one applications and got only one offer. Although I do not have a convincing explanation for why this happened to me, I suspect that the admission staff in UK universities may value the law degree more than the business one whereas the reality is totally opposite in Syrian.

SY-1-2 does not only use CI from his social background to rank ECCs, but also to make assumptions about how others should look at and deal with other aspects. For example: he mentioned on p. 150 that he should not promote his achievements but the management should instead look around and figure out that he is doing better than others. It is a very common practise in Syrian society that people do not praise themselves or highlight their achievements, although they wait for others to do so for them. However, this might not be the case in other Arab cultures or in the Saudi working context, which might be the reason for this misunderstanding. Similarly, YE-3-16 links his reluctance to compare himself with others to his knowledge of CI in Yemen:

Me: what is the reason that you do not like to compare yourself with others?

⁷⁰ IELTS stands for ‘International English Language Testing System’, and it is an English language proficiency test conducted by the British Council.

YE-3-16: I consider it as privacy.

Me: is it a disgrace thing?

YE-3-16: yes, this is widespread in Yemen because it is a personal thing.

Me: I did not get it [...] do you mean that the observing practice is widespread in Yemen or that the disapproval of this practice is widespread?

YE-3-16: no, the disapproval of this practice is widespread [...] I mean especially there [[in Yemen]], they do not like anyone to look around [[search/observe ...]] at work, but [...] it is opposite with regards to social relations [[outside work]], that one is widespread in Yemen. With regard to work, there is basically a reservation [[in those matters]] in Yemen. We do the work [...] in a way that nobody knows about it.

With regard to the broader Communication Context (CC), the data show that it is not easy to change the communication behaviour, acquired from the society of origin, to comply with the new working context. That might be because people from different cultures have different mind-sets and different assumptions about the world (Scollon and Scollon, 1994 cited in Merkin, 2012). A Jordanian participant argues why he is treated unfavourably in comparison with people from other nationalities:

It might be the rhetoric and a lot of talking which have a key role here [...] we do not like *tamseeah aljoukh* [[complimenting and obsequious flattering]], particularly, we Jordanians and Jordanian-Palestinians do not like this [[sweet-talk]]. We just prefer it like $1+1=2$ [[direct and explicit communication... because]] at the end of the day [... all the rest] is just empty talks (JO-3-13).

It is clear that JO-3-13's position of not accepting sweet-talk as a preferred communication technique impacts significantly on his perception of the 'popularity at work' by linking it to the skills, experience and self-confidence, rather than what he calls 'imposture' which perhaps includes the sweet-talk as shown below:

JO-3-13: when you come and ask him about something you do not understand, he will tell you 1,2,3,4 [[explain/solve the problem in a clear and systematic way]]. This sometimes creates popularity [[... unlike the case]] when you see that he does not have neither experience nor skills.

Me: you mean skills and experience create popularity?

JO-3-13: [...] all these are linked; one thing would not happen without the other [...] you choose between the two:] there is popularity which is a result of imposture; and there is popularity which is a result of [...] your skills, experience and self-confidence.

JO-3-13's quotes above might also show that, although the broad Arab culture is considered High-Context (HC) in general (Daft and Marcic, 2010), there are still some areas within each

sub-culture that can differ from the overall trend (Al Sarhani, 2005). They also suggest that JO-3-13 has difficulties in adjusting to the host culture and other Arab cultures that exist in the Saudi working context, even after he is exposed to those foreign cultures (Al Owaidi, 2001). He seems to have problems particularly with the interactional adjustment which is related to the psychological comfort associated with the different communication styles in the host country (Takeuchi, 2010). Another example of contrasts between the different Arab sub-cultures is explained by SY-1-11 in the quote below:

The interaction between two different cultures, an Egyptian deals with other people [[from different cultures]] as if he deals with Egyptians [...]. For example, they very often use threatening language at work such as ‘I am going to send this email and do so and so’ [...]. Syrians do not take that, while another Egyptian might be afraid if he is told the same thing (SY-1-11).

It is clear from the quote above that SY-1-11’s Egyptian colleague informs his use of the threatening language by what is recognised (i.e. CC) within his society of origin. On the other hand, many participants complain about the ways in which Saudi managers address/instruct them at the work, as JO-3-13 explains:

Come to me! In what capacity does he say ‘come to me’? [[a rhetorical question]] There should be some urbanity (JO-3-13).

Although this kind of communication behaviour, which includes giving instructions in the form of orders or uses ethnicity/nationality as a title when addressing people, might be used intentionally by the Saudi managers as a technique to belittle or humiliate others (as suggested under EG-1-15’s quote on p. 142), the behaviour could also be part of tribalism, or even preserved from the classical Arabic language – as I was told by many native English speakers who learned Arabic as a foreign language – which sounds harsh as its imperative form does not contain the words ‘please’ and ‘could’; therefore, Saudi managers might even not be aware of the offensive side of such behaviour.

Reflection 6.2: When someone Tells you ‘Hey Come’!

During one of my jobs in the UK, a manager called me by using the phrase ‘hey come’. I was initially shocked to hear someone calling me in that way as I used to not accept that in my home country Syria, and I then started asking everybody around me whether it is okay in the UK to use this kind of language to call somebody; because if it was not or was clearly used to humiliate me, I would need to do something (reaction) to save my face and restore my self-image. I, in this example, sought to obtain more Contextual

Information (CI) to interpret what happened to me and to see if it is comparable to the face-saving norms/understandings (i.e. CC) in my culture of origin, and then make decisions accordingly. This incident also shows that I have pretty much retained the idea of face-saving through counter reactions from my heritage and am willing to use it even in a totally different context.

Regardless of the example above, I have – on the other hand – been able to accumulate a good experience-stock of what speech/behaviour is acceptable and what is not in the UK context, which has helped me to avoid a lot of potential incidents of misunderstanding. For example, using some phrases is considered offensive in Syria while it is normal in the UK; therefore, when I face a situation in which such a phrase is used with reference to me, I feel awkward, but at the same time, not offended as I recognise that it is okay to say this in that context; which highlights the power of knowing CI.

In addition to reflection 6.2, the quotes above shed light on how different behaviours can be informed by different CC, and how the lack of knowledge about CC of the different employees' societies of origin may lead to potential areas of misunderstanding between employees in their perceptions of ECCs.

6.3.2 Religion

There is some evidence in the data that Arab participants depend on the Islamic teachings and guidance in their judgments and daily life behaviour. In a big survey of Arab public opinion in 2014, which includes all the Arab nationalities which the research participants belong to, it was found that the majority of the respondents categorise themselves as either 'very religious' (24%) or 'religious to some extent' (63%), while only 8% of them described themselves as non-religious (ACRPS, 2014). Moreover, Arab Muslims are generally well informed about their religion because, firstly, a huge number of Islamic books are available in the Arabic language and accessible in different forms; and secondly, the widespread delivery of Islamic lessons and lectures, in the Arab societies, which are frequently given through a variety of platforms such as in TV channels and mosques, or even in private. All this makes Arab Muslims use Islamic principles and knowledge to understand the reality and inform their behaviour. Thus, it is not surprising to see many examples, from the interview transcripts, of how the research participants use the Islamic teachings as Contextual Information (CI) to help them make sense of Equity Comparison Components (ECCs). SY-4-3-M explains why intelligence and honesty are the most important employee's inputs, by quoting a verse from the Prophet

Moses's story in the holy *Quran* (Verse 26– Part 20, Al Qasas, Interpretation of the Meanings of *Quran* in English, p. 760):

I believe that intelligence and honesty are number one. It was said that ‘the best one you can hire is the strong and the trustworthy’ (SY-4-3·M).

In another example, EG-3-14 quotes the following *hadith* narrated from Prophet *Muhammad*, to support his idea about ‘personal appearance’: “indeed *Allah* looks not towards your bodies, nor towards your faces, rather He looks towards your hearts and your actions” (Raliman, 1998, p. 119). There is also evidence from the data on how the Islamic teachings influence the participants’ view about the motivation to work and the outcomes expected from such an endeavour. For example:

You find that your goal in life is to work, the prophet [...] was working [...] even if you have a lot of money, you have to work. Our religion says this; the work is worship (EG-3-14).

Similarly, in the quote below JO-3-15 links honesty with loving the work, which is not surprising to learn, taking into account that “work from an Islamic perspective is an obligatory activity and a virtue” (Ali, 1988 cited in Syed and Ali, 2010, p. 456).

Me: why does ‘honesty’ push you to work?

JO-3-15: from an Islamic perspective, you should love your work.

It is also possible that employees might seek *rou'yah*, by practising *istikhara*⁷¹, as a sort of information informing and confirming their fateful/serious decisions at work such as leaving work or trying to confront an influential person. EG-3-12 explains a similar situation where he was about to buy a car:

EG-3-12: in some incidents, I do not seek counsel. For example, I bought a car without taking advice from anyone.

Me: how did you know that the car was good?

EG-3-12: because, *subhānallah*, I saw it as a *rou'yah* in my dream, I said ‘that is it, it should be with me’ [...] I felt that as God wanted good for you, the [buying] process went smoothly

⁷¹ An Islamic practise which is “used when a Muslim is unsure of whether or not to perform an action in waking life. In such cases people frequently ask God to send them a sign concerning the outcome. Then they pray and go to sleep” (Aydar, 2009, p. 123) when they could see a *rou'yah* guiding them to the right decision. Alternatively, the Muslim could understand the God’s will/response to *istikhara* by analysing whether s/he could perform the action smoothly and without major troubles.

without complications, otherwise, God would not want [you to do it]; *istafti qalbak* [[follow your heart's decision]] as they say.

Some employees could also link the code of good practise, which includes desirable staff attributes, to Islamic teachings; an Egyptian manager argues that good manners towards co-workers should be inspired by the Islamic goodness and encouraged as part of good practise:

In order for the manager to be successful, he should create more managers, in a sense that his management style is not centralised and does not prevent the delegation process [...] I do not hold all the strings in my hand [[a metaphor of a puppet]], thus, I deprive myself and the company of the available competencies [...] If we apply the Islamic principle that 'none of you becomes a true believer until he loves for his brother what he loves for himself'⁷², a lot of issues will be solved but unfortunately the reality is totally different (EG-1-17·M).

However, as EG-1-17·M's quote and the 'religious interpretation of inequity' section (from p. 128) suggest, although religious teachings are understood by the majority of Arab people, they are not always followed, which explains why EG-1-17·M follows his quote above with other quotes on p. 181, p. 184 and p. 190, talking against the withholding information phenomenon, which clearly reflects Islamic principles.

6.3.3 News Media

The media and political context have a remarkable impact on the participants' views in different issues, including some elements of ECCs. That could be because the interviews were conducted at the beginning of what is called the 'Arab spring' when tensions and suspense were the salient features within the lives and thoughts of the Arabs, which led to high viewership rates of the regional TV news (Al Arabiya, 2013) and rapid increase of social media activity related to the political situation (Bruns *et al.*, 2013). JO-3-13 explains how his view about Egyptians before was not positive with regards to their honesty for example, but his view of them has since changed after the 2011 Egyptian uprising; as shown below:

The influence of the Arab spring, my view of the Egyptian who is living here was changed for a certain period of time, but it then [[after sometime]] became low again (JO-3-13).

JO-3-13 explains to me after the interview how his view of Egyptians was based on his stock of Contextual Information (CI) gained from (i) his life experience in his home country Jourdan, where there are a relatively large number of Egyptian migrant labourers doing low-paid works,

⁷² A *hadith* narrated from Prophet *Muhammad* (Al Ani and Tel, 2009).

which makes him sometimes resist the idea of being instructed by an Egyptian manager at his work in the KSA; and (ii) the negative stereotype about Egyptians which is widespread within the Saudi workplaces. Actually, Egyptians received a great deal of criticism from the participants of other nationalities, and it was clear from my conversations with people in the field that there are certain negative perceptions attached to Egyptians. For example:

You see that Pakistanis and Indians like to deal with Syrians or Lebanese [...] but they are cautious about dealing with Egyptians as they may have an idea that they are opportunists (SY-1-1).

Syed (2008b, p. 34) argues that “societal context is important because within it are embedded the socio-cultural stereotypes (i.e., ideas about members of particular groups based primarily on membership in that group) that affect migrants’ employability”. An Egyptian participant puts some blame on the media, as a source of CI, in general for giving his nationality a bad image:

Not all the people [[nationalities]] know each other well [...] some people see it [[the differences between nationalities]] through the media. I mean when your media [[in your country]] mocks a specific country, you see that the people’s perception will all become like this [[like what they saw in the media]] (EG-3-14).

Another example of how the media can play a key role in shaping employees’ perceptions about colleagues from other groups is mentioned by a Syrian manager who explains how, after the 2005 assassination of the former Lebanese Prime Minister Rafik Al Hariri, the Lebanese media in effect waged a war (Kraidy, 2010) in which it mobilised Lebanese employees against their Syrian colleagues in at least one Saudi company:

My cousin, he is a Syrian working in a company which is full of Lebanese. When the troubles happened in Lebanon, they kicked him out after only one week [[of the assassination incident]] (SY-4-3-M).

The CI spread by the news media about the political issues could also be part of people’s cognitive system used to make judgments about ECCs. For example:

The ‘popularity at work’ [...] let’s talk about the current era [[referring to the Arab spring]]: some presidents were at the top in people’s eyes, but when they fell, their popularity fell (PL-4-1).

The quote above shows how PL-4-1 uses some political events reported by the media as an example which can serve as a reference point for his judgment about the ‘popularity at work’, which is one of the ECCs.

6.3.4 Informal Networking

Perhaps the most obvious way of accessing Contextual Information (CI) for employees at work could be through their close circle of friends and people with the same nationality. The example below shows how an employee can get information about other employees – including their stance with regards to Equity Comparison Components (ECCs) – even before he starts the job and gets into the workplace, by using a third party as a source of information:

Me: do you have curiosity in looking [[at people’s inputs]]?

EG-3-12: no.

Me: why?

EG-3-12: because I know each single one. I have friends who gave me ideas about each one, what he is involved in and how he is thinking; and they warned me that [[for example,]] you need to be careful about this person and that one.

Me: so how?

EG-3-12: they gave me a background [[idea about situation]] and told me that you are entering a wasps’ nest, so I took two anti-wasp-sting injections [[took my precautions]]; and I am now following a strategy of walking step by step [[cautiously]].

A similar example of how employees can get information about the potential negative outcomes from the company by a third party follows, however in this case, the participant is actually working in the company although he is still new to the job; as he explains:

Me: has it [[inequity situation]] happened to you?

SY-1-1: no, as I am still new in the company [...] but some cases happened to my colleagues, so I already expect that it will happen to me.

The quote below, as well as SY-1-1’s quote on p. 234, shows how a Saudi employee uses his personal relations with a third party, which happens to be within the company management, to acquire information about the salaries of other employees. In this case, it is not a hyperbole to suggest that the work position and social status of the Saudi employee might help facilitating his goal of getting such information:

Me: do you know the salaries for all employees here?

SA-1-16: roughly [...] through specific people in the management.

On the other hand, the example below shows how employees can share information about their salaries, even when the company's system does not facilitate such a feature, and without the knowledge of their management. EG-4-4 explains:

Me: do you know the salaries of people here?

EG-4-4: between us [...] they usually tell me.

Me: is this because it is a small company, so you know each other's salaries?

EG-4-4: it has nothing to do with this; it is because we are friends.

Me: is the management clear about this [[salaries]]?

EG-4-4: they do not disclose the salaries [...] we, among us, know but it is not necessary that they [[management]] know that we know.

6.3.5 Personal Experience and Observing Referents

The data show that some participants try to negotiate the existing context, and use their own previous experience as Contextual Information (CI) which they use to shape their ideas and make future decisions with regards to Equity Comparison Components (ECCs). When JO-3-13 is asked to rank some of the ECCs provided in the form (appendix 3.8, p. 318) presented to him, he reflects on a case which he previously experienced (a similar example can be find in JO-3-11's quote on p. 229):

You have seniority sometimes [...] because you are basically a loser. There is no other company that welcomes you, and you do not have resilience, so you kept sitting here [...] why should I give advantage to your work? (JO-3-13).

Although seniority is highly valued in Jordan (Safadi *et al.*, 2010), the own experience of a Jordanian employee makes him change his idea to go against considering it as a sign of competency, as he argues below (JO-3-11). Similarly, SY-4-2 gives his opinion about age based on his judgment of the observed reality:

The seniority at work is used in a negative way, so I began to refuse it; because mostly when [...] people become more senior, they stop being 'refresh' [[the participant used the English version of the word 'refresh']] and they want to hold you back rather than go up to you (JO-3-11).

Why does age give advantage to someone at work?! At the end of the day [...] ten years' experience basically equals to one year's. Each year he does the same thing (SY-4-2).

Another way of getting ECCs information is by directly observing the colleagues in the workplace. YE-3-16's quote and SY-4-5's quote below articulate how they make comparisons based on CI which they observe from their colleagues:

Look, not spending enough effort could happen because he feels that he is oppressed so why should he work? By comparing himself with a person who does not work hard, it is obvious that he will not work hard either (YE-3-16).

He will decide to not work hard as a reaction to this situation, because he will feel that he is spending effort while others take the outcome (SY-4-5).

Unlike the ECCs which can be assessed by accreditation reference (e.g. education level) or quantitative reference (e.g. salary), the observation technique is mainly used by participants when they (i) do not trust the given references, as explained by how SY-1-2 (lines 3 and 4, p. 233) tries to verify whether a manager has a degree in engineering by evaluating his academic knowledge, or (ii) assess some ECCs, such as others' inelegance, which are not associated with a record and cannot be evaluated other than the direct observation, as shown in the quote below:

Me: regarding the information that you provided in those two papers [[the forms included in appendix 3.8 (p. 318) and appendix 3.9 (p. 319)], is it usually easy for you to get information about them?

SY-1-2: in our [[working]] context, there are no difficulties: his experience shows in his performance when I observe him. The same thing for his inelegance; from his responses and the way in which he deals with others.

However, observation can also be conducted in an indirect way, by examining the person's work. YE-3-16's quote below and EG-3-12's quote on p. 197 explain how this method could work:

In practice, I know that a person is extraordinary, although I do not have any connection with [...] because I can see that from] his work (YE-3-16).

Some quotes from the data also propose that the observation technique could not only be used by employees to evaluate their colleagues' stance, but also to spot their mistakes to be used against them later; as the following quote suggests:

I observe him; so when I spot any mistake, I just inform the manager about it (SY-1-13).

6.3.6 Saudi Working Context

Looking in from a macro perspective, it is needless to mention that the Saudi context where the participants live and work could impact on their perceptions of the Equity Comparison Components (ECCs). That being said, some participants are able to figure out how the Saudi working context manipulates some ECCs, and they could separate their pre-formed idea of those components from the alleged influence of the Saudi context. For example, JO-3-13 criticises the widespread presence of inequity based on nationality, and then concludes that this inequity is a result of historical conglomeration of some nationalities in specific sectors, professions and companies; which enables specific nationalities – through the seniority element – to control particular work areas. JO-3-13 provides that explanation in the quotes below, alongside another one on p. 222, which suggest that the communication techniques used by the members of some nationalities could boost their chances of being promoted by the management:

Why does he have [a higher salary]? Is it because he is from a specific nationality, so he got what he wants? [...] Not because of his abilities but based on his seniority and nationality [...] the seniority perhaps created the nationality [[preference]], because the seniority [[historically]] was for a specific nationality, so it currently has an advantage (JO-3-13).

The phenomenon that some nationalities specialise in specific professions could be attributed to a variety of reasons such as the education system in the employees' home country. For example, the Jordanian higher education system has a good reputation (Husban and Na'amneh, 2010) particularly in IT and management subjects, which means that a large volume of Jordanian workforce supply would be accepted by Saudi companies to work within those areas. In addition, there might also be other historical circumstances which those nationalities faced that could have played a key role in directing those nationalities to certain areas and professions. Going back to the idea which this section opens with, other participants seem to fully adopt some elements of ECCs which were formed under the influence of the Saudi context without any reflection or scrutiny. A manager explains below why some nationalities are concentrated in specific professions:

The company is trying to make a balance between countries with regards to the recruitment process [... however,] it is known that in the Arab gulf countries [[oil Arab countries importing foreign labour]], not only the KSA, that there are nationalities that specialise in specific professions; so the company tries to take advantage of this. Our God gives some people abilities to be proficient in managing [[doing]] different things. For example, you see that the accountants are from Sudan and [...] salesmen [...] are Egyptians (SD-1-18·M).

SD-1-18·M chooses to accept the phenomenon, which is described in the quote above, within his stock of Contextual Information (CI); and then gives it a superficial interpretation summarised as that those people have innate abilities in specific professions.

Reflection 6.3: Customs within a Profession

I worked as an accountant for a small company in Syria, which was one of the least hard jobs, but among the most stressful ones which I have done in my professional life. I basically took the job over from a very messy situation where the company's accounting system had a lot of issues and many accounts with serious problems, therefore, I tried to fix those issues at the end of the financial year when I conducted inventory and prepared the 'balance sheet' and 'statement of financial position'.

What made this job very stressful is that because I was in a very messy situation, I had to make very difficult decisions to fix the accounting system. However, any decision I had to make in evaluating the assets or balancing the problematic accounts would significantly impact the net profit/net loss of the current financial year (by moving some incomes/costs to other years), thus, the share allocated to the company's shareholders from the net profit/net loss would be also changed.

It was very difficult for me to make those decisions as I knew that there were vulnerable people (e.g. widows) among the shareholders. However, I found a safe path in commercial customs, which enabled me to achieve a kind of neutrality and moral relief at the same time; therefore, I tried to inform my decisions by the general accounting principles and – more importantly – by the commercial customs within the specific profession community which the company belongs to. Therefore, I started seeking Contextual Information (CI), from that community about the specific area of accounting, which I could base my decisions on.

The discussion above shows how the working context can establish its own rules and customs which then become widely recognised as acceptable standards within the context (see reflection 6.3).

6.3.7 Nature of Work and System of Company

The section discusses two main factors, influencing how employees can access information related to Equity Comparison Components (ECCs), which are (i) the nature of the work, and (ii) the system of the company. That is not to say that the nature of work itself could hinder or facilitate the employees' ability to obtain information for comparison. For example, the type of profession which people hold could either hinder or facilitate their access to particular kinds of information. JO-3-11 explains below how his work as an accountant allows him to know the

salaries of different people in the department. A similar case is seen with SY-3-8 who is not an accountant, but has access to a wide range of information related to employees:

Because of the nature of my work as I check the salaries and wages. I do not know them by face, but only by name. However, sometimes I cannot know when I wanted to know. For example, in the previous company, I did not work in the salaries. I knew that the salary of someone was available in a different [[accounting]] department so I could not get it (JO-3-11).

I search for information in the personnel database (SY-3-8).

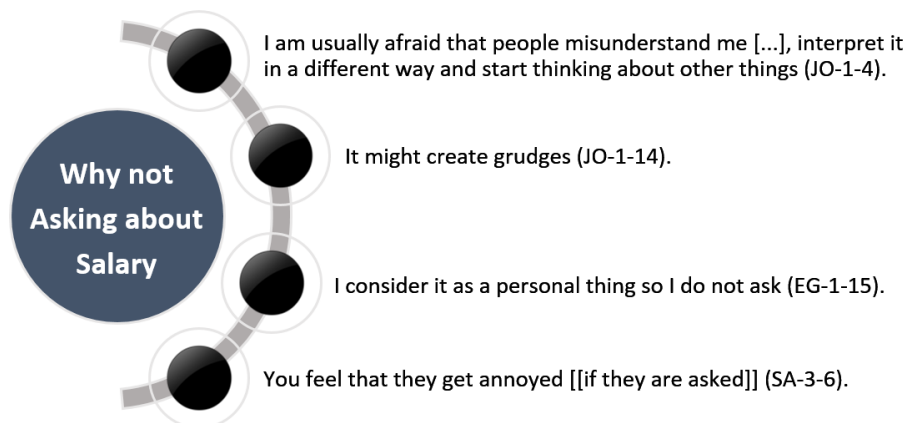
Another crucial factor under ‘the nature of work’ division could be the work level within the hierarchy, and as suggested, SY-1-2 mentions in the quote below that obtaining information from people in high work position could be challenging (lines 11 and 12):

- 1 Me: is there any difficulty in obtaining information about others?
- 2 SY-1-2: a somebody may get a high position, but he does not have a high education level or
- 3 qualified experience [...] He is called an engineer [...] and you know that he is not an
- 4 engineer based on your assessment of his skills, but it could be difficult to get this [[supports
- 5 your thought]] from a formal reference.
- 6 Me: is there any case like this at your work?
- 7 SY-1-2: I reckon that there are a lot of managers who do not have a high education level, but
- 8 I cannot have access to an official body which can confirm their qualifications and the
- 9 credibility of any certificates which they might have.
- 10 Me: do those people differ based on the difficulty of obtaining information about them?
- 11 SY-1-2: based on the reality of my work, the higher position the person occupies, the more
- 12 difficult it is to get information about him.
- 13 Me: if you cannot get information about him, do you still like to know about him and
- 14 compare yourself with him?
- 15 SY-1-2: there are several factors influencing the issue. Your search about these things that
- 16 could affect you as an employee in the company, because there are some people who do not
- 17 like [...] the search and comparison in those things, so you logically should stop, but your
- 18 internal feeling will not stop as you like to know about this and that.

In addition to the point about the difficulty in getting information about people occupying high work positions (lines 11 and 12), the quotes above shed light on how the system in the company might not facilitate sufficient access to the information of employees’ main qualifications (e.g. education level), attributes or performance (lines 4, 5, 7 and 8). Therefore, it is difficult to get such information, particularly about those who hold high positions; since getting information

by using direct questions is an unavailable or undesirable option, due to a number of constraints as discussed in the quotes above (lines 16 and 17). figure 6.1 describes the case of asking about others' salaries, but can also be referred to the case of seeking other pieces of information related to powerful people:

Figure 6.1: Reasons to not Ask about Other's Salary



Therefore, the only viable option of getting the desired information in that case could be the indirect one, as SY-1-1 explains below:

For a person who does not occupy a high work position, it is possible [[to know his salary]] by a direct question. However, if the person occupies a high work position, you find difficulty in getting the information [[about his salary]]; having said that, you could ask another person who has been in the company for a long time and might hear about that from the managers around him (SY-1-1).

On the other hand, people with influential positions seem to be able to force their subordinates to bring the information they need. The example below, explained by JO-3-11, shows how a manager uses his power to get information in an inappropriate way.

Me: those two photos show employees who used to observe their colleagues at work, [...] in your opinion, why are employees sometimes interested in their colleagues' behaviour?

JO-3-11: in a case which I experienced here, the manager requested this from some colleagues and those who did not cooperate have a black batch with regards to bonuses [[punishment by preventing bonuses]].

The system applied in the company could also play a key role in hindering or facilitating the employees' ability to obtain information for comparison. For example, in companies with a clear policy, employees face no problem in accessing information about their colleagues. For

instance, SA-1-16 anticipates in (appendix 20, p. 354; quote no. 7) that he is going to get incentives at the end of the year based on his experience that the company rewards the employees who achieve the best overall performance in the year, which is compatible with SY-1-2's comment that "there are periodic reports about the work and performance of all employees [... which helps] on your evaluation". Another example is provided by SY-1-11 in the quote below, describing how the policy of the company is unified with regards to salaries:

Me: do you know the people's salaries in this company?

SY-1-11: my colleagues, of course I know; because there is a unified policy in the company, which is published [...] and signed by the managers [...] I even know how much my managers could earn.

Although the company, referred to in the quote above, has a published unified policy, the system of the company does not provide sufficient information. Therefore, employees in that company sometimes have to take some form of educated guess based on the uncomplete information provided by the company's system. Evidence of this is provided by two employees from that same company: (i) JO-1-4 suggests that "I try to estimate the [[other's]] income based on the policy of the company" and (ii) SY-1-13 demonstrates a similar point in the quote below:

1 Me: do you know the salaries of all the people around you?

2 SY-1-13: I know [...] because I know the work seniority for each one of them, these things
3 cannot be hidden.

4 Me: how come those things cannot be hidden?

5 SY-1-13: for example, salary increases were allocated at the beginning of the year, so I knew
6 who got salary increases and who did not. We have a policy in the company that a person is
7 hired with a specific salary which is the same for all, but then after a period of time the
8 salaries could increase [[at different paces]].

9 Me: so do you know those salary increases from published lists or by word of mouth?

10 SY-1-13: by word of mouth because when they increase the salaries, they do not make an
11 announcement.

12 Me: do not people tell others when they get salary increases?

13 SY-1-13: it happens but within a circle of colleagues. I mean that the person tells the
14 colleagues who he shares the same work position with, because all people with the same
15 work position are subject to the same system, but he does not tell the people from different
16 work positions because of many reasons such as envy and to not hurt their feelings as they
17 get less salary and commissions.

SY-1-13 suggests that he could estimate the salary based on the seniority of the referent (line 2), which is usually known among the staff, to overcome the problem that the company does not declare the exact salary of each employee (lines 7, 8, 10 and 11). However, he can still take an educated guess based on the information that the company gives the same standard job-starting salary to all new employees (lines 6 and 7), so he suggests working it out using the Contextual Information (CI) which he already has - the basic salary and seniority of the people he wants to know their salaries. Although SY-1-13 acknowledges that there are variations in the salary increases (lines 7 and 8), he could easily find out the salary increases which people got (lines 10 and 11) if they are from the same work position as they are subject to the same rules (lines 13-15). There are also some data from the same company proposing similar discussion to the one above, but with relation to other ECCs such as education level, as explained:

Me: could you please explain why the people's education level is known to you?

SY-1-13: because in this place it is known that anyone who works in this area should have a bachelor's degree in engineering.

From the quotes presented within the second part of this section, a trend can easily be traced and summarised as how all the narrative (explaining how the company's system facilitates the acquisition of CI related to the ECCs of employees in the company) is supported by quotes from a single company which is the 'car insurance company' (company number 1 listed in the middle of the participants' anonymity codes; see table 3.11, p. 116). I noticed during my fieldwork study of this company that, unlike the other companies included in the study, there was a clear separation between the management and ownership, as the company board and management had essentially independent authority and freedom to run the operations. Moreover, the company tried to adopt a modern managerial style and made huge investments in conducting regular assessments and funding development programmes for its staff. Although other companies are less organised and more conservative about their policies, the data show some cases in which the system in those other companies can help employees get some information; as mentioned in EG-3-12's quote (p. 197) and SY-3-8's quote (p. 233).

6.4 Perception of Equity Comparison Components to Reaction to Inequity

The interviewed employees show different ways of thinking when they reflect their own thoughts and experiences on the responses which they give about Equity Comparison

Components (ECCs): employee's advantaged characteristics, and work's motivators and demotivators. When the participants rank ECCs, some seem to have very distinctive thoughts which contradict what is prevalent in the contexts where they live and work. They do not approve the social norms, but rather ascribe more value to their beliefs of what should be applied. SY-1-1's quote below is an example of this kind of thinking. Other cases in which participants disagree with the status quo with regards to ECCs can be seen in EG-1-15's quote (p. 190), JO-3-11's quote (p. 229), SY-1-11's quote (appendix 12, p. 335, quote no. 6) and SY-4-5's quote (p. 193).

Me: you selected the social status as not important, but said the reality is different. Could you explain why your thought is different than the reality?

SY-1-1: because the reality is not right. It is built on wrong bases, built on the relationships between people [...] it happens that a person has a position only because of his relations and social status.

On the other hand, although some participants accept the reality as Contextual Information (CI) which they use in their judgments and decisions; they could still have their private opinions about ECCs, which they keep to themselves; as shown in the quote below:

I was convinced that intelligence gives employees advantage, but it does not come first in the company. The education level, in my opinion, plays a role; but it, in our situation, does not have that importance; the experience and skills are more important (JO-1-4).

Nevertheless, the data collected about ECCs show a very interesting and clear trend which links the perception of ECCs by the members of each cluster with their views of the appropriate RI scenarios. However, the story is different with regards to the national/ethnic groups. The cross table between the reaction possibilities – to the situation in the 'case study' shown in (appendix 3.11 from p. 321 and appendix 3.12 on p. 322) – and the different Arab nationalities/ethnicities (appendix 21, p. 357) is largely analogous cross-groups, with a very few distinctive aspects among the national/ethnic groups. However, even some of those distinctive aspects contradict the literature and general knowledge about the groups which they represent (if we look at the *broad empirical*). For example, the mainly Saudi group seems to not be against acknowledging the idea of the superiority of referents – who are largely foreigners – over the self, as the members of the group allocate a high rank to both the following options: 'trying to convince myself that the referent may have more skills and luck' [0.25 (2nd)] and 'trying to forget the referent's case and comparing oneself with another person' [0.24 (3rd)]. This contradicts the

point that Saudi employees are usually arrogant people who do not like – and sometimes feel offended – being compared with the migrant staff (Ajinah, 2009), as SY-1-1's quote hints:

Saudis, you feel that they are a little bit of a closed society. It is difficult to know anything about them [...] it might be because their hubris which makes them think that they are indigenous and you are an immigrant (SY-1-1).

On the other hand, the spiritual cluster which contains a Saudi majority has a relatively different preference with regards to the 'reaction possibilities' than the 'Saudis and Yamani' group.

In fact, the cross-table in appendix 22 (p. 358) – which shows how the members of different clusters rank the possibilities to react to inequity presented in the 'case study' (shown in appendix 3.11 from p. 321 and appendix 3.12 on p. 322) – reflects the nature of each cluster in a much clearer way than the cross-table in appendix 21 (p. 357) does with the national/ethnic groups. For example, the members of the conservative cluster tend to accept the status quo and they are ranked the lowest among all the groups with regards to resigning from work as a reaction to inequity. On the other hand, the members of the charismatic cluster are ranked very high with regards to the options of 'trying to forget the referent's case and comparing oneself with another person' and 'leave the company' which can be explained as the charismatic personality tends to avoid any situation influencing negatively on the self-esteem or self-achievement. Although those clusters might not exist in the real-life setting (Poynter, 2010), they give a good indication that there are some trends binding the members of each cluster together. This could also indicate that there is something more important than the culture of different Arab nationalities/ethnicities which brings the members of each clustering group together. One possibility is that the personal preferences could be more influential in creating the clusters than the cultural backgrounds, which – if proven the case in further research – advocates for the dominance of personal preferences with regards to the decisions of Reaction to Inequity (RI). However, it is fair to note that the sample size used for cluster analysis is rather small and might not reflect the reality, although it seems that the data present very clear trends.

6.5 Conclusion

The chapter discusses the third research question (Q3) which reads *how is the communication context related to the way equity is perceived among employees?* It explores how Arab

employees in the Saudi working context use the Contextual Information (CI) within the Communication Context (CC), to make sense of Equity Comparison Components (ECCs) which are the inputs and outcomes used for comparison. The first part of this chapter presents six different preference groups among the research participants based on their perceptions of ECCs, while the second part explores the different sources of CI and how they influence the employees' perceptions of ECCs.

Regarding the first part answering the research sub-question (Q3.1) which reads *how do employees perceive equity comparison components?*, cluster analysis revealed differences between some groups of participants with regards to the way that ECCs are perceived. Six distinctive clusters are detected which are 'self-reliant (secular-oriented)', 'self-reliant (mystical-oriented)', 'charismatic', 'conservative', 'rational' and 'spiritual'; which reflects the difference in responses between the six participant groups (see appendix 5, p. 325).

In the second part which tackles the research sub-question (Q3.2) reading *how is the contextual information accessed and used by employees to evaluate equity comparison components?*, the data show that CI can play a significant role in informing employees' decisions with regards to how they perceive ECCs. The data also show a great variety in the sources of CI, as well as wide differences between the different participants (individual cases); which supports my view about the *detailed empirical*. Some of the CI sources seem to be technical which require following a specific procedure to be accessed, such as searching for information about colleagues in the personnel database. Other sources are located within the general CC such as a specific norm in the society of origin which is still being adopted and used in a different context. The current research argues that it is very difficult to identify all possible sources of CI, although this chapter presents the most important ones used by the research participants which are individual's background, religion, news media, informal networking, personal experience, observing referents, Saudi working context, nature of work and system of company. Two paths are studied in which the perception of ECCs is formed and influenced: the 'evaluating path' related to the use of CI in making sense of the context and evaluating its entities, and the 'accessing path' related to the ways information about the different ECCs is acquired.

The third part investigates the research sub-question (Q3.3) which reads *how does employees' perception of equity comparison components influence their reaction to inequity?* It is found

there that there are clear trends linking the ranking given by the members of different clusters to possibilities to react to inequity presented in the ‘case study’ (shown in appendix 3.11 from p. 321 and appendix 3.12 on p. 322), and the nature of each cluster. Put differently, the cross-table in appendix 22 (p. 358) shows clear trends of how the members of each cluster align their perceptions of ECCs to their preference of RI’s options. These trends are much clearer than in the case of national/ethnic groups, which suggests that there is something more important than the culture of different Arab nationalities/ethnicities which brings the members of each clustering group together.

Chapter 7: Conclusion

7.1 Introduction

The chapter first presents the general conclusion from the three discussion chapters. Then, the potential theoretical, methodological and empirical contributions to knowledge are stated. Finally, the research limitations are reviewed, followed by suggestions for future research directions.

7.2 General Conclusions

The research aim was to study how the Communication Context (CC) in the Saudi working environment influences the Perception of Equity (PE) and Reaction to Inequity (RI) of Arab employees. Specifically, the study explored how employees from Arab cultural backgrounds interact with CC and communicate with each other within the Saudi working context; and how they collect, interpret and use the different Contextual Information (CI) – from the contexts in which they live and work – to make judgements about issues related to PE and RI. In order to achieve this aim, a conceptual framework was developed to reconcile between Equity Theory, Social Comparison Theory and Hall's Context Model; and as a base serving the process of designing/choosing the methods of collecting and analysing the data (see figure 2.4 on p. 47).

The research mainly focused on the experience of Arab expatriate professionals working in Saudi companies, as the majority of the research participants were Arab self-initiated expatriates: out of thirty-five participants included in the study, there were thirty Arab expatriates from six different Arab nationalities (Egyptian, Jordanian, Palestine, Sudanese, Syrian and Yemeni) and only five locals (Saudi nationals). The data of Saudi employees were included, for comparison purposes, and because the Saudi perspective represents a significant part of the general Islamic and Arab culture studied in this research. The main reason for such expatriates – who are from the Arab labour-exporting countries – to come and work in the KSA is because they want to increase their outcome and improve their living conditions (Wilson, 2012). However, the circumstances and conditions in which the Arab expatriates in the KSA live and work are less than ideal: The Arab expats are considered as guests who are allowed to stay in the country for a limited time only (Al Fahhad, 2005) and who have no right to obtain the Saudi citizenship no matter how long they stay in the country (Kinninmont, 2013). Their

mobility is also strictly controlled by the *Kafala* (sponsorship) system (Beidas, 2009) which gives the employers (sponsors) a massive and unfair advantage over their foreign employees (Al Rumaihi *et al.*, 2011).

A mixed methods approach was adopted in the research: semi-structured interviews were conducted with the research participants who were working in mainly three Saudi private-sector organisations located in Jeddah, and who consisted of twenty-nine male employees and six male managers. The first organisation was a relatively separated and independent company from a large group owned by a Saudi family; the company specialised in providing insurance and maintenance service to vehicles, and had many branches across the KSA. The next one was a huge construction group owned by a Saudi family and also had many companies/branches all over the KSA. The last private-sector organisation was a small IT company (an office with around five-six rooms) owned by a Syrian employer. There was also a huge public-sector company in Jeddah which I did not include in the study as I did not gain permission from it, but I included one of its employees (SA-2-1) as an independent participant in my study.

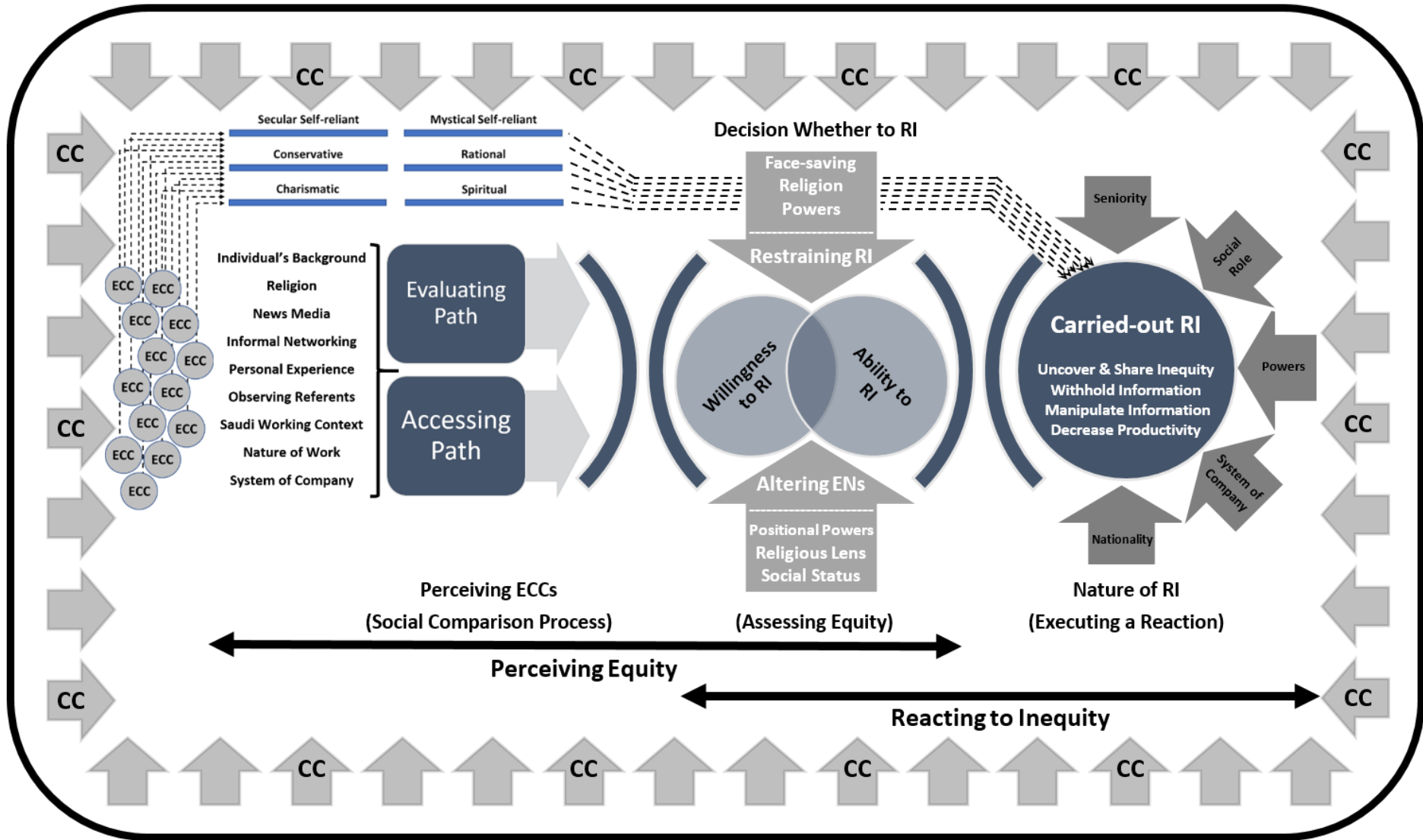
I used five sets of primary data: (i) qualitative transcriptions of semi-structured interviews, (ii) field notes of my observations about the research participants before-during-after the interviews and any informal chat I had with them before or after the formal interviews, (iii) field notes of my observations about the Saudi society and work environment in all the private-sector organisations I visited ‘accidental ethnography’ (Fujii, 2015), (iv) my previous personal experience, as an Arab Muslim who used to live in a Middle Eastern society, which was used as data (Koul, 2009), and (v) quantitative data of participants’ responses on the forms presented to them during the interviews (see appendix 3, p. 299 and ‘mixed methods’ section from p. 83).

I developed an interview schedule with six sets of mainly open-ended questions. As I was wondering how the research participants could understand the theories – i.e. Equity Theory, Social Comparison Theory and Hall’s Context Model – used in my research framework, and how to articulate and deliver relatively complex concepts within those theories in clear and simple questions; I decided that, instead of asking the participants directly about Equity Comparison Components (ECCs) (i.e. inputs and outcomes), I would gradually develop a list of the components which a participant is interested in during the course of the interview, and then use those in the list to ask the participant about equity issues (see appendix 3.8 on p. 318

and appendix 3.9 on p. 319). I also anticipated that because equity is a sensitive subject, some people would be uncomfortable about answering my questions directly. Therefore, I decided to include a vignette/case study followed by a number of scenarios (see appendix 3.11 on p. 321 and appendix 3.12 on p. 322) in my interview schedule to present to my research participants who are then asked to comment on it (Robson and McCartan, 2016). The majority of interviews were audiotaped with the permission of the participants and their companies; while one manager did not allow me to record the interviews that I conducted with him and two of his employees, thus, I had to take notes during those interviews. The tapes were transcribed verbatim to avoid any data collection error (Zikmund *et al.*, 2013) and then uploaded to NVivo software.

A modified version of critical realism was adopted to focus on exploring the mechanisms, within the communication context, which influence the perceptions of equity and reactions to inequity. A combination of retroduction and abduction was developed in a sense that retroduction was used to direct the research toward exploring the structure and mechanisms within the research setting, while abduction was used to draw conclusions about how the phenomena studied in the research are evolving by the structure and mechanisms. Template analysis was used to analyse the Arabic qualitative interview transcripts and field notes, while the chosen quotes were translated to English in order to be articulated within the narrative discussion. Cluster analysis was used to group the research participants based on their quantitative responses on the forms shown in appendix 3.8 (p. 318) and appendix 3.9 (p. 319).

Figure 7.1: Final Conceptual Model of PE and RI within CC



The phrases in parentheses refer to the stages in the initial conceptual model

As mentioned above, in order to achieve the research aim, a conceptual framework was developed to reconcile between Equity Theory, Social Comparison Theory and Hall's Context Model; and as a base serving the process of designing/choosing the methods of collecting and analysing the data (see figure 2.4 on p. 47). The initial conceptual model consists of three stages of equity perception process, which are (i) 'social comparison process' which explains how individuals search for referents to conduct a comparison with, and how they acquire the information needed for the comparison, (ii) 'assessing equity' which describes what makes people decide whether they are under- or over-rewarded, and (iii) 'executing a reaction' which explores the possible behaviours adopted by individuals to re-establish equity (see figure 2.3 on p. 44, table 2.3 on p. 46, and phrases in parentheses in figure 7.1). However, those stages are located within a sphere of CC. The initial conceptual model (figure 2.4 on p. 47) has evolved significantly during the research process to the final one in figure 7.1 which concludes a number of intertwined factors affecting the equity perception process.

The research finds that there are no clear-cut stages separating the PE and RI activities, however, the middle stage in the final conceptual model (figure 7.1) is the only stage in which the PE and RI activities take place concurrently. More specifically, the perception of Equity Norms (ENs) is originally an exercise aiming to reduce uncertainty regarding the own and others' standings; however, it can also serve in the reaction process, as it can deter individuals from proceeding with some kinds of reactions (see 'altering ENs' arrow in figure 7.1). As the research suggests above, the perception of ENs and Equity Comparison Components (ECCs) can sometimes be two separate activities: in other words, the person's perception of ECCs as individual entities can sometimes be independent from the way s/he compares between those components or perceives them as part of a larger groups of inputs and outcomes. The RI themes are presented in the narrative discussion before the PE themes because I find that it is difficult to explain the employees' PE without looking at the causal mechanisms and contextual structure influencing their RI (see 'cluster analysis' section from p. 88). This section follows the same sequence, thus, it discusses the points related to RI before those about PE.

The middle stage titled 'decision whether to RI' is related to the first research main-question (Q1) which is *how is the communication context related to employees' willingness and ability to react to inequity?* This stage involves both the processes of PE and RI. With regard to PE, it is found that three factors – which are the religious interpretation, positional powers and social status – influence the employees' willingness to react to inequity by altering the ways in

which those employees perceive ENs (see ‘altering ENs’ arrow in figure 7.1). Put differently, employees may choose to change their evaluation standard of outcomes/inputs; or detach themselves completely from considering their set of ENs by ceasing comparing themselves with an individual who has contextual power, or contextual norms backing his stance. For example, the research participants frequently respond to me, when I mention the positional power in relation to inequity, by using the *sahib almal* (the money’s owner) term and saying that ‘it is irrelevant for me (as a normal employee), he owns the company and has full right to do whatever he wants with it’. In this case, the participants may still think that their colleague receives a salary which is far more generous in comparison to his performance, but they at the same time think that it is okay to have such inequity/discriminatory cases in the workplace as long as they are acknowledged by *sahib almal*. This can also be explained by the analogy that the participants do not change the scale weights here but adjust or abandon the scale which they use (see figure 4.3 on p. 162). This is compatible with Sweeney and McFarlin’s (2014) opinion that we should look at how the perception of equity interacts within people’s minds, in a sense that we need to understand what elements are considered by a group of people as relevant to the equity balance. In other words, they argue that the general abstraction judgment of justice is similar between people and cultures, but the elements which are considered relevant/irrelevant – or more/less important – to the balancing process are what differ between groups of people. The discussion associated with this area of PE answers the research sub-question (Q1.1) which reads *how is employees’ perception of equity norms affected by the different contextual factors?*

Even if the employees are ready to react to their under-reward situations, they might still not be able to re-establish equity as they have little say on the situation where they work, or carry a fear of possible negative repercussions of any reaction they might carry out. There is a number of interrelated factors affect the employees’ ability to conduct such a reaction (see ‘restraining RI’ arrow in figure 7.1). The first one is the face-saving factor, which does not usually influence how employees perceive equity through ENs, but it definitely plays a role in the way in which employees react to inequity situations. In other words, employees sometimes acknowledge that they are in an inequity situation and they feel discontented about it, but they do not react to it due to considerations related to their desire to protect their face; the same can be applied to the other two factors (i.e. powers, and religious principles and teachings). The power structure within the company has the most obvious effect – which is portrayed by the biggest gear in figure 4.5 on p. 172 – on the employees’ ability to RI. Moreover, the Islamic concepts of

muraqaba (self-supervision), *mahasaba* (self-scrutiny) and *istiqamah* (acting rightly) can all be adopted by Muslims out of the fear of God's punishment; therefore, the religious factor could actually restrain Muslim employees from reacting to inequity by promising a punishment against any act that may lead to unjustified harm to people or their company.

A phenomenon, which is related to power and its effects within the middle stage, is uncovered by the research. It is called 'coping strategy' and can be summarised thus: unwillingness decisions are often made not as a result of personal conviction but as a compromise based on the personal evaluation of the surrounding context, realising the inability of the self to react to such situations in the first place. The hope is that unwillingness to RI will provide a measure of psychological relief and help people forget about the inequity which they suffer from. Therefore, this phenomenon addresses the research sub-question (Q1.2) reading *how do employees' willingness and ability to react to inequity interplay in the process of employees making their reaction decisions?*

The right-hand stage in figure 7.1, 'nature of RI', deals with the second research main-question (Q2) which is ***how does the communication context shape the nature of inequity reactions executed by employees?*** The question is divided in two sub-questions. The first sub-question (Q2.1) is *how does the communication context influence employees' decisions to adopt a specific inequity-reaction rather than others?* There different types of reactions are included in this stage: 'uncover and share inequity cases', 'withhold and manipulate information', and 'decrease productivity'. Each one of these includes a number of smaller and more specific reactions ranging from implicit ones such as reducing productivity, to more explicit ones such as shaming the referent; and from preventive ones such as withholding information to protect the self against any potential case of inequity, to reactive ones such as uncovering information on inequity cases. The wide variety of cases presented with regards to the types of RI supports my proposal about the *detailed empirical* and the importance of focusing on individual cases (see 'communication context as a methodological approach' section from p. 94). Considering the *broad empirical*, it is found that withholding and manipulating information are used for prevention purposes, and reduce productivity is mainly used as an implicit strategy to RI.

The second sub-question (Q2.2) reads *what are the factors which facilitate/hinder employees' reliance on the contextual information in executing inequity-reactions?* and discusses five main factors which significantly affect the nature of the three types of reactions mentioned above.

Those factors are employee seniority, positional power, nationality affiliation, system of company, and gender role and employee self-development. Again, this part contains a large number of individual cases, which reflects the differences between the research participants. Therefore, my focus here is on analysing the process whereby each individual case of RI is influenced by one or more of those factors. For instance, I present JO-3-13's story (on p. 192) as a unique case in which I focus on his interactions with the different managers and how he uses the positional powers within the company's structure to achieve his goal of moving to another department. With regards to the *broad empirical*, the five factors show a sort of interrelation particularly between the seniority, position, and national affiliation. For example, the data suggest that the seniority and nationality play key roles in distributing the power and authority within the hierarchy, thus, controlling and withholding key information for the benefit of the affiliated group. Holding an influential positional power could motivate employees to behave offensively such as when people in high positions try to hinder the development of their subordinates, or defensively as a method to secure the own position such as when employees withhold information in order to disable the company from sacking them. It is also found that in tasks with clear policies and automated systems; employees have more ability to access and uncover necessary information, but less ability to manipulate information or decrease productivity without being discovered. Actually, it is concluded that the vague system limits the ability to hold people accountable, therefore, it might facilitate the attempts to use the system to carry out a reaction. There is also an interesting theme about the social role of Arab men and how it affects their decisions inside the workplace in relation to RI.

The left-hand stage in figure 7.1 'perceiving ECCs' considers the third research question (Q3) which reads *how is the communication context related to the way equity is perceived among employees?* It explores how Arab employees in the Saudi working context use the Contextual Information (CI) within the Communication Context (CC) to make sense of Equity Comparison Components (ECCs) which are the inputs and outcomes used for comparison.

Regarding the first part answering the research sub-question (Q3.1) which reads *how do employees perceive equity comparison components?*, cluster analysis reveals differences between some groups of participants with regards to the way that ECCs are perceived. Six distinctive clusters are detected which are 'self-reliant (secular-oriented)', 'self-reliant (mystical-oriented)', 'charismatic', 'conservative', 'rational' and 'spiritual'; which reflects the difference in responses between the six participant groups (see appendix 5, p. 325).

In the second part which tackles the research sub-question (Q3.2) reading *how is the contextual information accessed and used by employees to evaluate equity comparison components?*, the data show that CI can play a significant role in informing employees' decisions with regards to how they perceive ECCs. The data also show a great variety in the sources of CI, as well as wide differences between the different participants (individual cases), which supports my view about the *detailed empirical*. Some of the CI sources seem to be technical which require following a specific procedure to be accessed, such as searching for information about colleagues in the personnel database. Other sources are located within the general CC such as a specific norm in the society of origin which is still being adopted and used in a different context. The current research argues that it is very difficult to identify all possible sources of CI, although the sixth chapter presents the most important ones used by the research participants, which are individual's background, religion, news media, informal networking, personal experience, observing referents, Saudi working context, nature of work and system of company. Two paths are studied in which the perception of ECCs is formed and influenced: the 'evaluating path' related to the use of CI in making sense of the context and evaluating its entities, and the 'accessing path' related to the ways information about the different ECCs is acquired.

The third part investigates the research sub-question (Q3.3) which reads *how does employees' perception of equity comparison components influence their reaction to inequity?*. It is found there that there are clear trends linking the ranking given by the members of different clusters to possibilities to react to inequity presented in the 'case study' shown in (appendix 3.11 from p. 321 and appendix 3.12 on p. 322), and the nature of each cluster. Put differently, the cross-table in appendix 22 (p. 358) shows clear trends of how the members of each cluster align their perception of ECCs to their preference of RI's options. These trends are much clearer than in the case of national/ethnic groups, which suggests that there is something more important than the culture of different Arab nationalities/ethnicities which brings the members of each clustering group together.

7.3 Contribution to Knowledge

7.3.1 Theoretical Contributions

To date, only a limited number of justice studies were found to include the concept of communication (see Gopinath and Becker, 2000). However, this strand of research only studies the employee-manager relations and depends heavily on the quantitative methods in collecting and analysing the data. With regard to the broad view of justice in the Saudi working context; research only lightly touch on the area of communication, often considering the employee-manager relations instead of employee-employee relations which this research is interested in, and almost all depend on the quantitative methods in collecting and analysing the data (Sweeney and McFarlin, 2004; Thau *et al.*, 2007). Few researchers as Fischer *et al.* (2009) applied social comparison theory to examine the reaction to inequity on the communication behaviour, which is similar to other studies of the concept of knowledge-sharing in relation to the role of justice, another area with little research (Wang and Noe, 2010). However, this thesis not only studies the influence of inequity feeling on knowledge-sharing; but also how employees use Contextual Information (CI) to make sense of the world, to inform their Perception of Equity (PE) and to execute their inequity reactions.

The above two examples suggest that research studying communication in relation to equity is scarce within the literature of equity theory and social comparison theory, and tends to measure the relationship without exploring the process behind it. Additionally, the concept of Communication Context (CC) has yet to be combined with the concepts of PE and Reaction to Inequity (RI) in an empirical research setting. However, I have undertaken the challenge of studying this complex relationship of CC, PE and RI. Fadil *et al.*(2005) claim that the academic future research in the subject of equity should focus on studying the recipient of outcomes instead of the allocator of them which, if it happened, would open the door wide to a new area of knowledge dealing with the different inputs and outcomes involved in the process of perceiving equity; this is exactly what I do in this research by focusing on the Arab employees as recipients within the Saudi working context.

For more details about how I identified my research gap, see 'justification for research' section (from p. 5).

7.3.2 Methodological Contributions

The research calls for the use of Communication Context (CC) as a methodological approach by appreciating each individual as a unique case, considering the process in which individuals interact with the Contextual Information (CI) as a mechanism behind the individuals' perceptions and actions, and introducing the concepts of the *detailed empirical* and the *broad empirical* as two parallel perspectives to be drawn upon in studying human relations (for more details, see 'communication context as a methodological approach' section from p. 94).

The research also makes a new methodological contribution, by being one of the first studies to use NVivo (2012) to analyse Arabic transcripts. Arabic is a right-to-left language which, at the time of writing, was not supported by NVivo (OSR, 2014). However, NVivo was the only qualitative analysis software available at my university during my PhD project, therefore, I had to find a way to use it with Arabic transcripts. The main problem with the software was that the Arabic writing was showing in an almost unreadable way, because the letter spacing (i.e. space between characters) was too narrow; and since Arabic is a semi-cursive language requiring some letters in a single word to be connected rather than printed individually (Ball, 2007), it was very difficult to identify letters in an NVivo window with the naked eye. I spent a significant amount of effort to find a way in which the Arabic writing could be displayed in a readable way. Eventually, I managed to make the Arabic text readable by applying some changes to the Arabic font and text margins, however, the solution was not eye-friendly (see an example of my analysis shown in a NVivo display window in appendix 4, p. 324). Another problem linked to Arabic in NVivo is that I was not able to select a phrase/sentence within the Arabic text, only a whole paragraph. Therefore, I did not have the luxury of being able to code a sentence or short piece of text, instead, I had to code a whole paragraph in a given theme. I used English to name all my nodes (themes) and all documents within NVivo, while I only used/typed in Arabic when I performed a search enquiry via the software.

7.3.3 Empirical Contributions

Although a great deal of research has conducted in the Kingdom of Saudi Arabia, we still know little about the Perception of Equity (PE) and Reaction to Inequity (RI) among employees from different cultural backgrounds within the Saudi working context. Moreover, most of the studies considering the Saudi working context are conducted by either Saudi citizens or by Saudi

residents, therefore, they might suffer from familiarity of their research context and may have had to expend significant effort to make the familiar strange (Mannay, 2010). However, I had the advantage of being an outsider to the Saudi environment, yet an insider to the Islamic and Arab contexts with unique access to some of the most influential Saudi companies. A recent study finds out that babies learn more efficiently through events which involve an element of surprise (Rosen, 2015). Others claim that being able to be constantly surprised by the surrounding events is what gives babies an edge over adults with regards to creativity. If I use the same analogy, I can claim that being an outsider to the Saudi context makes me appreciate the elements of that context and see them as interesting things, thus, understand and analyse them more deeply. My research has exceptionally rich data which were explored deeply by a number of qualitative and quantitative methods applied in the research. As a result, a number of interesting themes emerge from the study, such as ‘the role of religious interpretation on the perception of equity’, which are going to be articulated in peer-reviewed journals.

7.4 Research Limitations

The first obvious limitation was the scarce resources available to me as a researcher. Subsequently I had to make difficult decisions throughout my PhD project in order to maintain a feasible scope for the research. For example, I took the decision not to consider a significant body of literature within the area of experimental psychology which studies the Perception of Equity (PE) and Reaction to Inequity (RI) from neuroscience and cognitive-psychology points of view, instead, I opted to only use sociological and social psychological literature to support my research framework and discuss my findings. Another limitation was that I had to travel to the research field (in the KSA) by using an *umrah* visa (religious tourist visa) which allowed me to stay in the KSA for a period of only 30 days and within a limited geographic area. This limited my mobility and prevented me from visiting a Riyadh-based organisation which offered me permission to conduct field research there. This also did not afford me the luxury of conducting the interviews and analysing my data at the same time, in other words, I was not able to amend and re-develop my interview schedule as I progressed (Spencer *et al.*, 2003; Schilling, 2013); that in turn put me in a situation in which I had to deal with analytical issues related to some under-developed parts in my interview schedule (see the next section, ‘future research’, for more information about the nature of these issues).

There is a matter which was more a challenge for me as a researcher than a limitation; it is the sensitivity of my research topic – which includes some controversial points about equity and social comparison – and the tough working environment in which I conducted my fieldwork study (e.g. harsh working conditions and high levels of job-insecurity among employees). This led to some awkward situations during the interviews such as the example shown in the quote below, when I asked PL-4-1 about whether he compares his salary with those of his colleagues:

No, I am saying that I do not compare myself. I mean, excuse me! <disapproving look> why should I be interested in how much my colleague earns (PL-4-1).

This highlights how much the researcher should be aware that some questions could be offensive to interviewees. As the research topic was sensitive, particularly in the Arab context, and the working conditions were not favourable to employees, other participants tried to present themselves in a good image (i.e. social desirability bias) (Riazi, 2016):

The ‘intelligence’ differentiates between one and another; however, at the end of the day, I do not bring detectives here! [...] and again, who is the person that can tell ‘this is smart’ and ‘this is stupid’?! Of course, there is nothing clear here (SY-4-2).

Other research limitations are presented in the following section, accompanied with my experience-based suggestions to overcome such limitations in future research.

7.5 Future Research

A number of new ideas and areas calling for further research emerged during the process of my research. The study explores empirically the role which the religious interpretation of wealth plays in individuals’ Reaction to Inequity (RI), however, it would prove interesting to understand the role that religious influence plays in cases of over-reward. Furthermore, the research concludes that the perceptions of Equity Norms (ENs) and Equity Comparison Components (ECCs) could be separate activities, however, more research is needed to understand the interplay, if any, between those two perception activities. The cluster analysis produced interesting sets of participants’ groupings which revealed some signs about the nature of the relationship between the perceptions of ECCs and RI, however, a bigger sample and more comprehensive data are needed to draw a clearer picture about the nature of that relationship. The study is conducted from a masculine point of view; however, taking into account that women suffer from a lack of equal opportunity in the Saudi context (Syed, 2008a),

it would be interesting if the research is re-undertaken from a feminism point of view. The research considers just the individual level in terms of employee relations, however, investigation at group level (both inter- and intra-) suggests an interesting future research direction. It was noted that the political and economic factors have a great influence on the national culture (Treven *et al.*, 2008). Considering that the oil boom has had a significant influence on shaping the Saudi culture and context, I suggest that new insights could emerge if the research is undertaken again in a more diverse Arab economy like Egypt (Syed *et al.*, 2010).

Other suggestions for future research can be informed by the limitations of the current study. The instruments developed to collect the data (e.g. interview schedule) were not able to cover the part exploring how individuals choose their referents for comparison, thus, more research is needed to incorporate the area of choosing the referent with the other ones tackled in this thesis. The research sample was not balanced in terms of the national background of its elements (i.e. participants); however, further research studying the same topic can tackle this issue more strictly, thus, provide more comprehensive view of the relationships discussed in the thesis. Here, Rapanta and Badran (2015a, p. 128) claim that “what we feel has generally been lacking in current studies is a clear account of the variety in Arab sub-cultures that need to be differentiated in regard to how they reason, argue and behave”, however, a wider and more balanced sample in future research can also fill this gap. Although Hierarchical Cluster Analysis is suitable for use with a small sample size (Hair, 1998; Kaur and Kaur, 2013), the sample used to answer the third research main-question was small (N=29) for quantitative analysis, which limits the research’s ability to draw a clear picture about the nature of the relationship between the perception of ECCs and RI; thus, as suggested in the first part of this section, a bigger sample and more comprehensive data are needed to overcome that limitation. Moreover, the collected quantitative data was not intended to be subject to cluster analysis, as the main purpose of asking the participants to fill out the forms in appendix 3.8 (p. 318) and appendix 3.9 (p. 319) was to familiarise them with the relatively complex concepts in the study (see Set3 at figure 3.5, p. 82) and use the information which they already provided in the forms as starting points to enhance the discussion. This created some issues with the instrument used to gather the quantitative data (see ‘cluster analysis’ section from p. 88), thus, a more well-designed questionnaire accompanied with high quality cluster analysing my yield better and more generalizable results.

Transcription Symbols of Qualitative Data⁷³

Name	Symbol	Example	Use
Three dots in brackets	[...]	I could not come to the company because it was far [...], and there was only one hour left to the end of the shift.	Omitted parts, by the researcher, because they are not related to the point discussed.
Brackets	[text]	If I could not, so [I say] <i>hasbeallahu wanimal wakil</i> . I was mandated by phone [... to do] so and so.	Writings added by the researcher to complete the sentence or to make the text grammatically correct.
Double brackets	[[text]]	You find some [[social]] figures. If he is big [[Influential]], I will keep silent. He is actually white in work [[does not have work experience]].	Writings added by the researcher to make the text more meaningful. Additional comments from the researcher to describe the meaning of text or explain the context.
Parentheses	(<i>italic text</i>)	What is done for me in God's house (<i>pointed to the sky</i>), that's what I got.	Annotations of non-verbal activities.
Less than / greater than symbols	<text>	Really?! <surprised> It would've corrupted my family. <laughter>	The speaker's emotions and facial expressions.
Asterisks	*text*	Frankly, it will be one of the reasons to <i>*increase*</i> my hatred toward the society.	Indicates that the words in between are pronounced in a creaky voice.
Degrees	°text°	Him: I have a bachelor's degree in accounting, °there are	Indicates whisper or reduced speech volume.

⁷³ Inspired from Jeffersonian's method (Potter *et al.*, 1987).

		people here who have nothing°.	
		Me: Could you please raise your voice a little bit.	
		Him: °No, I cannot°.	
Capitalised text	ALL-CAPS TEXT	I PUT A HUGE ‘X’, because it is what frustrates me.	Indicates shouted or increased speech volume.
Underlined text	<u>underlined text</u>	No doubt of that; it will not affect me or my <i>rizq</i> [...] <u>Even if it affects me, what I should do?!</u>	Parts which the researcher wants to draw attention to.
Italic text	<i>italic text</i>	If I could not, so [I say] <i>hasbeallahu wanimal wakil.</i>	Words or phrases written as pronounced in the Arabic language.
		No doubt of that; it will not affect me or my <i>rizq.</i>	
Equals	=text=	Me: Because of =salary and compensations?	Indicates the start and end of overlapping speech.
		Him: yes, yes, yes.=	

Other writing arrangements

- Male pronouns ‘he, his and him’ were mainly used in discussing the data, because all the research participants happened to be males.
- The double quotation marks (“ ”) were used for ‘direct quotes’ from the literature or qualitative data; whereas the single quotation marks (‘ ’) were used to draw attention to specific wording, or for quotes within the ‘block quotes’ and short ‘direct quotes’.
- The word ‘*Allah*’ (meaning God) was used in the ‘direct quotes’ taken from English sources, when the Arabic pronunciation of the word was mentioned in those sources; whereas, the English version of the word ‘God’ was used in the general discussion and translated quotes (from Arabic) of qualitative data.

Glossary of Arabic Words and Phrases⁷⁴

- *Ahmad* (أحمد) and *Mustafa* (مصطفى): two characters in the case study which was presented to the research participants during the fieldwork interviews (see appendix 3.11 on p. 321). In the case study, *Ahmad* is under-rewarded in comparison to *Mustafa*.
- *Akhdhat beal'asbāb* (أخذت بالأسباب): I made full use of all available means; an Arabic phrase which is inspired by a *hadith* in which Prophet *Muhammad* says “tie your camel and put your trust in God”, and is usually mentioned when someone makes *tawakkul* (places trust in God), but at the same time, uses her/his common sense to mitigate any future risk (Laldin, 2013, p. 238) (see *tawakkul* on p. 264).
- *Akhirah* (آخرة): hereafter or afterlife, the life which Muslims believe comes after the person's death and includes the day – known as the day of judgment, doomsday or the day of reckoning – on which God judges between His creatures.
- *Albāb yalee beajeek meanno alrreeyh syd'oaw westreeyh* (الباب يلي بييجيك منو الريح سدو (واستريح): an Arabic (Syrian/Jordanian dialect) proverb which translates as ‘If you want to relax yourself, you close the door from which the wind comes’ and means that a person should avoid troubles.
- *Aldam alaa bah'dauh hami* (الدم على بعضه حامي): an Arabic (Jordanian dialect) proverb which translates as ‘blood is warm together’ and refers to the incidences of kinship dispute (Al Batal, 2014).
- *Alhamdulillah* (الحمد لله): praise to God or thank God.
- *Alharameen* (الحرمين): Mecca and Medina, two of the three holy cities in Islam, which are located in the KSA and visited by Muslim pilgrims during the *hajj* and *umrah* journeys (see also ‘*hajj*’ on p. 259 and ‘*umrah*’ on p. 264).
- *Allah* (الله): the God. The pronouns ‘His’ and ‘Him’ referring to God are also written with a capital H.

⁷⁴ The acute accent mark (') above the letter indicates a stress at the end of the vowel, while the macron (̄) above the letter indicates a long form of the vowel.

- *Almaniya wala adaniya* (المنية ولا الدنيا): an Arabic (Jordanian/Palestinian dialect) proverb which translates as “death is better than being belittled in the eyes of people” (Eshreteh, 2015, p. 21) and sheds light on the huge negative psychological impact of losing face as a result of having a degraded dignity (see also the proverb starting with *batmana-* on p. 258).
- *Alwardah beatkhalef shawkah walshawkah beatkhalef wardah* (الوردة بتخلف شوكة والشوكة بتخلف وردة): an Arabic (Syrian dialect) proverb which translates as ‘a flowering plant can bloom thorns and a spiny plant can bloom flowers’ and indicates that good parents could have bad children no matter how much effort they spend to educate the children.
- *Ana alaa akhoya, wa ana wa akhoya alaa ibn-a'mmy, wa ana wa akhoya wa ibn-a'mmy alaa algh'areeb* (أنا على أخوي، وأنا وأخوي على ابن عمي، وأنا وأخوي وابن عمي على الغريب): an Arabic (Bedouin) saying which translates as “me against my brother; me and my brother against our cousin; me, my brother, and my cousin against the foreigner” (Orbach, 2007, p. 194) and urges individuals to build their coalitions from the closer circle outwards.
- *Asabiyya* (عصبية): clannishness, tribalism, group spirit or partisanship.
- *Asbab alnuzul* (أسباب النزول): the occasions/circumstances in which a certain verse of *Quran* was revealed.
- *Batmana al'ard tanshuq wo tabla'ny* (بتمنى الأرض تنشق وتبلعني): an Arabic (Syrian dialect) proverb – also has roots in English literature (Ayers, 2014) – which translates ‘I wish the ground would open up and swallow me’ and sheds light on the huge negative psychological impact of losing face as a result of having a degraded dignity (see also the proverb starting with *almaniya-* on p. 258).
- *Dunya* (دنيا): earthlife.
- *Eltezam* (التزام): religious compliance and commitment.
- *Fahlawi* (فهلوي): resourceful, an informal word which is used to refer to the one who can grasp the best and most effective kind of response (Rejwan, 2009), and use it accordingly to reach the goal as fast and easily as possible (Rejwan, 1998).

- *Fus·ha* (فصحى): the classical/standard Arabic which is largely used as the language of formal paperwork and speeches, education, publication, news and non-entertainment media in the Arab world.
- *Ghassah' bealbal* (غصة بالبال): a lump in the mind, an Arabic expression that refers to the case in which a person's mind is preoccupied with thoughts about concerning or bothering issues.
- *Hadith* (حديث) [plural: *ahādeeth* (أحاديث)]: a collection of what is believed in Islam to be the quotes and stories of Prophet *Muhammad* and his companions.
- *Hadith daif* (حديث ضعيف): the *hadith* which “could not be authenticated as being from the prophet due to major flaw in the chain [[of narrators]] or content [[of *hadith*]] and therefore could not be used in codification of law, but could still be used to drive general wisdom” (Sultan, 2007, p. xxii) (see also *hadith sahih* on p. 259 and *hadith hasan* on p. 259).
- *Hadith hasan* (حديث حسن): the *hadith* which has “some slight doubt either in the chain [[of narrators]] or in the content [[of *hadith*]] but it was still acceptable enough to be used for codification of law if the *hadith sahih* did not exist” (Sultan, 2007, p. xxii) (see also *hadith sahih* on p. 259 and *hadith daif* on p. 259).
- *Hadith sahih* (حديث صحيح): The most authentic and credible narration from the Prophet *Muhammad*. In *hadith* classification, a *hadith* is considered as *sahih* (authentic) only when it fulfils a set of strict conditions. For example, “the chain [[of narrators]] and content [[of *hadith*]] were fully sound and could be used in the codification of law” (Sultan, 2007, p. xxii) (see also *hadith hasan* on p. 259 and *hadith daif* on p. 259).
- *Hajj* (حج): pilgrimage, the act of “undertaking a journey to Mecca [... It] is the fifth and last of the pillars of Islam” (Abdalla, 2001, p. 175) (see also ‘*umrah*’ on p. 264).
- *Hasāsyāt* (حساسيات): conflicts, personality/temperament clashes or sensitivities between people.
- *Hasbeallahu wanimal wakil* (حسبي الله ونعم الوكيل): God sufficeth me as a helper.

- *Haya'* (حياء): in Islamic literature, it is the feeling of shame which believers have when they commit an offence in front of God who watches and knows everything.
- *H'āyiss* (حايص) [used with a male subject/object]: an Arabic (Syrian dialect) adjective referring to the state in which a male person is muddled, does not know what to do, keeps jumping up and down or keeps moving in every direction.
- *Hazāzyāt* (حزازيات): strings attached.
- *Hifz mā' alwajh* (حفظ ماء الوجه): face-saving, the literal translation is 'save the face's water'.
- *Ihsan* (إحسان): in Islamic literature, it means perfection or excellence in worshipping God. According to a *hadith*, Angel Gabriel asked: “‘what is *ihsan*?’ *Allah*'s messenger replied, ‘to worship *Allah* as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you’” (Al Bukhari, 1997a, pp. 81-82).
- *Imaniat* (إيمانيات) [Plural of *iman* (إيمان)]: religious dogmas and principles espoused and used by people when they interact with each other (Omar, 2008, p 124).
- *Iragh'atu mā' alwajh* (إراقعة ماء الوجه): an old expression in the “classical Arabic [[*fus-ha*]] that literally translates as ‘losing the water of one’s face’ [...] which is used to mean losing one’s positive face wants” (Nureddeen, 2008, p. 297).
- *Isra'iliyyat* (اسرائيليات): Judaism and Christian literatures.
- *Istafti qalbak* (استفتي قلبك): follow your heart’s decision, an Islamic saying which is taken from a *hadith* of a man asking Prophet *Muhammad* about piety (Al Nawawi, 2014). The saying is usually used by Muslims when they discuss how to perform *istikhara* (see more about *istikhara* on p. 260 and *rou'yah* on p. 263).
- *Istikhara* (استخارة): an Islamic practise which is “used when a Muslim is unsure of whether or not to perform an action in waking life. In such cases people frequently ask God to send them a sign concerning the outcome. Then they pray and go to sleep” (Aydar, 2009, p. 123) when they could see a *rou'yah*, in their dream, guiding them to the right decision (see *istafti qalbak* on p. 260 and *rou'yah* on p. 263).

- *Istiqamah* (استقامة): acting rightly, steadfastness or stay on the right/straight path.
- *Ittaaqh'ee sharra' alhaleam eatha ghadh'eb* (اتق شر الحليم إذا غضب): a classical Arabic (*fus-ha*) proverb which translates as ‘beware the violence from a level-headed person when he gets angry’ and demonstrates that restraining anger for a long time makes people like a closed bottle of boiling water which, sooner or later, is going to explode if things have gone so far.
- *Jāhiliyya* period (عصر الجاهلية): age of ignorance, “the century or so in west-central Arabian history prior to the mission of the Prophet *Muhammad*” (Böwering *et al.*, 2013, p. 269).
- *Jumma* (جمعة): Friday; *jumma* prayer sermon is a lecture which takes place at mosques every Friday. It is mandatory for Muslims (mainly fit men) to attend *Jumma* sermon and congregational prayer.
- *Kafala* system (نظام الكفالة): sponsorship system, a system issued by the Saudi government to organise the relationship between Saudi employers and their foreign employees. The law exclusively restricts the recruiting of foreign workers through this system and by Saudi sponsors (Al Rumaihi *et al.*, 2011).
- *Kaleb alsheikh sheikh* (كلب الشيخ شيخ): an Arabic (Jordanian dialect) proverb which translates as ‘the master’s dog is a master’ and means that a person who has a relationship with a master is treated like a master.
- *Kaliji* (خليجي): a person from one of the Arab Gulf States (members of the Gulf Cooperation Council) which are Bahrain, Kuwait, Oman, Qatar, Saudi Arabia and the United Arab Emirates.
- *Khalwa* (خلوة): “signifies withdrawal, seclusion, solitary vigil, and meditation. Certain Sufi brotherhoods [...] emphasized the action of *khalwa* as an indispensable discipline for the soul” (McHugh, 1994, p. 85) (see also *tasawwuf* on p. 263).
- *Kharāb albayt* (خراب البيت) [Plural: *kharāb albuyoot* (خراب البيوت)]: the destruction of house(s), an Arabic expression referring to a situation which has a bad effect on people’s income or professional life such as losing a job. The expression means that,

in the context of JO-3-13's quote (p. 166); if his colleagues inform the manager about what he says, he might be fired by the manager.

- *Laff wa da'warān* (لف ودوران): an Arabic expression which literally translates as 'spinning and rounding' and refers to a communication technique carried out by the speaker (message sender) with the aim of deceiving the listener (message receiver) by providing ambiguous, false or misleading information. It could also be used to refer to tricking or dodging practises.
- *Ma dā' haqh'on warā'aho motāleb* (ما ضاع حق وراءه مطالب): a classical Arabic (*fus·ha*) proverb which translates as "no right is lost which is followed up by demands" (Burckhardt, 2004, p. 216) or "no right is lost if it has a defender" (Cortas, 2009, p. 155). It shares some meaning with the American idiom "the squeaky wheel gets the grease" which advocates for speaking up in order to make opinions heard (Samovar *et al.*, 2010), as the complaint is likely to attract attention (Speake, 2015).
- *Mahr* (مهر): dowry, "a payment, whether in cash or as property, which the husband pays, or promises to pay in the future, to his wife as a consequence of marriage" (Siddiqui, 1995, pp. 14-24; Charrad, 2001, p. 36 cited in Sait and Lim, 2006, p. 139).
- *Mofadala* (مفاضلة): it literally translates as 'differentiation', and can be defined as a centralised process conducted by the Syrian Higher Education Ministry with the aim to distribute and enrol applicants (prospective students), who complete their secondary school and successfully pass their baccalaureate exam, to the different faculties in the public-sector universities based on the available places in those faculties, and the applicants' baccalaureate marks and wish lists.
- *Muallim* (معلم): teacher or boss in the Syrian working context.
- *Muhasaba* (محاسبة): self-scrutiny, self-criticism or self-interrogation.
- *Muraqaba* (مراقبة): self-supervision, watching God in one's own actions and behaviour.
- *Naseeb* (نصيب): destiny, fate, luck or chance. As it also means 'quota', it could refer to the 'person's share of *dunya* which is written for her/him by God' (see *dunya* on p. 258).

- Prophet *Yaqub* (يعقوب) and Prophet *Yusuf* (يوسف): Arabic names of Prophet *Jacob* and Prophet *Joseph* respectively (see reflection 4.1 on p. 134).
- *Qana'ah* (قناعة): contentment, usually in God's decisions.
- *Quran* [also *Koran*] (قرآن): “the Islamic sacred book, believed to be the word of God as dictated to *Muhammad* by the archangel Gabriel and written down in Arabic” (2010, p. 977).
- *Rizq* (رزق): sustenance; the wealth which has been written by God for an individual in her/his *dunya*. Although this wealth is commonly referred to as money and income; it could also be health, offspring ... etc. (see *dunya* on p. 258).
- *Rou'yah* (رؤية): vision, which usually comes in the dream (see *istikhara* on p. 260 and *istafti qalbak* on p. 260).
- *Sahib almal* (صاحب المال): the money's owner; a phrase used in some Arab countries to refer to the owner of a company.
- *Sharia* (شريعة): “the direction that a Muslim should strive to take in order to lead a pious life” (Affi and Affi, 2014, p. xxiv).
- *Sheikh* (شيخ): it refers to the head of a tribe (Walter, 2008), but it is also used to refer to a person with a high social status which might be achieved by wealth.
- *Subhānallah* (سبحان الله): glory be to God, or God is absolutely flawless. An Islamic saying which is used to express the admiration of God's wisdom and plan.
- *Tamseeah aljoukh* (تمسيح الجوخ) [also *masah aljoukh* (مسح الجوخ)]: rubbing the baize (kind of plush fabric), just like petting a cat or dog. An Arabic expression referring to a communication technique based on hypocrisy, false compliments and obsequious flattery. This communication technique is usually practised for the sake of forming good relations with wealthy and influential people in order to get benefits from them or achieve goals by using them.
- *Tasawwuf* (تصوف): Sufism, it refers to “mysticism of Islam” (Arberry, 2013, p. 11) (see also *khalwa* on p. 261).

- *Tasleem* (تسليم): submission, usually to the God's choices.
- *Tawakkul* (توكل): "relies on God in regards to the results of his efforts" (Hemaya, 2012, p. 207).
- *Umma* (أمة): nation.
- *Umrah* (عمرة): a lesser pilgrimage which consists of "visiting the holy mosque in Mecca [...] it is desirable but not compulsory [...] and may be performed at any time in the year" (Abdalla, 2001, p. 178) (see also 'hajj' on p. 259).
- *Wallahi* (والله): I swear to God (used by Muslims).
- *Warji aleayn alhamra min awwal yawm* (ورجي العين الحمرا من أول يوم): an Arabic (Syrian dialect) proverb which translates as 'show/give a red eye from the first day' and means that a person should impose limits on others from the beginning or s/he will have a hard time from them later (see also the proverb starting with *yaqta' ras-* on p. 264).
- *Wasta* (واسطة): a combination of favouritism and cronyism. It is "derived from the Arabic word *yatawassat* which means to mediate or intercede [, and it] always seeks to achieve what is assumed to be unattainable by the petitioner" (Mabokela, 2007, p. 86).
- *Yaqta' ras alqot' min laylat aldakhla* (يقطع رأس القط من ليلة الدخلة): an Arabic (Syrian dialect) proverb which translates as 'cut off the cat's head from the wedding/first night' and means that a person should impose limits on others from the beginning or s/he will have hard time from them later (see also the proverb starting with *warji aleayn-* on p. 264).
- *Zakat* (زكاة): charity on wealth paid annually by Muslims.
- *Zuhd* (زهد): asceticism.

References

- ABBAS. (2012) Arabic Culture: 04- Pets, but Not Dogs. *The Mixer: Language Exchange for Everyone* [Online]. Available from: <http://www.language-exchanges.org/fa/content/arabic-culture-04-pets-not-dogs> [Accessed 23rd October 2013].
- ABDALLA, Z. M. (2001) *Islam from a Contemporary Perspective*. Egypt: Publishing House for Mansoura University.
- ABDEL LATIF, N. (2009) *Eben Khaldoun: Al-Tabiyah Al-Bashaareah Khayearah Betabei'ha [Ibn Khaldun: Human Nature is Inherently Good]*. [Online]. Tunis: Turess, Al Fajr News. Available: <http://www.turess.com/alfajrnews/17819> [Accessed 19th May 2016].
- ABDEL MONEIM, A. F. (1986) *Jamiato Al-Dowal Al-Arabiya 1945-1985: Deraasah Tarikhiya - Siasiya [Arab League 1945-1985: A Historical and Political Study]*. Beirut, Lebanon: Center For Arab Unity Studies.
- ABDULCALDER, A. (2015) A Synthesized Model of Faculty Motivation in Saudi Arabia's Higher Education Sector. In: HAMDAN, A. K. (ed.) *Teaching and Learning in Saudi Arabia: Perspectives from Higher Education*. Netherlands: SensePublishers.
- ABE, A. (2013) Abduction and Analogy in Chance Discovery. In: OHSAWA, Y. & MCBURNEY, P. (eds.) *Chance Discovery*. New York, USA: Springer.
- ABELER, J., ALTMANN, S., KUBE, S. & WIBRAL, M. (2010) 'Gift Exchange and Workers' Fairness Concerns: When Equality is Unfair'. *Journal of the European Economic Association*. 8(6). pp. 1299-1324.
- ABELSON, R. P., FREY, K. P. & GREGG, A. P. (2004) *Experiments with People: Revelations from Social Psychology*. Mahwah, USA: Lawrence Erlbaum.
- ACRPS. (2011) *Al-Mua'shir Al-Arabee 2011 [Arab Opinion Index 2011]*. [Online]. Arab Center for Research and Policy Studies. Doha, Qatar. Available: <http://www.dohainstitute.org/release/7b817b45-8186-4979-82a3-76616ef2bc23> [Accessed 22nd October 2014].
- ACRPS. (2014) *Al-Mua'shir Al-Arabee 2014 [Arab Opinion Index 2014]*. [Online]. Arab Center for Research and Policy Studies. Doha, Qatar. Available: <http://www.dohainstitute.org/file/Get/8e6e492d-62bc-4f6d-9792-45440ac7b9c8> [Accessed 22nd October 2014].
- ACRPS. (2015) *Al-Mua'shir Al-Arabee 2015 [Arab Opinion Index 2015]*. [Online]. Arab Center for Research and Policy Studies. Doha, Qatar. Available: <http://www.dohainstitute.org/release/7a3ec170-23c7-430b-9c7d-306ad03b4a15> [Accessed 17th May 2016].
- ADAMS, J. S. (1965) Inequity in Social Exchange. In: BERKOWITZ, L. (ed.) *Advances in Experimental Social Psychology Vol. 2*. New York, USA: Academic Press.
- ADAMS, J. S. (1968) 'Effects of Overpayment: Two Comments on Lawler's Paper'. *Journal of Personality and Social Psychology*. 10(3). pp. 315-316.
- ADLER, P. S., DU GAY, P., MORGAN, G. & REED, M. (2014) *Oxford Handbook of Sociology, Social Theory and Organization Studies: Contemporary Currents*. Oxford, UK: Oxford University Press.
- AFFI, A. & AFFI, H. (2014) *Contemporary Interpretation of Islamic Law*. UK: Troubador Publishing Ltd.
- AHMAD, M. A. D. (1986) *Deraasaat Fee Tareekh Al-Dawla Al-Arabiya [Studies in the History of the Arab State]*. Fourth ed. Casablanca, Morocco: Dar Al-Nasher Al-Maghribia.
- AI FAHHAD, A. S. (2005) *Non-Saudi Employees' Job Satisfaction and Dissatisfaction in a Private Organization in Saudi Arabia*. Doctorate of Philosophy, University of Hull.
- AJINAH, H. M. (2009) *The Islamic TQM Model: An Empirical Study for the Implementation of Total Quality Management in the Saudi Arabian Process Manufacturing Sector*. Doctorate of Philosophy, University of Portsmouth.
- AL ANI, S. H. & TEL, S. A. (2009) *Kitab Al Iman: Book of Faith*. Malaysia: Islamic Book Trust.

- AL AQQAD, A. M. (n.d.) *Al-Dimuqrataah Fee Al-Islam [Democracy in Islam]*. Third ed. Egypt: Dar Al-Maaref
- AL ARABIYA. (2012) *Wazear Al-Amal: 86% Min Wazayif Al-Amala Al-Waafidaah La Taslouho Lilsoudiyeen [the Minister of Labour: 86% of the Jobs Occupied by Foreign Expats are Not Desirable/Suitable for Saudis]*. [Online]. Al-Arabiya Net. Available: <http://www.alarabiya.net/articles/2012/12/18/255745.html> [Accessed 9th March 2016].
- AL ARABIYA. (2013) *Battle of the Airwaves as Arab Spring Gives Boost to TV News [Online]*. English Al-Arabiya Net. Available: <http://english.alarabiya.net/en/media/2013/06/09/Battle-for-the-airwaves-as-Arab-Spring-gives-boost-to-TV-news.html> [Accessed 20th June 2013].
- AL ASHHAB, K. (2004) *Al-Kafaat Wal Edaarah: Bayn Al-Adalah Wal Takayouf [Competencies and Management: Between Justice and Adaptability]*. [Online]. Al-Thawra. Available: <http://thawra.alwehda.gov.sy/kuttab2004.asp?FileName=37984332220040918210018> [Accessed 6th June 2011].
- AL BATAL, H. (2014) *Al-Daam Alaa Ba'douh Hami [Blood is Warm Together]*. [Online]. Shasha News. Available: <http://www.shasha.ps/articles/100502.html> [Accessed 14th April 2016].
- AL BUGAMY, R. T. (2014) *Institutional and Personal Influences on Career Choice: A Study on MBA Students in Saudi Arabia*. Doctorate of Philosophy, Brunel University.
- AL BUKHARI (1997a) *The Translation of the Meanings of Sahih Al Bukhari (Arabic-English) Vol. 1*. Riyadh, Saudi Arabia: Darussalam Publishers & Distributors.
- AL BUKHARI (1997b) *The Translation of the Meanings of Sahih Al Bukhari (Arabic-English) Vol. 4*. Riyadh, Saudi Arabia: Darussalam Publishers & Distributors.
- AL BUKHARI (1997c) *The Translation of the Meanings of Sahih Al Bukhari (Arabic-English) Vol. 8*. Riyadh, Saudi Arabia: Darussalam Publishers & Distributors.
- AL DOURI, A. (2000) *Nash'aat Eilm Al-Tareekh Enda Al-Arab [the Emergence of Historiography by Arabs]*. UAE: Zayed Centre for Heritage & History.
- AL ESIA, Z. & SKOK, W. (2015) 'Arab Knowledge Sharing in a Multicultural Workforce: A Dual Case Study in the UAE'. *Arabian Journal of Business and Management Review*. 4(4). pp. 1-10.
- AL FATTAL, A. (2010) *Understanding Student Choice of University and Marketing Strategies in Syrian Private Higher Education*. Doctorate of Philosophy, University of Leeds.
- AL GOSAIBI, G. A. (2002) *Bait: Mukhtaraat Shair - Naqud Addaabi [a Verse: Poetry Anthology - Literary Criticism]*. Beirut, Lebanon: Arab Foundation for Studies & Publishing.
- AL HARAHSHEH, A. M. A. (2012) *The Perception and Practice of Silence in Australian and Jordanian Societies: A Socio-Pragmatic Study*. Doctorate of Philosophy, Cowan University.
- AL HILALI, M. T. & KHAN, M. M. (1996) *Interpretation of the Meanings of the Noble Quran in the English Language*. Riyadh, Saudi Arabia: Darussalam Publishers & Distributors.
- AL HUSSAN, F. Z. I. (2011) *Key Account Management in an Arab Context*. Doctorate of Philosophy, Cranfield University.
- AL JAWZIYYA, I. Q. (n.d.) *Al-Tibb Al-Nabawi [Prophetic Medicine]*. Beirut, Lebanon: Dar Al-Fikr
- AL JBOUR, R. H. & HANSON, R. J. (2015) 'Task Complexity and Non-Arab Expatriates' Wasta Performance in Arab Markets'. *Middle East Journal of Management*. 2(1). pp. 1-20.
- AL KHALILI, J. (2012) *Pathfinders: The Golden Age of Arabic Science*. London, UK: Penguin Books, Limited.
- AL KHATIB, J., ROBERTSON, C., D'AURIA STANTON, A. & VITELL, S. (2002) 'Business Ethics in the Arab Gulf States: A Three-Country Study'. *International Business Review*. 11(1). pp. 97-111.
- AL NATOUR, S., OUDAT, A. & BEYDOUN, J. (1989) *Madkhal Ella Tareekh Al-Hadaarah Al-Arabiya Wal Islamiya [an Introduction to the History of the Arab and Islamic Civilization]*. Irbid, Jordan: Dar Al-Amal.
- AL NAWAWI, A. Z. (2014) *A Treasury of Hadith: A Commentary on Nawawi's Selection of Prophetic Traditions [Translated By: Mokrane Guezou]*. UK: Kube Publishing Limited.
- AL OLAYAN, F. S. & KARANDE, K. (2000) 'A Content Analysis of Magazine Advertisements from the United States and the Arab World'. *Journal of Advertising*. 29(3). pp. 69-82.

- AL OMARI, J. (2008) *Understanding the Arab Culture: A Practical Cross-Cultural Guide to Working in the Arab World*. Second ed. Oxford, UK: Little, Brown Book Group.
- AL OTAIBI, M. M. B. J. (2005) *Daawro Al-Amalah Al-Waafedah Fee Tarweej Al-Mokhadirat Min Weajhate Nazar Al-Ameelyeen Fee Al-Edarah Al-Amah Lee Moukafahatee Al-Mokhadirat [the Role of Foreign Workforce in Promoting Drugs: From the Staff's Perspective in the General Directorate for Drug Control]*. Master, Naif Arab University for Security Sciences.
- AL OWAIDI, K. (2001) *A Study of Job Satisfaction and Commitment among Vocational Trainers in Saudi Arabia: The Cases of Tabuk and Hail*. Doctorate of Philosophy, University of Exeter.
- AL QARADAWI, Y. (2012) *The Impact of Iman in the Life of an Individual [Online]*. ScribeDigital.com. Available: <https://books.google.co.uk/books?id=xn4HcqV4JyAC> [Accessed 7th November 2015].
- AL QASSEM, F. (2014) *La Tuhaddithuni Ann Al-Dean Wal Akhlaq Bal Haddithuni Ann Al-Qanoon [Do Not Tell Me About Religion and Ethics, but Tell Me About Law]*. [Online]. UK: Al-Quds Al-Arabi. Available: <http://www.alquds.uk/?p=200919> [Accessed 18th October 2015].
- AL QASSEMI, S. S. 'Politics in Modern Arab Art'. LSE Kuwait Programme Annual Lecture, 2016. London, UK.
- AL RUMAIHI, J., AL QAHTANI, M. B. D., AL MARRI, M. B. S., AL KHALIDI, H., AL BAWARDI, N. & AL NASEER, A. (2011) Nizam Al-Kafeel.. Tajahoul Al-Thagaraat.. Kashef Salbiet Al-Ta'amoul [Sponsor System.. Eliminate the Loopholes.. Reveal the Noxious Use]. [Online]. *Al-Riyadh Newspaper*, 26th April 2011. Available: <http://www.alriyadh.com/626948> [Accessed 13th June 2012].
- AL SARHANI, K. (2005) *Saudiization and Job Performance: Opportunities and Constraints in the Management of Saudi National Employees in the Public Sector*. Doctorate of Philosophy, University of Glasgow.
- AL SHARAWI, M. M. (n.d.) *Tilk Heah Al-Arzzaq [Those are the Livelihoods]*. Alexandria, Egypt: Dar Al-Nadwa.
- AL SHEHRI, A. B. Y. (2002) *Al-Reedah Al-Wazifee Wa Alaqatahoo Beal Entajyeh Lee Mwazaafyi Jamarik Mentaqate Al-Riyadh [Job Satisfaction and Its Relation to Productivity: A Study of Customs Employees in the Riyadh Region]*. Master, Naif Arab University for Security Sciences.
- AL TIRMIDHI, M. I. I. (2007) *English Translation of Jami Al Tirmidhi Vol. 4*. Riyadh, Saudi Arabia: Maktaba Darussalam.
- ALDRAEHIM, M. S., EDWARDS, S. L., WATSON, J. A. & CHAN, T. (2012) 'Cultural Impact on E-Service Use in Saudi Arabia: The Role of Nepotism'. *International Journal for Infonomics*. 5(3/4). pp. 655-662.
- ALEWELL, D. & NICKLISCH, A. (2009) 'Wage Differentials and Social Comparison: An Experimental Study of Interrelated Ultimatum Bargaining'. *International Review of Law and Economics*. 29(3). pp. 210-220.
- ALI, A. (2008) *Business and Management Environment in Saudi Arabia: Challenges and Opportunities for Multinational Corporations*. New York, USA: Taylor & Francis.
- ALI, A. J. (2005) *Islamic Perspectives on Management and Organization*. UK: Edward Elgar Publishing Limited.
- ALI, A. J. (2009) *Business and Management Environment in Saudi Arabia: Challenges and Opportunities for Multinational Corporations*. UK: Taylor & Francis.
- ALI, J. (1993) *Al-Muffassal Fee Tareekh Al-Arab Qabla Al-Islam - Al-Juzuk Al-Awal [the Comprehensive in the History of Arabs before Islam - Vol.1]*. Second ed. Baghdad, Iraq: University of Baghdad.
- ALLEN, R. S., TAKEDA, M. & WHITE, C. S. (2005) 'Cross-Cultural Equity Sensitivity: A Test of Differences between the United States and Japan'. *Journal of Managerial Psychology*. 20(8). pp. 641-662.
- ALLEN, R. S. & WHITE, C. S. (2002) 'Equity Sensitivity Theory: A Test of Responses to Two Types of under-Reward Situations'. *Journal of Managerial Issues*. 14(4). pp. 435-451.

- ALSTON, W. P. (1993) *Perceiving God: The Epistemology of Religious Experience*. USA: Cornell University Press.
- ALTHANI, M. A. J. (2012) *The Arab Spring and the Gulf States: Time to Embrace Change*. UK: Profile Books.
- ALTMAN, B. A. (2010) 'Workplace Bullying: Application of Novak's (1998) Learning Theory and Implications for Training'. *Employee Responsibilities and Rights Journal*. 22(1). pp. 21-32.
- ALVESSON, M. & SKÖLDBERG, K. (2009) *Reflexive Methodology: New Vistas for Qualitative Research*. London, UK: SAGE Publications.
- AMBROSE, J. (2016) *Can Saudi Aramco Really Be Worth \$2.5 Trillion?* [Online]. The Telegraph. Available: <http://www.telegraph.co.uk/business/2016/05/01/saudi-aramco-how-do-you-put-a-price-tag-on-the-worlds-most-impor/> [Accessed 30th May 2016].
- AMBROSE, M. L., HARLAND, L. K. & KULIK, C. T. (1991) 'Influence of Social Comparisons on Perceptions of Organizational Fairness'. *Journal of Applied Psychology*. 76(2). pp. 239-246.
- AMBROSE, M. L. & KULIK, C. T. (1989) 'The Influence of Social Comparisons on Perceptions of Procedural Fairness'. *Journal of Business and Psychology*. 4(1). pp. 129-138.
- ANDERSON, D. R. (2006) Peirce and Cartesian Rationalism. In: SHOOK, J. R. & MARGOLIS, J. (eds.) *A Companion to Pragmatism: Blackwell Companions to Philosophy*. USA: Wiley-Blackwell Publishing.
- ANDERSON, N., AHMED, S. & COSTA, A. C. (2012) 'Applicant Reactions in Saudi Arabia: Organizational Attractiveness and Core-Self Evaluation'. *International Journal of Selection and Assessment*. 20(2). pp. 197-208.
- ANDREONI, J. & BERNHEIM, B. D. (2009) 'Social Image and the 50–50 Norm: A Theoretical and Experimental Analysis of Audience Effects'. *Econometrica*. 77(5). pp. 1607-1636.
- ANDREW, D. P. S., PEDERSEN, P. M. & MCEVOY, C. D. (2011) *Research Methods and Design in Sport Management*. USA: Human Kinetics.
- ARAB BAROMETER. (2013) *Arabbarometer Data Analysis* [Online]. Tassmeem Co. Ltd. Jordan. Available: <http://www.arabbarometer.org/content/online-data-analysis> [Accessed 20th December 2016].
- ARAB LEAGUE. (2016) *The Members of the Arab League* [Online]. League of Arab States. Available: <http://www.lasportal.org/ar/aboutlas/Pages/CountryData.aspx> [Accessed 10th November 2016].
- ARBERRY, A. J. (2013) *Sufism: An Account of the Mystics of Islam*. UK: Taylor & Francis.
- ARKOUBI, K. A. (2012) The Islamic Faith: Implications for Business Management. In: NEAL, J. (ed.) *Handbook of Faith and Spirituality in the Workplace: Emerging Research and Practice*. New York, USA: Springer.
- ARMSTRONG, M. (2006) *A Handbook of Human Resource Management Practice*. Tenth ed. London, UK: Kogan Page.
- ARNOVE, R. F. & TORRES, C. A. (2003) *Comparative Education: The Dialectic of the Global and the Local*. Oxford, UK: Rowman & Littlefield.
- ASKARI, H. & MOHAMMADKHAN, H. (2015) *Islamicity Indices: The Seed for Change*. USA: Palgrave Pivot.
- AUGSBURGER, D. W. (1986) *Pastoral Counseling across Cultures*. Philadelphia, Pennsylvania, USA: Westminster John Knox Press.
- AYDAR, H. (2009) Istikhara and Dreams: Learning About the Future through Dreaming. In: BULKELEY, K., ADAMS, K. & DAVIS, P. M. (eds.) *Dreaming in Christianity and Islam: Culture, Conflict, and Creativity*. USA: Rutgers University Press.
- AYERS, M. Y. (2014) *Mother-Infant Attachment and Psychoanalysis: The Eyes of Shame*. USA: Taylor & Francis.
- AYISH, M. I. (2003) 'Beyond Western-Oriented Communication Theories a Normative Arab-Islamic Perspective'. *Javnost-The Public*. 10(2). pp. 79-92.

- BAHAMMAM, F. S. (2012) *The Family and Manners in Islam: An Explanation of the Position and Components of the Family in Islam as Well as the Importance of Good Manners in the Life of a Muslim*. Modern Guide.
- BAKKER, A. B., SCHAUFELI, W. B., DEMEROUTI, E. & EUWEMA, M. C. (2007) An Organisational and Social Psychological Perspective on Burnout and Work Engagement. In: HEWSTONE, M., SCHUT, H. A. W., WIT, J. B. F. D., BOS, K. V. D. & STROEBE, M. S. (eds.) *The Scope of Social Psychology: Theory and Applications (a Festschrift for Wolfgang Stroebe)*. East Sussex, UK: Psychology Press.
- BALL, G. R. (2007) *Arabic Handwriting Recognition Using Machine Learning Approaches*. Doctorate of Philosophy, State University of New York at Buffalo.
- BAMBERGER, M. (2000) *Integrating Quantitative and Qualitative Research in Development Projects*. USA: World Bank.
- BANFIELD, G. (2016) *Critical Realism for Marxist Sociology of Education*. UK: Taylor & Francis.
- BARAKAT, H. (1993) *The Arab World: Society, Culture, and State*. USA: University of California Press.
- BARBOUR, R. (2008) *Doing Focus Groups - the Sage Qualitative Research Kit*. UK: Cromwell Press.
- BARNES, M. H. (2003) *In the Presence of Mystery: An Introduction to the Story of Human Religiousness*. USA: Twenty-Third Publications.
- BARNETT, A., YANDLE, B. & NAUFAL, G. (2013) 'Regulation, Trust, and Cronyism in Middle Eastern Societies: The Simple Economics of "Wasta"'. *The Journal of Socio-Economics*. 44. pp. 41-46.
- BARRÉ, G. & MASCIULLI, L. (2013) Jordan: The Survival of the Monarchy. In: BRICHS, F. I. (ed.) *Political Regimes in the Arab World: Society and the Exercise of Power*. UK: Routledge.
- BAUMEISTER, R. F. & FINKEL, E. J. (2010) *Advanced Social Psychology: The State of the Science*. UK: Oxford University Press.
- BAUMEISTER, R. F., STILLWELL, A. M. & HEATHERTON, T. F. (1994) 'Guilt: An Interpersonal Approach'. *Psychological Bulletin*. 115(2). pp. 243-267.
- BBC RADIO. (2014) *Ireland Tops 'Islamicity' Index [Online]*. UK: BBC. Available: <http://www.bbc.co.uk/programmes/p020c0sq> [Accessed 18th October 2015].
- BECHKY, B. A. & O'MAHONY, S. (2016) Leveraging Comparative Field Data for Theory Generation. In: ELSBACH, K. D. & KRAMER, R. M. (eds.) *Handbook of Qualitative Organizational Research: Innovative Pathways and Methods*. USA: Taylor & Francis.
- BECKER, W. J., CROPANZANO, R. & SANFEY, A. G. (2011) 'Organizational Neuroscience: Taking Organizational Theory inside the Neural Black Box'. *Journal of Management*. 37(4). pp. 933-456.
- BEIDAS, M. Y. (2009) *Can Adherence to Religious Teachings, Principles, Values, and Traditions Affect HRM Practices?: HRM Practices in Saudi Arabia as a Case Study*. Doctorate of Philosophy, University of Leicester.
- BERG, B. L. (2001) *Qualitative Research Methods for the Social Sciences*. Fourth ed. USA: Allyn & Bacon.
- BERGIN, M., WELLS, J. S. & OWEN, S. (2008) 'Critical Realism: A Philosophical Framework for the Study of Gender and Mental Health'. *Nursing Philosophy*. 9(3). pp. 169-179.
- BHASKAR, R. (1998) Societies. In: ARCHER, M., BHASKAR, R., COLLIER, A., LAWSON, T. & NORRIE, A. (eds.) *Critical Realism: Essential Readings*. UK: Routledge.
- BHASKAR, R. (2008) *A Realist Theory of Science*. UK: Taylor & Francis.
- BHASKAR, R. (2009) *Scientific Realism and Human Emancipation*. New York, USA: Taylor & Francis.
- BHASKAR, R. 'Critical Realism and Organisational Psychology'. Kings College London, 22nd May, 2013. UK.
- BIES, R. J. & MOAG, J. F. (1986) Interactional Justice: Communication Criteria of Fairness. In: LEWICKI, R. J., SHEPPARD, B. H. & BAZERMAN, M. H. (eds.) *Research on Negotiations in Organizations*. Greenwich, UK: JAI Press.

- BING, M. N. & BURROUGHS, S. M. (2001) 'The Predictive and Interactive Effects of Equity Sensitivity in Teamwork-Oriented Organizations'. *Journal of Organizational Behavior*. 22(3). pp. 271-290.
- BLAIKIE, N. (2007) *Approaches to Social Enquiry: Advancing Knowledge*. Second ed. UK: Polity Press.
- BLESSING, L. T. M. & CHAKRABARTI, A. (2009) *Drm, a Design Research Methodology*. London, UK: Springer.
- BLOOMBERG, L. D. & VOLPE, M. (2012) *Completing Your Qualitative Dissertation: A Road Map from Beginning to End*. Second ed. USA: SAGE Publications.
- BLUNDEL, R. (2007) Critical Realism: A Suitable Vehicle for Entrepreneurship Research? In: NEERGAARD, H. & ULHØI, J. P. (eds.) *Handbook of Qualitative Research Methods in Entrepreneurship*. UK: Edward Elgar Publishing.
- BÖWERING, G., CRONE, P. & MIRZA, M. (2013) *The Princeton Encyclopedia of Islamic Political Thought*. USA: Princeton University Press.
- BOYACIGILLER, N. A. & ADLER, N. J. (1991) 'The Parochial Dinosaur: Organizational Science in a Global Context'. *The Academy of Management Review*. 16(2). pp. 262-290.
- BOYLE, P., HALFACREE, K. H. & ROBINSON, V. (2014) *Exploring Contemporary Migration*. UK: Taylor & Francis.
- BRANDSTAETTER, T. H. (2014) *Wasta-Triadic Governance and Trust in Jordanian Business*. Doctorate of Philosophy, University of Liverpool.
- BRINCK, I., HERMERÉN, G., PERSSON, J. & SAHLIN, N. E. (2014) Why Metaphysicians Do Not Explain. In: REBOUL, A. (ed.) *Mind, Values, and Metaphysics: Philosophical Essays in Honor of Kevin Mulligan*. USA: Springer International Publishing.
- BROOKS, J. & KING, N. 'Qualitative Psychology in the Real World: The Utility of Template Analysis'. British Psychological Society Annual Conference, 18th - 20th April, 2012. London, UK.
- BROOKS, J. & KING, N. (2014) Doing Template Analysis: Evaluating an End of Life Care Service. *Sage Research Methods Cases*.
- BROWAEYS, M. & PRICE, R. (2008) *Understanding Cross-Cultural Management*. Essex, UK: Prentice Hall.
- BROWN, J. A. C. (2010) *Hadith: Oxford Bibliographies Online Research Guide*. USA: Oxford University Press.
- BROWN, J. D. & RODGERS, T. S. (2002) *Doing Second Language Research*. UK: Oxford University Press.
- BROWN, P. & LEVINSON, S. C. (1987) *Politeness: Some Universals in Language Usage*. Cambridge, UK: Cambridge University Press.
- BRRO, T. (1996) *Tareekh Al-Arab Al-Qadim [the Ancient History of Arabs]*. Damascus, Syria: Dar Al-Fikr.
- BRUNS, A., HIGHFIELD, T. & BURGESS, J. (2013) 'The Arab Spring and Social Media Audiences English and Arabic Twitter Users and Their Networks'. *American Behavioral Scientist*. 57(7). pp. 871-898.
- BUDHWAR, P. (2001) *Human Resource Management in Developing Countries*. UK: Taylor & Francis.
- BUDHWAR, P. S. & MELLAHI, K. (2006) *Managing Human Resources in the Middle-East*. London, UK: Taylor & Francis.
- BURCKHARDT, J. L. (2004) *Arabic Proverbs: The Manners and Customs of the Modern Egyptians*. London, UK: Taylor & Francis.
- BURKE, R. J. (2006) The Human Resources Revolution. In: BURKE, R. J. & COOPER, C. L. (eds.) *The Human Resources Revolution: Why Putting People First Matters*. Netherlands: Elsevier.
- BURTON, S. & STEANE, P. (2004) *Surviving Your Thesis*. London, UK: Taylor & Francis.
- BUSHRUI, S. (2013) *The Essential Gibran*. Cromwell, UK: Oneworld Publications.
- BUUNK, B. P., ZURRIAGA, R., GONZALEZ-ROMA, V. & SUBIRATS, M. (2003) 'Engaging in Upward and Downward Comparisons as a Determinant of Relative Deprivation at Work: A Longitudinal Study'. *Journal of Vocational Behavior*. 62(2). pp. 370-388.

- BUUNK, B. P., ZURRIAGA, R., PEÍRÓ, J. M., NAUTA, A. & GOSALVEZ, I. (2005) 'Social Comparisons at Work as Related to a Cooperative Social Climate and to Individual Differences in Social Comparison Orientation'. *Applied Psychology*. 54(1). pp. 61-80.
- BYRNE, D. (2002) *Interpreting Quantitative Data*. London, UK: SAGE Publications.
- CALLAHAN, D. & JENNINGS, B. (2012) *Ethics, the Social Sciences, and Policy Analysis*. New York, USA: Springer.
- CARDON, P. W. (2008) 'A Critique of Hall's Contexting Model: A Meta-Analysis of Literature on Intercultural Business and Technical Communication'. *Journal of Business and Technical Communication*. 22(4). pp. 399-428.
- CAREY, J. W. (2009) *Communication as Culture: Essays on Media and Society (New Foreword by G. Stuart Adam)*. Revised ed. USA: Taylor & Francis.
- CAREY, M. (2013) *The Social Work Dissertation: Using Small-Scale Qualitative Methodology: Using Small-Scale Qualitative Methodology*. Second ed. UK: McGraw-Hill Education.
- CARLSSON, S. A. 'Critical Realism: A Way Forward in IS Research'. European Conference on Information Systems (ECIS), 2003. Naples, Italy.
- CARNEIRO, D., NOVAIS, P. & NEVES, J. (2014) *Conflict Resolution and Its Context: From the Analysis of Behavioural Patterns to Efficient Decision-Making*. UK: Springer International Publishing.
- CARRELL, M. R. & DITTRICH, J. E. (1978) 'Equity Theory: The Recent Literature, Methodological Considerations, and New Directions'. *Academy of Management Review*. 3(2). pp. 202-210.
- CASSELL, C. (2008) Template Analysis. In: THORPE, R. & HOLT, R. (eds.) *The Sage Dictionary of Qualitative Management Research*. UK: SAGE Publications.
- CDSI KSA. (2013) *Manpower Research Bulletin 2013 Round 1 [Online]*. Central Department of Statistics and Information. Saudi Arabia. Available: http://www.cdsi.gov.sa/english/index.php?option=com_docman&task=doc_download&gid=1361&Itemid=113 [Accessed 22nd December 2013].
- CHAMPOUX, J. E. (2016) *Organizational Behavior: Integrating Individuals, Groups, and Organizations*. Fifth ed. UK: Taylor & Francis.
- CHAN, M. (2000) 'Organizational Justice Theories and Landmark Cases'. *The International Journal of Organizational Analysis*. 8(1). pp. 68-88.
- CHANEY, L. H. & MARTIN, J. S. (2007) *The Essential Guide to Business Etiquette*. USA: Praeger.
- Deal or No Deal. (2012) Endemol UK. Channel4 (4oD). 28th October, 16:05.
- CHEN, C. C., CHOI, J. & CHI, S.-C. (2002a) 'Making Justice Sense of Local-Expatriate Compensation Disparity: Mitigation by Local Referents, Ideological Explanations, and Interpersonal Sensitivity in China-Foreign Joint Ventures'. *Academy of Management Journal*. 45(4). pp. 807-817.
- CHEN, C. C., CHOI, J. & CHI, S. (2002b) 'Making Justice Sense of Local-Expatriate Compensation Disparity: Mitigation by Local Referents, Ideological Explanations, and Interpersonal Sensitivity in China-Foreign Joint Ventures'. *Academy of Management Journal*. 45(4). pp. 807-817.
- CHEN, C. C., KRAEMER, J. & GATHII, J. (2011) 'Understanding Locals' Compensation Fairness Vis-À-Vis Foreign Expatriates: The Role of Perceived Equity'. *The International Journal of Human Resource Management*. 22(17). pp. 3582-3600.
- CHEN, R. (2010) Compliment and Compliment Response Research: A Cross-Cultural Survey. In: TROSBORG, A. (ed.) *Pragmatics across Languages and Cultures*. New York, USA: De Gruyter.
- CLARK, A. (2006) 'Anonymising Research Data [Online]'. *NCRM Working Paper Series, Real Life Methods, ESRC National Centre for Research Methods*. Available: http://eprints.ncrm.ac.uk/480/1/0706_anonymising_research_data.pdf [Accessed 1st November 2012].
- CLATWORTHY, M. & JONES, M. J. (2003) 'Financial Reporting of Good News and Bad News: Evidence from Accounting Narratives'. *Accounting and Business Research*. 33(3). pp. 171-185.

- CLINCH, M. & GAMBLE, H. (2016) *Saudi Arabia Unveils 15-Year Plan to Transform Its Economy* [Online]. CNBC LLC. Available: <http://www.cnbc.com/2016/04/25/saudi-arabias-government-officially-unveils-long-term-economic-plan.html> [Accessed 30th May 2016].
- COHEN-CHARASH, Y. & SPECTOR, P. E. (2001) 'The Role of Justice in Organizations: A Meta-Analysis'. *Organizational Behavior and Human Decision Processes*. 86(2). pp. 278-321.
- COHEN, R. (1997) *Negotiating across Cultures: International Communication in an Interdependent World*. USA: United States Institute of Peace Press.
- COLES, T., DUVAL, D. T. & SHAW, G. (2013) *Student's Guide to Writing Dissertations and Theses in Tourism Studies and Related Disciplines*. UK: Taylor & Francis.
- COLUCCI, E. (2008) On the Use of Focus Groups in Cross-Cultural Research. In: LIAMPUTTONG, P. (ed.) *Doing Cross-Cultural Research: Ethical and Methodological Perspectives*. Netherlands: Springer.
- CONNELLY, C. E., ZWEIG, D., WEBSTER, J. & TROUGAKOS, J. P. (2012) 'Knowledge Hiding in Organizations'. *Journal of Organizational Behavior*. 33(1). pp. 64-88.
- CORNET, B., SUTAN, A. & VESZTEG, R. F. (2011) 'My Teammate, Myself and I: Experimental Evidence on Equity and Equality Norms'. *The Journal of Socio-Economics*. 40(4). pp. 347-355.
- CORTAS, W. M. (2009) *A World I Loved: The Story of an Arab Woman*. New York, USA: Nation Books.
- COUSIN, G. (2010) Positioning Positionality: The Reflexive Turn. In: SAVIN-BADEN, M. & MAJOR, C. H. (eds.) *New Approaches to Qualitative Research: Wisdom and Uncertainty*. UK: Taylor & Francis.
- COZZENS, S. E. (2007) 'Distributive Justice in Science and Technology Policy'. *Science and Public Policy*. 34(2). pp. 85-94.
- CRABTREE, B. F. & MILLER, W. L. (1999) Using Codes and Code Manuals: A Template Organizing Style of Interpretation. In: CRABTREE, B. F. & MILLER, W. L. (eds.) *Doing Qualitative Research*. USA: SAGE Publications.
- CRESWELL, J. D., BURSLEY, J. K. & SATPUTE, A. B. (2013) 'Neural Reactivation Links Unconscious Thought to Decision Making Performance'. *Social Cognitive and Affective Neuroscience*. 8(8). pp. 863-869.
- CRONQVIST, L. (2011) *Tosmana: Tool for Small-N Analysis [Computer Programme]. Version 1.3.2.0*. Trier: University of Trier.
- CROUCHER, S. M., SOMMIER, M. & RAHMANI, D. (2015) 'Intercultural Communication: Where We've Been, Where We're Going, Issues We Face'. *Communication Research and Practice*. 1(1). pp. 71-87.
- CRUMLEY, J. S. (2009) *An Introduction to Epistemology*. Second ed. Canada: Broadview Press.
- DACHNER, A. M. & MIGUEL, R. (2015) 'Job Crafting: An Unexplored Benefit of Friendships in Project Teams'. *SAM Advanced Management Journal*. 80(2). pp. 13-21.
- DAFT, R. L. & MARCIC, D. (2010) *Understanding Management*. Seventh ed. USA: Cengage Learning.
- DANERMARK, B., EKSTRÖM, M., JAKOBSEN, L. & KARLSSON, A. J. C. (2002a) *Explaining Society: Critical Realism in the Social Sciences*. New York, USA: Routledge.
- DANERMARK, B., EKSTROM, M., JAKOBSEN, L. & KARLSSON, J. (2002b) *Explaining Society: An Introduction to Critical Realism in the Social Sciences*. London, UK: Routledge.
- DARLEY, J. (2001) Social Comparison Motives in Ongoing Groups. In: HOGG, M. A. & TINDALE, R. S. (eds.) *Blackwell Handbook of Social Psychology: Group Processes*. Malden, Massachusetts, USA: Blackwell Publishers.
- DATOO, B. A. (2006) *Perspectives on Islamic Faith and History: A Collection of Analytical Essays*. New York, USA: Tahrike Tarsile Quran, Incorporated.
- DAVIS, J. B. (2003) *The Theory of the Individual in Economics: Identity and Value*. UK: Taylor & Francis.
- DAVISON, H. K. & BING, M. N. (2008) 'The Multidimensionality of the Equity Sensitivity Construct: Integrating Separate Benevolence and Entitlement Dimensions for Enhanced Construct Measurement'. *Journal of Managerial Issues*. 20(1). pp. 131-150.

- DAY, N. E. (2011) 'Perceived Pay Communication, Justice and Pay Satisfaction'. *Employee relations*. 33(5). pp. 476-497.
- DE MARRAIS, K. B. & LAPAN, S. D. (2003) *Foundations for Research: Methods of Inquiry in Education and the Social Sciences*. New York, USA: Taylor & Francis.
- DE MOOIJ, M. K. (2010) *Global Marketing and Advertising: Understanding Cultural Paradoxes*. Third ed. London, UK: SAGE.
- DE WAAL, C. (2013) *Peirce: A Guide for the Perplexed*. UK: Bloomsbury Academic.
- DE WITT, N. H. H. (2012) 'Critical Realism: A Synoptic Overview and Resource Guide for Integral Scholars - Resource Paper [Online]'. *Integral Research Center, MetaIntegral Foundation*, October. Available: https://foundation.metaintegral.org/sites/default/files/Critical%20Realism_4-12-2013.pdf [Accessed 2nd March 2013].
- DECONINCK, J. & BACHMANN, D. (2007) 'The Impact of Equity Sensitivity and Pay Fairness on Marketing Managers' Job Satisfaction, Organizational Commitment and Turnover Intentions'. *Marketing Management Journal*. 17(2). pp. 134-141.
- DEDOUSSIS, E. (2004) 'A Cross-Cultural Comparison of Organizational Culture: Evidence from Universities in the Arab World and Japan'. *Cross Cultural Management: An International Journal*. 11(1). pp. 15-34.
- DEMING, W. (2015) *Understanding the Religions of the World: An Introduction*. UK: Wiley.
- DEUTSCH, M. (1975) 'Equity, Equality, and Need: What Determines Which Value Will Be Used as the Basis of Distributive Justice?'. *Journal of Social Issues*. 31(3). pp. 137-149.
- DEUTSCH, M. (1985) *Distributive Justice: A Social-Psychological Perspective*. USA: Yale University Press.
- DEWEY, J. (2005) *Democracy and Education: An Introduction to the Philosophy of Education*. USA: Cosimo Classics.
- DHAOUADI, M. (2008) 'The Forgotten Concept of Human Nature in Khaldûnian Studies'. *Asian Journal of Social Science*. 36(3). pp. 571-589.
- DIEN, M. I. (2004) *Islamic Law: From Historical Foundations to Contemporary Practice*. Edinburgh, UK: Edinburgh University Press.
- DOBSON, P. J. (2008) Critical Realism as an Underlying Philosophy for IS Research. In: KHOSROW-POUR, M. (ed.) *Encyclopedia of Information Science and Technology*. Second ed. USA: Information Science Reference.
- DOUVEN, I. (2013) Abduction and Inference to the Best Explanation. In: KALDIS, B. (ed.) *Encyclopedia of Philosophy and the Social Sciences*. UK: SAGE Publications.
- DWAIRY, M. A. (2006) *Counseling and Psychotherapy with Arabs and Muslims: A Culturally Sensitive Approach*. USA: Teachers College Press.
- DWYER, S. (2015) International Personal Selling: A High/Low Context Perspective. In: GOMES, R. (ed.) *Proceedings of the 1995 Academy of Marketing Science Annual Conference*. UK: Springer International Publishing.
- DYNEL, M. (2009) *Advances in Discourse Approaches*. Newcastle, UK: Cambridge Scholars Publisher.
- EASTWOOD, J. G., JALALUDIN, B. B. & KEMP, L. A. (2014) 'Realist Explanatory Theory Building Method for Social Epidemiology: A Protocol for a Mixed Method Multilevel Study of Neighbourhood Context and Postnatal Depression'. *SpringerPlus*. 3(1). pp. 1-12.
- ECONOMIST. (2013) *Go Home, but Who Will Replace You? [Online]*. The Economist. Available: <http://www.economist.com/news/middle-east-and-africa/21589871-saudi-edict-limit-reliance-foreign-workers-fraught> [Accessed 25th May 2016].
- ECONOMIST. (2016) *Saudi Arabia's Post-Oil Future [Online]*. The Economist. Available: <http://www.economist.com/news/middle-east-and-africa/21697673-bold-promises-bold-young-prince-they-will-be-hard-keep-saudi-arabias> [Accessed 25th May 2016].
- EDWARDS, P. 'Neuroscience and Reductionism: Some Realist Reflections'. Birmingham Business School, Discussion Paper Series, August 2013. Birmingham, UK.

- ELAMIN, A. M. (2012) 'Perceived Organizational Justice and Work-Related Attitudes: A Study of Saudi Employees'. *World Journal of Entrepreneurship, Management and Sustainable Development*. 8(1). pp. 71-88.
- ELAMIN, A. M. & ALOMAIM, N. (2011a) 'Does Organizational Justice Influence Job Satisfaction and Self-Perceived Performance in Saudi Arabia Work Environment?'. *International Management Review*. 7(1). pp. 38-49.
- ELAMIN, A. M. & ALOMAIM, N. (2011b) 'Does Organizational Justice Influence Job Satisfaction and Self-Perceived Performance in Saudi Arabia Work Environment?'. *International Management Review*. 7(1). pp. 38.
- ELAMIN, A. M. & TLAISS, H. A. (2015) 'Exploring the Relationship between Organizational Citizenship Behavior and Organizational Justice in the Islamic Saudi Arabian Context'. *Employee Relations*. 37(1). pp. 2-29.
- ELDER-VASS, D. 'Re-Examining Bhaskar's Three Ontological Domains: The Lessons from Emergence'. IACR Conference, 2004. Cambridge, UK.
- ELSTER, J. (1989) *Nuts and Bolts for the Social Sciences*. UK: Cambridge University Press.
- ELSTER, J. (1999) *Alchemies of the Mind: Rationality and the Emotions*. UK: Cambridge University Press.
- ENGELN, T. & PUSCHMANN, P. (2011) 'How Unique is the Western European Marriage Pattern?: A Comparison of Nuptiality in Historical Europe and the Contemporary Arab World'. *The History of the Family*. 16(4). pp. 387-400.
- ERICKSON, F. (2012) 'Comments on Causality in Qualitative Inquiry'. *Qualitative Inquiry*. 18(8). pp. 686-688.
- ESHRETEH, M. K. (2015) 'The Notion of Face: A Cross-Cultural Investigation'. *English Language Teaching*. 2(1). pp. 13-24.
- ESSA, I. (2012) *Al-Tariq Ealla Yanayer [the Road to January]*. Qatar: Bloomsbury Qatar Foundation Publishing.
- EYSENCK, M. W. (2004) *Psychology: An International Perspective*. East Sussex, UK: Psychology Press.
- EZZATI, A. (2002) *The Spread of Islam: The Contributing Factors*. London, UK: Islamic College for Advanced Studies Press.
- FADIL, P. A., WILLIAMS, R. J., LIMPAPHAYOM, W. & SMATT, C. (2005) 'Equity or Equality? A Conceptual Examination of the Influence of Individualism/Collectivism on the Cross-Cultural Application of Equity Theory'. *Cross Cultural Management: An International Journal*. 12(4). pp. 17-35.
- FANTINI, A. E. & SMITH, E. M. (1997) 'A Survey of Intercultural Communication Courses'. *International Journal of Intercultural Relations*. 21(1). pp. 125-148.
- FEGHALI, E. (1997) 'Arab Cultural Communication Patterns'. *International Journal of Intercultural Relations*. 21(3). pp. 345-378.
- FESTINGER, L. (1954) 'A Theory of Social Comparison Processes'. *Human Relations*. 7(2). pp. 117-140.
- FESTINGER, L. (1957) *A Theory of Cognitive Dissonance*. Stanford, USA: Stanford University Press.
- FIRESTEIN, S. (2013) *The Pursuit of Ignorance [Online]*. TED. Available: http://www.ted.com/talks/stuart_firestein_the_pursuit_of_ignorance/transcript?language=en#t-530771 [Accessed 16th January 2015].
- FISCHER, P., KASTENMÜLLER, A., FREY, D. & PEUS, C. (2009) 'Social Comparison and Information Transmission in the Work Context'. *Journal of Applied Social Psychology*. 39(1). pp. 42-61.
- FISCHER, R. & SMITH, P. B. (2003) 'Reward Allocation and Culture: A Meta-Analysis'. *Journal of Cross-Cultural Psychology*. 34(3). pp. 251-268.
- FITZGERALD, J. J. (1976) 'Ambiguity in Peirce's Theory of Signs'. *Transactions of the Charles S. Peirce Society*. 12(2). pp. 127-134.
- FLACH, P. A. & HADJANTONIS, A. M. (2013) *Abduction and Induction: Essays on Their Relation and Integration*. Netherlands: Springer.

- FLEETWOOD, S. (2005) 'Ontology in Organization and Management Studies: A Critical Realist Perspective'. *Organization*. 12(2). pp. 197-222.
- FLEETWOOD, S. (2014) Bhaskar and Critical Realism. In: ADLER, P. S., DU GAY, P., MORGAN, G. & REED, M. I. (eds.) *The Oxford Handbook of Sociology, Social Theory, and Organization Studies: Contemporary Currents*. UK: Oxford University Press.
- FOK, L. Y., HARTMAN, S. J., PATTI, A. L. & RAZEK, J. R. (2000) 'Human Factors Affecting the Acceptance of Total Quality Management'. *International Journal of Quality and Reliability Management*. 17(7). pp. 714-729.
- FOOTE, D. A. & HARMON, S. (2006) 'Measuring Equity Sensitivity'. *Journal of Managerial Psychology*. 21(2). pp. 90-108.
- FREDRICKSON, J. W., DAVIS-BLAKE, A. & SANDERS, W. M. G. (2010) 'Sharing the Wealth: Social Comparisons and Pay Dispersion in the Ceo's Top Team'. *Strategic Management Journal*. 31(10). pp. 1031-1053.
- FRIEDMAN, S. & MAHDAVI, P. (2015) *Migrant Encounters: Intimate Labor, the State, and Mobility across Asia*. USA: University of Pennsylvania Press.
- FRITZ, J. M. H. & OMDAHL, B. L. (2006) *Problematic Relationships in the Workplace*. New York, USA: Peter Lang.
- FUJII, L. A. (2015) 'Five Stories of Accidental Ethnography: Turning Unplanned Moments in the Field into Data'. *Qualitative Research*. 15(4). pp. 525-539.
- FULLBROOK, E. (2008) *Ontology and Economics: Tony Lawson and His Critics*. New York, USA: Taylor & Francis.
- FURNHAM, A. (2005) *The Psychology of Behaviour at Work: The Individual in the Organization*. Second ed. East Sussex, UK: Psychology Press.
- FURNHAM, A. (2012) *The Psychology of Behaviour at Work: The Individual in the Organization*. Second ed. USA: Taylor & Francis.
- FURNHAM, A. & TAYLOR, J. (2004) *The Dark Side of Behaviour at Work: Understanding and Avoiding Employees Leaving, Thieving and Deceiving*. Basingstoke, England, UK: Palgrave Macmillan.
- FURNHAM, A. & TAYLOR, J. (2011) *Bad Apples: Identify, Prevent and Manage Negative Behavior at Work*. UK: Palgrave Macmillan.
- GALL, V. L. & LANGLEY, A. (2015) An Abductive Approach to Investigating Trust Development in Strategic Alliances. In: LYON, F., MŠLLERING, G. & SAUNDERS, M. N. K. (eds.) *Handbook of Research Methods on Trust*. Second ed. USA: Edward Elgar Publishing.
- GALLAGHER, K. (2008) *The Methodological Dilemma: Creative, Critical and Collaborative Approaches to Qualitative Research*. London, UK: Taylor & Francis.
- GARCIA, S. M., SONG, H. & TESSER, A. (2010) 'Tainted Recommendations: The Social Comparison Bias'. *Organizational Behavior and Human Decision Processes*. 113(2). pp. 97-101.
- GEAVES, R., DRESSLER, M. & KLINKHAMMER, G. (2009) *Sufis in Western Society: Global Networking and Locality*. UK: Taylor & Francis.
- GEISEN, T. (2008) The Notion of Ambivalence: Human Action and Social Change Beyond Analytical Individualism. In: COX, P., GEISEN, T. & GREEN, R. (eds.) *Qualitative Research & Social Change: European Contexts*. UK: Palgrave & Macmillan.
- GELFAND, M. J., EREZ, M. & AYCAN, Z. (2007) 'Cross-Cultural Organizational Behavior'. *Annual Review of Psychology*. 58. pp. 479-514.
- GELVIN, J. L. (2015) *The Arab Uprisings: What Everyone Needs to Know*. Second ed. UK: Oxford University Press.
- GEURTS, S. A., SCHAUFELI, W. B. & BUUNK, B. P. (1993) 'Social Comparison, Inequity, and Absenteeism among Bus Drivers'. *European Work and Organizational Psychologist*. 3(3). pp. 191 - 203.
- GIBSON, B. & HUA, Z. (2016) Interviews. In: HUA, Z. (ed.) *Research Methods in Intercultural Communication: A Practical Guide*. UK: Wiley.

- GIDDENS, A. (1979) *Central Problems in Social Theory: Action, Structure, and Contradiction in Social Analysis*. USA: University of California Press.
- GIVEN, L. M. (2008) *The Sage Encyclopedia of Qualitative Research Methods: A-L ; Vol. 2, M-Z Index*. USA: SAGE.
- GOBO, G. (2008) *Doing Ethnography*. UK: SAGE Publications.
- GOETHALS, G. R. (2003) A Century of Social Psychology Individuals Ideas and Investigations. In: HOGG, M. A. & COOPER, J. M. (eds.) *The Sage Handbook of Social Psychology*. USA: Sage Publications.
- GOFFMAN, E. (1955) 'On Face-Work: An Analysis of Ritual Elements in Social Interaction'. *Psychiatry*. 18(3). pp. 213-231.
- GOFFMAN, E. (1967) *Interaction Rituals: Essays on Face-to-Face Behavior*. Garden City, New York, USA: Doubleday.
- GOLEMBIEWSKI, R. T. (2000) *Handbook of Organizational Behavior*. Second ed. New York, USA: Taylor & Francis.
- GOLEN, S. P., GRASSO, L. P. & MOECKEL, C. L. (1995) 'Barriers to Communication During Interviews for Accounting Jobs'. *Journal of Education for Business*. 70(5). pp. 272 - 277.
- GOMM, R. (2009) *Key Concepts in Social Research Methods*. UK: Palgrave Macmillan.
- GOODMAN, P. S. & HAISLEY, E. (2007) 'Social Comparison Processes in an Organizational Context: New Directions'. *Organizational Behavior and Human Decision Processes*. 102(1). pp. 109-125.
- GOPINATH, C. & BECKER, T. E. (2000) 'Communication, Procedural Justice, and Employee Attitudes: Relationships under Conditions of Divestiture'. *Journal of Management*. 26(1). pp. 63-83.
- GREENBERG, J. (1987) 'A Taxonomy of Organizational Justice Theories'. *Academy of Management Review*. 12(1). pp. 9-22.
- GREENBERG, J. (1990) 'Employee Theft as a Reaction to Underpayment Inequity: The Hidden Cost of Pay Cuts'. *Journal of Applied Psychology*. 75(5). pp. 561-568.
- GREENBERG, J., ASHTON-JAMES, C. E. & ASHKANASY, N. M. (2007) 'Social Comparison Processes in Organizations'. *Organizational Behavior and Human Decision Processes*. 102(1). pp. 22-41.
- GRIFFIN, R. & MOORHEAD, G. (2013) *Organizational Behavior: Managing People and Organizations*. Mason, USA: Cengage Learning.
- GRIFFIN, R. W. & MOORHEAD, G. (2009) *Organizational Behavior: Managing People and Organizations*. Ninth ed. Mason, USA: Cengage Learning.
- GROFF, R. (2004) *Critical Realism, Post-Positivism and the Possibility of Knowledge*. UK: Routledge.
- GROTE, R. C. (1996) *The Complete Guide to Performance Appraisal*. New York, USA: AMACOM.
- GUBA, E. G. & LINCOLN, Y. S. (1994) Competing Paradigms in Qualitative Research. In: DENZIN, N. K. & LINCOLN, Y. S. (eds.) *Handbook of Qualitative Research*. USA: Sage.
- GUDYKUNST, W. B., TING-TOOMEY, S. & NISHIDA, T. (1996) *Communication in Personal Relationships across Cultures*. London, UK: Sage Publications.
- GUEST, G. & MCLELLAN, E. (2003) 'Distinguishing the Trees from the Forest: Applying Cluster Analysis to Thematic Qualitative Data'. *Field Methods*. 15(2). pp. 186-201.
- GUFFEY, M. E. & LOEWY, D. (2009) *Essentials of Business Communication*. Eight ed. Mason, USA: South-Western.
- GUFFEY, M. E., ROGIN, P. & RHODES, K. (2009) *Business Communication: Process and Product*. Third ed. USA: Nelson Education Limited.
- GUIRDHAM, M. (2011) *Communicating across Cultures at Work*. Third ed. UK: Palgrave Macmillan.
- GÜLEN, F. (2005) *Essentials of the Islamic Faith*. USA: Tughra Books.
- HADDAD, Y. Y. & ESPOSITO, J. L. (1998) *Islam, Gender, and Social Change*. Oxford, UK: Oxford University Press.
- HAIR, J. F. (1998) *Multivariate Data Analysis*. Fifth ed. USA: Prentice Hall.
- HALL, E. T. (1960) 'The Silent Language in Overseas Business'. *Harvard Business Review*. 38(3). pp. 87-96.

- HALL, E. T. (1966) *The Hidden Dimension*. New York, USA: Anchor Books.
- HALL, E. T. (1973) *The Silent Language*. New York, USA: Anchor Books.
- HALL, E. T. (1977) *Beyond Culture*. New York, USA: Anchor Books.
- HALL, E. T. (1984) *The Dance of Life: The Other Dimension of Time*. New York, USA: Anchor Books.
- HALL, E. T. (1990) *The Hidden Dimension*. New York, USA: Anchor Books.
- HALL, E. T. & HALL, M. R. (1987) *Hidden Differences: Doing Business with the Japanese*. New York, USA: Doubleday Publishing.
- HALL, E. T. & HALL, M. R. (1990) *Understanding Cultural Differences*. Yarmouth, USA: Consortium Book Sales & Dist.
- HALL, E. T. & HALL, M. R. (2000) Key Concepts: Underlying Structures of Culture. In: LANE, H. W., DISTEFANO, J. J. & MAZNEVSKI, M. L. (eds.) *International Management Behavior: Text, Readings and Cases*. Malden, Massachusetts, USA: Wiley.
- HAM, A., SHAMS, M. B. & MADDEN, A. (2004) *Saudi Arabia*. Australia: Lonely Planet Publications.
- HAMMER, J. (2009) *Palestinians Born in Exile: Diaspora and the Search for a Homeland*. USA: University of Texas Press.
- HANBAL, A. I. (2001) *Musnad Al-Imam Ahmad Bin Hanbal - Al-Juzuk 38 [Musnad Ahmad Ibn Hanbal - Vol. 38]*. Beirut, Lebanon: Dar Al-Risala.
- HARRIS, O. J. & HARTMAN, S. J. (2002) *Organizational Behavior*. Second ed. Binghamton, USA: Best Business Books.
- HARTLEY, P. (1993) *Interpersonal Communication*. UK: Routledge.
- HASLAM, S. A. (2004) *Psychology in Organizations: The Social Identity Approach*. Second ed. London, UK: SAGE.
- HATFIELD, E., SALMON, M. & RAPSON, R. L. (2011) 'Equity Theory and Social Justice'. *Journal of Management, Spirituality & Religion*. 8(2). pp. 101-121.
- HELDER, B. (2011) *Textual Analysis: An Approach to Analysing Professional Texts*. Denmark: Samfundslitteratur.
- HEMAYA, A. M. (2012) *Islam: A Profound Insight*. Egypt: Zamzam Presses.
- HENNINGSEN, D. D., HENNINGSEN, M. L. M. & BOOTH, P. (2013) 'Predicting Social and Personal Attraction in Task Groups'. *Groupwork*. 23(1). pp. 73-93.
- HENNINGSEN, D. D., SEREWICZ, M. C. M. & CARPENTER, C. (2009) 'Predictors of Comforting Communication in Romantic Relationships'. *International Journal of Communication*. 3. pp. 351-368.
- HENNINK, M. M. (2008) Language and Communication in Cross-Cultural Qualitative Research. In: LIAMPUTTONG, P. (ed.) *Doing Cross-Cultural Research: Ethical and Methodological Perspectives*. Netherlands: Springer.
- HENRY, D., DYMNIKI, A. B., MOHATT, N., ALLEN, J. & KELLY, J. G. (2015) 'Clustering Methods with Qualitative Data: A Mixed-Methods Approach for Prevention Research with Small Samples'. *Prevention Science*. 16(7). pp. 1007-1016.
- HERZBERG, F., MAUSNER, B. & SNYDERMAN, B. B. (1959) *The Motivation to Work*. New York, USA: John Wiley & Sons.
- HESS, J. (2006) Distancing from Problematic Coworkers. In: FRITZ, J. M. H. & OMDAHL, B. L. (eds.) *Problematic Relationships in the Workplace*. USA: Peter Lang Publishing.
- HEWSTONE, M., STROEBE, W. & JONAS, K. (2008) *Introduction to Social Psychology: A European Perspective*. Fourth ed. Malden, Massachusetts, USA: BPS Blackwell Pub.
- HIJAZY, M. (2009) *An Inquiry of Equity Sensitivity Theory on the Case of a Syrian Public Sector Organization*. Master of Science, Glamorgan University.
- HIJAZY, M. 'Equity Perception and Communication Behaviour among Arab Expatriate Professionals in Saudi Arabia'. BAM2013 Conference, 10-12th September, 2013. Liverpool Aintree Racecourse, UK.
- HIJAZY, M. & FILOSOOF, J. (2015) 'The Reality and Challenges of Embedding Graduate Attributes in the Business Studies Curriculum [Online]'. *Blended Learning in Practice*, Autumn Edition.

- Available: http://www.herts.ac.uk/_data/assets/pdf_file/0020/102854/Blip-Autumn-2015-Published.pdf [Accessed 2nd March 2016].
- HINCHCLIFFE, P. & MILTON-EDWARDS, B. (2007) *Conflicts in the Middle East since 1945*. UK: Taylor & Francis.
- HO, D. Y. (1976) 'On the Concept of Face'. *American journal of sociology*. 81(4). pp. 867-884.
- HOFSTEDE, G. (2012) Dimensionalizing Cultures: The Hofstede Model in Context. In: SAMOVAR, L. A., PORTER, R. E. & MCDANIEL, E. R. (eds.) *Intercultural Communication: A Reader*. Thirteenth ed. USA: Cengage Learning.
- HOFSTEDE, G., HOFSTEDE, G. J. & MINKOV, M. (2010) *Culture Compass - Country Comparison [Online]*. Helsinki, Finland: Geert Hofstede Website. Available: <https://geert-hofstede.com/countries.html> [Accessed 13th December 2016].
- HOFSTEDE, G., NEUIJEN, B., OHAYV, D. D. & SANDERS, G. (1990) 'Measuring Organizational Cultures: A Qualitative and Quantitative Study across Twenty Cases'. *Administrative Science Quarterly*. 35(2). pp. 286-316.
- HOGG, M. (2008) Personality, Individuality and Social Identity. In: RHODEWALT, F. T. (ed.) *Personality and Social Behavior*. New York, USA: Psychology Press.
- HOGG, M. A. (2004) Uncertainty and Extremism: Identification with High Entitativity Groups under Conditions of Uncertainty. In: YZERBYT, V., M. JUDD, C. & CORNEILLE, O. (eds.) *The Psychology of Group Perception: Perceived Variability, Entitativity, and Essentialism*. New York, USA: Psychology Press.
- HOGG, M. A. & VAUGHAN, G. M. (2005) *Social Psychology*. Fourth ed. Essex, UK: Prentice Hall.
- HOLDEN, N. (2002) *Cross-Cultural Management: A Knowledge Management Perspective*. UK: Financial Times Prentice Hall.
- HOLTGRAVES, T. (1997) 'Styles of Language Use: Individual and Cultural Variability in Conversational Indirectness'. *Journal of Personality and Social Psychology*. 73(3). pp. 624-637.
- HOMANS, G. C. (1961) *Social Behavior: Its Elementary Forms*. USA: Routledge & Kegan Paul.
- HOURLANI, G. F. (1979) Reason and Revelation in Ibn Hazms Ethical Thought. In: MOREWEDGE, P. (ed.) *Islamic Philosophical Theology*. New York, USA: State University of New York Press.
- HOUSE, R. J., SHANE, S. A. & HEROLD, D. M. (1996) 'Rumors of the Death of Dispositional Research are Vastly Exaggerated'. *Academy of Management Review*. 21(1). pp. 203-224.
- HOUSTON, S. (2005) 'Philosophy, Theory and Method in Social Work Challenging Empiricism's Claim on Evidence-Based Practice'. *Journal of Social Work*. 5(1). pp. 7-20.
- HOUTSMA, M. T., WENSINCK, A. J., GIBB, H. A. R., HEFFENING, W. & LEVI-PROVENCAL, E. (1993) *First Encyclopaedia of Islam: 1913-1936*. USA: E. J. Brill.
- HUBBARD, B. (2016) *Young Saudis See Cushy Jobs Vanish Along with Nation's Oil Wealth [Online]*. The New York Times. Available: http://www.nytimes.com/2016/02/17/world/middleeast/young-saudis-see-cushy-jobs-vanish-along-with-nations-oil-wealth.html?_r=2 [Accessed 25th May 2016].
- HUCZYNSKI, A. A. & BUCHANAN, D. A. (2007) *Organizational Behaviour: An Introductory Text*. Sixth ed. Essex, UK: Pearson Education.
- HUSBAN, A. H. K. A. & NA'AMNEH, M. (2010) Internationalization of the Humanities and Social Sciences: Realities and Challenges in Jordan. In: KUHN, M. & WEIDEMANN, D. (eds.) *Internationalization of the Social Sciences: Asia - Latin America - Middle East - Africa - Eurasia*. Bielefeld, Germany: transcript Verlag.
- HUSEMAN, R. C., HATFIELD, J. D. & MILES, E. W. (1985) 'Test for Individual Perceptions of Job Equity: Some Preliminary Findings'. *Perceptual and Motor Skills*. 61(3). pp. 1055-1064.
- HUSEMAN, R. C., HATFIELD, J. D. & MILES, E. W. (1987) 'A New Perspective on Equity Theory: The Equity Sensitivity Construct'. *Academy of Management Review*. 12(2). pp. 222-234.
- HUSSAIN, Z. & PARKES, M. (2015) Care of a Muslim Child and Family. In: NASH, P., HUSSAIN, Z. & PARKES, M. (eds.) *Multifaith Care for Sick and Dying Children and Their Families: A Multidisciplinary Guide*. London, UK: Jessica Kingsley Publishers.

- HUTCHINGS, K. & WEIR, D. (2006a) 'Guanxi and Wasta: A Comparison'. *Thunderbird International Business Review*. 48(1). pp. 141-156.
- HUTCHINGS, K. & WEIR, D. (2006b) 'Understanding Networking in China and the Arab World: Lessons for International Managers'. *Journal of European Industrial Training*. 30(4). pp. 272-290.
- HYSOM, S. J. & FIŞEK, M. H. (2011) 'Situational Determinants of Reward Allocation: The Equity–Equality Equilibrium Model'. *Social Science Research*. 40(4). pp. 1263-1285.
- IBM CORP. (2013) IBM SPSS Statistics for Windows [Computer Programme]. *Version 22.0*. Armonk, New York, USA: IBM Corp.
- IBN MANZUR (1999) Arabes Tong (Dictionary). In: ABDULWAHAB, A. M. & AL OBAYDI, M. A. (eds.). Beirut, Lebanon: Dar Ihya Al-Turath Al-Arabi.
- ILO. (2009) 'Saudi Arabia: Economic Weakness Led to Unemployment Rate Hike [Online]'. *G20 Meeting of Labour and Employment Ministers, International Labour Office*. Available: http://www.dol.gov/ilab/media/events/G20_ministersmeeting/G20-SaudiArabia-stats.pdf [Accessed 2nd September 2012].
- IMF. (2016) *World Economic Outlook Database [Online]*. The International Monetary Fund. Available: <https://www.imf.org/external/pubs/ft/weo/2012/01/weodata/index.aspx> [Accessed 20th December 2016].
- IRVINE, F., ROBERTS, G. & BRADBURY-JONES, C. (2008) The Researcher as Insider Versus the Researcher as Outsider: Enhancing Rigour through Language and Cultural Sensitivity. In: LIAMPUTTONG, P. (ed.) *Doing Cross-Cultural Research: Ethical and Methodological Perspectives*. Netherlands: Springer.
- IWAMA, M. K. (2004) 'Meaning and Inclusion: Revisiting Culture in Occupational Therapy'. *Australian Occupational Therapy Journal*. 51(1). pp. 1-2.
- JACKSON, L. A., GARDNER, P. D. & SULLIVAN, L. A. (1992) 'Explaining Gender Differences in Self-Pay Expectations: Social Comparison Standards and Perceptions of Fair Pay'. *Journal of Applied Psychology*. 77(5). pp. 651-663.
- JANKOWSKI, J. (1991) Egypt and Early Arab Nationalism 1908-1922. In: KHALIDI, R., ANDERSON, L., MUSLIH, M. & SIMON, R. S. (eds.) *The Origins of Arab Nationalism*. USA: Columbia University Press.
- JARRAR, S. (2013) *Thaqafatu Al-Ayn Al-Hamra [Red-Eye Culture]*. [Online]. Amman, Jordan: Ajloun E-news Agency Available: <http://www.ajlounnews.net/index.php?module=participations&id=2948> [Accessed 20th June 2013].
- JENNINGS, P. L. (2015) *Critical Realism: An Alternative Perspective on Evaluation Methodology*. Doctorate of Philosophy, University of Warwick.
- JM. (2016) *Jeddah City: Geographical Location and Climate [Online]*. Saudi Arabia: Jeddah Municipality. Available: <https://www.jeddah.gov.sa/English/JeddahCity/Geographical.php> [Accessed 23th April 2016].
- JOHNSON-LAIRD, P. N. (2006) *How We Reason*. UK: Oxford University Press.
- JOHNSON, B. & TURNER, L. A. (2003) Data Collection Strategies in Mixed Methods Research. In: TASHAKKORI, A. & TEDDLIE, C. (eds.) *Handbook of Mixed Methods in Social & Behavioral Research*. USA: SAGE Publications.
- JONES, D. (2015) *What's the Impact of Wasta in the Workplace? [Online]*. The Edge Magazine. Available: <http://www.theedge.me/whats-the-impact-of-wasta-in-the-workplace/> [Accessed 25th May 2016].
- JONES, R. (2003) *Getting a Job Abroad: The International Jobseekers' Directory*. Seventh ed. UK: How To Books.
- JOSEPHSON, J. R. & JOSEPHSON, S. G. (1996) *Abductive Inference: Computation, Philosophy, Technology*. UK: Cambridge University Press.
- JOST, J. T. & BANAJI, M. R. (1994) 'The Role of Stereotyping in System-Justification and the Production of False Consciousness'. *British Journal of Social Psychology*. 33(1). pp. 1–27.

- KABANOFF, B. (1991) 'Equity, Equality, Power, and Conflict'. *Academy of Management Review*. 16(2). pp. 416-441.
- KAJAJI, T. (2011) *The Psychology of the Arab: The Influences that Shape an Arab Life*. USA: AuthorHouse.
- KAHNEMAN, D. (2012) *Thinking, Fast and Slow*. UK: Penguin Books.
- KAROLAK, M. & GUTA, H. A. (2014) Intercultural Communication in the Context of Saudi Arab Tertiary Education. In: RADDAWI, R. (ed.) *Intercultural Communication with Arabs: Studies in Educational, Professional and Societal Contexts*. Singapore: Springer.
- KAUR, M. & KAUR, U. (2013) 'Comparison between K-Mean and Hierarchical Algorithm Using Query Redirection'. *International Journal of Advanced Research in Computer Science and Software Engineering*. 3(7). pp. 1454-1459.
- KICKUL, J. & LESTER, S. W. (2001) 'Broken Promises: Equity Sensitivity as a Moderator between Psychological Contract Breach and Employee Attitudes and Behavior'. *Journal of Business and Psychology*. 16(2). pp. 191-217.
- KILIAN-YASIN, K. & AL ARISS, A. (2014) Understanding the Culture of Arab Countries: Diversity and Commonalities. In: GEHRKE, B. & CLAES, M.-T. (eds.) *Global Leadership Practices: A Cross-Cultural Management Perspective*. China: Palgrave Macmillan.
- KIM, D., PAN, Y. & PARK, H. S. (1998) 'High-Versus Low-Context Culture: A Comparison of Chinese, Korean, and American Cultures'. *Psychology and Marketing*. 15(6). pp. 507-521.
- KIM, U. (1995) *Individualism and Collectivism: A Psychological, Cultural and Ecological Analysis*. Denmark: NIAS Books.
- KIM, W., GUAN, X. & PARK, H. S. (2012) 'Face and Facework: A Cross-Cultural Comparison of Managing Politeness Norms in US and Korea'. *International Journal of Communication*. 6(19). pp. 1100-1118.
- KING, N. (2004) Using Templates in the Thematic Analysis of Text. In: CASSELL, C. & SYMON, G. (eds.) *Essential Guide to Qualitative Methods in Organizational Research*. UK: SAGE Publications.
- KING, N. (2012) Doing Template Analysis. In: SYMON, G. & CASSELL, C. (eds.) *Qualitative Organizational Research: Core Methods and Current Challenges*. UK: SAGE Publications.
- KING, N. (2014) *Template Analysis Website [Online]*. UK: University of Huddersfield. Available: <http://www.hud.ac.uk/hhs/research/template-analysis/> [Accessed 26th January 2016].
- KING, N. & HORROCKS, C. (2010) *Interviews in Qualitative Research*. UK: SAGE Publications.
- KING, W. C., MILES, E. W. & DAY, D. D. (1993) 'A Test and Refinement of the Equity Sensitivity Construct'. *Journal of Organizational Behavior*. 14(4). pp. 301-317.
- KINNINMONT, J. (2013) Citizenship in the Gulf. In: ECHAGÜE, A. (ed.) *The Gulf States and the Arab Uprisings*. Spain: FRIDE & the Gulf Research Center.
- KIRKMAN, B. L. & SHAPIRO, D. L. (2000) 'Understanding Why Team Members Won't Share an Examination of Factors Related to Employee Receptivity to Team-Based Rewards'. *Small Group Research*. 31(2). pp. 175-209.
- KNODEL, J. (1995) 'Focus Groups as a Qualitative Method for Crosscultural Research in Social Gerontology'. *Journal of Cross-Cultural Gerontology*. 10(1). pp. 7-20.
- KORAC-KAKABADSE, N., KOUZMIN, A., KORAC-KAKABADSE, A. & SAVERY, L. (2001) 'Low-and High-Context Communication Patterns: Towards Mapping Cross-Cultural Encounters'. *Cross Cultural Management: An International Journal*. 8(2). pp. 3-24.
- KOUL, L. (2009) *Methodology of Educational Research*. Fourth ed. New Delhi, India: Vikas Publishing House Pvt Limited.
- KRAIDY, M. (2010) *Reality Television and Arab Politics: Contention in Public Life*. UK: Cambridge University Press.
- KRIZAN, A. C., MERRIER, P., LOGAN, J. P. & WILLIAMS, K. S. (2007) *Business Communication*. Seventh ed. Canada: Cengage Learning.

- KROPF, A. & NEWBURY-SMITH, T. C. (2015) Wasta as a Form of Social Capital? An Institutional Perspective. In: RAMADY, M. A. (ed.) *The Political Economy of Wasta: Use and Abuse of Social Capital Networking*. Switzerland: Springer.
- KULIK, C. T. & AMBROSE, M. L. (1992) 'Personal and Situational Determinants of Referent Choice'. *Academy of Management Review*. 17(2). pp. 212-237.
- LAKHLAFA, A. (2002) *Al-Rizq Bayn Al-Ruya Al-Quraniyah Wal Mafhoum Al-Satehi [Rizq between the Quranic Perspective and Superficial Conception]*. [Online]. Maghress. Available: <http://www.maghress.com/attajdid/13400> [Accessed 4th October 2015].
- LALDIN, M. A. (2013) *Shari'ah–Non-Compliance Risk*. In: KARIM, R. A. A. & ARCHER, S. (eds.) *Islamic Finance: The New Regulatory Challenge*. Second ed. Singapore: Wiley.
- LANDIS, D., BENNETT, J. & BENNETT, M. (2003) *Handbook of Intercultural Training*. USA: SAGE Publications.
- LANGDRIDGE, D. (2004) *Introduction to Research Methods and Data Analysis in Psychology*. UK: Pearson Prentice Hall.
- LAPIDUS, I. M. (2014) *A History of Islamic Societies*. Third ed. UK: Cambridge University Press.
- LATHER, A. S. & KAUR, M. S. (2015) 'Evolution of the Concept of Organizational Justice'. *Asia Pacific Journal of Research*. 1(XIV). pp. 7-25.
- LAWSON, P. (2000) *Performance-Related Pay*. London, UK: Prentice Hall.
- LAYDER, D. (1993) *New Strategies in Social Research: An Introduction and Guide*. Cambridge, UK: Polity Press.
- LAZAROIU, G. (2015) 'Employee Motivation and Job Performance'. *Linguistic and Philosophical Investigations*. (14). pp. 97–102.
- LEUNG, K. (2005) How Generalizable are Justice Effects across Cultures? In: GREENBERG, J. & COLQUITT, J. A. (eds.) *Handbook of Organizational Justice*. USA: Lawrence Erlbaum Associates Publishers.
- LEUNG, K. & BOND, M. H. (1984) 'The Impact of Cultural Collectivism on Reward Allocation'. *Journal of Personality and Social Psychology*. 47(4). pp. 793-804.
- LEVENTHAL, G. S. (1976a) The Distribution of Rewards and Resources in Groups and Organizations. In: BERKOWITZ, L. & WALSTER, W. (eds.) *Advances in Experimental Social Psychology*. USA: Academic Press.
- LEVENTHAL, G. S. (1976b) Fairness in Social Relationships. In: THIBAUT, J. W., SPENCE, J. T. & CARSON, R. C. (eds.) *Contemporary Topics in Social Psychology*. USA: General Learning Press.
- LEVENTHAL, G. S. (1980) What Should Be Done with Equity Theory? New Approaches to the Study of Fairness in Social Relationships. In: GERGEN, K., GREENBERG, M. & WILLIS, R. (eds.) *Social Exchange: Advances in Theory and Research*. USA: Plenum Press.
- LEVENTHAL, G. S., KARUZA, J. & FRY, W. R. (1980) Beyond Fairness: A Theory of Allocation Preferences. In: MIKULA, G. (ed.) *Justice and Social Interaction*. USA: Springer-Verlag.
- LEVINE, J. M. & MORELAND, R. L. (2006) *Small Groups: Key Readings in Social Psychology*. New York, USA: Psychology Press.
- LEWIS, J. & RITCHIE, J. (2003) Generalising from Qualitative Research. In: RITCHIE, J. & LEWIS, J. (eds.) *Qualitative Research Practice: A Guide for Social Science Students and Researchers*. UK: SAGE Publications.
- LEWIS, P. (2004) Transforming Economics? On Heterodox Economics and the Ontological Turn in Economic Methodology. In: LEWIS, P. (ed.) *Transforming Economics: Perspectives on the Critical Realist Project*. UK: Taylor & Francis.
- LICHTMAN, M. (2012) *Qualitative Research in Education: A User's Guide*. Third ed. USA: SAGE Publications.
- LIFF, S. (2011) *Improving the Performance of Government Employees: A Manager's Guide*. USA: American Management Association.
- LINCOLN, Y. S. & GUBA, E. G. (1985) *Naturalistic Inquiry*. USA: SAGE Publications.

- LIPSCOMB, M. (2009) *The Theory and Application of Critical Realist Philosophy and Morphogenetic Methodology: Emergent Structural and Agential Relations at a Hospice*. Doctorate of Philosophy, University of the West of England.
- LIPSCOMB, M. (2012) 'Abductive Reasoning and Qualitative Research'. *Nursing Philosophy*. 13(4). pp. 244-256.
- LIPTON, P. (2006) Abduction. In: SARKAR, S. & PFEIFER, J. (eds.) *The Philosophy of Science: An Encyclopedia Vol. 1 A-M*. USA: Routledge.
- LIVERMORE, D. (2015) *Leading with Cultural Intelligence: The Real Secret to Success*. Second ed. USA: AMACOM.
- LOBEL, D. (2013) *A Sufi-Jewish Dialogue: Philosophy and Mysticism in Bahya Ibn Paquda's "Duties of the Heart"*. Pennsylvania, USA: University of Pennsylvania Press, Incorporated.
- LOCKE, K., GOLDEN-BIDDLE, K. & FELDMAN, M. S. (2008) 'Perspective-Making Doubt Generative: Rethinking the Role of Doubt in the Research Process'. *Organization Science*. 19(6). pp. 907-918.
- LOCKWOOD, P. (2002) 'Could It Happen to You? Predicting the Impact of Downward Comparisons on the Self'. *Journal of Personality and Social Psychology*. 82(3). pp. 343-358.
- LONG, T. & JOHNSON, M. (2000) 'Rigour, Reliability and Validity in Qualitative Research'. *Clinical Effectiveness in Nursing*. 4(1). pp. 30-37.
- LOPEZ, J. & POTTER, G. (2001) *After Postmodernism: An Introduction to Critical Realism*. New York, USA: Bloomsbury Publishing.
- LUKIANOFF, G. & HAIDT, J. (2015) 'The Coddling of the American Mind [Online]'. *The Atlantic*, September Issue. Available: <http://www.theatlantic.com/magazine/archive/2015/09/the-coddling-of-the-american-mind/399356/> [Accessed 4th May 2016].
- LUTFIYYA, A. M. (1970) Islam and Village Culture. In: LUTFIYYA, A. M. & CHURCHILL, C. W. (eds.) *Readings in Arab Middle Eastern Societies and Cultures*. Netherlands: Walter de Gruyter.
- MABABAYA, M. P. (2003) *International Business Success in a Strange Cultural Environment*. USA: Universal Publishers.
- MABOKELA, R. O. (2007) *Soaring Beyond Boundaries: Women Breaking Educational Barriers in Traditional Societies*. Netherlands: Sense Publishers.
- MACIA, L. (2015) 'Using Clustering as a Tool: Mixed Methods in Qualitative Data Analysis'. *The Qualitative Report*. 20(7). pp. 1083-1094.
- MACK, N., WOODSONG, C., MACQUEEN, K. M., GUEST, G. & NAMEY, E. (2005) *Qualitative Research Methods: A Data Collectors Field Guide*. USA: Family Health International.
- MACKINLAY, E. (2010) *Ageing and Spirituality across Faiths and Cultures*. London, UK: Jessica Kingsley Publishers.
- MADJID, N. (2004) Indonesian Muslims Enter a New Age. In: HOOKER, V. M. & SAIKAL, A. (eds.) *Islamic Perspectives on the New Millennium*. Singapore: Institute of Southeast Asian Studies.
- MAHA, L. (2014) 'Cross-Cultural Perspectives on Linguistic Politeness'. *Cross-Cultural Communication*. 10(1). pp. 56-60.
- MAHRAN, M. B. (1980) *Deraasaat Fee Tareekh Al-Arab Al-Qadim [Studies in the Ancient History of Arabs]*. Alexandria, Egypt: Dar Al-Marefa.
- MAJOR, C. H. & SAVIN-BADEN, M. (2010) *An Introduction to Qualitative Research Synthesis: Managing the Information Explosion in Social Science Research*. UK: Routledge.
- MANNAY, D. (2010) 'Making the Familiar Strange: Can Visual Research Methods Render the Familiar Setting More Perceptible?'. *Qualitative research*. 10(1). pp. 91-111.
- MANSEAU, G. S. (2006) 'Contractual Solutions for Migrant Labourers: The Case of Domestic Workers in the Middle East'. *Human Rights Law Commentary*. 3. pp. 25-47.
- MANSOUR, M. (2014) 'Organization Justice, Support and Trust: Evidence from Saudi Companies'. *Journal of Economics, Business and Management*. 2(1). pp. 22-25.
- MARLOW, C. R. (2011) *Research Methods for Generalist Social Work*. Fifth ed. USA: Cengage Learning.

- MARSHALL, S. & GREEN, N. (2010) *Your PhD Companion: The Insider Guide to Mastering the Practical Realities of Getting Your PhD*. Third ed. UK: How to Books Ltd.
- MATHIS, R. L. & JACKSON, J. H. (2000) *Human Resource Management*. Ninth ed. Cincinnati, USA: South-Western College Publishing.
- MAYLOR, H. & BLACKMON, K. (2005) *Researching Business and Management: A Roadmap for Success*. New York, USA: Palgrave Macmillan.
- MCATAVEY, J. & NIKOLOVSKA, I. (2010) 'Team Collectivist Culture: A Remedy for Creating Team Effectiveness'. *Human Resource Development Quarterly*. 21(3). pp. 307-316.
- MCBRIDE, D. M. (2016) *The Process of Research in Psychology*. USA: SAGE Publications.
- MCCORMACK, J. & BLAIR, J. G. (2016) *Thinking through China*. USA: Rowman & Littlefield Publishers.
- MCHUGH, N. (1994) *Holymen of the Blue Nile: The Making of an Arab-Islamic Community in the Nilotic Sudan, 1500-1850*. USA: Northwestern University Press.
- MELLAHI, K. (2007) 'The Effect of Regulations on HRM: Private Sector Firms in Saudi Arabia'. *The International Journal of Human Resource Management*. 18(1). pp. 85-99.
- MELLAHI, K. & WOOD, G. T. (2001) Human Resource Management in Saudi Arabia. In: BUDHWAR, P. S. & DEBRAH, Y. A. (eds.) *Human Resource Management in Developing Countries*. UK: Routledge.
- MELLOR, N., AYISH, M. I., DAJANI, N. & RINNAWI, K. (2011) *Arab Media: Globalization and Emerging Media Industries*. UK: Polity.
- MENON, G., KYUNG, E. J. & AGRAWAL, N. (2009) 'Biases in Social Comparisons: Optimism or Pessimism?'. *Organizational Behavior and Human Decision Processes*. 108(1). pp. 39-52.
- MERKIN, R. (2012) 'Middle Eastern Impression-Management Communication'. *Cross-Cultural Research*. 46(2). pp. 109-132.
- MERKIN, R. & RAMADAN, R. (2010) 'Facework in Syria and the United States: A Cross-Cultural Comparison'. *International Journal of Intercultural Relations*. 34(6). pp. 661-669.
- MERRIAM, S. B. & TISDELL, E. J. (2015) *Qualitative Research: A Guide to Design and Implementation*. Fourth ed. USA: Wiley.
- MERRIAM, S. B. & TISDELL, E. J. (2016) *Qualitative Research: A Guide to Design and Implementation*. USA: Wiley.
- MERTENS, D. M. (2014) *Research and Evaluation in Education and Psychology: Integrating Diversity with Quantitative, Qualitative, and Mixed Methods*. Fourth ed. USA: SAGE Publications.
- MERTENS, D. M. & MCLAUGHLIN, J. A. (2004) *Research and Evaluation Methods in Special Education*. USA: Corwin Press.
- METCALFE, B. D. (2007) 'Gender and Human Resource Management in the Middle East'. *The International Journal of Human Resource Management*. 18(1). pp. 54-74.
- METCALFE, B. D. & MIMOUNI, F. (2011) *Leadership Development in the Middle East*. UK: Edward Elgar Publishing, Incorporated.
- MEVS. (2007) *Comparative Values Surveys of Islamic Countries [Online]*. Middle Eastern Values Study. Available: <http://www.mevs.org/data/survey-summary/1001> [Accessed 20th December 2016].
- MEYER, R. K. (2007) *An Evangelical Analysis of the Critical Realism and Corollary Hermeneutics of Bernard Lonergan with Application for Evangelical Hermeneutics*. Doctorate of Philosophy, Southeastern Baptist Theological Seminary.
- MEYER, S. B. & LUNNAY, B. (2013) 'The Application of Abductive and Retroductive Inference for the Design and Analysis of Theory-Driven Sociological Research [Online]'. *Sociological Research Online*, 18(1). Available: <http://www.socresonline.org.uk/18/1/12.html> [Accessed 7th November 2015].
- MFA. (2012) *About Kingdom [Online]*. Ministry of Foreign Affairs, Kingdom of Saudi Arabia. Available: <http://www.mofa.gov.sa/sites/mofaen/aboutKingDom/Pages/KingdomGeography46466.aspx> [Accessed 2nd May 2016].

- MI SYRIA. (2009) *Al-Houkomah Tadrous Rabit Ojour Wa Taewiddat Aamili Al-Qitae Al-Aam Beal Martabah Al-Wazifeeah Wal Kafaa'ah [the Government Studies Linking the Wages and Compensations of Public-Sector Workers with Job Rank and Efficiency]*. [Online]. Ministry of Information in Syria Available: <http://www.moi.gov.sy/ar/aid4469.html> [Accessed 14th July 2011].
- MICHALISIN, M. D., KARAU, S. J. & TANGPONG, C. (2004) 'The Effects of Performance and Team Cohesion on Attribution: A Longitudinal Simulation'. *Journal of Business Research*. 57(10). pp. 1108-1115.
- MILES, E. W., HATFIELD, J. D. & HUSEMAN, R. C. (1989a) 'The Equity Sensitivity Construct: Potential Implications for Work Performance'. *Journal of Management*. 15(4). pp. 581-588.
- MILES, E. W., HATFIELD, J. D. & HUSEMAN, R. C. (1989b) 'The Equity Sensitivity Construct: Potential Implications for Worker Performance'. *Journal of Management*. 15(4). pp. 581-588.
- MILES, E. W., HATFIELD, J. D. & HUSEMAN, R. C. (1994) 'Equity Sensitivity and Outcome Importance'. *Journal of Organizational Behavior*. 15(7). pp. 585-596.
- MILES, M. B. & HUBERMAN, A. M. (1994) *Qualitative Data Analysis: An Expanded Sourcebook*. USA: SAGE Publications.
- MILLIGAN, G. W. (1996) Clustering Validation: Results and Implications for Applied Analyses. In: ARABIE, P., HUBERT, L. J. & SOETE, G. D. (eds.) *Clustering and Classification*. Singapore: World Scientific.
- MINER, J. B. (2007) *Organizational Behavior: From Theory to Practice*. Fourth ed. New York, USA: M.E. Sharpe.
- MINER, J. B. (2015) *Organizational Behavior 1: Essential Theories of Motivation and Leadership*. UK: Taylor & Francis.
- MINGERS, J. (2002) 'Real-izing Information Systems: Critical Realism as an Underpinning Philosophy for Information Systems'. *Information and Organization*. 14(2). pp. 87-103.
- MINGERS, J. (2014) *Systems Thinking, Critical Realism and Philosophy: A Confluence of Ideas*. UK: Taylor & Francis.
- MINKOV, M. & HOFSTEDE, G. (2012a) 'Hofstede's Fifth Dimension: New Evidence from the World Values Survey'. *Journal of Cross-Cultural Psychology*. 43(1). pp. 3-14.
- MINKOV, M. & HOFSTEDE, G. (2012b) 'Is National Culture a Meaningful Concept? Cultural Values Delineate Clear National Clusters of in-Country Regions'. *Cross-Cultural Research*. 46(2). pp. 133-159.
- MINKOV, M. & HOFSTEDE, G. (2014) 'Nations Versus Religions: Which Has a Stronger Effect on Societal Values?'. *Management International Review*. 54(6). pp. 801-824.
- MINNAMEIER, G. (2004) 'Peirce-Suit of Truth—Why Inference to the Best Explanation and Abduction Ought Not to Be Confused'. *Erkenntnis*. 60(1). pp. 75-105.
- ML KSA. (2013) *Al-Kitaab Al-Eahssaiyy Al-Sanawi 2013 [the Annual Statistics Book 2013]*. [Online]. The General Administration of Labour Statistics, Saudi Ministry of Labour. Riyadh, Saudi Arabia. Available: <http://portal.mol.gov.sa/ar/Statistics/Pages/default.aspx> [Accessed 11th June 2015].
- MOAYEDI, N. N. (2009) *Islamic Work Ethic and Muslim Religious Beliefs Impact on Organizational Commitment in the Workplace*. University of Phoenix.
- MOHAMED, A. A. & HAMDY, H. 'The Stigma of Wasta: The Effect of Wasta on Perceived Competence and Morality'. Working Paper No. 5. Faculty of Management Technology. German University in Cairo, 2008. Cairo, Egypt.
- MOHAMED, A. A. & MOHAMAD, M. S. (2011) 'The Effect of Wasta on Perceived Competence and Morality in Egypt'. *Cross Cultural Management: An International Journal*. 18(4). pp. 412-425.
- MOLL, Y. (2012) Storytelling, Sincerity, and Islamic Televangelism in Egypt. In: THOMAS, P. & LEE, P. (eds.) *Global and Local Televangelism*. UK: Palgrave Macmillan.
- MORAN, R. T., HARRIS, P. R. & MORAN, S. V. (2011) *Managing Cultural Differences: Global Leadership Strategies for Cross-Cultural Business Success*. China: Butterworth-Heinemann.

- MORDEN, T. (2011) *A Short Guide to Equality Risk*. UK: Gower Publishing Ltd.
- MORRIS, M. W., LEUNG, K., AMES, D. & LICKEL, B. (1999) 'Views from inside and Outside: Integrating Emic and Etic Insights About Culture and Justice Judgment'. *Academy of Management Review*. 24(4). pp. 781-796.
- MOWDAY, R. T. (1991) Equity Theory Predictions of Behavior in Organizations. In: STEERS, R. M. & PORTER, L. W. (eds.) *Motivation and Work Behavior*. Fifth ed. USA: McGraw-Hill.
- MUKHERJEE, N. (2002) *Participatory Learning and Action: With 100 Field Methods*. New Delhi, India: Concept Publishing Company.
- MURPHY-BERMAN, V. A., BERMAN, J. J. & ÇUKUR, C. Ş. (2012) 'Cross-Cultural Differences in Distributive Justice: A Comparison of Turkey and the US'. *The Journal of Social Psychology*. 152(3). pp. 359-369.
- MUSGRAVE, A. (2010) Critical Rationalism, Explanation and Severe Tests. In: MAYO, D. G. & SPANOS, A. (eds.) *Error and Inference: Recent Exchanges on Experimental Reasoning, Reliability, and the Objectivity and Rationality of Science*. UK: Cambridge University Press.
- MUSLIM, A. H. (2007a) *English Translation of Sahih Muslim (Arabic-English) Vol. 4*. Riyadh, Saudi Arabia: Darussalam Publishers & Distributors.
- MUSLIM, A. H. (2007b) *English Translation of Sahih Muslim (Arabic-English) Vol. 6*. Riyadh, Saudi Arabia: Darussalam Publishers & Distributors.
- MUSLIM, A. H. (2007c) *English Translation of Sahih Muslim (Arabic-English) Vol. 7*. Riyadh, Saudi Arabia: Darussalam Publishers & Distributors.
- MUSTAFA, S. (1983) *Al-Tareekh Al-Arabee Wal Muarrikhoon - Al-Juzuk Al-Awal [Arab History and Historians - Vol.1]*. Third ed. Beirut, Lebanon: Dar Al-Malayin.
- MYERS, D. G. (2008) *Social Psychology*. Ninth ed. New York, USA: McGraw-Hill.
- NAJM, N. A. (2015) 'Arab Culture Dimensions in the International and Arab Models'. *American Journal of Business, Economics and Management*. 3(6). pp. 423-431.
- NAKANE, I. (2012) Silence. In: PAULSTON, C. B., KIESLING, S. F. & RANGEL, E. S. (eds.) *The Handbook of Intercultural Discourse and Communication*. UK: Wiley.
- NAQVI, S. N. H. (2013) *Islam, Economics, and Society*. USA: Taylor & Francis.
- NARVESON, J. (2009) Liberty and Equality – a Question of Balance? In: STERBA, J. P. (ed.) *Ethics: The Big Questions*. Second ed. Singapore: Wiley-Blackwell.
- NASRALLAH, E. M. (2016) *Hostage to History: The Cultural Collapse of the 21st Century Arab World*. Canada: FriesenPress.
- NELSON, D. L. & QUICK, J. C. (2007) *Understanding Organizational Behavior*. Third ed. Mason, USA: Thomson/South-Western.
- NELSON, D. L. & QUICK, J. C. (2010) *Organizational Behavior: Science, the Real World, and You*. Seventh ed. USA: Cengage Learning.
- NELSON, D. L. & QUICK, J. C. (2013) *Organizational Behavior: Science, the Real World, and You*. Eighth ed. USA: Cengage Learning.
- NEVO, J. & PAPPÉ, I. (2014) *Jordan in the Middle East, 1948-1988: The Making of Pivotal State*. New York, USA: Taylor & Francis.
- NOVAK, J. D. (1998) *Learning, Creating, and Using Knowledge: Concept Maps as Facilitative Tools in Schools and Corporations*. USA: Taylor & Francis.
- NUREDDEEN, F. A. (2008) 'Cross Cultural Pragmatics: Apology Strategies in Sudanese Arabic'. *Journal of Pragmatics*. 40(2). pp. 279-306.
- NWABUEZE, J. C. (2009) 'Cluster Analysis of Improved Cassava Varieties Cultivated at Onne, Nigeria by the International Institute of Tropical Agriculture'. *African Journal of Mathematics and Computer Science Research*. 2(9). pp. 196-201.
- NYDELL, M. (2006a) *Understanding Arabs: A Guide for Modern Times*. Fourth ed. USA: Nicholas Brealey Publishing.
- NYDELL, M. (2012) *Understanding Arabs: A Contemporary Guide to Arab Society*. Fifth ed. USA: Nicholas Brealey Publishing.

- NYDELL, M. K. (2006b) *Understanding Arabs: A Guide for Modern Times*. Fourth ed. USA: Intercultural Press.
- O'NEILL, B. S. & MONE, M. A. (1998) 'Investigating Equity Sensitivity as a Moderator of Relations between Self-Efficacy and Workplace Attitudes'. *Journal of Applied Psychology*. 83(5). pp. 805-816.
- OAKLEY, B. A. (2013) 'Concepts and Implications of Altruism Bias and Pathological Altruism'. *Proceedings of the National Academy of Sciences*. 110(Supplement 2). pp. 10408-10415.
- OBEIDAT, B., SHANNAK, R., MASA'DEH, R. & AL-JARRAH, I. (2012) 'Toward Better Understanding for Arabian Culture: Implications Based on Hofstede's Cultural Model'. *European Journal of Social Sciences*. 28(4). pp. 512-522.
- OBG (2007) *The Report: Emerging Saudi Arabia 2007*. UK: Oxford Business Group.
- OFORI-DANKWA, J. & RICKS, D. A. (2000) 'Research Emphases on Cultural Differences and/or Similarities: Are We Asking the Right Questions?'. *Journal of International Management*. 6(2). pp. 173-186.
- OGIERMANN, E. (2009) *On Apologising in Negative and Positive Politeness Cultures*. USA: John Benjamins Publishing Company.
- OLSEN, W. (2007) 'Critical Realist Explorations in Methodology'. *Methodological Innovations Online*. 2(2). pp. 44-66.
- OMAR, A. M. (2008) *Dictionary of Modern Arabic (Arabic-Arabic)*. Cairo, Egypt: The World of Books.
- ORBACH, B. (2007) *Live from Jordan: Letters Home from My Journey through the Middle East*. USA: Amacom.
- OSR. (2014) *Can I Work with Materials in Languages Other Than English in Nvivo for Windows? [Online]*. QSR International Pty Ltd. Available: [http://www.qsrinternational.com/support/faqs/can-i-work-with-materials-in-languages-other-t-\(2\)](http://www.qsrinternational.com/support/faqs/can-i-work-with-materials-in-languages-other-t-(2)) [Accessed 17th December 2016].
- OYSERMAN, D. (2006) 'High Power, Low Power, and Equality: Culture Beyond Individualism and Collectivism'. *Journal of Consumer Psychology*. 16(4). pp. 352-356.
- PAKEEZA, HARIS, M. & SAJJAD, M. (2011) 'Workplace Friendships and Organizational Outcomes'. *Interdisciplinary Journal of Contemporary Research in Business*. 3(1). pp. 667-679.
- PAN, F. & ZHANG, Z. (2004) 'Cross-Cultural Challenges When Doing Business in China'. *Singapore Management Review*. 26(1). pp. 81-90.
- PARNELL, J. A. & SULLIVAN, S. E. (1992) 'When Money Isn't Enough: The Effect of Equity Sensitivity on Performance-Based Pay Systems'. *Human Resource Management Review*. 2(2). pp. 143-155.
- PAUL, G. (2000) AI Approaches to Abduction. In: GABBAY, D. M. & SMETS, P. (eds.) *Abductive Reasoning and Learning*. Netherlands: Springer.
- PAULUS, P. B. & DZINDOLET, M. T. (1993) 'Social Influence Processes in Group Brainstorming'. *Journal of Personality and Social Psychology*. 64(4). pp. 575-586.
- PAWSON, R. & TILLEY, N. (1997) *Realistic Evaluation*. UK: SAGE Publications.
- PENG, Y. & REGGIA, J. A. (2012) *Abductive Inference Models for Diagnostic Problem-Solving*. New York, USA: Springer.
- PERELTSVAIG, A. (2012) *Languages of the World: An Introduction*. Cambridge, UK: Cambridge University Press.
- PHILLIPS, C. (2013) *Everyday Arab Identity: The Daily Reproduction of the Arab World*. UK: Routledge.
- PHILLIPS, J. M. & GULLY, S. M. (2013) *Organizational Behavior: Tools for Success*. USA: Cengage Learning.
- PICKEN, G. (2011) *Spiritual Purification in Islam: The Life and Works of Al Muhasibi*. USA: Taylor & Francis.
- PINDER, C. C. (2014) *Work Motivation in Organizational Behavior*. Second ed. UK: Taylor & Francis.

- POMERANTZ, A. (1978) Compliment Responses: Notes on the Co-Operation of Multiple Constraints. In: SCHENKEIN, J. (ed.) *Studies in the Organization of Conversational Interaction*. New York, USA: Academic Press.
- POPE, S. W. & NAURIGHT, J. (2009) *Routledge Companion to Sports History*. UK: Taylor & Francis.
- POT, F. (2000) *Employment Relations and National Culture: Continuity and Change in the Age of Globalization*. UK: Edward Elgar Publishing Limited.
- POTTER, G. & LÓPEZ, J. (2001) After Postmodernism: The Millennium. In: LÓPEZ, J. & POTTER, G. (eds.) *After Postmodernism: An Introduction to Critical Realism*. USA: Bloomsbury Publishing.
- POTTER, J., WETHERELL, M. & WETHERELL, P. M. (1987) *Discourse and Social Psychology: Beyond Attitudes and Behaviour*. London, UK: Sage Publications.
- POYNTER, R. (2010) *Cluster Analysis, a Qualitative Technique in Quant Clothing - Tarsk 15 [Online]*. The Future Place Blog. Available: http://thefutureplace.typepad.com/the_future_place/2010/11/cluster-analysis-a-qualitative-technique-in-quant-clothing-tarsk-15.html#sthash.0L2K4dnN.dpuf [Accessed 12th February 2016].
- PUGH, D. S. & OPEN UNIVERSITY COURSE TEAM (1993) The Formation of Group Norms in Computer-Mediated Communication. In: WEINSHALL, T. D. (ed.) *Societal Culture and Management*. Germany: Walter de Gruyter.
- PUSCHMANN, P. & MATTHIJS, K. (2016) The Demographic Transition in the Arab World: The Dual Role of Marriage in Family Dynamics and Population Growth. In: MATTHIJS, K., NEELS, K., TIMMERMAN, C. & HAERS, J. (eds.) *Population Change in Europe, the Middle-East and North Africa: Beyond the Demographic Divide*. UK: Taylor & Francis.
- PYNES, J. E. (2009) *Human Resources Management for Public and Nonprofit Organizations: A Strategic Approach*. Third ed. San Francisco, USA: Jossey-Bass.
- QSR. (2012) Nvivo Qualitative Data Analysis Software [Computer Programme]. Version 10. QSR International Pty Ltd.
- QURESHI, N. (2014) *Seeking Allah, Finding Jesus: A Devout Muslim Encounters Christianity [Foreword by Lee Strobel]*. USA: Zondervan.
- RAI, T. S. & FISKE, A. P. (2011) 'Moral Psychology is Relationship Regulation: Moral Motives for Unity, Hierarchy, Equality, and Proportionality'. *Psychological Review*. 118(1). pp. 57-75.
- RALIMAN, S. I. J. (1998) *An Explanation of Riyadh Al Saliheen*. Jeddah, Saudi Arabia: The Qur'an & Sunnah Society.
- RAMOS, N. M. M., DELGADO, J. M. P. Q., ALMEIDA, R. M. S. F., SIMÕES, M. L. & MANUEL, S. (2016) *Application of Data Mining Techniques in the Analysis of Indoor Hygrothermal Conditions*. USA: Springer International Publishing.
- RANE, H. (2010) *Islam and Contemporary Civilisation: Evolving Ideas Transforming Relations*. Australia: Melbourne University Publishing.
- RAPANTA, C. & BADRAN, D. (2015a) 'Same but Different: Perceptions of Interpersonal Arguing in Two Arabic Populations (UAE & Lebanon)'. *Journal of Media Critiques [JMC]*. 1(2). pp.
- RAPANTA, C. & BADRAN, D. (2015b) 'Same but Different: Perceptions of Interpersonal Arguing in Two Arabic Populations (UAE & Lebanon)'. *Journal of Media Critiques [JMC]*. 1(2). pp. 119-131.
- REDMOND, B. (2011) *Equity Theory Case Study Fall 2011 Team 4 [Online]*. USA: Penn State University. Available: <https://wikispaces.psu.edu/display/PSYCH484/Equity+Theory+Case+Study+Fall+2011+Team+4> [Accessed 1st February 2011].
- REES, C. & GATENBY, M. (2014) Critical Realism and Ethnography. In: EDWARDS, P. K., O'MAHONEY, J. & VINCENT, S. (eds.) *Studying Organizations Using Critical Realism: A Practical Guide*. UK: OUP Oxford.
- REJWAN, N. (1998) *Arabs Face the Modern World: Religious, Cultural, and Political Responses to the West*. USA: University Press of Florida.

- REJWAN, N. (2009) *Arabs in the Mirror: Images and Self-Images from Pre-Islamic to Modern Times*. USA: University of Texas Press.
- RESTUBOG, S. L. D., SCOTT, K. L. & ZAGENCYK, T. J. (2011) 'When Distress Hits Home: The Role of Contextual Factors and Psychological Distress in Predicting Employees' Responses to Abusive Supervision'. *Journal of Applied Psychology*. 96(4). pp. 713-729.
- RIAZI, A. M. (2016) *The Routledge Encyclopedia of Research Methods in Applied Linguistics: Quantitative, Qualitative, and Mixed-Methods Research*. UK: Taylor & Francis.
- RICE, G. (1999) 'Islamic Ethics and the Implications for Business'. *Journal of Business Ethics*. 18(4). pp. 345-358.
- RICE, G. (2004) 'Doing Business in Saudi Arabia'. *Thunderbird International Business Review*. 46(1). pp. 59-84.
- RIEPEL, O. (2011) *Evolutionary Theory and the Creation Controversy*. Berlin, Germany: Springer.
- RITCHIE, J. & LEWIS, J. (2003) *Qualitative Research Practice: A Guide for Social Science Students and Researchers*. London, UK: SAGE Publications.
- RITCHIE, J., SPENCER, L. & O'CONNOR, W. (2003) Carrying out Qualitative Analysis. In: RITCHIE, J. & LEWIS, J. (eds.) *Qualitative Research Practice: A Guide for Social Science Students and Researchers*. UK: SAGE Publications.
- RIVERA, F. & BECKER, J. R. (2007) 'Abduction–Induction (Generalization) Processes of Elementary Majors on Figural Patterns in Algebra'. *The Journal of Mathematical Behavior*. 26(2). pp. 140-155.
- RIZVI, S. S. A. (1989) *Inner Voice*. Tanzania: Bilal Muslim Mission of Tanzania.
- ROBSON, C. & MCCARTAN, K. (2016) *Real World Research: A Resource for Users of Social Research Methods in Applied Settings*. Fourth ed. UK: Wiley.
- ROGELBERG, S. G. (2007) *Encyclopedia of Industrial and Organizational Psychology*. Thousand Oaks, USA: SAGE.
- ROGERS, W. S. (2003) *Social Psychology: Experimental and Critical Approaches*. UK: Open University Press.
- ROGERS, W. S. (2011) *Social Psychology*. Second ed. UK: McGraw-Hill Education.
- RONSIN, C. (2010) 'Wasta and State-Society Relations: The Case of Jordan'. *Revue Averroes - Revue Specialise sur le Monde Arabe*. (3). pp. 1-7.
- ROSEN, J. (2015) *Element of Surprise Helps Babies Learn Best, Johns Hopkins Researchers Say: Infants Seek out More Information About Objects that Defy Expectations [Online]*. USA: Johns Hopkins University. Available: <http://hub.jhu.edu/2015/04/02/surprise-babies-learning> [Accessed 31st May 2016].
- RUBIN, A. & BABBIE, E. R. (2009) *Essential Research Methods for Social Work*. USA: Cengage Learning.
- SAFADI, R., JARADEH, M., BANDAK, A. & FROELICHER, E. (2010) 'Competence Assessment of Nursing Graduates of Jordanian Universities'. *Nursing and Health Sciences*. 12(2). pp. 147-154.
- SAIT, S. & LIM, H. (2006) *Land, Law and Islam: Property and Human Rights in the Muslim World*. UK: Zed Books Ltd.
- SALAMÉ, G. (1988) Ntegration in the Arab World: The Institutional Framework. In: LUCIANI, G. & SALAMÉ, G. (eds.) *The Politics of Arab Integration*. USA: Croom Helm.
- SALAMEH, A. (2001) *Compliment Responses in American English, Saudi Arabic and the English of Saudi EFL Learners*. Doctorate in Education, University of Leicester.
- SAMA, L. M. & PAPAMARCOS, S. D. (2000) 'Hofstede's IC Dimension as Predictive of Allocative Behaviors: A Meta-Analysis'. *International Journal of Value-Based Management*. 13(2). pp. 173-188.
- SAMOVAR, L., PORTER, R. & MCDANIEL, E. (2010) *Communication between Cultures*. Seventh ed. USA: Cengage Learning.
- SAMPSON, E. (1980) Justice and Social Character. In: MIKULA, G. (ed.) *Justice and Social Interaction*. Switzerland: Hans Huber.

- SANDERS, G. S. & BARON, R. S. (1977) 'Is Social Comparison Irrelevant for Producing Choice Shifts?'. *Journal of Experimental Social Psychology*. 13(4). pp. 303-314.
- SANTOS, A. (1995) *Multimedia and Groupware for Editing*. USA: Springer Berlin Heidelberg.
- SARSTEDT, M. & MOOI, E. (2014) *A Concise Guide to Market Research: The Process, Data, and Methods Using IBM SPSS Statistics*. Second ed. Germany: Springer.
- SAUDI GAZETTE. (2016) *The Saudi Cabinet Has Endorsed a Sweeping Set of Programs and Reforms to Be Implemented by 2030* [Online]. English Al-Arabiya Net. Available: <http://english.alarabiya.net/en/perspective/features/2016/04/26/Full-text-of-Saudi-Arabia-s-Vision-2030.html> [Accessed 30th May 2016].
- SAUDI VISION 2030. (2016) *Thriving Economy Open for Business* [Online]. Saudi Vision 2030. Available: <http://vision2030.gov.sa/en/node/7> [Accessed 30th May 2016].
- SAUNDERS, B., KITZINGER, J. & KITZINGER, C. (2015) 'Anonymising Interview Data: Challenges and Compromise in Practice'. *Qualitative Research*. 15(5). pp. 616-632.
- SAUNDERS, M., LEWIS, P. & THORNHILL, A. (2009) *Research Methods for Business Students*. Fifth ed. Essex, UK: Pearson Education.
- SAUNDERS, M., LEWIS, P. & THORNHILL, A. (2016) *Research Methods for Business Students*. Seventh ed. Essex, UK: Pearson Education Ltd.
- SAVORY, R. M. (1976) *Introduction to Islamic Civilization*. Cambridge, UK: Cambridge University Press.
- SAYER, A. (2000) *Realism and Social Science*. UK: SAGE Publications.
- SAYER, R. A. (1992) *Method in Social Science: A Realist Approach*. London, UK: Routledge.
- SCHACHTER, S. (1959) *The Psychology of Affiliation: Experimental Studies of the Sources of Gregariousness*. USA: Stanford University Press.
- SCHILLING, N. (2013) *Sociolinguistic Fieldwork: Key Topics in Sociolinguistics*. UK: Cambridge University Press.
- SCHIMMEL, A. (2011) *Mystical Dimensions of Islam*. USA: University of North Carolina Press.
- SCHNEIDER, B., EHRHART, M. G. & MACEY, W. H. (2013) 'Organizational Climate and Culture'. *Annual Review of Psychology*. 64. pp. 361-388.
- SCHNEIDER, F. W., GRUMAN, J. A. & COUTTS, L. M. (2011) *Applied Social Psychology: Understanding and Addressing Social and Practical Problems*. Second ed. USA: SAGE Publications.
- SCHOENHALS, M. (1993) *The Paradox of Power in a People's Republic of China Middle School*. New York, USA: M.E. Sharpe, Incorporated.
- SCHOLL, R. W., COOPER, E. A. & MCKENNA, J. (1987) 'Referent Selection in Determining Equity Perceptions: Differential Effects on Behavioral and Attitudinal Outcomes'. *Personnel Psychology*. 40(1). pp. 113-124.
- SCHULTZ, G. S. & COBBN STEVENS, R. (2004) 'Husserl's Theory of Wholes and Parts and the Methodology of Nursing Research'. *Nursing Philosophy*. 5(3). pp. 216-223.
- SCHWALBE, M. L., GECAS, V. & BAXTER, R. (1986) 'The Effects of Occupational Conditions and Individual Characteristics on the Importance of Self-Esteem Sources in the Workplace'. *Basic and Applied Social Psychology*. 7(1). pp. 63-84.
- SCHWARTZ-SHEA, P. (2015) Judging Quality: Evaluative Criteria and Epistemic Communities. In: YANOW, D. & SCHWARTZ-SHEA, P. (eds.) *Interpretation and Method: Empirical Research Methods and the Interpretive Turn*. Second ed. USA: Taylor & Francis.
- SCHWENK, C. R. (1990) 'Illusions of Management Control? Effects of Self-Serving Attributions on Resource Commitments and Confidence in Management'. *Human Relations*. 43(4). pp. 333-347.
- SEALE, C. (1999) *The Quality of Qualitative Research*. UK: SAGE Publications.
- SEGURA, D. A. (1989) 'Chicana and Mexican Immigrant Women at Work: The Impact of Class, Race, and Gender on Occupational Mobility'. *Gender and Society*. 3(1). pp. 37-52.

- SETTERFIELD, M. (2003) Critical Realism and Formal Modelling: Incompatible Bedfellows? *In: DOWNWARD, P. (ed.) Applied Economics and the Critical Realist Critique*. UK: Taylor & Francis.
- SHAFAK, E. (2010) *The Forty Rules of Love*. USA: Viking Penguin.
- SHAH, P. P. (1998) 'Who are Employees' Social Referents? Using a Network Perspective to Determine Referent Others'. *Academy of Management Journal*. 41(3). pp. 249-268.
- SHAW, J. B. (1990) 'A Cognitive Categorization Model for the Study of Intercultural Management'. *The Academy of Management Review*. 15(4). pp. 626-645.
- SHENTON, A. K. (2004) 'Strategies for Ensuring Trustworthiness in Qualitative Research Projects'. *Education for information*. 22(2). pp. 63-75.
- SHIELDS, J. (2007) *Managing Employee Performance and Reward: Concepts, Practices, Strategies*. Cambridge, UK: Cambridge University Press.
- SHORE, T. H. (2004) 'Equity Sensitivity Theory: Do We All Want More Than We Deserve?'. *Journal of Managerial Psychology*. 19(7). pp. 722-728.
- SHOULT, A. (2006) *Doing Business with Saudi Arabia*. Third ed. UK: GMB Publishing Ltd.
- SIAS, P. M., GALLAGHER, E. B., KOPANEVA, I. & PEDERSEN, H. (2012) 'Maintaining Workplace Friendships: Perceived Politeness and Predictors of Maintenance Tactic Choice'. *Communication Research*. 39(2). pp. 239-268.
- SIEGEL, P. H., SCHRAEDER, M. & MORRISON, R. (2008) 'A Taxonomy of Equity Factors'. *Journal of Applied Social Psychology*. 38(1). pp. 61-75.
- SILVERMAN, D. (2000) *Doing Qualitative Research: A Practical Handbook*. Thousand Oaks, USA: Sage.
- SILVERMAN, D. (2006) *Interpreting Qualitative Data: Methods for Analyzing Talk, Text and Interaction*. Third ed. UK: SAGE Publications.
- SIMS, R. R. (2002) *Organizational Success through Effective Human Resources Management*. USA: Greenwood Publishing Group.
- SKUTSCH, C. (2013) *Encyclopedia of the World's Minorities*. New York, USA: Taylor & Francis.
- SMITH, K. (2011) 'Neuroscience Vs Philosophy: Taking Aim at Free Will'. *Nature*. 477(7362). pp. 23-25.
- SMITH, P. B., HUANG, H. J., HARB, C. & TORRES, C. (2012a) 'How Distinctive Are Indigenous Ways of Achieving Influence? A Comparative Study of Guanxi, Wasta, Jeitinho, and "Pulling Strings"'. *Journal of Cross-Cultural Psychology*. 43(1). pp. 135-150.
- SMITH, P. B., TORRES, C., LEONG, C., BUDHWAR, P., ACHOUI, M. & LEBEDEVA, N. (2012b) 'Are Indigenous Approaches to Achieving Influence in Business Organizations Distinctive? A Comparative Study of Guanxi, Wasta, Jeitinho, Svyazi and Pulling Strings'. *The International Journal of Human Resource Management*. 23(2). pp. 333-348.
- SOLOMON, J. (2007) *Corporate Governance and Accountability*. Second ed. UK: Wiley.
- SPEAKE, J. (2015) *The Oxford Dictionary of Proverbs*. Sixth ed. Oxford, UK: Oxford University Press.
- SPENCER, L., RITCHIE, J. & O'CONNOR, W. (2003) Analysis: Practices, Principles and Processes: The Key Requirements of Analytic Tools the Analytic Hierarchy. *In: RITCHIE, J. & LEWIS, J. (eds.) Qualitative Research Practice: A Guide for Social Science Students and Researchers*. UK: SAGE Publications.
- STACEY, R. D. (2009) *Complexity and Organizational Reality: Uncertainty and the Need to Rethink Management after the Collapse of Investment Capitalism*. Second ed. UK: Taylor & Francis.
- STASSER, G. & DIETZ-UHLER, B. (2001) Collective Choice, Judgment, and Problem Solving. *In: HOGG, M. A. & TINDALE, R. S. (eds.) Blackwell Handbook of Social Psychology: Group Processes*. Malden, Massachusetts, USA: Blackwell Publishers.
- STEVENSON, A. (2010) *Oxford Dictionary of English*. UK: OUP Oxford.
- STOMMEL, M. & WILLS, C. (2004) *Clinical Research: Concepts and Principles for Advanced Practice Nurses*. USA: Lippincott Williams & Wilkins.

- STONE, D. L., STONE-ROMERO, E. F. & LUKASZEWSKI, K. M. (2007) 'The Impact of Cultural Values on the Acceptance and Effectiveness of Human Resource Management Policies and Practices'. *Human Resource Management Review*. 17(2). pp. 152-165.
- STORTI, C., BENNHOLD-SAMAAN, L. & CORPS, P. (2011) *Culture Matters: The Peace Corps Cross-Cultural Workbook*. USA: Peace Corps Information Collection & Exchange.
- SULTAN, S. (2007) *The Qur'an and Sayings of Prophet Muhammad: Selections Annotated and Explained [Translated by Yusuf Ali]*. USA: SkyLight Paths Publishing.
- SUMMEREDER, S., STREICHER, B. & BATINIC, B. (2014) 'Voice or Consistency? What You Perceive as Procedurally Fair Depends on Your Level of Power Distance'. *Journal of Cross-Cultural Psychology*. 45(2). pp. 192-212.
- SWEENEY, P. D. & MCFARLIN, D. B. (2004) 'Social Comparisons and Income Satisfaction: A Cross-National Examination'. *Journal of Occupational and Organizational Psychology*. 77(2). pp. 149-154.
- SWEENEY, P. D. & MCFARLIN, D. B. (2014) *International Management: Strategic Opportunities and Cultural Challenges*. Fifth ed. USA: Taylor & Francis.
- SWINTON, S. (2006) *Adams Equity Motivation Theory; Put Workplace Psychology into Action and Increase Motivation [Online]*. Management for the Rest of Us. Available: <http://mftrou.com/adams-equity-motivation-theory/> [Accessed 15th December 2016].
- SYED, J. (2008a) 'A Context-Specific Perspective of Equal Employment Opportunity in Islamic Societies'. *Asia Pacific Journal of Management*. 25(1). pp. 135-151.
- SYED, J. (2008b) 'Employment Prospects for Skilled Migrants: A Relational Perspective'. *Human Resource Management Review*. 18(1). pp. 28-45.
- SYED, J. & ALI, A. J. (2010) 'Principles of Employment Relations in Islam: A Normative View'. *Employee Relations*. 32(5). pp. 454-469.
- SYED, J., BURKE, R. J., PINAR ACAR, F., SYED, J., BURKE, R. J. & PINAR ACAR, F. (2010) 'Re-Thinking Tanawwo (Diversity) and Musawat (Equality) in the Middle East'. *Equality, Diversity and Inclusion: An International Journal*. 29(2). pp. 144-149.
- SYED, J. & ÖZBILGIN, M. (2009) 'A Relational Framework for International Transfer of Diversity Management Practices'. *The International Journal of Human Resource Management*. 20(12). pp. 2435-2453.
- TABIBNIA, G., SATPUTE, A. B. & LIEBERMAN, M. D. (2008) 'The Sunny Side of Fairness Preference for Fairness Activates Reward Circuitry (and Disregarding Unfairness Activates Self-Control Circuitry)'. *Psychological Science*. 19(4). pp. 339-347.
- TAESCHNER, F., STEPPAT, F. & AL KHAMMASH, S. (1975) *Tareekh Al-Aalam Al-Arabee [the History of the Arab World]*. Beirut, Lebanon: Dar Sader.
- TAKANO, Y. (2006) Coping with Domestic Violence by Japanese Canadian Women. In: WONG, P. T. P. & WONG, L. C. J. (eds.) *Handbook of Multicultural Perspectives on Stress and Coping*. USA: Springer.
- TAKEUCHI, R. (2010) 'A Critical Review of Expatriate Adjustment Research through a Multiple Stakeholder View: Progress, Emerging Trends, and Prospects'. *Journal of Management*. 36(4). pp. 1040-1064.
- TAKHOUSH, M. S. (2009) *Tareekh Al-Arab Qabla Al-Islam [the History of Arabs before Islam]*. Beirut, Lebanon: Dar Al-Nafaes.
- TANAGHO, S. N. (2012) *Glad News!: God Loves You My Muslim Friend*. USA: InterVarsity Press.
- TARHINI, M. A. (1991) *Al-Muarrikhoon Wal Ta'reekh Enda Al-Arab [Historians and Historiography by Arabs]*. Beirut, Lebanon: Dar Al-Reef.
- TAVAKOLI, H. (2012) *A Dictionary of Research Methodology and Statistics in Applied Linguistics*. Tehran, Iran: Rahnama Press.
- TAYLOR, B., SINHA, G. & GHOSHAL, T. (2008) *Research Methodology: A Guide for Reseachers in Management and Social Sciences*. Third ed. New Delhi, India: PHI Learning.

- TAYLOR, S. E., PEPLAU, L. A. & SEARS, D. O. (2006) *Social Psychology*. Twelfth ed. New Jersey, USA: Prentice Hall.
- TEMPUS. (2012) 'Higher Education in Syria [Online]'. *Tempus Programme, European Commission*. Available: http://eacea.ec.europa.eu/tempus/participating_countries/reviews/syria_review_of_higher_education.pdf [Accessed 21th March 2016].
- TENBRUNSEL, A. E. & DIEKMANN, K. A. (2002) 'Job-Decision Inconsistencies Involving Social Comparison Information: The Role of Dominating Alternatives'. *Journal of Applied Psychology*. 87(6). pp. 1149-1158.
- TESSER, A. (1988) 'Toward a Self-Evaluation Maintenance Model of Social Behavior'. *Advances in Experimental Social Psychology*. 21. pp. 181-227.
- THAU, S., WITTEK, R. & AQUINO, K. (2007) 'An Extension of Uncertainty Management Theory to the Self: The Relationship between Justice, Social Comparison Orientation, and Antisocial Work Behaviors'. *Journal of Applied Psychology*. 92(1). pp. 250-258.
- THIBAUT, J. W. & KELLEY, H. H. (1959) *The Social Psychology of Groups*. USA: Wiley.
- TILLY, C. (2006) Historical Analysis of Political Processes. In: TURNER, J. H. (ed.) *Handbook of Sociological Theory*. USA: Springer.
- TINDALE, R. S., MEISENHOLDER, H. M., DYKEMA-ENGBLADE, A. A. & HOGG, M. A. (2001) Shared Cognition in Small Groups. In: HOGG, M. A. & TINDALE, R. S. (eds.) *Blackwell Handbook of Social Psychology: Group Processes*. Malden, Massachusetts, USA: Blackwell Publishers.
- TING-TOOMEY, S. (1988) Intercultural Conflict Styles: A Face-Negotiation Theory. In: KIM, Y. Y. & GUDYKUNST, W. B. (eds.) *Theories in Intercultural Communication*. USA: ERIC.
- TING-TOOMEY, S. (2012) *Communicating across Cultures*. USA: Guilford Publications.
- TLAISS, H. & KAUSER, S. (2011) 'The Importance of Wasta in the Career Success of Middle Eastern Managers'. *Journal of European Industrial Training*. 35(5). pp. 467-486.
- TLAISS, H. A. & ELAMIN, A. (2016) Human Resource Management in Saudi Arabia. In: BUDHWAR, P. S. & MELLAHI, K. (eds.) *Handbook of Human Resource Management in the Middle East*. UK: Edward Elgar Publishing.
- TLAISS, H. A. & ELAMIN, A. M. (2015) 'Exploring Organizational Trust and Organizational Justice among Junior and Middle Managers in Saudi Arabia: Trust in Immediate Supervisor as a Mediator'. *Journal of Management Development*. 34(9). pp. 1042-1060.
- TOFFOLO, C. E. & KAHN, P. (2008) *The Arab League*. USA: Infobase Publishing.
- TOOR, S. (2008) 'Merging Spirituality and Religion: Developing an Islamic Leadership Theory'. *IJUM Journal of Economics and Management*. 16(1). pp. 15-46.
- TORCHIA, A., ASWAD, C. & STROHECKER, K. (2016) *Analyst View: Saudi Arabia's Vision 2030 Reform Plan [Online]*. Thomson Reuters. Available: <http://www.reuters.com/article/us-saudi-plan-reaction-idUSKCN0XM1FX> [Accessed 30th May 2016].
- TREVEN, S. (2003) 'International Training: The Training of Managers for Assignment Abroad'. *Education + Training*. 45(8). pp. 550-557.
- TREVEN, S. (2011) 'The Connection between Culture and Organizational Behavior'. *International Business and Economics Research Journal (IBER)*. 4(7). pp. 49-58.
- TREVEN, S., MULEJ, M. & LYNN, M. (2008) 'The Impact of Culture on Organizational Behavior'. *Management: Journal of Contemporary Management Issues*. 13(2 Special issue). pp. 27-39.
- TROMPENAARS, A. (1994) *Riding the Waves of Culture: Understanding Diversity in Global Business*. USA: Irwin Professional Publishing.
- TUCCI, C. L. & LOJO, M. P. (1994) 'Social Comparisons and Cooperative R&D Ventures: The Double-Edged Sword of Communication'. *Journal of Engineering and Technology Management*. 11(3-4). pp. 187-202.
- TUCKER, S. C. (2014) *World War I: The Definitive Encyclopedia and Document Collection*. USA: ABC-CLIO.

- TURABIAN, K. L. (2007) *A Manual for Writers of Research Papers, Theses and Dissertations: Chicago Style for Students and Researchers*. Seventh ed. USA: University of Chicago Press.
- UMAR, M. S. (2006) *Islam and Colonialism: Intellectual Responses of Muslims of Northern Nigeria to British Colonial Rule*. Boston, USA: Brill.
- UN/DESA. (2015) *International Migrant Stock 2015 [Online]*. Department of Economic and Social Affairs, United Nations. Available: http://www.un.org/en/development/desa/population/migration/data/estimates2/estimate_s15.shtml [Accessed 20th December 2016].
- UOT LIBRARIES. (n.d.) *What's a Review Article? [Online]*. USA: University of Texas Libraries. Available: <https://www.lib.utexas.edu/lsl/help/modules/review.html> [Accessed 14th December 2016].
- UTZ, A. (2011) *Psychology from the Islamic Perspective*. Riyadh, Saudi Arabia: International Islamic Publishing House.
- VAN DEN BERG, H. (2003) Contradictions in Interview Discourse. In: VAN DEN BERG, H., WETHERELL, M. & HOUTKOOP-STEENSTRA, H. (eds.) *Analyzing Race Talk: Multidisciplinary Perspectives on the Research Interview*. UK: Cambridge University Press.
- VAN DER TOORN, J., BERKICS, M. & JOST, J. T. (2010) 'System Justification, Satisfaction, and Perceptions of Fairness and Typicality at Work: A Cross-System Comparison Involving the US and Hungary'. *Social Justice Research*. 23(2). pp. 189-210.
- VANDERKOLK, J. (2009) *Forensic Comparative Science: Qualitative Quantitative Source Determination of Unique Impressions, Images, and Objects*. USA: Elsevier Science.
- VEYNE, P. (1984) *Writing History: Essay on Epistemology*. Manchester, UK: Manchester University Press.
- WALDMAN, D. A., BALTHAZARD, P. A. & PETERSON, S. J. (2011) 'Leadership and Neuroscience: Can We Revolutionize the Way that Inspirational Leaders are Identified and Developed?'. *The Academy of Management Perspectives*. 25(1). pp. 60-74.
- WALKER, D. M., WALKER, T. D. & SCHMITZ, J. T. (2003) *Doing Business Internationally: The Guide to Cross-Cultural Success*. Second ed. New York, USA: McGraw-Hill.
- WALKER, J., CARTER, T. & DUNSTON, L. (2007) *Oman, UAE & Arabian Peninsula*. Australia: Lonely Planet.
- WALTER, E. (2008) *Cambridge Advanced Learner's Dictionary Hardback with CD-ROM for Windows and Mac Klett Edition*. Cambridge, UK: Ernst Klett Sprachen.
- WATT, W. M. & CACHIA, P. (n.d.) *Who Is an Arab? [Online]*. USA: African Studies Center, University of Pennsylvania. Available: http://www.africa.upenn.edu/K-12/Who_16629.html [Accessed 10th November 2016].
- WEBB DAY, J., L. HOLLADAY, C., K. JOHNSON, S. & G. BARRON, L. (2014) 'Organizational Rewards: Considering Employee Need in Allocation'. *Personnel Review*. 43(1). pp. 74-95.
- WEBB, P. A. (2014) *Creating Arab Origins: Muslim Constructions of Al-Jāhiliyya and Arab History*. Doctorate of Philosophy, SOAS, University of London.
- WEICK, K. E., BOUGON, M. G. & MARUYAMA, G. (1976) 'The Equity Context'. *Organizational Behavior and Human Performance*. 15(1). pp. 32-65.
- WEIR, D. & HUTCHINGS, K. (2005) 'Cultural Embeddedness and Contextual Constraints: Knowledge Sharing in Chinese and Arab Cultures'. *Knowledge and Process Management*. 12(2). pp. 89-98.
- WESTERMAN, C. Y. K. & SMITH, S. W. (2015) 'Opening a Performance Dialogue with Employees Facework, Voice, and Silence'. *Journal of Business and Technical Communication*. 29(4). pp. 456-489.
- WHEELER, K. G. (2002) 'Cultural Values in Relation to Equity Sensitivity within and across Cultures'. *Journal of Managerial Psychology*. 17(7). pp. 612-627.
- WILIŃSKA, M. (2014) 'Shame on Me... Emotions in the Fieldwork on Old Age in Japan'. *Qualitative Social Work*. 13(5). pp. 602-618.

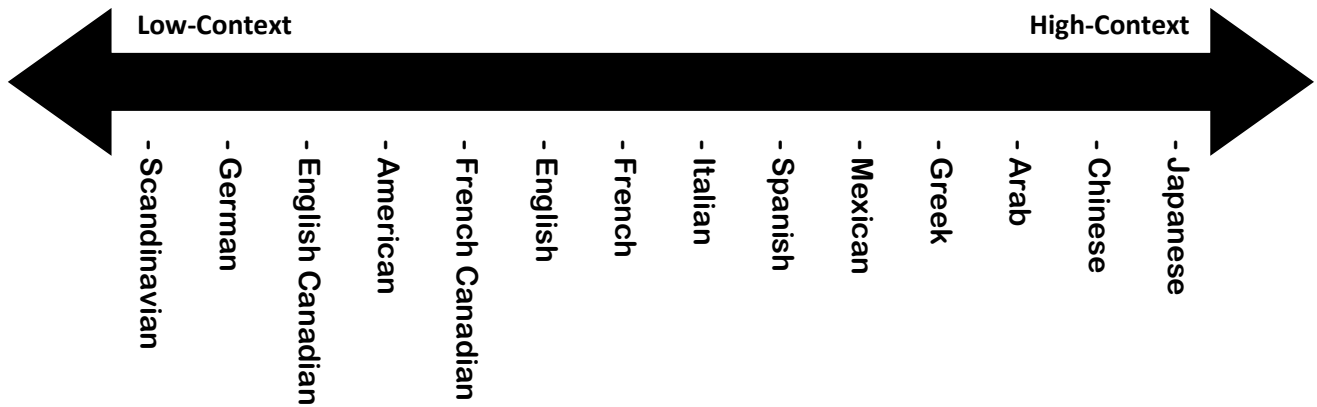
- WILLIAMS, S. J. (1999) 'Is Anybody There? Critical Realism, Chronic Illness and the Disability Debate'. *Sociology of Health & Illness*. 21(6). pp. 797-819.
- WILLIG, C. (2013) *Introducing Qualitative Research in Psychology*. Third ed. UK: McGraw-Hill Education.
- WILSON, R. (2012) *Economic Development in the Middle East*. Second ed. UK: Taylor & Francis.
- WOEHLKE, J. (2010) *Express for Writing Workshops*. Second ed.: Lulu Enterprises Incorporated.
- WOOD, J. V. (1989) 'Theory and Research Concerning Social Comparisons of Personal Attributes'. *Psychological Bulletin*. 106(2). pp. 231-248.
- WORCHEL, S. & COUTANT, D. (2001) It Takes Two to Tango: Relating Group Identity to Individual Identity within the Framework of Group Development. In: HOGG, M. A. & TINDALE, R. S. (eds.) *Blackwell Handbook of Social Psychology: Group Processes*. Malden, Massachusetts, USA: Blackwell Publishers.
- WRIGHT, A. (2013) *Christianity and Critical Realism: Ambiguity, Truth and Theological Literacy*. UK: Routledge.
- YAFI, W. S. (2012) *Inevitable Democracy in the Arab World: New Realities in an Ancient Land*. USA: Palgrave Macmillan.
- YAGHI, I. A. (1997) *Al-Aalam Al-Arabee Fee Al-Tareekh Al-Hadith [the Arab World in the Modern History]*. Riyadh, Saudi Arabia: Obeikan.
- YAMAGUCHI, I. (2003) 'The Relationships among Individual Differences, Needs and Equity Sensitivity'. *Journal of Managerial Psychology*. 18(4). pp. 324-344.
- YEO, R. K. & MARQUARDT, M. J. (2015) 'To Share or Not to Share? Self-Perception and Knowledge-Sharing Intent'. *Knowledge Management Research and Practice*. 13(3). pp. 311-328.
- YOUSIF, B. H. (2005) *Al-Harakaat Al-Islameah Al-Moaasirah Fee Al-Mashreq Al-Arabee (1945-1991): Deraasah Tarikheah - Siaseah [Contemporary Islamic Movements in the Arab East (1945-1991): A Historio – Political Study]*. Doctorate of Philosophy, University of Mosul.
- YULE, G. (2010) *The Study of Language*. Cambridge, UK: Cambridge University Press.
- YUSOF, S. Y. A. M. & HOON, T. B. (2014) 'Compliments and Compliment Responses on Twitter among Male and Female Celebrities'. *Pertanika Journal of Social Sciences and Humanities*. 22(S). pp. 75-96.
- ZAHARNA, R. S. (1995) 'Understanding Cultural Preferences of Arab Communication Patterns'. *Public Relations Review*. 21(3). pp. 241-255.
- ZAKARIA, N., STANTON, J. M. & SARKAR-BARNEY, S. T. M. (2003) 'Designing and Implementing Culturally-Sensitive IT Applications: The Interaction of Culture Values and Privacy Issues in the Middle East'. *Information Technology and People*. 16(1). pp. 49-75.
- ZANDPOUR, F. & SADRI, G. (1996) Communication in Personal Relationships in Iran: A Comparative Analysis. In: GUDYKUNST, W. B., TING-TOOMEY, S. & NISHIDA, T. (eds.) *Communication in Personal Relationships across Cultures*. London, UK: Sage Publications.
- ZANE, N. & YEH, M. (2002) The Use of Culturally-Based Variables in Assessment: Studies on Loss of Face. In: KURASAKI, K. S., OKAZAKI, S. & SUE, S. (eds.) *Asian American Mental Health: Assessment Theories and Methods. International and Cultural Psychology Series*. New York, USA: Springer.
- ZHAO, J. & CHEN, L. (2008) 'Individualism, Collectivism, Selected Personality Traits, and Psychological Contract in Employment: A Comparative Study'. *Management Research News*. 31(4). pp. 289-304.
- ZIA, R. (2010) Nationalism, Islamic Political Activism, and Religious Education in the Arab Region. In: MAZAWI, A. E. & SULTANA, R. G. (eds.) *Education and the Arab 'World': Political Projects, Struggles, and Geometries of Power*. UK: Taylor & Francis.
- ZIKMUND, W. G., BABIN, B. J., CARR, J. C. & GRIFFIN, M. (2013) *Business Research Methods*. Ninth ed. USA: Cengage Learning.
- ZOU, Y. & TRUEBA, E. T. (2002) *Ethnography and Schools: Qualitative Approaches to the Study of Education*. England, UK: Rowman & Littlefield Publishers.

Appendices

Appendix 1: Continua of High-Context (HC) and Low-Context (LC) Cultures	297
Appendix 2: Members of the Arab League.....	298
Appendix 3: Interview Schedule and its Appendices	299
Appendix 3.1: Interview Schedule for Employees	299
Appendix 3.2: Interview Schedule for Managers	312
Appendix 3.3: Interview Diary	313
Appendix 3.4: Research Participant Consent Form	314
Appendix 3.5: Brief Questionnaire before the Interview	315
Appendix 3.6: Employees observing their Colleagues	316
Appendix 3.7: Work vs Outcome	317
Appendix 3.8: Characteristics giving Employees Advantage.....	318
Appendix 3.9: Motivators and Demotivators at Work.....	319
Appendix 3.10: Communication Methods	320
Appendix 3.11: Case Study.....	321
Appendix 3.12: Case Study - Reaction Possibilities	322
Appendix 3.13: Participant's Personal and Contact Details	323
Appendix 4: NVivo Display window	324
Appendix 5: Employee Participants and Clustering Groups	325
Appendix 6: Dendrogram of Cluster Analysis.....	326
Appendix 7: Agglomeration Schedule Coefficients of Cluster Analysis	327
Appendix 8: Self-reliant Perspective	328
Appendix 9: Secular-oriented Self-reliant Perspective.....	329
Appendix 10: Secular-oriented Self-reliant Perspective – Qualitative Quotes.....	330
Appendix 11: Mystical-oriented Self-reliant Perspective.....	334
Appendix 12: Mystical-oriented Self-reliant Perspective – Qualitative Quotes.....	335
Appendix 13: Charismatic Perspective	338
Appendix 14: Charismatic Perspective – Qualitative Quotes.....	339

Appendix 15: Conservative Perspective	342
Appendix 16: Conservative Perspective – Qualitative Quotes	343
Appendix 17: Rational Perspective.....	346
Appendix 18: Rational Perspective – Qualitative Quotes.....	347
Appendix 19: Spiritual Perspective	353
Appendix 20: Spiritual Perspective – Qualitative Quotes	354
Appendix 21: Reaction Possibilities by Arab Nationalities/Ethnicities	357
Appendix 22: Reaction Possibilities by Clusters	358
Appendix 23: Equity Sensitivity.....	359
Appendix 24: Social Comparison in Group Context	364
Appendix 25: Example of an Interview Transcript (SY-4-5)	366
Appendix 26: Example of a Field Notes (SY-3-7·M)	391
Appendix 27: Ethics Approval Form.....	392

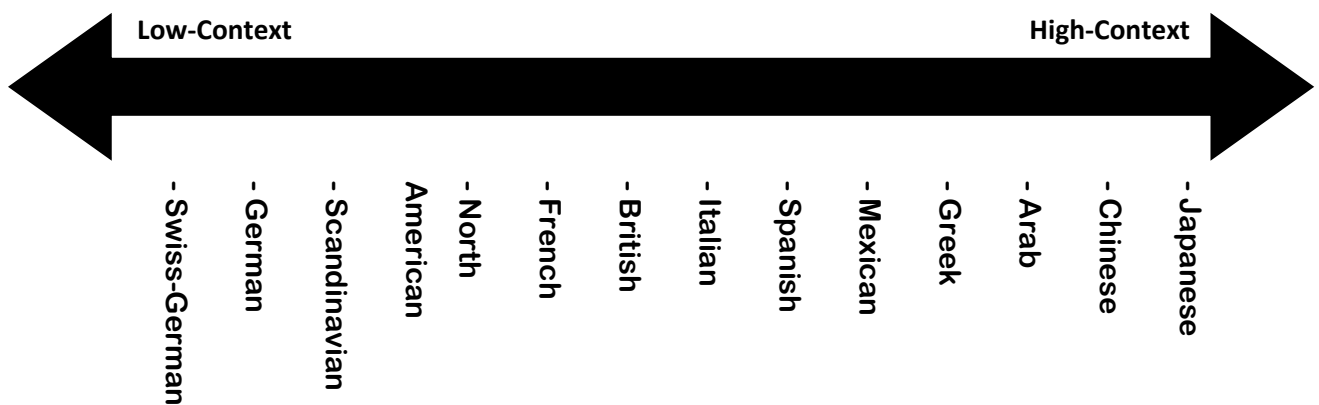
Appendix 1: Continua of High-Context (HC) and Low-Context (LC) Cultures



Source: Krizan *et al.* (2007, p. 36): Business Communication



Source: Daft and Marcic (2010, p. 93): Understanding Management



Source: Guffey and Loewy (2009, p. 17): Essentials of Business Communicatio

Appendix 2: Members of the Arab League



	Algeria		Lebanon		Somalia
	Bahrain		Libya		Sudan
	Comoros		Mauritania		Syria
	Djibouti		Morocco		Tunisia
	Egypt		Oman		United Arab Emirates
	Iraq		Palestine		Yemen
	Jordan		Qatar		
	Kuwait		Saudi Arabia		

Source: Arab League's (2016) Official Website: Member States

Appendix 3: Interview Schedule and its Appendices

Appendix 3.1: Interview Schedule for Employees

Interview's Code:

Guidance and Clarification	Interview's Questions	Field Notes
<p>◆ Make sure the form is signed and dated.</p> <p>◆ This information can either be obtained by observation or by asking the company's administration.</p>	<p>◆ Greeting and general conversation (two minutes).</p> <p>◆ Research Participant Consent Form (appendix 3.4, p. 314).</p> <p>Interviewee's Gender: Religious background: Nationality and Ethnic background:</p>	
<p>◆ The questionnaire is used to save time; should not take more than three minutes.</p> <p>◆ Make sure that the interviewee ticks only one box in each category (e.g. the interviewee should only choose the box which reflects his highest education level).</p>	<p>◆ Hand out the Questionnaire (appendix 3.5, p. 315).</p> <p>◆ You stated that your highest education level is [...]; could you explain a little bit more about what qualification(s) you also have and from which country(-s) you obtained it/them?</p>	
	<p>◆ How would you describe yourself in terms of your</p> <ol style="list-style-type: none"> 1. Personality 2. Ambition 3. Abilities 	

<p>◆ The purpose of this section is to obtain information about the interviewee's <u>Equity Sensitivity Bias</u> OR <u>Comparison Bias</u>.</p>	<p>4. Communication skills.</p> <p><u>Diagram: Work vs Outcome</u> (appendix 3.7, p. 317)</p> <p>◆ The diagram illustrates four different situations. Please rank the following situations (from 1 to 4) in order of their importance to you.</p> <p>◆ Trying to find out why the interviewee has chosen a specific order by asking questions like 'Why do you prefer situation X more than situation Y?'</p> <p><u>Probe:</u></p> <ul style="list-style-type: none"> • <i>Could you provide a real example from your behaviour at the workplace that supports this claim?</i> • <i>Was (Is) this the case in your previous job and in your personal life? → If no, why?</i> 	
<p>◆ <u>Social Comparison Orientation:</u> the purpose of this section is to obtain information about the interviewee's tendency to engage in social comparisons.</p>	<p>◆ I am going to present some situations, and I want you to explain your behaviour in them (as quickly as possible):</p> <ul style="list-style-type: none"> • Suppose that your boss asks you to do a specific task; to what extent are you usually sure that you have done the task properly? • When you are dealing with people, are you usually confident of how proper (suitable) your own behaviour and the way you speak are? <p>◆ Do you usually evaluate your behaviour and opinions?</p> <p><u>Probe:</u></p> <ul style="list-style-type: none"> • <i>How?</i> • <i>What kind of information do you use to evaluate your behaviour and opinions?</i> 	

Photo: Employees observing their Colleagues

(appendix 3.6, p. 316)

- ◆ These photos show employees who were observing their colleagues working or solving problems.
- ◆ Why do you think that some employees might be interested in the affairs and behaviour of their colleagues?

Probe:

- *How would you classify yourself with regards to this phenomenon (three options):*
 - *I observe people very often*
 - *I rarely observe people*
 - *I do not observe people*
- *Who are the people that you compare yourself with?*
- *Are there specific standards which you depend on in your choice of such people?*

- ◆ Do you consider yourself open to others; and do you like to exchange experiences with them? Give me a percentage that you feel reflects this.

Probe:

- *How often do you talk with your colleagues about mutual opinions and experiences?*

- ◆ The purpose of this section is to develop a list containing the Equity Comparison Components (ECCs) (i.e. inputs and outcomes) which the interviewee is

Diagram: Characteristics giving Employees Advantage

(appendix 3.8, p. 318)

- ◆ The diagram shows the characteristics which might give employees advantage over their colleagues.

<p>interested in and can use for comparison.</p>	<p>◆ Based on your view, please put ✓ on the characteristics which definitely give employees advantage at work.</p> <p>Probe:</p> <ul style="list-style-type: none"> • <i>Could you explain why you have chosen the characteristics [...], [...], [...], etc.; and why you have given less importance to the characteristics [...], [...], [...], etc.?</i> <p>◆ There are three empty boxes in the diagram; please fill them in with other characteristics which, according to your beliefs, give employees advantage over their colleagues.</p> <p>Probe:</p> <ul style="list-style-type: none"> • <i>What do you mean by [...], [...] and [...]? Please explain.</i> <p>◆ Please rank these characteristics (from 1 to 13, in the table provided) in order of their importance to you.</p> <p>Probe:</p> <ul style="list-style-type: none"> • <i>Trying to find out why the interviewee has chosen a specific order by asking questions like ‘Why did you put the characteristic X before Y?’</i> <p>◆ Do you compare yourself with people who have different sets of characteristics than you?</p> <p>◆ Do you compare yourself with people whose characteristics are not at the same level as yours?</p>	
	<p><u>Table: Motivators and Demotivators at Work</u> (appendix 3.9, p. 319)</p> <p>◆ Beside the financial rewards such as salary, compensations and perks; what else does motivate you to work?</p> <p>Probe:</p>	

	<ul style="list-style-type: none"> • <i>Please write them down on this paper.</i> • <i>Are they more or less important to you than the financial rewards?</i> • <i>Including the financial rewards, please rank these motivators (incentives) in order of their importance to you.</i> <p>◆ <i>Could you now write, on the other side of the paper, the things that demotivate you in the workplace?</i></p> <p><u>Probe:</u></p> <ul style="list-style-type: none"> • <i>Please rank these demotivators in order of their concern (importance) to you.</i> 	
	<p>◆ <i>Could you look at these papers which list what motivate and demotivate you at work, and the characteristics which you think give employees advantage over their colleagues?</i></p> <p>◆ <i>Which one of those items do you use when you compare yourself with your colleagues? → Why and how?</i></p> <p>◆ <i>Is there any other item(s) which you use for comparison?</i></p> <p><u>Probe:</u></p> <ul style="list-style-type: none"> • <i>What are they? Why are you using them? And how are you using them?</i> <p>◆ <i>Imagine that you are making a comparison with your colleague by using those items; could you tell me how you would carry out the comparison process?</i></p> <p><u>Probe:</u></p> <ul style="list-style-type: none"> • <i>What are the elements that you focus on during the comparison?</i> • <i>Is there a particular sequence in selecting the items?</i> 	

<p>◆ Trying to answer the third research question:</p> <p>Q3. How is the communication context related to the way equity is perceived among employees?</p>	<ul style="list-style-type: none"> • <i>How do you balance these elements?</i> <p>◆ Are you usually able to get the information you need to compare yourself with your colleagues?</p> <p><u>Probe:</u></p> <ul style="list-style-type: none"> • <i>How do you usually get this information? → Could you explain or give me an example of this case.</i> • <i>Who are the people that you prefer to compare yourself with? → In terms of accessing the information, please explain why you choose those people.</i> <p>◆ Could you describe the difficulties which you may face when you are trying to obtain this information?</p> <ul style="list-style-type: none"> • <i>Could you summarise these difficulties in 4-5 points?</i> • <i>What about the cultural differences? → Could you explain the difficulties related to the cultural differences in as much detail as possible?</i> • <i>How do you cope with these difficulties?</i> <p>◆ Does the way you receive information affect your ability to make an appropriate comparison with your colleagues? → Please provide an example of this.</p> <p>◆ In the case that you cannot get the necessary information about a specific person, do you still want to make a comparison with him?</p> <p><u>Probe:</u></p> <ul style="list-style-type: none"> • <i>If yes, how can you cope with the lack of information?</i> • <i>Do you usually make a comparison based on your guesses or hunches?</i> 	
---	---	--

<p>◆ Trying to answer the first research question:</p> <p>Q1. How is the communication context related to employees' willingness and ability to react to inequity?</p>	<p>◆ Do you usually express your concerns, problems and displeased feelings in public?</p> <p>Probe:</p> <ul style="list-style-type: none"> • <i>If no, why?</i> • <i>If yes, why and how?</i> <p>◆ Who would you convey your concerns to: A. Manager B. Peers C. Others (please specify)?</p>	
	<p>◆ Could you tell me what would you do if you found yourself under-rewarded in comparison with another person?</p> <p>Probe:</p> <ul style="list-style-type: none"> • <i>Please explain this in an example.</i> • <i>Would you discuss/solve/express this issue 1. in public 2. with this person or 3. with nobody → Why and how?</i> <p>◆ Does this reaction vary according to the person who you find yourself under-rewarded with (e.g. superior person, ordinary person or a person who you have personal relations with)? → Please explain this in an example from your experience.</p>	
	<p><u>Text: Case Study</u> (appendix 3.11, p. 321)</p> <p>◆ I am going to present a story of something that happened in an organisation and am going to ask you to comment on it; will you please do that based on your experiences and beliefs? Remember that your responses will be kept confidential.</p> <p>◆ Do you prefer to read the story by yourself, or do you want me to narrate it to you?</p>	

	<p><i>Ahmad</i> has been working at an organisation for almost ten years, gaining knowledgeable experience. <i>Mustafa</i> is now hired to work for the same organisation, at the same position and job classification as <i>Ahmad</i>. <i>Mustafa</i> and <i>Ahmad</i> are teamed together to work on a project. After quite some time, <i>Ahmad</i> learns that <i>Mustafa</i> earns more money than him.</p> <p>He also learns that their educational backgrounds are quite similar. <i>Ahmad</i> cannot think of why <i>Mustafa</i> would be earning more money than him.</p> <p><i>Ahmad</i> takes a logical step and goes straight to his supervisor. After much evasion of the question, the supervisor confirms that <i>Mustafa</i> does, in fact, earn more money; however, the supervisor did not offer any substantiating evidence to support the decision to pay <i>Mustafa</i> more. <i>Ahmad</i> feels that this is unfair. He has an abundance of job experience with the same educational background and feels as though <i>Mustafa</i> should not be earning more money than him.</p> <p><i>Ahmad</i> continues to work with <i>Mustafa</i> to complete the project, and notices that <i>Mustafa</i> doesn't seem to be putting as much effort as he could be into the project. Also, <i>Mustafa</i> has been spending much of his time at work goofing off and distracting other individuals from their own respective tasks.</p>	
	<p>◆ In your opinion, what should <i>Ahmad</i> do in this situation?</p> <p>◆ Do you think that <i>Ahmad's</i> feeling should be different from what is stated above if you know that...</p> <ol style="list-style-type: none"> 1. <i>Ahmad</i> is <i>Mustafa's</i> cousin. 2. <i>Ahmad</i> and <i>Mustafa</i> are close friends. 3. <i>Mustafa</i> is the son of a very important person in the society. 	

<p>◆ Reaction Possibilities:</p> <ul style="list-style-type: none"> • Altering the perception of others' outcomes and inputs, or shifting the comparison to a new reference source (Allen <i>et al.</i>, 2005). • Changing the perception about the colleagues' abilities such as convincing the self that these colleagues have more skills and experience than what is previously thought (Griffin and Moorhead, 2009). • Deciding to withdraw from the current company and search for a more equitable organisational situation (Harris and Hartman, 2002). • Reducing the inputs by making the decision to not work hard (Griffin and Moorhead, 2009) as a reaction to the status quo (Harris and Hartman, 2002). • Influencing the referents' outcomes and inputs by, for example, harassing the 	<p>4. <i>Mustafa is a relative of an important manager in the company.</i></p>	
	<p><u>Bullet Points: Case Study – Reaction Possibilities</u> (appendix 3.12, p. 322)</p> <p>◆ Going back to the story, <i>Ahmad</i> wants to do something about the situation which he faces. He is now thinking of some ideas to react to this inequity situation:</p> <ol style="list-style-type: none"> 1. Searching for other characteristics in which <i>Mustafa</i> is better than me, or searching for other benefits or privileges which I have while <i>Mustafa</i> does not. 2. Trying to forget <i>Mustafa's</i> case and comparing myself with another person. 3. Trying to convince myself that <i>Mustafa</i> may have more skills and luck, and better personality than me. 4. Decide to resign from this organisation and search for another one which may be more equitable. 5. Decide to not work hard as a reaction to my situation. 6. Trying to harass <i>Mustafa</i> to push him to reduce his performance or get him out of the organisation. <p>◆ Could you rank these options according to your judgment and beliefs? → Could you explain why?</p>	

<p>colleagues to push them to reduce their inputs or get them out of the business (Miner, 2007).</p>		
<p>◆ Trying to answer the second research question:</p> <p>Q2. How does the communication context shape the nature of inequity reactions executed by employees?</p>	<p>◆ If <i>Ahmad</i> decides to choose option 6 ‘Trying to harass <i>Mustafa</i> to push him to reduce his performance or get him out of the organisation’, what scenarios do you think that <i>Ahmad</i> should adopt?</p> <p>◆ Let’s assume that <i>Mustafa</i> crucially needs the information usually transmitted from <i>Ahmad</i> in order to get his work done. Please explain the techniques which you expect <i>Ahmad</i> to use to harass <i>Mustafa</i>.</p> <p>◆ How could this problem influence the communications conducted between <i>Ahmad</i> and <i>Mustafa</i>, considering the following two cases?</p> <ol style="list-style-type: none"> 1. <i>Ahmad</i> is the sender and <i>Mustafa</i> is the receiver. 2. <i>Ahmad</i> is the receiver and <i>Mustafa</i> is the sender. 	
<p>◆ Looking at the degree of High-Context (HC)/Low-Context (LC).</p>	<p>◆ According to your view, what are the characteristics of the effective communication within the workplace? → Please explain in details.</p> <p>OR</p> <p>◆ What are the factors that improve communication between staff?</p> <p><u>Table: Communication Methods</u> (appendix 3.10, p. 320)</p> <p>◆ Please rank these communication methods according to your usage on a scale of 1-10:</p>	

	<p>◆ If you had the choice, how would you rank these communication methods? → Explain why.</p>	
<p>◆ The questions were developed from a table titled “contexting categories and related cultural characteristics in intercultural business and technical communication</p>	<p>◆ I am now going to provide some pairs of opposite communication scenarios and ask you:</p> <ol style="list-style-type: none"> 1. Which one of these scenarios do you prefer? 2. What is your reflection of these scenarios with regards to the cultural differences within the workplace? 	
<p>literature” and presented in Cardon’s (2008) article.</p> <p>A scenarios are from HC cultures, while B scenarios are from LC cultures.</p>	<p>A. Using fancy words.</p> <p>B. Using simple words.</p> <p>◆ Which one do you prefer?</p> <p>◆ What is your reflection with regards to the cultural differences within the workplace?</p>	
	<p>A. Slow and long conversations.</p> <p>B. Quick and short conversations.</p> <p>◆ Which one do you prefer?</p> <p>◆ What is your reflection with regards to the cultural differences within the workplace?</p>	
	<p>B. Starting the conversation with the main point.</p> <p>A. Pave the way for the main point which is stated at the end of the conversation.</p> <p>◆ Which one do you prefer?</p> <p>◆ What is your reflection with regards to the cultural differences within the workplace?</p>	

	<p>B. The speaker assumes that the listener does not know much and he should make sure he provides all the information to the listener.</p> <p>A. The speaker expects that the listener already has some background knowledge of the speech's topic.</p> <ul style="list-style-type: none"> ◆ Which one do you prefer? ◆ What is your reflection with regards to the cultural differences within the workplace? 	
	<p>B. Responding negatively in a direct way such as saying 'no, sorry I cannot, I am afraid, I am not able, I do not think that I can help you in this, etc.'</p> <p>A. Responding negatively by using diplomatic ways such as 'changing the subject, promising to do it in the future, etc.'</p> <ul style="list-style-type: none"> ◆ Which one do you prefer? ◆ What is your reflection with regards to the cultural differences within the workplace? 	
	<p>B. Requesting information in a direct and explicit way such as asking 'how much is your salary?, what is that highest education level you have?, etc.'</p> <p>A. Requesting information in an indirect and implicit way such as 'trying to get the information by talking about related topics, asking the person's colleagues, etc.'</p> <ul style="list-style-type: none"> ◆ Which one do you prefer? ◆ What is your reflection with regards to the cultural differences within the workplace? 	
<ul style="list-style-type: none"> ◆ Find out how the Saudi context has affected the 	<ul style="list-style-type: none"> ◆ Have you noticed any change in your behaviour during your life in the KSA? → How? 	

<p>interviewee's behaviour.</p>	<ul style="list-style-type: none"> ◆ Could you describe how the Saudi culture affected your behaviour? ◆ Please explain the difficulties that employees from different cultural backgrounds may face when they communicate with each other in Saudi organisations. 	
<ul style="list-style-type: none"> ◆ Further information 	<ul style="list-style-type: none"> ◆ Do you have any other issue(s) that you would like to cover in relation to the subject of this research? ◆ What suggestions would you like to offer to improve the communication between employees from different cultural backgrounds? 	
<ul style="list-style-type: none"> ◆ Thank the interviewee and ask for potential participants to recruit. 	<ul style="list-style-type: none"> ◆ Thank you for participating in my research which studies how employees from different cultural backgrounds communicate informally with each other, and how the communication between them affects the way that they perceive and evaluate the characteristics and qualifications of themselves and their colleagues. It was very interesting to discuss with you and your opinions were always helpful. ◆ With your permission, I may have to come back to you to clarify certain points in order to gain a better understanding of your experiences. ◆ Do you know any other one in this company who might be willing to take part in the research? If so, will you please write down their names and contact details? 	

Appendix 3.2: Interview Schedule for Managers

Interview's Code:

Questions	Field Notes
<ol style="list-style-type: none"> 1. Questionnaire. 2. Please describe the company's activities and profile. 3. What are your position and responsibilities in this company? 4. In your view, what are the characteristics of a successful manager? 5. What are the managerial challenges in Arab organisations? 6. This company has employees from different cultural backgrounds; what are the benefits that the company gains by recruiting people from different nationalities? 7. What are the problems of cultural diversity that you experienced during your work as a manager in this company? 8. Are the concepts and theories that you studied at the university applicable in practice within the Arab companies? 9. In your view, which of these has a bigger influence on your employee's behaviour: personal factors or cultural factors? 10. Have you noticed any changes in your personal behaviour during the period that you have lived in Saudi Arabia? If so, how? 11. What are the communication methods which you use between you and your employees? 12. What are the measures taken by the company to improve the communication between staff? 	

Appendix 3.3: Interview Diary

Interview's Code:

Preparing to the interview:

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

Reporting the interview:

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

Appendix 3.4: Research Participant Consent Form

Research on Social Comparison and Communication Behaviour among Employees from Different Cultural Backgrounds

Purpose of the research

This project aims to explore the cultural differences between the employees working in Saudi Arabia, and the effects of these differences on their social comparison and communication behaviour within Saudi organisations. In other words, the research studies how the employees from different cultural backgrounds communicate informally with each other, and how the communication between them affects the way that they perceive and evaluate the characteristics and qualifications of themselves and their colleagues.

Your role in this research

In this interview, you will be requested to provide your judgments about some issues, react to virtual situations and share your experiences about specific cases. With your permission, I will tape record the interviews so I don't have to make so many notes. You will not be asked to state your name on the recording, so you can remain anonymous in this research.

Time required

The interview will take approximately one hour.

Benefits

This is a chance for you to tell your story about your experiences about the social life within the workplace with regards to human interactions, and to provide your suggestions to improve the social harmony between employees.

Confidentiality and anonymity

Your name and identity will be hidden in this research. You will be assigned a numerical code. Thus, anyone who helps me transcribe responses will only know you by this code. The key linking the code to your name will be kept in a locked file cabinet in a locked office, and no one else will have access to it. The data you give me may be used as the basis for articles or presentations in the future. I won't use your name or information that would identify you in tape recordings, any publications or presentations.

Participation and withdrawal

Your participation is completely voluntary, and you may withdraw from the study at any time without penalty. You may withdraw by informing me that you no longer wish to participate (no questions will be asked). You may also skip any question during the interview, but continue to participate in the rest of the study.

Contact

If you have questions or concerns about this research, please contact the researcher— Mr Muhammad Hijazy (a Ph.D. research student at Hertfordshire Business School, University of Hertfordshire, UK) at the telephone number and email address provided to you.

I understand and accept these terms and conditions and agree to participate in this study.

Name and Signature:

Date:

Appendix 3.5: Brief Questionnaire before the Interview

Interview's Code:

Please read carefully and **check** the appropriate **category** (one only):

- 1. Age (year):**
- | | | |
|---|---|---|
| 1. from 16 to 20 <input type="checkbox"/> | 2. from 21 to 30 <input type="checkbox"/> | 3. from 31 to 40 <input type="checkbox"/> |
| 4. from 41 to 50 <input type="checkbox"/> | 5. from 51 to 60 <input type="checkbox"/> | 6. 61 or older <input type="checkbox"/> |

- 2. Marital Status:**
- | | | |
|---------------------------------------|-------------------------------------|--------------------------------------|
| 1. Single <input type="checkbox"/> | 2. Married <input type="checkbox"/> | 3. Divorced <input type="checkbox"/> |
| 4. Separated <input type="checkbox"/> | 5. Widowed <input type="checkbox"/> | 6. Other, specify: ... |

- 3. Education:**
- | | |
|--|---|
| 1. Under high school <input type="checkbox"/> | 2. Completed high school <input type="checkbox"/> |
| 3. Professional/Training school <input type="checkbox"/> | 4. Bachelor <input type="checkbox"/> |
| 5. Master <input type="checkbox"/> | 6. Other, please specify: |

Please fill the following information:

4. Where are you originally from:
5. How long have you been in Saudi Arabia:
6. How did you get the job:
7. What is your experience:
8. What is your current position in this organization:
9. How long have you been in this organization:
10. How many organizations did you work for in this country:
11. Apart of Saudi Arabia and your home country, how many other countries have you lived in:
12. How long you have spent in each country:

Appendix 3.6: Employees observing their Colleagues

Interview's Code:

These photos show employees who used to observe their colleagues when they are working or solving a problem.

Why do you think that some employees might be interested in the affairs and behaviour of their colleagues?



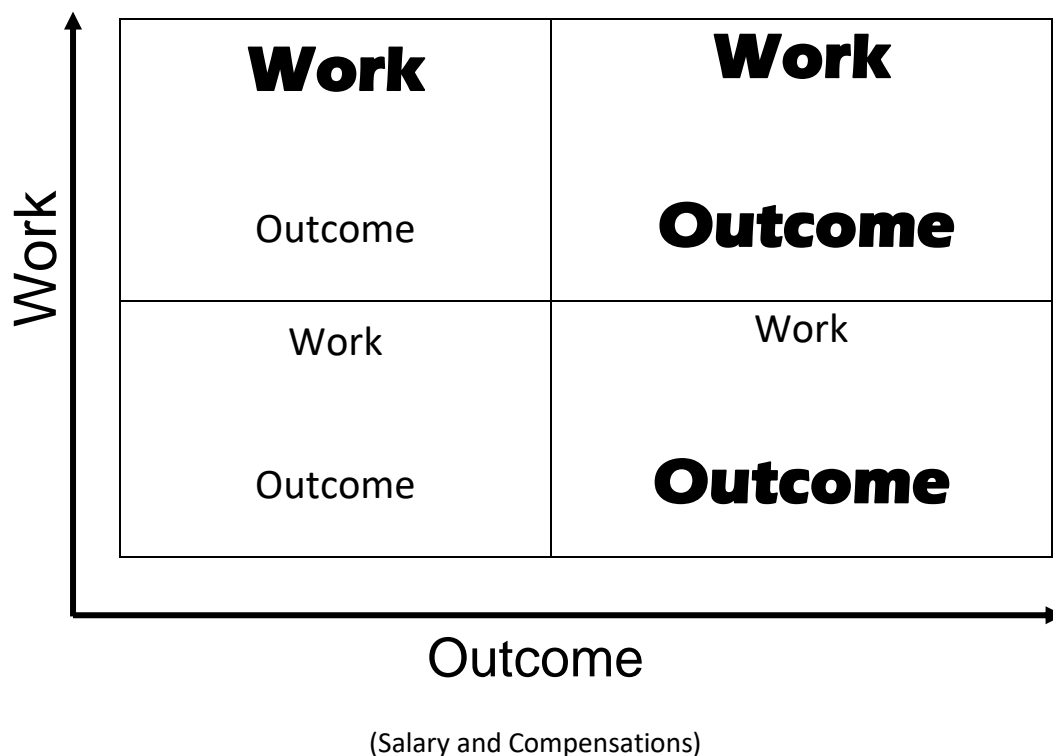
Appendix 3.7: Work vs Outcome

Interview's Code:

The diagram illustrates four different situations:

- The top left corner shows the situation where you are offering a lot of work and receiving a small outcome (salary and compensations).
- The top right corner shows the situation where you are offering a lot of work and receiving a large outcome (salary and compensations).
- The bottom left corner shows the situation where you are offering little work and receiving a small outcome (salary and compensations).
- The bottom right corner shows the situation where you are offering little work and receiving a large outcome (salary and compensations).

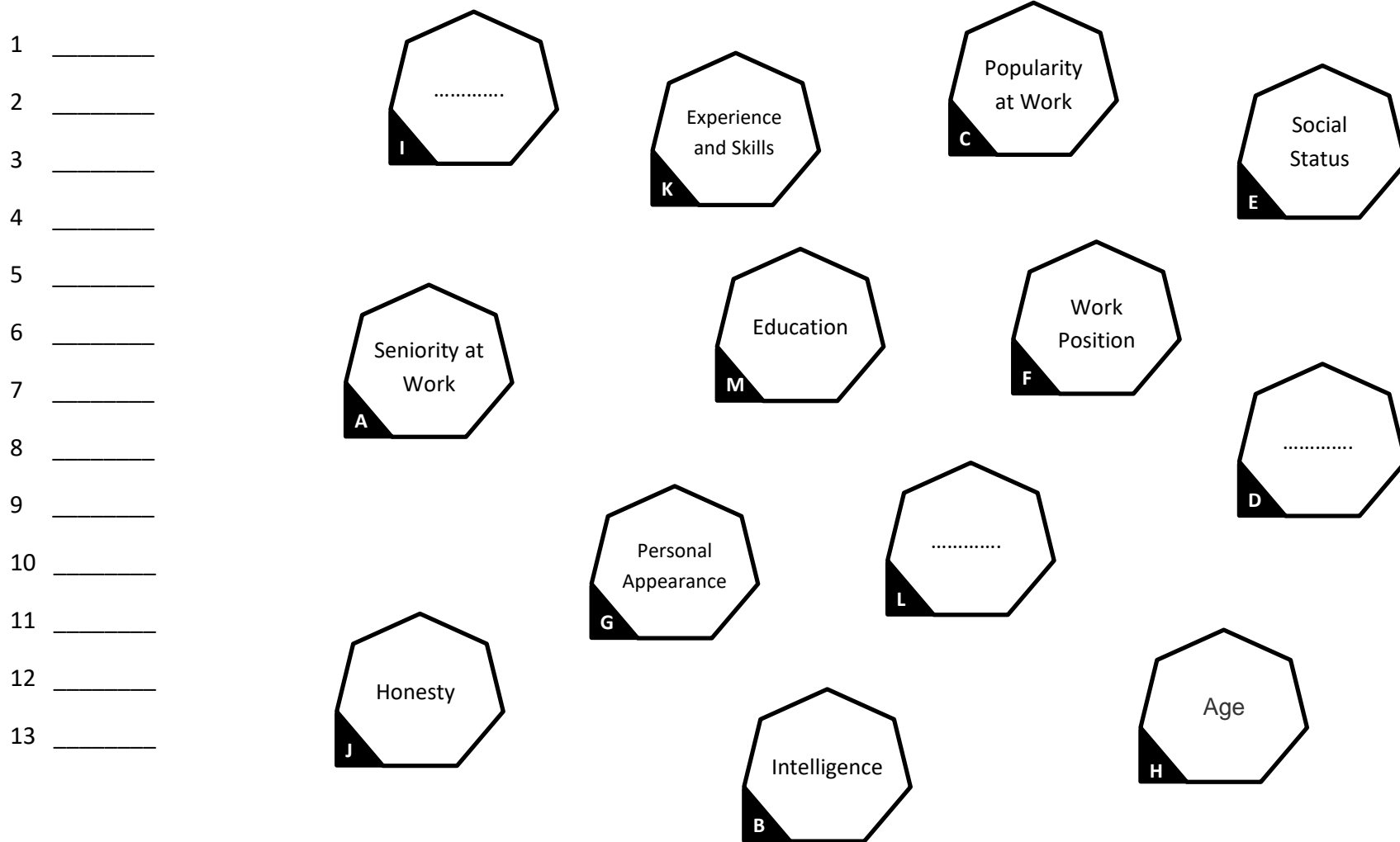
Please rank the following situations (from 1 to 4) in order of their importance to you:



Appendix 3.8: Characteristics giving Employees Advantage

Interview's Code:

The diagram shows the characteristics which might give employees advantage over their colleagues:



Appendix 3.9: Motivators and Demotivators at Work

Interview's Code:

Motivators (Incentives) at Work		Demotivators at Work	
A. Salary and Compensations	1.	1.	A.
B.	2.	2.	B.
C.	3.	3.	C.
D.	4.	4.	D.
E.	5.	5.	E.
F.	6.	6.	F.
G.	7.	7.	G.
H.	8.	8.	H.
I.	9.	9.	I.
J.	10.	10.	J.
	Fold here		Fold here

Appendix 3.10: Communication Methods

Interview's Code:

Please rank these communication methods according to your usage on a scale of 1-10:

Occasionally ◀-----▶ very frequently

Email	1	2	3	4	5	6	7	8	9	10
Face-to-face	1	2	3	4	5	6	7	8	9	10
Phone calls (landline or mobile)	1	2	3	4	5	6	7	8	9	10
Post	1	2	3	4	5	6	7	8	9	10
Texting SMS	1	2	3	4	5	6	7	8	9	10

Appendix 3.11: Case Study⁷⁵

Case Study:

Ahmad has been working at an organisation for almost ten years, gaining knowledgeable experience. *Mustafa* is now hired to work for the same organisation, at the same position and job classification as *Ahmad*. *Mustafa* and *Ahmad* are teamed together to work on a project. After quite some time, *Ahmad* learns that *Mustafa* earns more money than him. He also learns that their educational backgrounds are quite similar. *Ahmad* cannot think of why *Mustafa* would be earning more money than him.

Ahmad takes a logical step and goes straight to his supervisor. After much evasion of the question, the supervisor confirms that *Mustafa* does, in fact, earn more money; however, the supervisor did not offer any substantiating evidence to support the decision to pay *Mustafa* more. *Ahmad* feels that this is unfair. He has an abundance of job experience with the same educational background and feels as though *Mustafa* should not be earning more money than him.

Ahmad continues to work with *Mustafa* to complete the project, and notices that *Mustafa* doesn't seem to be putting as much effort as he could be into the project. Also, *Mustafa* has been spending much of his time at work goofing off and distracting other individuals from their own respective tasks.

END

⁷⁵ The first part of the story was inspired from Redmond's (2011) Case Scenario.

Appendix 3.12: Case Study - Reaction Possibilities

Interview's Code:

Going back to story (forget the last question), *Ahmad* wants to do something about the situation which he faces, and he has a wide variety of options⁷⁶:

- 1. Searching for other characteristics in which *Mustafa* is better than me, or searching for other benefits or privileges which I have while *Mustafa* does not.
- 2. Trying to forget *Mustafa's* case and comparing myself with another person.
- 3. Trying to convince myself that *Mustafa* may have more skills and luck, and better personality than me.
- 4. Decide to resign from this organisation and search for another one which may be more equitable.
- 5. Decide to not work hard as a reaction to my situation.
- 6. Trying to harass *Mustafa* to push him to reduce his performance or get him out of the organisation.

Could you rank these options according to your judgment and beliefs? → Could you explain why you have ranked them in this order?

⁷⁶ Those options were inspired from the literature of equity theory (see 'reaction to inequity' section from p. 31).

Appendix 3.13: Participant’s Personal and Contact Details

Interviewee’s Personal Information

Interview’s Code:

Interview’s Date:

Interview’s Time:

Name:

Organization:

Branch:

City:

Contact details:

.....

.....

.....

.....

.....

.....

.....

Appendix 4: NVivo Display window

The screenshot displays the NVivo Pro software interface. The top menu bar includes FILE, HOME, CREATE, DATA, ANALYZE, QUERY, EXPLORE, LAYOUT, and VIEW. Below the menu is a toolbar with various icons for workspace, item, clipboard, format, paragraph, styles, editing, and proofing.

The main window is titled "Employees" and shows a list of documents on the left. The selected document, "4-005 SY", is open in the center. The text in the document is in Arabic and is being coded with nodes. The nodes are labeled "الباحث" (Researcher) and "المستجوب" (Respondent). The text is as follows:

الباحث
 طيب هل الشعور يتغير إذا عرفت أنه لـمحمد ومصطفى أولاد عم

المستجوب
 هق ممكن القراصة تخف من شعور الظلم عند لـمحمد أنو ممكن شعبنا العربي عاطفي وعنا نحن بقم بترجع لأمرور دينية ووازع ديني أنو الأقربون أولى بـ
 يقلك معلى هذا قريبي ممكن الله يعوضني طبعلا بتفرق إذا كلن قريبيك

الباحث
 طيب إذا كلن مصطفى لـمحمد أصدقاء مقربين ومصطفى هو الصديق الوحيد لـأحمد

المستجوب
 لا بظن الصداقة لا بللعكس بتأثر على صداقتهم أصلا

الباحث
 بشكل إيجابي ولا سلبى

On the right side of the document, there are vertical bars representing coding density for the following nodes:

- Religious Interpretation of Inequity
- Religious Interpretation of Inequity
- Communicating with the Relentless by Official Means
- Different Behaviour
- Friendship
- Same Feeling

The bottom status bar shows "PRIVET LAPTOP", "24 Items", "Nodes: 235", "References: 1223", "Read-Only", "Line: 552", "Column: 42", and a zoom level of "100%".

Appendix 5: Employee Participants and Clustering Groups

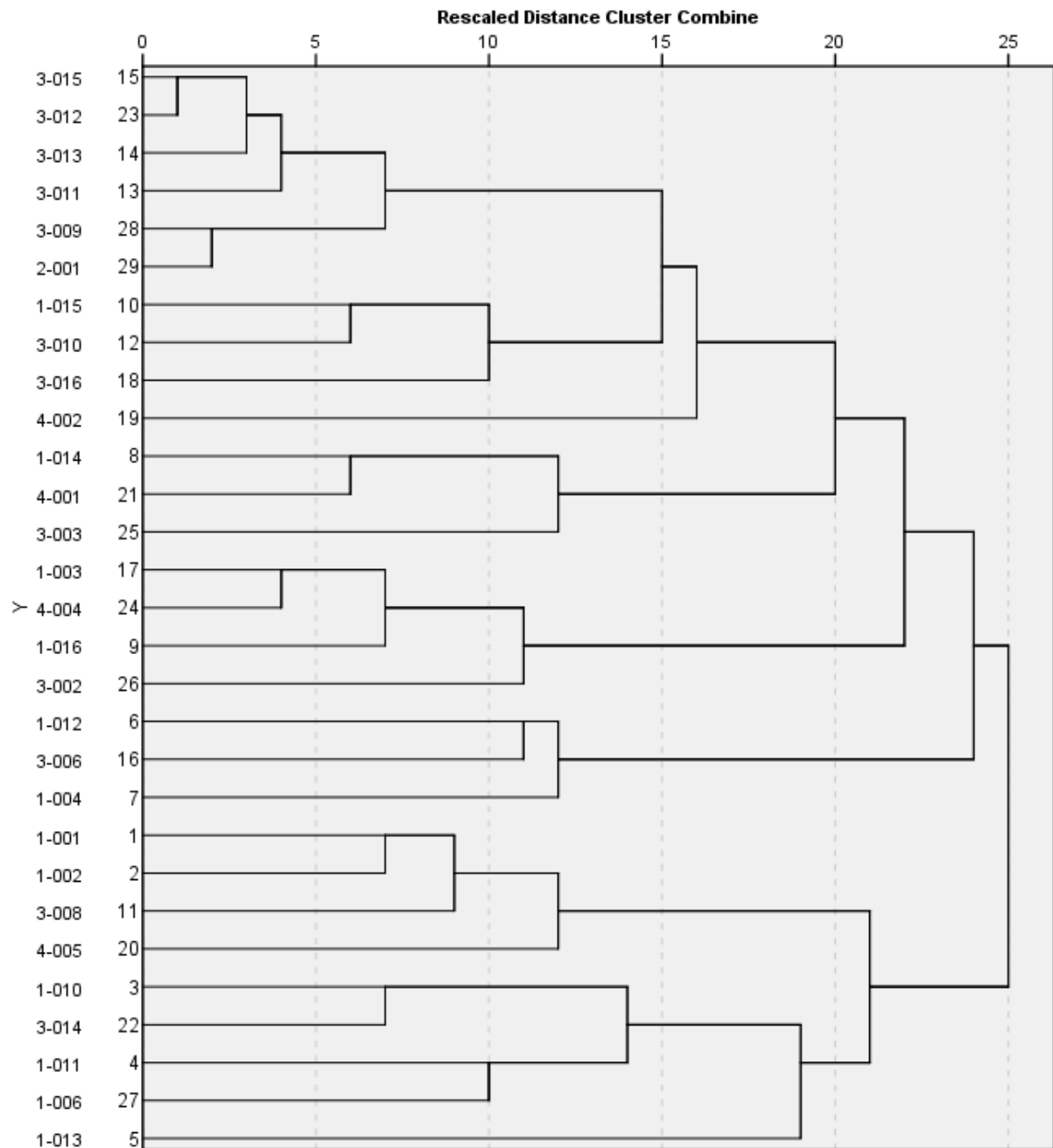
Anonymity*	Nationality	Company	Age	Marital Status	Education	Secular-oriented Self-reliant	Mystical-oriented Self-reliant	Self-reliant	Charismatic	Conservative	Rational	Spiritual
SY-1-1	Syrian	Insurance Company	21 - 30	Single	Bachelor	1	0	1	0	0	0	0
SY-1-2	Syrian	Insurance Company	21 - 30	Single	Bachelor	1	0	1	0	0	0	0
SY-3-8	Syrian	Huge Construction Company	21 - 30	Married	Bachelor	1	0	1	0	0	0	0
SY-4-5	Syrian	IT Small-sized Company	21 - 30	Single	Bachelor	1	0	1	0	0	0	0
EG-1-6	Egyptian	Insurance Company	21 - 30	Married	Bachelor	0	1	1	0	0	0	0
SY-1-10	Syrian	Insurance Company	21 - 30	Single	Bachelor	0	1	1	0	0	0	0
SY-1-11	Syrian	Insurance Company	21 - 30	Single	Bachelor	0	1	1	0	0	0	0
SY-1-13	Syrian	Insurance Company	21 - 30	Single	Master	0	1	1	0	0	0	0
EG-3-14	Egyptian	Huge Construction Company	31 - 40	Married	Bachelor	0	1	1	0	0	0	0
JO-1-4	Jordanian	Insurance Company	21 - 30	Single	Bachelor	0	0	0	1	0	0	0
SY-1-12	Syrian	Insurance Company	21 - 30	Single	Bachelor	0	0	0	1	0	0	0
SA-3-6	Saudi	Huge Construction Company	31 - 40	Married	Bachelor	0	0	0	1	0	0	0
JO-1-14	Jordanian	Insurance Company	21 - 30	Single	Bachelor	0	0	0	0	1	0	0
SD-3-3	Sudanese	Huge Construction Company	51 - 60	Married	Secondary**	0	0	0	0	1	0	0
PL-4-1	Palestinian	IT Small-sized Company	31 - 40	Married	Secondary**	0	0	0	0	1	0	0
EG-1-15	Egyptian	Insurance Company	21 - 30	Single	Bachelor	0	0	0	0	0	1	0
SA-2-1	Saudi	Public-sec-r Company	31 - 40	Married	Bachelor	0	0	0	0	0	1	0
EG-3-9	Egyptian	Huge Construction Company	21 - 30	Single	Bachelor	0	0	0	0	0	1	0
JO-3-10	Jordanian	Huge Construction Company	31 - 40	Married	Bachelor	0	0	0	0	0	1	0
JO-3-11	Jordanian	Huge Construction Company	31 - 40	Married	Bachelor	0	0	0	0	0	1	0
EG-3-12	Egyptian	Huge Construction Company	41 - 50	Married	Bachelor	0	0	0	0	0	1	0
JO-3-13	Jordanian	Huge Construction Company	31 - 40	Married	Bachelor	0	0	0	0	0	1	0
JO-3-15	Jordanian	Huge Construction Company	41 - 50	Married	Bachelor	0	0	0	0	0	1	0
YE-3-16	Yemeni	Huge Construction Company	21 - 30	Single	Master	0	0	0	0	0	1	0
SY-4-2	Syrian	IT Small-sized Company	21 - 30	Single	Bachelor	0	0	0	0	0	1	0
SA-1-3	Saudi	Insurance Company	21 - 30	Married	Bachelor	0	0	0	0	0	0	1
SA-1-16	Saudi	Insurance Company	31 - 40	Married	Diploma***	0	0	0	0	0	0	1
SA-3-2	Saudi	Huge Construction Company	31 - 40	Married	Bachelor	0	0	0	0	0	0	1
EG-4-4	Egyptian	IT Small-sized Company	21 - 30	Single	Bachelor	0	0	0	0	0	0	1
						4	5	9	3	3	10	4

*Only twenty nine employee participants were included in cluster analysis.

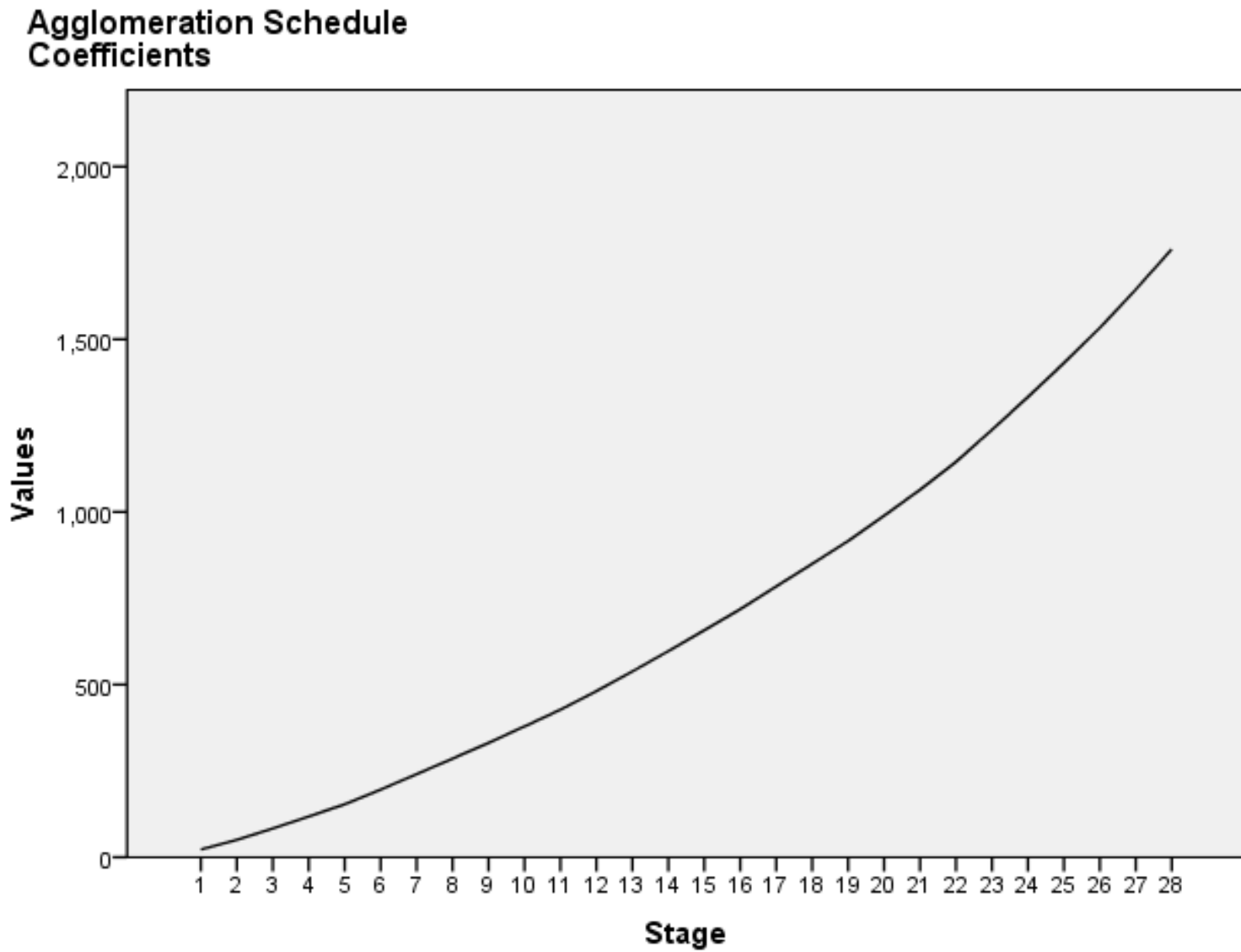
** Secondary school

***Diploma after secondary school

Appendix 6: Dendrogram of Cluster Analysis



Appendix 7: Agglomeration Schedule Coefficients of Cluster Analysis



Appendix 8: Self-reliant Perspective (N=9 which includes seven Syrians and two Egyptians)

#	ECCs***	Set**	Av.*	#	ECCs***	Set**	Av.*	#	ECCs***	Set**	Av.*
1	Experience and Skills	C	8.8	31	Ability to achieve targets	C	1.1	61	Accuracy	C	0
2	Salary and Compensations	M	8.8	32	Networking with Different People and Cultures	M	1.1	62	Relied upon at work	C	0
3	Intelligence	C	8.2	33	Work Pressure	D	1.1	63	Ability to persuade others	C	0
4	Honesty	C	7.9	34	Working outside Area of Expertise	D	1.1	64	Work under pressure	C	0
5	Education	C	6.9	35	Lack of Renovation at Work	D	1.1	65	Psychological Comfort and Peaceful Life	M	0
6	Low Wages which do not meet the Performance	D	6.1	36	Self-improvement	C	1.0	66	Love of Work	M	0
7	Lack of Appreciation from the Manager	D	5.8	37	Initiative	C	1.0	67	Ambition Achievement	M	0
8	Self-actualisation and Self-confidence	M	4.4	38	Failed Administration	D	1.0	68	Making Friends	M	0
9	Popularity at Work	C	4.1	39	Bad Customer Behaviour	D	0.9	69	Independence (financially)	M	0
10	Experience and Skills	M	3.7	40	Lack of Support from the Manager	D	0.9	70	Authority	M	0
11	Work as part of Worship	M	3.0	41	Ambition	C	0.8	71	Challenge	M	0
12	Cooperative and Helpful	C	2.9	42	Sense of Responsibility	M	0.8	72	Avoiding Unemployment	M	0
13	Seniority at Work	C	2.8	43	Commitment and Dedication to work	C	0.7	73	Continuous Incentives	M	0
14	Personal Appearance	C	2.6	44	No Respect for the Work	D	0.7	74	Honesty	M	0
15	Work Position	C	2.3	45	Work gives only little Experience	D	0.7	75	Uncertainty and Unclearness at Work	D	0
16	Self-development	M	2.1	46	Appreciation and Respect for others	C	0.6	76	Taking Work Problems Personally	D	0
17	Monotonous Work	D	2.1	47	Save Money to Start Own Business	M	0.6	77	Bad Working Environment	D	0
18	Inequality between Employees	D	2.0	48	Failing	D	0.6	78	Dishonesty	D	0
19	No Work Development	D	2.0	49	Feeling the Current Work is the Only Option	D	0.6	79	Unreasonable Work Demands	D	0
20	Lack of Team Spirit	D	2.0	50	Lack of Truthfulness	D	0.4	80	Lack of Power at Work	D	0
21	Strong and Resilient Personality	C	1.9	51	Growling	D	0.4	81	Criticism from the Manager	D	0
22	Doing Useless Work	D	1.8	52	Social Status	C	0.3	82	Uncertain Results	D	0
23	Energetic and Hard working	C	1.7	53	Age	C	0.3	83	No Career Path	D	0
24	Sense of Accomplishment	M	1.7	54	Loyalty	C	0.3	84	Decisions Rely on the Employer's Opinion	D	0
25	Social Status	M	1.4	55	Praise and Appreciation	M	0.3	85	Managers without Power	D	0
26	Avoid Boredom	M	1.3	56	Bad Work Timing	D	0.3	86	Non-cooperation	D	0
27	Serving the Community	M	1.3	57	False Puffery from some Employees	D	0.1	87	Foes (from the management)	D	0
28	Truthfulness	C	1.2	58	Leadership skills	C	0	88	Lack of Communication	D	0
29	Tact and Humility	C	1.2	59	Love of work	C	0	89	Lake Of Job Security	D	0
30	Snitching, Corruption and Nepotism	D	1.2	60	Acceptance by the Manager	C	0	90	Intermittent Vacations	D	0

* Av.: the weight average of a component, calculated by dividing the sum of all weights given to the component by the cluster's participants, by the number of the cluster's participants (N=9).

** C: Characteristic – M: Motivator – D: Demotivator.

*** ECCs: Equity Comparison Components, sorted by the averages of components' weights, with the original ones highlighted.

Appendix 9: Secular-oriented Self-reliant Perspective (N=4; all Syrians)

#	ECCs***	Set**	Av.*	#	ECCs***	Set**	Av.*	#	ECCs***	Set**	Av.*
1	Low Wages which do not meet the Performance	D	9.8	31	Feeling the Current Work is the Only Option	D	1.3	61	Avoiding Unemployment	M	0
2	Salary and Compensations	M	9.0	32	Self-improvement	C	1.0	62	Continuous Incentives	M	0
3	Intelligence	C	8.8	33	Lack of Truthfulness	D	1.0	63	Honesty	M	0
4	Experience and Skills	C	8.5	34	Social Status	C	0.8	64	Sense of Responsibility	M	0
5	Experience and Skills	M	8.3	35	Age	C	0.8	65	Work Pressure	D	0
6	Education	C	8.0	36	Cooperative and Helpful	C	0.8	66	Bad Work Timing	D	0
7	Lack of Appreciation from the Manager	D	6.5	37	Appreciation and Respect for others	C	0.5	67	Uncertainty and Unclearness at Work	D	0
8	Honesty	C	6.3	38	Strong and Resilient Personality	C	0.5	68	Failed Administration	D	0
9	Doing Useless Work	D	4.0	39	Leadership skills	C	0	69	No Work Development	D	0
10	Seniority at Work	C	3.5	40	Love of work	C	0	70	Lack of Team Spirit	D	0
11	Self-development	M	3.5	41	Commitment and Dedication to work	C	0	71	Taking Work Problems Personally	D	0
12	Serving the Community	M	3.0	42	Acceptance by the Manager	C	0	72	Bad Working Environment	D	0
13	Popularity at Work	C	2.8	43	Loyalty	C	0	73	Failing	D	0
14	Truthfulness	C	2.8	44	Accuracy	C	0	74	Bad Customer Behaviour	D	0
15	Avoid Boredom	M	2.5	45	Initiative	C	0	75	Dishonesty	D	0
16	Self-actualisation and Self-confidence	M	2.5	46	Relied upon at work	C	0	76	Unreasonable Work Demands	D	0
17	Working outside Area of Expertise	D	2.5	47	Energetic and Hard working	C	0	77	Lack of Power at Work	D	0
18	Lack of Renovation at Work	D	2.5	48	Ability to persuade others	C	0	78	False Puffery from some Employees	D	0
19	Personal Appearance	C	2.3	49	Work under pressure	C	0	79	Growling	D	0
20	Monotonous Work	D	2.3	50	Social Status	M	0	80	Criticism from the Manager	D	0
21	Tact and Humility	C	2.0	51	Psychological Comfort and Peaceful Life	M	0	81	Uncertain Results	D	0
22	Networking with Different People and Cultures	M	2.0	52	Praise and Appreciation	M	0	82	No Career Path	D	0
23	Inequality between Employees	D	2.0	53	Love of Work	M	0	83	Decisions Rely on the Employer's Opinion	D	0
24	Work Position	C	1.8	54	Sense of Accomplishment	M	0	84	Managers without Power	D	0
25	Ambition	C	1.8	55	Ambition Achievement	M	0	85	Non-cooperation	D	0
26	No Respect for the Work	D	1.5	56	Work as part of Worship	M	0	86	Foes (from the management)	D	0
27	Work gives only little Experience	D	1.5	57	Making Friends	M	0	87	Lack of Communication	D	0
28	Ability to achieve targets	C	1.3	58	Independence (financially)	M	0	88	Lack Of Job Security	D	0
29	Save Money to Start Own Business	M	1.3	59	Authority	M	0	89	Lack of Support from the Manager	D	0
30	Snitching, Corruption and Nepotism	D	1.3	60	Challenge	M	0	90	Intermittent Vacations	D	0

* Av.: the weight average of a component, calculated by dividing the sum of all weights given to the component by the cluster's participants, by the number of the cluster's participants (N=4).

** C: Characteristic – M: Motivator – D: Demotivator.

*** ECCs: Equity Comparison Components, sorted by the averages of components' weights, with the original ones highlighted.

Appendix 10: Secular-oriented Self-reliant Perspective – Qualitative Quotes

Participant	#	Qualitative Quotes - Secular-oriented Self-reliant Perspective
SY-1-1	1	The <u>honesty in dealing with others is an important thing</u> [...] the more honest you are, the more relations you create with your colleagues [...] I mean [[positive]] mutual relationships, you have to respect your colleagues no matter how much higher than you or lower than you they are (SY-1-1).
	2	Me: what is the main reason for you to come and work in Saudi Arabia? SY-1-1: the <u>main reason is material</u> [[money]].
	3	Me: is there any way to compare those factors? SY-1-1: what controls the balance is the policy of the company. I mean if the company has a specific career system which regulates the criteria of seniority and experience, for example, [...] <u>your salary should be based on your experience, the areas which you are familiar with and the training you undertook</u> [...] you pick up those criteria [[for comparisons]]; but when <u>the policy is vague</u> , this will be one reason for work <u>demotivation</u> .
	4	Of course I will compare the <u>seniority, and experience and skills first</u> ; and <u>then the education level</u> which is mostly the same [[between colleagues]], and <u>then the financial income</u> between me and [others] (SY-1-1).
	5	Me: that means you focus on the <u>personal factors rather than non-personal ones</u> such as the ‘social status’. SY-1-1: of course because by <u>those factors you could achieve ‘social status’</u> [...] <u>but the ‘social status’ cannot create those factors</u> . You could have a ‘social status’ and [[accordingly]] become a manager but <u>you are a loser and not intelligent</u> [...] It could help you to get a job which you do not deserve [...] We are unfortunately suffering so much from this.
	6	The things that <u>demotivate</u> us are many [...] the <u>killing work routine like</u> the work which <u>does not have innovation</u> [...] the same work is repeated that creates a kind of boredom at work [...] there is no enjoyment, which <u>makes you hate your work</u> (SY-1-1).

	7	The <u>education level</u> if you could improve it in your work such as if there is possibility in your work to do <u>[[be sent in]] development courses</u> outside the company (SY-1-1).
SY-1-2	8	One of the <u>demotivators</u> <u>[[at work]]</u> is that the <u>feeling that [... this job] is the only option I have</u> . Either you work in this company, or you go back to your home country. This feeling <u>makes me hate the work</u> (SY-1-2).
	9	With regards to the <u>achievement appreciation</u> <u>[[from managers]]</u> , <u>I compare myself a lot</u> with my colleagues. For example, I usually do better quality work than my colleague. He talks about his work and I say nothing, so he receives more appreciation than me only because he speaks and I do not. It is not my job to talk about my achievements, the manager should look around and praise accordingly [...] There is no justice in this regard; he gets his salary increased because he has networks, and I do not because I have no networks (SY-1-2).
	10	<u>[[In the case that Mustafa is the son of a social figure]]</u> This might make his <u>[[Ahmad's]]</u> inequity feeling fade, and he would surrender and stay in the job instead of leaving it [...] because in some societies this becomes a semi-axiom: you find some <u>[[social]]</u> figures [...] surely put their sons in comfortable place with high salary [...] I do not feel that I am oppressed, but I feel that [...] <u>there is fraud and manipulation in the interests of work at the expense of some wasta</u> . The <u>sense of injustice might decrease</u> , because I am receiving my salary which is compatible to what, socially, I should receive; but he takes more than he deserves [...] <u>I, for example, in comparison with the other companies and my engineer colleagues in various workplaces, I get what I deserve</u> (SY-1-2).
	11	I try to tell everyone in the company and try to make the people around him know that he <u>[[Mustafa]]</u> got the job <u>not because of his qualifications and experience but because of his relations or status</u> . I try to [...] gather the people against him (SY-1-2).
	12	<u>No experience</u> <u>[[which could be gained]]</u> from the work demotivates you, you just do routine work [...] especially for a person like me who studied engineering and design which is more developmental than routine work, so it <u>demotivates me so much</u> (SY-1-2).
	13	The <u>worst feeling I have is the sense of injustice</u> ; the second demotivator is the <u>lack of achievement appreciation</u> . <u>I worked hard</u> in order to prove my experience and provide something, <u>but I did not get rewarded</u> . I, conversely, see people who did not worked hard but got rewarded. So it made me think why I bother with this company. There is no justice in the work, <u>people go backward and people become managers although they have the same standing, just because of the favouritism and social connections</u> (SY-1-2).

	14	<p>Me: could I link this [[the SY-1-2's <u>opinion against seniority and social status</u>]] to the fact that you are from a young generation so you are thinking in a different way?</p> <p>SY-1-2: it is not only because of the young generation, but also because of the education level. I guess that we are in Syria in order for a person to become an engineer, he should expend very big effort and be among [...] the pioneers in the [[geographic]] district to be accepted in the engineering faculty [...] so <u>when he comes to the workplace and finds that he is treated equally with less competent people, and they might even be in a higher position than him; it is the thing I guess that makes us feel like this.</u></p>
	15	<p>Me: is there any difficulty in obtaining information about others?</p> <p>SY-1-2: a <u>somebody may get a high position, but he does not have a high education level or qualified experience</u> [...] He is called an engineer [...] and you know that he is not an engineer based on your assessment of his skills, but it could be difficult to get this [[supports your thought]] from a formal reference.</p>
	16	<p>[[Motivators]] when you feel that <u>you are an effective and important person in the society</u>, you have a mark in the society, you have done something – even a small thing – with others in creating the cultural system in the society surrounding you [...] also] <u>hating the feeling of laziness</u>, in a sense that when you are <u>without a job which means that you are useless</u> (SY-1-2).</p>
SY-3-8	17	<p><i>Ahmad's <u>hatred</u> toward the <u>social-class system</u> will <u>increase</u> (SY-3-8).</i></p>
	18	<p>The characteristics against which I put 'X' are the [[external]] ones which <u>are not related to the work</u>; thus, those characteristics are just related to the person himself and <u>do not influence the productivity</u> (SY-3-8).</p>
SY-4-5	19	<p>He will decide to <u>not work hard</u> as a reaction of this situation, because <u>he will feel that he is spending efforts while others take the outcome</u> (SY-4-5).</p>
	20	<p>It was <u>discrimination based on nationality</u> and this made me feel tired and <u>made my productivity decrease, and let me at the end to resign</u> from the Lebanese company (SY-4-5).</p>

	21	The <u>honest and humble man</u> ; these are <u>key characteristics for a successful personality</u> which enable the person to <u>gain experiences and learn from others</u> [...] I see this from my experience, it is not a theoretical speech. People love the humble and honest person; and they teach, train and keep him (SY-4-5).
--	----	---

Appendix 11: Mystical-oriented Self-reliant Perspective (N=5 which includes three Syrians and two Egyptians)

#	ECCs***	Set**	Av.*	#	ECCs***	Set**	Av.*	#	ECCs***	Set**	Av.*
1	Honesty	C	9.2	31	Self-improvement	C	1.0	61	Making Friends	M	0
2	Experience and Skills	C	9.0	32	Ability to achieve targets	C	1.0	62	Independence (financially)	M	0
3	Salary and Compensations	M	8.6	33	Self-development	M	1.0	63	Authority	M	0
4	Intelligence	C	7.8	34	Failing	D	1.0	64	Challenge	M	0
5	Education	C	6.0	35	Growing	D	0.8	65	Avoiding Unemployment	M	0
6	Self-actualisation and Self-confidence	M	6.0	36	Appreciation and Respect for others	C	0.6	66	Continuous Incentives	M	0
7	Work as part of Worship	M	5.4	37	Tact and Humility	C	0.6	67	Honesty	M	0
8	Popularity at Work	C	5.2	38	Loyalty	C	0.6	68	Uncertainty and Unclearness at Work	D	0
9	Lack of Appreciation from the Manager	D	5.2	39	Praise and Appreciation	M	0.6	69	Taking Work Problems Personally	D	0
10	Cooperative and Helpful	C	4.6	40	Bad Work Timing	D	0.6	70	Doing Useless Work	D	0
11	No Work Development	D	3.6	41	Avoid Boredom	M	0.4	71	Bad Working Environment	D	0
12	Lack of Team Spirit	D	3.6	42	Networking with Different People and Cultures	M	0.4	72	Lack of Truthfulness	D	0
13	Low Wages which do not meet the Performance	D	3.2	43	False Puffery from some Employees	D	0.2	73	Dishonesty	D	0
14	Strong and Resilient Personality	C	3.0	44	Social Status	C	0	74	Unreasonable Work Demands	D	0
15	Energetic and Hard working	C	3.0	45	Age	C	0	75	Feeling the Current Work is the Only Option	D	0
16	Sense of Accomplishment	M	3.0	46	Truthfulness	C	0	76	Lack of Power at Work	D	0
17	Work Position	C	2.8	47	Leadership skills	C	0	77	Working outside Area of Expertise	D	0
18	Personal Appearance	C	2.8	48	Love of work	C	0	78	No Respect for the Work	D	0
19	Social Status	M	2.6	49	Acceptance by the Manager	C	0	79	Work gives only little Experience	D	0
20	Seniority at Work	C	2.2	50	Ambition	C	0	80	Criticism from the Manager	D	0
21	Inequality between Employees	D	2.0	51	Accuracy	C	0	81	Uncertain Results	D	0
22	Work Pressure	D	2.0	52	Relied upon at work	C	0	82	No Career Path	D	0
23	Monotonous Work	D	2.0	53	Ability to persuade others	C	0	83	Decisions Rely on the Employer's Opinion	D	0
24	Initiative	C	1.8	54	Work under pressure	C	0	84	Managers without Power	D	0
25	Failed Administration	D	1.8	55	Experience and Skills	M	0	85	Non-cooperation	D	0
26	Bad Customer Behaviour	D	1.6	56	Psychological Comfort and Peaceful Life	M	0	86	Foes (from the management)	D	0
27	Lack of Support from the Manager	D	1.6	57	Love of Work	M	0	87	Lack of Communication	D	0
28	Sense of Responsibility	M	1.4	58	Serving the Community	M	0	88	Lack of Renovation at Work	D	0
29	Commitment and Dedication to work	C	1.2	59	Ambition Achievement	M	0	89	Lake Of Job Security	D	0
30	Snitching, Corruption and Nepotism	D	1.2	60	Save Money to Start Own Business	M	0	90	Intermittent Vacations	D	0

* Av.: the weight average of a component, calculated by dividing the sum of all weights given to the component by the cluster's participants, by the number of the cluster's participants (N=5).

** C: Characteristic – M: Motivator – D: Demotivator.

*** ECCs: Equity Comparison Components, sorted by the averages of components' weights, with the original ones highlighted.

Appendix 12: Mystical-oriented Self-reliant Perspective – Qualitative Quotes

Participant	#	Qualitative Quotes - Mystical-oriented Self-reliant Perspective
SY-1-10	1	[[In inequity situation]], <u>I will be annoyed</u> , but I will try to bottle it up. I mean that I will not try to raise the issue to the top [[management ...] I based on the principle: ' <u>God would not waste [[leave unpaid]] the reward of those who have good deeds</u> ' (SY-1-10).
	2	Me: what are the things that demotivate you? SY-1-10: <u>inability to bring an obvious achievement</u> . I mean that when you do not find a tangible thing [[evidence]] of what you accomplish; this thing <u>demotivates me</u> .
SY-1-11	3	When the case [[of an over-rewarded colleague]] is related to the manager's son; unlike the case of the son of an influential person <u>from outside the company, which is difficult [[to be accepted]]</u> . You may go with the company [[s decision]] and not make a lot of fuss when, for example, the owner himself hires his son and brother, so you could justify this between you and yourself (SY-1-11).
	4	[<i>Ahmad</i>] should try to focus on <i>Mustafa</i> 's mistakes and show them to the supervisor and the top [[management ...]], that <u><i>Mustafa</i>'s performance is weak and his working hours are not fulfilled [[lack of job ethics]]</u> . These things are all recorded and will show that he has received special treatment from the supervisor (SY-1-11).
	5	I send the information with a copy to the manager, so you show the manager that I am giving him information but he <u>does not know how to work</u> , so this gives the manager a headache (SY-1-11).
	6	SY-1-11: with regard to the ' <u>social status</u> ', it does not give the employee an advantage over their colleagues because it <u>does not affect [[add to]] his work</u> . Me: even in the companies operating in the Arab context? SY-1-11: it has influence in the companies, <u>but as a personal conviction, it does not</u> .

	7	The ' <u>honesty</u> ' and ' <u>experience</u> ' are the most important things which I use in the comparison with others. The 'education level' is, of course, the same among all my engineer colleagues, but with regards to those two [['honesty' and 'experience']], there are differences between colleagues (SY-1-11).
SY-1-13	8	I express for the sake of <u>discussing the circumstances</u> that I went through and how I dealt with them, so I <u>take advice from people</u> [...] <u>if something influenced me and created a negative image of me in my department, I would not tell my manager</u> ; however, if the manager was in another department and had no influence on me, I would tell him (SY-1-13).
	9	Me: what are your suggestions to improve the social relationships between employees from different cultural backgrounds? SY-1-13: <u>prevent clustering</u> [[based on nationality]] and make homogeneous distribution, to make sure that Syrians or Egyptians are not clustering together.
	10	Me: do not people tell others when they get salary increases? SY-1-13: it happens but within a circle of colleagues. I mean that the person tells the colleagues who he shares the same work position with, because all people with the same work position are subject to the same system, but he does not tell the people from different work positions <u>because of many reasons such as envy and to not hurt their feelings</u> as they get less salary and commissions.
	11	[[social status]], I am <u>against it</u> [...] I consider all people equal and subject to the same conditions and standards within the company (SY-1-13).
	12	The ' <u>social status</u> ' does not give anything to the employee [...] because I <u>separate the social relations from the work</u> . I may have a sharp disagreement with a person at the work [...] but] when the clock bangs and the shift ends, we leave work behind and deal with each other as close friends. Therefore, I <u>exclude the 'social status' or the social aspect from being an advantage</u> (SY-1-13).
EG-3-14	13	Try to ask him about something in the work; <u>as he is less competent, he will be exposed in front of people</u> [...] you] embarrass him in front of people and show that his work is not correct (EG-3-14).

14	EG-3-14 quotes the following <i>hadith</i> narrated from Prophet <i>Muhammad</i> , to support his idea about ‘personal appearance’: “indeed <i>Allah</i> looks <u>not towards your bodies, nor towards your faces, rather He looks towards your hearts and your actions</u> ” (Raliman, 1998, p. 119).
15	You find that <u>your goal in life is to work, the prophet [...] was working [...]</u> even if you have a lot of money, you have to work; our religion says this, the work is worship (EG-3-14).
16	<u>[[Demotivators]], the lack of suitable material and non-material rewards.</u> When I present my work to a person, he <u>simplifies [[demeans]] my work and effort</u> , and undermines me in front of others (EG-3-14).

Appendix 13: Charismatic Perspective (N=3 which includes one Saudi, one Jordanian and one Syrian)

#	ECCs***	Set**	Av.*	#	ECCs***	Set**	Av.*	#	ECCs***	Set**	Av.*
1	Commitment and Dedication to work	C	8.7	31	Appreciation and Respect for others	C	0	61	Lack of Appreciation from the Manager	D	0
2	Experience and Skills	C	8.3	32	Truthfulness	C	0	62	Snitching, Corruption and Nepotism	D	0
3	Salary and Compensations	M	8.3	33	Cooperative and Helpful	C	0	63	Work Pressure	D	0
4	Popularity at Work	C	6.7	34	Tact and Humility	C	0	64	Bad Work Timing	D	0
5	Inequality between Employees	D	5.7	35	Leadership skills	C	0	65	Uncertainty and Unclearness at Work	D	0
6	Experience and Skills	M	5.0	36	Self-improvement	C	0	66	Lack of Team Spirit	D	0
7	Ambition Achievement	M	5.0	37	Love of work	C	0	67	Taking Work Problems Personally	D	0
8	Work Position	C	4.3	38	Loyalty	C	0	68	Monotonous Work	D	0
9	Personal Appearance	C	4.3	39	Ambition	C	0	69	Doing Useless Work	D	0
10	Failed Administration	D	3.3	40	Ability to achieve targets	C	0	70	Lack of Truthfulness	D	0
11	Criticism from the Manager	D	3.3	41	Initiative	C	0	71	Bad Customer Behaviour	D	0
12	Intermittent Vacations	D	3.3	42	Relied upon at work	C	0	72	Dishonesty	D	0
13	Strong and Resilient Personality	C	3.0	43	Energetic and Hard working	C	0	73	Unreasonable Work Demands	D	0
14	Failing	D	3.0	44	Ability to persuade others	C	0	74	Feeling the Current Work is the Only Option	D	0
15	Social Status	C	2.7	45	Avoid Boredom	M	0	75	Lack of Power at Work	D	0
16	Education	C	2.7	46	Networking with Different People and Cultures	M	0	76	Working outside Area of Expertise	D	0
17	Self-actualisation and Self-confidence	M	2.7	47	Praise and Appreciation	M	0	77	No Respect for the Work	D	0
18	Psychological Comfort and Peaceful Life	M	2.7	48	Self-development	M	0	78	False Puffery from some Employees	D	0
19	Authority	M	2.7	49	Love of Work	M	0	79	Work gives only little Experience	D	0
20	No Work Development	D	2.7	50	Serving the Community	M	0	80	Growling	D	0
21	Accuracy	C	2.3	51	Work as part of Worship	M	0	81	Uncertain Results	D	0
22	Sense of Accomplishment	M	2.3	52	Save Money to Start Own Business	M	0	82	No Career Path	D	0
23	Acceptance by the Manager	C	2.0	53	Making Friends	M	0	83	Decisions Rely on the Employer's Opinion	D	0
24	Work under pressure	C	2.0	54	Independence (financially)	M	0	84	Managers without Power	D	0
25	Bad Working Environment	D	2.0	55	Challenge	M	0	85	Non-cooperation	D	0
26	Honesty	C	1.7	56	Avoiding Unemployment	M	0	86	Foes (from the management)	D	0
27	Social Status	M	1.0	57	Continuous Incentives	M	0	87	Lack of Communication	D	0
28	Seniority at Work	C	0	58	Honesty	M	0	88	Lack of Renovation at Work	D	0
29	Intelligence	C	0	59	Sense of Responsibility	M	0	89	Lack Of Job Security	D	0
30	Age	C	0	60	Low Wages which do not meet the Performance	D	0	90	Lack of Support from the Manager	D	0

* Av.: the weight average of a component, calculated by dividing the sum of all weights given to the component by the cluster's participants, by the number of the cluster's participants (N=3).

** C: Characteristic – M: Motivator – D: Demotivator.

*** ECCs: Equity Comparison Components, sorted by the averages of components' weights, with the original ones highlighted.

Appendix 14: Charismatic Perspective – Qualitative Quotes

Participant	#	Qualitative Quotes - Charismatic Perspective
JO-1-4	1	<p>Me: how will <i>Ahmad</i> feel if <i>Mustafa</i> is the son of a very important person in the society?</p> <p>JO-1-4: frankly, <u>it will be one of the reasons to *increase* my hatred toward the society</u> [...] <chuckled scornfully>.</p> <p>Me: why not say that this person has a special status?</p> <p>JO-1-4: let's say that [...] this issue confirms the idea that the society is actually unfair.</p>
	2	<p>I was convinced that <u>intelligence</u> gives employees advantage, but it <u>does not come first in the company</u>. The <u>education level</u>, in my opinion, plays a role; but it, <u>in our situation, does not have that importance</u>; the <u>experience and skills are more important</u> (JO-1-4).</p>
	3	<p><u>The more work I do the more experience I gain</u>; especially as I am still young and need experience (JO-1-4).</p>
	4	<p>Me: could you explain <u>why you like the 'work position'</u>?</p> <p>JO-1-4: because <u>I should have a certain prestige</u>. In my opinion, it is logical that <u>a hard-working person</u> who [...] <u>has more experience</u> [...] who is a <u>committed person in his early days</u> [[in the company]], so he should be promoted and become a manager. <u>The work position when it is high, it summarises a lot of things</u>.</p>
	5	<p>Me: what are the things that <u>demotivate</u> you at work?</p> <p>JO-1-4: the most important one is <u>the criticism from an important person</u>. My line manager, I see him as a highly/truly <u>successful person</u>. It affects me when he criticises me. Although the area manager has a higher position than my line manager, I feel that <u>the criticism from my line manager has more influence on me</u>. Also, <u>when I fail in something</u>, I temporarily <u>lose my self-confidence</u>.</p>

	6	[[Motivators]], when <u>my achievement is seen in my parents' eyes</u> , because I feel that they [[on this way]] would realise the result of their efforts (JO-1-4).
	7	[[With regards to the comparison process]], if I see a specific person with several good characteristics, I try to focus consecutively on the characteristics which I am most interested in. For example, I saw <u>a person who was well-received in the work environment</u> and I was a freshman, so I began observing his personality, behaviour and reaction; and then trying to interpret those actions commensurate with my personality (JO-1-4).
SY-1-12	8	Me: regarding the methods of transmitting information, if a colleague asks for information for example, can <i>Ahmed</i> influence <i>Mustafa</i> in this regard? SY-1-12: do you mean that he gives <i>Ahmed</i> false information? Me: yes, for example. SY-1-12: <u>this is a negative point against <i>Ahmed</i>['s image]</u> ; it is either that I am <u>not qualified/authorised</u> to provide information, <u>my credibility level is low</u> , or I <u>lack honesty</u> .
	9	[<i>Ahmad</i> should] try to demonstrate to him that ' <u>how come that I am better than you and your status is like this, do not you feel ashamed?</u> ' [...] 'your experience is less than mine and your salary is higher than mine, I am in an unfair life' (SY-1-12).
	10	[<i>Ahmad</i>] can keep records [[of incidents with <i>Mustafa</i>]] that ' <u>he came to me and I taught him, he was asking me as he had no clue, so how come that you put him in higher position than me?</u> ' (SY-1-12).
	11	[[Demotivators]], it also could be that my position in the company in which I am working is shaky; I could leave the company at any moment [...] <u>I do not like my position in the company; I am not improving as well as having failing managers. You are, for example, better than your manager</u> (SY-1-12).
	12	The social status, <u>if the person is not likeable</u> [...] no matter [what else he gets], <u>he will not be liked even if he is higher than me at the work</u> . In my opinion, the <u>social statues is for your home and family not for your work</u> [...] At the beginning, it will has influence at the work and he might come and be proud about that, but it will later be revoked if he <u>does not have qualification and popularity</u> (SY-1-12).

	13	There is <u>no one could be stable unless he has a job</u> , not sitting at home all the day (SY-1-12).
	14	When you see people that <u>do not deserve the recognition</u> [...] but they get recognised, whereas <u>you are not even seen</u> . I mean the <u>unfairness</u> (SY-1-12).
SA-3-6	15	I told him ‘ <u>you are now teaching me the work!</u> [[what I should and should not do ...]] I know and my manager knows where I was. You came and wanted to assess me?!’ <deprecated> [...] He annoyed me, so <u>I gave him a harsh response</u> (SA-3-6).
	16	[If an employee] <u>does not improve himself, nobody will give him attention</u> [...] even if I want to help him, while he is satisfied in his current situation and <u>stays [[without improving]] in the company all his life</u> , and he does not have any <i>wasta</i> or advantage [...]; he <u>will not get benefit</u> [[get promoted]] (SA-3-6).
	17	I have to work to achieve my future goals and dreams [...] <u>Achieving my professional dreams inside the company which includes the management [position]</u> (SA-3-6).

Appendix 15: Conservative Perspective (N=4 which includes one Jordanian, one Palestinian and one Sudanese)

#	ECCs***	Set**	Av.*	#	ECCs***	Set**	Av.*	#	ECCs***	Set**	Av.*
1	Honesty	C	7.5	31	Tact and Humility	C	0	61	Sense of Responsibility	M	0
2	Seniority at Work	C	7.0	32	Leadership skills	C	0	62	Bad Work Timing	D	0
3	Salary and Compensations	M	7.0	33	Self-improvement	C	0	63	Uncertainty and Unclearness at Work	D	0
4	Work Position	C	6.5	34	Strong and Resilient Personality	C	0	64	Failed Administration	D	0
5	Experience and Skills	C	6.5	35	Love of work	C	0	65	No Work Development	D	0
6	Intelligence	C	5.3	36	Commitment and Dedication to work	C	0	66	Lack of Team Spirit	D	0
7	Work Pressure	D	4.8	37	Acceptance by the Manager	C	0	67	Taking Work Problems Personally	D	0
8	Independence (financially)	M	3.5	38	Loyalty	C	0	68	Monotonous Work	D	0
9	Popularity at Work	C	3.3	39	Ambition	C	0	69	Doing Useless Work	D	0
10	Avoid Boredom	M	3.3	40	Accuracy	C	0	70	Bad Working Environment	D	0
11	Age	C	3.0	41	Ability to achieve targets	C	0	71	Lack of Truthfulness	D	0
12	Psychological Comfort and Peaceful Life	M	2.5	42	Initiative	C	0	72	Failing	D	0
13	Lack of Appreciation from the Manager	D	2.5	43	Relied upon at work	C	0	73	Bad Customer Behaviour	D	0
14	No Career Path	D	2.5	44	Energetic and Hard working	C	0	74	Dishonesty	D	0
15	Snitching, Corruption and Nepotism	D	2.3	45	Ability to persuade others	C	0	75	Feeling the Current Work is the Only Option	D	0
16	Avoiding Unemployment	M	2.0	46	Work under pressure	C	0	76	Lack of Power at Work	D	0
17	Inequality between Employees	D	2.0	47	Experience and Skills	M	0	77	Working outside Area of Expertise	D	0
18	Unreasonable Work Demands	D	2.0	48	Social Status	M	0	78	No Respect for the Work	D	0
19	Social Status	C	1.8	49	Self-actualisation and Self-confidence	M	0	79	False Puffery from some Employees	D	0
20	Praise and Appreciation	M	1.8	50	Self-development	M	0	80	Work gives only little Experience	D	0
21	Low Wages which do not meet the Performance	D	1.5	51	Love of Work	M	0	81	Growling	D	0
22	Networking with Different People and Cultures	M	1.3	52	Serving the Community	M	0	82	Criticism from the Manager	D	0
23	Making Friends	M	1.3	53	Sense of Accomplishment	M	0	83	Uncertain Results	D	0
24	Managers without Power	D	1.3	54	Ambition Achievement	M	0	84	Non-cooperation	D	0
25	Appreciation and Respect for others	C	1.0	55	Work as part of Worship	M	0	85	Foes (from the management)	D	0
26	Decisions Rely on the Employer's Opinion	D	1.0	56	Save Money to Start Own Business	M	0	86	Lack of Communication	D	0
27	Personal Appearance	C	0.5	57	Authority	M	0	87	Lack of Renovation at Work	D	0
28	Education	C	0	58	Challenge	M	0	88	Lake Of Job Security	D	0
29	Truthfulness	C	0	59	Continuous Incentives	M	0	89	Lack of Support from the Manager	D	0
30	Cooperative and Helpful	C	0	60	Honesty	M	0	90	Intermittent Vacations	D	0

* Av.: the weight average of a component, calculated by dividing the sum of all weights given to the component by the cluster's participants, by the number of the cluster's participants (N=4).

** C: Characteristic – M: Motivator – D: Demotivator.

*** ECCs: Equity Comparison Components, sorted by the averages of components' weights, with the original ones highlighted.

Appendix 16: Conservative Perspective – Qualitative Quotes

Participant	#	Qualitative Quotes - Conservative Perspective
JO-1-14	1	<p>Me: why are you working?</p> <p>JO-1-14: <u>because I want to 'establish myself' [[financially]].</u></p> <p>Me: in addition to the financial part, are there other things that motivate you to work?</p> <p>JO-1-14: it is <u>the unemployment which creates feeling of hopelessness</u>, so the person, for example, avoids unemployment because he does not like to be a burden on anyone.</p>
SD-3-3	2	<p>Me: why did you put 'decide to not work hard as a reaction to my situation' option at the end?</p> <p>SD-3-3: you know the situation, for a <u>person who has been working here for thirty years</u>; the work outside! For a person who is the same age as me, who is going to hire you [[him]]?</p> <p>Me: is the situation actually imposed on you?</p> <p>SD-3-3: of course.</p> <p>Me: if we assume that <i>Ahmad</i> chose the sixth option [[trying to harass <i>Mustafa</i> to push him to reduce his performance or get him out of the organisation]], what do you expect that he could do?</p> <p>SD-3-3: <u>you put the sixth option at the end. However [[in a different situation than mine]], it should instead be the first option.</u></p>
	3	<p>Me: what is the reason that you work?</p> <p>SD-3-3: <u>why I am working!<surprised> In order to improve my [[financial]] situation.</u></p> <p>Me: because of =salary and compensations?</p>

		SD-3-3: yes, yes, yes.=
PL-4-1	4	<p>Me: you were born and spent all your life in the KSA. The Saudi culture should be embodied in you.</p> <p>PL-4-1: honestly, no because <u>I learned most of the things which I have from my father</u> or from the life in general [...] I am <i>alhamdulillah</i> from the people who <u>preserve their original nationality and identity</u> which is Palestinian.</p>
	5	The ' <u>popularity at work</u> ' [...] let's talk about the current era [[referring to the Arab spring]]: some presidents were at the top in people's eyes, but when they fell, their popularity fell (PL-4-1).
	6	We may place a <u>high importance</u> on the ' <u>experience and skills</u> ', and the ' <u>seniority at work</u> '; nevertheless, the ' <u>honesty</u> ' should be before anything else (PL-4-1).
	7	<u>Lack of appreciation from the manager</u> . For example, I spend effort and then the manager says to me: you have not done anything this week or this month (PL-4-1).
	8	<u>Of course, I could link the age with experience</u> , as his [[the older person's]] life experience is greater than mine. This is <u>an essential thing which I should consider</u> (PL-4-1).
	9	Regarding the ' <u>personal appearance</u> ', you may be fooled by the appearance of some people while they are very bad inside, so unfortunately, the ' <u>personal appearance</u> ' has not ever been [[could not be]] a standard. Also the ' <u>education level</u> '; many cases have proven that <u>even if the person is a professor, he might be very bad</u> (PL-4-1).
	10	The ' <u>social status</u> ', <u>I am not interested in who the person is</u> or what his pedigree is. The only thing that I am interested in is <u>what he produces</u> (PL-4-1).
	11	The ' <u>psychological comfort</u> ' is of course at the first [...] The reason why I left the previous job is because of the lack of psychological comfort; to a point I went through a fatigue period, which made me constantly sick and I often went to the hospital (PL-4-1).

12

PL-4-1: sometimes people love you as a person. How can I explain it to you?

Me: is it the 'popularity at work'?

PL-4-1: [...] ok, this is possible.

Appendix 17: Rational Perspective (N=10 which includes four Jordanians, three Egyptians, one Saudi, one Yamani and one Syrian)

#	ECCs***	Set**	Av.*	#	ECCs***	Set**	Av.*	#	ECCs***	Set**	Av.*
1	Experience and Skills	C	9.5	31	Bad Working Environment	D	0.8	61	Sense of Accomplishment	M	0
2	Salary and Compensations	M	8.1	32	Lake Of Job Security	D	0.8	62	Work as part of Worship	M	0
3	Education	C	7.9	33	Strong and Resilient Personality	C	0.7	63	Independence (financially)	M	0
4	Honesty	C	6.9	34	Uncertain Results	D	0.6	64	Authority	M	0
5	Intelligence	C	6.1	35	Lack of Support from the Manager	D	0.6	65	Challenge	M	0
6	Work Position	C	4.7	36	Networking with Different People and Cultures	M	0.5	66	Avoiding Unemployment	M	0
7	Popularity at Work	C	4.2	37	Serving the Community	M	0.5	67	Continuous Incentives	M	0
8	Experience and Skills	M	3.3	38	Save Money to Start Own Business	M	0.5	68	Sense of Responsibility	M	0
9	Social Status	M	3.1	39	Making Friends	M	0.5	69	Lack of Appreciation from the Manager	D	0
10	Seniority at Work	C	3.0	40	Failed Administration	D	0.5	70	Work Pressure	D	0
11	Personal Appearance	C	3.0	41	Tact and Humility	C	0.4	71	No Work Development	D	0
12	Uncertainty and Unclearness at Work	D	2.5	42	Avoid Boredom	M	0.3	72	Monotonous Work	D	0
13	Inequality between Employees	D	2.0	43	Relied upon at work	C	0.2	73	Doing Useless Work	D	0
14	Dishonesty	D	2.0	44	Appreciation and Respect for others	C	0	74	Failing	D	0
15	Taking Work Problems Personally	D	1.7	45	Truthfulness	C	0	75	Unreasonable Work Demands	D	0
16	Social Status	C	1.5	46	Cooperative and Helpful	C	0	76	Feeling the Current Work is the Only Option	D	0
17	Self-development	M	1.5	47	Self-improvement	C	0	77	Working outside Area of Expertise	D	0
18	Leadership skills	C	1.4	48	Love of work	C	0	78	No Respect for the Work	D	0
19	Bad Work Timing	D	1.4	49	Commitment and Dedication to work	C	0	79	False Puffery from some Employees	D	0
20	Psychological Comfort and Peaceful Life	M	1.3	50	Acceptance by the Manager	C	0	80	Work gives only little Experience	D	0
21	Age	C	1.1	51	Loyalty	C	0	81	Growling	D	0
22	Praise and Appreciation	M	1.0	52	Ambition	C	0	82	Criticism from the Manager	D	0
23	Ambition Achievement	M	1.0	53	Accuracy	C	0	83	No Career Path	D	0
24	Snitching, Corruption and Nepotism	D	1.0	54	Ability to achieve targets	C	0	84	Decisions Rely on the Employer's Opinion	D	0
25	Lack of Team Spirit	D	0.9	55	Initiative	C	0	85	Managers without Power	D	0
26	Lack of Truthfulness	D	0.9	56	Energetic and Hard working	C	0	86	Non-cooperation	D	0
27	Bad Customer Behaviour	D	0.9	57	Ability to persuade others	C	0	87	Foes (from the management)	D	0
28	Lack of Power at Work	D	0.9	58	Work under pressure	C	0	88	Lack of Communication	D	0
29	Honesty	M	0.8	59	Self-actualisation and Self-confidence	M	0	89	Lack of Renovation at Work	D	0
30	Low Wages which do not meet the Performance	D	0.8	60	Love of Work	M	0	90	Intermittent Vacations	D	0

* Av.: the weight average of a component, calculated by dividing the sum of all weights given to the component by the cluster's participants, by the number of the cluster's participants (N=10).

** C: Characteristic – M: Motivator – D: Demotivator.

*** ECCs: Equity Comparison Components, sorted by the averages of components' weights, with the original ones highlighted.

Appendix 18: Rational Perspective – Qualitative Quotes

Participant	#	Qualitative Quotes - Rational Perspective
EG-1-15	1	We are unfortunately in a situation [in which ...] if you are a manager [...] you do not help those who are below you [...] <u>I do not feel that my manager backs me. I feel that my manager is here to embarrass me.</u> It happened to me a lot. I remember that one of my managers, although we were [[working]] together, said ‘you send me an email so if you drown, you drown alone’. <u>It is a very awful word and it gives a very bad impression.</u> You do not feel that you are in a company, but working in a bazaar [[a less prestigious place]] (EG-1-15).
	2	<u>Job insecurity is very high</u> [[as a demotivator]], ‘customer behaviour’ is not that important as long as you are going to change your job anyway. I worked in Jazan and in Mecca. As long as there is no job security, you do not care about the type of customers that you get, because you are not going to continue in this job (EG-1-15).
SA-2-1	3	Me: you mentioned that you are working abroad <u>for the sake of money</u> which is one of the things that <u>motivates</u> you to work. Is there anything else motivating you to work? EG-1-15: <u>the family and settling down.</u> Me: so, how could you rank them? EG-1-15: <u>the family is the best</u> [[at the first]] for me; <u>self-developing</u> , although it is important, but it could be done any time later.
	4	Me: what are the things that demotivate you at work? SA-2-1: <u>the violation of ethics.</u> Me: such as what? SA-2-1: <u>the corruption.</u>

	5	In the work, you do not care whether the person is a <u>prince or from a specific class</u> ; <u>his experience</u> is what you get the benefit of. He also could <u>hold a higher position</u> , but you <u>have more knowledge than him</u> (SA-2-1).
JO-3-10	6	The people around you should assess you. Your manager surely observes [[the situation]] and knows [... that] <u>you are more competent than him</u> [[the colleague who receives more salary]] so he [[the manager]] will surely make a reassessment (JO-3-10).
	7	Me: do you usually have enough information about the ' <u>education level</u> ' of each one? JO-3-10: of course, so that is why <u>I ranked it at the top! because I am suffering from it.</u> Me: could you explain a little bit about how you are suffering from this? JO-3-10: <u>I have a bachelor's degree</u> in accounting, °there are people here who <u>have nothing</u> °.
	8	[[Demotivators]], the <u>personal conflicts</u> between employees which are <u>taken personally</u> . Some personalities regarding misunderstanding, <u>lying and dishonesty</u> (JO-3-10).
JO-3-11	9	Sometimes when there is no equity in distributing the outcomes, but they <u>appreciate people's work</u> ; the person could overlook some issues because there is something better than others [[trade-off between the best options available]] (JO-3-11).
	10	I began working in an absurd manner. I was just discussing this with my friend yesterday [...]; you reach a point where you do not believe that you have this feeling [[of injustice]], especially when you <u>find yourself forced to continue with this work</u> because of the commitments you have, and <u>you are not able to do anything against this issue</u> (JO-3-11).
	11	The ' <u>seniority at work</u> ' is used in a negative way, so I <u>began to refuse it</u> ; because mostly when [...] people become more senior, they <u>stop being 'refresh'</u> [[the participant used the English version of the word 'refresh']] and they want to <u>hold you back rather than go up to you</u> (JO-3-11).
	12	Me: those things [[ECCs within the forms in appendix 3.8 (p. 318) and appendix 3.9 (p. 319)]] that you have just ranked, do you use some of them to compare yourself with others?

		<p>JO-3-11: of course, the ‘<u>experience and skills</u>’ is the <u>most important thing</u>. The ‘<u>education level</u>’ is also <u>very important</u>, because from what I see: the more a person progresses academically, the more ‘experience and skills’ he has [...] the other point which I am currently working on is [...] the <u>work ethics</u> [... which] is <u>very important</u>, and we should have self-control over it.</p>
EG-3-12	13	<p>My problem in the previous company was [... that the manager] brought in a person and gave him more [[salary]] than me <u>in order to shake me up</u> [[break my confidence]]. You [[using the pronoun ‘you’ to address the new person]] <u>blocked my access to many accounts</u> while <u>I am the actual financial manager</u> [...] and then tried to instruct me from where I have to obtain the information! <u>You are not the person who can tell me how to work</u>, and you are not even eligible to [...] give instructions [...] NO, STOP. Take your stuff and go away [...] some people can sell themselves for the money, but [...] I actually <u>gained my experience, which is my capital, through fifteen years’ work</u>. You <u>do not say that I do not understand the work</u> (EG-3-12).</p>
	14	<p>There is a feature [[in the accounting system/software]] where they show you the ‘general journal’ in which everyone enters his work, so we could review it before it is posted; therefore, I see how the person is thinking and working, <u>whether it is clear or not, whether there is any laff wa da’warān</u> [[trickery or evasion]] (EG-3-12).</p>
	15	<p>EG-3-12: I was loyal/dedicated to my work in the previous company [...] the shift used to begin at 8:00 am, but I used to go at 6:00-6:30 am. I was not thinking that ‘I do not like my work’. The workload there was heavy, so it gave me a lot [[of experience]].</p> <p>Me: were you happy?</p> <p>EG-3-12: I was not happy; <u>my aim was to reach a certain level of experience, so I was patient</u>.</p> <p>Me: so you preferred that because of the experience.</p> <p>EG-3-12: yes [...] <u>I have now mastered my work; so when I go to any place, I can show my muscles</u> [[experience]].</p>
	16	<p>In my old work, they were trapped by a very big problem, but <i>alhamdulillah</i> I got them out of it and made everything clear, so the ‘<u>experience and skills</u>’ brought me the ‘<u>work position</u>’ (EG-3-12)</p>

JO-3-13	17	I could be satisfied and thankful [[about my situation even if I am under-rewarded]], but I still feel it as <i>ghassah' bealbal</i> [[something bothering me]]. I had better leave it to God, okay, it is my <i>rizq</i> , but I try to figure out 'why' in order to <u>achieve self-complacency</u> [or prove that] <u>I am not less competent</u> . It is not because I want as much salary as him; but please explain the reason to me, tell me 'why', and I will be grateful (JO-3-13).
	18	I want to have a chat with him, but I am hesitant [...] this person may be waiting [to get some] interests/benefits from me; so <u>I would lose my credibility if I talked to him</u> (JO-3-13).
	19	Me: let's assume that <i>Mustafa</i> is the <u>son of an important manager</u> in the company. JO-3-13: it is <u>his right</u> [...] it has become the <u>culture of the society</u> .
	20	If I am satisfied with my salary, I do not care [...] if I am not satisfied and feel injustice, <i>wallahi</i> I am actually one of the kind of people who bottle up their anger, but it will reach an explosion point. Until this moment when I am talking to you, it has not occurred yet but <u>I am annoyed</u> (JO-3-13).
	21	There is <u>nothing harming</u> the Arab nation more than the 'social status' [...] as it says ' <i>sheikh's dog is sheikh</i> '. If a dog is <i>sheikh</i> [[Master]], what can I do?! [[a rhetorical question]]. Therefore, I PUT A HUGE 'X' [[on the box titled social status; see appendix 3.8, p. 318]], because it is <u>what frustrates me</u> (<i>wrote a big X on the paper</i>) (JO-3-13).
	22	I was a normal accountant. The punishment was carried out on the head of my department. That person was becoming bigger [[getting more influential]], but the manager wanted to dwarf him, so the manager sent him down to another position. My department was strong and it had a lot of work. They brought another person from the manager's network, who was not qualified in my opinion, to be the new head of my department. I did not want to go with my old director because he went to a marginalised department, as the aim was basically to marginalise him. If I went with him I would also be marginalised, and if I stayed, <u>I would not be willing to receive any small information</u> [[from the new director]], because he was parachuted into a big position which <u>I understand twenty times more</u> than he does [[I have more knowledge/am much better than him]] (JO-3-13).
	23	JO-3-13: when you come and ask him about something you do not understand, he will tell you 1,2,3,4 [[explain/solve the problem in a clear and systematic way]]; <u>this sometimes creates popularity</u> [...] unlike the case]] when you see that he <u>does not have neither experience nor skills</u> . Me: you mean skills and experience create popularity?

		JO-3-13: [...] all these are linked; one thing would not happen without the other [[... you choose between the two:]] there is popularity which is a result of imposture; and there is <u>popularity which is a result of [...]</u> <u>your skills, experience and self-confidence</u> .
	24	Why does he have [a higher salary]? Is it because he is from a specific nationality, so he got what he wants? [...] <u>Not because of his abilities but based on his seniority and nationality</u> [...] the seniority perhaps created the nationality [[preference]], because the seniority [[historically]] was for a specific nationality, so it currently has an advantage (JO-3-13).
	25	They sometimes <u>disbelieve me at work</u> : when I, for example, spend a lot of effort to calculate a figure [[the participant is an accountant]], he then says I am not convinced; at this moment <u>I feel demotivated</u> (JO-3-13).
JO-3-15	26	Me: what if <i>Mustafa</i> is the <u>son of an important person in the society</u> ? JO-3-15: it [[<u>inequity feeling</u>]] <u>will increase even more</u> when <i>Ahmad</i> knows it is <u>because of <i>wasta</i></u> . He could initially believe in the <i>rizq</i> , but then it [[inequity feeling]] increases because of <i>Mustafa</i> 's father [[the role of favouritism]].
	27	Me: why does ' <u>honesty</u> ' <u>push you to work</u> ? JO-3-15: from an Islamic perspective, you should love your work.
YE-3-16	28	Me: what if <i>Mustafa</i> is the <u>son of a manager</u> ? YE-3-16: look, he [[<i>Ahmad</i>]] <u>might take advantage of this point and try to draw near him</u> [[make relations with]].
	29	<u>I direct myself toward the outcome</u> , because the nature of the work, in general, tells you that there is no skill or qualification which you can obtain to develop yourself professionally, as all jobs are repeated to an extent that <u>there is no skill which can be added</u> . There is no added value in terms of academic or professional outputs; therefore, I direct myself toward the outcome (YE-3-16).
	30	Look, not spending enough effort could happen <u>because he feels that he is oppressed so why should he work?</u> By comparing himself with a person who does not work hard, it is obvious that he will not work hard either (YE-3-16).

	31	[[Demotivators]], the first thing is when <u>the nature of work is not specified</u> , when there is <u>no job description</u> , they give you whatever work [[available]] regardless whether it is related to your area of specialisation or not; this is the biggest troublesome thing. The second thing is the <u>lack of cooperation as a team between co-workers</u> in the tasks that require team working [...] that is a troublesome thing; such as when there are <u>parties, strings attached, conflicts and withholding information</u> . The third thing is the [[bad]] <u>work timing</u> , especially in this place [...] that puts pressure on the traffic network; whereas the work here is in two shifts which is <u>very tiring</u> , and does <u>prevent you from self-developing and at the same time limits you socially</u> [[with regards to the private social life]] (YE-3-16).
	32	[[Bad work timing as a demotivator]], when you have a group of 300 people, 250 of them work in one shift and 50 work in two shifts. If this is applied to all, you could accept it as the nature of the work; but <u>there is differentiation/discrimination here</u> (YE-3-16).
SY-4-2	33	As a normal person who is <u>getting a higher salary than me in the company</u> ; I do not expect that I do something [[bad]] to him, but of course, <u>it will pain me</u> . I am not a prophet [[an impeccably person]], I am a human at the end of the day. Is that correct or not? [[seeking for approval]]. The human does certainly have emotions. I will feel upset and might harm him (SY-4-2).
	34	<u>Why does age give advantage to someone at work?!</u> At the end of the day [...] <u>ten years' experience basically equals to one year's</u> . Each year he does the same thing (SY-4-2).
	35	The <u>'intelligence' differentiates between one and another</u> ; however, at the end of the day, I do not bring detectives here! [...] and again, who is the person that can tell 'this is smart' and 'this is stupid'?! Of course, there is nothing clear here (SY-4-2).
	36	[[Demotivators]], the <u>ambiguity in the goals</u> which are required to be achieved and the <u>ambiguity in the results</u> , the <u>delay in the managerial decision-making</u> and the <u>lack of authority</u> ; those demotivate me a lot, especially when there is no authority in my work which reduces my productivity (SY-4-2).

Appendix 19: Spiritual Perspective (N=4 which includes three Saudis and one Egyptian)

#	ECCs***	Set**	Av.*	#	ECCs***	Set**	Av.*	#	ECCs***	Set**	Av.*
1	Love of Work	M	9.0	31	Appreciation and Respect for others	C	0	61	Work Pressure	D	0
2	Intelligence	C	8.8	32	Truthfulness	C	0	62	Bad Work Timing	D	0
3	Honesty	C	7.0	33	Tact and Humility	C	0	63	Uncertainty and Unclearness at Work	D	0
4	Experience and Skills	C	7.0	34	Leadership skills	C	0	64	Failed Administration	D	0
5	Education	C	6.5	35	Self-improvement	C	0	65	No Work Development	D	0
6	Salary and Compensations	M	5.5	36	Strong and Resilient Personality	C	0	66	Lack of Team Spirit	D	0
7	Seniority at Work	C	4.3	37	Acceptance by the Manager	C	0	67	Taking Work Problems Personally	D	0
8	Love of work	C	4.3	38	Loyalty	C	0	68	Monotonous Work	D	0
9	Praise and Appreciation	M	3.5	39	Ambition	C	0	69	Doing Useless Work	D	0
10	Commitment and Dedication to work	C	2.8	40	Accuracy	C	0	70	Bad Working Environment	D	0
11	Authority	M	2.5	41	Initiative	C	0	71	Lack of Truthfulness	D	0
12	Challenge	M	2.5	42	Relied upon at work	C	0	72	Failing	D	0
13	Lack of Appreciation from the Manager	D	2.5	43	Energetic and Hard working	C	0	73	Dishonesty	D	0
14	Bad Customer Behaviour	D	2.5	44	Social Status	M	0	74	Unreasonable Work Demands	D	0
15	Cooperative and Helpful	C	2.3	45	Avoid Boredom	M	0	75	Feeling the Current Work is the Only Option	D	0
16	Lack of Communication	D	2.3	46	Self-actualisation and Self-confidence	M	0	76	Lack of Power at Work	D	0
17	Age	C	2.0	47	Networking with Different People and Cultures	M	0	77	Working outside Area of Expertise	D	0
18	Experience and Skills	M	2.0	48	Self-development	M	0	78	No Respect for the Work	D	0
19	Serving the Community	M	2.0	49	Sense of Accomplishment	M	0	79	False Puffery from some Employees	D	0
20	Foes (from the management)	D	2.0	50	Ambition Achievement	M	0	80	Work gives only little Experience	D	0
21	Ability to achieve targets	C	1.8	51	Work as part of Worship	M	0	81	Growling	D	0
22	Non-cooperation	D	1.5	52	Save Money to Start Own Business	M	0	82	Criticism from the Manager	D	0
23	Personal Appearance	C	1.3	53	Making Friends	M	0	83	Uncertain Results	D	0
24	Ability to persuade others	C	1.3	54	Independence (financially)	M	0	84	No Career Path	D	0
25	Psychological Comfort and Peaceful Life	M	1.3	55	Avoiding Unemployment	M	0	85	Decisions Rely on the Employer's Opinion	D	0
26	Work under pressure	C	1.0	56	Honesty	M	0	86	Managers without Power	D	0
27	Work Position	C	0.8	57	Sense of Responsibility	M	0	87	Lack of Renovation at Work	D	0
28	Popularity at Work	C	0.5	58	Low Wages which do not meet the Performance	D	0	88	Lake Of Job Security	D	0
29	Continuous Incentives	M	0.5	59	Inequality between Employees	D	0	89	Lack of Support from the Manager	D	0
30	Social Status	C	0	60	Snitching, Corruption and Nepotism	D	0	90	Intermittent Vacations	D	0

* Av.: the weight average of a component, calculated by dividing the sum of all weights given to the component by the cluster's participants, by the number of the cluster's participants (N=4).

** C: Characteristic – M: Motivator – D: Demotivator.

*** ECCs: Equity Comparison Components, sorted by the averages of components' weights, with the original ones highlighted.

Appendix 20: Spiritual Perspective – Qualitative Quotes

Participant	#	Qualitative Quotes - Spiritual Perspective
SA-1-3	1	No, no [...] it will be an internal jealousy but, no, <i>alhamdulillah</i> I mean <u>you also arrange your affairs as well</u> (SA-1-3).
	2	Me: Could you list here the <u>demotivators</u> to work? SA-1-3: sometimes the <u>customers themselves</u> . Only the customers, <i>alhamdulillah</i> <u>everything else is good</u> .
	3	SA-1-3: [[motivators ...]] I <u>like the work and to be under work pressure</u> . Me: you could write here ‘love the work’ or ‘love being busy’. SA-1-3: I will write ‘ <u>love helping people</u> ’ because the person who comes [[to the work for the first time]] knows nothing. I will also write the ‘ <u>work under pressure</u> ’. Me: is this because you are financially comfortable? SA-1-3: <i>alhamdulillah, yes</i> .
	4	The ‘ <u>social status</u> ’ as and ‘ <u>work position</u> ’ <u>do not give</u> [[advantage to]] the manager, the one higher or the normal employee; <u>I see that they are all equal</u> (SA-1-3).
SA-1-16	5	Me: what <u>demotivates</u> you at work? SA-1-16: <i>wallahi</i> when <u>I do not have enough authority</u> or when <u>I am not trusted</u> by my manager or by my colleagues.
	6	The <u>honesty</u> is when the person <u>loves the work</u> , thus, he does it perfectly. The outcome for me, when I do such that, is <u>the encouragement/reassurance</u> [[which I get]] <u>in return</u> (SA-1-16).

	7	The <u>salary</u> frankly is [<u>ranked</u>] <u>five</u> at the moment. There are two things I am interested in at the work: you have <u>authority</u> and you are <u>trusted</u> in the work by your manager [...] those should <u>bring psychological comfort to me</u> . The salary [[increase]] will come anyway; even if you do not ask, they will give you [...] All the outstanding people will get incentives [[rewards]] at the end of the year (SA-1-16).
	8	The ' <u>social status</u> ', it does <u>not mean anything to me</u> . it might be a merchant who does not have any merit, and <u>is not able to develop</u> [[his work]]; but sits at his desk issuing 'what to do's and don'ts' which <u>does not have anything to do with innovation</u> . You can even see a sort of affectation in his issuing (SA-1-16).
SA-3-2	9	Me: you stated that <u>you are not interested in the 'salary and compensations'</u> , so what are the other things which make you work? SA-3-2: the <u>praise and love of work</u> . Me: so, what are the <u>demotivators</u> at work? SA-3-2: the <u>lack of cooperation, ignoring and lack of appreciation</u> .
EG-4-4	10	<u>I do not want to do anything</u> [[have any kind of reaction]]. <u>Our God is watching and He knows</u> . The oppressor [[only]] obtains reward in the <i>dunya</i> (EG-4-4).
	11	' <u>Work position</u> ' could come by <i>wasta</i> while you <u>do not have experience</u> (EG-4-4).
	12	[[<i>Ahmad</i> should <u>leave</u> the company]] <u>unless</u> it is the case that he is <u>psychologically satisfied</u> and the work <u>gives him experience</u> , so he then should stay (EG-4-4).
	13	Me: what are the things that <u>demotivate</u> you at work? EG-4-4: just the <u>lack of psychological comfort</u> [...] I mean that when you work, <u>your supervisor does not like it</u> and he is always waiting for every tiny mistake from you.

14

The age, it happens that some people are pushing themselves and struggling year by year, while others stays the same. We have a person who has been here for 27 years, but he stays the same as when he was first employed; how can I get benefit from him in the work? [[a rhetorical question]]. The 'personal appearance' [...], a person can improve his appearance when he dresses well, but his education level is still not that good; so the 'education level' is very important for me (EG-4-4).

15

'Love the work'; when a person loves his job, he produces more than others [...] even if that person was the smallest [[lowest-level]] employee there, I would learn from him more than from the most competent employee (EG-4-4).

Appendix 21: Reaction Possibilities by Arab Nationalities/Ethnicities⁷⁷

	SY	JO & PL	SA & YI	EG	SU	Total
1. Searching for characteristics in which the referent is better	0.22 (2)	0.19 (3)	0.06 (5)	0.24 (2)	0.38 (1)	0.19 (3*)
2. Trying to forget the referent's case and comparing oneself with another person	0.16 (3*)	0.26 (2)	0.24 (3)	0.26 (1)	0.25 (3)	0.22 (2)
3. Trying to convince myself that the referent may have more skills and luck	0.16 (3*)	0.16 (4)	0.25 (2)	0.21 (3)	0.31 (2)	0.19 (3*)
4. Resign from this organisation and search for another one	0.27 (1)	0.32 (1)	0.28 (1)	0.14 (4)	0.06 (4)	0.26 (1)
5. Decide to not work hard	0.15 (4)	0.06 (5)	0.08 (4*)	0.07 (5*)	0.00 (5*)	0.10 (4)
6. Trying to harass the referent	0.04 (5)	0.02 (6)	0.08 (4*)	0.07 (5*)	0.00 (5*)	0.04 (5)

The weighting method used to create this chart is the same as the one used to weight the ordinal data included in cluster analysis (see 'cluster analysis' section from p. 88).

The top number in each cell refers to the weight average (out of 1) of the reaction possibility (row) within a given national/ethnic group (column).

The bottom number in parentheses – in each cell – refers to the final rank of the weight average within a specific national/ethnic group (column). Similarly, the grayscale highlights illustrate the final ranking of weight averages within each national/ethnic group (column).

Overall 23 participants provide data for this chart; SY: Syrians = 9, JO: Jordanians + PL: (one) Palestinian = 6, SA: Saudis + YA: (one) Yemeni = 5, EG: Egyptians = 2 and SU: (one) Sudanese.

⁷⁷ Based on the case study (appendix 3.11, p. 321) and its reaction possibilities form (appendix 3.12, p. 322) provided to the research participants during interviews.

Appendix 22: Reaction Possibilities by Clusters⁷⁸

	SR-M	SR-S	CH	CO	R	S	Total
1. Searching for characteristics in which the referent is better	0.21 (2*)	0.19 (4)	0.11 (3)	0.31 (1)	0.16 (3)	0.17 (2*)	0.19 (3*)
2. Trying to forget the referent's case and comparing oneself with another person	0.15 (3)	0.22 (3)	0.48 (1)	0.30 (2)	0.11 (4*)	0.17 (2*)	0.22 (2)
3. Trying to convince myself that the referent may have more skills and luck	0.21 (2*)	0.07 (5)	0.09 (4)	0.28 (3)	0.27 (2)	0.17 (2*)	0.19 (3*)
4. Resign from this organisation and search for another one	0.27 (1)	0.25 (1)	0.32 (2)	0.05 (4*)	0.28 (1)	0.40 (1)	0.26 (1)
5. Decide to not work hard	0.10 (4)	0.23 (2)	0.00 (5*)	0.05 (4*)	0.11 (4*)	0.03 (4)	0.10 (4)
6. Trying to harass the referent	0.06 (5)	0.04 (6)	0.00 (5*)	0.00 (5)	0.07 (5)	0.07 (3)	0.04 (5)

The weighting method used to create this chart is the same as the one used to weight the ordinal data included in cluster analysis (see 'cluster analysis' section from p. 88).

The top number in each cell refers to the weight average (out of 1) of the reaction possibility (row) within a given cluster (column).

The bottom number in parentheses – in each cell – refers to the final rank of the weight average within a specific cluster (column). Similarly, the grayscale highlights illustrate the final ranking of weight averages within each cluster (column).

Not all clusters' members participate in this table. Overall, 23 participants provide data for this chart; SR-M (Mystical-oriented Self-reliant): 3 Syrians, SR-S (Secular-oriented Self-reliant): 4 Syrians, CH (Charismatic): Syrian + Jordanian + Saud = 3, CO (Conservative): Jordanian + Palestinian + Sudanese = 3, R (Rational): Syrian + 3 Jordanians + Saudi + Yemeni + Egyptian = 7 and S (Spiritual): 2 Syrians + Egyptian = 3.

⁷⁸ Based on the case study (appendix 3.11, p. 321) and its reaction possibilities form (appendix 3.12, p. 322) provided to the research participants during interviews.

Appendix 23: Equity Sensitivity

Although Equity Theory (Adams, 1965) assumes that all individuals have the same perception of equity, Huseman *et al.* (1987) find later substantial differences between individuals with regards to Equity Sensitivity (Eysenck, 2004). What makes this opinion stronger than its predecessor is the support which it receives from psychologists (House *et al.*, 1996). Actually, Huseman *et al.*'s (1987) attempt to expand and develop equity theory has given birth to a new theory known later as Equity Sensitivity Theory (Deconinck and Bachmann, 2007). O'Neil and Mone (1998) define Equity Sensitivity as a personality variable which explains the differences between individuals with regards to reaction to inequity.

According to this concept, individuals pay dissimilar attention to their perceptions of equity. While some individuals are interested in their relative position within the organisation, others simply focus on their own situations with no regard for others' situations (Griffin and Moorhead, 2009). In other words, "Individuals high in equity sensitivity are very concerned if their input-outcome ratio differs from that of other workers, whereas those low in equity sensitivity are not" (Eysenck, 2004, p. 96). These individual differences can be attributed to the differences in people's preferences (Huseman *et al.*, 1987) and tolerance (Bing and Burroughs, 2001). However, Weick *et al.* (1976) and Morris *et al.* (1999) find that one of the reasons behind individual differences is their cultural differences. For example, people from different cultural backgrounds may differ in the ways they perceive and interpret equity. Carrell and Dittrich (1978) indicate that there are other factors – like social values, religious values, intelligence and gender – which might affect the individual's perception of equity (cited in Foote and Harmon, 2006).

Huseman *et al.* (1987) and Miles *et al.* (1989b) classify individuals, according to their sensitivity of equity, into three types (Wheeler, 2002) representing the Benevolents, the Entitleds, and the Equity Sensitives. Table 1 sums up, according to Huseman *et al.* (1987), the characteristics of each group; it articulates their claim that each type of individuals achieves the equity feeling in only one case, while the other two unfavourable cases should be avoided.

Table 1: Equity Sensitivity Orientations (Parnell and Sullivan, 1992, p. 146)

Characteristics	Benevolents	Equity Sensitives	Entitleds
Motivated by	Altruism	Adam's model	Greed
Prefer	Underpayment	Equity	Overpayment
Avoid	Equity/Overpayment	Overpayment/Underpayment	Equity/Underpayment

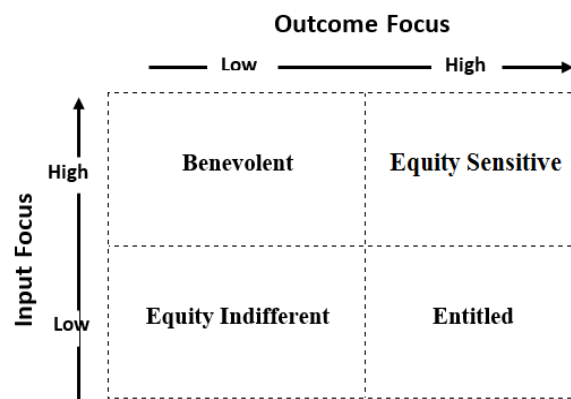
The first type presents the Benevolents who are also known as 'altruists' (Wheeler, 2002) or 'givers' (Shore, 2004; Miner, 2007). Those people feel equity just when their inputs are greater than their outcomes (Fok *et al.*, 2000), or when they achieve a lower percentage of the outcomes/inputs ratio than those of others (Wheeler, 2002). In other words, they prefer to be giving during the social exchange, and they tend to be more satisfied when they are under-rewarded rather than over-rewarded (Shore, 2004). These people usually appreciate the relationship with their employers and try to preserve it (Deconinck and Bachmann, 2007). The second type refers to the Entitleds who are basically the opposite of the Benevolents. They are called 'getters' (Shore, 2004; Miner, 2007), as they sense equity when their outcomes are greater than their inputs (Fok *et al.*, 2000) and prefer to have a higher ratio than others with regards to outcomes/inputs. Furthermore, they think that they have "a right to receive more than their inputs would deserve in relation to others" (Wheeler, 2002, p. 613). The final type contains the Equity Sensitives who are the most rational-minded individuals, and the most closely related to equity theory among the three groups (Deconinck and Bachmann, 2007). These people prefer to receive outcomes that are equal in value to their inputs contributed to the organisation (Fok *et al.*, 2000), and they also seek to acquire equal percentages as others of the outcomes/inputs ratio (Shore, 2004).

In the same context, Davison and Bing (2008, p. 134) suggest a model, in figure 1, explaining the preferences of these groups. The figure classifies the groups based on how their members see outcomes and inputs. According to this model, Equity Sensitives allocate an equal amount of concentration to both outcomes and inputs. Benevolents focus on their inputs much more than their outcomes, while Entitleds focus on their outcomes much more than their inputs. In addition to the three traditional groups, Davison and Bing (2008, p. 134) add one more group

called ‘Equity Indifference’; the members of this group have very weak focus on the outcomes and inputs. In this regard, Davison and Bing (2008, p. 134) said:

The condition of prototypical indifference would arise from a low-input, low-outcome focus combination, as presented in the lower lefthand cell of the model. We believe that the conceptualization of entitlement and benevolence as separate dimensions in a model of equity sensitivity, which allows for the inclusion of the new category of equity indifference, may improve the prediction of relevant organisational criteria because these separate input and outcome-focused dimensions may interact to explain behaviour (Davison and Bing, 2008, p. 134).

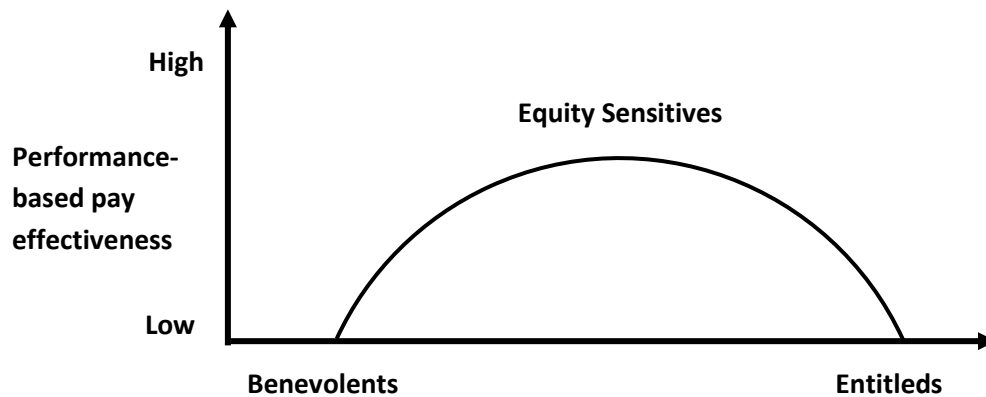
Figure 1: Categories of the Multidimensional Equity Sensitivity Construct (Davison and Bing, 2008, p. 134)



Parnell and Sullivan (1992) claim that studying these individual differences may help the management to predict the potential attitude of employees against the performance-based pay system. To explain this idea, they provide a diagram (figure 2) illustrating the relative stance of each group of individuals with regards to the performance-based pay effectiveness. They suggest that the performance-based pay system is very suitable for Equity Sensitives, while it might not be the best way to manage the Benevolents and Entitleds. However, the results of research undertaken by Miles *et al.* (1989b) are partially different: the study finds a clear willingness from Benevolents to work harder for a higher wage, while it does not observe any significant differences between the Equity Sensitives and Entitleds. Conversely, Wheeler (2002, p. 614) asserts that:

Pay for performance reward systems might be more effective for entitleds, while approaches emphasizing meaningful and challenging work and other intrinsic aspects of the job would be more effective for benevolents.

Figure 2: Performance-Based Effectiveness for Equity Sensitive Orientations (Parnell and Sullivan, 1992, p. 149)



Performance-related pay (or performance-based pay) is a method which depends on linking pay to performance in order to motivate staff to work hard (Lawson, 2000). It uses schemes which determine the amount of money that should be payable for each performance level. These schemes vary in accordance with the job areas for which the schemes are designed (Lawson, 2000).

Several studies have been conducted to explore the relationship between equity sensitivity and job satisfaction (Huseman *et al.*, 1985; O'Neill and Mone, 1998; Kickul and Lester, 2001), job performance (Miles *et al.*, 1989a; O'Neill and Mone, 1998) job turnover (Allen and White, 2002; Shore, 2004) and citizenship behaviour (Fok *et al.*, 2000). In addition to these studies, Wheeler (2002) studies *cultural values in relation to equity sensitivity within and across cultures* in two countries (Taiwan and the USA). He chooses some cultural values and studies their relation to equity sensitivity, and finds a positive relationship – in both societies – between equity sensitivity and most of those values. In the same context, another research endeavour by Allen *et al.* (2005, p. 654) studies the cross-cultural differences in equity sensitivity between two countries (the USA and Japan); the results indicate that the “Japanese were significantly more entitled than the Americans [... and] more likely than the Americans to respond to an inequitable situation in an entitled manner”.

In addition to the belief that Benevolents focus more on their inputs and Entitleds focus more on their outcomes, some studies find differences between the groups with regards to the perception of the Equity Comparison Components (ECCs). For example, Miles *et al.* (1994) study how individuals look at the outcomes which they acquire, and they find clear differences in the outcome preference between the three groups (i.e. Benevolents, Equity Sensitives and Entitleds). They conclude that Entitleds focus on the extrinsic tangible outcomes (e.g. wages

and compensation), while Benevolents focus on the intrinsic outcomes (e.g. achievement and challenging work). Another study by King *et al.* (1993) examines equity sensitivity in relation to job satisfaction and distributive justice, and finds that Entitleds ascribe more importance to the financial outcomes than the other two groups (i.e. Benevolents and Equity Sensitives) do, whereas Benevolents place more value on the work itself.

Generally speaking, although Equity Sensitivity Theory provides a comprehensive explanation of the differences in the individuals' behaviour with regards to the Perception of Equity (PE) and Reaction to Inequity (RI), it could not cover all those individual differences within the areas of being under- or over-rewarded. For example, individuals are not "willing to exert any efforts (e.g. no input) or do not require any outcomes (e.g. no outcomes) which they do not desire, regardless of their equity sensitivity" (Yamaguchi, 2003, p. 325). Therefore, this theory must be used in combination with other theories (e.g. theories of need) in explaining the individuals' behaviour.

Appendix 24: Social Comparison in Group Context

Goodman and Haisley (2007) support the viewpoint that most of the literature and studies in social comparison focus on the individuals' behaviour in relation to the comparison process, however, in addition to the individual level, they claim that social comparison is still applicable for other levels such as group, organisation and society.

The literature studying social comparison in group context could be sorted into three areas: the first one is the works which consider the situation when individuals compare their own group to other groups. For instance, Hogg and Vaughan (2005) mention that people sometimes make comparisons between their own group and other inferior groups in order to feel that their own group is much better than others. In this context, Levine and Moreland (2006) point out that the main motivation of downward social comparisons made between groups is to improve the social identity of the members of these groups. However, Goodman and Haisley (2007, p. 117) suggest that if any group wants to be able to compare itself with others, it must have "consensus on the initiation of a social comparison, collection of referent data, and developing a shared understanding of the object of evaluation", which leads to common understanding among the group's members (Goodman and Haisley, 2007). On the other hand, the comparison between groups definitely affects individual relations within these groups, which accordingly has an influence on the self-conception of the groups' members (Hogg and Vaughan, 2005)⁷⁹. This gives a clear indication about how the group's status influences the perception and behaviour of its members. Looking at the mechanisms of intergroup comparison, social identity theory suggests that the comparison begins between individuals belonging to different groups, which leads to the emergence of intergroup competition/conflict (Worchel and Coutant, 2001). Thus, it can be concluded that the intergroup competition/conflict depends not only on the prevailing environment where the groups exist but also on the individual differences within those groups (Buunk *et al.*, 2005). According to Paulus and Dzindolet (1993), the conflict between groups could increase their productivity. For example, Baumeister and Finkel (2010, p. 547) state that

⁷⁹ Hogg and Vaughan (2005, p. 124) state that "According to self-categorisation theory (Turner, Hogg, Oakes, Reicher, and Wetherell, 1987), an extension of social identity theory, the underlying process is one in which people who feel they belong to a group categorise themselves as group members and automatically internalise as a self-evaluation the attributes that describe the group - if the group is positive, the attributes are positive, and thus the self is positive".

the “perceptions of unjust ingroup deprivation can spur collective action on the part of disadvantaged group members to improve the status and outcomes of the ingroup”.

Unlike the first area in which the members of a group define the self in collective terms when they conduct intergroup comparisons, the second area is interested in the situation when “individuality may come to the fore” (Turner *et al.*, 1987 cited in Hogg, 2008, p. 186), to encourage comparisons between colleagues from the same group. Goodman (1977) argues that this case is prevalent among individuals, by asserting that it is almost unimaginable for the group’s members to not compare their own performance with those of their colleagues (Buunk *et al.*, 2005). Nonetheless, it is still not clear whether this kind of comparison is fully individuality- and personality-driven, or whether it is affected by the degree of the group’s prototypical members (Hogg, 2008).

The final area looks at how the individual interaction within the group leads to intergroup differences such as the case of polarisation between groups. One of the explanations of polarisation suggests that because individuals want to establish a standing which can be seen in a favourable manner by their group which decides whether their opinions are valuable or should be excluded (Rogers, 2003), they seek to be “more extreme in whichever is the majority direction” (Huczynski and Buchanan, 2007, p. 745). In other words, the group’s members are pushed to adopt the more extreme opinion, as they want to be seen as better than others (Stasser and Dietz-Uhler, 2001).

Appendix 25: Example of an Interview Transcript (SY-4-5)⁸⁰**General Information****الباحث**

بالمستوى التعليمي حددت لي انك حاصل على إجازة جامعية، ممكن تحدد لي شو هي الإجازة ومن أين حصلت عليها؟

المستجوب

المؤهلات العلمية أنا خريج كلية الاقتصاد من جامعة حلب في سوريا.

الباحث

والدراسة تحت الجامعية وبين كانت؟

المستجوب

Omitted: personal information

الباحث

ممكن تشرح لي حالك من ناحية الشخصية؟

المستجوب

شخصيتي بشكل عام هادئة يعني مرنة اجتماعية وأحياناً عنيدة.

الباحث

طيب من ناحية الطموح.

المستجوب

كان عنا طموح انو ندرس ونكمل دراستنا هذا يعني طموح أي إنسان يبصل للدرجة الجامعية بحب يكمل بس الظروف المادية خلتننا ننجبر انو نترك الدراسة.

الباحث

بالنسبة للعمل في شي عندك طموحات؟

المستجوب

طبعاً بحب أنا أرتقي بحب أصل للإدارات العليا وبحب دائماً كون ناجح بعلمي بغض النظر عن البوزشن. بهدف دائماً أكون متميز بعلمي عن الآخرين وهذا الشيء بحصل عليه الحمد لله لأنه دائماً بدرب نفسي سواءً باللغة سواءً بالكمبيوتر وانو كون مميز بمجالات ثانية مو شرط المهام اليومية.

الباحث

ممكن تصف لي قدراتك؟

⁸⁰ The interview was conducted with SY-4-5 in Arabic (Syrian dialect) language.

المستجوب

قدراتي طبعاً في نواحي كثيرة من أي ناحية بدك.

الباحث

العمل.

المستجوب

بشكل عام أنا إنسان متمرس على الكمبيوتر بشكل كبير يعني برنامج اكسل تحليل البيانات أنا بحبه كثير.

الباحث

لا أنا قصدي القدرات الشخصية.

المستجوب

هلق أي إنسان ما بيقدر يحدد إذا كان هو ذكي ولا ممكن الأشخاص الآخرين يحددوا هالنقطة هي بس أتوقع انو أنا ذكائي درجته منيحة يعني يقظ شديد الانتباه يعني ممكن لاحظ شغلات كثيرة الآخرين ما يلاحظوها مراقب يعني مراقب بشكل كبير لأي مكان بدخله فوراً يركز على شغلات يمكن الآخرين ما يركزوا عليها أحياناً ممكن تقول نشيط وصبور.

الباحث

طيب بالنسبة لمهارات الاتصال.

المستجوب

طبعاً هي مهارات الاتصال أنا بقدر أقول اني ناجح فيها وأنا ما عندي أي مشكلة ألتقي أي إنسان جديد ما عندي مشكلة انو أتعرف على أي إنسان جديد وأهم شي بمهارات الاتصال يكون الإنسان مرن بحيث إذا انحط بمواقف صعبة ممكن إنسان غلط عليه ممكن إنسان أول مرة ما أعطاه اهتمام أو كذا فهي حالات صرنا خبراء فيها كيف نتعامل معها عندهم مشاكل بالتعامل مع الأشخاص الثانية ممكن يعني بشكل عام أستوعب الناس الثانية شو ما كانت صفاتهم وخصائصهم الاجتماعية ومهارات التواصل.

Equity Sensitivity/Comparison Bias**الباحث**

في هذا الجدول بيبين العمل اللي هو عبارة عن الجهد والوقت اللي انت بتبذله ضمن الشركة، والعائد هو الرواتب والتعويضات اللي انت بتتلقاها من الشركة. في هون أربع حالات: حالة انت بتبذل فيها كثير من العمل وبتأخذ كثير من العائد، وفي حالة بتبذل فيها كثير من العمل وبتأخذ عائد قليل، وهلم جره هون قليل من العمل كثير من العائد. ممكن ترتبهم حسب أفضليتهم إلك يعني إذا أخذت عروض من أربع شركات كل شركة فيها حالة معينة وين بتروح أول شي ووين بتروح ثاني شي؟

المستجوب

أي إنسان بيتمنى العائد تبعو يكون كبير فهمت كيف لو كان العمل كبير لأنه المحفز أو المحرك لأي إنسان هو العائد فشني طبيعي انو نحط رقم واحد هذا عمل كثير وعائد كبير بيحي بعدين العمل القليل والعائد الكبير بعدين بيحي العمل القليل والعائد القليل بعدين العمل الكثير والعائد القليل، الترتيب التالي:

1. الحالة التي تتطلب بذل **الكثير** من الجهد والوقت وتلقي رواتب وتعويضات **كبيرة**.
2. الحالة التي تتطلب بذل **القليل** من الجهد والوقت وتلقي رواتب وتعويضات **كبيرة**.
3. الحالة التي تتطلب بذل **القليل** من الجهد والوقت وتلقي رواتب وتعويضات **قليلة**.
4. الحالة التي تتطلب بذل **الكثير** من الجهد والوقت وتلقي رواتب وتعويضات **قليلة**.

الباحث

انت ليش ما أخذت المرتبة الأولى العمل القليل والعائد الكبير؟

المستجوب

لأنه ما برضى نفسه وما في قبول عن وما في رضى عن الشيء اللي جواته لأنو الإنسان في جواته قدرات هائلة إذا بدو يرضى بالعائد مقابل العمل القليل فرح بحاله إنسان نكرة وبحس حاله ما عم يقدم شي مقابل ها العائد ما عاد العائد هون هو المكسب لا هيك بالعكس ما عاد أحس بذاتي ما عاد أحس بأهميتي بالمنظمة أو بالشركة.

الباحث

هلق هذا هو الحال بالنسبة لحياتك الشخصية؟

المستجوب

هلق الحياة الشخصية لا ممكن الإنسان يختلف عن الحياة الشخصية ممكن انو الإنسان بحب يكون مرتاح بحياته فأكيد ما رح يحب يكون متحمل ضغوطات كبيرة أو جهد كبير.

الباحث

يعني هذا الترتيب بالأسرة واقعي بالنسبة إلك ولا انت إلك ترتيب معين ضمن أسرتك.

المستجوب

لا تقريباً نفسه ضمن الأسرة.

Social Comparison Orientation**الباحث**

أنا بدي أعرض عليك بعض الحالات ممكن تشرح لي سلوكك فيها، عندما تقوم بشراء ملابس كيف بتعرف أنو هالملابس ملائمة إلك؟

المستجوب

مناسبة لقياسي طبعاً بغرفة القياس لازم أجربها وأقيسها عرفت كيف.

الباحث

يعني ملاحظة مباشرة.

المستجوب

أي وبالنسبة انها مناسبة إلي هي طبعاً أكيد حسب اعتبارات شخصية هي الذوق واللون.

الباحث

شلون بتحصل على معلومات انو هي القطعة مناسبة إلك أو مناسبة للذوق العام؟ يعني انت وقت بدك تلبسها بالشارع بدك تكون بمظهر لائق.

المستجوب

طبعاً في اعتبارات معينة التي هي المقبول لدى العام عامة الناس يعني فما معقولة أليس أنا شيء غير مقبول عند الناس فلازم أليس شيء مقبول عند الناس فأنا مو معقول ألحق الموضة لو كانت مو مقبولة عند الناس يكون بالمرتبة الأولى مقبولة لدى الناس.

الباحث

بس قرار شرائك يكون نابع بشكل ذاتي بحت ولا في شغلات بتأثر عليه؟

المستجوب

طبعاً في شغلات بتأثر عليه هلق انت ممكن تحب شيء بس ما تقدر تلبسه نتيجة ظروف عملك نتيجة ظروف مجتمعك نتيجة عمرك فدايماً بتلعب شغلات ثانية بانتقائك لملابسك.

الباحث

إذا فرضنا انو مديرك كلفك بإنجاز مهمة معينة وانت أنجزتها، لأي مدى بتكون انت واثق انك أنجزتها على الوجه المطلوب؟

المستجوب

هلق أكيد حسب رضا المدير للشيء يلي أنجزته ثانياً حسب النتائج اللي بتظهر بالمستقبل إذا كان في أخطاء بتظهر إذا كان في أداء جيد بيظهر يعني ممكن كمان نقول حسب رضى الناس اللي حواليك على شغلك اللي حواليك يعني هذا الشيء بتلاحظه من الموظفين الآخرين سواء من الإدارة أو من ناس عاديين.

الباحث

طيب سواء من الناس اللي بيحيطوا فيك هلق طريقة تعاملك طريقة حكيتك وتصرفك هل بتكون واثق انو هالأسلوب بحكيتك وتصرفك بيكون مطبوط؟ هل انت من نوع الأشخاص اللي بتقول لا أنا عم أشغل مطبوط مالي مهتم بغيري أو انت بتشوف آراء الآخرين بتشوف ردة فعل الآخرين؟

المستجوب

هلق 90% يكون متأكد إذا معاملهم صح ولا وفي أحياناً لما الإنسان ما يعود مسيطر على نفسه نتيجة مثلاً حالات بمر فيها يكون في حالات معينة يكون ماله متأكد إذا اشتغل فيها صح ولا هي الحالات يكون نتيجة تعب إرهاق حزن وحالات نفسية بمر فيها بس بشكل عام يكون عارف إذا عم أتصرف صح ولا.

الباحث

يعني انت بالحالة الطبيعية بتكون واثق انو الشيء اللي عم تتصرفه هو صح؟

المستجوب

نعم بس بنسبة كبيرة 90%.

الباحث

هلق انت شلون عادةً بتقييم سلوكك وتصرفاتك نفس السؤال بس بدي شرح منك شلون بتقييم سلوكك وتصرفاتك مع الآخرين شلون بتعرف انو هذا الشيء صح ولا غلط انت قلت لي في نسبة معينة بتكون بحالة غضب أو حالة بتكون النفسية مو جيدة ممكن تتصرف تصرفات غير لائقة شلون بتتأكد يعني شلون بتحصل على المعلومات أو شلون بتتأكد انو بهالموضوع غلظت أو ما تصرفت بطريقة مثلى؟

المستجوب

يعني أنا هلق قلناك بشكل عام يكون واثق بس شلون أنا بدي أتأكد اني أنا شلون اشتغلت صح ولا لا ما سألتني ها السؤال وقلناك انو هو نتائج العمل اللي أنا بقوم فيه يعني من آثاره من رضا الناس عليه هي بالدرجة الأولى.

الباحث

إذا نظرنا لهالصورتين فيهم موظفين اعتادوا على مراقبة زملائهم بالعمل، أنت بغض النظر عن الحالات الاستثنائية برأيك ليش أحياناً الموظفين بيكونوا مهتمين بسلوك زملائهم؟

المستجوب

هلق بشكل عام في احتمالات للصورة بتظهر حب التعلم يعني حب مراقبة الآخرين للتعلم منهم الصورة اللي تحت ممكن تكون نتيجة فضول رغبة بمعرفة شو انهم عم يحكوا شو عم يدور بينهم من حديث أو الصورة اللي تحت لإنطوائية أو عدم اجتماعية بهالموظف هذا وسلوكياته بحس حاله بدو يكون مثلهم وحابب يكون بس ما لو قادر أما الصورة اللي فوق هي حابة شغله وحابة تشتغل مثله وحابة تتعلم منه وحابة تستفيد منه.

الباحث

بشكل عام في حالات ثانية بتخطر على بالك بتبرر فيها ها التصرف اللي هو مراقبة الآخرين بالعمل؟

المستجوب

هلق طبعاً مراقبة الآخرين بتجي أحياناً نتيجة إحساس بعدم الثقة ممكن عدم الثقة بالنفس بتدفعك لتراقب الناس الناجحين ويعني تراقبه من كل خطوة من كل لحظة على أساس تعرف ليش هم متميزين عنك.

الباحث

طيب انت شلون بتصنف نفسك بالنسبة ليه الظاهرة هل انت بتراقب كثيراً ولا قليلاً ولا ما بتراقب أبداً؟

المستجوب

والله أنا براقب كثيراً.

الباحث

مين هم الأشخاص اللي بتراقبهم؟

المستجوب

دائماً براقب الناس المنافسين إلي وهم بنفس الدرجة اللي أنا بشتغل فيها أو بنفس المكان الوظيفي يعني المستوى الوظيفي على أساس دائماً أقيم نفسي من خلالهم هل أنا تراجع عنهم هل هم سبقوني عشان هيك أنا دائماً لازم أراقبهم وأقيم نفسي من خلالهم وعشان ما ينجحوا أكثر مني.

الباحث

طيب المستوى الوظيفي هو واحد من المعايير اللي انت بتتبعها، في معايير ثانية بتعتمد عليها باختيار الأشخاص اللي انت بتراقبهم؟

المستجوب

أحياناً بتكون مراقبة الآخرين نتيجة شغلات ثانية ما بتتعلق بالعمل مثل اللبس مثل المظهر بشكل عام فالإنسان ممكن يراقبهم ليشوف كثير بغير لبسه كثير بغير مظهره وممكن أنا أكون لا مو هيك فيصير عندي فضول أراقبه ليشوف ممكن الشي اللي يقنتيه مقتنياته ومشترياته جوات جديدة سيارة جديدة يعني هيك فهمت كيف.

الباحث

هل انت من نوع الأشخاص اللي بتحب تتبادل الخبرات والآراء مع الآخرين؟

المستجوب

جداً أنا أحسن شغلة بعينها فيني انو أنا ممكن أقدم مساعدة لأي إنسان وبدون مقابل.

الباحث

في فرق بين الأخذ والعطاء؟

المستجوب

دائماً عطائي أكثر من أخذي بكثير.

Developing a Framework for Equity Perception

الباحث

هذا الشكل في مجموعة من الخصائص اللي قد تعطي للموظف ميزة على زملائه بالعمل، ممكن تحط لي إشارة ضرب على الخصائص اللي مالك مقتنع فيها وإشارة صح على اللي مقتنع فيهم؟

المستجوب

حددتهم.

الباحث

هل ممكن تشرح لي ليش المركز الاجتماعي والعمر مالك مقتنع فيهم؟

المستجوب

لأنه المركز الاجتماعي بعمره ما بيميز إنسان على آخر لأنه هو أصلاً بيكتسبه عن طريق أبوه أو أخوه أو جده وهذا ما بيعطيه أفضلية أبدأ ولا بميزه أبدأ لأنه هذا عرف اجتماعي ساند بس خاطئ ابن مسئول ولا ابن شيخ ولا ابن تاجر ولا ابن رئيس فهذا ما بيعطيه أي ميزة بالنسبة إلي وبالنسبة للعمر أبدأ هذا ما بيعطي ميزة أبدأ لأنه هذا دائماً في ناس بتكون كبيرة بالعمر وتكون محدودة الانتاجية ومحدودية الذكاء والعطاء وتكون أحياناً مهامهم بسيطة حتى خطوط أمامية ما يكونوا بالإدارات.

الباحث

هل انت إذا كان زميلك بالعمل هل بتعامل الزميل اللي هو عمره كبير بنفس الندية اللي بتعامل فيها اللي عمره صغير أو نفس عمرك؟

المستجوب

لا طبعاً دائماً اللي عمره كبير لازم أحترمه شو ماكان مرتبته الوظيفية.

الباحث

بغض النظر عن الاحترام، بالنسبة لأمر العمل بتوكل له نفس المهام وتطلب منه نفس الطلبات؟

المستجوب

لا طبعاً الصغير بتطلب منه أكثر لأنه الكبير ممكن يكون نتيجة قدراته المحدودة أو الصحية أو بحكم إنه إنسان أعطى كثير خلاص فدائماً يكون الشب متقبل أكثر أما الإنسان الكبير فدائماً بتختار له مهام أقل بتميزه بالراحة يعني.

الباحث

يعني انت هو بتعامل مع الإنسان اللي عمره كبير بليوننة بعض الشيء بدافع من الشفقة أو بدافع من؟

المستجوب

نعم.

الباحث

في ثلاث صناديق فارغة ممكن تحط فيها ميزات انت مقتنع فيها، في شي مثلا غير السابقين.

المستجوب

كنتهم.

الباحث

طيب اشرح لي ليش بتعتبرهم مهمات.

المستجوب

الإنسان اللي يساعد الآخرين هذا إنسان ما بوقف عطاءه عند حدود لأنه إنسان بيعطي من دون حدود هذا إنسان تجاوز كل شيء كرمال مصلحة العمل يعني هذا إنسان ممكن ما يكون بحب شخص ثاني بس لأنو مصلحة العمل بتقتضي أنو يساعد الثاني ويوجهه. تجاوز أي عقبات بينه وبين الآخرين بس مشان مصلحة العمل وهي أعلى درجات التفاني بالعمل.

الباحث

كون الإنسان بحب مساعدة الآخرين هل هذا الشيء يميزه على زملائه بالعمل؟

المستجوب

طبعاً أنا بالنسبة إلي جداً لأنو الإنسان اللي ما يساعد الآخرين ما بيتميز عندي أنا أبدأ بالعكس يكون إنسان أقل من وضعه عندي يعني حتى يكون مميز بشكل سلبي عندي أما الإنسان اللي بحب يساعد الآخرين وبحب يشتغل شغلة مو شغلته يعني لو كانت مو شغلته وبحب يروح ويساعد ويعمل هذا إنسان أنا بعتبره جداً مميز عن الآخرين.

الباحث

كونه بحب مساعدة الآخرين هي الصفة بتساعده ضمن العمل ولا لا؟

المستجوب

طبعاً بتساعده وبشكل كبير.

الباحث

ليش بتساعده ما هو عم يساعد الآخرين؟

المستجوب

بتساعده لأنه أولاً إنه إنسان عم ينجز عم تساعده ينجز بشغله وبمهامه وبالنهاية كل هذا بصب بمصلحة العمل وبمصلحته ثانياً عم يتقرب من الآخرين ويصير قريب منهم فبالمستقبل أكيد رح يساعده.

الباحث

ونفس الشيء بالنسبة للصدق والأمانة؟

المستجوب

الصادق هذا جداً متميز بالعمل.

الباحث

يعني انت بتشرح هدول الثلاث صفات مهمات للشخص لأنهم بساعده على كسب علاقات مميزة مع الآخرين وبالمستقبل بساعده باعتبار هي الصفات موجودة فيه.

المستجوب

وهذا الشيء ممكن يفيد بمصلحة العمل لأنو هي الصفات بتخلي كل الناس بتحب العمل أكثر وبتنجز أكثر وبتعطي أكثر.

الباحث

بتحسن ترتيبهم هدول اللي حاطت عليهم إشارة صح حسب انت شو مقتنع.

المستجوب

رتبتهم.

الباحث

ليش حطيت الذكاء قبل بقية الصفات مثل المستوى التعليمي ومستوى الخبرات والمهارات؟

المستجوب

لأنو الإنسان الذكي ممكن يكتسب أي مهارة بسهولة لأنو الذكاء هو مفتاح أي مهارة مفتاح أي تصرف مفتاح أي سلوك فالإنسان الذكي برأيي متميز وهذا الشيء أساسي بالنسبة للإنسان المتميز.

الباحث

بالنسبة للصدق والأمانة هل هم أهم من الخبرات والمهارات والمستوى التعليمي؟

المستجوب

حتى تكسب مهارات لازم تكون صادق الإنسان الصادق هو الإنسان المتواضع هو الإنسان اللي بيتعلم أما الإنسان المتعجرف هو ما بيتعلم لأنه هو أصلاً مقتنع انو مو ناقصه شي فالإنسان الصادق والمتواضع هدول صفات أساسية مفتاح لنجاح شخصيته ليكسب مهارات ليتعلم من الناس تساعده فكيف بدو يكسب مهارات من الآخرين ويتعلم بهالموضوع لوما كان صادق معهم فهذا الشيء أساسي انو صادق وهذا الشيء لمستته بالخبرة مش انو كلام نظري هذا الإنسان المتواضع والصادق الناس بتحبه ويتعلمه ويتدربه ويتحافظ عليه.

الباحث

هلق انت ليش بتعمل مشان الرواتب يعني في سبب من الأسباب هو الرواتب صح؟ في أسباب ثانية ممكن تكتبها؟

المستجوب

كتبتهم.

الباحث

ممكن ترتيبهم حسب أهميتهم إلك متضمنين الرواتب والتعويضات.

المستجوب

رتبتهم.

الباحث

ممكّن تشرح ليش رتبتهم بهذا الشكل؟

المستجوب

لأنو إثبات الذات الإنسان طول عمره بيهدف لشي بحياته فهو أهم نقطة بشغله انو يثبت ذاته ووجوده وكيانه بالمجتمع هو أهم نقطة أحياناً بكون الإنسان عنده مصاري وبيشتغل ليش ليحس بذاته ليحس بوجوده هذا برأيي دليل بيحي بالدرجة الأولى اللي هو إثبات الذات الدرجة الثانية طبعاً بتجي الرواتب والتعويضات لأنو هي اللي بتساعد أي إنسان ليستمر بحياته لأنها أشياء ضرورية جداً كسب الخبرات أي إنسان بيطمح لأنو يصير عنده خبرة في المجال اللي هو بيشتغل فيه فهو بيشتغل عشان تزيد خبراته وتزيد مهاراته وخبراته ومعارفه ويصير إنسان مميز عن غيره.

الباحث

طيب في "خدمة المجتمع" ليش؟

المستجوب

لأنو أي إنسان واجب انه يخدم مجتمعه بموقع معين بالمكان اللي هو فيه سواء قطاع عام أو قطاع خاص أو وين ما كان يكون لأنه المجتمع بدايةً هو بيعطيه وجود بيعطيه أمان واستقرار فهو لازم يعطي للمجتمع كمان خدمة بالمكان اللي هو عم يشتغل فيه.

الباحث

بتحسن هون تحط لي المثبطات للعمل.

المستجوب

كتبتهم.

الباحث

ممكّن تصنفهم حسب تأثيرهم عليك.

The effect of Communication Behaviour on the Perception of Inequity

الترتيب الذي اعتمده **المستجوب** (في ورقتين منفصلتين) للـ أ. الخصائص التي تعطي للموظف أفضلية على زملائه في العمل ب. المحفزات للعمل ج. المثبطات في العمل:

الخصائص التي تعطي للموظف أفضلية على زملائه بالعمل

1. الذكاء
2. الصدق
3. التواصل
4. الأمانة
5. الخبرات والمهارات
6. الشعبية ضمن العمل
7. المستوى التعليمي
8. مساعدة الآخرين
9. الأقدمية في العمل
10. المظهر الخارجي
- x. العمر
- x. المركز الاجتماعي
- x. المركز الوظيفي

الأمر التي تدفع للعمل

1. اثبات الذات
2. الرواتب والتعويضات المادية
3. كسب خبرات
4. خدمة المجتمع
5. تحسين المهارات
6. مكافحة الملل

المثبطات في العمل

1. العمل في غير مجالي
2. قلة الأجور وعدم تناسبها مع الأداء
3. القيام بأمر بسيط تافه

الباحث

هؤلاء الخصائص التي رتبهم هل تستخدم شيء منهم لمراقبة زملائك؟

المستجوب

الخبرات والمهارات ممكن يكون المظهر الخارجي أحياناً.

الباحث

في شيء غير هدول يستخدمه لمقارنة نفسك مع زملائك؟

المستجوب

مساعدة الآخرين ممكن.

الباحث

وقت تراقب زملاء هل تستخدم كل هي الصفات مجتمعة ولا بتختار مجموعة بتبدأ بمرحلة أولى؟

المستجوب

تقريباً فرد دفعة يعني.

الباحث

طيب شلون عم توازن بينهم إذا عم تاخذهم فرد دفعة؟

المستجوب

هلق أنا مو قصة توازن أنا قصة ممكن أراقب زميلي حسب الموقف يعني هو لما يكون عم يساعد الآخرين أو لما يكون عم استفيد منه بخبرة معينة أو بمهارة معينة يعني حسب الشيء اللي هو عم يتصرف فيه فأنا ما عندي تفضيل معين لأراقب الناس بس أنا براقب الناس بهي المجالات بحسب هو ما عم يتصرف مو حسب ما أنا بفضل.

الباحث

انت بالنسبة لهدول العناصر هل يكون عندك بالعادة معلومات عن كل واحد شو يكون مستواه التعليمي والخبرات والمهارات والأمانة الوظيفية اللي عندو ياها؟

المستجوب

عن طريق مراقبتهم وملاحظتهم بشكل دقيق.

الباحث

بالنسبة كمثال اللي هو الرواتب والتعويضات شلون انت بتعرف رواتب زملائك؟

المستجوب

عن طريق السؤال.

الباحث

بقية الخصائص في شي غير المراقبة والسؤال؟

المستجوب

يعني بظن المراقبة والسؤال هي أهم شي.

الباحث

هلق انت هل نوعية الأشخاص اللي بتراقبهم بتأثر بمقدار المعلومات اللي انت بتحصل عليها هل انت مثلاً بتختار أشخاص لتراقبهم انو المعلومات متوفرة عنهم ولا ما بتفرق معك انت؟

المستجوب

لا ممكن انو يكون في أسباب ثانية.

الباحث

بس توفر المعلومات مو سبب رئيسي؟

المستجوب

طبعاً توفر المعلومات سبب رئيسي بس الإنسان بدو يراقب ممكن يراقب بشكل مستمر يعني لأنو كل شي متجدد لأنه عم يراقب عشان بشكل يومي يتعلم فإذا عرف راتب زميله ما بكفي هالشي حتى يوقف مراقبته لازم يتم عم يراقبه على طول.

الباحث

هلق شو هي الصعوبات اللي بتواجهك للحصول على المعلومات عن زملائك؟

المستجوب

ممكن إذا عرفوا هالشي يتضابقوا وينعكس على علاقتي معهم ممكن أصلاً المعلومات ما تكون متوفرة وأحصل عليها بصعوبة وهذا الشي يعرضني لمشاكل مع ناس آخرين ممكن الرواتب ممكن تكون معلومات سرية والسؤال عنها صعب ويؤدي بعدين لمشاكل بين الناس وممكن صعوبات كمان الشي هذا بخليك تتعب نفسياً لأنو انت ممكن تكون بدك تصير مثل أي إنسان ثاني ما تقدر فالشي هذا بخليك بحالة نفسية سيئة.

الباحث

هل في صعوبات بتتعلق بالاختلافات الثقافية إذا هل في صعوبات مثلاً بثقافة معينة صعب تحصل على معلومات عنها وثقافات من السهل أنك تعرف معلومات عن أفرادها؟

المستجوب

طبعاً في جنسيات ممكن يكونوا أفرادها متحفظين أو كتومين ممكن مثلاً مثل السوريين لو فرضنا اللي هم نفس جنسيتك بنلاقيهم كتومين ممكن اللبنانيين بشكل عام اللي هم الشوام هدول يكونوا كتومين وصعب تعرف عنهم وصعب تراقبهم.

الباحث

هل انت إذا في شخص انت ما توفرت عنه معلومات بتم بتراقبه ولا خلص بتتوقف عن مراقبته؟

المستجوب

لا بتم براقبه.

الباحث

هل انت بتبني معلوماتك على تخمينك أو حدسك؟

المستجوب

ممكن (الحدس) وهذا الشيء ممكن يسبب لي مشاكل.

الباحث

قديش النسبة؟

المستجوب

كبيرة يمكن فوق الخمسين بالمية (نهاية التسجيل الأول).

The effect of Communication Behaviour on the Reaction to Inequity

الباحث (بداية التسجيل الثاني)

بالنسبة إلك هل مشاكلك ومشاعر الاستياء أو همومك بالعمل انت بتحكي عنها علناً وأمام الجميع؟

المستجوب

إلى حد ما أي يعني الإفصاح عما جوا القلب.

الباحث

متى؟

المستجوب

لما الضغوطات بتكون كبيرة شوية فيدك تتنفس.

الباحث

حتى لو كان ضمن الشركة؟

المستجوب

حتى لو كانت شخصية أحياناً.

الباحث

حتى لو كان شخصية كبيرة؟

المستجوب

أي.

الباحث

مين هم الأشخاص اللي انت أول شي بتصرح إلهن؟

المستجوب

الناس اللي بثق فيهم الناس اللي ممكن يواسوني يسمعوا لي يمكن يلاقوا لي حل مو أي ناس طبعاً بثق فيهم يعني.

الباحث

بس قلتي بتحسن تحكي أحياناً قدام كل العالم.

المستجوب

لا مو بحكي قدام كل العالم مو أي عالم بس بحكي دائماً يعني يمكن أحكي على طول بس مو قدام أي عالم.

الباحث

حتى لو مع مدير مثلاً؟

المستجوب

آه حتى لو مع مدير.

الباحث

طيب هالشئ له علاقة بوضعك بشركتك ولا لا؟

المستجوب

لا بشكل عام.

الباحث

حتى لو كنت انت بشركة الوضع فيها مو زيادة مثلاً؟

المستجوب

أي بدك تختار ناس معينين وبين ما كنت تكون.

الباحث

لا، يعني ما بتحسن تسكت؟

المستجوب

ما بتثبت فولة بتمه على فولة.

الباحث

إذا انت أحسست حالك إنك مظلوم تجاه شخص آخر بتشتغل أكثر منه ويتأخذ أقل منه شو بتكون ردة فعلك؟

المستجوب

بتجاوز كل الحدود حتى المدير ممكن واجهه ما عندي مشكلة وصارت معي وحتى ممكن أكتب تقرير باللي عم بصير وأبعثه للإدارة العامة.

الباحث

احكي لي عن تجربتك هي.

المستجوب

يا سيدي الكريم كان في عندي مدير ما بدوم قليل جداً يعني ممكن أشوفه بالأسبوع مرة أو مرتين مع أنه لازم يكون موجود لأنه بساعدنا بشغلنا وبحل مشاكلنا لكن تفاجأت أحياناً انو إذا تأخرت خمس دقائق بدقلي الصبح بقلي وينك وصلت ولا ما وصلت بقله انت عم تسألني على خمس دقائق وانت ما بدوم طيب هل هذا من المنطق هل أنا بدوي أتقبل منك ها الفكرة بقلي أنا مدير أنا بحق لي أنا كذا وبالأخير اضطريت اني أبلغ الإدارة انو هو هيك بساوي معي. هالشغلة نجحت بطل يسألني وبطل يراقبني.

الباحث

طيب ما خفت على وضعك بالشركة؟

المستجوب

أنا من النوع اللي ما بخاف يعني أنا عندي أحياناً جرأة متهورة وسببت لي مشاكل بحياتي هي الجرأة مرة صاحب شركة كنت بشتغل فيها تكلم معي بطريقة غير لائقة ردبت عليه وكان سبب انو فصلني من الشغل أي وما ندمت.

الباحث

ممكن تعلي صوتك شوي.

المستجوب

يعني أنا مرت علي انو كنت عم أشتغل بشركة صاحبها موجود وهو المدير فمرة تكلم معي بطريقة غير لائقة فردبت عليه وما سكتت وكان سبب فصلي من الشغل وما كنت ندمان يعني بأي لحظة.

الباحث

هلق انت ردة فعلك هي بتختلف باختلاف الشخص اللي انت مظلوم تجاهه ولا لا؟

المستجوب

لا لا مين ما كان يكون.

الباحث

ممكن تقرأ هالحالة العملية.

المستجوب

قرأتها.

الباحث

هلق انت شو رأيك انو أحمد لازم يساوي بهالحالة؟

المستجوب

بصراحة هذا الشيء موجود بكثرة لأقربائه يعني وعشناه هلق أنا رح أحكيك شخصياً شو صار معي وهي صارت شخصياً فأنا اللي سويته تميمت مثل ما عمل مصطفى أحكي للإدارة بدي أعرف السبب لكن هي كانت أساس شركتنا غير عادلة فما أنصفتني فقالوا لي نحننا عنا جنسيات معينة بتتلقى رواتب أعلى من باقي الجنسيات فكان في تمييز على أساس الجنسية وهذا الشيء خلاني أتعب خلني انتاجيتي تضعف وخلاني بالنهاية أستقيل من الشركة اللبنانية. هي فالقصد أحمد الشيء هذا اللي سواه أقل من اللازم لازم ما يرضى بالشيء اللي صار لأنو الشيء اللي صار رح يخليه دائماً تعبان نفسياً وما عاد يقدم مثل قبل وبالنهاية رح يتفوق مصطفى عليه لأنه هو رح يشعر انو هو إنسان عم يشتغل وما عم يلاقي المقابل المناسب بينما مصطفى عم يشتغل وعم يأخذ عائد أعلى منه وهذا الشيء رح يخلق عنده شعور بعدم العدالة وبهذا الشيء رح يصير غير مكترث وغير مهتم الواحد كثير ورح يضيق فرص على الشركة نفسها يعني كان ممكن يفيد الشركة وتلاقيه انتقم من الشركة بالقصص هي ويمكن ينتقم من هي فلذلك لازم يأخذ حقه أحمد برأيي حتى يقدر يستمر.

الباحث

هالشعور بيتغير إذا عرفت انو أحمد ومصطفى أولاد عم؟

المستجوب

هلق ممكن القرابة تخفف من شعور الظلم عند أحمد انو ممكن شعبنا العربي عاطفي وعنا نحن بقي بترجع لأمر دينية ووازع ديني انو الأقربون أولى بالمعروف ممكن يقلك معلش هذا قريبي ممكن الله يعوضني طبعاً بتفرق إذا كان قريبيك.

الباحث

طيب إذا كان مصطفى وأحمد أصدقاء مقربين ومصطفى هو الصديق الوحيد لأحمد؟

المستجوب

لا، بظن الصداقة لا بالعكس بتأثر على صداقتهم أصلاً.

الباحث

بشكل إيجابي ولا سلبي؟

المستجوب

لا بشكل سلبي طبعاً.

الباحث

يعني شلون؟ بتحسن تشرح لي.

المستجوب

يعني ممكن العلاقة تصير في فتور بينهم أصلاً بيصير بينهم مشاكل ما يعودوا أصدقاء بالنهاية.

الباحث

طيب إذا كان مصطفى هو ابن شخص مهم بالمجتمع الشعور بينقص ولا يزيد؟

المستجوب

طبعاً هالشيء رح يؤثر على أحمد رح يخليه يخاف بس رح يتم هالشعور بعدم العدالة موجود وبالتالي عدم الاكتراث بالشغل والإنتاجية رح تخف وبالتالي وهذا الشيء رح ينعكس على أداءه لأحمد.

الباحث

يعني شو معناها رح يخاف يعني؟

المستجوب

رح يخاف يعني ممكن هذا رح يسبب له مشاكل بحياته.

الباحث

يعني هذا بحالة ردة فعله رح تختلف مثلاً.

المستجوب

لأنو ممكن تكون الإدارة حاطته لاعتبارات ثانية لسلطة أبوه فأكيد ما رح تهتم بأحمد مقابل مصطفى وصار هالشي معي أنا بشركة بسورية كانوا واضعين واحد لأنو ساعد المدير بقضية كبيرة بالدولة خاله كان مسئول كبير وحطه وتركه على راحته.

الباحث

طيب هو شعور عدم العدالة ما بخف لأنو خلاص هالشخص مهم؟

المستجوب

ما رح يخف أبداً لأنو هالشخص لأنو الإنسان ما بيرضى بالظلم ولا بيقدر يعيش مع الظلم ويتم محفور بقلبه طول العمر.

الباحث

طيب إذا كان مصطفى له صلة قرابة مع مدير مهم بالشركة.

المستجوب

طبعاً رح يبقى موضوع العدالة والشعور السلبي والسيء بس هون رح يخف شوي لأنو رح يكون هذا شبه قانون بالشركة لأنو سياسة الشركة انو هذا وظف قريبه فخلاص لازم الكل يبتعد عنه ولازم يأخذ راتب أعلى ولازم وكذا وهالشي موجود بالشركات وهذا برأيي بيختلف شوي لأنو بس كان قريب من مقربين أو ابن صاحب الشركة هذا الشي طبعاً بيرر له لأنو بالنهاية بعدوها جزء من حقوق صاحب الشركة أو المدير الكبير انو يوظف قريبه ويعطيه راتب أعلى فممكن هالشي يخفف من شعور عدم العدالة لأنو، بتعرف، بيعتبروها ميزة من ميزات المدير أو صاحب الشركة.

الباحث

إذا افترضنا انو أحمد رح يقوم بردة فعل وفي عنده ستة خيارات، ممكن ترتبهم حسب ما انت بتشوفه مناسب.

المستجوب

رتبتهم.

الباحث

ممكن تشرح لي ليش حطيتهم بهالترتيب؟

المستجوب

طبعاً الاستقالة لأنو هي الحل الوحيد اللي يكون فيه خرينا نقول انو أصلاً معيار العدالة اللي هو أهم شي بالشركة انكسر بنظر الموظف فلذلك رح يبحث عن بديل أكيد ورح يدور على شركة سمعتها أفضل وما في هي الأمور هيك هذا أنا برأيي، بالمرتبة الثانية رح يقرر بعدم العمل بجديّة كردة فعل على وضعه لأنو رح يحس إنه عم يبذل جهد مقابل انو الآخرين عم يأخذوا نتيجة

هالجهد، الثالثة انو رح يحاول يبحث عن مبررات ورح يبحث عن خصائص هامة بمصطفى أفضل منه يعني هي ممكن حالة من الهروب من الشعور السيء اللي عم يعيش فيه حتى يقنع نفسه انو ممكن يكون مصطفى أفضل منه مع انو بداخليتوا عارف مش أفضل منه، أربعة نسيان الوضع بحاول انو ينسى ويقارن نفسه مع شخص آخر فهمت كيف حتى مثل ما قلناك يهرب، خمسة بحاول يقنع نفسه انو مصطفى عنده أكثر من مهاراته أو حظه أكبر وانو بيمتلك شخصية أفضل منه طبعاً هذا برأيي ما رح يصير بس أنا رتبته هيك لأنو مستحيل أقنع نفسي بشي مالو موجود على أرض الواقع انو إذا هذا الشخص جديد "فرش" وجاية جديد على الشركة ما رح يكون عنده مهارات أكثر مني بالشغل ممكن تكون مهارات ثانية برا الشغل وهذا الشيء ما بهمني أنا، وستة انو يضايق مصطفى وما يعرف شو بس ما رح يصل لهالدرجة، الترتيب التالي:

1. الاستقالة وترك هذه الشركة والبحث عن شركة أخرى تحقق قدراً أكبر من المساواة بين موظفيها.
2. القرار بعدم العمل بجد كرد فعل على وضعه هذا.
3. محاولة تبرير هذا الوضع عن طريق البحث عن خصائص وصفات أخرى بحيث يكون مصطفى أفضل منه فيها، أو البحث عن بعض المزايا والفوائد التي يتلقاها بشكل أكثر من مصطفى.
4. محاولة نسيان وضع مصطفى ومقارنة نفسه مع شخص آخر.
5. محاولة إقناع نفسه بأن مصطفى قد يكون لديه قدراً أكبر من المهارات والحظ، أو أن مصطفى يمتلك شخصية أفضل منه.
6. مضايقة مصطفى في محاولة للحد من أدائه أو إخراجة من الشركة.

الباحث

أنا لاحظت انو هون بترتيبك انك بلشت بالخطوات الصارمة مثل الاستقالة ومحاولة عدم العمل بشكل غير جدي بعدين انتقلت لخطوات لينة بعدين بالأخير حظيت خطوة صارمة ليش انت عملت هالشي؟ يعني هدول الخطوتين اللينتين اللي وضعتهم واللي هم عبارة عن محاولة نسيان وضع مصطفى أو محاولة إقناع نفسه هي مالك مقتنع فيهم بالأصل حتى أنت حظيتهم؟

المستجوب

لأنو أنا مستحيل بالنسبة إلي شخصياً أقدر أقنع نفسي بشي غلط انو شي مثلاً ما فيني أقنع فيه.

الباحث

يعني انت هدول بالنسبة إلك ما رح تطبقهم أصلاً؟

المستجوب

أيوا أو انو حتى اضايق مصطفى هذا شي مو من أخلاقي طبعاً ولا بقدر أنا ساويه ولا بقدر أنا طفش واحد أو خليه يترك الشغل هذا أنا ما بقدر ساويه لذلك وضعته آخر شي.

الباحث

طيب إذا أحمد اتبع الخيار السادس ما في تكتيكات ممكن أحمد يساويها؟

المستجوب

هلق ممكن إذا بدو يضايقه ممكن يحاول يفشله بالشغل ويحاول يسبب له مشاكل ضمن العمل ممكن يتكلم عنه قدام الناس الآخرين يحاول يسيء من مهاراته يخلي شغله يبين انه ضعيف أو انه إنسان مالو جدي بالعمل أو كذا وممكن يساوي شغلان أكثر ممكن يكتب تقرير بهالكلام ويرفعه للإدارة ممكن يخلي علاقته الاجتماعية معه ضعيفة ممكن يتجاهله وما يحترمه وما ينقرب منه ولا يكسب وده ويساوي بينهم علاقات أو "فرندلي" أي يعني هيك.

الباحث

انت شو بتتوقع رح تكون التكتيكات اللي ممكن يستخدمها أحمد فيما يتعلق بالتواصل شلون رح يضّر مصطفى عن طريق معلومات عن طريق التواصل بين بعضهم؟

المستجوب

رح يكون عن طريق رسمي عن طريق الايميل عن طريق الاتصالات اللي ما فيها اتصال مباشر ممكن عن طريق ايميل عن طريق رسائل عن طريق الورق.

الباحث

ممكن تفصل لي هالشغلة بحالتين معينات بالحالة الأولى انو يكون أحمد اللي عم بيعث المعلومات لمصطفى والحالة الثانية لما يكون مصطفى هو اللي عم بيعث المعلومات لأحمد ممكن تفصل لي ها الجزئية بهالحالتين.

المستجوب

هلق لما أحمد بدو بيعث معلومات رح تكون مبهمة غير واضحة يترك فيها مجال كبير من الشك والريبة يعني ما تكون معلومات جاهزة مفيدة يعني مبهمة ممكن تكون معلومات ناقصة بحيث أنها تأثر على شغله ويقع بأخطاء ومشاكل، وبالنسبة للحالة الثانية إذا هو عم يستقبل معلومات من مصطفى ممكن هو يتجاهل بعض الحقائق فيها يخفي بعض الحقائق ممكن يحرف فيها يعني أقوى شي انو هو يخفي يعني ممكن مثلاً يصله ايميل ويحذفه ويقول مثلاً ما وصلني شي بأدي بعدين إلى تراكم المشكلة وتفاقمها بالمستقبل بعدين يعني هداك بقول خبره وهذا بقول ما وصلني شي وكذا وممكن هذا يساوي مشكلة.

الباحث

انت حكيت إنك بتبعث معلومات ناقصة، بتحسن كمان تفصلي بهي الجزئية يعني مقدار كفاية المعلومات يعني مقدار كمية المعلومات ونوعية المعلومات شلون بيحسن يساوي بحيث يؤثر على كمية المعلومات ونوعية المعلومات اللي أحمد عم يرسلها لمصطفى.

المستجوب

يعني مثلاً كمية انو ما يلتزم مثلاً بالتقرير اليومي اللي بيعثه لمصطفى ممكن يؤخر ممكن يجي يوم وما بيعث له المعلومة اللي لازمته يتجاهلها يحاول انو ما تصله كميات المعلومات اللازمة بالنسبة للنوعية ممكن تكون المعلومات غير مفيدة مثل ما قلت لك يعني معلومات ناقصة يعني في شغلات مفيدة بالشغل لازم يعرفها مصطفى بحيث يخفيها بحيث انو تكون نوعيتها للمعلومة مو ذات فائدة بشغله مبهمة يعني.

الباحث

في شي مثلاً بيتعلق بطريقة توصيل المعلومات أساليب خرج يستخدمها أحمد بتتعلق بكيفية توصيل المعلومات مو بالمعلومات نفسها؟

المستجوب

أي هي ممكن يستخدم واسطة بيناتهم كموظف ثاني وهذا يكون أصلاً غير قادر على نقل المعلومة بشكل مفيد يعني مثلاً بيعرف يخلي إنسان ثاني هو نقطة التواصل بينهم وهذاك غير مكترث أو غير مهتم أو غير قادر أو غير مؤهل انو ينقل المعلومة وبالأخير بيرمي اللوم على الواسطة بينهم بحيث انو هو بالأخير هون بيكون بالـ "سيف سايد" وانو هو ما عم يأذيه.

الباحث

كيف برأيك شو في شغلات ممكن أحمد يستخدمها بالشركة بس ما بيحسن لأنو وضعوا ما بيسمح له انو يساويها مثلاً، ردادات فعل بحب أحمد يساويها بس بسبب وضعوا بالشركة ما بيحسن؟

المستجوب

طبعاً ممكن نفسياً أو شخصياً يعصب يعلي صوته يشتم أحياناً بس هو بوضعه الحساس بالشركة أو انو هو ضمن نظام ما بيحسن يتصرف هالتصرفات ممكن كمان شو ممكن يساوي كمان (سكت).

Degree of Cultural Context

الباحث

من وجهة نظرك شو هي الأمور اللي بتحسن التواصل بين الموظفين بالإضافة للأمور اللي بتحسن العلاقات بين الموظفين؟

المستجوب

والله شوف أنا برأيي اللي بيرفع من انتاجية مهارات الاتصال بين الموظفين بالشركة هو التقارب بينهم اجتماعياً هذا شيء أساسي يعني مثلاً أنا كنت شغال بشركة كانت تعمل كل يوم خميس فطور هذا الفطور مع انو يمكن يكون بسيط بس كان كثير يقربنا من بعض وكثير يجعل تواصلنا أكبر حتى بالشغل عن طريق هالفطور هذا يعني ممكن مثلاً نكون قاعدين عم ندرش بالشغل تظهر مشاكل تظهر عيوب تظهر نواقص تظهر أفكار تظهر كذا أما لما نكون بالشغل جديين بعيدين عن بعض كذا ممكن تتأخر كثير معلومات الاتصال بيينا يعني فالتواصل الاجتماعي السهرات والرحلات قلت لك غذاء العمل هذا كلوا بقرب بالتواصل بين الموظفين لأنو دائماً العمل اللي بيعتمد على الايميل على الفاكس وعلى الأرقام بكون جامد وناقص وإذا العمل ما دخل فيه العامل الاجتماعي ما بينجح العمل.

الباحث

في هون وسائل اتصال مختلفة بريد الكتروني الخ، هلق صفر معناها انت لا تستخدمه وتسعة تستخدمه كثيراً جداً. في هون تدريجات بتحسن هون ترتبلي ياهن بحيث انت قديش بتستخدمهم، مثلاً إذا بريد الكتروني تستخدمه كثيراً حطه تسعة ثمانية هيك مثلاً، أما إذا لا تستخدمه حطه صفر، في عمك الحالي طبعاً بالشغل.

المستجوب

رتبتهم.

الباحث

إذا كان الخيار إلك كيف بترتبهم؟

المستجوب

يعني تقريباً كلهم بحطهم تسعات ما عدا البريد ما عم نستخدمه.

الباحث

لا إذا كان الخيار إلك شو انت بترتبهم ممكن تحطلي هون من واحد لسته.

المستجوب

رتبتهم.

الباحث

أنا بدني أعرض عليك آخر شغلة اللي هي ثنائيات متعكسة من ثنائيات الاتصال، اشرح لي شو بتفضل وقولي مثلاً من خلال معايشتك مع بقية الجنسيات إذا كان في شي وسيلة اتصال مرتبطة بثقافة معينة أو جنسية معينة بشكل كبير.

الباحث

استخدام كلمات منمقة ومزخرفة أو استخدام كلمات بسيطة وسهلة.

المستجوب

بسيطة.

الباحث

و يقية الثقافات؟

المستجوب

الناس الاخرين؟

الباحث

أي.

المستجوب

بسيطة.

الباحث

كل الناس؟

المستجوب

لا بشكل عام.

الباحث

في ثقافات ثانية بتستخدم مزخرفة؟

المستجوب

طبعاً.

الباحث

مثل مين؟

المستجوب

الـ "ايديوكشن بيبول" يعني الـ "ايديوكيتند" يعني المتعلمين واللي مناصبهم عالية طبعاً رح يختاروا كلمات مزخرفة.

الباحث

في شي ثقافة معينة مثلاً مصرية هندية باكستانية؟

المستجوب

لبنانية.

الباحث

طيب محادثات طويلة وبطيئة أو قصيرة وسريعة، انت شو بتفضل؟

المستجوب

لا قصيرة وسريعة.

الباحث

وبقية الثقافات؟

المستجوب

لا في منهم يستخدموا الطويلة مثل الـ "لور" يعني الطبقات اللي مالهم متعلمين اللي بحبوا دائماً يشرحوا كثير ويفسروا كثير وما يكون عندهم قدرة على التعبير بشكل سريع وواضح.

الباحث

في شي مرتبط بثقافة معينة؟

المستجوب

المصريين طبعاً بيتكلموا كثير والهنود والآسيويين.

الباحث

طيب بدء الموضوع بالفكرة الرئيسية أو التمهيد للفكرة الرئيسية اللي بتجي عادة بأخر الحديث.

المستجوب

والله التمهيد طبعاً ممكن التمهيد، أحياناً بشكل مباشر حسب الحالة.

الباحث

وبالنسبة لبقية الثقافات؟

المستجوب

والله بقية الثقافات ما بقدر حد ذلك في هي الشغلة حسب الشخصية وحسب الحالة.

الباحث

يعني لها علاقة بالفرد أكثر من الثقافة؟

المستجوب

ايوا.

الباحث

هل انت تفترض أن المستمع عنده خلفية عن موضوع الحديث لذلك تعطيه أفكار رئيسية وهامة أو تفترض أن المستمع لا يعرف شيء أبداً لذلك تشرح له بالتفصيل، انت شو بتفضل؟

المستجوب

حسب كمان الشخص اللي قدامي يعني في أشخاص يعني فوراً بشرحها وبدخلها بالنقاط الأساسية وفي ناس لازم تمهيد.

الباحث

وبقية الثقافات؟

المستجوب

بتصور دائماً الأشخاص المتعلمة والـ "هاي" والتي منصبها عالي بحبوا دائماً ما يفصلوا كثير يعني لضيق الوقت أما الناس اللي يكونوا بالخطوط الأمامية والتي مناصبهم أدنى يعني بحبوا دائماً انو يفصلوا كثير وكذا.

الباحث

طيب الإجابة بالنفي بتكون بطريقة مباشرة بتعتذر منه أو بتوعده أو بتغير موضوع الحديث.

المستجوب

طبعاً الثاني.

الباحث

وقيمة الثقافات؟

المستجوب

بتختلف كمان ممكن يكون في ناس بترفض بشكل مباشر ما عندها طريقة دبلوماسية أو طريقة بتوصيل الفكرة بشكل غير مباشر.

الباحث

في شي بيرتبط بثقافة معينة ولا لا؟

المستجوب

لا هي بظن كمان حسب الفرد وحسب بيئته وشخصيته.

الباحث

طلب المعلومات الشخصية يكون بطريقة مباشرة مثل الراتب المستوى التعليمي كذا أو غير مباشرة.

المستجوب

طبعاً الثانية.

الباحث

وقيمة الثقافات؟

المستجوب

ممكن يسألوا بشكل مباشر في منهم مثلاً مثل السعوديين ممكن مثلاً يسألوا بشكل مباشر وعندهم هي العادة وما يكون في مقدمات ولف على الموضوع أو يكون في مواضيع ذات صلة.

Saudi Context

الباحث

هل من خلال عيشتك بالسعودية هل لاحظت انو في تغييرات طرات على سلوكك؟

المستجوب

يعني نتيجة انو هون البلد منظم شوي أكثر من بلدنا فطبعاً صرنا نلتزم بقوانين البلد هي فينتظم الوقفة بانتظار في دور معين المعاملات الحكومية ممكن تكون منظمة هون أكثر اختصار الوقت بشغلات كثير كنا نضيع وقتنا فيها ببلدنا.

الباحث

في شغلات ثانية لاحظتها بالسعودية وأثرت فيك على حالتك النفسية على سلوكك؟

المستجوب

في كثير شغلات بس شو اللي بتقصده.

الباحث

مثلاً انت حكيتلي بالماضي انو ما حدا له علاقة فيك.

المستجوب

ها يعني هي شغلة ثانية مهمة جداً يعني هون بهالبلد طول ما انت ما عندك مشاكل ما حدى هون بيدخل فيك ما حدى بيزعجك ما حدى أصلاً براقبك فانت هون بتعيش حياتك مراتح تماماً وحر ما دام انت إنسان ملتزم بالقوانين.

الباحث

يعني ماشي الحيط والحيط ومالك علاقة بغيرك؟

المستجوب

لا لا مدام انت ملتزم بالقوانين فما حدا بدابقتك ولا ببسالك ولا بسبيلك هالشي مشاكل اجتماعية أو نفسية فيتكون مراتح يعني بتكون حاسس حالك حر يعني.

الباحث

طيب الالتزام بالقوانين حكيتلي مثلاً عن انو تطبيق القوانين ما يكون أحياناً بحذافيره مثلاً أو بشكل صارم هذا الشي بيتبع لشخصية اللي عم يطبق القانون تحديداً، ممكن تحكي لي مثلاً قصة عن هالشي.

المستجوب

يعني في مرة صاحبي وقفه شرطي سير فكان رفيقي قاطع إشارة المرور باللون الأحمر وهي مخالفة جداً كبيرة لأنه بيترتب عليها غرامة عالية جداً وسجن فوقه الشرطي فقال له بدي هلق أخذك وأحبسك حطك بالسجن فقال له الله يخليك أنا ما انتبهت وكذا فقال له لا انت لازم تروح على السجن ويعددين قال له الله يخليك أنا بعددين قال له شو جنسيتك فقال له أنا جنسيتي سورية فقال له بما أنك سوري رح أعفي عنك هالمره بس لا تعيدها فيعني في مرونة شوي بتطبيق القانون ليس تطبيق حازم.

الباحث

ممكن تشرحي قوانين عمل الشركات هون مقارنة ببقية الشركات بغير دول مثل الدول المحيطة (بقية البلدان الخليجية).

المستجوب

هلق ممكن نقول عن قوانين العمل بهالبلد خرينا نقول البلدان الثانية المحيطة النظام أقوى التطبيق فيه يكون صارم أكثر الالتزام من قبل الناس يكون أعلى بينما هون الأمور شوي تكون شخصية أكثر ما هي تابعة للقانون وبتختلف من شخص لشخص حسب شخصية الإنسان اللي عم يطبق القانون.

الباحث

نقطة انو هون الشركة كيف بديروها؟

المستجوب

إدارة الشركة يعني من أي ناحية.

الباحث

يعني اللي بيستلموا الشركة مؤهلاتهم.

المستجوب

يعني الأغلب للأسف أغلب الناس اللي يديرون شركات بكونوا مو مختارين صح إما حسب قدم معين أو خبرة وما بكونوا مؤهلين أو بكونوا مثلاً أقرباء لصاحب الشركة أو أبناءه أو هو مثلاً فيكون غير مؤهل طبعاً أو أحياناً بيعتمد على الجنسية يعني أنا سوري يشغل سوري أنا لبناني يشغل لبناني حتى لو كان في ناس من جنسية ثانية بمؤهلات أعلى.

الباحث

ممكن تشرحلي هل هناك صعوبات بالتواصل بين الجنسيات المختلفة يعني بين الموظفين من ثقافات مختلفة؟

المستجوب

طبعاً بالبداية يعني بالبداية بتحس انو بدك وقت طويل لتفهم الجنسيات الثانية لكن خلاص صرت تعرف كل جنسية كيف مفتاحها ومفتاح الدخول إليها والتعامل معها يعني على أساس انو الخبرة بتلعب دور.

Suggestions

الباحث

الله يعطيك العافية وشكراً كثيراً على هالمقابلة وإذا كان عندك أي مقترحات وإضافات ممكن أنا أضيفها على موضوع بحثي بتقدر تقولي باها هلق أو بتراسلني بعدين على ايميلي.

المستجوب

والله هلق ممكن ما يكون خاطر على بالي بتعرف الموضوع لسي "فرش" بس يعني بحثك جيد وعم يدرس شغلة حلوة بتأثر على نفسية الموظف وكانت الأوراق اللي محضرها جيدة يعني فيها أفكار حلوة كثير ما بعرف إذا في شي بظهر عندي بالمستقبل يفيدك ولا لا بس أنا ما بقدر أعطيك بشكل مباشر اقتراحات.

الباحث

آخر سؤال شو هي اقتراحاتك لتحسين التواصل بين جنسيات مختلفة؟

المستجوب

قلناك أنا برأي التواصل الاجتماعي خارج أوقات العمل كثير له أهمية بتقريب الجنسيات المختلفة والثقافات المختلفة.

الباحث

هل هالشي مطبق هون؟

المستجوب

حسب نوع الشركة بس أنا أي نعم شفته مطبق بنسبة منيحة يعني اللي هي مثلاً هون بحبوا يأكلوا كثيراً فدائماً عزائم الغذاء والعشاء بتقرب بينهم وعندهم يوم سنوي يعني كل شركة عندها يوم سنوي بتحتفل فيه بتجمع موظفيها وبتجيبهم من كل مناطق المملكة السعودية وبتعزمهم على الأكل وبتخلي في تواصل بينهم وبتعمل جوائز وكذا بس أنا برأي أهم شي هو يعني يهتموا بالناحية الاجتماعية للموظف بينه وبين زملاءه وانو يكون هو على تواصل كبير بحياته الشخصية مو حياته بالعمل.

الباحث

هل الثقافة السعودية بتساعد على هالشي؟

المستجوب

هلق شوف ممكن أنا شفت انا بساعد لأنو ما شفت يعني صحيح انا هون بالسعودية معروف عنهم انهم ناس قاسيين مثلاً اجتماعياً بس لما بتعاشرهم لا بتلاقي هالشي ممكن يكون في زيارات شخصية وما في مشكلة.

الباحث

انت بتعرف شخص آخر بشركتك ممكن يكون مهتم بالمشاركة بالبحث ممكن تزودني بايميله لاحقاً.

المستجوب

إن شاء الله.

الباحث

ماشي الله يعطيك العافية.

Appendix 26: Example of a Field Notes (SY-3-7·M)⁸¹

هذا أول مدير أسعد بمقابلته. هو شخص واثق من نفسه وذو خبرة طويلة في الشركة. المكتب الذي يجلس فيه يوحي بأنه ذو حذوة عالية في الشركة. على خلاف الكثير من المدراء والموظفين الذين قابلتهم، هو شخص مرتب بثياب أنيقة ومتناسقة وشكله يدل على الصرامة والخبرة في آن واحد.

هو مدير الموارد البشرية في إحدى الإدارات، تم ترشيحه لي من قبل مدير الموارد البشرية لإدارة أخرى في نفس المجموعة. عندما عرضت عليه موضوع المقابلات قال لي إنه صعب في هذه الشركة وخصوصاً لأنني أود أن أجري مقابلات وليس استبيانات. تفاجأ عندما أخبرته بأنني أجريت عدة مقابلات في هذه الشركة. قال لي إن مسألة التسجيل الصوتي للمقابلات هي صعبة كثيراً وخصوصاً في هذه الشركة، وذلك لأنها شركة كبيرة ومعروفة. قال "الأمر هذا ممكن في شركة صغيرة ولكن بالنظر لهذه الشركة ولإسمها الكبير فأعتقد أن هذه المسألة صعبة جداً". قال أيضاً إن الأسئلة (وخصوصاً الجزء الثاني) هي صعبة في هذه الشركة لأن العلاقات هنا متشابكة بشكل كبير: هناك الكثير من المحسوبيات والاعتبارات العائلية في هذه الإدارة، وهناك عدد من الموظفين الذين هم ليسوا فقط غير راضين عن وضعهم وإنما أيضاً حاقدين على الشركة، ولذلك فإن هذه الأسئلة ستسبب مشاكل كبيرة. قلت له إن هذا الشعور موجود أصلاً ولا يمكن القول بأنني سأجده أو أحفه، فرد بإبتسامة ورفض. قلت له بالنسبة للتسجيل أيضاً فأنا لا مانع لدي بالأأسجل المقابلات وإذا لم يكن الموظف راغباً بالحديث ضمن عمله فباستطاعتي أخذ رقم هاتفه وإجراء المقابلة معه في وقت لاحق (على السكايب مثلاً). هنا ضحك وقال "هل تعتقد أنك في أوربا؟" المسؤولون هنا لا يقبلون بمثل هذه الأشياء.

الظاهر بأن هذا الشخص متمسك جداً بمنصبه لذلك لم أرغب بأن أثير لديه شعور القلق، وقررت التجاوب معه والقيام بما يريد، حيث انعكس هذا على إجاباته في المقابلة وأحسست بأنه قدّر ذلك وحاول مساعدتي. اقترح بأن يرشح لي موظفين: الموظف الأول سوري (SY-3-8) والموظف الثاني مصري (EG-3-9)، حيث قال إن "هذين الشخصين بسيطين وجدد في هذه الشركة"، واقترح أن نعرض عليهم موضوع التسجيل ونترك القرار لهم. عرض عليهم موضوع التسجيل وقال "أنا مالي علاقة وهالموضوع بخصكن والقرار إلكم". إن أسلوب طرحه لهذا الموضوع جعلهم يتحفظون ويختارون عدم التسجيل.

اقترح إجراء المقابلات داخل مكتبه وبوجوده، وهنا لم يكن لدي الخيار إلا أن أوافق (قد يكون السبب في اقتراحه هذا هو رغبته بعدم إحداث شوشرة)، ولكن للأمانة فإنه حاول عدم إشعارنا بوجوده خلال المقابلة. لكني وعلى الرغم من ذلك فقد بقيت غير مرتاح خلال إجراء المقابلة وحاولت خفض صوتي عند طرحي للأسئلة، وهذا ما كان له تأثير سلبي على التواصل بيني وبين الشخصين الذين قابلتهم، كما أن مراجعي المدير كان لهم دور سلبي من خلال إرباكي والتأثير على مجرى المقابلاتين.

أجريت المقابلة الأولى مع الموظف السوري (SY-3-8) ومن ثم مع المصري (EG-3-9) وفي النهاية أجريت مقابلة مع المدير نفسه (SY-3-7·M) الذي تفاجئ ولكنه سعد أيضاً عندما عرضت إجراء المقابلة معه.

⁸¹ The notes were written in the classical/standard Arabic (*fus·ha*), describing my experience of meeting and interviewing a Syrian manager (SY-3-7·M).

Appendix 27: Ethics Approval Form⁸²

For official use only

Protocol Number

Appendix A Ethics Approval Form

Please note: this form will be available electronically shortly and **MUST BE COMPLETED AND SUBMITTED ONLINE**. Do NOT submit hard copies – this copy is included in the Handbook for information only

Please complete this form by ‘tabbing’ your way through each answer box using a word processor. Save a copy of the completed form entitled as follows - ‘Family Name, Ethics’. Return the completed form as per instructions

University of Hertfordshire**Business School**

Where any research involves the use of human subjects there is always the possibility that the subjects may be exposed to procedures, which may be harmful to them. These possibilities might include; exploitation, physical harm, emotional harm or intrusion of their privacy. The University must ensure that these possibilities do not occur. This application form enables the Ethics Committee to monitor your research so that it complies with the University of Hertfordshire ethical protocols.

It is important to note that you should not proceed with your research without clearance from the University. The assignment for which the research is carried out will not be processed for examination without Ethics Committee approval.

Your application for ethical approval should be completed as early as is practicable whereupon you will be supplied with a protocol number or referred to your supervisor. The above is an abridged version of the University’s regulations regarding “...studies involving the use of human subjects”. Please refer to UPR AS/A/2 for a full explanation.

SECTION A. THIS SECTION SHOULD BE COMPLETED BY ALL APPLICANTS.**A1 DETAILS**

Name of Applicant: Muhammad Hijazy

Student Number (if appropriate): 09247732

UH Email address: m.hijazy@herts.ac.uk

(Note: we will only correspond with you on a UH email address)

Programme (if appropriate): PhD in Human Resources

Name of Academic Supervisor: Dr Graham Hollinshead & Dr Susan Grey

Proposed research title: Exploring the Differences of Equity Perceptions at Work between Employees from Different Cultural Backgrounds:

⁸² The form was submitted electrically.

An Application of Hall & Hall's Model of Cultural Context to Saudi Arabian Organizations

Reasons for research

Doctoral Thesis

If other please explain as appropriate:

A2 STATUS OF APPLICATION – tick

First application for Ethics approval ✓

Referred application

Revised application when research approach changes

Minor changes need to be notified, but the same Ethics number will usually apply. Major changes of approach or academic focus will result in the issuing of a new Ethics number

A3 PRIMARY OR SECONDARY RESEARCH?

Primary research involves gathering new information from interviews, observation or questionnaires. This includes research done face-to-face, by telephone or email.

Secondary research involves using publicly available information that has already been collected by other people, organisations or academics.

Is your research to be based solely on secondary information? No

Even if secondary research only is being proposed, students will still need to obtain an Ethics number in order to submit their dissertations/HRMRR

If the answer to A3 above is YES, proceed to SECTION C. and certify the declaration. If the answer is NO, complete the rest of the application, and then certify the declaration.

Note: If you are a student on the DMan programme, intend doing action research or research that involves participant observation then Ethics Form B should be completed. This can be obtained from Ruth Grillo in the administration office (r.grillo@herts.ac.uk).

SECTION B: ONLY COMPLETE THIS SECTION IF YOU ARE CONDUCTING PRIMARY RESEARCH

B1 DESCRIPTION OF STUDY

Briefly describe the study:

The PhD project aims to explore the cross-cultural differences between the employees working in Saudi Arabia, and the effects of these differences on their equity perception and communication behaviour within Saudi organizations. In other words, the research studies how the employees from different cultural backgrounds communicate informally with each other, and how the communication between them

affects the way that they perceive and evaluate the characteristics and qualities of themselves and their colleagues.

The researcher will conduct individual semi-structured interviews and focus groups. The individual-interview technique will be used to find out how the personal, social and cultural factors affect on the equity perception and communication behaviour of each participant. Whereas, the focus groups will be held between the members of each culture to explore how they perceive the Saudi culture and the other cultures existed in Saudi Arabia, and how they think that Saudi culture influences on their thought and behaviours. However, if employees from different companies are to be part of focus group, I will make sure that I have permission from the relevant management of each organization.

B2 INFORMED CONSENT

This is a process whereby a participant voluntarily agrees to willingly participate in a piece of research once they have been fully informed of what it entails and its purpose. The Applicants should give details of the purpose of the research and how long an interview/ questionnaire will take. Further, the participant should be assured of anonymity and informed that they can withdraw at any time. These details can be given by letter. In the case of questionnaires, telephone interviews or focus groups a verbal explanation can be given, but **MUST** be supported by written information about the project that is offered to participants. A respondent information sheet must be provided to all respondents, giving them clear information about the research and the need for their consent to be given, and a copy of this sheet included in an appendix in the final report. Written information must be available for participants in research via the internet. Additional Guidelines for Ethics includes a specimen letter that should be used. Hard copy may be used or an electronic attachment in the case of email surveys.

B2 (i) APPLICANTS DECLARATION

I confirm that I have read and understand the instructions above on informed consent. Yes

I agree that written information will be available for all participants and that verbal or written Yes

I agree that this written permission **MUST BE included in the final copy of the report**

Yes

B3 PARTICIPANTS: SELECTION AND APPROACH

B3 (i) Complete the table:

Method	Proposed Sample Size?	Issues to think about:
Paper / Postal Questionnaires		
Face to face interviews / questionnaires	30	<i>I will travel to Saudi Arabia to conduct face-to-face interviews. My friends and my brother will help me to arrange interviews with some employees at the beginning, and I will, then, apply the snowball-sampling technique to recruit the rest of participants. However, I will inform the relevant senior manager in advance of whom I will interview.</i>
Telephone Interviews	5	<i>My friends will help me to arrange interviews with some employees. I will just do telephone interviews to conduct the Pilot Study.</i>
Focus groups	5	<i>Four to five groups with around 6-8 employees participating in each group. The researcher will contact employees to recruit them for the focus groups. However, as the participants of focus group should be from some different organizations, the focus groups would be held in restaurants or any public place which is convenient for the participants. The purpose of the research and associated interviews will be explained to the participants in advance of focus group.</i>
Email		
Web based / On line Questionnaires		
Other		

If other please explain:	
--------------------------	--

Please note that you are **not required** to use all of these methodological approaches – you need to discuss with your supervisor and select that approach/s which will be most appropriate to your research. Think carefully here about such issues as: how many questionnaires constitute viable research? How easy will it be to identify informants? How will you obtain email addresses/telephone numbers? Do not assume that people or organisations will hand over customer lists or be willing to see you at your convenience!

B3 (ii) How will your respondent(s) be selected?

	Delete the answer not applicable
Family/ friends	Yes
Students at UH*	Select
Other	Yes, see the explanation below.

(Please give full details of who your respondents will be and how they will be selected. For example, how will you get email addresses or where will you put the online survey?)

By using set criteria for the sample, my friends and my brother will help me to contact some employees at the beginning, and I will, then, apply the snowball-sampling technique to recruit the rest of participants.

B3 (iii) If you are carrying out primary data collection, where will this data collection take place?

	Delete the answer not applicable
At your home/ student accommodation	Select
At UH (but not in the LRC)*	Select
Other (Please give full details)	In public places "by pre-arrangement" (see the employer's letter attached).
Will it be necessary to get the permission of the owner/manager (e.g.in the case of shopping malls)	Yes, I will make sure that I have the permission of the owner/manager.

Note: * Informants are not to be recruited in the LRC, although you may of course book a room in the LRC to conduct interviews or questionnaires with informants recruited elsewhere.

If you are carrying out research within an organisation's building then you MUST get written permission even if the owner/manager is a friend or relative and this should go into an appendix in the final report

Please note that sections B3(ii) and B3(iii) should reflect section B3(i) – if you have selected more than one methodology then it should be clear how informants will be selected in each case, and where the research will take place.

B4 RESEARCH IN ORGANISATIONS

B4 (i) Do you intend conducting research in: private firms, public sector organisations, charities or NGOs? Yes *If yes, you MUST complete B4(ii)*

If NO, proceed to B5

B4 (ii) If known, give the name of the organisation(s) in which you will be conducting your research.

Redico, Alfamar and Abdul Latif Jameel companies

B4 (iii) If the organisation(s) in which you will be conducting your research is not yet known please explain how you will find and select your sample.

I have got permission to conduct my research from Redico company (see the attached letter). Moreover, permission is currently being sought from Alfamar and Abdul Latif Jameel. If this is not forthcoming, research will not be conducted there.

Be careful about research that involves assessing an individual's work within an organisation: this can present problems, as informants can worry that results might be fed back to their employers or that it may affect their standing

B4 (iv) I agree to get written permission from an appropriate senior manager if I intend collecting data from employees in any organisation. Yes

Written permission MUST be obtained even if the owner/manager/director of the company is a friend or relative and this written permission MUST be included as an appendix in your final report.

B4 (v) I agree that it will be made clear to employees in an organisation that their participation is voluntary. Yes

B5 MINORS AND VULNERABLE GROUPS

You are advised not to include minors (under 18 years) and/or members of other vulnerable groups in your research.

A clear definition of vulnerable groups is difficult: minors are an obvious example, but in some cases groups are vulnerable because of their situation, not because they are vulnerable per se. So, for example, migrant workers, not in their home countries, would be vulnerable; workers who are possibly in a country illegally would be vulnerable; people living in one country, who are encouraged to express political or social views at odds with their home government, could be vulnerable.

There may also be a problem with possible coercion. So, for example, if one of your family members runs an organisation, including their employees in the research must be very carefully handled as they may perceive that they are being coerced or pressured to take part, and will then provide answers which they think the researcher/manager wants to hear.

ANYTHING TO DO WITH RESEARCHING STRESS OR THE HEALTH SERVICE IS VERY DIFFICULT AND WILL ONLY BE APPROVED WITH EXTREME CAUTION!
Any Health Service research involving patients also has to submit a separate ethics application to be dealt with by the National Research Ethics Committee

We appreciate that some of the sensitivities we have outlined may be less important in other countries, and that different ethical standards and codes of behaviour apply. Nonetheless, you are carrying out research as a student of the University of Hertfordshire and, as such, your research must abide by the ethical guidelines set out by the University.

If your research involves participant observation then you must abide by the guidelines set out by the University. Please see the following web site for detailed guidance.

<http://sitem.herts.ac.uk/secreg/upr/RE01.htm>

Do you intend including minors and/or member of other vulnerable groups?

No No minors will be included, and I will make sure that the expatriate professionals who I am going to interview are not considered a part of vulnerable groups.

Please be aware that if the answer is YES you will be required to present a justification report to the Ethics Committee. Your supervisor may be asked to attend for that item of business.

Do you intend to use participant observation: No

If yes, do you agree to abide by the university guidelines?

B6 ANONYMITY

The anonymity of Respondents anonymity must be preserved. This involves not only withholding their names and addresses, but also other information provided by or about them which could in practice identify them (for example, their company and job title) must be safeguarded.

Do you agree to preserve the anonymity of participants both individuals and organisations? Yes

Even if informants appear happy for their identity to be known, you should still ensure anonymity

If the answer is NO, discuss with your supervisor and detail reasons:

B7 ACCESS TO DATA

I agree that access to the data gathered and final report will only be made available to the University, participants, participating organisation(s) or client(s).

Yes

I understand that information gathered or the final report should only be used for academic purposes and should not be used for commercial purposes without the express permission of the client or your academic supervisor.

Yes

B8 CONFIDENTIALITY

Your research will be confidential in exceptional circumstances. Some firms or organisations may make this a precondition of allowing access. Research that is confidential will contain sensitive information which will mean that there can be only limited access to the results. This must be discussed with your supervisor.

Confidentiality should not be confused with anonymity.

The rights of facilitators or sponsors to be consulted before publication should be respected.

Can you confirm that your research will not be considered confidential as defined above? Yes

If NO, please detail the reasons. This MUST be discussed in detail with your supervisor and may delay allocation of an Ethics number

B9 STUDIES UNDERTAKEN WITHOUT AN APPROVED PROTOCOL

UPR AS/A12 states that;

‘Any employee of the University who acts in contravention of these regulations will normally be subject to the University’s disciplinary procedures. Any student acting in contravention of these regulations may be penalised by having his or her programmes of study declared invalid and may not be permitted to graduate or may have his or her award revoked’.

I have read the UPR above and understand the implications of undertaking studies without approved protocol. Yes Date: 31/01/2012

SECTION C. SIGNATURES AND DECLARATIONS (THIS SECTION SHOULD BE COMPLETED BY ALL APPLICANTS)

C1 APPLICANT'S DECLARATIONS

I understand that my research should not proceed until my application has been approved and a protocol number received Yes Date: 31/01/2012

I undertake to inform my supervisor at every stage of the research and to gain approval for each part of the research process (introductory letter/questionnaire /interview design) and that I have read and will abide by the ethical guidelines of the University of Hertfordshire. Yes Date: 31/01/2012

I understand that Ethics protocol is given for a specific research project and methodology as detailed in this Ethics Form and that if I want to change my project or methodology then a reapplication for Ethics protocol must be made.
Yes Date: 31/01/2012

Students or employees failing to get new approval may be subject to the procedures in UPR AS/A12 (see B9).

C2 HOST ORGANISATION SUPERVISOR'S DECLARATION (MAINLY APPLICABLE FOR PLACEMENT STUDENTS).

Name of host organisation supervisor:

Position:

Signature (or attach an email):

NOW RETURN THE FORM AS PER INSTRUCTIONS.

PLEASE NOTE: The Ethics Committee are concerned with ensuring that your proposed research meets university-required ethical standards. This approval does NOT imply that your methodology is appropriate or suitable for the proposed research.

C3 ETHICS COMMITTEE DECISION (PLEASE CIRCLE)

- Accepted
- Accepted with conditions (see below)
- Referred (see below)

Signed on behalf of the Ethics Committee:

Date:

C3 (i) ETHICS COMMITTEE COMMENTS

C3 (ii) The applicant has read and accepted the conditions as laid out above:

Signature:

Date: