The Impact of Islamic Culture on Business Ethics: Saudi Arabia and the Practice of Wasta

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A thesis submitted in partial fulfilment of the requirements for the degree of Doctor of Philosophy

Lancaster University

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August 2017

Dedication

To my mother, Zakiyah Almohanna

For her support, kind words, wisdom and her considerate and thoughtful care for my well-being of achieving my dreams to get my PhD. For giving me a shoulder to lean on when times were hard.

To my beloved late father, Abdullah

For his great role in my life and his numerous sacrifices for me and for my brothers. Sadly he will not see me graduate.

With love

Abstract

The following PhD study contributes to the business ethics field in Islamic context by developing a critical approach to studying the influence of Islam and Saudi traditions in real-life contexts from managerial and organisational perspectives. Bourdieu's theory of practice is applied to deliver insight into the cultural contexts in which managerial values and daily practices are constituted, introducing the issue of *wasta* within Saudi culture. Despite *wasta* being a sensitive topic, few studies have been implemented to effectively discuss it.

Four case studies were conducted in culturally diverse private Saudi organisations located in the Kingdom's eastern region. The data analysis delivers effective evaluation of workplace relationships and networks; extending understanding of the broader social and cultural influences within private Saudi organisations. The empirical data gathered reveals that Saudi managers' styles include several modifications to existing contemporary managerial styles, largely to adhere to ethical codes of conduct and Islamic values.

In this research, the process of improving business ethics in Saudi organisations has been shown to be challenging. This research suggests applying on-going strategies and structures to support an ethical culture in the workplace. Adopting Bourdieu's theory of practice allowed the study to bring together a wide range of humanistic disciplines to deliver theoretical and empirical implications with which to understand the everyday lives of Saudi employees and their social networks.

The theoretical connections between Bourdieu's theory and the various dimensions of Islamic business ethics within Saudi private sector informed the overall success of this research. The results reveal that managerial power in Saudi society differs from traditional understandings, as constituted in the Western context. Ethics, identity and the strong religious belief are the fundamental components of spiritual observance and influencing interactions in the workplace.

Acknowledgements

May the blessings of *God,* and his everlasting favor be upon me, giving me the patience and ability to be strong, and lending me the gifts of health, guidance, and protection. By *His* grace I was able to complete this thesis successfully.

I would like to also thank my husband, who absorbed my frustrations, and gave me encouragement when everything seemed impossible. Thanks for walking the long road beside me. He has been my strength, inspiration, and motivation throughout this period of my life, and taken a keen interest in the progress of my research. I am also deeply indebted to my sons who sacrificed their desires allowing me to achieve my goal. I am blessed to have such a loving and supportive family.

I would further like to express my deepest gratitude toward *Dr. Haina Zhang*, who has been immeasurably supportive and caring, guiding me from the first day on my research journey until this point. It is her brilliant and efficient supervision and constructive feedback and comments that have built a solid foundation upon which to build and ultimately complete my research. I have also been extremely fortunate to gain the support and the insight of *Professor Pavlos Dimitratos,* who always offered me helpful feedback and commentary on my thesis, and who never steered me in the wrong direction. I have been extremely lucky to have supervisors who cared so much about my work, and who responded to my questions so promptly. These words can never reflect my appreciation and gratitude for the constructive comments they provided regarding this thesis. Thank you for being a constant source of encouragement during difficult times.

I owe a special and enormous gratitude to my brothers, who believed that I could get attain my goal, and for pushing me to be my best. I should also record my thanks to all my friends in Edinburgh, Glasgow, Lancaster, and Manchester, who made my stay in the UK more enjoyable. Their lively discussions and thoughts have assisted this research in manifold ways. I would also thank all those who participated in this research; those who work hard and honestly to progress and ensure the prosperity of our Saudi society.

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Glossary of Islamic Terms

Adl	Is an Arabic word meaning 'justice'. Adl is essentially part of Tawheed. It means the one who is very just and fair, who never oppresses, who judges justly and who has justice.
Akhlak	The word akhlak is the plural for the word khulq, which means disposition.
Altawheed	Tawheed in Arabic means attributing Oneness to Allaah and describing Him as being One and Unique, with no partner or peer in His Essence and Attributes.
Amanah	Amanah, means fulfilling or upholding trusts. Al-Amanah or "The Trust" has a broader Islamic meaning. It is the moral responsibility of fulfilling one's obligations due to Allah and fulfilling one's obligations due to Allah's slaves.
Arham	Blood relationship, kith and kin, tie of kinship) that it is a duty to keep and it is Haram to sever. Some scholars say al-Rahem includes all male and female Maharam (Muslim men and women who must not marry one another because of special ties between them).
Asabiayah	Refers to social solidarity with an emphasis on unity, group consciousness and sense of shared purpose, and social cohesion.
Bid'a	A new thing, which opposes the Quran and Sunnah or is against Islam.
Hesbah	Hisbah is a term used by the classical jurists, among them Ibn Taymiyyah, to describe the function of regulating the market place which is to be carried out by the Islamic authority (often called the muhtasib in this sense). Hisbah includes taking whatever steps may be needed in order to maintain a fair and orderly market place.
Ihsan	Ihsan is exclusively the highest status of religion, its meaning is: "To worship Allah as if you see Him, and if you do not see Him, He sees you." This is the definition of Ihsan as stated by the Prophet *pbuh.*
Iman	The Prophet *pbuh* said that Iman is, "To believe in Allah, His Angels, His Books, to believe in meeting Him, to believe in His Messengers, the Resurrection and the predestination." [Reported by Al-Bukhari, Muslim and others]
Islam	The meaning of Islam is as defined by the Prophet *pbuh* when he was asked by the Angel Jibreel (Gabriel) *pbuh*: "To confirm that none has the right to be worshipped but Allah and that Muhammad is His Prophet *pbuh*, to establish the prayers, to give the Zakat, to fast the month of Ramadan, and to make pilgrimage to Makkah, if one is able to do so."
Itqan	Itqan is used to indicate the level of quality work. The best English translation of itqan is "to arrange and dispose of things in a scientific and artistic way in order to obtain the most perfect results."
Muhtasib	Head of al-hisbah department during the Muslim history. His main responsibilities were: (i) enforcing the proper behaviour and preventing the improper; (ii) supervision of markets; and (iii) helping the state keep flows of supply and demand unobstructed. He had wide executive and judicial powers. The muhtasib was often a scholar of the shariah.
Shura	Is the process of making decisions by consultation and deliberation among those who have an interest in the matter on which a decision is

	to be taken, or others who can help them to reach such a decision.
Taqwa	The term Taqwa is often translated as 'piety' or 'God-fearing', but a better equivalent would be 'God-consciousness'. It is considered to be the essential quality of a believer.
Ummah	The word literally means community or people, it means the whole community of Muslims bound together by ties of religion.
Pbuh	Peace be upon him" is a conventionally complimentary phrase attached to the names of the prophets in Islam.
Wahhabism	The term refers initially to the religious tradition developed by the scholars (*ulama*) of the official Saudi religious establishment founded by Muhammad Ibn Abd al-Wahhab.

Chapter One: Introduction and Overview

Research Background

The study of business ethics is part of a very old tradition, one rooted in cultural, religious, and philosophical theories and beliefs (Sulphey and George, 2017). The term business ethics has been found in journals describing organisational behaviour and management since the early 1930s (Fairchild, 1937; Phillips, 1939; Taeusch, 1935). Multiple studies concentrating on leadership, moral reasoning, and religiosity suggested a role for ethics in determining business practices (Mayer, Aquino, Greenbaum, and Kuenzi, 2012; Singhapakdi, Vitell, Lee, Nisius, and Grace, 2013; Teal and Carroll, 1999). However, the emergence of academic studies devoted entirely to business ethics is a relatively recent phenomenon. Business ethics research applies concepts drawn from multiple fields, including sociology, theology, business and philosophy. In order to understand how business ethics and norms are generated and developed within Islamic contexts, Bourdieu's theory of practice delivers insights into organisational structures, focusing on human, cultural, and social capital (Rendtorff, 2016).

Saudi Religion and Socio-Cultural context

Saudi Arabia's social, political, corporate, and legal systems are founded on Islamic instructions and values. Islam is the sole legitimate source of morality, and the teachings of the Quran firmly emphasise loyalty and obedience to one's leader. Thus, the methods adopted to exercise managerial practices and the application of business ethics in Islamic context differ from the traditional understanding of management

practices, which is rooted in Western contexts. Previous studies have neglected to research the impact of Islamic philosophy on ethical practices in business contexts.

The Wahhabi believe (derived from the Hanbali school of Sunnah) was first found in Najd the central region of Saudi Arabia in the 1740s. Wahhabia perspective is established by a Muslim scholar, Muhammad Ibn Abd al-Wahhab, his school was named accordingly. He suggested the reestablishment and a return of Islam, social life and political system of the region, and practice exactly the same religion that had been practiced by the prophet Muhammad *pbuh* and his followers. He called all Muslims to be adherence to the Quran and the Sunnah of the Prophet Mohammad as the main source for religious directions, and also to reject any new component or idea brought into Islam from that perspective were considered as bid'a. The most vital Wahhabi concept was *tawhid*, which means the unity of God. Nobody and nothing can or should intercede between a person and God. This kind of mediation between a person and God was considered idolatry.

Saudi Arabia considered the home and the birthplace of Islam; it has the two holiest cities for all Muslims; Macca and Medina. Every year during the Hajj and Omrah, Saudi Arabia host Muslims coming from a different country to do their worship and visit the holy mosques of Macca and Medina. According to Qutb (1986), he pointed out "Although the fundamental factors for unity were there; on the unity of land, the unity of language, culture, history, and interests, Arabs were fragmented and not united" (p.15). It should be noted that Islam brought different changes in different aspects of life; cultural, social, religious, economic and also political systems within the Islamic countries.

Saudi Arabia is the land of the original tribes that shaped the Arab region, including Islam and the Arabic language (Al-Rasheed, 2001). The tribes were families related to two creation ancestors, Adnan and Qahtan, the origin tribes of all Arabs (Pick, 1928). Arab countries are unified by two significant cultural features: (1) Islam (approximately 90% of the population are Muslims); and (2) language (i.e. Arabic). Thus, the Kingdom of Saudi Arabia shares fundamental and deeply cultural values and alignments with the rest of the Arab region (in particular the Arab Gulf countries), and is now the main global representative of Arab culture and the largest producer of oil (Hutchings and Weir, 2006a; Yasin et al., 1989).

Theoretical debates in the domain of business ethics and values in Islamic contexts, and Saudi Arabia in particular, recognise Islam as setting out important principles that guide individuals' fundamental judgments and behaviour. The associated values impose a social understanding and cognition that informs individuals' adaption to their environment, also raising implications regarding their attitudes and behaviour. Crucially managers must consider ethical principles when dealing with employees, and Brown and Treviño (2006) claim that ethical leaders achieve this by setting obvious and clear ethical values and practices, implementing proactive models of ethical behaviour. However, the link between ethics and religion is yet to receive adequate consideration in academic research (Vitell, 2009). Moreover, some researchers tie ethics to morality (Lau, 2010; Wurthmann, 2013), highlighting how different religions embrace features prescribing moral and ethical codes (Atran, 2002). In Saudi society, individuals act and behave according to Islamic moral codes, although arguably, conservative individuals with a higher level of religiosity do not always strive to meet high ethical standards (Parboteeah et al., 2008).

Typically, in order to gain insight and an in depth understanding of a phenomenon, it is necessary to explore its context (Bryman, 2001; Cassell and Symon, 1994). In this thesis the target context is Saudi Arabia, a setting which is significantly impacted by Islam, as religious belief informs how individuals in Saudi Arabia act. By understanding the culture of Saudi Arabia as an Islamic society, this study seeks to establish whether organisations' perception of their fundamental cultural diversity might be hampering individuals' behaviour.

At the beginning of the Islamic era, the market place provided a meeting point for both commercial transactions and individuals' social activities (Hamadani, 2008). During the Abbasids era, around 750 CE, the *Muhtasib* oversaw commercial and religious transactions based on Shariah. In addition, *Hesbah* applied, meaning every individual is accountable to Allah for all his social and business transactions and behaviour. *Hesbah* further refers to the duty of all Muslims to behave well and abhor evil (Hamdani, 2008). Therefore, Muslims should not only review their own behaviour, but also observe and watch over the behaviour of others. Islam, encourages Muslims to be self-regulating in terms of their observance of Islamic values and Quranic principles, and the guidance of the Prophet Mohammed *pbuh*. These values and principles continue to be upheld in Saudi society today (Algumzi, 2011).

The Holy Quran contains notable references to commercial practices. The Prophet Mohammed *pbuh* was hired to carry Byzantine goods and commodities to the Meccan market. However, in Islamic society at that time there was ongoing conflict between the values of the desert and urban piety around economics. Key trade routes were threatened by the desert tribes, and Islam arose against the backdrop of a culture that was effectively dominated by urban merchants and desert tribes within the community. According to Turner (1974), Islam brought about the success of the urban dwellers over desert inhabitants.

Both the Holy Quran and the Sunnah, provide particular direction in many areas of business practices. The Holy Qur'an states, " Be fair and honest and do not depart from justice in all human affairs including business transactions " (Qur'an 5:8; 3:161 Al-Bukhari 3: Hadith No 328). Consequently, all Muslims are required to practice their business based on Islamic ethical codes and without deviating from the principles of Islam (Mababaya, 2002). According to Islamic sharia, business practices ought to be reported and formalized, and all parts of the transactions should respect the agreements. As Kalliny et al. (2006) state, Arab traders are probably unlikely to break an agreement since it is documented because this action is prohibited and consider as a sin in Islam. As indicated by the Qur'an, it is a religious commitment for a Muslim to keep his word; in Arabic culture also, it is unacceptable for someone not to do what was promised (Kalliny et al., 2006).

Bourdieu's notions of habitus and the study of the body provide us with a perspective on organisational action that can serve as a foundation for those conducting organisational analysis in business ethics (Rendtorff, 2016). Nairn and Pinnock (2017) emphasise that Bourdieu is an important thinker within the sociological tradition, employing a philosophically sophisticated method to theoretical knowledge and research practice, not as an abstract theorist, but also utilising theories that can be adopted to understand and clarify the social world in all its empirical complexity (Nairn and Pinnock, 2017).

Application of Bourdieu's sociological theory delivers surprising perceptions, opening up new understandings that provide insight into business ethics within organisational contexts. His contributions in terms of habitus, field, and capital are crucial to this research, specifically assisting in the analysis of patterns of behaviour exhibited by

individual and social actors, the role of Islamic culture, and Saudi social relationships. Bourdieu's theory provides a theoretical framework with which to analyse potential ethical issues, thereby assisting Saudi managers to enhance their deliberative capacities to employ more realistic and practical management practices in the workplace. The *Outline of a Theory of Practice* marks Bourdieu's epistemological break from traditional dichotomies of theory and practice, objectivity and subjectivity, proffering a new way of looking at social human action, combining objective analysis, subjective experience and representation, and interpretation. This chapter will familiarise the reader with the aims of this study and extend understanding by presenting key research issues, outlining research objectives, and introducing the adopted methodology, finally outlining the layout of the thesis.

Statement of the Problem

All contributions to our understanding of business ethics enhance the opportunities for Saudi organisations wishing to access global networks and knowledge. However, Saudi Arabia's private firms must consider local cultural norms and Islamic values when navigating business ethics. This research will discuss how contemporary Saudi managerial styles can adopt a modern business ethics system, while resolving the challenges brought about by utilising social networking within the workplace. In Saudi culture, individuals' relationships determine their status within society, religion, the family, and their tribe. Termed, *wasta* social connections have long been intertwined with business culture in Saudi Arabia, as strongly rooted in family relations, connections, and networking, and understanding who knows who, is an essential factor in getting things done (Hutching and Weir, 2006a, p.143). In their work Hutchings and Weir (Weir and Hutchings, 2005) note that the intermingling of cultural and institutional layers in Arab organisations, and the characteristically ill-defined business structures, effect the role of authority and establish "substantive, though informal, employee participation". Hence, people with substantial wealth, and those with power and influence, hold sway in both the private and public sectors, utilising their *wasta* networks and connections to achieve their aims.

Ethics in Islam is referred to as *akhlak*, meaning a set of moral values grounded in the Quran and the Hadiths (McGee, 2012). It is crucial to clarify here that Islamic business ethics and Western business ethics differ in their emphasis on the use of reason. As Dusuki (2008) explains:

> Given the prime importance of Sharia in the Islamic paradigm, a religious bond assumes a more vital role than the social contract. The religious bond requires man to submit to the Sharia by committing himself to the contractual obligation and leading a life in accordance with high virtue and moral consciousness as stipulated by the Sharia… the religious bond implies a commitment to moral standards as well as social norms based on the Sharia. (p.14)

Since business practices vary worldwide, they are impacted by different factors, including religion, society, economics, institutional structures, and philosophical stance (Crane and Matten, 2004). According to Martin (2016), the connection between work and other factors has been effectively highlighted and covered in the literature, with the exception of religion in general, and Islam in particular.

The homogeneity of Saudi culture is associated with common and shared social values, which include family loyalty and allegiance, tribal belonging, and fidelity towards friends. Saudis are born and socialised into extended families, and their commitment to family integrity, obligations, and responsibilities is high. Hofstede (1980) attributes the cultural homogeneity in Saudi society to a collectivist philosophy. In other words, Saudi Arabia is considered a group-oriented society, with collectivistic imagery that portrays the country and highlights kinship bonds in both social and working contexts.

Research Aims and Objectives

This research seeks to develop an in-depth understanding of the influence of Islam and its traditions on individuals from explicitly managerial and organisational perceptions, to explain how this will impact the future of business relations in Saudi Arabia in the future. It also intends to offer a critical evaluation of how cultural-based practices such as *wasta* influence management styles; in particular addressing their impact on

worker's behaviour and managerial practices, and the important implications for future development and international business in the region.

The objectives of the study focus on:

1. Identifying the influence of business ethics on managerial practices.
2. Identifying the influence of Islamic culture on employees' behaviour, and how it impacts on management practices.
3. Analysing how the power of *wasta* in management practices has expanded the network of influences that shape employees' perceptions and behaviour.
4. Identifying the roles of identity in shaping individuals' relationships and social culture in the workplace.

Research Issues and Questions

A crucial intention of this study is to demonstrate how Bourdieu's theory can be applied to Saudi society, with specific focus on the industrial private sector. Bourdieu's theory offers an analytic and critical lens with which to interrogate and comprehend the practices at individual firms. This approach will reveal the roles of *wasta*, cultural conflict and identity in the workplace, exploring them according to interdependent notions of capital, habitus and disposition. The understanding provided will afford a critical and analytic grounding, from which to develop plans and strategies to allow Saudi private firms to function and grow successfully. Thus, the study considers the following issues and questions:

1. How do Saudi managers interpret and understand business ethics, and how does that impact on their behaviour?
2. How does the values perspective of Saudi managers influence employees' behaviours, and managerial practices?
3. What methods do Saudi organizations need to employ to control the power of *wasta*?
4. How does the nature of individuals' identity influence what individuals think about business ethics?

Importance of the Study

Recently Saudi Arabia has responded to pressures to change and overhaul its economy, convincing its huge population of youngsters that change is coming to the conservative country (Al-Omran et al., 2016). There has been a growing interest in business ethics research. However, few researchers in organisational contexts have focused on individual behaviour in Saudi Arabia, or its influences on managerial practices. There are several reasons and factors explaining the relatively limited body of research in the Middle East. The importance of the current study resides in its attempt to fill this gap by studying Islamic business ethics in Saudi Arabia, to ascertain the implications of *wasta* in the workplace.

The significance of this research includes its advancement of understanding regarding the reality of everyday life among Saudi employees and their social networks, and how power operates in practice in Saudi organisations, raising sufficient awareness to understand business ethics within Islamic culture. At present, there is a dearth in the literature regarding ethics (Sulphey, 2017), however the literature is being continually enriched. However, many existing studies discuss workplace values from Western perspectives. There is a very limited understanding of the connection between individuals' behaviour and business ethics in other cultures. Thus, there is a need to identify the Islamic business ethic as it manifests within an Islamic society. Chonko and Hunt (1985) identified a range of ethical issues known to create problems for business managers. Highlighting these, this research will address ethical issues relating to behaviour among employees, individuals' identity, and the use of power at work.

At the academic level this research will support ongoing efforts to fill the gap in the literature with regard to business ethics, by adopting Bourdieu's theory to analyse Saudi society. Bourdieu's theories are widely drawn upon to interpret social practices; therefore, it is anticipated that they will broaden understanding of Saudi society. Bourdieu suggests that power determines and controls human interactions in organisational settings. Social capital might, therefore, be a very useful device for analysing individuals' relationships within the workplace.

Bourdieu proposed a variety of conceptual tools to interpret social reality. He

employed disposition and capital at the individual level, and the concept of habitus at the meso level, and the field at macro level (Bourdieu, 1998). These conceptual tools can be used to operationalise his theory of social inquiry within the Saudi organisational context and to further epistemological interpretations of the Saudi context. The conceptual tool of symbolic capital embodies two features; the subjective (*field*) and the objective (habitus). These two properties can form a bridge to span common meanings of Islamic values and traditions. The concept of symbolic capital can be improved upon by introducing a shared interpretation of values (Cronin and Shaw, 2002).

Business managers understand that applying appropriate business standards is a fundamental influence and a top priority when seeking achievement and success in an organisation. Essential principles are believed to control and direct individuals' behaviour. Studying their associated dimensions enables scholars to locate different people within the social and processual structures that underpin society. The study of managerial values in the company was critical as a mechanism by which to understand employees' behaviour in the field. It is considered crucial for several reasons; first, it helps the company to allocate the right employee to the right position. In addition, the manager is responsible for making the important decisions that influence the company and its success.

Although *wasta* in Saudi Arabia plays a significant role in both the private and public sectors, it has not received adequate attention from scholars investigating business ethics. The literature chapter review which follows, contributes to closing this gap, by providing a deeper understanding of individual values, identifying *wasta* and studying its effects on the different perceptions of individual's skills and morality, and how these will influence managerial practices.

The theoretical framework set out in the current research provides the design for this empirical study, and informs the methodology, which will achieve the research objectives, by enabling relevant data to be gathered and interpreted. In addition, it will introduce significant considerations when developing the research methods. It will also determine which data collection and analysis methods should be applied, and highlight the advantages and limitations of possible options.

An interpretative philosophy was adopted in this research, leading to the adoption of a qualitative approach. A multiple case study strategy was selected to obtain an in-depth understanding of Islamic ethical values within its real-life environment, including data collection by means of participant observation and semi-structured interviews. The collected data were interpreted and analysed according to the theoretical framework of this research, which is considered as a general analytic strategy, capable of generating significant results.

Study Framework

To achieve the research objectives and aims specified, this study has been divided into five chapters. After setting the scene and expanding upon the research issues, the second chapter provides a literature review comprising four sections. The first section presents Bourdieu's theory, and draws on Bourdieu's sociological model, seeking to identify business ethics within the Islamic context and to elaborate on the different perceptions of individuals' practices and morality, and how these influence managerial practices. Bourdieu's theory is used to analyse Saudi Arabian society as an emerging field of interest. Then based on Bourdieu's theoretical framework, the following three sections discuss related literature, concentrating on Islamic business ethics, cross-cultural management, and managerial values.

Section two of the literature review focuses on Islamic business ethics, providing a rich understanding of Islam and attempting to reveal the different experiences and practices of individuals and groups, to establish how the ethical practices of Islam inform the social world. Elaborating on the cultural background of business ethics in Saudi society, it also discusses the practice of *wasta,* reviewing existing literature within the Saudi context. The practice of *wasta,* pervades the culture of all Arab countries, and every significant decision (Cunningham and Sarayrah, 1993).

Section Three describes Saudi Arabia as a high-context culture, and explains how, when several cultures intersect to determine and organise space, this can result in significant impact in relationships in cross-cultural contexts. Section four discusses how values in Saudi Arabia represent important principles, determining fundamental judgments and behaviour in individuals' daily lives. More specifically, how values are

considered as a type of social understanding, and the cognition that simplifies individual's adaptation to their society and environment, as well as stating implications regarding their attitudes and behaviour in organisational contexts.

Chapter three relates to the research methodology, it presents and justifies the research approach implemented and the methods adopted for data collection. This chapter also discusses the fieldwork and data analysis strategy. As business and management research deals with social phenomena and issues, particularly those related to human interactions, different methods can be used to conduct studies in management research. An interpretivist paradigm is adopted in this research, and this addresses different situations through a process of sense making, rather than seeking an objective reality.

The findings and discussion are presented in chapter four, which focuses on the major dimensions of business ethics in the Saudi organisational context, and explores the associated findings. The main goal here is to ensure the attainment of a high level of consistency between the theoretical framework and the empirical study. Finally, in chapter five, the thesis draws the main perspectives of this research together and presents some practical implications for Saudi management of the private sectors. Also it then details the theoretical contributions of the research to current knowledge; highlights, the key limitations of the research and provides recommendations and suggestions for future research into the Saudi organisational context, in light of the study's findings.

Chapter Two: Literature Review

First Section: Bourdieu's Sociological Approach

This section of the literature review provides the theoretical background to the work of French sociologist Pierre Bourdieu, and highlights his significant contribution to practice theory, and the benefits of applying Bourdieu's approach to understanding Islamic culture within the Saudi context. It also outlines fundamental concepts introduced by Bourdieu; i.e. habitus, field, capital, strategy, agency and practice, and reviews significant literature pertaining to each, indicating their relevance to this thesis. In addition, it presents previous studies of Bourdieu's theories, to critically assess them, indicating flaws and areas of conflict that affect other theorists.

Theoretical Background

Pierre Bourdieu is one of the most renowned sociologists to have emerged in the second half of the 20th century. Bourdieu's practice theory is widely applicable across a range of humanistic disciplines. His experiences while conducting ethnographic fieldwork in Kabylia during the Algerian war prompted a line of reflection that led to the development of his theory of practice. In the anthropological domain, Bourdieu's theory of practice proved a more significant foundation for academic research than any other sociological theory. However, some essential flaws limit the acceptance of Bourdieu's grand theory. For example, Throop and Murphy (2002) cites a number of the sources he drew upon to explain his theoretical position as not only misrepresenting other scholars' theoretical work, but also as causing a pervasive and diffuse misunderstanding of Bourdieu's contribution.

In order to understand the significance of the theory of practice, it is essential to evaluate and analyse its three key concepts: capital, field, and habitus. Bourdieu (1977) defines habitus as a socially structured principle, whereby social science views, analyses, and controls the different actions of various agents. Meanwhile, capital is a

social resource that agents can obtain or acquire; it has different values, according to how its constituent parts are updated and estimated. Finally, the notion of field refers to a structured social space, controlled and organised according to established practical principles (Lardinois, 2002)

Sociologists emphasise the relationality of Bourdieu's sociology, as he considers his master notions to be linked relationally (Bourdieu and Wacquant, 1992, p.96). Bourdieu does not provide standalone theories of habitus, capital and field, although American appropriations of Bourdieu tend to isolate and then test each notion empirically. Larean and Weinninger (2004) state that in educational sociology, the theory of cultural capital can be examined non-relationally. In contrast, the notion of field is favoured when studying organisations, especially when applying the neo-institutional view (Swartz, 2008). However, from Bourdieu's perspective, the dynamics of the concept of field draw on his other concepts (capital and habitus) in order to generate practice (Swartz, 2008).

Bourdieu, succeeded in reaching across academic disciplines, in a manner no other social scientist had been able to accomplish before. According to data collected from the ISI science web in 2008, Pierre Bourdieu was the most quoted sociologist in the world from 1990 to that date (Santoro, 2008a). Although the British sociologist Giddens (1990) espoused similar views to Bourdieu, and had first posited an original form of the theory of practice in the 1970s, he employed several routes to devising his theory; drawing on the traditions of social theory and the history of philosophy, rather than sociological analysis (Eriksen and Nielsen, 2001, p.129). Bourdieu's approach generated extensive interest, building him a global reputation, in part built on his notion of "symbolic goods", which has received widespread acceptance (Sapiro and Bustamante, 2009).

Bourdieu's master concepts	
Habitus	"a set of cognitive and motivating structures", which he describes as "the durably installed generative principle of regulated improvisations" that "produces practices which tend to reproduce the regularities immanent in the objective conditions of the production of their general principle" (Bourdieu, 1977, p.78) "habitus engenders all the thoughts, all the perceptions, and all the actions consistent with those conditions, and no others" (Bourdieu, 1977, p.79).
Capital	• **Cultural Capital:** It comprises long-standing dispositions and habits developed through socialisation, and the accumulation of valued cultural artefacts, such as formal educational qualifications (Anheier et al., 1995). • **Economic Capital:** meaning financial resources and monetary assets (Anheier et al., 1995) • **Social Capital:** " a tool of reproduction for the dominant class (Dika and Singh, 2002) "a tool of social control, informing the norms and trust ingrained throughout entire societies (Coleman, 1988) • **Symbolic Capital:** "being known and recognised and is more or less synonymous with: standing, good name, honour, fame, prestige and reputation" (Bourdieu, 1993, p.37). "Any property (any form of capital whether physical, economic, cultural or social) when it is perceived by social agents endowed with categories of perception, which cause them to know it and to recognise it, to give it value" (Bourdieu, 1998, p.47).
Field	" Space of objective relations between positions defined by their rank in the distribution of competing powers or species of capital" (Wacquant and Bourdieu, 1992, p.133)

Table 2.1: Bourdieu's three key concepts.

Habitus

The literature includes countless explanations and definitions of habitus. The term originally dates to Ancient Greece, and was more recently used by many sociologists during the 20th century. It is most widely understood as a mediating concept, linking

the duality of agency and structure (Ahmed and Jones, 2008). Bourdieu conceptualises habitus as the method by which customs are internalised by individuals, denoting the integration of all past experiences and transposable dispositions to act, feel and think (Bourdieu, 1977). This, in turn, informs Bourdieu's concept of practice, which defines the controversial relationship between a specific situation and its habitus (Ahmed and Jones, 2008).

When outlining the theory of practice, Bourdieu explained the transition from *opus operatum* (as per structuralist approaches) to *opus operandi*. In other words, determining how to construct a theory of how societies generate practices (Bourdieu, 1977, p.72) Bourdieu defines habitus as a set of "cognitive and motivating structures", which he describes as "the durably installed generative principle of regulated improvisations" that "produces practices which tend to reproduce the regularities immanent in the objective conditions of the production of their general principle" (Bourdieu, 1977, p.78). By this, he means the body of behavioural customs acquired through the experience of social interaction in a native society, class, or group, which leads the person to behave and interact in a particular way, 'unconsciously' and instinctively, while also improvising when encountering new circumstances in a manner coherent with the habitus. This unconscious or instinctive aspect is termed by Bourdieu 'genesis amnesia'.

Bourdieu disregards the fact that, with the exception of conceptualising habitus as a thing, his revisions and re-readings were already present in phenomenological research and texts. Habitus, for example, is not an original idea, but rather a restating of some of Schutz's (1962) premises in an idiosyncratic way, using deterministic vocabulary to make them sound novel, when in fact they are not. Jason (2002) also demonstrates that Schutz's work differs from Bourdieu's, commenting that "Bourdieu's critique of phenomenology does not properly acknowledge the significant inspiration he drew from this tradition" (Throop and Murphy, 2002, p. 197).

Lizardo (2011) attempted to re-establish the intellectual principles of habitus. First, claiming that habitus itself is a generative dynamic structure, which adjusts and accommodates itself relative to other dynamic structures. Second, that habitus is a significant theoretical object; thereby preserving Bourdieu's theory from becoming purely rationalist positional formalism (Lizardo, 2011).

Everyone within society is worthy of regard and respect from the other individual within that society. In the context of a liberal democracy, all individuals are identical and equal under the law, and policymakers do not interfere in personal matters (Dalal, 2008). However, according to Appiah (2005), liberal democracy ignores differences, specifically in order to guarantee all individuals are treated equally and no one is privileged over another due to status (Dalal, 2008). The Islamic religion also applies key principles, among them, fairness and equality between individuals.

However, when contrasting Islamic values with how individuals from other traditions act, misunderstandings have resulted in several instances of bias and conflict against non-Muslims individuals. These misinterpretations of other people's behaviour are due to ignorance of lack of tolerance and limited understanding of other religions. Many individuals judge and believe thoughts or opinions are as described to them without seeking evidence. Therefore, it is essential that Saudi organisations learn to consider individual differences through understanding the religious and cultural backgrounds of others. Although each religion appears dissimilar in practice, beliefs and customs, the essential core of all religions is to convey messages to believers. Unfortunately, religion has become an isolating force among people, rather than a unifying one. As Hossain (2004) believes, overcoming misconceptions can bring about healing, benefitting both Muslims and non-Muslims, enabling them to view each other as friends, sisters, and brothers.

From a European perspective, Pochta (2002) argues that the understanding of European thinkers, their thoughts and beliefs about the Islamic community and Islamic culture is complicated by the fact that the European history of philosophy is not conceptually homogeneous, rather it is based on political conditions and religious perspectives that demand philosophical analysis capable of understanding the mutability of the cognitive content of the concepts employed (Kirabaev and Pochta, 2002).

Islamic culture is not considered scientific in the mode of Western European thought. However, Islamic values and ideological trends have been instrumental in establishing different elements to define modes of thought and interpretation, in order to understand the world (Kirabaev and Pochta, 2002). Mohammad Shahrur (1990) is an Arabic scholar who attempted to reform the boundaries that bind religious and public

society in the Muslim world. Shahrur suggested that challenging conventional religious power and authority would be the best way to overcome these bonds (Eickelman, 2000).

In Sunni believe, there are four main schools that was established provide understanding and interpretations of legal and Islamic directions that fundamentally influenced Muslims lives. According to Blanchard (2009), these four schools rely mostly on analogy as a way to formulate legal rulings, and they also afford various interpretations to the sayings of the Prophet within their judgments. These four legal schools, which change on specific issues from strict to wide legitimate understandings, are the (1) Hanafi: this is the first established school of Islamic law. It was established in Iraq by Abu Hanifa (d. 767 AD). It is widespread in Turkey, Central Asia, the Balkans, Iraq, Syria, Lebanon, Jordan, Afghanistan, Pakistan, India, and Bangladesh; (2) Maliki: this was founded in the Arabian Peninsula by Malik ibn Anas (d. 795 AD). It is prevalent in North Africa, Mauritania, Kuwait, and Bahrain; (3) Shaf'i: this school was established by Muhammad ibn Idris al-Shafi'i (d. 819 AD). It is founded in Egypt, Sudan, Ethiopia, Somalia, parts of Yemen, Indonesia, and Malaysia; and (4) Hanbali: this was established by Ahmad Hanbal (d. 855). It is prevalent in Saudi Arabia, Qatar, parts of Oman, furthermore, the United Arab Emirates (Banchard, 2006).

To understand the context of Saudi Arabia and its elements and symbols, particularly when inquiring after and analysing the Islamic cognitive perspective, it is important to refer to Quranic teachings, which are considered the foundation and main source of Shariah and guidance at all levels, influencing all aspects of individuals lives. In addition, these teachings can determine the forms and contours of possible challenges and conflicts within the workplace. Therefore, if someone needs to understand the Islamic cognitive perspective along with the culture of society, it is crucial for them to consult Quranic verses to understand the nature of culture in Islam (Dhaoudi, 2008).

Capital

Another fundamental notion is capital, which is considered a generalised resource, extending beyond monetary influence in the economic field. Capital can be either nonmonetary or monetary and can take a tangible or intangible form. Bourdieu identifies three principal types of capital: economic, cultural, and social capital.

Cultural capital takes several forms. It comprises long-standing dispositions and habits developed through socialisation, and the accumulation of valued cultural artefacts, such as formal educational qualifications (Anheier et al., 1995). The second form is economic capital, meaning financial resources and monetary assets (Anheier et al., 1995). Meanwhile knowledge and obligations are viewed as social, symbolic, and cultural capital. To understand and examine the different characteristics of each form of capital it is necessary to study the economy of practice, to reveal the adaptations that take place between different forms of capital (Smart, 1993)

The notion of social capital as having currency has gained widespread acceptance over the last decade, largely due to the works of Pierre Bourdieu and James Coleman(1988). Interest was further fuelled by the publication of *Trust* by Francis Fukuama (1995a) and *Making Democracy* by Robert Putnam (1993a). Nevertheless, the phrase "social capital" is subject to a variety of interpretations, reflecting different trends in dominant thinking and the perspectives of the user (Wall et al., 1998). When definite terms and phrases are exploited, they bring an implicit world perspective, detailing a long history of what is considered meaningful and real (Schryer et al., 2011).

The term capital has been in use since the early 1970s, when it referred to investments and financial assets, or to physical infrastructure. However, sociologists later conceived of social capital as having legal and moral dimensions, ranging from natural and humanistic to the economic (Schryer et al., 2011). Dika and Singh (2002) describe Bourdieu's perception of social capital as a tool of reproduction for the dominant class; by contrast claiming Coleman (1988) perceives social capital as a tool of social control, informing the norms and trust ingrained throughout entire societies (Allard, 2005).

The concept of symbolic capital was proposed by Bourdieu as an extension of

Weber's (1946) notion of status. Symbolic capital was believed to arise from the convertibility of others forms of capital (including cultural and economic forms). In many religious discourses, the rules of social conduct were outlined. Indeed, individuals in Islamic society often demonstrate that their specific attitudes and traditions are rooted in readings of religious sayings and texts. For these individuals, the community is frequently defined in religious terms. Each new generation of individuals appreciates that their traditions and attitudes proceed from what they and their families used to do 'not what others did' (Yamani, 2000). Bourdieu offers a framework to reconcile the rational aspects of individual and social behaviour and attitudes, of value to a wide range of contemporary research fields (Calhoun, 2002).

In this research, the relationship between individuals within Saudi society is considered. The customs that are dominant and prevalent in a specific society affect the relationship between the individuals within it, with consequences for organisations. For example, relationships affect employees' willingness to support and comply with organisational goals, establishing which people will attain influential positions (Hofstede, 1984). Saudi individuals live in a society in which friendship and family play a very significant role, that also affecting the managerial practices. Saudi managers commonly rely on family and friendship networks and ties when seeking to get things done in the workplace. Thus, formal development and planning methods and business strategies might prove to operate ineffectively, as smaller groups and family members work together endangering the success of the organisation as a whole.

In Saudi society, some managers, when they meet others for the first time, try to establish a familial identity; this varies from Western cultures, where identity is associated directly with career path. Islam itself significantly informs the high orientation towards sociability, encouraging Saudi managers to collaborate with others to share their struggles and joys, regardless of their cultural and religious backgrounds.

The achievements of organisations can be influenced in several ways by institutional and individual values and decision making practices in the workplace. Once values become significant determinants of managerial decisions (as when hiring unqualified persons), conflicts and disagreements over values can have considerable consequences

for firms. Such conflicts can impede decision making, by delaying decisions, leading to vacillation or resulting in unenthusiastic implementation of decisions (Jacob and Flink, 1962).

According to Bourdieu (1998), the term symbolic capital relates to the value and reputation of an individual, as understood by others. Such values and reputations are built up over time. The concept of symbolic capital, is described by Bourdieu as "being known and recognised and is more or less synonymous with: standing, good name, honour, fame, prestige and reputation" (Bourdieu, 1993, p.37). Moreover, in *Practical Reason: on the Theory of Action* Bourdieu, describes the concept of symbolic capital as "Any property (any form of capital whether physical, economic, cultural or social) when it is perceived by social agents endowed with categories of perception, which cause them to know it and to recognise it, to give it value" (Bourdieu, 1998, p.47). The term symbolic capital is then defined according to its role in mediating power out of prestige, and also can comprise cultural, social and economic capital (Fuller and Tian, 2006).

It is essential to understand here that values are not easy to investigate due to their subjectivity. Hofstede's 1980 study of IBM employees in the United States, Great Britain, and Japan revealed values differ from place to place and person to person. One of the most inclusive comparisons of cultural values in the world, Hofstede's (1980) research indicated that while perceptions of productivity are very similar between the United States and Great Britain, Japanese IBM employees held rather different views about productivity, reflecting notably different values from those in the other two countries. Recently, academics have begun to understand the significance of personal values in shaping managerial behaviour in the workplace, in particular with regard to approaches to decision making (Hunt and At-Twaijri, 1996).

It is understood that, where present, the convergence and similarity of values between cultural contexts facilitates and simplifies business contracts and dealings around the world. In addition, shared values support the effective transfer of employees between different countries, benefitting the multinational activities of particular organisations. According to Yao (1987), United States businesses operating in China can only succeed if they understand local management skills and Chinese value systems. In the

case of China, the value system emphasises effectiveness in managers and leaders as deriving from being educated, strength, and knowledge.

Similar to financial and economic capital, symbolic capital can be accumulated. According to Bourdieu, the accumulation of symbolic capital is desirable, especially since it can be freely transformed into another form of capital (BliegeBird, Smith et al., 2005). As one's social development takes place over time (Bourdieu, 1986), the accumulation of the symbolic capital slowly occurs (Fuller and Tian, 2006). Nevertheless, once accumulated, capital can reproduce and replicate itself and increase or decrease to a specific degree:

> When one knows that symbolic capital is credit, but in the broadest sense, a kind of advantage, a credence, that only the group's belief can grant to those who give it the best symbolic and material guarantees, it can be seen that the exhibition of symbolic capital (which is always expensive in material terms) makes capital to go to capital. (Bourdieu, 1993, p.120)

According to Hofstede (2001), in Arab countries the family is viewed as the backbone of society (Barakat, 1993; Hutchings and Weir, 2006a). In Saudi Arabia, social networks and connections built on family relationships play a significant role in the occupational progress of individuals in the workplace (Tlaiss and Kauser, 2011); this central feature of Saudi business and society is referred to as "*wasta*" (Cunningham and Sarayah, 1993). *Wasta* pervades the culture in all Arab countries, informing every relationship and influencing every important decision (Whiteoak et al., 2006), and therefore functioning as a type of symbolic capital.

A prior study by Rosen (2010) suggests that considerations of symbolic capital in reference to Arab countries can be most accurately linked to practical equivalence. In other words, it is pragmatic to understand and believe that these societies mostly function by obligations, which are continuously defined by citizens and not by depersonalised authorities (Rosen, 2010).

Finally, Islam itself, within the context of Saudi Arabia, embodies huge symbolic capital; lending its adherents enormous symbolic power as the ruling group. Individuals within Islamic societies adopt practices related to Islam to represent themselves as of the dominant order. In Islamic countries democracy has proven

elusive, despite the individuals in these countries having a strong faith and belief in the desirability of democracy (Huang, 2005).

Field

Bourdieu's work contradicts Weber's (1968) theories of society, which relate everything to economics. Bourdieu views society as undergoing a process of construction that is distinct in different fields. This means it is not possible to understand the significance of different fields without first investigating the internal relationships that inform them. Moreover, Bourdieu extends the arguments put forward by Weber by establishing different fundamental notions to understand social phenomena.

An innovative concept linked to Bourdieu arises from the social domain. Bourdieu classifies society into different fields, each with its own characteristics, such as political fields, economic fields, cultural fields, and so on. Meanwhile, a variety of definitions of the concept of field have been explained, the first suggested by Wacquant and Bourdieu (1992), who identified field as a " space of objective relations between positions defined by their rank in the distribution of competing powers or species of capital" (Wacquant and Bourdieu, 1992, p.133) The concept of field is generally understood to refer to a system of positions and relationships between positions (Bottero and Crossley, 2011). Bourdieu claims, controlling resources, position and capital is crucial, and herein we consider this a rational supposition. Bourdieu, according to Costa (2006), also demonstrated that what determines different positions in the field is the resources at stake in relationships within particular fields. In other words, by controlling resources we can distinguish the different capacities present within different relationships (Costa, 2006). Positions and interests are not only diverse, but also antagonistic, which means the variety of interests identified with various positions are usually called objectives, because they are associated with particular positions. Moreover, social practices are "accounted for in relation to relative positions and interests and not individuals; relationships between the social agents are relationships between positions and interests" (Bourdieu, 1987, p.150).

It is crucial to realise there is a very long-standing relationship between the two

concepts of practice and structure, as presented in sociological theory (Berard, 2005). Verter (2003) states that Bourdieu's distinctive terminology relates to a historical structured social arena, in which actors competed for power, prestige or money (Bourdieu, 1987b, p.121). Throop and Murphy (2002) agree with this suggestion that structure and habitus are fundamental processes of objectification and incorporation. By contrast the religious field is a competitive arena, wherein the structure determines the presentation and form of the religious dynamic (Verter, 2003).

In Islamic societies, such as Saudi Arabia, Islamic and Arabic customs determine and distinguish hierarchical status. Arguably, Saudi managers typically make decisions autocratically and paternalistically, not consulting with subordinates, as would be expected under Islamic teachings (Posner et al., 1985). The Quran and the Prophet Mohammed *pbuh* encouraged Muslims to establish their concerns and affairs in consultation and discussion with others, especially with those likely to be affected by their decisions. According to Sulaiman (1999), *Shura* constitutes one of *four cardinal principles* from the Islamic perspective; the other three are *justice, equality,* and *human dignity* (Sulaiman, 1999). Power distance was defined by Hofstede (1984, p.72) as "The power distance between a boss B and a subordinate S in a hierarchy is the difference between the extent to which B can determine the behaviour of S and the extent to which S can determine the behaviour of B". In addition, Hofstede (1984) states, "the power distance and stratification systems which operate in a society are extremely culturally dependent" (Hofstede, 1984, p.66). Thus, in Saudi companies, power distance is high.

When making judgments about management and leadership styles it is important to note that the majority of textbooks used in Western business schools are from the United States, even those concerning Saudi Arabian culture. Therefore, theories about management and leadership are usually based on the findings of academics including Likert, McGregor, and Mouton, whose theories and studies are not readily applicable to high power distance cultures like Saudi Arabia. According to Posner et al. (1985) Hofstede (1984) argues that subordinates have stronger dependence requirements in countries with greater power distance. A study by Harris and Moran (1987) compared performance evaluations to understand managerial approaches in the United States, Saudi Arabia, and Japan. They suggested that the American managers employ reasonable decision making practice, while Japanese managers act as facilitators.

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Whereas, Saudi managers were more likely to be viewed as father figures. The extent to which this is accurate is questionable. In reality in Arab cultures relatives, partners and sometimes friends often work together in organisational settings, sharing ideas. Moreover, they contend that Saudi managers dislike the formal notion of "business is business", and so take an informal approach. In addition, a considerable number of private and public organisations in Saudi Arabia have consultation departments, and cooperative decision-making is a practice frequently adopted by Saudi managers.

Structure and Agency

Costa (2006) defines social agents in terms of the "positions and interests that arise from the differentiated distribution of specific resources in each field and in the global social space" (Costa, 2006, p.876). From Bourdieu's perspective, the logic of practice is linked to the construction of social agents. To understand how Bourdieu established the logic of practices and social agency in his scientific research, it is crucial to pay attention to how Bourdieu understands the relationship between dispositions and position, beginning with the notions of habitus and field (Costa, 2006). Bourdieu believes phenomenology lends greater emphasis to agency, to define the way that individuals imbue their world with sense and meaning (Bourdieu and Wacquant, 1992, p.9).

Bourdieu portrays agents as players in a game, taking advantage of the opportunities afforded them to pursue their own ends (Bourdieu 1977). Crossley (2001) suggested that to understand and see how agency operates, it is necessary to highlight the different fundamental concepts that comprise its interactions with habitus, field and capital. According to Clossley (2001), habitus functions as a dialectic between the two concepts agency and structure. It informs how agents perceive and act in the social world (McDonough, 2006). Habitus is thus comprised of strategic systems, which are "dispositions, schemas, forms of know-how and competence" (Clossely, 2001, p.83). These internalised cognitive and motivating structures are produced by a particular social environment and re-produced through the generative capacity of habitus (Bourdieu, 1977, 1990).

Social structure therefore plays a critical role in Bourdieu's approach. He perceives it

as divided into two orders: an objective and a subjective perspective (Bourdieu, 1977, 1984, 1990; Bourdieu and Wacquant, 1992). The objective can be evaluated and described, and the subjective then becomes established to help individuals make sense of their society. The relationship between different objective structural positions focuses on analysing these relationships, demonstrating how and why different individuals rationalise their society daily (Dick, 2008). These rules or 'schemes' are understood instinctively by the members of society, because they have acquired them through experience. They do not appear in a rule book or a legal code; they cannot be memorised or recited. They are about being sensitive to particular circumstances (in accordance with your 'cultivated disposition') while participating in the process, and acting accordingly and inventively (Bourdieu, 1977).

Bourdieu's practice theory emphasised mutual discussion of social relations between individuals within the same group, as occurs in the case of *wasta*. Thus, Bourdieu highlights the objective, determining what social structures and rules are considered most important to individuals unconnected to other groups and individuals. Bourdieu's theory of practice can be articulated definitively in his research, as pointing towards a social ontology that avoids the dualism between agency and structure. King (2000) claims, "The concept of the habitus constitutes the moment of regression into objectivism and therefore, back into the very dualism of structure and agency which Bourdieu had already substantially superseded" (King, 2000, p.422).

Bourdieu asserts that instead of obeying and following rules, individuals utilise practical intelligence to combine agency and structure as two sides of the same coin. In other words, leading to generative structuralism. Clearly, Bourdieu's concept of strategy permits conflict in the dialectic of agency and structure with regard to the production of cultural and social practices. However, the formalising impact of the code shortens and determines normalises ambiguous practices (Huang, 2005).

In reference to Arabic contexts, the culture of solidarity was espoused by Ibn khaldun (1993), based on the significance of the bonds of kinship that inform unity and solidarity between different members of a society (Ibn Khaldun, 1993, p.102). The notion of solidarity or *asabiayah*, encompasses individuals with blood kinship, and has biogenetic roots. Meanwhile, the culture *asabiayah* of solidarity, is referred to as shared between groups and individuals sharing homogeneous and familiar culture

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codes, such as language, beliefs, ideas, values, norms and customs. This allows the whole community to be coherent and creates rapprochement, and strong defence of other individuals sharing the same cultural codes (Dhaoudi, 2008).

When extended to Saudi society solidarity can be related to the practice of *wasta*, which draws on strong family relationships and kinship ties as the basis for social networking (Hutchings and Weir, 2006b). Formerly, *wasta* was used as a means for managing relationships and resolving conflicts between tribes and families in Arab countries. It was often the sheikh (the oldest man in the family or tribe) who would be called upon to mediate disputes (Cunningham and Sarayrah, 1993). Therefore, *wasta* means both the performance of mediation and the one who mediates, essentially stemming from the Saudi social structure characterised by strong family networks and the benefits of solidarity (Weir, 2003). It therefore encapsulates structure, agency, and the agent.

Symbolic Power

The conceptualisation of power has attracted the attention of several social scientist scholars, along with arguments from a number of different research perspectives. Clegg (1989) analyses power from the viewpoint of synthesis, while other researchers identify the most effective understanding of power, and outline the importance of interface among individual agencies (Giddens, 1976). Dahl (1957) suggested a principal and mechanistic determination of the function of power. Lukes (1986) viewed the definition of power as problematic, differing according to the following questions: "(How is it produced? Where is it located? How is it distributed?) and unit of analysis (e.g., institutions, groups, dyads, the individual). There are some definitions that focus on the actor (e.g., power as motive) or the actor's actions (e.g. power as dominance). Other definitions highlight the target's response to the actor (e.g. power as influence)" (Keltner et al., 2003). Power can be defined as an individual's relative capacity to alter conditions by awarding (or withholding) resources, or administering punishments (Keltner et al., 2003). The modification of an individual's' state can be either material or social, while further definitions of power stress control over resources (Emerson, 1962; Fiske, 1993; Thibaut and Kelley, 1959).

Power can also focus on the quality of social networks and relationships (Thibaut and Kelley, 1959). From the sociological point of view, the concept of power is a comparative notion: (1) assisting managers to control employees' behaviour; and (2) the ability to achieve a particular goal. A more anthropological and social constructionist perception covers this fundamental impact, in order to embrace definitions of social reality (Gal, 1995).

Power forms a fundamental feature of social stratification (Bendix, 1956; Braverman, 1974; Dahrendorf, 1959), including control over resources, people and things (Wolf and Fligstein, 1979). Recently, multifaceted studies of structures and behaviours informing methods and approaches to power have been undertaken in the field of organisational studies. Foucault (1980) introduces the concept of social control as relevant to the current discussion of power, focussing primarily on the dynamic relationship (essential to understanding the overall practice of power) between power and knowledge and their functions in practice. Weber (1968) focuses on the meaning attached to individuals and their behaviour, conceptualising power in terms of domination.

Bourdieu (1990) examines the perception of power in detail, and the current study employs the concept of symbolic power in Bourdieu's (1979) theory to establish the practice of power by Saudi managers. Symbolic power exists within a social field, i.e. "within which agents occupy positions that statistically determine the positions they take" (Bourdieu, 2005, p.30). Bourdieu's concept of symbolic power divides individuals into dominant and subjugate, thus determining the structuring of relationships within a specific field (Bourdieu, 1985), i.e. in the Saudi organisational context, power structures (e.g. tribal roots, family relatives and personal relations) differ between cultures (i.e. Sunnah and Shia). Group power structures embedded within *wasta* are primarily determined within the Saudi context.

In Islam, there is a great unity between Muslims in all aspect of the religion. However, following the death of Prophet Mohammed *pbuh*, Muslims divided into two groups, Sunnah and Shia. The Sunnah group selected a leader through the process of agreement between members of the society, while the Shia group elected the Khaliphah Ali, trusting that Mohammed had equipped his son-in-law to become a leader. This has formed the main conflict between Sunnah and Shia groups concerning

religious leadership, and the subsequent election of the family members of the prophet Mohammed *pbuh* (Robertson et al., 2001). Thus, they are differentiated by a number of different religious customs and practices (Barswell, 1996). Despite the conflicts and disagreements between these two groups, the current research will demonstrate how Saudi organisations deal with these differences. An important contribution of this current study is therefore to link broad sociological constructs to the experience of Saudi employees in the workplace by deploying the concept of symbolic power and investigating the exercise of power in managerial practice within an Islamic context.

Identity and Morality

Many theorists have outlined several questions related to identity and morality within societies. One such question relates to what it means for a person to be good in modern society, as well as what social forces comprise the identity and moral orientations of modern social actors, against the backdrop of increasing rationalisation (Adorno, 1978; Marcuse, 1964; Weber 1958). Contemporary sociologists and theoretical researchers have argued that the approach of human selfhood is always considered a moral project. Alexander (1992, 2006), Calhoun (1991, 1994), Etzioni (1988), Smith (2003), and Taylor (1989), have all directed attention towards how diverse characteristics can form the features of modern society. Winchester (2008) suggested:

> [P]luralism and individualism can create distinctive social spaces for the development of personal identity and moral selfhood and has articulated how the plurality of identities in modern life does not erode, but rather constitutes, the very ground(s) on which the moral self is made possible. (p.1758)

Winchester (2008) offered a range of possibilities and different options to understand moral selfhood in the context of modernity. He stressed placing emphasis on standard relationships to socially establish what is right, good, and worthwhile.

Islam's essential theological tenet is belief in one God, whom Muslims worship and respect as a protector. Idolatry is punished in Islam, and all Muslims believe that for someone to adore any other god than Allah (shirk) is a sin. In the *Logic of Practice*

(1990) and *Outline of a Theory of Practice* (1977), Bourdieu states several points about the notion of practice; first emphasising the human body as central to his non-essentialist view of the self. Bourdieu also perceived of practice as controlling and operating the body, and structuring the material and corporeal level of dispositions such as feelings, attitudes, thoughts and perceptions. This, can generate and result in meaningful human activity. Bourdieu states "The principle generating and unifying all practices," is "nothing other than the socially informed body, with its tastes and distastes, its compulsions and repulsions, with, in a word all its senses" (Bourdieu, 1977, p.124). Thus, with regard to practice, the body is both structure and structuring. Winchester (2008) claims in depth comprehension of the dynamic nature of the body. Arguing that it is central to the principle of habitus, defined as "systems of durable, transposable dispositions, structured structures predisposed to function as structuring structures, that is, as principles of the generation and structuring of practices and representations..." (Bourdieu, 1977, p.72). In other words, habitus is embodied, and practices structured by the patterns in society and social life can be restructured through social interactions, according to what Bourdieu terms a *feel for the game*.

One could ask how religious practices efficaciously result in certain dispositions or moral attitudes. Certainly, it is essential to understand how any practice can restructure subjective relationships into objective ones, in particular in time and space (Winchester 2008). Several authors have outlined their different thoughts about religions and morality (MacIntyre, 1984; Mahmood, 2005; McGuire, 1990; Mellor and Schilling, 1998; Taylor, 1989). A moral person is one who acts in a certain manner irrespective of his particular, habituated, embodied and particularly formed moral dispositions. As Kant (1993) states, moral actions are controlled and orientated by reason, divorced from embodied, practical activity in the world. Therefore, there is no reason to study and evaluate practices as separate or semiautonomous in relation to the creation of moral selves (Winchester, 2008).

The study of the anthropology of Islam originated from the wider context of the study of religions within the domain of anthropological study. This new field drew on the study of academic disciplines including, history, and Arabic language and philology, which refers to Islamic textual traditions (Kreinath, 2012). Anthropology is the study of how individuals live their lives and negotiate everyday concerns (Kreinath, 2012). The anthropology of Islam is not about analysing the Islamic religion, or the Prophet

Mohammed's life, or the Holy Quran, and nor is it about studying Islamic rules and systems of practice and beliefs. The anthropology of Islam attempts to understand how religious, ethical, and theological ideas are established and function within the social world (Kreinath, 2012). It is also about understanding and analysing different life experiences and the practices of groups of individuals, identifiable as human agents.

Western research, as dominated by anthropologists identified specific customs, communities, and traditions in the Islamic world (Kreinath 2012). From the outset, the religion of Islam supported and stimulated the human drive to pursue knowledge. Muslims made significant discoveries in many fields, including physics, geography and metaphysics. The search for education and knowledge is a fundamental requirement for all Muslims. This stance led to Muslim educational organisations developing and introducing new ideas to the whole world (Hossain, 2004).

Conclusion

Within Saudi Arabia several different forms of capital, such as economic capital, cultural capital, social capital, and symbolic capital, each with unique characteristics, are evident. It is crucial to understand that social life does not comprise a system or synchronic map that imposes itself on individuals, rather it consists of deliberate and practical interactions between individuals. Bourdieu's theory of practice surmounted many of the dualisms within social theory by exchanging notions of agency and structure for interacting and social individuals. According to King (2000), there is no more a society and an individual, no longer object and subject, but merely analysis of how individuals interact with other individuals. Moreover, individuals themselves are formalised and constituted according to their relationships, such that their existence depends on these constituting relationships.

Bourdieu deploys the notion of habitus to articulate the importance of individual actions and behaviours and to construct social structures. According to Frieldland (2009), the social structure is twice objectified, in the human body as habitus, and in the spatiotemporal organisation of persons and objects in the world. A suitable accounting of practice was not conceivable according to Bourdieu, without

understanding how practice created and produced structure, and how the concept of habitus could embody "the products of practical action in its recursive attempt to reproduce larger structures" (Lizardo, 2004, p.6). Hence, once habitus is interpreted as an objective structure, it becomes the objectivity of the subjective (Bourdieu, 1990).

Bourdieu's unforeseen success and the positive reputation he gained regarding the different mechanisms informing his theory made his success global. For instance, when studying the global cultural economy, it is acknowledged to be important to consider Bourdieu's concept of 'symbolic goods' across a range of disciplines. Undoubtedly, Bourdieu has received greater academic acclaim that any of his peers, past and present. Understanding the sociological dimensions of Bourdieu's theories as they apply to Saudi society is the key that will be used in this thesis to reveal how the real world and individuals' practices function within the organisational context. Recently, Saudi Arabia as an Islamic society has been similar to others within the global sector in international business practice. The Saudi organisational context has grown in significance in the business ethics literature, and has been evaluated in relation to various investments and practices within the Islamic community.

Introduction

The study of business ethics as an independent subject is a relatively novel phenomenon, as stated in the introduction to this thesis. However, it is also strongly rooted in traditional domains, including sociology, theology, business, and philosophy. This section of the literature review concentrates on discussing the meaning and origin of morality and ethics, as well as different philosophers' views about where our morals and beliefs come from, the concept of kinship ties in relation to particular situations or actions, and the role of context and experience in shaping values, the rise of business ethics, and the diverse foundations that shape business ethics in different parts of the world. In addition, in reference to the Islamic workplace in the Arab world, *wasta* is introduced as playing a crucial role in both the private and public sectors. This aspect of Arab business ethics is yet to receive adequate attention from scholars. Thus, this chapter contributes to closing this gap, by providing a deeper understanding of *wasta* and its effect on the different perceptions of individual's skills and morality.

Ethics and Morality

The words "ethics" (Greek origin) and "morality" (Latin origin) denote customary (Singer, 1994). In English, the use of the two terms sometimes overlaps. However, "morality" refers to values and beliefs about what is right and wrong, good and bad, just and unjust, whereas "ethics" refers to the examination, justification and critical analysis of morality (Amstutz, 2005). Ethics is defined in Webster's New World Dictionary (2014) as "the study of standards of conduct and moral judgement". McCoy (1985) defines ethics as a "reflection on the moral significance of human action."

DeGeorge (1982) considers ethics the study of morality. He claims morality represents the concepts used in order to cover activities or actions known to be significantly

wrong. DeGeorge (1982) continues that the policies and rules used to control these activities, values and practices are imbedded and govern those practices and activities. It is crucial to mention that the morality of Saudi society is associated with traditions, values, and customs often believed and accepted by Saudis as representing right and wrong ways to behave. In addition, society legislates against activities and practices considered to be unethical (Lewis, 1985). Linking ethics and morality, Taylor (1974) defines ethics as "an inquiry into the nature and grounds of morality," where morality means "moral judgments, standards, and rules of conduct" (Taylor, 1974, p.1).

Based on previous definitions of the concept of ethics, the terms ethics and morals have been used interchangeably. On this subject, Lewis (1985) recommends restricting the use of both morality and morals to conduct. He also points out that the terms ethics and ethical are generally used to refer to the study of morals and morality.

Reports of unethical actions have been recorded and retold throughout history. In both Islam and Christianity Adam eats prohibited fruit, and Cain kills his brother Abel. Many Ancient Greek scholars and philosophers spent time exploring and developing theories of ethics. Previous studies considering ethics from a normative perspective have focused on "constructing and justifying the moral standards and codes that one ought to follow" (Vitell, 1986). Other studies have attempted to explain and define how people act and behave in different ethical scenarios (Lewis, 1985).

Studies of business ethics in the 1920s, dealt with the notion of ethics and behavioural standards; e.g. *Adventures on the Borderlands of Ethics*, *The Ancient Greeks and the Evolution of Standards in Business*, and the *Book of Business Standards* (Lewis, 1985). Murphy and Laczniac (1981) cite over 100 references to business ethics, and several bibliographies of business ethics are identified by Troy and Jones (1982). Crane and Matten suggest in *Business Ethics* (2004, 2010), firms are increasingly recognising that being ethical (or at the very least, being seen to be ethical) could be in their financial interest. In 1977, Purcell claimed that, in the long run, good ethics is good business. This reflects the idea that morality is based on conduct that benefits a given community, in a globalised, multi-cultural, de-territorialised business world, the notion of community is extremely complex.

By extension, business ethics is understood to mean the study and analysis of choices and decisions made by managers and organisational management relative to defined moral values. These decisions and choices might sometimes benefit stakeholders, while at other times they might harm the interests of the organisation and its employees, suppliers, customers or competitors, and the wider society in which the business operates (Berard, 2005). McCoy (1985) emphasises that business ethics should not be limited to the study of moral issues. Indeed, business ethics should evaluate ethical systems and frameworks to assist managers and organisations to resolve complex moral problems within the workplace; also considering the strategies and options that relate to ethical values. Beauchamp and Bowie (1983) define ethics as an, "inquiry into theories of what is good and evil and into what is right and wrong, and thus is inquiry into what we ought and ought not to do" (Beauchamp and Bowie, 1983, p.3). Barry (1979) also defines ethics as the study of good and bad human conduct, linked to actions and values. Previously, Runes (1964) had observed, "ethical behaviour refers to 'just' or 'right' standards of behaviour between parties in a situation" (Runes, 1964, pp: 98-100).

Scholars have proposed a considerable number of methods and approaches to enacting ethical polices and standards in the business domain. One of the methods, suggested by Byron (1977) is a return to reason, common sense, and religion, with the aim of discouraging the seeking of personal gain at the expense of the common good. Conversely, other proposals contain codes of ethics, government regulations and corporate approaches to ensuring ethical values are upheld (Berkman, 1977; Boling, 1978; Kramer, 1977; Allen, 1977). The notion of a code of conduct is one of the most pervasive methods employed in the business field to increase and improve ethical conduct. A considerable number of organisations have advised on the process of writing a code of ethics in recent decades (Lewis, 1985). According to White and Montgomery (1980), all large organisations, most medium sized organisations, and half of smaller ones, operate codes of ethics. Many of these were written and are used by state governments (Hays and Gleissner, 1980). Nevertheless, Murphy and Laczniak (1981) argue that codes of ethics are to some extent debatable in terms of their effectiveness, reporting that they have limited success resolving ethical issues and conflicts. Indeed, Brenner and Molander (1977), following up the classic study by

Baumhart (1961) on business ethics, pointed out that respondents believe codes of ethics are limited and exclusive in terms of their capacity to transform human conduct.

Studies of organisations have examined whether ethics is an organisational or an individual issue. Some researchers (such as Ibarra-Colada, 2002; Soares, 2003; Watson, 2003) have argued that ethics should be considered essentially as an individual liability, while other researchers (such as du Gay, 2000, 2004) have emphasised ethics as guaranteed through a governmental framework. Gilligan (1987) aligns himself broadly by dealing with ethics as not an issue of the "moral agent acting alone on the basis of his [sic] principles" (p.304). Elsewhere, Gandz and Hayes (1988) conceive of ethics and morality as based on the "daily experiences and moral problems of real people in their everyday life" (Tronto, 1993, p.79). In this situation, an ethical maxim cannot be popularised, due to the confidentiality of the situation. We come to a point here when, according to business ethics, this proposes "a need to recognize the complexity and disorder of real life management practice and adopt methods of investigation and theoretical and conceptual frameworks that allow for this" (Bartlett, 2003, p.233). Bauman (1993) also states that "in the face of moral dilemmas without good (let alone obvious) choices", we recognise the "excruciating difficulty of being moral" (p.248). Gandz and Hayes (1988) observe that complex ethical procedures are not easy to navigate and implement in organisations (Clegg et al., 2007).

There is particular concern around the shared components of codes of ethics. The phrase refers variously to codes of practice, codes of conduct, values statements and mission statements (Ethics Resource Center, 1990a; L'Etang, 1992; Murphy, 1989, 1995; Stevens, 1992, 1994; Clarkson and Deck, 1992; Driscoll et al., 1995; Berenbeim, 1988). Codes of ethics encompass several definitions, and can be considered the written and formal documents, comprising the ethical and moral standards used to monitor and guide employees or to inform the behaviour of businesses.

Many theorists have proposed that ethical behaviour can be influenced by codes of ethics. According to Ferrell and Gresham (1985) "Ethics related corporate policy will influence ethical/unethical behaviour, corporate policy and codes of ethics that are enforced will produce the highest level of compliance to established ethical standards"

(Ferrell and Gresham, 1985, p.93). Moreover, Trevino (1986) presents a "person-situation interactionist", envisaging codes as components of the corporate culture variable. She also states: "Another way organisations attempt to guide members' ethical behaviour is by developing formal codes of ethical conduct" (Trevino, 1986, p.613). Brass et al. (1998) develop a "social network model of unethical behaviour." Social networking is considered among the fundamental factors considered by organisations, and suggests influential behaviour comprises codes of conduct, and "can significantly decrease the prevalence of unethical behaviour in organisational contexts" (Brass et al, 1998, p.15).

Codes of business ethics indicate that codes are established and developed by and for particular organisations. Codes of business can be classified according to three types; micro codes, which are considered one of the layer of entire codes, meso codes that refer to industrial, professional, and national codes, and finally macro codes developed through international organisations (Kaptein and Wempe, 1998). These can be considered self-regulatory and are provided by organisations (Schwartz, 2001). Some researchers use the word ethics to denote codes of practice (Somers, 2001). For instance, Clark and Leonard (1998) suggested using ethics as an adjective can highlight the fact that the code is not only considered a tool that can be used to serve the interests of the organisation, but also has a wider normative claim. Kaptein and Schwartz (2008) defined business codes as "set of behavioural prescriptions varying from rules to the firm's mission, which address multiple issues" (2008, p.113).

Velasquez (2005) claims that ethics stresses essential interests that are at stake, thus excluding dress codes and rules of etiquette. Additionally, by not adding the adjective "ethics", the impossible task of judging whether codes are employed to assist and serve only the organisation's interests or also those of other organisations can be evaded (Robin et al., 1990). A business code can then be defined as "a distinct and formal document containing a set of prescriptions developed by and for a company to guide present and future behaviour on multiple issues of at least its managers and employees toward one another, the company, external stakeholders and/or society in general" (Kaptein and Schwartz, 2008, p.113).

Some studies limit the scope of business codes to descriptions of values and beliefs (Valentine and Fleischman, 2002). This leads some authors to determine that business

codes are ineffective due to their ambiguity (Finegan and Theriault, 1997), and this is reasonable, given that such values are ambiguous by definition (Kaptein and Schwartz, 2008). However, Trevion et al. (1999) emphasised that when codes are defined as descriptions of beliefs and values, they tend to detect other outcomes and results better than when defined as a set of particular rules and polices. They discovered that codes have limited meaning. Nevertheless, they consider such codes as codes of conduct; furthermore, based on previous definitions of business codes they discovered codes have little meaning unless firms first obviously articulate exclusive sets of values.

Understanding the field of business accountability, and its position in a certain context is crucial. Saudi organizations might face challenges in making sense of ethical dilemmas, such as the question of what is considered moral codes of conduct, and most importantly, how these organizations understand, and behave upon, their position in this context (Wang, et al., 2016). A number of theories exist that are pertinent, and that are commonly related to in the literature of business ethics. The ethical theories are usually divided into three groups:
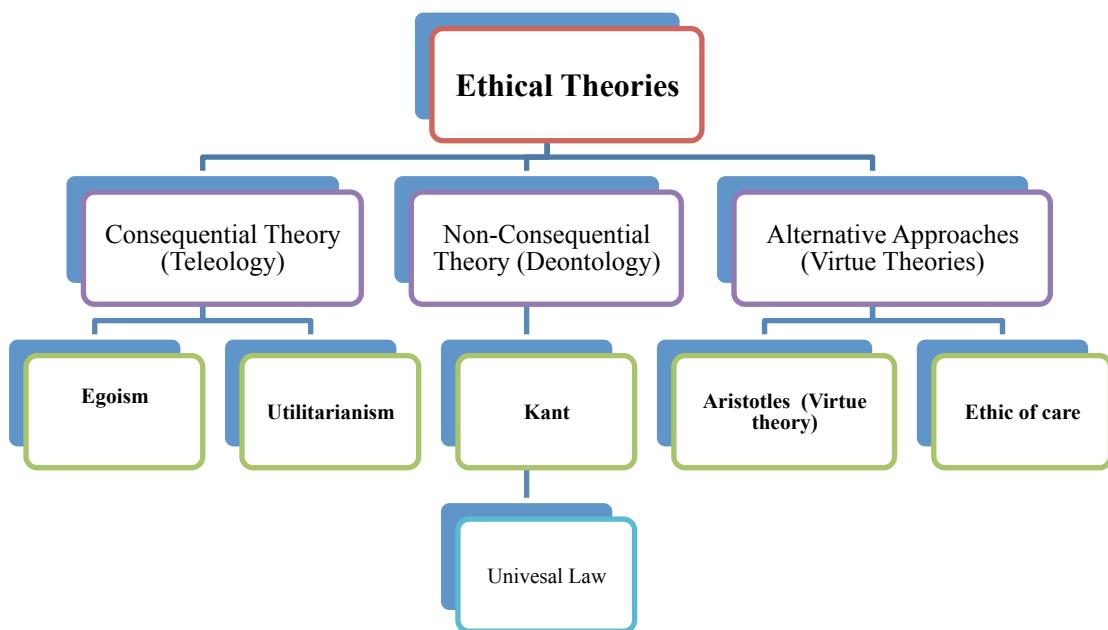
Figure 2.2: Traditional Ethical Theories in Western Philosophy

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Consequential Theories (Teleological)

This theory deals exclusively with the consequences of an action. It holds that the outcomes, or the consequences, of individuals' actions must be as positive as possible (Scheffler, 1988; Singer, 1974). However, Ugazio, et al. (2014) argued that the outcomes of our actions are probably difficult to predict. The Consequential perspective is divided into two ethical theories: Egoism Theory, and Utilitarianism Theory.

Egoism Theory

According to Raj and Roy (2016), Egoism refers to principles and beliefs that individuals should behave in a way that maximizes their own moral conduct, and which also have an effect on other individuals of lesser consequence. Individuals act in their own interest, in a manner that is generally consistent with the assumptions of encouraging and optimistic accounting theory. Egoism Theory is considered an ethical foundation, where the individual takes into consideration the external context; therefore, behaviour will be ethical when it encourages the person's best long-term interest (Tsalikis and Fritzsche, 1989).

Utilitarianism Theory

Utilitarianism Theory considers the consequences of an individual's behaviour on everyone affected in a specific situation. It refers to the ethical actions of individuals that should be consider for the good of all (Ryan and Ryan, 2016). This theory not only considers morals, but is also concerned with the consequences of individuals' actions in both the long and the short term.

Non-consequential Theory (Deontological)

Kant

Kant argued the individuals' actions are considered normal if they are conducted based on duty. These ethical duties must be based on the universal laws of human conduct (Raj and Roy, 2016). Kant's theory is concerned with how moral the nature of the behaviour is, rather that the consequences of that behaviour.

Aristotle (Virtue Theory)

There has recently been an increase in interest in the literature of business ethics concerning the application of Virtue Theory. This theory concerns the maximizing of positive character traits in employees, so that a common and continuing good can be achieved around the company (Valentine, 2015). According to Koehn (2010), the latest movement in the field of business ethics has paid more attention to the ethical Virtue Theory. Virtue Theory relates to the ideas of Plato and Aristotle, which propose that an ethical approach concerns virtues and moral character (Hursthouse, 1999). In managerial practice, it is vital to consider ethical codes of conduct that might be used to enhance the standards of regulations and polices within the company.

Ethics of Care

Ethics of Care theory concerns the actual needs of particular individuals as the starting point for what must be done (Tronto, 1993). This theory differs from other moral theories that are established from general rules and principles of individuals' behaviour (Engster, 2004).

According to Noddings (1984, p.24), caring involves,

> Stepping out of one's own personal frame of reference into the other's. When we care, we consider the other's point of view, his objective needs, and what he expects of us. Our attention, our mental engrossment is on the cared-for, not on ourselves. Our reasons for acting, then, have to do both with the other's wants and desires and with the objective elements of his problematic situation.

Some scholars therefore consider the ethics of Care Theory as crucial. Held (2006, p.17) states, "there can be care without justice: there has historically been little justice in the family, but care and life have gone on without it. There can be no justice without care, however, for without care no child would survive and there would be no persons to respect." Hence, it is vital that individuals be motivated to act ethically.

A number of scholars have claimed that the field of business ethics is concerned with the importance of ethical principles in controlling and guiding moral behaviour within a business context (Michael, 2006; Soule, 2002; Soule, Hedahl and Dienhart, 2009).

Therefore, Saudi organizations should understand the significance of instituted codes of ethics that appeal to its managerial practices, as concerns its impact on individuals' behaviour.

Ethics and Religion

It is widely recognised that religiosity is instrumental in affecting ethical behaviour and attitudes. Degree of religiosity can relate to, and be associated with, higher ethical behaviours and attitudes. Multiple specific studies have focused on diverse ethical fields, such as insider trading (Terpstra et al., 1993), environmentalism (Wolkomir et al., 1997), and more generalised studies (Siu et al., 2000; Smith and Oakley, 1996; Miesing and Preble, 1985). In order to explain why religion might impact ethical and moral attitudes, many scholars have utilised Kohlberg's development theory (1981). Kohlberg discusses religious and ethical judgments as isolated concepts, stating that "religion is a conscious response to, and an expression of, the quest for the ultimate meaning for moral judging and acting" (Kohlberg, 1981, p.336). In other words, the essential role of religion is to support ethical and moral judgment and behaviour as a central objective of human activities. In addition, religion suggests a given point of resolution to ethical issues that might be substantial but not adequate, especially with regard to similar resolutions relating to religious issues. Moreover, Kohlberg claims religion helps clarify the "Why be moral?" question, which he maintains relates to the existential question, "Why live?" (1981, p.345). He refers to the knowledge of Union with God as found in religion, and as possibly affording an appropriate answer to clarify these questions (Conroy and Emerson, 2004). Further, this experience might deliver inspiration and motivation with which to integrate global ethical codes. In the context of business ethics, current research points to the fact that, while monotheistic religions are comprised of global ethical principles, such as the Ten Commandments, as applied in Christianity, Judaism, and Islam (Ali et al., 2000), other Biblical customs also exist that can deliver an instructive ethical direction (Friedman, 2012).

Conroy and Emerson (2004) pointed out that believers in God are less willing to act unethically, largely because they believe God will see their actions, and their unethical attitudes and thoughts.

There is no frequent use of the concept of business ethics in either Hebrew or Arabic languages (Izraeli, 1997). Business ethics remains an unusual concept for most people in Middle Eastern societies. In the context of Arabic, Eklak Al- Maha'ne, which means professional morality, is considered a modification of the terms commonly used to identify the concept of Religious Morality. In Middle Eastern countries, the term business ethics is only known among those introduced to it in Western contexts, such as the United States (Izraeli, 1997).

As will be discussed in this thesis, in countries where eastern Arabic is spoken, *wasta* is a common practice that needs to be understood in a context appropriate manner when discussing business ethics (Cunningham and Sarayrah, 1993). *Wasta* refers to nepotism or using mediation to obtain advantages or benefits, to overcome barriers or speed up processes, generally in relation to power and authorities. Cunningham and Sarayrah discussed the practice of *Wasta*, stating that "understanding *wasta* is key to understanding decisions in the Middle East, for *wasta* pervades the culture of all Arab countries and is a force in every significant decision" (Cunningham and Sarayrah, 1993, p.3). Family loyalty informs the practice of *wasta* in contemporary Middle Eastern countries, where,

> [E]motional and material support from an extended family enables people of low income or declining status to cope with the political and economic insecurities of their international/national environment. For the middle class, connections to well-placed family members and friends permit discounts on or access to goods and services otherwise out of their reach. The wealthy ensure their continued economic advantage through *wasta*. (Cunningham and Sarayrah, 1993, p.2)

In view of the above, it is important to provide parameters for business ethics that are culture specific, as what might be normative in some cultures could be deemed unethical in others. For instance, in most Arab countries, the terms, nepotism and favouritism, as well as using personal relationships and connections are widely accepted as appropriate. Weir (1993) points out that there is a specifically Arab administrative model built on the concept of trading that affirms notions of kinship and personal connections across organisations (Izraeli, 1997).

In the Holy Quran the notion of *Arham*, literally meaning "wombs", refers to the relatives to whom a person is linked by ties of womb and blood, whether heirs or not (Al-Hashimi, 1999). However, in Islam, a Muslim's kindness, good behaviour, and rightful actions are not tied and limited to close family, such as parents, children and grandparents, but also extend to his friends and relatives, including everyone in his circle of acquaintance. Islam defines the concept of kinship differently from other religions, instructing Muslims to maintain and support ties of kinship, condemning people who ignore or breaks these ties. Islam lends greater proof to the importance of, and the need for emphasis on kinship ties.

Morgan (1871) states that kin reflects different sets of distinctions. In other words, the majority of definitions of kin differentiate between gender (i.e., siblings; brothers and sisters) and ages (i.e, different generations; parents and children). Moreover, Morgan (1871) argues for the distinction between blood and marriage relationships. Nevertheless, some anthropologists have identified kin in many cultures to include relationships other than 'blood' (Al-Sahlany and Al-Husseini, 2010).

As cited in Encyclopedia Britannica (1968, p.478), Morgan further noted differentiations are made according to language and subsequently societies. Morgan Attempts to categories kin as either descriptive or classificatory. He (Ibid) defines descriptive terminology as pertaining to a sole type of relationship, while classifications refer to multiple types. For example, 'brother' is a descriptive term in Western culture as the relationship can be interpreted in only one way. Conversely, the word 'cousin' is classificatory as it can be deployed to describe numerous relationship types. From these definitions, the Arab system can be regarded as entirely descriptive as it allocates different terms for each relationship. In other words, unlike in Western cultures, in Arab society 'cousin' is regarded as descriptive. This is because the Arabic language differentiates between gender and patrilineal or matrilineal cousin (Chambers's Encyclopedia, 1962, p. 231; Hatch and Brown,1995, p. 34).

The Prophet Mohammed *pbuh* (peace be upon him) defined kinship *Rahm* as standing in the vast arena of creation and seeking refuge with Allah, Allah answers his prayer,

taking care of those who maintain the ties of kinship, and cutting off those who cut off these ties. This is included in the sahih hadith narrated by Abu Hurayrah (r), who said:

> The Prophet *pbuh* said: 'Allah created the universe, and when He had finished, kinship (Rahm) stood up and said, ´This is the standing up of one who seeks your protection from being cut off.' (Bukhari and Muslim, 13/20), and Allah said, 'Yes, would it please you if I were to take care of those who take care of you and cut off those who cut you off?' It said, ´Of course.' Allah said, 'Then your prayer is granted.' Then the Prophet *pbuh* said: 'Recite, if you wish: 'Then, is it to be expected of you, if you were put in authority, that you will do mischief, in the land, and break your ties of kith and kin? Such are the men whom Allah has cursed for He has made them deaf and blinded their sight.' (Quran 47:22-23)

Kin terminology refers to the terms used for referring to people to whom one is related. Such terms are important not only as indicating the state of the person addressed or mentioned with reference to the speaker, but also because there often is no other mode of address (Hudson, 1984, p.89; Levinson,1983, p.70-1). There many different Ayah in the Holy Quran confirming the position of kinship in Islam, inspiring and encouraging Muslims to support and maintain kinship ties, and teaching and instilling a strong sense of the importance of being aware of and determining kinship rights. In addition, some Ayah teach Muslims to avoid ignoring kinship rights, cautioning against any abuse or insult of them: "Fear Allah, through whom you demand your mutual rights, and reverence the wombs that bore you" (Quran 4:1). This Ayah advises and commands Muslims to fear Allah first and then offer respect and regard for kinships to *taqwa*, highlighting its importance. Muslim believers cannot ignore that ties of kinship and good treatment of one's parents are usually mentioned in conjunction and relation to their faith and belief in Allah, as well as treating their parents in a good way: "Your Rabb has decreed that you worship none but Him, and that you be kind to parents" (Quran 17:23). Another Ayah states: "(And render to the kindred their due rights, as [also] to those in want, and to the wayfarer: but squander not [your wealth] in the manner of a spendthrift.)" (Quran 17: 26).

Considering the above, it is vital to understand the importance of kindness and generosity towards those with whom one shares ties of kinship, and towards relatives,

especially parents and grandparents. Al-Hashimi (1999) points out that in this manner Islam reflects human nature, which is motivated to extend close relations courtesy and respect. He also emphasises this kind of treatment is in harmony and coherence with the overall Islamic model of social organisation, whereby shared liability starts with close family, before spreading out to relatives and then through friends to the whole of society "in a spirit of mercy and friendship which makes life more pleasant and beautiful for mankind" (Al-Hashimi, 1999, p.2).

Arab culture has evolved from three fundamental elements: family, language, and religion. To understand this culture, one must first understand the influence of these major factors on the society. Family, for instance, provides the foundation of the Arabic social structure. Consequently, any discussion or issues occurred must consider their primary concerns; for example, the persistence of the close-knit family (Ibn Khaldun, 1958, p. 128). Generally Arab sociologists and religious scholars have emphasized the significance of the family as the essential social foundation of Arab society. The structure of the Arabic family is substantially and more complicated compared with western culture.

The Practice of Wasta

Wasta relates to the verb *yatawassat*, meaning to steer contradictory parties towards a middle point. It is typically used to refer to mediation or intercession to obtain that which was otherwise expected to be unattainable (or more difficult for a seeker to obtain). The intercessory capacity of *wasta* is most apparent when reviewing benefits extended by authorities and the government. It is also used to facilitate official procedures and paperwork. Meanwhile, *wasta* as mediation refers only to the processes of resolving conflicts between different parties. Certainly, *wasta* contains the paradox that it is both commonly and widely used, and rejected by those who benefit from it. Middle Easterners have frequently denied the impact of intercessory *wasta*, while individuals continue to practice it regularly. Therefore, it has continued to be viewed as a lifestyle issue, with little attention directed towards its power for decision making in Arab societies (Rosen, 2010).

Wasta is one of the most important aspects of Saudi society, and one that affects the management of Saudi organisations. It literally means connection, mechanism or intercession, and can best be defined as the intervention of a patron in favour of someone else, to access benefits and/or resources from a third party. It can either be used as a verb to refer to the act of intercession, or as a noun in reference to the patron. However, the use of *wasta* varies from country to country across Arab society, permeating many aspects of life (Cunnigham and Sarayrah, 1993; Kilani and Sakijha, 2002). Undoubtedly, seeking to manage tasks in most Arab regions without *wasta* can become an exercise in disappointment and frustration (Mohamed and Hamdy, 2008).

It is difficult to identify exactly when *wasta* first arrived in Middle Eastern countries, but it has been present for a very long time.
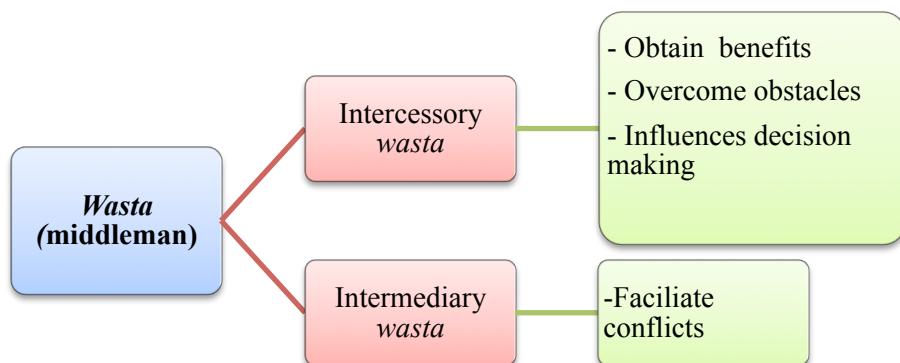
Figure: Kinds of Wasta (Cunningham and Sarayrah,1993)

Despites its relevance, minimal research in either English or Arabic has focused on *wasta* in Arab societies. The earliest study of *wasta* was published by Cunningham and Sarayrah (1993), who identified two kinds of *wasta*: intercessory and intermediary *wasta*. Intercessory *wasta* refers to someone intervening on behalf of a client to obtain a benefit or advantage, and to overcome obstacles from the authorities or the government. This kind of *wasta* influences decision making in business and community contexts. In contrast, intermediary *wasta* is used to facilitate the settlement of intergroup or interpersonal conflicts (Mohamed and Hamdy, 2008). Islam emphasises the importance of hiring the person with the strongest merit and qualifications: "the best that you can hire employee is one who is competent and

trustworthy" (Quran, 28, 26). In addition, the Prophet Mohammed *pbuh* cautions, "He who is in a leadership position and appoints knowingly a person who is not qualified to manage, then he violates the command of God and His messenger", and "when a person assumes an authority over people and promotes one of them because of personal preferences, God will curse him forever" (quoted in Asaf, 1987, p.346).

Wasta implies that every member of a particular group has a general unqualified responsibility to afford services and assistance when asked to do so by another group member. Furthermore, individuals who ask for help and support have no obligation to offer recompense for the assistance provided (Barnett et al., 2013). Thus, individuals from a single group can request services and assistance from those in positions of power, to negotiate what would otherwise be complex processes. Therefore, employees able to draw on *wasta* in the workplace can overcome obstacles and jump queues to obtain benefits or public services, or advantage and favour from organisations. Furthermore, *wasta* can provide access to higher status jobs in the workplace. Consequently, individuals without *wasta* will struggle to negotiate the red tape associated with official procedures, facing long waiting times, or being ignored (Barnett et al., 2013). Undeniably, the practice of *wasta* shares similarities with practices in many other societies, which are generally considered disreputable, and in some cases have been banned (Barnett et al., 2013).

To the best of this author's knowledge, scholars are yet to fully understand the role of *wasta*. In other social sciences studies and business fields, the literature on *wasta* is limited and generally anecdotal, and *wasta* is understood to be a challenging and elusive concept. A comparison can be made here with Potter Steward, a U.S. Supreme Court Justice who, when dealing with the need to define "hardcore pornography", stated: "I know when I see it". However, although *wasta* emerges in the literature as a feature of daily life in Arab countries, it is difficult to "know *wasta* when we see it". This is because it is not easy to distinguish between the concepts of bribery and personal nepotism, and the concept of *wasta* (Barnett et al., 2013).

The abovementioned study by Cunningham and Sarayrah offers the most precise definition of the practice of *wasta*. They explain the term *wasta* refers to *waseet*, which means a middleman. The main role of a middleman is to behave and act as an intermediary between two groups of people. Cunningham and Sarayrah (1993) state

that the form of mediation used reveals the form of *wasta* provided. Moreover, they claim that using *wasta* is not limited to close family or tribal relations but can also be extended to include acquaintances, more distant relatives and friends. In addition, Cunningham and Sarayrah propose *wasta* is not necessarily limited to a specific area of human interaction. Rather *wasta* can exist in business, medical care services, government, and in academia. Ezzedeen and Sweircz (2001), who are human resource management professors, point out that in Lebanon, 65% of employees in one of the most famous mobile telecom providers had been employed through *wasta*. Recently, another study by Loewe et al. (2008) assessed the impact of *wasta* on the business context in Jordan. They concluded that the practice of *wasta* affects the average quality of the Jordanian business environment, by exacerbating difficulties in management processes and adding to injustices in decision making.

Izraeli (1997) addresses the questionable ethics surrounding *wasta*, and Mohamed and Hamdy (2008) observe that, "despite being considered immoral by Western standards, *wasta* is widely practiced throughout the Arab world" (Hamdy, 2008, p.1). In addition, they claim unqualified individuals seeking jobs purely on the basis of influence or nepotism have created a context that enhances frustration and discourages qualified employees and individuals who have superior skills and merits. The Middle East is similar to Western countries in that corruption is considered a criminal offence, yet instead of being subject to social ostracism or criminal action, *wasta* is celebrated. It is commonly used to convey prestige and glory, both on the middleman and for those individuals who obtain nepotistic treatment. Indeed, bribery, nepotism and other types of corrupt practice are often recognised by quid pro quo (Barnett et al., 2013).

Some studies in the prior literature have stated that although *wasta* is considered as being of epidemic proportions in many Arab societies, it can be likened to practices found elsewhere. Izraeli (1997) points out that in Israeli culture, the term *protektzia* is very similar to *wasta*. Similarly, Hutchings and Weir (2006) have noted that in China, comparable practices are termed *Guanxi*. However, Barnetta et al. (2013) suggest that *wasta* affects transactions in a progressively disperse way, as tribal individuals become more involved and engaged with wider society. The degree to which dissipation occurs relates to the availability of order and trust generation models that can be implemented to replace tribal *wasta*. Specifically, individuals in open and free societies tend to look for particular groups or organisations with which they can

become engaged. According to Barnetta et al. (2013, p.43) "In the West, organisations such as Rotary International, Kiwanis, social fraternities, and even individual churches within particular denominations might be seen as *wasta*-like institutions that reduce the cost of communicating and transacting where complex cultural norms are involved".

One of the most important keys to businesses in Arab countries is that they are wholly networked, in addition to the business practices and activities being built around these networks. Sawalha (2002) argues that the practice of *wasta* utilises social relationships and connections to obtain personal benefit in a manner commonly based on nepotism and corruption, but that this is not the real meaning of the concept of *wasta*. Rather, as mentioned above, *wasta* more accurately means mediation or intercession (Weir, 2005). Conventionally, Hutchings and Weir (2006) state that "the head of the family in Arab countries use *wasta* services by obtaining for the supplicant what is assumed to be otherwise unattainable" (p.278). Fundamentally then, entwined with the role of the concept of *wasta*, as well as social connections and interpersonal relationships, is the significant function of family and kinship ties (Hutchings and Weir, 2006b).

To date no studies have been conducted to explore the psychological effects and consequences of practicing *wasta*. Cunnigham and Sarayrah (1994), and then Makhoul and Harrison (2004) proposed that practicing *wasta* angers unsuccessful applicants who have been passed over in favour of those who have *wasta*. Moreover, Hutchings and Weir (2006) note that people in Arab regions often discuss *wasta* in unfavourable and negative terms.

The use of 'influence' in this way is common to all societies in some form. Among the benefits of Guanxi are, access to new clients, enhancing and consolidating long-term client relationships, and the possibility of overcoming bureaucracy. A problem arises in that the Guanxi relationship overrides all others, including loyalty to one's company, potentially leading to breaches of company confidentiality, and insider information, favouring Guanxi relations for deals and so on. Thus it is characterised negatively, like *wasta*.

Significant attention has been directed towards understanding and analysing the concept of Guanxi in China, while the practice of *wasta* in the Arab world has not

been studied sufficiently, nor has there been any research designed to analyse or examine the similarities and differences present in social networks and interpersonal relations in the two regions. Hutchings and Weir (2006) explain how *wasta* and Guanxi work in practice, how they differ and converge; also highlighting the influence of modernisation on both. Moreover, they have suggested that global managers need to understand these social networks, in order to establish the effectiveness of their subsidiary operations in China and the Arab World, to understand why these practices are ongoing (Hutchings and Weir, 2006a).

Guanxi can be defined as the relationship between two people obliged to be as generous in giving as they are in receiving. People in China with personal or organisational problems typically use their *guanxiwang* (relationship network), to seek assistance and support. Chinese individuals are not limited to using their own *guanxiwang* and might utilise the networks of others with whom they have Guanxi. *Wasta*, on the other hand, involves using social networks, and interpersonal relationships and connections based on family and kinship ties exercising their power and impact, engaging in information sharing via social and politico-business networks (Hutchings and Weir, 2006a).

Bourdieu (1993) states that social capital is constituted through "contacts and group memberships which, through the accumulation of exchanges, obligations and shared identities, provides actual or potential support and access to valued resources" (p.143). Moreover, according to Bourdieu, individual memberships and relationships include formal and informal groups such as community organisations, friends and peers, schools or family members, allowing for example, a job, a secure location to live or admission into Higher Education College.

We cannot understand social life using a static set of pre-existing rules. To illustrate this Bourdieu describes "rules of honour" he observed during his time among the Kabyles, observing that the rules emerge through performance, and are due to a "sense of honour" which is the "cultivated disposition" that generates a communicative series of reciprocal actions and reactions (Bourdieu, 1977). He cites the exchange of gifts as an example. Social rules stipulate that if someone gives you a gift you should also give them a gift. However, it is necessary to consider the nature of the gift offered in response to the gift received, the manner of receiving and giving, and the importance

of the time interval between gifts. As Bourdieu states, "the counter-gift must be deferred and different". To offer a gift in return immediately and one that is almost identical to the gift received would be tantamount to refusing the gift. Similarly, it would not be acceptable to wait too long before reciprocating (Bourdieu, 1977).

In the Arab world, where the concept of *wasta* usually refers to social connections and networks (as defined by Cunningham and Sarayah (1993)), it is vital to understand how decisions are made in Arab society. The processes of decision making pervade the culture in every aspect of life in all Arab countries and will therefore influence every important decision (Whiteoak et al., 2006). According to Hofstede (2001), families in Arab societies are often viewed as significant, indeed they comprise the backbone of society (Barakat, 1993; Hutchings and Weir, 2006a). Indeed, *wasta* is based on strong family relationships and kinship ties, which in turn are secured by strong *wasta* networks (Hutchings and Weir, 2006b). Formerly, *wasta* was used to navigate relations among tribes and families in Arab countries through the use of the positive side of *wasta*, as a mediating force. Therefore, *wasta* means both the performance itself, and the one who mediates, and stems from the Arabic social structure, which highlights family networks and the power of the social framework (Weir, 2003).

Conclusion

Undoubtedly, a specifically Islamic approach to business and commerce is apparent in Arab countries; the Prophet Mohammed *pbuh* was a business man married to Khadija, a business woman. Weir (2003) mentions that attempts to control and regulate *wasta* through juridical or legal constraint often fail because *wasta* springs from the inherent kinship connections that characterise the social framework of Arab communities (Weir and Hutching, 2005).

Traditionally, Islamic societies functioned on a very local scale. However, the inevitable result of rapid economic growth, population growth, increased education, and travel, was that blood and kinship ties became weakened as people were exposed to other influences. The spheres of activity and influence now transcend traditional local parameters and have become 'de-territorialised', with the result that the younger,

more educated and better travelled generation are often frustrated as they still need to use their *wasta* to access jobs, rather than being accepted based on their merits (Yamani, 2000).

Today, multinational, cross-cultural businesses establish written codes of conduct which apply internationally, regardless of the local culture. In a society like Saudi Arabia, which developed rapidly, it is unsurprising that contradictory attitudes coexist. *Wasta* is so entrenched within society, that, despite considering its use immoral, many people still employ it routinely.

Third Section: Culture in the Organizational Context

Introduction

This section of the literature review begins by considering the concept of culture and key associated factors, which need to be considered in relation to operational management within the Saudi organisational context. The purpose of this portion of the literature review is to create an understanding of prior studies, to then present key areas for debate and dispute, in reference to the gaps identified in the Saudi business field. The literature review considered the extent to which cultures have their own methods for perceiving and interpreting individuals' interactions within the workplace. Therefore, the necessity for recognising the significance of different cultural backgrounds in the workplace is crucial. The differences within any organisation should be understood and adapted to, in order to maintain the gaps within groups. The main struggle relates to how best to affiliate organisational culture with individual culture, establishing a good relationship between them.

Cross-cultural management focuses on cultures set against the backdrop of changing global demographics, especially in organisational contexts, and has recently become much more relevant in terms of business practices, because of the increasing trend towards globalisation. In the globalised work environment, businesses are increasingly finding themselves navigating cultural differences between business partners, customers and employees. Thus, studying the relevance of culture in the workplace is beneficial, as it affords a deep understanding of the impact of interpersonal interactions in professional and social contexts. The data collected assists organisations by teaching them how best to benefit their organisations geographically. Thus, this is a very significant field, informing understanding of the dynamics of an organisation in terms of the cultural and ethnic differences that exist within it.

In addition, the influence of cultural differences on individuals' productivity cannot be ignored, although doing so is becoming the norm, rather than the exception (Dong and Liu, 2010). Within the Saudi private context, cross-cultural management is about

understanding the challenges associated with individuals and team work, as derived from different cultural and religious backgrounds, focusing on how best to change the behaviour of individuals in a manner that is compatible with organisational culture. Businesses of all different sizes increasingly perceive the entire world as a source of business opportunities. The principal aim of cross-cultural management is to simplify and facilitate relationships and interactions. Holden (2002) states that cross-cultural managers' essential competencies are comprised of interactive translation, cross-cultural networking, participative capability, and cooperative learning, as well as the ability to transfer knowledge and experience across contexts.

Theoretical Background

The early stages of the literature review process highlighted the main conceptual issues that routinely appear in cross-cultural business research; e.g. the geographic level of cultural constructs (Leung et al., 2005), and the choice of cultural dimensions (Magnusson et al., 2008). Cross-cultural studies and theories emphasised and highlighted variations and conflicts in the field, and investigated how these challenges could be avoided (Kemppainen, 2009).

Holden (2002) was a driving force behind the emergence of group work in the international business context. It is critical to assess the relevance of concentration, focusing on cross-cultural competence in the business setting. Moreover there are a considerable number of distinct definitions of cross-cultural competence. For instance, Gegersen et al. (1998) perceived cross-cultural competence as the ability of different individuals to work and function successfully and effectively in other cultures (Johnson et al., 2006, p.538).

Historically, the belief that organisations ignore factors beyond their traditional borders has unfortunately been reflected in the adoption and implementation of human resource management and ethnocentric business practices, which have historically contributed to failed cross-cultural business experiences, affecting leaders and managers broadly when introducing and representing their business. Suitable policies and strategies need to be formulated, particularly policies determining the international nature of the global business context.

As discussed in the first section of this chapter, Bourdieu's research is central to sociological studies of culture (Edles, 2002; Lizardo, 2011). Bourdieu considered common patterns that map social mythology, highlighting three main concepts that clarify Bourdieu's opinion of culture: the anthropological, the intuitively understood, and the mythological (Lizardo, 2011). Bourdieu spoke of these as cognitive structures, fundamental systems for understanding, and classificatory systems. Zeuner (2003) goes on to state that Bourdieu's consideration of culture comprised large-scale "social mythologies", which were moreover implicitly "naturally understood" and embodied alongside verbally formulate patterns of practice, belief and categorisation. Simultaneously, Bourdieu accepted that culture could be objectified, through concepts, articles, works, books, and theories. Swartz (1997) also offers an interpretation of Bourdieu's approach to culture through a Weberian lens, indicating the many improvements made to the political economy of practices. Bourdieu conceives of culture as a form of capital with particular laws, exercises, exchanges and accumulations (Lizardo, 2011).

Since Saudi society is composed of different classes, each class can be identified and distinguished according to its chief cultural elements and cultural codes. In order to interpret culture and its elements and symbols from an Islamic cognitive perspective, the Holy Quran is an essential reference source, as it is the foundation of Islamic religion and societies. The Quran determine the forms and contours of societal beliefs, uncovering their fundamental nature.

Multiple factors need to be considered when establishing how to effectively manage businesses. In contemporary organisations, realising and understanding the real meaning of culture is of great significance to facilitate successful cross cultural management. From a social perspective, we can define culture as a system of values, attitudes and beliefs that can be shared by other individuals within society. Elsewhere, Hofstede perceives the notion of culture as describing the collective programming of the mind, discriminating between individuals in one category from those in another (Hofstede, 1991).

Other studies have conceptualised the term 'culture' as determined by the shared meanings individuals within the culture attribute to persons and artefacts within their society. Hofstede's (1980) study exemplified this type of definition; the "collective

programming of the mind" is a phrase cited frequently within it. Within Saudi organisations, perceiving the influence of culture not only requires an understanding of individual's behaviour, but also requires appreciation of the fundamental differences between individuals' behaviour. The term culture is commonly and frequently used in workplace discussions. Peter and Waterman (1982), in their work *Search of Excellence,* placed significant attention on the importance of the term culture as a means to detect features leading to a high level of individuals behaviour within an organisation. This in turn led to an increase in research on how to manage and regulate organisational culture (Deal and Kennedy, 1982; Ott, 1989; Bate, 1994).

The characteristics of culture are comparable in almost all cases, and Czinkota and Ronkainen (1993), Trompenaars (1993), and Hofstede (1991) all agree that culture relies upon many disparate elements such as religion, language, values, attitudes, customs, polices, economy, manners, etc.; all of which affect managerial values. The concept of culture commonly acts as an external pressure source with widespread influence on individuals' behaviours day-to-day, which in turn impacts the behaviour of each member within the firm. Saudi employees bring their own Islamic values and Saudi customs into the workplace from the outside world.

Organisational cultures have commonly been presented as value sets in popular management literature, such as that by Peters and Waterman (1982). A problem arises when literature does not differentiate between leaders' and owners' values, and those of ordinary employees. Hofstede (1994) observed that owners and leaders are responsible for establishing and creating heroes, and the rituals and the symbols that specify and formalise the everyday practices of individuals within organisations. Nevertheless, he emphasises that individuals need to be familiar with organisational values to some extent, largely because organisational cultures consists of practices that are manageable, rather than values; in other words, cultures can be controlled and managed by manipulating practices. He also points out that individuals' values cannot be changed by the owner or the leader of a company, because they are acquired and gained from childhood onwards and are often strongly held (Hofstede, 1994). Nevertheless, sometimes it is possible for managers to activate hidden and implicit values, which individuals were previously not permitted to display.

Schein (1985) outlines and addresses several problems with defining culture. He

summarises the many definitions provided by organisational studies, listing six common dimensions of culture; i.e. regularities in behaviour, group norms developed in a work setting, dominant values, the organisation's guiding philosophy, rules for getting along, and finally, the feeling or climate conveyed by physical arrangements and/or personal interactions (Fincher, 1986). However, Schein (1985) disagrees that all these six meanings are fundamental to culture, preferring to reference basic beliefs and assumptions that appear unconsciously and are shared by individuals within the workplace, considering the organisation's perceptions of the environment and of itself. According to Fincher (1986), particular beliefs and assumptions are considered learned behaviour. In other words, they are obtained in situations that test the organisation's success and survival.

Schein did not provide an obvious, or workable definition concerning sociological, psychological and anthropological views. He did however explore cultural anthropology literature, highlighting a paper by Kroeber and Kluckhohn (1952), which cites and acknowledges the value of at least 164 definitions of culture. Moreover, the concept of culture is historically obtained, relating to patterns and values, which in turn are based on symbols. However, Schein found that a list of at least 73 shared and common characteristics can be discovered in every culture (Murdock, 1949).

It has been proposed that cultural consciousness and realisation are increasingly significant concepts in the contemporary business context. For example, Fowers and Davidov (2006), who are psychologists, concur on the existence of a three-component model of culture, comprising competence, skills and awareness. This model, which was developed by psychologists, can be applied by different individuals in society when interacting with others from different cultural backgrounds.

Behavioural Approach

Studies of individual behaviour, which explain behavioural diversity between groups and individuals within organisational settings, are of primary importance to management in cross-cultural contexts. Cross-cultural research has focused on three main different aspects of behaviour. Firstly, "National Character Profiles", which are

linked to specific organisational behaviour variables. There are a considerable number of papers on this (e.g. Davis, 1971; Narain, 1967). Secondly, some studies have examined the attitudes, manners, and perceptions of managers relative to basic management activities and concepts (e.g. Barrett, 1970, 1969; Haire, Ghiselli, and Porter, 1966; Nath 1969; Ryterband and Barrett 1970; Thiagarajan, 1968). Finally, as stated in Davis (1971), common beliefs and value systems sit alongside the hierarchical needs of particular societies. The main objective here is that beliefs, value systems, hierarchies and attitudes are considered to be functions of a given culture. Forming a relationship between these three aspects and managerial practices, should reveal the influence of cultural variables on management activities, practices and performance (Negandhi, 1983).

When drawing on prior studies within the Saudi organisational context, it is apparent that the values, beliefs, and attitudes of individuals are different; i.e., they differ between different groups within a given society. Negandhi (1983) claims there is a debate regarding the relationship between attitudes, cultures and behaviour, and effectiveness, introducing a variety of methodological and conceptual issues.

The problem that arises then, is that the majority of these concepts are not well recognised. In addition, their operational measures are poorly defined. To understand and explain firm and national differences in management practices, several cross cultural management researchers have argued that evidence supports the view that management behaviour and practices rely on significant contextual and environmental variables, such as economics, market, location, technology and political conditions, which are as influential as sociocultural variables (Child, 1981; Negandhi, 1975).

In the Saudi private context, firms face diverse problems and challenges, one of which is how to balance rules and policies with a suitable respect for the customs and norms of different cultural contexts (Enderle, 1997). Every culture has its own unique background, leading individuals to perceive of the world in different ways, directing individuals' beliefs and sensitivities towards ethics (Cohen, Pant and Sharp, 1992; MacDonald, 2000), determining their perceptions, opinions (Dubinsky, Jolson, Kotabe and Lim, 1991; Jackson and Artola, 1997), ethical principles, morals, values, behaviours and actions (Becker and Fritzche, 1987; Izraeli, 1998; Lysonski and Gaidis, 1991). Nevertheless, in Saudi Arabia, limited attention has been directed

towards understanding how culture determines ethical behaviour in the workplace.

In order to consider why specific behaviour dominates within Saudi culture, it is vital to understand how Islamic values are associated with particular actions. Academic researchers have frequently tested cultural level associations between behaviour and value dimensions. Hofstede (2001), for example, reviewed a considerable number of investigations perceived as forging important links between his six dimensions, as well as determining the prevalence of different values, behaviours and attitudes.

Mazneski (1994) states that, in order to complete any task successfully, it is necessary to first facilitate and support cross-cultural awareness. Berthon (1993) also agrees that culture is founded on individuals' actions and behaviours, as there is a relationship between mental programming and the perceived importance of individual's behaviour. Kanungo and Medonca (1994) proposed that management practices and policies that are commonly used to mentor and control the behaviour of individuals usually result from managerial beliefs. Custom is an important and relevant aspect of cultural management in the Saudi private sector, which allows managers to modify and regulate their behaviour to meet the demands of different cultures. Those who seek to work in an international context need to address the techniques and mechanisms that determine, control, manage and identify individuals within the workplace, in particular establishing who will introduce and represent them in the global business arena (Fish, 1994).

Smith et al. (2002) suggest that, in order to obtain convincing results regarding the influence of cultural outlook, culture level studies should offer efficient representative frameworks to describe existing nations. It is crucial to understand that employees' behaviour, which might be recognised unambiguously in one society, might be perceived differently by another culture. In other words, individuals in collectivist cultures like Saudi Arabia typically differentiate more obviously between behaviours directed within-group and outside-group than people in autonomous cultures do (Smith and Bond, 1998). The decline in the usability of tests to establish connections between values and behaviour arises because the number of cultures being sampled rises to high levels (Smith et al., 2002). Moreover, as more cultures are examined, additional differences in the meanings associated with specific behaviour would be expected to emerge.

Individuals reference their values when questioned about the factors that determine their actions and the activities they might need to engage in to maintain their adherence to those values in a specific situation; these can in turn be used to measure cultural values and roles in society across multiple environments (Schwartz, 1999). However, behaviours are considered as being enacted in specific contexts, thereby assisting in the recognition of different understandings among those who are effective in a particular context (Smith et al., 2002). Values are "conceptions of the desirable that guide the way social actors . . . select actions, evaluate people and events, and explain their actions and evaluations" (Schwartz, 1999, p.24). Human thoughts and the human mind are therefore programmed through a collection of cultural values, customs and beliefs, which are unique to group of origin, and therefore subconsciously realised by members from a very early age (Samovar and Porter, 1995).

The relationship between individual behaviour and dominant cultural values has continuously attracted and interested sociologists and anthropologists. Certainly, the value system in place plays a significant role in defining national culture and guiding the process of shared cognitive programming (Hofstede, 1991). Indeed, several studies of cultural dimensions perceive individual behaviour as a function of culture (e.g. Kluckhohn and Strodtbeck, 1961; Hall, 1976; Hofstede, 1991; Hofstede and Bond, 1984; Trompenaars, 1993). Hofstede's cultural value dimensions (1980, 1991) have further been used as the basis of empirical studies. His model centres on collectivism versus individualism; small versus large power distance; strong versus weak uncertainty avoidance; femininity versus masculinity; and Confucian dynamics.

Recently, instances of intercessory *wasta* providing additional business benefits have expanded to encompass the mediation of central supporters or characters in favour of a specific person, to deliver benefits or advantages to that person, such as access to a job or university admission (Hutchings and Weir, 2006b). Hence, people with substantial wealth, and those who have power or hold influential occupational roles in both the private and public sectors use *wasta* networks and connections widely, to achieve their aims more easily. Therefore, *wasta* can be seen as a collection of both internal and external connections, from the perspective of Western academic literature (e.g. Michael and Yukl, 1993); we can also state that the practice of *wasta* in the organisational context is expected to represent key determinants of the mobilisations

of employees and thus job success. Whiteoak et al. (2006) point out that *wasta* can provide help and support that might not be obtainable for other applicants or candidates competing for the same position (Tlaiss and Kauser, 2011). Therefore, using *wasta* generally promotes the advancement of a group of individuals who have achieved their positions by helping and assisting important and influential people; hindering those who struggle to get things done purely by obeying the rules (Cunningham and Sarayah, 1994). This disrupts fairness and equality, by extending undue benefits to people who might essentially not be worthy of them.

Networking has been identified and studied by Western scholars as a valuable and instrumental activity, facilitating the progress and advancement of managers (Tonge, 2008). It is apparent that those who belong to a network become more successful in their society, because their network provides them with the dependability and confidence necessary to pursue promotions (Ehrich, 1994). Social anthropologists have, according to Tonge (2008), employed the notion of social network as a tool for understanding and clarifying social behaviour, by understanding and determining the relationships between social actors (Bott, 1957; Mitchell, 1969). Social behaviour can be comprehended in relation to the situation and position of actors in social networks, as stated in network theory (Mitchell, 1969). Therefore, entire communities can be perceived as comprising a network of social relationships linking individuals, families and groups (Mitchell, 1969).

On this issue, Adler (1983) points out that the influence of cultural differences can be associated with nationality and affect behaviour when individuals from different cultures work together in a single organisation; further, that the behaviour of individuals in organisations located in different cultures also differs. He therefore recommends that cross-cultural management researchers broaden their scope when studying organisational behaviour, by adding a multicultural dimension. Indeed, international business studies would benefit from greater focus on the macro level of multinational organisations, adding a behavioural dimension. In addition, comparative management studies should lend more attention to recognising differences and similarities between domestic organisations in different countries, by means of measuring the dimensions of cross-cultural interaction (Adler, 1983).

In support of the above, Dong and Liu (2010) agree that understanding cultural values,

and being aware of key elements of difference, expedites interactions among group members. Organisations with individuals from different cultures, backgrounds, with diverse cultural values must address intercultural understanding through both training and practice (Dong and Liu, 2010). As Adler (1997) emphasises, managerial values involve every aspect of organisational behaviour and culture, which in turn deeply influences managerial values.

The Influence of National Culture on Organisational Culture

It is crucial to understand that the two concepts, culture and nation, differ; for instance, more than one culture can exist within a single nation. For example, in Canada there is an English speaking majority, and a French-speaking minority, as well as numerous indigenous peoples with their own cultures. In addition, a culture can also cross national borders (e.g. the gypsies of Eastern Europe) (McQuaid and Bhagat, 1982). On the other hand, when discussing cross-cultural management research, Adler states "national boundaries are implicitly accepted as operational definitions of culturally distinct units" (Adler, 1997, p.40).

The concept of nation has potential limitations when used as a replacement term for culture. In order to address this issue, it is essential to consider how the different components of ethical logic processes vary relative to the structural features of culture defined by Hofsted (1991) and Trompenaars and Turner (1993). To demonstrate how the concept of culture can affect specific elements and components of individual's ethical logic, Thorne and Saunders (2002) draw upon empirical research which they argue might depend on different definitions of nations as distinct cultural entities (e.g. Lee and Sirgy, 1999; Lu, Rose and Blodgett, 1999; Murphy, 1999; Woolliams and Trompenaars, 1998).

In the management literature and prior studies, the term culture is not exclusive to national level studies; indeed, the distinct cultural characteristics of organisations and firm have become increasingly significant. Nevertheless, organisational cultures are considered to be phenomena connected with national culture. Hofstede has demonstrated that national cultures typically vary in terms of basic attitudes and values; whereas, organisational cultures usually vary in terms of the symbolism, ritual,

and the involvement of heroes (Hofstede, 1994).

Jackson (1995), Hofstede (1980), Laurent (1986), Alpander and Carter (1995), and Evans et al. (1995) also believe the achievement and realisation of management development activities in diverse cultures should consider the underlying values and traditions of these cultures. Therefore, Saudi organisations and management development must also be adjusted and adapted to meet different requirements, including the needs of the national cultures to establish new managerial styles, and to address the issue of *wasta*.

Sawalha (2002) points out that *wasta* pervades the cultures of most Arab countries, and that it influences all aspects of decision making, however, despite this, it has been ignored by most business scholars; including those focused on Arab contexts (Weir and Hutching, 2005). It is important here to stress that in most cultural settings, some forms of *wasta* are considered to constitute legal and moral acts. It offers professional assistance, similar to that which might be provided by a Western lawyer, accountant or politician. Conversely, *wasta* is also considered illegal, despite its common and widespread use and acceptance in Arab societies. This mirrors the situation in Western countries, where not all laws are enforced, such as those related to gambling. Thus, it should be underlined that "being outside the boundary of formal legality and societal norms does not guarantee active implementation by law enforcement officials" (Cunningham and Sarayrah, 1993, pp. 4, 6). Nevertheless, *wasta* needs to be used in a supportive setting underpinned by honour and decency in order to be most effective. While *wasta* is based on Islam, and not everyone in Arab societies is a Muslim (in countries such as Palestine, Iran and Lebanon, significant numbers of the population adhere to one or other form of Christianity), Islam assumes universal applicability in the region (Weir, 2003a). It provides values, behaviour and beliefs that establish the norms and principles by which human lives are lived.

When discussing national culture more widely, organisational culture has generally been defined as a set of beliefs, norms, principles and ways of acting and behaving. These elements lend each organisation a unique and distinctive character differentiating it from other organisations (Brown, 1995). Hostfede (1980) believes that the management approaches developed in one particular culture might not be considered acceptable or valid within another.

When King Abdullah came to power, the Saudi government formulated a clear vision to support the participation and empowerment of Saudi females in the workplace, one that was reflected in key development plans (Kattan et al., 2016). This represented a shift in the direction of planning efforts and polices concerning the development of Saudi women's roles, by expanding on their right to an education and a career. Recent developments have included a strategy to encourage private firms to offer significant opportunities and roles for Saudi females in the form of senior leadership positions. The increasing inclusion of women at different levels in the workplace is a direct result of government policies that encourage Saudi women to obtain higher educational degrees in various disciplines from around the world.

According to Al-Ahmadi (2011) the last decade has witnessed increased participation of women in senior management positions and in the decision making process in both the public and private sectors. According to Elamin and Omair (2010), scholar's attention has consequently turned to measuring attitudes towards females working. Despite this, due to the newness of the changes being made, only limited research has been conducted in Saudi Arabia on the subject of women at work.

In general, recent years have witnessed significantly positive changes for women across Arab Muslim societies (Metcalfe, 2010) as a result of increased access to education and growing encouragement for women seeking employment, combined with falling idealism about the traditional role of females in Arab society (Abdalla, 1996). Elamin and Omair (2010) claim that in the Arab region females are no longer uniformly viewed as inferior, and domesticated expected to rarely leave their family homes.

Recently Saudi Arabia has responded to pressures to change, convincing its huge population of young generation, that change is coming to the conservative country (Al-Omran et al., 2016). Thus, Saudi government attempts to address misunderstandings and misapprehensions about Islamic Sharia and the Kingdom has been opened up opportunities to allow the transformation of the country in accordance with Islamic values.

According to Al-Shetaiwi and Calvert (2002), before Islam, women suffered and were not treated with respect. Although they worked as nurses during wars, and contributed

to society through their roles in the family, there was discrimination between men and women, as society considered women weak. Thus, although women were expected to perform numerous responsibilities and duties at home, they had no rights (Calvert and Al-Shetaiwi, 2002). Society used to treat women as shadows of their husbands, and a woman's principal responsibility was to serve her husband at all times, and look after her children.

When Islam arrived, it offered equity and fairness to both men and women under Islamic Sharia. All Muslims follow Quranic instructions and the guidance given in writings detailing the life of Prophet Mohammed. An important factor here is to consider how Islam dealt with the abuse and mistreatment of females in society. Notably, a key Islamic instruction about women is that they be treated with justice and consider their rights in their family and wider society. Both men and women have fundamental legal rights, such as the right to marry, own property, divorce, inherit, and receive an education (Calvert and Al-Shetaiwi, 2002). Several verses in the Holy Quran note women's right to dignity:

> On the contrary live with them, On a footing of kindness and equity, If you take a dislike to them, it may be that you dislike a thing and Allah brings about through it a great deal of good. (Al-Nisaa 4:19)

> And women shall have rights similar to the rights against them, according to what is equitable, but men have a degree over them and Allah is Exalted in Power, Wise. (A1-Baqarah, 2:228)

In addition Islam extends great consideration to mothers, as the Prophet Mohammed claimed that the mother's position in society is very important and should be understood as three times greater than that of the father. It is reported:

> A man came to the Prophet and asked him: 'O Messenger of Allah, who among the people is most worthy of my good company?' The Prophet said, 'Your mother.' The man asked, 'Then who?' The Prophet again said, 'Your mother.' The man asked 'Then who?' The Prophet again said, 'Your mother. 'The man asked, 'Then who?' The Prophet said, 'Then your father.'' (Al-Bukhari, Muslim; 1996, p.50)

Based on this hadith Muslims should be aware that the position of women is elevated. According to Al-Munajjed (1997),

> With the emergence of Islam, female infanticide, and sexual permissiveness were completely banned. Female infanticide became a crime against God, and the killing of a woman was considered a crime equal to that of killing a man. Islam sought to defend the rights of women and improve their standing. It decreased the marked differences that existed between men and women and recognised their independent status. (p.13)

The previous statement confirms that Islam raised the status of women in society, giving women the right to participate in society as human beings. It raised them from being excluded from society to being positively acknowledged.

Several researchers working in Arabic contexts have argued that countries in the region impose great obstacles on females wishing to pursue career progression; most significantly, these are a consequence of masculine power relations and the behaviour of men towards women (Mustafa, 2005 and Omair, 2008). According to Elamin and Omair (2010), the understanding of traditional scholars regarding females is that women should stay at home supporting their husbands' and children's well-being. In terms of career, only roles in female-only environments should be open to women, and it is prohibited for women to engage in supposedly "male" activities.

There is a strict segregation between men and women in most private and public sectors. Liberal and modernist scholars have argued that the status of women within the Arab world has limited their economic participation in these countries, and they encourage women to pursue work and roles in society. However, as mentioned above, a recent movement in Saudi Arabia has called for a fresh approach in the region. The government now encourages women to participate in both the private and public sectors, to play a significant part in society. For this reason, Saudi managers in private contexts give women the opportunity to gain job related qualifications based on a revival of old Islamic views of women.

Saudi Arabia's crown prince, Mohammed bin Salman, has vowed to return the country to "moderate Islam" and has requested global support to transform the rigid kingdom into an open society that empowers citizens and attracts investors.

In an interview with the Guardian (June, 2017), the heir to the Saudi throne stated that the ultra-conservative state had been "not normal" for the past 30 years. blaming rigid doctrines that have governed society in a reaction to the Iranian revolution, which successive leaders "didn't know how to deal with".

> Prince Mohammed bin Salman (June ,2017) said: *"What happened in the last 30 years is not Saudi Arabia. What happened in the region in the last 30 years is not the Middle East. After the Iranian revolution in 1979, people wanted to copy this model in different countries, one of them is Saudi Arabia. We didn't know how to deal with it. And the problem spread all over the world. Now is the time to get rid of it." He Added:*
>
> *"We are simply reverting to what we followed – a moderate Islam open to the world and all religions. 70% of the Saudis are younger than 30, honestly we won't waste 30 years of our life combating extremist thoughts, we will destroy them now and immediately."*

Therefore, additional attention is required in future to clarify the arguments of Islamic and feminist researchers regarding women's' position in the Arab world. Hence, conducting more studies, including males and females could facilitate and extend knowledge and the value of this field, contributing to a greater understanding and analysis of individuals' identification with Saudi employees within the workplace, especially after the increasing engagement of individuals from diffident backgrounds.

Diversity within the Organisational Context

Cultural variances affect both the appropriateness and convenience of recommendations for organisational modification, and the functionality of organisational characteristics such as performance and reward systems, group work and collaboration, organisational constructs, and methods of leadership (Walumbwa et al., 2007). The behaviour of individuals from different cultures (Sunnah and Shia) when working together, is the key point of interest in cross-cultural management

studies within organisational contexts. It is clear that cross cultural management relates to issues concerning traditional behaviour in an organisation; for instance, leadership, making decisions, employees' motivation, and group dynamics. Therefore, the focus should be on studying individuals within the organisation, rather than on the organisation itself (Adler, 1983).

Saudi Arabia has several regions that share similarities, especially in terms of culture, and social and economic activities, and also therefore, similar issues and problems. The inhabitants of Saudi Arabia are either Bedouins or urbanites, the majority of whom are traditionalists. However, with development and improved opportunities, Shia group have become more active in the Saudi workplace. Thus, Islamic business ethics in business contexts should be evaluated in reference to different cultures and religious background. It is therefore crucial to understand the relationship between Saudi employees in terms of their perspectives on Islamic business ethics and the practice of *wasta* in the private sector.

Hofstede (1993) discusses culture as informing how the mind differentiates one category or group of individuals from another. In other words, the form and type of different values held, and the importance attributed to these values varies from country to country and from culture to culture, with significant impact from their historical and current environmental contexts. No one can ignore the fact that cultural values have a very important role in determining the practices and customs within organisations. However, a note of caution is sounded by Fontaine (2007), who suggests apparent cross-cultural differences proceed from ignorance, stereotyping, and unawareness, rather than from actual differences (Fontaine, 2007).

When discussing considerations for organisations expanding overseas, Burack (1988) identified three main areas requiring attention. Firstly, he suggested it is very important to understand and be aware of the operating requirements in other cultures when expanding operations. As part of this, changes to business activities and practices might need to be considered. Secondly, it is important to appreciate that any modifications and repositioning of the organisation will alter its traditional human resource management activities and perspectives. Finally, determining and recognising globalisation and the increasing number of mergers resulting from it will influence the manner in which individuals operate (Burack, 1988).

Some cross-cultural research studies have presented and introduced variables; for example, the proportional representation of several teams suggests reasonably identical proportions are needed to benefit from key differences (Cox, 1993). Other research has argued for the allocation of power between individuals, noting that this affects individuals' behaviours and cross-cultural dynamics (Alderfer, 1987). Moreover, Thomas and Ely (2001) identified and defined three "perspectives on workforce diversity", they pointed out that individuals embrace these, by allowing each member to offer different contributions to a work team's abilities, in order to understand and realise the benefits and advantages of its cultural diversity. In general, the influence of national cultures on the behaviour of international group work relies upon management processes. Alder states, "Only if well managed can culturally diverse groups hope to achieve their potential productivity" (Adler, 1986, p.118).

Recently, Saudi organisations have attempted to become international, applying a borderless approach to business organisation. However, when operating internationally there is a need to present a universal corporate culture. Corporate cultures maximise the values individuals hold within the workplace, particularly influential individuals within organisations (Ralston et al. 1997). An international corporate culture is one in which every individual (regardless of where they grew up or now work) holds the same perceptions and beliefs when managing their behaviour while interacting with individuals from their own and other cultures and societies (Boeker, 1989; Chatman and Jehn, 1994).

For over two decades, cross-cultural psychology has been expanding as a research field; it has witnessed the development of a largely shared structure and framework, which identifies the fundamental values of cultural units and elements as essential keys to other cultural differences. Smith and Schwartz pointed out that individualist values are controlling and dominant, whereas cultures that are hierarchical and collectivist are common and prevalent. In addition, they argue that value dimensions with scope for illuminating cultural differences have had demonstrably less impact in recent years (Smith et al., 2002). According to Grönroos (1994), the aim of maintaining a good relationship between individuals and organisations is to establish, maintain and expand the relationship between different parties at a profitable level, to meet the objectives of each (Grönroos, 1994). Both Dwyer et al. (1987) and Pfeffer and Salancik (1978) emphasised that in the development of social relationships,

personal elements, like satisfaction and trust between partners play a significant role in establishing a relationship that is more binding, steady and predictable (Al Hatmy, 2010).

The use of skills and competence to improve interactions between individuals, are widely seen to rely on awareness of each person's cultural value, in contrast with those of others from a different cultural background. Moreover, Fowers and Davidov (2006) state that the process of understanding an individual's values involves cultural self-exploration:

> [O]ur perspectives are limited, partial and relative to our own backgrounds, we must give up the comforting ethnocentrism, sense of cultural superiority, and unrecognized privilege that is often part of our untutored cultural outlook. (Fowers and Davidov, 2006, p.585)

In the cross-cultural literature, the danger of stereotyping is often discussed. Hewstone (2003) points out that when friendships increase between individuals within organisations, this results in a re-evaluation of negative stereotypes by other group members. Fontaine (2007) also agrees that the nature of intergroup contact affects the retention of negative stereotypes of other groups. Thus, different types of bias are commonly used to describe the relationships between cultural groups; this is because largely they include group uniformity and homogeneity bias, trait ascription bias, and belief in the effect of stability is considered the most important and common form of cognitive biases, one likely to lead to discrimination and stereotyping, even when positive information about other cultural groups exists (Fontaine, 2007).

Cultural Dimensions

The dimensions of culture influence organisational transferability; Hofstede and Harzong (1996) argue that cultures which are identified as having a high power distance, high uncertainty evasion and low individualism, such as Latin American counties, Koreas and Portugal, then Japan, Spain, France, and the Arab countries (including Saudi Arabia), will exhibit the greatest resistance to change. However those countries considered low in power distance, and with low uncertainty evasion are high

in individualism; for example, Anglophone and Nordic Countries, as well as Singapore, South Africa and Hong Kong, and will have encounter less resistance to change (Kirsch et al., 2012).

Cross-cultural proficiency and competencies are key factors in the delivery of professional skills today. In the early 1990s, Hofstede (1991) identified four dimensions of culture, and these were established by applying a very wide survey, conducted among international business managers in over 50 countries. These dimensions of culture emphasised work values. Tromepnaars (1993) also established a model for shared values and cultures, one based on cross-cultural practices able to create additional strategic opportunities. He classified the principle characteristics of four shared elements in a cultural context. He also used different factors associated with culture as a basis for his model. For instance, the relationship between staff members, the ways in which individuals learn and think, and the behaviour and attitudes of people towards authority, as well as possible methods of rewarding and motivating employees.

There are numerous literary theories concerning cross cultural difference and the influence of cultural variance on managerial practices and employees' behaviour. With respect to the pertinent cultural dimension there are a huge number of studies and theories of culture. According to some (Kirsch et al., 2012) the best known studies are Hofstede's (1980, 2000) theories of culture dimensions. In the 1970s Hofstede conducted a considerable number of studies into variations in national culture across the subsidiaries of multinational organisations (international business management) in about 64 different countries. Hofstede (2000) later defined five important and independent dimensions of national cultural variances (Kirsch et al., 2012).

The first of these five dimensions is individualism versus collectivism, which describes the level to which members are able to sacrifice their objectives in favour of the group. The United States and Australia are considered individualistic countries, in which individuals tend to look after themselves. On the other hand, collectivist countries, such as Japan and Latin America, have powerful and strong unified groups that believe in offering loyalty in exchange for help and protection.

The second dimension is masculinity verses femininity. This dimension depends on

the distribution of emotional roles between the two genders, and is evidenced in the distinction between "tough and competitive" males, and "tender and caring" females. Hostfede (2000) claims Japan can be considered the most masculine culture, while Sweden the most feminine. The third dimension, uncertainty avoidance, indicates the degree to which individuals within a culture prefer to obviate uncertainty. In other words, this dimension refers to attempts to monitor and manage uncontrollable situations. The power distance dimension refers to the degree to which an unsatisfactory distribution of power is deemed reasonable. Cultures with a high power distance and where individuals are less powerful within organisations, agree and accept that managers have much more power than the workforce. Finally, long term versus short term orientation refers to how far individuals willingly accept the postponement of gratification of their material, social, and emotional desires. Individuals from long-term oriented cultures are more familiar with working towards establishing and creating strong relationships, and so do not expect or believe they will attain immediate results.

According to Al Maeena (2003), practicing *wasta* makes individuals more powerful; as reiterated throughout this thesis, it is crucial to recognise that *wasta* plays a critical role in promotion decisions in many Arab organisations. For example, candidates generally seek jobs using *wasta*, relying on it to improve their probability of being hired. In other words, an unqualified person with very strong *wasta* will typically be preferred over another candidate who is qualified but does not have the power of *wasta*. In some cases many individuals with *wasta* might apply for a single position, and then only the person with the strongest *wasta* will obtain it. In some situations, an intention to use *wasta* might be expressed very obviously, i.e. by appending the business card for one's patron to a resume (Mohamed and Hamdy, 2008).

Hofstede's (1980, 1991, 2001) work on cultural dimensions, remains "probably the dominant explanation of behavioural differences between nations" (Day, Mellon et al. 2001). Nevertheless, it has been subject to criticism from other researchers, such as Bhimani (1999), Harrison and McKinnon (1999), Redding (1994), McSweeney (2002) and Signorini et al. (2009). Peter Smith is among those who caution against the inclusion of normative and quantitative elements in research, stating, "if we compare culture A and culture B on some attribute, the mean scores that we achieve will tell us nothing about variability within each nation, nor will it tell us whether the particular

individuals whom we sampled are typical or atypical of that culture" (Smith, 2002, pp.122-3). In addition, Hofstede (2001) warns against ideographic explanations; emphasising that his research aims describe populations rather than individuals (Cronje, 2011).

Earlier ethical research commonly drew on Hofstede's work (1980, 1991) to understand and analyse the different structural dimensions of culture that might affect an individuals' ethical reasoning (i.e. Desai and Rittenburg, 1997; Ferrell and Gresham, 1985; Hunt and Vitell, 1992; Vitell et al., 1993). However, Vitell et al. (1993) were the only authors to examine how specific elements and components of individuals' ethical reasoning were influenced by culture. In addition, they described how cultural differences affect individuals' norms and customs, and thereby their prescriptive and normative reasoning.

Cultural Dimensions of Saudi Arabia

Power Distance	Individualism/ Collectivism	Masculinity/ Femininity	Uncertainty Avoidance	Long-term/ Short-term Orientation
High	Low individualism	High Masculine	High	High long term orientation

Table 2.2: Cultural Dimensions of Saudi Arabia

According to Hofstede's idea of power distance, Saudi employees within the workplace are dissimilar from one another, despite differences in the position and attitudes of the culture. Individuals in Saudi Arabia follow hierarchical rules and orders in which each member has his own place and a remarkably high approbation and acceptance for social inequalities between individuals, as well as unsatisfactory power distribution within the workplace.

Similar to Hofstede, Tromepnaars (1998) and Wood (1997) established a cultural model to illustrate the correlation between the cultural, ideological and personal factors that influence business practices. Demonstrating the importance of managerial values to global business cultural practices, requiring that the characteristics of culture

define managerial values among different business practices.

Universalist societies used to consider rules and obligations in general, as a powerful and strong source of moral reference. In addition, members of these societies were motivated to follow rules; thus, when friendships were involved they also sought to deal fairly with all individuals. Conversely, particularistic societies devote more attention to particular situations than to rules. Specific and close relationships such as friendships and kinship ties are stronger than any rule; therefore, reactions might change regarding the situation and the individuals involved. Protestant cultures are considered Universalist societies, in which the congregation relates to God and follows and obeys his rules and written laws. No personal mediators between individuals and God exist, in addition, no one can hear specific confessions or approve particular allowances. On the other hand, in predominantly Catholic cultures those elements of religion that are more particularistic sometimes come to the fore. In other words, one might break instructions and commandments to find kindness and mercy in particular situations. God will determine whether or not you acted immorally (Trompenaars, 1996).

Trompenaars and Turner (1998) distinguished seven cultural dimensions, the first of which is universalism versus particularism. They asked: What is more important, rules or relationships? This dimension focuses on how individuals judge other individuals' behaviour (Trompenaars and Turner, 1998). The second dimension is individualism versus collectivism or communitarianism, and asks: Do we function in a group or as individuals? This dimension is similar to Hofstede's. Trompenaars describes individualistic cultures as having the specifications and characteristics of modernising culture and society. However, the collectivism dimension can stratify modern cultures and societies only when thinking of mass media and pluralism. The next dimension, neutral versus emotional, asks: Do we display our emotions? When discussing this dimension, Trompenaars emphasises the significance of feelings and relationships. Next, in the specific versus diffuse dimension, the question addressed is: Is responsibility specifically assigned or diffusely accepted? This dimension refers to the degree to which an individual is influenced by a specific action or situation. In the achievement versus ascription dimension, the principal question is: do we have to prove ourselves to receive a higher status or is it simply bestowed upon us? This dimension describes the status of an organisational member as possibly resulting from

his religious beliefs, origin, age, or his own behaviour and actions in the position. In the sequential versus synchronic dimension, the question addressed is: Do we do things one at a time or several things at once? And finally, in the dimension of internal versus external control, the main question asked is: Do we control our environment, or are we controlled by it? (Kirsch et al., 2012).

Trompenaars (1993) therefore followed Hofstede, in suggesting a model for shared cultures and values, and in proposing that cross-cultural practices can create more organised options. He classified the features and characteristics of four shared fundamental perceptions in regard to cultural context (Kanungo, 2006). He exposes different cultural elements, examining the relationship between employees and their attitudes towards management and authority, and the ways individuals think in the workplace and their attitudes towards their colleagues. Subsequently, Wood (1997) suggested a culture model to explain and understand the correlation between different cultures. As well as personality, this will then impact upon business practices (Kanungo, 2006).

Much of the research regarding the two concepts universalism vs. particularism was conducted in the United States; moreover, it was affected by American cultural preferences. Overwhelmingly, American researchers support the concept of universalism, with sophisticated and modernisation-led business activities and practices. Meanwhile, they associate the concept of particularism with less developed cultures and societies, where, perhaps, everyone knows everyone else personally (Trompenaars and Turner, 1998, p.33).

The two notions of high-context and low context culture, define the value and amount of different information in both implicit (high-context) and explicit (low-context) cultures (Beaman, 2008). Hall's model presents an influential approach for understanding the diversity among cultures and its impact within the workplace. Hall divides cultures into either high-context or low-context.

Saudi cultural norms are extremely reliant on context and Saudi Arabia is therefore considered a high-context culture. Furthermore, many features of Saudi culture can only be understood by individuals living within it. Saudi individuals share similar practices and experiences, the common actions, traditions, history and norms among

individuals have grown from the same roots. On the other hand, individuals in low-context cultures come from several traditions and backgrounds, and many things are explicit in their practices and norms (e.g. the United Kingdom, United States, Denmark, and Canada). In addition, individuals from this kind of culture, tend to make various connections across a shorter timeframe. Cultural traditions in these contexts are mutable between generations, as noted by Beaman (2008).

Conclusion

This section of the literature review has considered how different cultures perceive and interpret the world differently, to the point that what is good in one culture might be considered bad in another. When operating cross-culturally, organisations need to respond and adapt to different groups' requirements, to minimise culture problems. The main struggle however, is how best to affiliate an organisational culture with a domestic culture, while establishing a good relationship between the two.

In addition to highlighting challenges, this section has also discussed the extent to which international organisations should view striving to overcome diverse sets of obstacles and problems as desirable. Individuals from other cultures often bring unique skillsets into the workplace, and this variety can complement creativity, enhancing both flexibility and competitiveness. Determining how best to allow cultural issues to work efficiently together, to benefit leaders' and managers can be achieved by overseeing individuals' interactions, ensuring that employees are motivated and encouraged to care for others.

Introduction

Values represent important principles for guiding fundamental judgment and behaviour in our daily lives. They are considered a form of social understanding and cognition, which simplify individual's adaptation to their society and environment and have implications for their attitudes and behaviour (Chatman, 1989). Individual's values are believed to reflect more on their personality and disposition than other concepts, such as attitudes and beliefs, which more precisely serve to express values (Ravlin and Meglino, 1987).

A person's values are relatively constant and shaped by their life experiences (Judge and Bretz, 1992; Ravlin and Meglino, 1987). Management research on values has shown the extent to which values impact individuals. This includes how they affect choice of behaviour and modes of conduct (Ravlin and Meglino, 1987). However, despite the significance of values, little research has been carried out regarding how values influence the attitude and behaviour of individuals in the Saudi organizations. Ravlin and Meglino (1987) explained that generally, perceptions of values have been based on implicit and hidden assumptions.

Minimal research has concentrated on the influence of managers' values on employees. Individuals values are associated with their communities, social policies, and culture; whereas organisational values are largely drawn from and exported to the environment (Elsayed-Elkhouly and Buda, 1997). Recently, value systems have received significant interest as correlates of organisational and individual variables. Value systems can be linked to areas including job satisfaction, managerial style and capability. Studying values enables researchers to address the different people within society, to investigate social structure and processes. Moreover, wide and extensive studies have shown that the understanding of values correlates with work settings is an

important influencer of managerial practices and work progress. (Ali and Schaupp, 1992).

Managerial Values in the Workplace

Studies and empirical research regarding managerial value and practices, and how leaders and managers organise employees and monitor them in Saudi society are very limited. Therefore it is necessary to study and investigate managerial values and their influence on management practices in developing countries. This research aims to fulfil this gap. Indeed, general cultural values and customs affect the nature of management behaviour and structures (Ali and Twomey, 1987; England, Dhingra, and Agarwal, 1974; Guth and Tagiuri, 1965; Hedley, 1980; Hofstede, 1980a). Hence, insights into organizational culture could be achieved by understanding how individuals' behave and interact socially, taking into account their moral judgments, explanations of self and other, and their comparisons of the self with others (Rokeach, 1973). To date, the majority of studies about value have been conducted in Western countries, and so there is a dearth of information regarding managerial values in Middle Eastern countries.

One of the first academics to directly study and measure managerial values was England (1967). He analysed data from multiple countries, using a Personal Values Questionnaire to measure the similar and relative significance of three types of values: affect, ethical morals, and the pragmatic. England (1970) analysed the data collected from over 1600 managers from Korea, Japan, and the United States, and found leaders and managers in all countries consistently preferred a pragmatic orientation. The study data also shows United States managers to be less pragmatic than those from other countries; it also shows managers from all the investigated countries were secondarily moralistically oriented, and more like each other than fellow nationals not in a managerial role. In general, manager's value orientations are very similar and related within at least two countries. However these orientations differ from those of other groups who live within the same country.

Additional research into different value classifications was conducted by Rokeach (1973), who defined two different dimensions to develop values. The first related to

the personal goals that one ought to have, and the second to the type of behaviour that one ought to engage in to attain those goals. Elsayed (1997) states that "we may develop an end (goal) value that we should be prosperous in life and a means value that we should be ambitious or hard working to reach that goal" (p.107). In other words, in the organisational context, values that shared determine general goals in managers' lives, as well as specifying acceptable attitudes and behaviours in order to achieve a particular objective. In addition, managers who share values might disagree regarding what behaviour is applicable to achieve a particular goal.

Applying proper business values exerts a fundamental influence and high priority on the achievement and success of an organisation. Moreover, obligation to advance and raise ethical behaviour in the workplace reflects essential beliefs (Elsayed-Elkhouly and Buda, 1997). Two academics (England, 1967, 1970; Rokeach, 1973) claimed values also influence strategy within the workplace, and so are indicators of both competitive benefit and advantage. An in depth understanding of cross cultural values would be significant if an organisation were seeking to compete in the global business sector, because understanding and paying attention to cultural differences with regard to values would help organisations be more productive and efficient at solving internal conflicts and forming strategic alliances, allowing them to leverage relationships more efficiently (Elsayed-Elkhouly and Buda, 1997).

There is an increasing body of management research and literature that addresses business culture and its relationship with managerial practices and individual's vitality. Deal and Kennedy (1982) argue that in a strong business culture the new "old rule" for business success, and a strong culture has almost always been the driving force behind the continuing success of American businesses. Waterman and Peter (1982) claim if there were just one piece of advice to distil from their research on corporations it would be: define your value system (Posner et al., 1985).

In Saudi Arabia, leaders and organisation's owners have the capacity to manage external factors and individuals in the workplace. It is clear that the values held in Saudi organisations tend to have a significant impact on the decisions made. Moreover, when Saudi managers and leaders share values, this leads to a need for stability and constancy in operations in the domain of business transactions and operations.

Individuals in societies with strongly employed and extremely embedded codes are more likely to state fewer instances of unethical and immoral behaviour than individuals in societies where they are not. Thus, in this context it is important to note that in Islam, ethics is grounded upon a very simple but solid philosophy:

> Islam clearly mentions that ALLAH is the sole creator of Universe and everything in it, HE is one (unity of command), HE is omnipotent, omniscient and omnipresent, HE is clean from all defects and free from any weaknesses, HE is holy in all due respects. (Abbas et al., 2012, p.103)

Once we become aware of the mercy of Allah, we put our lives in his caring and protective hands and follow his orders and directions without question. In this way Islam provides a mono-thematic notion of ethics, which encloses a human's entire life according to different dimensions, and requires that it is fundamental to understand that morality is central to all Islamic principles and values (Abbas et al., 2012). In addition, The Holy Quran reviews and outlines codes of social and ethical values for all Muslims. According to Nigosian, a Professor of Religious Studies at the University of Toronto, the Quran embodies the most complete statement of the code of conduct that every Muslim must follow and respect (Nigosian, 2004).

Since the manager is the individual within an organisation with greater responsibilities and superior individual authority, he usually assigns the tasks completed by his employees. The Holy Quran explains and determines this as: "We raise some of them above others in ranks, so that some may command work from others" (Al-Zakahraf: 32). This verse explains why Allah elevated some individuals over others into positions of authority to ensure they could complete jobs for them. This verse provides the essential elements and working method for modern management, covering all pertinent school of thought.

According to Abbas et al. (2012), the formation of suitable hierarchies, and the partition of individuals' responsibilities depends on their capabilities. This essentially indicates the hierarchy of a company's seniority from the upper level to the lower level. Moreover, Islam is the only religion that presents an infrastructural agenda outlining successful and effective managerial practices. It is a fact that many different

issues, both major and minor affect decision-making by business persons and top managers.

Business ethics and ethical issues are varied and dynamic in nature. Thus, it appears impossible to include and cover everything under a single code of conduct. It is essential to recognise that Islam emphasis on encompasses codes of conduct with reference to features of socio-religious teachings. Moreover, Islam is inorganic relative to organisations, even when considered as a fundamental factor governing business conduct.

Islamic codes of ethics centre on a well-known verse in the Holy Quran: "You are the best of peoples, evolved for mankind, enjoining what is right, Forbidding what is wrong, And believing in Allah" (Al-Emran, Verse No: 110). This verse contains three fundamental aspects, which can be considered fundamental to Islam. Islam is simply obedience to the will of Allah. This includes faith, commitment, doing the right thing, being a good example for others and avoiding wrongdoing, and also working to perceive and defeat wrongful behaviour and unfairness. According to Ahmad (2010), ethics is a normative field relating a set of ethical and moral values and principles that differentiate right from wrong. From the Islamic point of view, ethics relate to the notion of *alkhuluq*. Several studies on religious ethics emphasise the need to study factors and ethical components, such as values, quality, virtue and obligation. These significant aspects can form components of *Iman, Islam* and *Ihsan*, which are widely accepted by Muslims, particularly among Islamic scholars.

It is clear that Islam encourages human integrity and decision-making based on conscience. If we look back to the darkest time in its history, Islam still offered examples of how to ensure a free conscience, as well as a spirit of value beyond all worldly power, and the concept of excellence and merit in Islam luminously surfaces in several features of Islamic teaching. Some scholars contend that Islamic business ethics depend on the notion of satisfying and fulfilling agreement. According to Rabbat (1993) there are three kinds of such agreement: agreement between Allah and man, agreement between an individual and himself, and agreement between man and man.

The Arabic *Ekhlaq Almehna*, which refers to *professional morality*, is a version of the

term extensively used to denote *religious morality*. Thus, business codes as a new field of study and purposive activity have not garnered interest in Saudi arabia, although some people in Arabic countries have examined the course of business ethics in the US, and been influenced by the ideas witnessed (Izraeli, 1997). It is obvious that in the Middle East the most widespread practice of reference is what could be considered the domain of business ethics is *wasta* (Cunningham and Sarayrah, 1993). Although the practice of *wasta* is much more extensive than other practices, it can be used too narrowly to suggest nepotism, or intercession in order to attain benefit or advantage, or as a means to smooth dealings with authorities.

The Impact of Islamic Business Ethics on Managerial Practices

The relationship between business ethics, employees and organisational variables, has received significant interest in many domains (Putti et al., 1989; Oliver, 1990; Aldag and Brief, 1975; Blood 1969; Kidron, 1978; Abboushi, 1990; Furnham and Rajamanickam, 1992; Jones, 1997; Yavas et al., 1990; Beutell and Brenner, 1986; Elizur et al., 1991; Wayne, 1989). As mentioned above works investigating the religious factor as an influence on business ethics draw on research by Weber (1958), which suggested a fundamental and causal relationship between business ethics and the development of Western capitalism. His theory associated success in business with religious belief. Weber (1958) argued that the Protestant-Calvinistic faith had a spiritual thrust, and that capitalism was based on the assumption that work and financial achievement would result in the accomplishment of both personal goals and religious goals (Kidron, 1978). Academics such as McClelland (1961) drew on this theory to deliver a social psychological justification for the relationship between Protestantism and capitalism (Furnham, 1990).

The concept of an Islamic business ethic was based on the Holy Quran, the Sunnah and practice of the Prophet Mohammed *pbuh*, who explained that hard work causes sins to be forgiven; he also stated, "no one eats better food than that which he eats out of his work." In addition, the Quran spoke several times about honesty and justice in commercial settings, calling for the equitable and fair distribution of rewards and

wealth. The Quran encourages humans to acquire both skills and technology, and highly praises those who exert themselves to earn a living (Yousef, 2001).

Additionally, the Quran is against laziness, inactivity, and time wasting in the workplace, either by engaging someone to do an unproductive job or to remain inactive. The ethics of Islam counsels against begging and against parasitic living off the labours of others (Abeng, 1997). It shows commitment to work as a benefit and an advantage. In addition, significant attention and consideration should go into one's work, which is seen as compulsory for proficient employees. In addition it emphasises support and help in work, and consultation as a beneficial way of overcoming conflicts and problems as well as avoiding mistakes. Social relations at work are also crucial elements informing the Islamic business ethic, because Islam encourages individuals to create a balance between work and social life.

According to Ali (1988), two different value systems operate in Arab society. The first system is based on Bedouin values, and the other system on those of the sedentary population. Ali (1988) states the tradition of "The Bedouin stresses courage and pride, show, and generosity; whereas the values of the sedentary traditions are endurance, hardship, submission, and cunning" (Ali, 1988, p.153). Similarly, Al-Wardi (1951), identifies the values of the sedentary tradition as endurance, hardship, submission, and cunning, and those of the Bedouin tradition as courage and pride. The conflict between behaviour and values within both contexts are similar to those in other cultures according to Hofstede (1980). Ali (1995) notes:

> The Arabs, however, because of foreign influences, are gradually uprooted from their original values - courage, generosity, honesty, pride, hard work, loyalty, endurance, and tolerance. These values are replaced, especially in urban centres, by apathy, dependency, submission, and obedience. (p.22)

They believe that reality is implicit in attitude, and vice versa. The relationship between satisfaction at work among managers and the managerial value systems in Saudi Arabia, Qatar and Kuwait were investigated by Ali (1987), revealing the work orientation of Arab leaders is affected by Arabic culture and traditions.

Bourdieu defines the concept of habitus as anything that reflects the attitudes, outlooks and dispositions shared by people of a similar class or gender position. The

concept of habitus is illustrated as a "conductorless orchestration that serves to give systematicity, coherence, and consistency to an individual's practices" (Bourdieu, 1990, p.59).

Work values reveal a strong relationship between the variables organisational obligation and manager's values, and these are impacted when making choices between organisational objectives. Values in Saudi Arabia were originally based on Islamic teachings and Bedouin (Nomadic) customs. In other words, Arab managers should ideally witness a high obligation towards work. It is widely believed that Saudi managers in particular, show a considerable commitment to the Islamic business ethic and a reasonably strong orientation towards their employees. Saudi culture is greatly affected by Islamic teachings and the Bedouin roots of those teachings.

It is evident that work encourages an individual's growth, and offers a source of independence self-respect and self-fulfilment. In addition, the Islamic business ethic stresses productive and creative work as the foundation of happiness and success. Individuals who work hard are more likely to see work as a benefit and get ahead in life. On the other hand, individuals who do not work hard are more likely to perceive themselves as having failed (Ali, 1988b). Ali (1988b) points out that the value of work under the Islamic business ethic derives from the accompanying intention, rather than from the result of the work itself. Islamic work stresses generosity and justice in organisational settings as very important components in society's success and welfare. Moreover, the Islamic business ethic emphasises that life without work has no meaning and involvement in business and economic activities is essential for all.

Naser (1984) stressed that the Islamic business ethic requires attention to understand what ideal behaviour in the workplace is for Muslims. Ali (1986) points out that Islam has been instrumental in shaping and forming Arab values systems. It is suggested that the Islamic business ethic prioritises overall satisfaction and fulfilment in life, and holds business and economic motives in the highest regard (Khurshid, 1976). Therefore, people who believe in and practice Islam, are more likely to be dedicated to their organisations and also to derive greater satisfaction from work. Despites its significance, minimal research has been conducted on the study of the Islamic business ethic and its influence on organisational commitment, job satisfaction, and job performance (Yousef, 2001).

Despite its underlying conservativism, rapid transformation has taken place in Saudi Arabia as a result of the younger generation travelling to other countries and becoming more educated. In particular Saudis are being exposed to Western beliefs and values as a consequence of studying abroad. Saudi managers exposed to Western managerial values during overseas travel, and even those who do not travel, are more likely to be highly affected by Western academic theories. This is because the curriculum of the most prestigious Saudi business school is based on the US model, and the medium of instruction is English (Abdeen and Yavas, 1985; Yavas and Tuncalp, 1985).

In addition to Saudi managers, further influence is felt due to the millions of overseas managers and workers who have entered Saudi Arabia to provide labour support and assistance for infrastructure building from countries such as, Turkey, India, the Philippines, the United Kingdom, and many other Middle Eastern countries. Therefore, Saudi managers' potential exposure to a range of values is affected by several factors, including prior experience as employees, managerial experience, education, marital status, and time spent abroad. In summary, it is important to note that Saudi managers do not necessarily share common values because they share Bedouin and Islamic customs. A dynamism affects the contemporary international business environment in Saudi Arabia. Reflecting on the variability in individual's views, it is important to investigate whether Saudi managers adopt organisational objectives and values, taking into account different educational levels, different managerial functions, age, and work experience.

When evaluating Saudi characteristics, Alwardi (1951) identifies the Islamic and kinship environment as having affected the values of the Saudi population. Both tribal and kinship relations and religion reinforce the authority and the position of the Saudi family. Emphasising the values of obedience and respect for one's parents. Seniority and sex determine authority, in other words: the Saudi father has complete authority over behaviour and the different activities of his family. Muna (1980) and Polk (1980) propose that all Arabs (modern or traditional) share specific values, despite the obvious variations in the commercial and political attainment of their members.

As stated earlier in this thesis, in Islam, a Muslim's judgment, kindness, good behaviour, and actions are not limited to his close family, such as parents, children

and grandparents, but extend to his friends and relatives and everyone in his circle of influence, whom he should treat very well. The importance of the kind and generous treatment of kin arises from the need to show kindness and respect to parents and grandparents, as recognised in the Holy Quran in the context of human relationships. Moreover, courtesy, politeness and respect often extends to the neediest individuals within one's close family.

Conclusion

The Kingdom of Saudi Arabia is one of the biggest global producers of petroleum. Recently, Saudi Arabia has established wide and extensive business development systems designed to promote and encourage material growth. The huge oil wealth in the region, and large investment systems designed to generate profitable trade, have resulted in notable business opportunities for global organisations. It is obvious that value systems influence the business structure of Saudi society and the development of the region (Harman, 1981; Smelser, 1973; Means, 1969). Many academics have proposed changes affecting attitude, beliefs, and values, have been responsible for making business and economic development more attainable (Strong, 1981). If an organisation intends to simplify its business and economic development practices through expansion, it should first clearly determine and understand the values and beliefs that govern interactions in Saudi society. Organisations rely on agreed values to rationalise and clarify their decisions throughout their operations and local environment. Saudi managers for example, behave and perform according to their own values and culture; thus, conflicts with employees might arise when values are not shared. As discussed in this chapter, Saudi managers' values and decision-making practices can include the implementation of negative practices, such as *wasta*.

Chapter Three: Research Design and Methodology

Introduction

This study focuses on an in-depth understanding of the influence of Islam and its traditions on business ethics in Saudi Arabia from an organisational perspective, including ethical attitudes and business relationships. The literature review focussed on the theoretical debates, in order to develop a more detailed understanding of business ethics and values in Islam, and in Saudi Arabia in particular, and the research critically evaluates the influence of *wasta* on; (1) the behaviour of workers; and (2) managerial practices.

Process of Research Design

A research design determines the framework for the collection and analysis of data, with Easterby-Smith et al. (2012) stating that it focuses on the organisation of research activity and data collection to achieve the research aim and objectives in the most effective manner. In addition, Bryman (2012) notes that the choice of research design reflects the priority accorded to various dimensions of the research process. Design forms a constant, standard arrangement of research methods and conditions, employing rationality, coherence and logic (i.e. "What kind of research design are you adopting?") (Campbell and Stanley, 1967).

Research designs include: (1) qualitative interview and observation studies; (2) case studies; and (3) ethnographies. Maxwell (1998, p.214) noted that "a qualitative method lacks any such elaborate typology into which studies can be pigeonholed". Moreover, typologies tend to be based on a limited number of research features, and thus little can be done to justify and clarify the actual interrelationship and functioning of the component aspects of a particular design (Maxwell, 1998). Further approaches and models present research design as a logical progression of different functions or

stages, which formulate problems, issues and generation of conclusions or theories necessary to the planning and undertaking of research (Creswell, 1997; Marshall and Rossman, 1999).

In a qualitative study, it is important that "research design should be a reflexive process operating through every stage of a project" (Hammersley and Atkinson, 1995, p.24); i.e. there is a need for the simultaneous gathering and analysis of data, along with adjusting and developing theories and refocusing the research objectives and questions. Moreover, researchers are able to modify and review design decisions during the research process, taking into account any new developments. Grady and Wallston (1988) state that it is possible to identify "an entirely different model of the research process than the traditional one offered in most textbooks" (Grady and Wallston, 1988, p.10), arguing that research requires a flexible and non-sequential approach.

Bryman (2001) notes that research design forms a framework for the research plan and a guide to data collection and analysis. Thietart et al. (2001) emphasise the significance of the framework, citing different factors and components of the research aims, including the drawing up of questions and methodology to identify and address a specific issue.

De Vaus (2001) considers that the equation of research design with data gathering approaches generally leads to a limited and narrow concept of research design. Approaches to data gathering are considered a fundamental part of the process, while research design is viewed as a broad concept, with a tendency to expand during the lifetime of a particular project. Saunders et al. (2003) employ the metaphor of an onion to highlight the stability and consistency of research design, with the centre being the data, which is surrounded by significant layers that are in need of being peeled away.
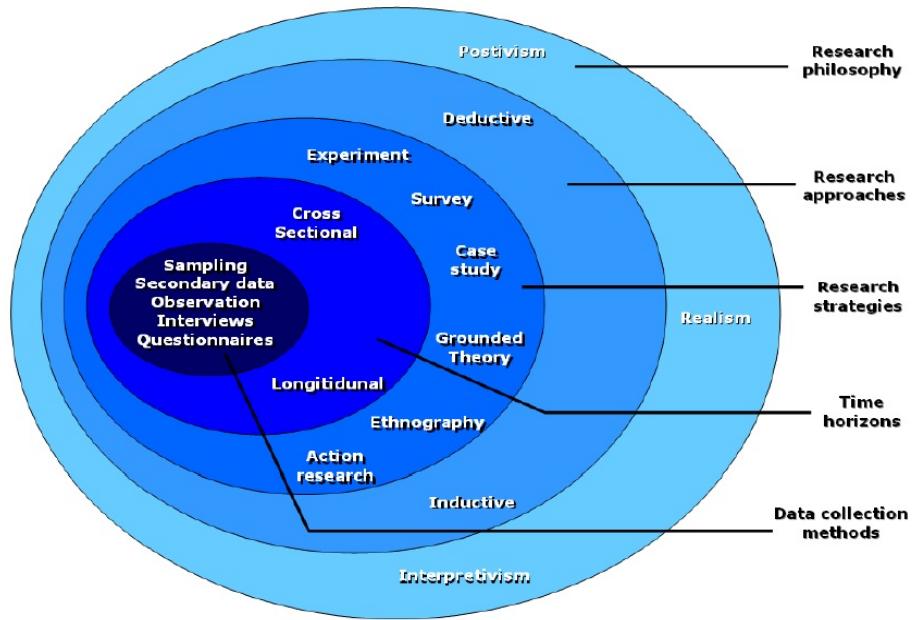
Figure 1 Research onion design (Source: Saunders et al. 2003, p.83)

This metaphor was applied to the current study, thus ensuring that the research was appropriately designed and conducted. The first layer of the metaphor raises the question of the research philosophy. The second layer represents the research method arising from the research philosophy. The third layer focuses on the core strategy of the project. The fourth layer represents the time applied to the research. Finally, the centre of the "onion" focuses on the selection of the most appropriate methods of data gathering and analysis.

Research Philosophy

Research methodology plays a fundamental role in demonstrating credibility in all forms of management research (Easterby-Smith, Thorp and Lowe, 2004). It is important to understand the philosophical nature of research, in order to: (1) avoid misunderstandings that might impact on the quality of the results; (2) acknowledge that the researcher's interpretation will impact on the research activity and process, as well as influencing the research outcomes; and (3) acknowledge that an understanding of the philosophical assumptions supports the researcher in selecting accurate research strategies and techniques.

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Easterby-Smith et al. (2004) identify a number of benefits to understanding different approaches to research. Firstly, they clarify the importance of specifying the design process of the research; secondly, they note that understanding the characteristics of the different philosophical paradigms assists the researcher in identifying the most effective research design; thirdly that a research design framework shows the researcher is familiar with previously known research designs; and finally, it assists the researcher in developing a research identity.

The relationship between data and theory has remained a significant issue of debate among academics and philosophers. It is important to consider the essential philosophical positions underpinning the designs of management research (Smith et al., 2012), as well as how such philosophical aspects influence the overall planning to ensure effective research outcomes. It is important to understand the research philosophy as it: (1) clarifies and justifies the design of the research (Smith et al., 2012) (i.e. the evidence required, and how it will be collected and interpreted); (2) determines which design will prove effective; (3) indicates the limitations of specific methods; and (4) assists researchers to determine and create designs outside their own experience, including modifying the research design in relation to the constrains of different subjects (Smith et al., 2012)

Business and management research deals with social phenomenon and issues focussing on human interactions, resulting in a number of different methods being appropriate for undertaking a study in management research. Merdith et al. (1989) identified two dimensions for the philosophical modelling of management research, including the rational existential, which determines whether reality is solely based on the researcher, or can be construed subjectively and socially by means of: (1) ontology, (2) epistemology, (3) methodology, and (4) methods. Each of these is discussed in more detail below.

1. Ontology is related to the nature of truth, and can take the form of either subjective or objective assumptions concerning the nature of reality (Easterby-Smith et al., 2004, p.31). Researchers in both science and the social sciences have had a number of disagreements concerning the use of ontology, as social science does not follow a traditional approach, thus enriching philosophical debates. Easterby-Smith et al. (2004) and Scholarios (2005) viewed the different ontologies as follows:

- *Objective* ontology: this focuses on facts, causality, fundamental laws, reductionism, measurement and objective reality. It views truth as separate from the observer.

- *Subjective* ontology: this focuses on reality as constantly shifting in nature, i.e. truth depends on those who are establishing its existence, with facts thus being the creation of human beings. It aims to recognise and understand individual interpretations and points of view.

2. Epistemology: this relates to how individuals perceive the nature of reality, and consists of a broad set of assumptions concerning the most effective methods of inquiring into the nature of the world (Easterby-Smith et al., 2004, p.31). Research philosophy can be defined as the epistemological position adopted by a researcher (i.e. how he/she sees the world), which influences the conduct of the research. Each researcher needs to bring some epistemological assumptions to the research process (Travers, 2001). Epistemology consists of two main paradigms: (1) the interpretivist; and (2) the positivist (Bryman, 2001; Guba and Lincoln, 1989; Lincoln and Guba, 1985; Saunders, et al., 2003; Seale, 1999; Travers, 2001). Epistemology focuses on the perception of reality in world, and consists of a "general set of assumptions about the best ways of inquiring into the nature of the word" (Easterby-Smith et al., 2004, p.31).

In the current study, individual values are considered to be socially constructed, and thus words and values are not seen as being objective, as in Saudi Arabia both managers and employees perceive and understand the concept of 'value' in differing ways. This research therefore adopts the interpretivist paradigm, which focuses on meaning rather than facts, and is a term "that usually denotes an alternative to the positivist orthodoxy that has held sway for decades" (Bryman, 2012, p.30). This approach generally commences with the data itself, rather than focussing on theories found in the literature. The paradigm was developed during the twentieth century by (amongst others) Berger and Luckman (1966), Watzlawick (1984) and Shotter (1993). It examines the ways individuals understand the world, in particular by sharing their subjective views and experiences with others (Smith et al., 2012). The methods and principles employed in social science research assume that social studies can be objectively interpreted from a scientific perspective, ignoring subjective variances

between individuals (Travers, 2001). The positivist paradigm was considered inappropriate for this study, as Saunders et al. (2003) argue that the positivist assumption assumes that reality occurs separately from variances between individuals, and supports highly designed and structured methodologies, while also encouraging the researcher to be self-regulating when it comes to the subject under investigation.

Bryman (2001) argues that, since the focus of social sciences differs from that of the natural sciences, the study of social issues also requires a separate research logic, as well as a different role for the researcher, thus reflecting the particularity and distinctiveness of both individuals and the social world. Bryman (2001) further proposes that, as social science research focuses on differences between individuals, the researcher is required to cooperate and interact with individuals in order to understand events in the social world from their point of view. This current research requires communication and interaction with individuals in an organisational context, in order to understand individual perceptions and interpretations of Islamic values. The interactions between the researcher and the participants at the different levels of each organisation enabled the researcher to gain an in-depth and rich understanding of how individuals feel, behave and communicate with each other in the workplace. In addition, interaction with individuals allowed the current researcher to understand the ways cultural differences influenced their relationships.

The current study therefore adopted the interpretivist approach. However, this does not imply that this approach is superior to any other approach. Nevertheless, self-consciousness concerning these issues is significant in increasing rationality and coherence in the research design process.

Research ApproachThere has recently been an increase in debates resulting from the tension between positivist and interpretivist epistemologies, in particular due to the contrast between qualitative and quantitative methods (Bryman, 1992; Denzin, 1978; Lofland and Lofland, 1984). The primary justification for the variances between qualitative and quantitative methods concerns the epistemological view of the researcher (Cassell and Symon, 1994), with qualitative methods being developed from the interpretivist paradigm, while the positivist paradigm forms the original

epistemology of quantitative methods.

A number of academic writers on methodological issues find it beneficial to differentiate between quantitative and qualitative research. Bryman (2012) notes that such differences tend to be vague, due to being simultaneously regarded by some academics as representing a significant contrast and by others as no longer helpful, or 'false' (Layder, 1993, p.110). A number of researchers have proposed that the differences go deeper, with quantitative research, in contrast to qualitative research, employing measurements.

Qualitative research (or 'interpretive research' (Woods, 2006). Carson et al. (2001, p.65) described it as "building a theory as a result of empirical insights". Woods (2006) views its primary aim as establishing how participants "interpret situations, and what their perspectives are on particular issues". McDaniel and Gates (2006) further state that quantitative research focuses on the actions of individuals, while qualitative research also examines questions of 'why' and 'how'.

According to Bryman (2012), qualitative research can be considered as emphasising words rather than quantification in the collection and analysis of data, and it; predominantly emphasises an inductive approach to the relationship between theory and research, with the emphasis placed on the generation of theories. It has rejected the practices and norms of the natural scientific model, and of positivism in particular, emphasising how individuals interpret their social world. Also, qualitative research embodies a view of social reality as a constantly shifting creation of each individual.

It is important to present the most fundamental elements of qualitative research, while also understanding and gaining additional familiarity with quantitative methods. In addition, Bryman (2001), Ghauri and Gronhaug (2002), and Saunders et al. (2003) attribute the differences between these two methods to the nature of the research topic. It can thus prove more appropriate to select a qualitative method to analyse and generate data when studying ambiguous subjects, about which there is little literature and a need to gain a deep understanding.

Qualitative research takes the forms of scientific research aiming to: (1) seek answers to specific questions through the use of systematic strategies; (2) collect evidence and

produce findings; and (3) understand the research topic from an individual perspective. The most important advantage for using qualitative research to study individual behaviour in the organisational context concerns its managerial practices in: (1) attaining culturally specific information in relation to specific individuals' values, opinions and behaviours and social settings; (2) establishing a deep description of the ways individuals experience a certain research problem (Bryman, 2012); (3) determining and identifying intangible elements, i.e. social norms, ethnicity and religion; and (4) gaining an improved understanding and rich interpretation of a specific context.

Wasta is considered relatively vague term, and as explained in the previous chapter, it is difficult to find any relevant literature on either in Arabic or English. A qualitative method was therefore considered the most appropriate approach, as the subject requires an in-depth and rich understanding of the context. Saunders et al. (2003) note that a qualitative approach allows the researcher to generate and analyse data, based on the theoretical analysis suggested by the data itself. This current research therefore adopted the interpretivist epistemological approach, with the qualitative method considered the most suitable method for the nature of the topic.

Wasta is a sensitive issue, and it is therefore important to understand that this can lead to a degree of reticence, and participants may not answer all the questions with complete honesty. Thus, care was required to ensure that the respondents felt able to answer the questions honestly. The majority of the population would not publicly condone these practices, or admit to having used *wasta*; however, at the same time, it is viewed as a necessary evil. Anonymity was therefore vital to this research, and therefore the questions needed to be carefully designed and framed, in particular to ensure that there was no danger of appearing to question the honour of the respondents or honourable Islamic traditions.

Cassell and Symon (1994, p.4) note that the qualitative method is considered more suitable for conducting exploratory research, as the researcher "is less driven by very specific hypotheses and categorical frameworks and more concerned with emergent themes and ideological descriptions". Moreover, the qualitative method is appropriate for examining little known topics, i.e. *wasta* (Padgett, 1998). The qualitative method

is more flexible than the quantitative approach, i.e. the researcher can move between different stages of data gathering and analysis, and is thus able to pursue any essential emerging data (Padgett, 1998). The flexibility and unstructured nature of the qualitative method permit the researcher to modify the structure and direction of the study. In addition, the presence of a number of different ways of thinking acts to provide more detailed information (Bryman, 2001).

Sensitivity influences almost every aspect of the research process, from the formulation of a research topic, to its design and implementation (Lee and Renzetti, 1990; Sieber and Stanley, 1988; Siegel and Bauman, 1986; Brewer, 1990). The subsequent issues can be methodological, ethical, technical or legal. In addition, sensitive research can have a fundamental impact on the personal security of the researcher (Plummer, 1983; Brewer, 1990).

Sieber and Stanley (1988) defined socially sensitive research as being:

> Studies in which there are potential consequences or implications, either directly for the participants in the research, or for the class of individuals represented by the research. For example, a study that examines the relative merits of day care for infants against full-time care by the mother can have broad social implications, and thus can be considered socially sensitive. Similarly, studies aimed at examining the relation between gender and mathematical ability also have significant social implications. (Sieber and Stanley, 1988, p.49)

Renzetti and Lee (1993) argue that Sieber and Stanley (1988) had focused on the consequences of research, and failed to specify the scope or nature of such implications, i.e. some difficulties need to be taken into consideration when talking about sensitive subjects. Farberow (1963) equated sensitive topics with aspects of social life subject to taboo. However, Renzetti and Lee (1993) viewed this approach as too narrow, i.e. research can have a sensitive character for situational purposes (Brewer, 1990). Renzetti and Lee (1993) defined sensitive research as "research which potentially poses a substantial threat to those who are, or have been, involved" (Lee, Renzetti and 1993, p.4). McCall and Simmons (1969), Padgett (1998), and Renzetti and Lee (1993) argue that qualitative methods are more suitable for addressing

sensitive issues, as the flexibility of most qualitative methods enable sensitive topics to be studied in an appropriate manner, thus gaining deep understanding and information, while quantitative methods are more suitable for closed questions (Padgett, 1998). In addition, a considerable feature of the qualitative method concerns its effective use of relationships. It is difficult for a quantitative researcher to build a close relationship and a position of trust with his/her participants (McCall and Simmons, 1969). However, such trust is important when handling sensitive topics, and thus a qualitative method was employed in this current research for the study of *wasta*. This enabled the researcher to establish a relationship of trust with the Saudi participants (i.e. employees and managers), and become close to the organisational context, in order to gain an improved understanding of the Saudi workplace.

One of the core advantages of the qualitative method is its ability to establish an understanding of the environment in which research takes place. Bryman (2001) noted that it can obtain in-depth information, and is effective in understanding human responses, as individual behaviour that appears 'odd' can often be explained by its context, as values and behaviour differ in their meanings according to context (De Vaus, 2001). For example, the interviewees (i.e. managers and employees in Saudi organisations) tended to share common cultural values. However, in different contexts (i.e. regions and organisations), individual values, actions and communications tend to hold different meanings. Thus, the qualitative method enables the researcher to easily integrate with participants within a particular context. Dean et al. (1967) pointed out that its characteristic of being flexible and non-standardised permits the researcher to interact in an intimate manner, thus leading to a deeper understanding of the setting.

Contextual understanding prevents ambiguous and misleading questions. Some researchers claim that significant features of qualitative methods afford a holistic view of an organisation (Cassell and Symon, 1994). Qualitative research can obtain a deep understanding of a situation prior to achieving any outcomes. In addition, Padgett (1998) notes the suitability of this method for examining inner workings, as qualitative methods permit the researcher to get inside the 'black box' of the programmes studied, offering an in-depth understanding of how and why they succeed or fail. Quantitative methods, on the other hand, stress programme evaluation based on operationalising and measuring outcomes (Padgett, 1998). A qualitative method is more suitable for incorporating dynamic settings. However, Cassell and Symon (1994)

state that the quantitative method can create change over time, despite the impossibility of determining why and how this has occurred. A qualitative method enables the collection of data and detailed analysis of change in organisational settings, leading to a perception of developments over time (Bryman, 2001).

There are a number of concepts of a social setting (e.g. behaviour, beliefs and values) capable of being observed by the qualitative method, with Bryman (2001), emphasising that the use of the qualitative method can deliver an effective understanding of social life. Thus, the nature of the research topic, along with the epistemological approach, played a significant role in establishing the qualitative method as the most suitable for this current research, allowing the researcher more detailed knowledge of the research strategy.

Research Strategy

Denzin and Lincoln (2000) and Saunders et al. (2003) describe a study's research strategy as consisting of a significant link between a study's approach and its philosophy. A research strategy is comprised of: (1) a plan of how to gather specific data to answer the research questions; (2) aims derived from the research questions (Saunders et al., 2003); (3) a monitor for specific data; (4) a plan of resources from which to gather data; and (5) an estimation of the time required to gather data.

In the current research, a case study was chosen as the most suitable strategy to answer the research questions.

Case Study

Simons (2009) defines case study as: "an in-depth exploration from multiple perspectives of the complexity and uniqueness of a particular project, policy, institution, program or system in a 'real life'" (Simons 2009, p. 21). Therefore, a case study should be seen as a design frame that consists of different methods. Stake (2005) also agrees "a case study is not a methodological choice, but it considered as a choice of what is to be studied – by whatever methods we choose to study the case.

Consequently, it can be studied analytically, holistically, hermeneutically, culturally, and by mixed methods, but we concentrate, at least for the time being, on the case" (Stake 2005, p. 443). Thus, the choice of the method does not define a case study. Rather, it is the analytical eclecticism that is vital (Thomas 2011, p. 512). Flyvbjerg (2011) has the same perspective stating that if the researcher decides to use a case study, this does not mean the selection of a method, but rather a selection of what will be explored (Flyvbjerg 2011, p. 301).

Wasta (as with any other development issues) have specific outcomes and processes, i.e. the values of organisations and individuals are considered as a lived process within the social setting, rather than outcome of a number of separate variables. It is difficult to determine what takes place within the process that result in the outcomes of the topic being studied. Moreover, it is not easy to define how Saudi individuals behave, communicate, interact and perform with each other in the workplace, and how the relationship between them has changed. It was therefore necessary to employ a case study in this research.

Several types of research focus on the individual case or multiple cases at hand, rather than to focus on case studies as a form of research (Starman, 2013). This could be the main reason for the various definitions of case studies from a methodological perspective. Subsequently, disagreements and misunderstanding appear between definitions with a tendency to categorise and classify case studies as a study of one or multiple cases rather than considering case studies as a research approach (Verschuren 2003). These variations can be attributed to the different epistemological bases on which researchers lean (Thomas 2011, p. 512); for example, according to the purpose of the research (Mesec, 1998), the level of the research (Sagadin, 2004), the timeframe of the research (Flyvbjerg, 2011), or to the context of the research (Thomas, 2011).

The aim of this current research is to develop an in-depth understanding, from an organisational perspective, of the influence of Islam and its traditions on business ethics. The use of a case study enables a rich understanding of the phenomenon of wasta within a particular context (Saunders et al., 2003).

Case study research can be used in order to concentrate on a particular situation. As this research is focusing on the Islamic context includes; Saudi employees and managers from different background (Sunnah and Shiah,) and individuals' behaviour. According to Cronin (2014), Case study research can be used to investigate a single case. Therefore, the idea of case study research is to gain an in-depth analysis that concentrate on a single phenomenon. This research is focusing on the practice of Wasta, which is a cultural phenomenon within Islamic context from managerial perspectives.

Case study is adopted in this research due to the fact that the current study is based on Islamic context. Stake, 1995, (cited in Tight, 2010) states: " A case study is expected to catch the complexity of a single case ... Case study is the study of the particularity and complexity of a single case, coming to understand its activity within important circumstances" (p.331). This research investigate the impact of Islamic culture on business ethics from managerial perspectives within Saudi organizations, the sample of the current study is large and it is passed on one context, Hence the case study research was adopted for this study.

It was important in this current research to observe the daily practices in Saudi organisations, which would not have been possible with the use of surveys or historical investigations. It was therefore important to understand values (and other relevant concepts) from the viewpoint of Saudi individuals. It was also important to understand the relationships within organisations and different departments, as well as individual values and behaviour. This leads to the case study strategy being the most suitable approach for this function. A further advantage of a case study concerns its ability to consider the wholeness and harmony of the case under investigation. The subject of the current research involves many social, managerial and organisational features and variables. This reinforces the need to employ a case study strategy rather than the survey approach. Ghauri and Gronhaug (2002) claim that case study strategy is particularly useful when variables are not easy to quantify, as it: (1) focuses on understanding the harmony and wholeness of the subject (Stake, 1995); and (2) preserves the integrity of the case being studied (Punch, 1998).

Case study considered as a type of design in qualitative approach or an objective of the study, as well as a product of inquiry (Creswell, 2007). The current study, it follows Stake's (2005) believes, that considers case study as the choice of object of study rather than a methodology. Hence, four Saudi organisations are viewed as the context where perceptions and understanding of Islamic culture and the power of wasta are analysed. The adoption of the case study design is mainly relevant when the research involves an extensive and in-depth understanding of a social phenomenon such as the practice wasta. Stake (1995) considers that the "intrinsic case study" was selected when the case study itself was considered to be of concern and interest. A single case study can be used in pilot research or as an empirical study, or as the first stage of a more comprehensive study (Ghauri and Gronhaug, 2002).

One or more cases can be investigated and analysed in a case study. When studying one case, it refers to a singular case study, while a multiple case study is referred to analysing different cases within the field. In this research, I used multiple case studies; each case is investigated individually, and then I compared each case with other cases. Using a case study is a permit that allows the researcher to access the research field to discover and find out the unknown within well-known context, however, monitoring our performance (Starman, 2013). Therefore, a case study should be considered as more than just one form of qualitative research. Essentially, the case study looks in depth at one, or a small number of organisations, events or individuals, generally over time (Easterby- Smith et al., 2012).

Stake (1995) is one of the most influential advocates of a constructivist approach to case studies. He argues those who consider the case study as a tool for drawing general inferences from the specific (Stake 1995), emphasising on the value and the importance of studying the particular and appreciating the 'intrinsic value' of the case (Welch et al. 2013). The interpretivistic case study can be adopted to support the perspective that knowledge development concerning the social world relies on human interpretation (Leppaaho et al. 2016). Stake (1995) is one of the researchers who represent the *constructionist/interpretive* side of case study research, contributing to subjectivist ontological approach (see also Dyer and Wilkins (1991) and Gioia (2004)). Therefore, the theoretical purpose of adopting the case is to provide and develop an understanding of the phenomenon studied, through considering of its

distinctiveness and uniqueness, as well as its complexity and interaction with its context (Leppaaho et al. 2016). In the interpretative assumption, researchers embrace context, stories, and the personal engagement role of the investigator (Stake, 2005).

According to Welch et al., (2011) the perception that case studies are a form of interpretive sensemaking, which is part of a rich tradition of "idiographic" rather than nomothetic social science. Furthermore, it seeks to understand the particular rather than generate law-like explanations. In interpretive approaches, it highlights and emphasised the distinctiveness and uniqueness of the social sciences, in which subjects ascribe meaning to their behaviour, and researchers are part of the world they study (Welch et al. 2011). Stake (1995) a prominent advocate of interpretive sensemaking, asserts on "the difference between case studies seeking to identify cause and effect relationships and those seeking to understand of human experience" (Stake 1995, p. 38). Therefore, case study allows the rich and deep contextual and relative description essential to understanding (Lincoln and Guba, 1985).

Stake (1995) emphasised to question the ideals upheld in positivist case assumption, including generalizability, causality and objectivity. Hence, "particularisation" is the goal of adopting case studies, in term of understanding the uniqueness of the case in its entirety (Welch et al. 2011). However, to researchers intending at generalizable clarifications, who seek "to nullify context" and "to eliminate the merely situational", researchers in the interpretive tradition embrace context, narratives as well as personal engagement on the part of the researcher (Stake, 1995: 39, 40). Adopting the interpretive approach provides a rich picture of life and behaviour within Saudi organisations.

According to Creswell (2007), case study research involves the study of an issue explored through one or more cases within a bounded system (Creswell, 2007). However, some researchers argue as to how case studies are to be understood. Some researchers refer to it as a research design, while others see it as a methodology or even a research method (Van Wynsberghe and Khan, 2007; Yin, 2014).

This research adopts a case study design; four Saudi organisations in private sector form a context to understand the perception of Saudi employees and managers regarding the impact of Islamic culture on managerial behaviour and the power of

wasta in the workplace. The views include case study is subjective, is exploratory, a single case does not suffice to generalise, lacks rigour (e.g. reliability, credibility, transferability), and also it is time-consuming for data analysis and interpretation. In addition, it is prejudiced and strongly influenced by the researcher (e.g. Byrne & Ragin, 2009; Flyvbjerg, 2006; Ghauri & Firth, 2009; Patton & Appelbaum, 2003; Piekkari, Plakoyiannaki, & Welch, 2010).

It is very important to be clear about the unit of analysis because it considered as the basis for collecting data that will be analysed later (Easterby- Smith et al., 2012). In this research, Sampling requires determining the units of analysis (Saudi organisations), to answer the research questions and to achieve the research aims (Saunders et al., 2007). The unit of analysis in this study refers to the multiple cases that the research attempt to analysis and express the Saudi and Islamic culture within the workplace. Therefore, this is the focus of all data collection efforts (Tashakori and Teddlie, 2009). The unit of analysis, links between data and propositions and procedures to interpret data (Easterby- Smith et al., 2012).

The current research is more concern to afford a rich picture of Saudi culture and individuals' behaviours within Saudi organisations. Stake (2006) distinguished between instrumental and expressive studies. The formal involves looking at particular cases to develop and understand general principles, while the other type requires investigating cases because of their uniqueness that could be generalised to another context.

The aims and objectives of the current research determined that the use of the single case study was an unsuitable approach, due to the focus being on using organisations to understand significant issues related to the practice of wasta, rather than a specific organisation or theory. In addition, it proved impractical to identify a typical organisation to investigate individual values and Islamic ethics in the workplace. The single case study is considered inappropriate, and a weak strategy, for any study focussing on comparisons (Ghauri and Gronhaug, 2002). The multiple case study strategy is fundamental to comparative studies, and is therefore more suited to the aim of the current research. Therefore, a multiple case study strategy was important for this research, due to being: (1) more powerful and convincing; and (2) delivering more effective understanding than single case strategies (De Vaus, 2001). The adoption of

multiple case studies involves the use of extensive resources, and forms a lengthier process than the single case study. However, it results in more compelling and convincing evidence, and thus develops and enhances the overall influence of the study (Hakim, 2000).

Time Horizons

In Saudi Arabia, *wasta* plays important roles in both the private and public sectors. However, as discussed above, these aspects of Saudi business ethics have not yet received adequate attention from scholars. Bryman (2001), De Vaus (2001), Sarantakos (1998) and Saunders el al. (2003) all argue that longitudinal research is more suitable for the development of a research topic. It was therefore considered appropriate for the current study, due to its ability to simplify and facilitate comparisons between the values and behaviour of Saudi individuals over time, as well as distinguishing between managers and employees. However, in the current research the opportunity to employ longitudinal research was limited, due to: firstly, the concept of *wasta* being a highly sensitive topic in Saudi Arabia, and difficulties in accessing organisations as a result of the strict bureaucracy and regulation, and in particular for a female researcher. Secondly, longitudinal research is time consuming, and therefore unsuitable for PhD research. Therefore, a cross-sectional approach was adopted, due the time constraints of the current study, and cross-sectional approaches were employed for data collection over a specific period of time.

Data Collection Procedures

The process of data analysis is the most difficult stage of qualitative research. May (2001, p.142) states: "the hard work starts only when the data are collected and analysis begins". Yin (2003) also notes that the investigation and analysis of case evidence is the most difficult aspect of case studies, due to the lack of definition of analytic strategies and techniques, suggesting that these could be overcome by the use of clear analysis techniques and strategy. These need to be decided prior to the collection of data, enabling the analysis to take place concurrently (Ghauri and Gronhaug, 2002; Saunders et al., 2003). It is therefore beneficial to commence data analysis in the early stages alongside data collection.

Pilot Study

Based on the research aims and research questions and relevant information from the literature review, I have developed relevant questions. The questions were presented to participants in a pilot study who provided comments that were considered. After these comments and amendments, the interview outline questions were prepared.

It is important to conduct a pilot study prior to undertaking data collection (Schnetler, 1989), i.e. "to identify the major flaws in a study plan before starting the main study" (Runkel and McGrath, 1972, p.42). The case study enables interview questions to be adjusted before they can damage the main study. In the current research, the participants selected for the pilot study were drawn from context of the main study, and with the same requirements as the participants in the main study. Over the long term, this saves time, money and effort (Varkevisser et al., 2003).

The pilot study for the interviews for the current research assisted in identifying potential issues with the research questions. The participants were aware of Saudi and Islamic cultural, and thus the research gained a deep insight from participants, which facilitated refining and improving the interview questions. Feedback was undertaken by conversing with participants during the pilot study, including focussing on any misunderstandings and confusion arising from either the questions or the instructions. In addition, participants were invited to give their solutions, which were subsequently implemented.

The choice of a data collection method generally takes place between establishing the context and aims, and commencing fieldwork. The method identifies the most suitable tool to address the research topic and research questions. It is important to justify and demonstrate how the choice of method tools is shaped by: (1) the research objectives; (2) norms of practice and epistemological concerns; and (3) the organisational, political, ethical, historical and personally important characteristics of the research field (Buchanan and Bryman, 2009).

For the current research, participant observation and semi-structured interviews were selected as the most suitable method of data collection. These two methods were

adopted as a single process consisting of two stages, with the participant observation stage being a basis for subsequent semi-structured interviews.

The interviews were conducted with participants from different levels and management who play an important role in the companies. The data collected from the interviews were enhanced with another source of information involving field note and participants observations. The following sections discuss the rationale for the selection of these two methods, and how they were undertaken.

Participant Observation

The study of organisations provide a better understanding of the context, along with the detailed observation was undertaken to illuminate participants' perspective and experience of the topic. Observation forms "a method in which the observer participates in the daily life of people under study, either openly in the role of researcher or covertly in some disguised role, observing things that happen, listening to what is said, and questioning people, over some length of time" (Becker and Geer, 1967, p.322). Participant observation has a number of advantages, giving the researcher the opportunity to develop a relationship with the participants and the setting, thus gaining a complete view of the daily life of the individuals under observation. From a sociological perspective, Schwartz and Schwartz (1955) claim that adopting participant observation enables the researcher to build a close relationship with the participant and obtain their trust, and hence obtain a deep understanding of the meaning the participant gives to their actions. Participant observation is the most appropriate method when the researcher is focusing on the experience of different individuals, including establishing how they feel, think and perform (Waddington, 1986).

Participant observation has a number of additional advantages for the researcher, including the ability to explore new concepts, as well as dimensions and meaning studied in-depth in alternative methods. Padgett (1998) claims that observation of participants is valuable for producing raw data capable of being followed up by more concentrated approaches, i.e. interviewing. Additional academics have advocated the significance of participant observation for providing a yardstick for data collection by means of interviews, as well as opening up new directions and dimensions (Becker

and Geer, 1967). Advanced participant observation is a beneficial means of identifying any distortions taking place during subsequent interview, and simplifies informal access to some participants (Becker and Geer, 1967). It is generally a straightforward process to obtain access to senior management, but the researcher can be required to obtain additional security clearance to access lower levels in the workplace (Bryman, 2001). However, official access was not required in the current case.

As a result of these advantages, participant observation was selected to form the first stage of data collection for the current research. The observation concentrated on how individuals communicated and performed with others, and the relationships between different members within different levels in the workplace. As this formed the initial stage of the research, leading up to the interviews, it provided an opportunity to view and participate in a number of different activities in the workplace, including social activities. This was important in identifying the questions discussed with the participants during the interviews.

Before starting the observations, it was understood that it is difficult to take notes on everything the researcher sees and hears. Thus, the observations were directed by the research framework, and also the observation was more concentrated on things that answer the research questions. Following these guidelines of the research framework when conducting the observations, does not mean losing the flexibility which very significant during the observations. Seale (1999) advocates such a systematic approach of observation; he suggests that observations should have fundamental assumptions and directions to guide them. May (2001) notes that while theoretical interests should guide observations, they, in turn, may modify or alter them.

During the fieldwork, I had a chance to attend breakfast and lunch gathering at the breaking times. Obviously, these meetings enhance the social and informal interactions among employeess. Some participants discussed work issues, while others discussed sports and entertainments. It was important, at this point; to understand to what extent does collective breakfast and lunch gathering impact upon managerial values and employees' relationships.

Participant observation enables me to establish good relationships with individuals in

the workplace, thus facilitating the gathering of information during the interviewing stage. Interaction with participants during their free time enables me to secure a flow of information and to discuss more sensitive issues, i.e. *wasta* in Saudi communities. Participant observation can also identify suitable participants for the interview process, including establishing personal information, and building a relationship of trust with the researcher.

During the observation process, employees are likely to converse honestly and in a relaxed manner with the researcher, as (particularly in a social society like that of Saudi Arabia) they are more likely to consider the researcher in the light of a friend. This, in turn, enhances the accuracy of the information and data collected by means of the interviews. However, a questionnaire would not have been beneficial for addressing sensitive issues like *wasta* and kinship in Saudi Arabia, as individuals in the workplace have little trust in surveys. In addition, they have no wish to spend time on writing answers and giving examples and explanations to open questions, in particular in relation to sensitive subjects. Participant observation was therefore chosen as the most suitable method for establishing a deep understanding of values of individuals in the workplace, including their behaviour and relationships.

The observations also focused on the relationship between employees and their managers. The time for these participant observations was concentrated. However, this process was very convenient in paving the way for the second stage, i. e. interviewing. It was observed that some employees during the interviews relied on a specific style when asking some questions, especially those questions about the practice of wasta. The style of conservation was characerised when expressing their ideas and perspective toward the topic. For instance, some participants were smiling when I asked whether wasta is practised in the company. I drew attention and considerations to nonverbal communications, to understand their perspectives.

Template for Taking Field Note
Date: **Site:**   **Length of visit:**
Summary: First issue I faced was with the gatekeeper of the company. The discussion that I had to negotiate in order to access the company was not easy especially in (Alzamil Co). I initially approached the manager four months before I planned to start the fieldwork. I approached him through personal contacts of my husband's friends working in this company.   Being a female researcher in Saudi Arabia may be problematic because of the male-dominated environment and a perceived lack of professionalism. During my visit to Alzamil company, the gatekeeper didn't allow me to enter easily.   On my first meeting with the manager Basma Alzamil (Owner's daughter) in Alzamil company and Abdulaziz Alghamdi in Sipchem company, I was not able to present myself as ultra-professional, this was because the friend of my husband who introduced us to the manager. Maybe because I was being introduced in an informal way, this did not seem to create difficulties on doing the observations and the interviews. I was also able to assert my professional image at our second meeting to discuss my research in more details. Managers also ensured contact with me on a daily basis while the fieldwork was being undertaken.   I arrived early before the interviews in the early morning with my husband and take a tour around the company first, then interviewed participants (managers and employees), observed the situation and write down notes throughout the day. During the tour at Sipchem and Amiantit visit in break times, I observed and listen to the frequent communications between managers and employees. I have noticed that doors of managers are usually open in all four companies. I continually walked through the offices and different departments and get an easy access to meet the managers. My attendance to the company eventually became a routine as participants saw me every day on different departments and during lunch breaks. Though, I was aware that as an observer I sought out every chance to have a chat and speak casually with participants throughout the break times.

Table 3.1: Template for Taking Field Notes

There are many advantages to using participant observation, however, a number of limitations also need to be taken into account. A number of scholars consider the possibility of the researcher's presence influencing the outcomes of an observation (Bryman, 2002; Denzin and Lincoln, 2000), as some participants may not behave in a natural manner, even when the researcher has created a good relationship. A further factor in participant observation concerns time, as the researcher can summarise a wide range of observations that may have taken place over a number of months (Seale, 1999). However, this limitation was reduced in the current study by the researcher's familiarity with the Saudi context. In addition, familiarity with the context assisted the researcher in overcoming several obstacles (i.e. those of language and culture) and thus being able to reduce the observation period. Nachmias and Nachmias (1996) and Vidich (1955) claim there are significant advantages when a researcher observes his/her own culture, due to communication being conducted in the same language and symbolic system.

The Process of Semi-Structured Interview

As previously discussed, due to its sensitivity, there were a number of issues that arise when approaching the participants with the subject of the current research. In such cases, the researcher needs to decide at an early stage whether the topic of the interview should be explained and described in detail at the outset. However, defining the boundaries and the limitation of the topic too strictly could prevent participants from defining the subject in their own way (Renzetti and Lee, 1993). In addition, defining the interview in a specific manner could preclude the raising of further topics (Cunningham and Burely, 1985). Branen (1988) outlines a range of issues that can prove highly personal, stating that such interviews are differentiated by a number of factors capable of ensuring they are problematic. Interviews tend to be a stressful process for both the researcher and the interviewee. Due to their data being both unique and personal in nature, participants can be easily identified by those close to them. The researcher thus has a responsibility towards the participants, including an assurance of anonymity, i.e. "protection is required both with respect to the

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confidences disclosed and the emotions which may be aroused and expressed"
(Branen, 1988, p.553).

Semi-structured and unstructured interviews form different methods of undertaking in-depth interviews, which have been extensively used as a major technique in qualitative research (Markham, 1998; Marshall and Rossman, 1999; Nocera, 2000; Williamson, 2000a). Semi-structured interviews have traditionally been conducted face-to-face in qualitative (and some quantitative) methods. This is due to the semi-structured interview having the ability to obtain a rich and deep understanding of empirical explanations from individuals in specific settings. In addition, it allows the researcher to elucidate the informative world through the interpretation of the perspectives of individuals in a language they find natural (Al-saggaf and Williamson, 2004). King et al. (1994) claims that, since interviews focus on the research topic from the perspective of the participants, they are capable of producing data of great depth. Punch (1998) emphasises that the interview method is considered one of the most powerful methods in accessing an individual's point of view and fully understanding the meaning of the situation being studied.

There are many forms and types and uses of the interview method. Fontana and Frey (2000) divide the interview into: (1) structured; (2) semi-structured; and (3) unstructured. This current research adopted individual semi-structured interviews as, although more costly and time-consuming, they avoided the 'group effect' (Fontana and Frey, 2000; Punch, 1998), i.e. the challenge of dealing with dominant speakers (Ghauri and Gronhaug, 2002; Saunders, et al, 2003), which can restrict a multiplicity of contributions, or inhibit the expression of contradictory views. The individual semi-structured interview was preferred to both the structured and unstructured interview, due to a structured interview depending on a predetermined set of questions with closed answers (thus lacking flexibility and a recognition of the differences between participants), while a semi-structured interview provides a balance between comparability and flexibility, i.e. as a multiple case study, as in the current research. The researcher undertook data collection through the use of an open framework, which enabled conversational, focused and shared communication. The framework began with general questions, followed by more focused questions, thus ensuring the interview was flexible, and the researcher was able to probe to gain additional details, while allowing the participants to discuss the subject in detail.
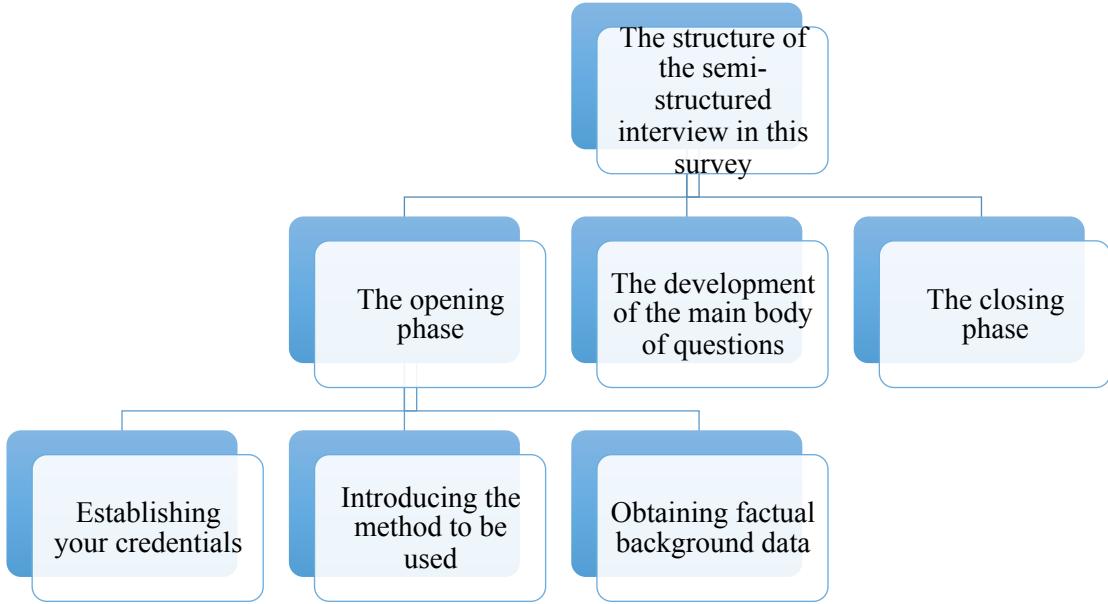
Figure 3.2: The structure of the interviews (Source: Keats, 2000, pp.47-50).

Prior to each interview, I informed the participant that the main aim of the study was to understand their experiences, feelings and opinions related to the use of *wasta* and the use of power in the workplace. Fifty semi-structured, face-to-face, open-ended interviews were conducted with managers and employees in Alkhobar, and, in accord with theoretical sampling, no additional interviews were undertaken (Eisenhardt and Graebner, 2007, p.27).

The current research achieved "theoretical saturation", i.e. "the point at which incremental learning is minimal" (Eisenhardt, 1989, p.545). This refers to minimal comparison of new and present data, or incremental improvement to the theory, due to no new themes or information emerging from the interviews (which revealed replicated categories and themes) and no new information relating to the categories (Eisenhardt, 1989; Guest et al., 2006; Saunders et al., 2007; Cameron and Price, 2009; Kahkonen and Lintukangas, 2011; Brown et al., 2002).

Textual data was generated through phenomenological interviews as advised by Thompson et al. (1989). The interview was conversational rather than structured, i.e. the participants led the dialogue. The interview questions were designed to encourage participants' reflections and establish additional understanding of their individual work experience. The interviews focussed on encouraging each employee to articulate

their personal understanding of Islamic values within the workplace, while follow up questions were directed towards the research domain and establishing an in-depth understanding (see appendix 4).

Limitations

Despite the advantages of the semi-structured interview, there are also a number of limitations, i.e. the influence of the interviewer on the participants, including any potential bias. Saunders et al. (2003) note that comments, tone or non-verbal behaviour can generate bias in the responses of the participants. Al Nimir and Palmer (1982) claim that interviews can encourage participants to give answers they feel will please the researcher, thus weakening the effectiveness and consistency of the study (Saunders et al., 2003). Moreover, the subjectivity of qualitative methods can be justified by stressing objectivity (Cassell and Symon, 1994). There are two types of influence in relation to sensitive subjects: (1) the social features and characteristics of the interviewer; and (2) the interviewer's expectations (Renzetti and Lee, 1993). These limitations need to be taken into consideration in both participant observation and semi-structured interviews, in order to ensure accuracy and sensitivity, thus increasing the strength and rationality of the research.

This section has established that a large number of contributors can lead to interviews being both costly and time consuming (Bryman, 2002; Sarantakos, 1998). These limitations can be overcome by undertaking data collection and analysis simultaneously, saving time and encouraging feedback from the participants, thus supporting the research results, and ensuring a more successful analysis.

Analysis Strategy and Techniques

Following the advice of Eisenhardt and Bourgeois (1988), to increase the validity and the accuracy of the findings, this research conducted field notes on the same day of the data collection and during each visit to the companies as the 24-hour rule recommended by of Eisenhardt and Bourgeois (1988). Data were compared to identify and to discover the important ideas and opinion and relations among different ideas.

Moreover, the constant comparison of data allows the research to reach a high level of conceptualisation and, arrangement of these categories (Locke, 2001).

Yin (2003) notes that the analysis of evidence is considered one of the most difficult phases of case studies, due to the absence of definitions and suitable strategies of data analysis techniques, which require clear plans and techniques of data analysis. Ghauri and Gronhaug (2002) and Saunders et al. (2003) argue that the analysis technique should be decided upon prior to commencing the data gathering process, enabling data analysis and collection to take place simultaneously. The current research therefore commenced data analysis during the data collection process, and thus did not rely on the main and initial concepts of the research, but developed new meanings and understanding, along with new indices and ideas within the context (Becker, 1958). This assisted the researcher to fully understand the social context.

A number of strategies and techniques have been determined to analyse qualitative data and case studies. The current research data analysis was conducted in two phases:

• The analysis occurred in the field, including analysis of observation notes during the interview and interview transcripts for each organisation, in order to ensure insightful research practice and efficient progress through follow up contact for some interviews. In addition, this initial analysis was valuable in gaining feedback from the participants and the data analysis process

•A more in-depth investigation of the complete data base, viewed as the main analysis stage, and undertaken frequently and continuously following the interpretive qualitative case studies technique.

Level 1
Transcribing and capturing of notes

Level 2
Writing up case study narratives and within-case analysis

Level 3
Determining findings through cross-case analysis
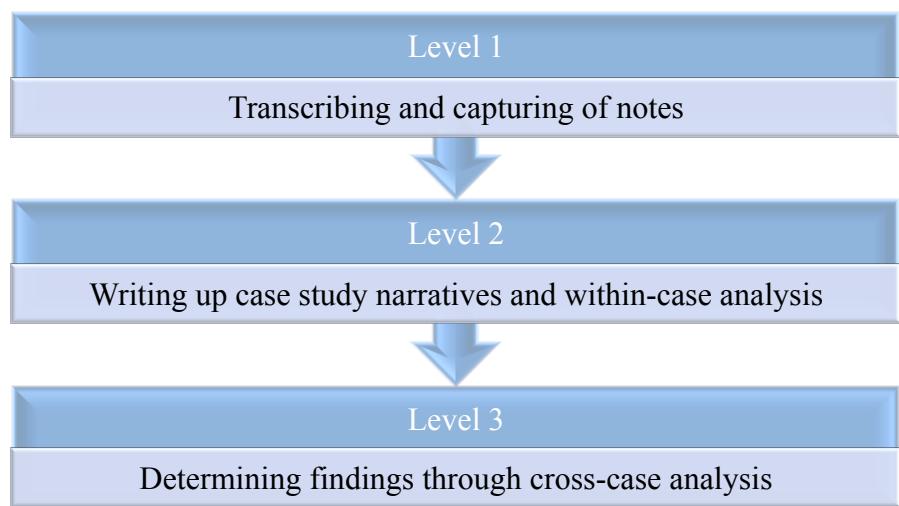
Figure 3.3 Interpretive qualitative processes.

There is no single technique for the analysis of qualitative research (Robson, 2011), due to it having fewer structures and guidelines in comparison to quantitative research analysis (Sekaran and Bougie, 2010). Ghauri and Gronhaug (2005) state, "no single agreed upon approach to qualitative data analysis exists" (Ghauri and Gronhaug, 2005, p.206). In order to obtain a rich and deep understanding of the context under discussion in this thesis, within an organizational field, it is best to adopt the interpretive qualitative process (Ponelis, 2015). It is important that researchers consider the social aspects, and the importance of interactions, not only the technical aspects. According to Lee (2004), an approach such as the interpretive qualitative method is ideally suited to this situation.

In understanding the process of data analysis the two perspectives of managerial power and individuals' identity on process and strategy were drawn upon. These perspectives informed the interpretation of individuals' daily experiences within Saudi organizations of the study. Figure 3.4 and 3.5 illustrate data analysis process of formation of these two perspectives (power and identity). The next two chapters will discuss data findings of this study with related quotations that will represent the perceptions and ideas from participants across all four cases of the study.

| Exemplary quotations | Dimentions | Power perspective |

"The company mentors and observes the behaviour of new employees, in order to ensure that they are suitable for the job." (AMT.23)

"The company polices and regulations reflect on the behaviour of individuals." (AMT.27)

Sociological Constructs of Power

"Education and how we grow up are a very significant and fundamental step that strengthens our values.." (AMT.18)

"Education, and how we are raised, form a fundamental step strengthening our values." (AMT.18)

symbolic Power

"The most important thing that you can offer to your employees is to let them have a comfortable working environment." (AMT.18)

"The relationship between us and the manager is good." (ALF.29)

Social Interactions

" Some people implement their values in the workplace, while others don't." (ZML.2)

"Most of my friends and relatives understand that I don't accept wasta.." (AMT.26)

Managerial Values and the Islamic Teaching

"my manager is an equitable and helpful person." (AMT.22)

"I always encourage employees to come and talk if they have any issue." (ZML.7)

Managerial Influence on Ethical Behaviour

Managerial Power

Figure 3.4: Data Structure.

| Exemplary quotations | Dimentions | Identity perspective |

"If a person is properly educated he will be more committed to his Islamic values,.." (AMT.26)

"It is very important for Saudi and Muslim employees to present Islam as it is." (SBC.42)

Individual Moral Identity and Ethics

"Saudi organisations that have business codes, can save a significant amount of time and money when they apply them." (ZML.7)

"A person who practices his values outside the workplace should act the same inside the workplace.." (SPM.12)

Business Ethics within an Islamic society

"I treat Sunnah and Shia with no preferences or partiality." (SPM.11)

"As a family and private company they care more about benefits and the position of the company in the marketplace" (SPM.10)

Identity and Social Capital

"We usually detail the job description for each newcomer. " (ZML.9)

"There is quite a high percentage of correspondence and harmony between the organisation's values and employees' values in the workplace." (ZML.2)

Organisational Identification

Individuals' Identity

Figure 3.5: Data Structure.

The process of within and cross-case study research

Since the objective of this research is to understand the impact of Islamic culture and tradition on individuals' behaviour from organizational perspectives, data was analyzed utilizing a subgroup method. At an individual level, data was analyzed based on individuals' positions (managers, employees), religious background (Sunnah and Shia), and gender (male and female), and was collected from each company using the pattern matching method, and then compared with other participants using the cross

analysis method. This technique provided a clear image of Saudi society, and a better understanding of the values and ethics within each organization, together with their impact on managerial practices, which enabled the study to draw applicable and effective conclusions. Individual case analyses were conducted in order to understand the data and characteristics for each company, by studying as much detail as possible about each sample before conducting the cross-case analysis. Each interview was transcribed, company by company, ideas and perspectives were identified, and the data was linked with theoretical constructs. This detailed engagement with each company allowed a careful analysis, and the creation of a clear image of the contribution each company made to this study.

After conducting the case analyses, a cross-case analysis between companies was conducted in order to understand the data and to determine the main findings of the study. Several academics have claimed that within case analysis should take place before conducting cross-case analysis (Miles and Huberman, 1994; Patton, 2002; Yin, 1994). By doing so, the researcher can decrease the possibility of confusion in the data collected. However, this strategy increase the possibility of a more understanding and meaningful of cross-case analysis (Hills, 2013). Cross-case analysis is considered an attempt "to build a general explanation that fits each of the individual case, even though the cases will vary in their details" (Yin, 1994, p.112). The cross-case analysis method is more appropriate to multiple cases, since it involves a comparison amongst cases, while each company was treated as a separate and single study. The table below summarizes the main characteristics of each company, based on observation notes made during each visit, in order to compare and contrast accurately between cases.

After data collection was finished, I have read and reviewed the transcripts of all interviews from all participants, to become familiar with the data, which is a vital activity in the interpretive analysis. To understand the everyday life, the feeling and the experiences of all participants, I have reviewed each response individually. This has enabled me to discover the important statements, phrases, stories and ideas that reflect their understanding of Islamic culture. This particular process of the analysis aimed to define and understand aspects of the phenomenon as knowledgeable by each participant respondent (Ayres et al., 2003).

The main aim of adopting across-case analysis is to compare participants' experiences and to determine similar categories of important ideas and sentences. Further, this analytic process helps to identify the significant statement among cases. I compared the important sentences and ideas from each case for participants, taking into consideration to track similarities and differences. For example, in response to interview's questions, some participants describe the type of relationship with managers and head departments. Some participants described the supports and encouragements they receive from their managers. Others describes the difference between Saudi and non-Saudi managers. Some describes the easy access to the upper management and they also describe the importance of building a trust relationship between manager and employees.

Below, is the background of Sample companies selected, information provided were collected during field visits from companies' notebooks, websites, the company representatives and participants responses.

Background of Sample Companies
Judgmental or purposive sampling was employed to select private Saudi organisations representing Islamic values and Saudi culture in the industrial sector, in order to: (1) understand the fundamental factors contributing to variations of Islamic values among Saudi managers; (2) provide an insight into the origin and effects of *wasta* and kinship regarding managerial power; and (3) how this has shaped employee's perceptions, values and behaviour. Fieldwork was undertaken in the cities of Alkhobar and Jubail, due to these being: (1) accessible to the researcher; (2) located in the eastern region of Saudi Arabia (which represents a rich mix of expatriates and Saudi citizen working across all industries); and (3) having the most liberal environment and working culture in Saudi Arabia (i.e. a modern economic structure and female incorporation in the manufacturing sectors). This region represents the culture of Saudi Arabia during its most recent stage of economic development, and also enabled the researcher, as a female, to move freely and access several locations within male-dominated industrial organisations.
• **Alzamil Company** *"A company is only as good as its people" (*Alzamil Company hand book, 2014). Al Zamil Group Holding Company is a global investment company with various interests and abilities, providing: (1) innovative, high quality and competitively-priced goods and services across the Middle East; (2) investment opportunities for

investors, partners and stakeholders in the industrial, petrochemicals and services sectors; and (3) shipbuilding, port operations and maintenance, petrochemicals and chemicals, industrial investment and general construction. It works in over sixty sectors, employing 19,000 workers in over sixty countries, with considerable manufacturing facilities and affiliations with international partners.

"We have 100% per cent Saudis in our department. I always support Saudization, women have recently become engaged in the manufacturing sector; it is a very new field, especially for females." (ZML.5)

The company has its own training center (Alhamad center) that structured carefully to improve different skills related to cultural conflicts, team work, establishing a good work environment and employees' relationships, communications with other members as well as other skills included ethical codes, labor laws and to consider and respect organizational regulations. This training program aims to enhance key competencies along with other requirement for successful business.

"Some organizations offer training courses from 3 to 6 months if the person adjust with the company he/ she will continue working for the company according to what was provided in that course. When I first came to work here, the company sends me to Turkey to get training courses. The company care about Saudization and always attempts to develop Saudi employees" (ZML.2)

" The company offers different training programs that allow everyone to be a qualified person" (ZML.3)

During my site visit to the company, Basma Alzamil showed me a notebook that usually given to every new employee that affords a foundation for positive business ethics environment in order to accomplish job tasks more efficiently.

" We have something called "internal auditors", they are responsible for the Board of Directors inside the company which include owners and other members. Internal Auditors, only responsible for the success of the company as if the company fails in ethics this will reflect on their reputation in the market. For this reason they are always attempts and pay attention and ensure that all regulations, policies and rules, are applied in each department. Even the owners, they don't have any authorities to control them… I experienced several cases in this term." (ZML.3)

Alzamil is one of Saudi organizations that consider Saudization strategy in its policy. The company provides assistance and support to young Saudi employees in order to develop their work performance and attain professional fulfillment.
"I am working for Alzamil group for 2 years and 6 months, I chose Alzamil because they give me better offer that other company, also I found the work environment here is very convenience" (ZML.9)

The company supports and affords a convenient environment for all employees in industrial and management sectors. During the observation visit, when I met Basma Alzamil (owners' daughter and head manager), the manufacturing department was also structured carefully for women in terms of privacy and safety.

"Any member who are not satisfied or notice unethical behavior he can contact the Internal Auditors to report any issues in the work place. They have the right to get any information at any time and investigate any issue. Most of Saudi companies have Internal and sometimes, external auditors… This is one of main reason of successful companies. Internal Auditor can be very effective if they don't have any social network with the company members, he can be honest and more comfortable to report any issue" (ZML.3)

Managers, understand the challenges that women might face within industrial sector, therefore they ensure to facilitate their access into the field. They also ensure that every employee passed an intensive training program in order to master their jobs in terms of technical and communication with other members.

" In general, I am very satisfied here… I have a good relationship with my mangers, if you have any pressure during the work, they always support you and help their employees. The environment inside the factory is very suitable for Saudi females, and now they are developing the place to become more convenient for us." (ZML.1)

The company believes in mutual prosperity they aspire to thrive in business while bringing prosperity to the company's employee and communities where the company operates. Culture, practices, ideas, environmental concern, and group work, all these factors lead the company and create superior values for employees and communities around the company. Alzamil Group has always been a leader and a pioneer within business community in Saudi Arabia; the company planned and implemented entrepreneurial strategies in the kingdom.

(https://www.zamil.com)

- **Sipchem Company:**

The Saudi International Petrochemical Company (Sipchem) was established in 1999, and has been listed on the Saudi Stock Market since 2006. It manufactures and markets the following: methanol; butanediol; tetrahydrofuran; acetic acid; acetic anhydride; vinyl acetate monomer; and monoxide. The company is also currently establishing down-stream projects to manufacture: Ethylene Vinyl Acetate; Low Density Polyethylene; Ethyl Acetate; Butyl Acetate; Cross Linkable Polyethylene, and Semi conductive Compounds. The company won the 'best working environment company in the Kingdom' for 2010, and was the first chemical manufacturing firm in Saudi Arabia to achieve a 'Responsible Care' certification. In line with corporate social responsibility, Sipchem allocates 1% of its total net annual profit to fund its social responsibility activities. The company has its own codes of conduct that provides the base and establishment of their business transaction, business culture and function with integrity. Regarding employees, managers' claims that their codes of conduct afford rules and guidelines for individuals' behaviour as well as organization's core values.

In their official website, the company provide a file that provides codes of conduct and guideline statement; the company commitment to always conduct business with the highest degree of integrity and in full compliance with applicable laws and regulations. This commitment to integrity and high ethical standards extends to Sipchem's dealings with all of its vendors and suppliers. The company seeks to ensure conduct business in a responsible manner. They expect their Suppliers to have a similar commitment. It is the Supplier's responsibility to achieve and maintain the minimum standards outlined in this Supplier Code of Conduct (Code), and train employees and contracted parties on their consequential rights and responsibilities.

"We have codes of conduct that includes different polices and work regulations. It include also conflict of interest, they prevent to hire relatives working in the same department. We have a control and observation department for all process occur at work. If you recommend a person or a company to make a contract with the control department investigate the reasons behind your recommendation. Also we have an audit management department that analyze and control work process" (SMP.15)

The company uses word of mouth method to select suitable people. Wasta can be used to select employees, however, each person should go through the normal process and pass before they officially hired.

"I don't have a problem to hire some one I know as long as this person is qualified for the certain job. I see this as an advantage that you can trust and guarantee this person better than some one you don't know" (SPM.12)
"The company emphasis to hire only qualified people. I have not met anyone who is not qualified or hired according to his social network" (SPM.13)
"In our company, they focus on the qualification, work experience and quality. Even if someone hired by wasta the management will identify that he was not a qualified person and immediately they terminate his services" (SPM.15)

Based on individual's performance, employees get their evaluation annually. Additional training courses might receive based on the employees' result, in order to improve their skills. The practice of managers is observed and under control from upper management. An easy access to upper management. The company has feedback system for complains and warning, where employees could address any complains that directly delivered to the upper management and they deal with it privately. The issue can be solved within a maximum of two days. This method is very suitable because they guarantee the personality.

Sipchem's interest is to recruit qualified personnel to join a capable, reliable and highly motivated team of professionals. The company has been successful in creating an environment in which employees are proud to work in. As a result of these continuous efforts, Sipchem was selected as one of the best Saudi working environment companies for the past consecutive years.

During the observation, I realized that Sipchem is a multicultural environment embracing individuals from different ethnic, and cultural backgrounds. The company ensures that employees understand the strength of diversity and unity in order to accomplish organizational goals.

"We don't have any cultural conflicts in our department. We have employees from different regions in the kingdom and some of them from (Bedoon Group) those who does not have a specific tribal or background. We have a clear polices that prevent racism between employees in the work place" (SPM.15)

The company opened a new department for Saudi female workforce. It affords a good work environment for women and ensures they attain suitable training program required for each job.

During my site visit to this company, mangers' offices were always opened, and when I contacted the secretary to arrange an appointment with the head manager, it was very quick and simple process. I also noticed that employees were seen talking directly with managers and their supervisors without any barriers during break times.

http://www.sipchem.com/en/

- **Alyaf Industrial Company:**

Alyaf Industrial Co. Ltd is a Saudi Arabian company, established in 1992, specialising in manufacturing nonwoven geotextiles and technical nonwovens, utilising fine quality raw materials produced from the advanced local petrochemical industry. ALYAF has pioneered the development of technical nonwovens in the Middle East, and manufactures a wide range of high performance geotextiles engineered to suit various geotechnical applications, i.e. soil stabilisation for roads and railways; subsurface drainage; crack relief paving fabrics for asphalt; erosion control in marine constructions; protection of waterproof membranes and thermal insulation; protection of synthetic liners and drainage in landfills and waste containment systems; and landscaping. The company is a corporate member of the International Geosynthetics Society (IGS).

The company ensures to hire the best and brightest minds in each department, with an intensive training program that provides encouragement and skills strengthening. The company treats their employees as partners in their transactions. Managers and supervisors had the skills and the ability to deal with individuals from different backgrounds and any unethical action that might occur. They ensure to increase the awareness and understanding of cultural diversity among employees.

"The good thing here that you can be in contact with your manager directly, you can discuss with him any problem and he always understand" (ALF.31)
"As a manager, Im very flexible with my employees, we all are Saudis, sharing the same culture and values we understand each other easily" (ALF.33)
"Im very pleased working with this company as it has its clear ethical policies that every one understand. If you have any issue or if you are not satisfied with your evaluation, the manager can discuss it with you and reconsider it to ensure that everyone is satisfied". (ALF.31)

Diversity among employees does not affect their business, the reason is because the company paying efforts and provide opportunities to minority groups within Saudi

society. The reason because the private sector in Saudi Arabia is usually dominated by Sunnah workers despite a high unemployment rate amongst Shiah workers. However, During the praying break, I observed that Saudi employees (Shia and Sunnah) pray side-by-side.

The company intends to be one of the finest and leading manufacturer and supplier of technical nonwovens and smart environment friendly solutions that empower their clients and enrich the communities in which they work and live. Therefore, they ensure to provide quality products specifically engineered in order to meet challenging application requirements.

http://www.alyaf.com

- **Amiantit Company:**

The Saudi Arabian Amiantit Company. Amiantit was established in 1968 in Dammam to manufacture pipes for the local market. Amiantit has subsequently developed into a major diversified industrial group with a global operation, with the following core business activities: the manufacture and sale of pipe systems; ownership and sale of pipe technologies; the provision of water management consultancy and engineering services; and the manufacture and supply of polymer products. Amiantit markets a wide range of pipe products, and serves municipal, civil engineering, industrial, energy and agricultural markets worldwide. The company applies the highest ethical standards in all their business practices. It also aims to afford a safe and suitable working context for employees. The company develops a program based on corporate social responsibility that considers the society of the work place.

"Recently during the last 5 years, it was obvious that the company attempts to activate the role of the audit, and discipline department in side the work. (AMT.18)
"you can easily reach upper management, and you are more than welcome to discuss any problem or issue you have" (AMT.24)
"We have a clear policy of codes of ethic when we signed the contract. (AMT.20)

Since 1968, the maintaining success of the company is based on the development of their employees by addressing challenging goals, promoting personal growth, and by recognizing and rewarding achievements. In addition, an in-depth understanding of the global markets that we serve by maintaining a local presence and employing local peoples.

" The government has its clear policies and regulation to control our business. However, I believe that the absence of observation is the essential point that causes corruption in the society. Also some organizations does not apply the law as it should be, and this is another important point. Once the employee become aware and understand that his behavior and performance is observed, and there is an audit department for each process, I think the percentage of unethical behavior will decrease. The company has a fundamental role to review, analyze and evaluate the performance of employees frequently in order to regulate and control any mistakes could happen" (AMT.18)

Managers claim that ethical issues that related to cultural diversity can result in relationship conflicts among individual, lack of influential commitment and will affect the outcome of teamwork and individual satisfaction. Therefore, these issues will impact the company.

"We have legal department, which usually resolve any unethical issues inside the department or transfer the case to HR department" (AMT.25)
" The company does not accept any unethical behavior from employees even if this might benefit the company, as long as the behavior does not compatible with the values of the company. We have a department that you can report any unaccepted behavior that called employees relations department. I can confirm that all members working in this company feel comfortable to address any unethical behavior within the workplace" (AMT.19)

Some employees still face difficulties in finding jobs within industrial sectors, hence, they may use the power of wasta to attain jobs. During the interview with (AMT. 24; HR manager) he said that he received applications from his relatives seeking for his wasta to get a job, however, he emphasized that they must go through normal process in order to get the job.

"Today I have received two applications that I recognized later that they are from my relatives. To be honest I feel embarrassed, they were waiting for me outside my office. In these situations you cannot be tough and strict with them. I don't like to go through these situations. I deal with them friendly but at the same time I cannot accept them if they are not qualified. I don't give promises to hire them. The good person is the one who can keep good relationships with others while applying his values and principles, which I believe is a big challenge (AMT.24)

The CEO manager has several courses and certificates in business ethics, therefore, he adopted ethical codes of the company in order to improve the rules and regulation that control individuals' behavior around the company. During my site visit, I observed the CEO moved around the employees' offices for morning greetings. One of the company policies is to emphasis on casual and informal relationships with employees and managers.

http://www.amiantit.com/en/

Table 3.2: Within case study analysis

The criteria employed to select the participant Saudi firms were as follows:

Company size	Small, medium and large organisations with over a hundred employees (i.e. as these were more likely to employ a high percentage of Saudi nationals).
Ownership	Domestic, local Saudi and family companies (i.e. in order to address the impact of Islamic and Saudi cultural factors).
Manufacturing Sector	All organisations were from different manufacturing sectors (i.e. to represent the influence of the industry sector on the future of business relations within Saudi Arabia).

Table 3.3: The criteria for selecting organizations.

The sectors selected included the petrochemical sector and the manufacture of: (1) pipes; (2) steel; (3) nonwoven geotextiles; and (4) technical nonwovens. Access to these companies was obtained through: (1) official contacts with CEOs and head managers; (2) the personal networks of the researcher's husband with public relations department and senior managers; and (3) contacts made during the fieldwork. It should be noted that, although the focus of the current research was on the direct effect of Islamic values and Saudi culture, interviews were undertaken within mix nationalities and cultural setting to: (1) identify social networks between Saudi and non-Saudi employees; (2) explore non-Saudi employees' experience of Saudi culture; and (3) establish reliability and validity.

The aim of the current research is to gain a deep and rich account of participant's experiences. The researcher noted that the initial understanding and descriptions provided by employees were restrained, leading to a need to pay careful attention to their answers. In order to attain effective data analysis, and present valuable results and findings, the researcher attempted to engage with the managers and employees in more than one session, in order (as previously discussed) to establish a trusting and open relationship and also concentrate on the meaning of the experiences of the life experiences of both the managers and employees, focussing on their stories, rather than on the accuracy of their memory.

The qualitative interviews of the current study generally took place in a single session, lasting between thirty and sixty minutes. However, the researcher recognised that some interviews were insufficient to provide the rich and full understanding and

descriptions needed for valuable findings, leading to follow-up interviews by means of Skype, to gain additional details. The collection of high quality interview data typically involves multiple sessions with interviewees, including follow-up meetings to expand an employee's understanding during the data analysis process, with Seidman (1991) proposing that a sequence of three interviews as being the most effective. The time between the interviews allowed the participants an opportunity to recall and consider their previous work experience, and so tell their story in depth, while the researcher was able to review the transcript of the first interview and draw up relevant follow up questions.

It is important to clarify to interviewees that it is safe for them to be open in their answers, including revealing personal feelings and deep information. Therefore, the researcher needs to build a relationship of trust (Glaser, 1978). In the current research, it was not easy to access employees' personal experience, and therefore the researcher encouraged each participant to explore additional aspects of their experience. It was the researcher's responsibility to assist in gaining access to deeper information concerning participants' experience, due to differences between employees' work experience, and the unpredictable flow of each interview. It is difficult in qualitative semi-structured interviews to follow a set of questions, or particular techniques, and success is thus dependent on the skill of the researcher.

During the data collection process, the participants were asked to explore their previous, rather than current, feelings and work, thus allowing the researcher to access meaning. However, information presented during interviews does not reflect the employees' current experience, due to the events having taken place in the past. Schacter (1999) states that memory is not infallible, but that it is rather reformed over time. Some employees relate their past experience coloured by their current mood and emotions, which can be influenced by work settings. Nevertheless, memories of previous experience can prove accurate, when the participants are supported and primed by the researcher to focus on the meaning of these particular events for each employee.

Observational Data

Potter (1996, p.98) notes "observation is the technique of gathering data through direct contact with an object, usually another human being. The researcher watches the behaviour and documents the properties of the object". Observations are considered the initial data source in sociological and anthropological research (Angrosino and Mays de Pérez, 2000). During the observation process, research can simplify information derived from the interviews, including the participants' behaviours, facial expressions, signs, physical tone, clothing, and other nonverbal indications (Polkinghorne, 2005). Information derived from both the observation process, and the context of the interview, can reveal the hidden meaning of employees' verbal descriptions and comments. Observation plays an important role in qualitative studies, particularly in dealing with sensitive topics, and for those employees who experience difficulties in expressing feelings and opinions. During the current study, the observation was written as notes during, and immediately following, each interview. Polkinghorne (2005) explains that immediacy is a significant consideration when establishing improved recall of observations and improving understanding of an experience.

I made notes during the participant observations, along with any further observations recalled when reviewing the interview audiotape. In qualitative studies, observational notes are generally referred to as memos, and are linked to the participants' interview transcriptions as an important aspect of the written text, including addressing new ideas. Patton (1987, p.70) states "the quality of observational data is highly dependent on the skill, training, and competence of the evaluator". As previously discussed, the current researcher developed her skills of observation during the pilot study, enabling her to identify observations that contributed to establishing a sufficient understanding.

During the observation process, the aim was to identify social life as shown through interactions inside each company. Thus I arranged with the management to be in a centrally located place (to observe what was happening), and to take regular walks throughout different departments inside each company. During daily walks around site, good relationships were established with a large number of employees inside each department at all levels and in different positions.

Analysing a Foreign Language

The use of language, along with the interviewee's interactions and communication, belong to the micro level of the social order, while powerful social groups belong to the macro level of analysis (Dijk, 2001, p.354). In addition, the capability of Bourdieu's (1993) habitus to transcend previous experience through current and future behaviour, results from its characteristic of embodying dispositions (Bourdieu, 1993). Data also demonstrates how individuals interpret Islamic values, and presents the flux of their experience of like *wasta*, kinship and power in Saudi culture. Data covered the different experiences of Sunnah and Shia groups, males and females inside Saudi organisations, thus contributing to determining the habitus of Saudi employees.

The main questions were translated into Arabic, given that participants are Saudis and speaking Arabic, and it is very important to understand and answer the questions in their spoken language. Various methods can be adopted to translate the interview questions and responses including one-way translation, forward translation, back-translation, parallel translation, and mixed translation. In this research, back-translation was adopted, which involves two translations process. The first step was to translate the data from the source (English) to the target language (Arabic). Then data translated back to the original language (Waltz et al., 2010). Both of the original copies are compared to discover any errors or misunderstanding in the target language copy.

Working in a foreign language can prove a challenge, in particular when the researcher is not a native speaker of the language of the analysis. However, being a native Arabic speaker allowed the current researcher to identify significant meanings and phrases within the transcripts, in particular in data related to implicit cultural and value materials.

No paper-based format for the analysis of interviews is currently available, and most qualitative research employs Microsoft Office systems, i.e. Word. In the current research, it was essential to ensure the software was able to handle Arabic language as a non-English script for computer-aided analysis, due to the potential for characters

being translated with different signs. Thus, data text needed to be written in *Unicode*, which is time consuming. The current researcher followed the recommendation of Davies and Meyer (2009) and Jones (2011) and avoided employing qualitative data analysis computer software.

During the interviews, social interaction with the participants included the ways social structures and practices are represented in an implicit manner during workplace interaction. Studying the flow and structure of conversations with each participant, focussing on hidden meanings. It was a beneficial to study employee interactions in Saudi organisations. Following the researcher collected data material to analyse, and investigate the sources in depth (Schneider, 2013).

Establish the context of the study

Prepare data for analysis

Capturing of notes

Examine the structure of the transcript

Collect and examine conversational statements
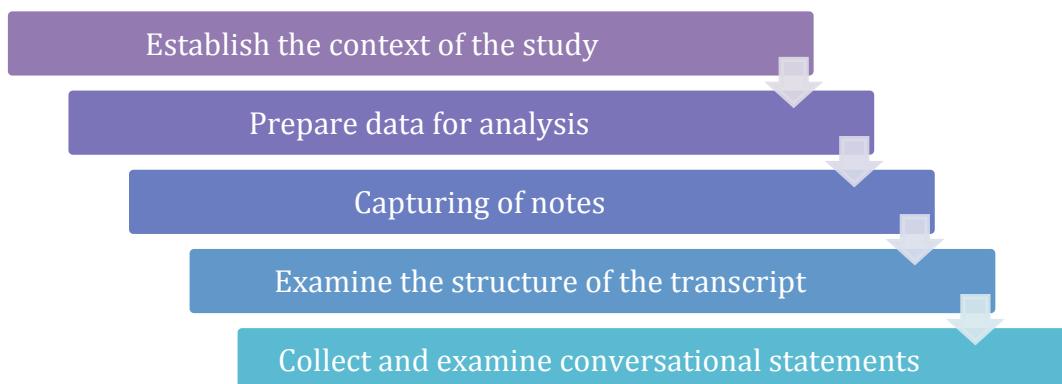
It was important to note data for each organisation within its context, prior to the data analysis, including: (1) Saudi social and cultural settings of Islam, using Arabic as the dominate language; and (2) the nature of the firm and background of the employees (i.e. nationality, whether Sunnah or Shia) along with the managers' positions and affiliation with other employees.

The background of the recorded interviews needed to be checked, to establish further information and additional institutional and personal experience of participants. It is important to prepare the transcription text to allow effective analysis, including the original data relating to specific details. The current researcher preferred working with a hard copy, in order to highlight significant concepts and features.

Prior to commencing this process, the researcher established categories according to the interview questions, as well as the knowledge of the subject, i.e. power, the practice of *wasta* and identity.   Determining specific e.g. words, paragraphs or

individual sentences (such as the analysis of the interview with CEO Manager with thirty years' experience) enabled me to observe a cultural and Islamic value , and it was important to mark all statements relating to Islamic values and Saudi culture.

Once the elements of data have been collected, the researcher needs to focus on establishing the meaning. All results need to be tied together in the analysis and interpretation process. This will assist in refining the researcher's knowledge of the subject, including structural features and participants' speech.

All participants used their native language during the interview, which was audio-recorded and transcribed accurately. At the beginning of each interview I explained the topic for each participant, then each participant was given the full details of the purpose of the study and asked to sign the consent form to agree to do interview and that the interview will be recorded. Participants were informed that they have the right to stop the interview or the recording at any time. They were asked to describe their everyday experience in the workplace without disruption. However, questions were asked when needed (for example; can you tell more about this? can you give an example? what do you mean by that? what happened next?) to encourage participants to provide more details and understand their point of view of the topic.

After identifying the comparison between the new and existing data, it was decided not to conduct further interviews, following the 'theoretical sampling' concept (Eisenhardt and Graebner, 2007, p. 27), as the study has reached what was considered to be 'theoretical saturation' (Eisenhardt, 1989, p. 545). As no new information or perceptions regarding the topic emerged , existing data and ideas were being merely repeated (Eisenhardt, 1989; Guest et al., 2006; Saunders et al., 2007; Cameron and Price, 2009; Kahkonen and Lintukangas, 2011; Brown et al., 2002). The below table contains a summary of the companies' codes. Each interview was tape-recorded and was of 30 to 60 minutes. All 50 interviews were re-checked to ensure their quality. Finally, the interviews were transcribed and analysed in groups of 10.

Company Code	Industry	Ownership	Number of Interviews	Interview Numbers
ZML	Steel	Saudi	9	1 – 9
SPM	Petrochemicals	Saudi	8	10 – 17
AMT	Pipes	Saudi	11	18– 28
ALF	Nonwoven	Saudi	10	29 – 38
Others	Manufacturing	Saudi	12	39 – 50

Table 3.4 Summary of Sample Companies and Codes

The interview was conducted from different levels and different positions in each company to corroborate data and also to ensure that data are comparable and to gain more insight into their point of view. Participants included head and senior managers, supervisors, engineers, consultants, operators and public relation officers. Details of those interviewed are presented (see appendix 5)

Reflexivity

Reflexivity defined as "the process of reflecting critically on the self as researcher" (Guba and Lincoln, 1994: P.183). Moreover, reflexivity involves taking action based on the researcher's reflections and any involvement and contribution in the research process. Therefore, a reflexive researcher understand that his/ her own feelings, opinions or thoughts can have a significant impact on the research process, such as social contacts and interactions with participants during the data collection process (Freshwater, 2005). According to Bryar (2000), using case study can clearly determine and acknowledge the researcher's direct position in the research process. Reflexivity considered as crucial process throughout different phases of the research including the formulation of a research question, collection and analysis of data, and drawing conclusions (Bradbury-Jones, 2007; Guillemin and Gillam, 2004). The position of acknowledging the social location of the researcher and the ways in which the researcher's emotional responses to participants can obviously shape and form our

understanding and interpretations of their perspectives. Reflexivity requires the researcher to review and examine the power of self on the research in order to determine what area of prejudice could be evident. Scholars believe this to be unavoidable within any research, regardless of the paradigm (Freshwater, 2005). Reflectivity is adopted in current research in order to enhance the quality of the study findings (Guba & Lincoln, 1994).

Ethical Considerations

The researcher followed the guidelines set out by the Ethics Committee of The University of Glasgow and submitted an ethical form to obtain approval and authorisation prior to the fieldwork and the collection of data. The researcher conformed to the right to human dignity and privacy by making each participant aware, by means of the consent form, of the research subject, and informing each participant that he/she had the right to withdraw from the study at any point (see appendix 1,2,3)

Validity, Reliability and Generalizability

The use of the case study enhanced the validity of the topic in the current research, allowing deep understanding of Islamic values and Saudi society within real-life settings. Bryman (2001) notes that strategies such as surveys and experiments can prove valid, however case studies strategy generally focus on causality and understanding the experiences of daily life, i.e. participants' thoughts, values and attitudes. Bryman (2001) argues that studies using a survey strategy can be valid, but are unable to capture the real-life experience of participants. Yin (2003) further claims that the adoption of a case study strategy can result in excellent internal validity by providing insightful knowledge and understanding. The validity of the current research was enhanced by the combination of both the interview and observation strategies, which provided profound data and significantly enriched the understanding of Islamic and Saudi culture, and in particular the subjective observations of Saudi managers and employees in the workplace. Thus, observation and interview strategies

contributed to the precision of the information, with recorded observations being clarified by the participants during each interview session.

One of the limitations of using the case study method in qualitative research is its lack of external reliability and validity, and thus generalisability. Yin (2003) notes that external reliability and validity determine the generalisability of a study's findings, noting that the understanding of a single case delivers an insufficient base to generalise to the wider population. Punch (1998) notes this lack of generalisability as the most frequent criticism of the case study method, however Punch, (1998) and Stake (1995) argue that the case study method does not aim to generalise, but to gain an insight into specific cases.

Denzin and Lincoln (2000) argue that misunderstandings could occur when the commitment to generalise leads to the researcher failing to understand the case within its context. In the current research, the results and findings could be generalised, despite the study concentrating on a single phenomenon (i.e. exploring the Islamic values of individuals), within a specific field (i.e. Saudi private firms), and using multiple cases (i.e. four organisations), as the qualitative case study method ensures the ability to generalise.

Generalisation can be divided into: (1) statistical; and (2) analytic (De Vaus, 2001; Yin, 2003). Generalisation is the most common method employed for a survey, including the analysis of archive data, and statistical empirical data collected from a specific sample (Blaikie, 2000; Cassell and Symon, 1994; Yin, 2003). The case study method is less applicable in this kind of research, due to the difference between case studies and sampling units. Analytical or theoretical generalisation requires generalising from a particular study into theory (Punch, 1998; Yin, 2003). Academic researchers attempt to generalise specific findings to larger and broader theories of the context using two key methods: (1) conceptualising; and (2) developing theoretical propositions (Punch, 1998), in order to: (1) determine the significant features of a new research topic; (2) developing insight and deep understanding; and (3) conceptualising ideas for additional study. Therefore the case study strategy was identified as the most suitable method in this context. The current study does not aim to generalise its findings to other private or public firms in Saudi Arabia, i.e. a statistical generalisation. Moreover, the four organisations employed in the current research

were not considered in the light of sampling units, but were selected to: (1) deliver a real-life experience of the field; (2) provide understanding of the influence of Islamic culture in Saudi Arabia; and (3) accomplish the study objectives. The subject of *wasta* is viewed as one that is new and sensitive in Saudi Arabia. Therefore, establishing a profound understanding within real-life settings (and developing new perspective to gain a more in-depth of Islamic values in Saudi Arabia), has the potential to inform further discussions concerning *wasta* in different sectors, and using similar methods.

Conclusion

This chapter has established that the current researcher adopted the onion metaphor to ensure the reliability and validity of the research design process. The research was designed in a reliable and coherent way, with components organised according to the aims and questions. An interpretative philosophy was selected, leading to the adoption of a qualitative approach, in order to focus on meaning, rather than facts and access the values of the Saudi respondents. A multiple case study strategy was adopted to obtain an in-depth understanding of Islamic ethical values within its real-life environment, including data collection by means of participant observation and semi-structured interviews. Finally, the collected data were interpreted and analysed according to the theoretical framework, which is considered as a general analytic strategy, capable of generating significant results.

Chapter Four: Findings and Analysis

Managerial Power in the Saudi Organisational Context

Introduction

An interpretivism approach within Saudi organizational context offers a productive understanding of how individuals reflect (and reinforce) their workplace experiences by means of interaction (Holmes and Stubbe, 2015). In order to adopt this approach within Saudi Society, the current research presents an understanding of employees' backgrounds, as collected through participant observation, and semi-structured interviews. As previously discussed in the methodology chapter, this supports the current section's analysis. There was a determination of the informal creation of different aspects of social groups and identities, along with what employees and managers say, and how they say it. It was important during the observation process to pay close attention to phrases employed by both managers and employees to establish their interactions. Managerial power is an important concept, including in relation to interdisciplinary work, yielding understanding of diverse types of leadership (Holmes, 2007, 2012). Current analysis chapter will also reveals a number of interactions between the identities of Sunnah and Shia in an organisational context. It will examine the theoretical and empirical implications of Bourdieu's Theory of Practice for the analysis of social aspects of life in Saudi Arabia, including social networks within the workplace. This chapter discusses the implications, and use, of power within Saudi organisations.

Human practice is socially constructed, and the exercise of managerial power differs between Saudi and Western contexts. However, previous studies have failed to

recognise the impact of Islamic philosophy on managerial power and ethical business practice. This current research therefore contributes to the literature by adopting a critical approach developed from Bourdieu's sociology. In contrast to the conventional approaches dominating contemporary international business/management studies, the Bourdieuian (1977) sociological approach provides insight into the cultural contexts of managerial values and daily practice. The current chapter also contributes to the understanding of Islamic culture by developing a critical approach to the operation of power in practice within Saudi organisations.

Bourdieu's theory of practice offers a social ontology of human practice, including an emphasis on the human body as central to the non-essentialist view of the self. He thus views practice as controlling the entire body, with practice structuring the material and corporeal level of dispositions (i.e. feelings, attitudes, thoughts and perceptions) generating meaningful human activity (Bourdieu, 1977, 1990). His theory leads to an improved understanding of how human practice can restructure a subjective relationship to one that is objective, in particular in relation to time and space (Winchester, 2008). In adopting Bourdieu's (1977) theory, the current researcher considers Islamic philosophy as an embodied set of values serving to increase and generate practices structured by patterns in Islamic society and social life, described by Bourdieu as a "feel for the game" (Bourdieu, 1990b: 61). The primary objective of this current research is a critical interpretation of the behaviour of managers, and their use of power, and therefore Bourdieuian sociology is beneficial in achieving this goal.

Along with the literature review, this chapter outlines the relational method of analysing power at work, in particular the implications of power within the Saudi private sector. The current chapter employs the interpretivist approach to analyse the routine practice of Saudi managers and employees, in order to obtain a deep insight into the practice of power. This focuses on the views and experiences of a culturally diverse range of Saudi employees and managers within private organisations, including in relation to divergence, i.e. the gap between Sunnah and Shia.

The literature review established the importance of business managers applying appropriate business values, i.e. establishing essential principles controlling and directing individuals' behaviour (Elsayed-Elkhouly and Buda, 1997). Eventually,

wasta helps people who have it to defeat organisation, as well as to acquire benefits and profitable treatment from both the legislature and organisations. Utilising *wasta* can be useful for people needing to keep away from and sidestep official exchanges or bureaucratic procedures, and for individuals who may some way or another be unsuccessful if need was put upon capabilities and reward (Barnett et al., 2013).

Therefore, it is important to understand the fundamental factors contributing to variations in Islamic values among Saudi managers, and to provide an insight into the origin and effects of *wasta* and kinship in relation to the power of managers, and how this has expanded the network shaping employee's perceptions, values and behaviour. A number of ideas and perspectives emerged from data, primarily individual attitudes toward the use of power in the workplace. In the following sections, a proportion of the data is employed as representative quotations to illustrate the findings as a form of narrative.

Power within the Saudi Organisational Field

Although some studies have focussed on Saudi organisations, no link currently exists in Saudi organisational research concerning the practice of power in a managerial context, or critical organisational perceptions concerning individual behaviour and interactions. The current study therefore seeks to contribute a critical understanding, and a focus on the practice of power relations within Saudi society, to the literature of Saudi organisations. Power is considered as a fundamental feature of social stratification (Bendix 1956; Braverman 1974; Dahrendorf 1959), and is defined by Wolf and Fligstein (1979, p. 96) as "control over resources, people, and things".

Through the use of power, Saudis are able to attain higher positions within organisations and overcome a number of different obstacles. As discussed in the literature review, *wasta* refers to nepotism, or the use of mediation to obtain advantages in overcoming complex procedures or speed up processes related to power and authority. Cunningham and Sarayrah (1993, p.3) stated that "understanding *wasta* is key to understanding decisions in the Middle East, for *wasta* pervades the culture of all Arab countries and is a force in every significant decision". One of the

fundamental functions of the practice of *wasta* in the workplace concerns the unethical use of power. In addition, Cunningham and Sarayrah (1993, p.2) note that: "emotional and material support from an extended family enables people of low income or declining status to cope with the political and economic insecurities of their international/national environment. For the middle class, connections to well-placed family members and friends permit discounts on, or access to, goods and services otherwise out of their reach. The wealthy ensure their continued economic advantage through *wasta*". Evidence highlights Saudi managers' practices influencing employee behaviour within Saudi organisations:

"Corruption exists more in procurement departments, with many employees accepting extra benefit from deals. As a manager of a procurement department, I always remind employees that Allah can observe all behaviours, and therefore they must follow our Islamic values and beliefs within all of our dealings. When it comes to non-Muslims employees, I remind them of the law, regulations and the business *ethic of the company." (AMT.25)*

Saudi managers have legally authorised power and authority over employees, and view appropriate business values as fundamental to the success of their organisations, including higher levels of ethical behaviour at the workplace (Elsayed-Elkhouly and Buda, 1997). As noted above, only a limited number of studies have been undertaken concerning managerial values, practices and the ways managers control their employees in Saudi society, leading to a need to investigate managerial values and their influence on management practices in Saudi organisations. Organisational self-regulation is accepted and economically significant, and it is therefore important to understand how organisations can prevent unethical behaviour by their employees. Organisations come together to undertake formal action concerning self-regulation for a number of reasons, i.e. ethics or compliance (Brenner, 1992; Paine, 1994), including codes of ethics (Ethics Resource Centre, 1990a, 1994; Murphy, 1988; Montoya and Richard, 1994).

As mentioned in the literature review, values represent important principles guiding everyday judgments and behaviours, being viewed as a form of social understanding and cognition simplifying an individual's adaptation to their society and environment, as well as having implications for their attitudes and behaviour (Chatman, 1989).

Saudi managers, in particular, demonstrate commitment to the Islamic business ethic, as well as a reasonable orientation towards their employees. Saudi culture is fundamentally influenced by Islamic teachings and Saudi managers informed by strong ethics from Islamic philosophy face an ethical dilemma in their practice of power through *wasta*. Therefore, in order to understand business practice in the Islamic context, it is important to establish managerial values and the ways ethical dilemmas are resolved in their routine practice of power.

Sociological Constructs of Power

Foucault (1980) introduces the concept of social control significant to the current discussion of power, i.e. the dynamic relationship between power and knowledge and their function in practice. Foucault's (1980) ideas are essential to the understanding of the overall practice of power, and his particular approaches to organisational power relations are particularly relevant to the current research. Foucault (1980) describes the operation of power practice. Weber (1968) introduces meanings related to individuals and their behaviour, viewing power in terms of domination. Saudi managers therefore need to consider their actions in order for them to be interpreted as socially meaningful.

Bourdieu's (1990) sociological approach to understanding individuals' behaviour is also significant to the analysis of the current research, including the extended argument concerning the practice of power within Saudi society. Bourdieu (1990) did not focus on business settings, however several scholars have successfully modified his theories for business in a number of different areas (Oakes et al., 1998; Wilson et al., 2007). Bourdieu's (1990) theory is therefore adopted in this current research to understand the relationship between managers and employees within an organisation. The framework of Bourdieu's theory concerns the understanding of social structures (i.e. culture or communication styles) as embedded in the active individual, thus social structures both condition, and are formed by, the actions of individuals (Bourdieu, 1990). Therefore, Islamic culture not only controls the actions of employees, but is shaped by the actions of such employees. This approach accepts changes in social structures as taking place as a result of negotiations and struggles over resources and

recognition between individuals and groups (Oetzel, 2002). Saudi managers control employees' behaviour based on the practice of power related to ethical codes facilitating potential cultural conflicts concerning the appropriate responsibilities of managers in relation to the Islamic culture and ethical codes of Saudi organisations.

"I emphasise that mangers should be very close to their employees in order to facilitate and resolve any issues or conflict that might occur between members and that could affect their work performance. I have a very good relationship with my manager." (AMC.41)

During the observation, I listened and watched to capture how people move, dress, and interact with other members. The main purpose of performing participant observation is to identify what people say and what they do in their daily life, and to provide insight into their communication and interactions within groups and also, to understand the whole picture. In this research, the observations concentrated on Saudi employees communicating with another members at work verbally and non-verbally. The observations also focused on the relationship between employees and their managers.

Bourdieu explains how the upper classes adopt new fashions as their tastes become diffused among the subordinate classes (Bourdieu, 1984, p.160-65). In doing so, Bourdieu (1984) links the concepts of habitus to field. In other words, this involves discussing how best to connect the objective structure of incommensurate different positions to develop other types of practice. The correlation between habitus and field, which allows for a degree of intersubjective change and struggle, can offer a more credible account of social life, which is very similar to practice theory (King, 2000).

In the context of the Saudi private sector, the need to understand and interact with individuals from different religious and cultural backgrounds can be hugely challenging for organisations. Even when both parties share the same language and come from the same society (such as the Sunnah and Shia groups), misunderstandings still occur, resulting from ethnic and cultural variation. In recent times, there have been several good examples of Saudi private sector, which demonstrates the impact of interactions on individuals from different cultural backgrounds, in particular, their effects on employees' behaviour. Thus, being aware of the influence of differences on

cross-culture management is fundamental for organisations seeking to establish and create a competitive position in an international context. In term of economic studies, scholars have emphasised the need for organisations to improve and develop their internal relations to control vulnerability to external threats (Matthews and Thakkar, 2012).

"As a supervisor, I always encourage them to come and talk to me if they have any question or concern. One of the staff members had a financial issue; the other members and I collected money to support her. She did not know - we planned a competition and picked out a name for someone to win the money. She was very happy that she won the competition. I always treat them as a mother or a big sister, so they feel happy and more comfortable at work." (ZML.5)

In Islam, if one employee falls into the category of poor and needy, there is no harm in helping them. A female supervisor at Alzamil company encourages other employees to make *sadaqa* for some of the very poor workers. Following the *Sharia* teaching to encourage giving in charity and support the relationships between employees.

Allaah says (interpretation of the meaning):

"O you who believe, Spend of that with which we have provided for you before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the Zaalimoon (wrongdoers)" (Al-Baqarah 2:254).

These Islamic values and *Sharia* principles are well addressed in the education system of the Kingdom. Therefore, it is essential to understand the influence of religion on social organisations and individuals' relationships at work. In Islam doing good things such as smiling at someone on the street, removing waste and litter from the road or teaching another person a new knowledge are rewarded by Allah (Al-Buraey, 1988). Islam offers guidelines and regulations for women in work, stressing that they should preserve their dignity and femininity and avoid any action or behaviour that contradicts Islamic values. In addition, women must ensure that their home and their children are not abandoned or neglected, and that their health is not endangered. Today, Saudi private organisations offer an ideal environment for Saudi women to

work in safety, while paying attention to their social circumstances and issues that might arise at work.

"I don't have any conflicts with other members. We understand each other, and management always attempts to resolve any conflicts. Managers treat us equally, regardless of our nationality or background." (ALF.29)

"Compared to my previous work experience in other international companies, Amiantit has a very strong economic power, beside its good reputation in the Saudi market for over forty years. The company has clear policies and general guidelines that manage and regulate the actions and behaviour of employees in the workplace. The company has approximately 6000 employees. Most of our employees have long-term work experience." (AMT.19)

"The company mentors and observes the behaviour of new employees, in order to ensure that they are suitable for the job. Sometimes, the manager questions customers about the behaviour of an employee." (AMT.23)

Saudi organisations have several methods enabling managers to influence employees. The style of management techniques employed by Saudi managers has an impact throughout the company, while the organisational culture is very important in terms of shaping the way each technique is applied. Moreover, managers express concerns about groups and cultural differences between individuals and how this influences their behaviour at work.

Understanding the values of Saudi managers is important in several regards. In particular, by ensuring organisations assign the right person to the right managerial role. Managers will make significant choices influencing their organisation's realisation of accomplishment and success. Where there is balance and alignment between managers' values and organisational values, this maximises opportunities for achievement and success. Additionally, there is moderately considerable variance between the different stages of management, when taking into account the priorities between different objectives.

Thus, "habitus engenders all the thoughts, all the perceptions, and all the actions consistent with those conditions, and no others" (Bourdieu, 1977, p.79). Our

disposition reflects the position we hold within society and our social groups, in terms of hierarchy and affective relations. He also applies a notion of habitus, which, in general, refers to several factors, such as attitudes or dispositions, and the outlooks of people of the same class or gender. These networks can further be reorganised into formal institutions with members or citizens, which can then be connected to those with whom one is legitimately connected. Appropriate manner and interactions reflect possession of social capital (Wall et al., 1998).

The current research contributes to the literature by outlining the range of practice reinforcing the use of power in relation to different cultural backgrounds in the Saudi workplace. An analysis of Saudi organisations reveals a number of challenging relationships between power and cultural differences. The observation of managers' behaviour through the use of ethical strategies and techniques of management helps to reflect the limitations of organisational techniques of power control in the workplace.

"I would say that managers in the company are being controlled and observed more than other employees, they cannot use their full power and authority as everything is recorded." (SPM.10)

"The company polices and regulations reflect on the behaviour of individuals. Since the upper management has a clear policy on treating individuals equally, regardless their nationality or background, this ensures employees don't experience cultural conflicts inside the work." (AMT.27)

Data revealed that recently established codes of ethics in Saudi organisations have increased pressure on managers and opened possibilities for individuals from different backgrounds to be promoted to managerial positions. A belief that Saudi organisations need to modify their codes of ethics in relation to local culture has further reinforced the importance of recruiting managers from different backgrounds, in order to establish a relaxed workplace environment. Evidence revealed equal opportunities for Saudi employees, but also highlighted an unethical practice of power in some departments, including the power relationships of managers in relation to cultural identities. Data also revealed ethno national differences as a result of the significant power asymmetry among Saudi employees.

"As a manager, I have a clear policy that any form of racism inside the workplace will be reported immediately. I treat everyone with respect. I have noticed that sometimes, when they know that I'm from another religious group, people have treated me in different way. However, according to our Islamic values, and the way I have been educated, I treat them politely. I'm here to work, not to show and discuss religious backgrounds…I always avoid talking about religion or politics." (ALF.33)

Power and management practices concerning critical organisational theory have recently emphasised the value of: (1) analysing the assumptions of management; (2) the views of academics concerning the issues of power; and (3) management processes (Roberts, 1996; Thompson and McHugh, 1990). The research findings revealed the significance of the relational nature of Saudi management associated with power practices in the organisational context, along with interactions in the workplace, and how managers control their behaviour, in particular when it comes to employment relationships between Sunnah and Shia.

Symbolic Power

The current research contributes to the literature by presenting the range of power practices in operation to reinforce the use of power according to different cultural background at the workplace. Analysis of Saudi organisations affords an opportunity to examine the challenging relationship between culture and power. The observation over managers' behaviour by ethical strategies and techniques of management reflects the limitations of organisational power control techniques in the workplace.

The current chapter illustrates the meaning of Islamic values and culture in line with the definition of Bourdieu's theory, in order to understand the habitus of Saudis in the workplace and understand their relationships as a matter of cultural competence. Habitus forms a system of dispositions with "a past which survives in the present and tends to perpetuate itself into the future by making itself present in practices structured according to its principles" (Bourdieu, 1977, p.82). Data reveals the daily actions and responses of Saudi employees in the workplace, i.e. "it 'orients' their actions and inclinations without strictly determining them" (Bourdieu, 1991, p.13). Some individuals within the Saudi organisational field refuse to acknowledge that

power is universally employed. However, symbolic power (being invisible) is practiced only through those who are unwilling to admit they are subject to, or practice, such power (Bourdieu, 1991).

The current study adopts Bourdieu's (1979) concept of symbolic power to establish the use of power by Saudi managers. Bourdieu (2005, p.30) states that symbolic power exists within the social field, i.e. "within which agents occupy positions that statistically determine the positions they take". Individuals are thus divided into dominant and subjugate positions, which thus determine their relationships within a specific field (Bourdieu, 1985). Therefore, power structures in Saudi organisations differ between cultures such as Sunnah and Shia (e.g. tribal roots, relatives and personal relationships) with a profound influence on the shaping of identities. Group power structures are significant in Saudi Arabia, and the current study illustrates the extent to which group identity can be controlled by managers in the workplace.

In Saudi organisations, there are issues of symbolic power between Sunnah and Shia, due to these two groups being promoted to different management positions. The current study reveals that Sunnah dominate senior positions in some sensitive departments, while Shia are selected by Sunnah managers or by the company owner to work at lower levels.

"The manager plays a large role in determining these things. In order to ensure that we have a fair, just and satisfied report for all parts, each year, we have something called KPIS (Key Performance Indicators). This strategy can limit the unethical use of power among managers when they evaluate their employees each year. Previously, the evaluation process was completely based on the manager's opinion, i.e. if he liked the person and there was no observation of the manager's performance." (ZML.3)

However, the current study identified differentiation between groups in relation to conflicts in the workplace. Participants from both groups were comfortable describing their relationships with their managers and ethical methods of resolving conflicts with other members.

"I usually perceive that individuals coming from different regions, or different groups, might have cultural conflicts in relation to work. However, as they are from

the same society, they share many similarities. It should be noted that some employees don't care about the background of others; they come to do their job without going through any conflicts with others in the workplace. They don't like to discuss any issue regarding religion, politics or tribal roots.." (AMT.18)

Moreover, Saudi managers create positive relationships through the use of informal language, i.e. they express "ways of speaking or the refusal of misalliances" (Bourdieu, 1985, p.730).

"I have a good relationship with my employees. Every morning I see them, and ask if they need any help or support. I believe, as a manager, it is very important to gain the trust of your employees, no boundaries with them." (AMT.23)

"I have a kind and good relationship with my employees. I don't treat them as a manager. However, I'm very strict with careless employees. I believe that there should be gap between the employees and their manager, in order to assert control." (AMT.25)

In the current study, Saudi employees represent the dynamics of symbolic power within private Saudi organisations, with relationships being based on the old traditions and values, and Saudi managers therefore being empowered to assert cultural control in the workplace (Gramsci, 2001). Bourdieu and Wacquant (1992) state that reflexive professional attainment is not only achieved through the 'tools of the trade' (i.e. inclusive of cultural capital), but also through a critical mind, constantly questioning the utility of these tools (Bourdieu and Wacquant, 1992, p.249).

"The range and variety of values depends on how people been educated in our society. Education, and how we are raised, form a fundamental step strengthening our values." (AMT.18)

"Your values are based on your education and your school and home environment." (AMT.22)

"Good education from home and school, creating values and principles, is the key to correcting the attitude towards wasta in our society." (ALF.34)

"From my experience, I have noticed that the main conflict between Saudi employees was the group type (i.e. Sunnah and Shia). I think there is always a debate in the media concerning these two groups. The second issue is the conflict as a result of different region. I think this is because of the poor standard of education in our society; they don't pay attention to avoiding criticism of individuals. It is deeply embedded in their education and home environment." (AMT.24)

Symbolic power within the Saudi organisational context is recognised by Saudi managers with a common educational background and who share Islamic values. The structure of an organisation determines the behaviour of individuals, and the education of Saudi managers plays a significant role in shaping their dispositions, which manifests itself in the working class habitus in the workplace. Data reveals that the relationship between Saudi employees and their managers is informed by the Saudi practice of power. These relationships are based on the different characteristics and cultural backgrounds of employees and the social power of managers.

"When I was working as a HR specialist, I used the (word of mouth method). The company was small, and no one was interesting in being hired. For this reason, I used this method to look for appropriate individuals based on the recommendations given by friends or those already working in the company. This wasta is acceptable, as I consider this an advantage for the company, as they only recommended qualified people." (SPM.14)

"One of the policies that I follow to avoid any cultural conflicts is that, when selecting new employees, I ensure that they understand cultural differences and how to deal with individuals from other cultures." (AMT.25)

The main idea of the term social capital is that it makes it possible to assess the current research to further understanding and determine how the structure of social capital and individuals' networks influence businesses and ethical practices at the collective and individual level within the workplace. In countries like Saudi Arabia there are social differences that include urban versus Bedouin tribalism and also traditionalism and modern religious. Hence, the use of Bourdieu's concept in this context will be very important.

Over the last two decades, it has been recognised that values, beliefs and attitudes differ across many cultures and societies; they even vary between different groups within a given society (Negandhi, 1983). Since habitus is transmitted within the home, cultural capital consists of the possession of legitimate knowledge. Habitus is a set of attitudes and values, and dominant habitus is a set of attitudes and values shared by the dominant class. A major component of the dominant habitus is a positive attitude towards education; i.e. "...the system of dispositions towards the school, understood as a propensity to consent to the investments in time, effort and money necessary to conserve and to increase cultural capital" (Bourdieu, 1977a, p.495). According to Bourdieu, the education systems of developed societies legitimate class inequalities. Success in education is facilitated by the possession of cultural capital and higher-class habitus (Sullivan, 2002). Bourdieu also provides evidence that both social class and educational attainment are strongly connected with participation in cultural activities (Bourdieu and Boltanski, 1981).

Islam remained the substantial ideology of the Kingdom, the main source of legitimacy for Saudi government, and also it is considered as the pervasive guidelines for ethical behaviour and living. Nevertheless, the idea of the Wahhabis perspective in Saudi Arabia was one of the critical and important debated issues in the Kingdom recently.

 "The company can make the effort of facilitating communication between different employees from different cultural background. For this reason I believe the fundamental issue is how people have been educated… in my opinion, I think parents, schools and leaders are responsible for spreading awareness of how to deal with cultural differences." (ZML.3)

As Bourdieu claims, Saudi culture is inculcated and taught in homes and schools, and so children appreciate their values and traditions more fully when they come from educated families. Education enables educated individuals to maintain their class position, and legitimate the dominant status, which those individuals naturally hold.

 "Education and how we grow up are a very significant and fundamental step that strengthens our values. Individuals who have weaknesses in their understanding of the teachings of the Quran and Shariah are more likely to misunderstand and behave

unethically than those who understand their values well. Again I believe that education is an essential tool to strengthen our values." (AMT.18)

The data outlined the interaction of employees' racial identity (i.e. Sunnah and Shia). (Chrobot-Mason and Thomas, 2002) state that the racial identity of both employees and organisations determines their different values and behaviour. Consequently, Saudi Arabia's evolving culture is subsequently influencing religious practices. Thus, it is vital to distinguish between the impact of religion on educational policy and outcomes in Saudi Arabian education, working with foreigners and local communities.

Badawy (1980) and Abdullah (1997) argue that the influence of tribal and family customs on Arab culture is traditional, socio centric and male dominated, and encourages dependence on relatives and friends (Hofstede, 1984). Current data demonstrates that most Saudi employees prefer to work with individuals outside their family. Thus, loyalty to tribes and cultural groups are less likely to exist in private Saudi organisations.

"I don't work before with relatives or friends. However, it is very important that you can separate between work and your social life" (AMT.26)

"I don't prefer to work with people I know. The reason is because it is difficult to control or direct them in the work place" (SPM.13)

"Your decisions will be affected by your social relations. It is very hard to separate between your business life and your social life especially in Saudi Arabian society" (SBC.40)

" Working with relatives sometimes is a good and sometimes is not. It might cause misunderstanding and embarrassment ...I always try to avoid this. However, if he is working in another department, this can be accepted. In this department we don't have any relatives working together" (ZML.2)

In Saudi culture, some individuals consider wasta as an improvement of the hiring process, those who get their things done through practicing wasta are beholden to the

person helps them. Since this person is an important part of their social network including kinship ties, family members and close friends, ignoring them could cause significant social and family problems.

Although Saudi society relies deeply on social relationships and the practice of *wasta*, Saudi organisations avoid traditional entities (e.g. tribal relationships) in the workplace. Identity structures within Saudi organisations determine ethical behaviour and are a significant source of identity.

Social Interactions

As noted in the literature review, Saudi Arabia is considered the most important region for all Muslims. The Kingdom contains a number of cultural and ethnic backgrounds, in particular in the private organisational context, which facilitates Saudi managers' understanding of the importance of cultural diversity in the workplace.

"In our company, we don't have any conflicts or issues... if the person has a negative view about a certain group or culture then change is very hard… here we feel free to pray according to our religious group as Shia, and no one can bother us… We treat each other with respect…also, in my previous job I did not experience any religious conflicts." (ALF.34)

During my visit to Alyaf, I observed how employees pray side-by-side although they are coming from different Islamic believes. As I conducted this study in my culture, it was easy to recognise the differences between Sunnah and Shia at the mosque. I observed that Shia used (*turbah*) which is a small piece of soil or clay tablet to symbolise earth, and its compulsory in most Shia traditions and schools of Islam. Therefore, the discrimination was obvious between Sunnah and Shia who pray side by side at the mosque.

"The upper management understands our needs as females, and we see a high degree of harmonisation between employees and managers. Also when you are working with other members who are coming from the same culture... we have same values same

culture and also our qualifications are convergent, all of us as are on the same level."
(ZML.1)

According to a recent report by the Ministry of Labour and social development in Saudi Arabia (2016), there has been a remarkable increase in the number of Saudi females being hired in the Saudi private sector. In addition, Saudi organisations, show huge leaps forwards in terms of employing females in various fields, such as management and industry; they also encourage females to access training programmes in order to master their jobs.

"We established the female department on January 2012. We created a suitable environment for women to feel comfortable and offered reasonable salaries and training courses in order to help them master their job. It was a turning point for the company when they open three different areas up for women." (ZML.7)

Saudi organisations thus understand the fundamental elements and principles of business culture, along with the key values and attitudes aimed at controlling issues (both common and uncommon) arising in the workplace. Saudi mangers ensure that individuals understand managerial values determining the most appropriate solutions when facing religious conflict between members. Moreover, they carefully define ethical business behaviour by clarifying the impact of behaviour on the business, thus enabling individuals within the workplace to understand the relationship between behaviour and ethical business.

As the principal religion of Saudi Arabia, Islam impacts significantly on social factors, such as education, career prospects, and cultural values, alongside the norms of Saudi society. As mentioned previously, Saudi women seeking to enhance their professional lives within the society, which is better, placed since King Abdullah's ruling. The observations in the current research also show that Saudi organizations in the private sector adhere to traditional expectations, maintaining separation at work. Although the principal religious scholars in Saudi Arabia, agree that women can work in the fields that are understood to be women's domain such as female education, nursing, and medical care (Gallant and Pounder, 2008; Sidani, 2005), several private organisations have mixed gender contexts at work, and there has been an increase in the percentage of women employed in Saudi Arabia's private organisations.

"We have a very good relationship with our managers, there is harmony between us, no boundaries, they treat us with justice; and especially Saudi female employees, they always stand beside us. As a female worker our direct manager (male) is very kind to us, he understands that we are females, and he should treat us in a friendly manner," *(ZML.8)*

"as a female, my managers always support me, which makes me strong and confident in my job. We have a very good relationship. They give me trust, which encourages me to always do the right thing and not leave them disappointed." (ZML.8)

Data highlighted the managerial behaviour of Saudi managers when dealing with ethical issues that arise in everyday lives, therefore, it is very important to emphasise here the potential implicit understanding of ethical codes among Saudi females, in order to improve managerial practices.

As discussed previously, in the literature review, Saudi Arabia is a conservative country, in which Islamic Sharia and Saudi cultural traditions are firmly followed. Saudi Arabia is traditional and circumspect in its adherence and loyalty to Islam, but is influenced by experiences imported from the West (Dadfar et al., 2003).

"I don't use my power and authority to overcome the rules or regulations of the company. However, if they need help, I can help them according to the policies. As I believe that employees should work within a comfortable environment in order to perform well." (ALF.33)

Bourdieu's sociology offers a theoretical framework and a critical approach to understanding social structures (e.g. culture or communication styles) as embedded in active individual practice within a specific context. It also offers an insight into reconciling rational aspects of behaviour and attitudes within managerial practice (Calhoun, 2002),

The main idea of the term social capital is that it makes it possible to assess the current research to further understanding and determine how the structure of social capital and individuals' networks influence businesses and ethical practices at the collective and individual level within the workplace. In countries like Saudi Arabia there are social differences that include urban versus Bedouin tribalism and also

traditionalism and modern religious. Hence, the use of Bourdieu's concept in this context will be very important.

"The most important thing that you can offer to your employees is to let them feel secure and have a comfortable working environment." (AMT.18)

"Managers in this company always attempt to improve Saudi employees and ensure that they are satisfied and have a good work environment." (ZML.2)

"I found the work environment here is very convenient, in terms of working performance, and the relationship with employees and in relation to quality." (SPM.13)

In the Holy Quran, Allah says: "Those truly fear Allah, among his Servants Who have knowledge: for Allah is Exalted in Might, Oft-Forgiving" (Quran, Fatir 22:28). It is evident from this verse that Islam holds all learned people in high esteem, whether male or female. Islam encourages individuals to work and avoid unemployment. The Prophet Mohammed *pbuh* stated "To whom his soul On his hand Anyone of you who carries his wood on his back is much better than anyone who lives in somebody else's generosity, who, when asked him to pay, he may pay him or refuse" (Muslim, 2/721) (Al-Khataib, 1995, p.137). We understand from his saying that one of the most important responsibilities for individuals is to work.

"The first thing that we have been told when we hired, that we have to show high commitment to the work. In the contract it was clearly written that anyone who doesn't commit to the work or makes problems, the company has the right to retire him/her." (ZML.8)

Islam does not differentiate between labours; all kinds of work are acceptable and should be carried out with dignity as long they do not violate Islamic teachings. Understanding managerial values forms a fundamental element of organisational culture and encourages employees to fulfil their responsibilities.

Employees require a strong moral identity to increase their moral responsibility (O'Fallon and Butterfield, 2011), i.e. self-regulation of an employee's self-conception

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(Erikson, 1964). Shia employees tend to create relationships by seeking social contact and working in small groups. The observation revealed that Shia groups build strong interpersonal relationships, avoiding contact with those outside the group, despite their manager being active, sociable and high-spirited. Ariely (2009) emphasises the significance of the influence of the group on individual decisions. Ariely (2009) explains that, when it does not diverge too far from their personal behaviour, employees prefer to follow the lead of others from the same group. The data confirms that group behaviour is external to the moral insight of individuals, i.e. those making unethical decisions feel that they are performing well, and change neither their values nor their self-view.

The previous discussion, along with the current discussion of power interactions in the workplace, formed the foundation for the analysis of individuals' experiences. The theoretical framework was combined of several viewpoints, rational methods and data sources, as well as an insight into the context of an individual's experience of power within Saudi organisations. Values and attitudes tended to be adopted from those in positions of power. Therefore, the essential thought in Saudi organisations underpins objective interpretations. Cultural norms and values repress challenges in the workplace, and the impact of language has a significant influence when using power.

"Managers here don't use their power to abuse or gain advantages from their authority. There is control and observation of their practices." (SPM.11)

"As managers, we can't use the full authority in the workplace. Everything is systematic, there is control and an observation system from upper management and the HR department." (AMT.25)

"The relationship between us and the manager is good. However, he is very strict and sometimes he wants the work to be done without paying attention to our situation." (ALF.29)

Saudi managers are required to strictly enforce company rules, and the data revealed that individual behaviour is reinforced by management practices. In addition, Saudi managers' interactions to different work status (i.e. cultural groups) can inadvertently reinforce differences and inequality previously established in the workplace.

There are several implications arising from business ethics within the Saudi private sector among Saudi managers. However, there is limited understanding of the Islamic view and Saudi culture's attitude towards women in the workplace. Despite the longstanding debates between Islamic scholars about women at work, the new Saudi managerial style has shaped and created job opportunities for women to support them in their working lives. Data represents the reality for females working in private organisations, as their perspectives offer understanding of key features that might usefully future inform the increased participation of Saudi women in the workplace in the future.

"We have 100% per cent Saudi females in our department. I always support Saudization, women have recently become engaged in the manufacturing sector; it is a very new field, especially for Saudi females. I think it needs more time to form a good picture of [how this effects] Saudi females as wives, sisters, and daughters. Some employees may exploit the situation, using the presence of females as an excuse to leave." (ZML.5)

Lorber's (2001) argues that the feminist perspective adopted in the region emphasises both gender reform and gender resistance. In addition, traditional Islamic scholars' perceptions emphasising commitment to Islamic teachings are clearly demonstrated in key regions around the Kingdom. According to Sidani (2005), the cultural practices associated with this perspective are identified by conservative Islamic understanding and reflected in the limited engagement among women and their participation in society. Al-Lamki (2000) claims that gender, work, and social relations are directed by tradition in the region. Thus, Saudi Arabia's arrangement of social capital affects women's participation and influences their managerial behaviour.

As a feature of education, it is necessary therefore to clarify that Islam does not impose any barriers or obstacles on women's lives. Although a woman's children need her as a mother, particularly during their early years, she can easily also participate in many economic activities within society. Allah said in the Holy Quran: "Are those equal, those who know, and those who do not know. It is those who are endued with understanding that receive admonition" (Quran, Az-Zumar: 9).

Education and the role of the mother in society are of great significance in Islam.

Islamic teaching benefits individuals who are knowledgeable and well-educated in Islamic teachings. According to Islamic history, Aisha the wife of the Prophet Mohammed was one of the best known and most distinguished Islamic scholars, and is remembered to this day as such (Calvert and Al-Shetaiwi, 2002). Aisha would advise individuals on all aspects of life based on Islamic teachings. Muslim men came from great distances to learn from her and receive her advice. She was very intelligent and was able to memorise several Hadiths of the prophet. She also provided knowledge to the Companions and Followers regarding several issues based on the Islamic Sharia. Her knowledge was vital for the embodiment of Islam as an entire way of life, embracing acts of worship as well as all the ordinary transactions of life, such as buying and selling, which provide the foundations of a just society (Calvert and Al-Shetaiwi, 2002).

Managerial Values and the Islamic Teaching

The values of Saudi managers differ from those of other countries. Ali (1995) emphasises that managerial values in the Arab context have been considered as fragmented and directionless. However, there has recently been a modernisation of management styles in the industrial sector, in order to deal with issues such as cultural conflicts. Hickson and Pugh (1995) note the significance of strict tribal codes of loyalty in Arab culture, along with a strong patriarchal family structure. In addition, Kassem and Habib (1989), emphasise that the authoritative structure in the Middle Eastern culture is influenced by 'Bedoaucracy' or 'Sheikocracy'. However, managerial styles also differ between Arab countries, in response to variations of culture, which determine their degree of openness to Westernisation (Robertson et al., 2001). Thus, Saudi Arabia contains regional differences relating to ethnic homogeneity and the influence of Western culture on individual behaviour, thus impacting on managers' approaches to employees from different cultural backgrounds. Data analysis reveals that most interactions between managers and employees evidence relationships of trust and mutual respect, with Islamic values being very important in modifying individuals' behaviour. Management practices in Saudi organisations are formed according to the values of Islamic teaching, leading to an emphasis on compliance, both within and outside the workplace.

"I can see that Saudi employees in the private sector apply their own values within work, like honesty, commitment to the work, and that depends on a person's society and the place where he lives. Some people implement their values in the workplace, while others don't." (ZML.2)

"In Islam, there is an argument regarding the practice of wasta. For example: Al-Khalifa Othman, was criticised by others for hiring his relatives while he was well known for his fairness. Othman explained that he hired them because he could guarantee that they were qualified workers. As long as the manager can select people according to their skills and qualifications, or according to recommendations from others, this can control and regulate the practice of wasta in society." (AMT.19)

Management power, and the need for employee compliance, is assumed in Saudi organisations. Atiyyah (1999) states that Islamic values emphasise harmony, cooperation and brotherly relationships. It is important to understand Islamic philosophy regarding business ethics and practices, particularly among managers. There is a need to avoid conflict, and cultural conflict in particular. Alhabshi and Ghazali (1994) list several core Islamic management values, including that every act should be accompanied by intention (*niyat*); and that there should be (1) conscientiousness and knowledge in all endeavours (*itqan*); (2) proficiency and efficiency (*ihsan*); (3) sincerity (*ikhlas*); (4) passion for excellence (*al falah*); (5) continuous self-examination; (6) forever mindful of the almighty piety (*taqwa*); (7) justice (*'adl*); (8) truthfulness (*amanah*); (9) patience (*sabar*); (10) moderation; (11) keeping promises; (12) accountability; (13) dedication; (14) gratefulness; (15) cleanliness; (16) consistency; (17) discipline; and (18) cooperation.

"I believe that, as a manager, it is important to gain the trust of your employees, and have no boundaries with them." (AMT.23)

"Since working in upper management, I have met managers daily, which allows me to easily access their offices and discuss any issue. We don't have any boundaries or difficulties meeting with them." (SPM.11)

The observations of this study revealed that within Saudi organisations, there was an emphasis on informal relationships among employees and managers. The upper management rarely practices the formal protocols and offices were always opened.

Moreover, the contact with the clerks in order to obtain appointments was sometimes not necessary to meet the head of the department and CEOs. Further, employees were seen talking directly with managers and supervisors without any barriers. In addition, it was also common to observe the heads of departments and managers moving around their employees' offices in the morning for greetings in an informal way. Participants during interviews highlighted the significance of informal relationships among them that create a good work environment. Interviews with participants support these observations. It was notable that managers and employees met several times during lunch and at prayer times, regardless of any official position. Evidence addressed the impact of such daily communication between employees and their supervisors, concluding that such interactions could strengthen their relationship.

Ali (1993) claims that managers tend to adopt an authoritarian management style, pointing out (as discussed above) that Saudi managers tend to only create an impression of consultation, i.e. a 'pseudo consultative style' (Lauring, 2011), and that Saudi organisations avoid traditional entities, e.g. tribal relations.

"I can use my power to recommend a person who meets the essential qualifications for the job." (AMT.23)

"Today, I have received two applications that I recognised as from my relatives. To be honest, I feel embarrassed, they were waiting for me outside my office. In these situations, you cannot be tough and strict with them. I don't like these situations. I deal with them in a positive way, but I cannot accept them if they are not qualified. ... The CEO has many certificates in business ethics, and pays attention to the business ethics of the company and to improving the rules and regulation that control behaviour within the company." (AMT.24)

Bjerke and Al-Meer (1993) note that Saudi managers do not tolerate behaviour deviating from Islamic teaching and Bedouin traditions. Ali (1993) argues that Arab tribal values reinforce the concept of absolute right and wrong and attitudes of 'do not rock the boat', and that any approach failing to conform to acceptable norms is considered as a threat to established authority and organisational stability (Lauring, 2011). Therefore, individuals renegotiate their fundamental values, modifying them as an essential aspect of their daily conversation, as ethical codes arise, resulting in deep

insight and understanding as they work.

"Most of my friends and relatives understand that I don't accept wasta. If they need a job, I send their application to HR to decide if they are suitable for the position." (AMT.26)

Wasta can be considered a source of corruption, nepotism, and preference, especially by individuals who ignore or do not have it. For those without it, *wasta* is a tool that governs decisions without reference to qualifications and merit. Individuals with the power of *wasta* can obtain contracts and agreements from the government and might also be beneficiaries of governmental policies and rules, reducing the need to compete with others, while those without it struggle to compete in the marketplace, because they do not have the necessary connections or authority. The abuse of power and the negative use of wasta destroy trust within organizations as well as the codes of conduct when the social practices dominates some in favours of other members and also represent and symbolizes their segregation from their culture and society they live in.

"As an HR manager, I usually receive requests from people seeking for my wasta. I don't accept anyone who does not meet the job requirements. In order to avoid any embarrassment with people who come to me, I can choose a job that does not require skills and work experience, for instance in the production line as an operator. In this way, you keep you good relationships with people." (AMT.18)

Saudi managers might be influenced by the large number of overseas administrators and specialists who have entered Saudi Arabia to provide work qualifications, support and framework developments from nations such as western culture. Subsequently, Saudi managers' potential managerial practices could be influenced by a few variables, including related knowledge as representatives, administrative experience, training, conjugal status, and time spent abroad. Since Saudi managers understand the importance of considering the impact of culture on employees' behavior, it is the time for organizations and those who influence individuals' behaviour, to apply ethical system to control and manage the perspective of individuals toward business ethics at work, in order to solve any unethical issues such as the negative use of wasta.

"I can easily reach the head managers. I have a good relationship with all my managers, who are Saudis. They are helpful and you can explain your issues easily. However, my manager records everything. If I am late he asks me to send him an email to address the time I arrived at work and later he uses it for the evaluation." *(SPM.13)*

It has thus been established that Saudi employees in this study have a harmonious a relationship with their managers, including avoiding favouritism and discrimination, and focussing on hard work. The behaviour and practices of managers are formed by Islamic values and the teaching of the Quran, which both emphasise loyalty and obedience to a leader. The data indicates that the authority of managers is accepted, and that employees demonstrate obedience and respect. Moreover, in Islam, there is a strong believe in forgiveness, kindness and consideration.

"We have relatives in our department, but they were not hired due to wasta. Both of them went through the normal processes for employment." *(ZML.8)*

In addition, ethical social codes at work are fundamental to professional practice, as employees are expected to follow organisational ethical policies in the workplace. In Saudi Arabia the increase in diversity abiding by social codes has corresponded with transformations arising from the decline in privilege based on kinship and tribal roots (Albrithen and Briskman, 2015). Both male and female participants mentioned having a harmonious and brotherly relationship with managers. Usually Saudi employees tend to create strong relationships (according to tribes, regions, and Islamic group). These kinds of relationships can influence their behaviour and work loyalty, security, co-operation and consent in social relationships.

"It's the culture, not the religion," is a popular Saudi saying (Agarwal et al., 2012). Several masculine and traditional customs associated with the misunderstanding of Islamic perspective toward women have a direct effect on women's status within society. Taking advantage of King Abdullah's decree, Saudi women have benefitted from a foreign education and returned to their families, society and workplaces, bringing with them adapted cultural values (Taylor and Albasri, 2014). There are some studies on Saudi women in leadership that was carried in Saudi Arabia (Al-Ahmadi 2005; 2011; Alajmi, 2001; Ahmad, 2011; Alexander, 2013), which study the

situation of Saudi women within the society and the important factors that influence their career life.

The government of Saudi Arabia supports women and affords several opportunities for women in community elections. Evidence shows that the country becomes more responsible and fairer to Saudi women. Since the period of King Abdullah, in 2011 the change and the improvement of the Saudi society has been enhanced especially the equal chances to the high education system as well as a work opportunity for Saudi males and females. Saudi women become financially stronger and have the right to travel abroad to get higher educational level and also become open to different cultural values. Hence, the perspective of Saudi women by the society has changed recently.

According to Basma Alzamil (the owner's daughter) her father was aware of the importance of hiring professional managers and experts for his growing family firm. During the period of the observation, family members hold the majority of senior management positions at the company. Alzamil was working and studying in the U.S. to gain her PhD and join the company as a senior manager. However, the owner addressed the need for more qualified members, by augmenting his board of managers with individuals and non-family professionals, such as Yasser Alsayeed who had extensive experience of working for Aramco Co., one of the largest leading oil companies in the world. She claims that she would choose professional managers and employees while also practicing *wasta*. This raises the question of whether this practice is a form of corruption.

The evidence indicates that the widespread practice of *wasta* in private companies could weaken the implementation of associated laws in the Kingdom. Individuals who have the power of *wasta* are also able to utilise their advantages and connections with others, thereby altering procedures on their behalf. Nevertheless, in Saudi Arabia's highly tribal context, the extended family is historically the fundamental unit of business relationships in society. However, recently, instances of intercessory *wasta* providing enhanced business benefits have grown to include the mediation of central supporters in favour of a specific person, to gain a benefit or advantage for that person; i.e. by assisting them in seeking for a job or university admission (Hutchings and Weir, 2006b).

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"I wish all companies would criminalise the use of wasta, and only hire people based on their qualifications. I think it is very difficult to address polices that control the use of wasta in the workplace, but the HR department could refuse to accept anyone who uses wasta to get the job. I believe it is the upper management's job to control wasta." (ZML.1)

Saudi parents can improve their children's skills and qualification by sending them abroad to receive their higher education, and then after they graduate they can find suitable jobs for them using their kinship networks. For instance, in Alzamil (a family business), children join the family business after gaining managerial experience in Western countries. The findings indicate that Saudi managers believe that *wasta* must be used sensibly if it is to benefit the organisation and employees. *Wasta* is considered a problematic practice in the Saudi public sector, however in the private sector it is believed to be more manageable.

Data shows that even managers may practice negative *wasta* in their work environment, particularly if there are no certain moral rules to manage and control its function. Some upper management with respect to business ethics, adopt Islamic values and prompting a higher standard of moral conduct. This strategy gives knowledge and a top to bottom comprehension of the execution of Islamic morals inside Saudi private organizations. Saudi managers trust that applying ethical codes enable people to act ethically, and this urges those organizations to build up their moral codes framework. Also, hierarchical procedures strengthen and empower managers and employees not to put their personal relations and the abuse of power when practicing wasta above moral considerations.

"Without any doubt each organisation, should address regulations and rules to control and limit the use of wasta, as it could be a reason for corruption inside the company and the whole of society… I don't think there are any effective rules to limit the use of wasta - even if there are some, it is very difficult to apply them in organisations. However, I found the policies that we have in our company are very effective to control the negative use of wasta." (ZML.1)

Individuals, from the same class, share similar characteristics. Although, commitment to organisational values and culture requires time and effort, Saudi employees show

greater commitment to their jobs when they are able to work with people who share the same background. One interviewee explains:

"I have regulations and conditions that I must follow before taking any decision. As we need qualified people who benefit the company; in the end we are all employees and each of us is responsible for each decision he makes... In some departments we can accept people without qualifications, because we are offering them a chance to improve themselves within the workplace... Wasta can make a big difference in someone's life." (ZML.5)

Saudi employees need to achieve their responsibilities morally. However, conflict could happens among individuals, which may lead them to settle on untrustworthy decisions because of the pressure upon them or as a result of practicing negative wasta. In addition, a few employees who have a solid loyalty to their company may do whatever it takes to achieve their work targets. In this circumstance, they may feel authorised to carry on unethically, or to include themselves in unethical relations to live up to administration's apparent positions.

"The policy of the company emphasises not working with relatives at first (sister) and second (cousins)." (ZML.5)

A key intention of the guidance offered by Islam is to encourage individuals to live both spiritually and materially according to Sharia teachings and the life of Prophet Mohammed *pbuh*. Chapra (1992) claims that Islamic leaders emphasise brotherhood and socio-economic justice, balancing both the material and spiritual needs of all individuals. The Prophet Mohammed *pbuh* advised Muslims to be reasonable and moderate in all aspects of their lives. Therefore, balance is needed to ensure social well-being and the continuing development of human potential (Ahmad, 1982). The insight behind this belief is that if duties (relating to justice and trusteeship) are fulfilled by everyone, then self-interest is automatically constrained, and the rights of all are safeguarded (Hassan, 2006).

"I was working in a mixed cultural environment, and here in Saudi Arabia I worked in a Saudi cultural environment, I prefer to work in a company with a mixed culture in order to obtain benefit from other employees with different cultural backgrounds it

was an ideal combination. Although cultural issues might occur in the workplace, it is very important to hear different views and share perspectives about different issues in the workplace." (ZML.5)

"Regarding religious background, and people coming from other Islamic group, upper management deal with any issues that might occur among individuals. From my work experience here at the company, I have noticed that many employees have strong loyalty to the company, particularly Saudi employees some of them spend 30 years here. This indicates that they feel comfortable and are satisfied with their work." (ZML.7)

It is clear that managerial skills with regard to decision making have improved within the Saudi private sector. In addition, there is increasing recognition and awareness of the processes engaged in when selecting new employees. The findings indicate that Saudi managers are very sensitive and careful about decision making. During the observations, it became evident that the Saudi private sector is increasingly varied as a result of the Saudisation process. Most departments comprised of Saudis and foreigners, but the variety of different nationalities has diminished recently.

"I remember once there was an issue regarding Saudisation, some employees tried to be deceptive and suggested adding fake names to the list to be presented to the Ministry of Labour. This makes me very angry, and when I spoke with my father (the owner) he was annoyed as well… people can go right and left but if the owner himself disagrees with a particular practice, everyone will then be straight…." (ZML.7)

Bourdieu's idea of cultural capital encompasses the values parents transfer to their children. Parents pass on cultural capital alongside education (Geert, 2001); this can include communicating Islamic values and knowledge built up through life experience.

I have learned from my dad not to do anything illegal, even if it is contrary to my advantage, don't ever agree with deception." (ZML.7)

In the case of this study, the Saudi managers who participated have developed their own unique cultural position, according to what their parents have taught them and through witnessing stereotypes about others, which have become part of their daily

lives, and their working life in particular, when dealing with others from different cultural background. This might be in conflict with Islamic teachings, as family in Saudi Arabia is believed to be the dominant priority in Saudis lives. For this reason many of the responses collected in this study emphasised the significant role of family and education on values, especially in reference to the behaviour of other individuals in the workplace.

Bourdieu's habitus is "a system of durable and transposable dispositions... which generate organised practices and representations ..." (1990, p.53). Bourdieu (1984) clarifies these concerns and the results associated with the transmission of cultural capital in terms of the reproduction of structural inequalities.

"The company has its own culture that affords guidelines about how individuals behave inside the company. If the company doesn't have well-structured values, then employees will not have the motivation to apply these values inside the company. For this reason the company should remind employees about the importance of handling those values in the workplace. So I believe it's the company's job to stress the values to be applied in the workplace." (ZML.1)

In the current study, some participants displayed similar views and emphasised the universality of social values related to family commitment and tribal belonging, as well as friendship and allegiance in the Saudi context. However, they also have strong beliefs that maximise the sense of solidarity, potentially causing conflicts and serious problems in the company; moreover this could result in a loss of self-interest amongst Saudi employees.

The majority of responses revealed by participants during the interviews show that they do not prefer to work with relatives or close friends. The main reason for this can be detected in the following quotations; i.e. high adherence between members, especially in terms of family allegiance can affect work progress.

Saudi employees believe that working with relatives can add to the social stress and pressure they experience at work, potentially negatively influencing their performance, which would affect the reputation of the company. As discussed previously in the literature review, ethical codes reflect the values inherent within social business ethics, including commitment to the work and respect for other

individuals.

Managerial Influence on Ethical Behaviour

In Saudi organisations, those easily influenced by the behaviour of others generally follow those who with and higher moral identity, which thus becomes a fundamental aspect of individuals' ethical behaviour. This is particularly so when a manager identifies an ethical behaviour leading to the most appropriate decision. In addition, an individual will not behave in an ethical way if the moral identity is strong enough for its convictions to be followed (Antonsson, 2012). Saudi managers therefore clearly have an influence on their employees.

Brummer (1985) states that organisations adopting ethical considerations need to direct attention towards both the micro (employee) and the macro (manager) perspectives to improve awareness of how managers can control and manage ethical codes in the workplace. However, data reveals that organisations with ethical codes of conduct influence individuals' behaviour. Fassin et al. (2011) claims that small organisations have fewer stated ethical codes, and decisions tend to be personal. This is demonstrated by *Alyaf*, which lacks any ethical codes, leading to sectarianism between working groups, along with an acceptance of *wasta* and a preference to work with close friends, while at the same time facing fairness from managers in relation to wages and working conditions.

Wasta is not always negative; however, it is difficult to differentiate between intercessory and intermediary *wasta*. Thus, in the work place, it should be addressed and controlled. Saudi managers need to involve an arrangement of authority and directions about the structure for each department, its guidelines and furthermore its values and the vision that help employees behave ethically at work. Applying codes of conduct empower both managers and employees to remain by controls and behave ethically particularly in term of the use of *wasta*. These codes of conduct can be only valuable if they are detailed in relation with employees' commitments, and additionally being supported by the culture of the organization. Thus, applying codes of conduct and building up hierarchical sets of principles is an exceptionally huge advance for any company.

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The findings emphasized that a lack of ethical codes and misunderstanding of Islamic values are significant reasons for practicing negative wasta in the work place. This was followed by the absence of organizational polices and regulations, traditional and complicated managerial instructions. Therefore, to combat the corruption and unethical behaviour within Saudi organization, it is essential to apply codes of conduct along with the adoption of training and awareness courses and apply serious penalty for any unethical practices from the top to the bottom level. This can encourage the foundation of annual investigations in order to find the weak points within the workplace and managerial practices in particular. However, Saudi managers should concern that this strategy can take long time to change the mentality and the attitude of individuals in order to make sure that they consider seriously ethical conducts that there is no place for unethical behaviour at work.

As wasta is a common practice within Saudi culture, it is very difficult to lose its appeal. Therefore, additional research and social studies within Saudi organizations might support and encourage the young Saudi generations and employees to better comprehend how social network and relations can assist or negatively influence the development of their society.

McClelland and Boyatzis (1982) state that the need for power and achievement in the workplace is associated with the effectiveness of leaders. Nevertheless, they stresses that a distinction should be made between those using power as a personal need, and those benefiting others. Research advocates that managers with higher power inhibitions are more effective and successful (McClelland and Boyatzis, 1982; McClelland and Burnham, 1976). In addition, the practice of power has been associated with: (1) respect for authority; (2) discipline and self-control; (3) caring for others; and (4) concerns for just rewards (McClelland,1985). Howell and Avolio (1992) reveal a number of significant differences between socialised and personalised charismatic leadership, with the former being considered the more ethical form of leadership.

"As a manager, I prefer to give my employees a trust relationship and also remind them of the importance of our Islamic values in the workplace, even if no one can see you, you should behave well according to your values. I always encourage them to

practice self-censorship during their tasks. Trust is very important between the manager and the employees. I always support a Saudisation system in the company" (SPM.14)

"I always encourage employees to come and talk if they have any issue and they know management will be on their side." (ZML.7)

Saudi managers provide important practical implications at work. They improve the experiences and awareness of their employees that usually formed by organizational culture. Since organizations have a significant influence that could be positive and sometimes negative. Therefore, Saudi managers need to determine the important factors inside and outside the company in order to enhance the influence of positive environment and also to address and control any unethical issues that might occur at work. It is suggested therefore that the practice of wasta and the use of power should be actively observed within different levels of organizations. This can be done through frequent unknown employee surveys and also by guarantee security when reporting unethical behaviour.

This is vital because currently, there is no clear and direct polices or comprehensive law in the country that address and control the abuse of power in the work place. In the non-existent law in the Kingdom, private organizations should create their own polices and codes that benefit all parties at work. Such managerial practice is significant particularly when considering Islamic values. Saudi organisations consider that both employees and managers can be controlled through their common values and norms, with a significant impact on behaviour. Power refers to the level of impact an individual can exert over others (Tjosvold, 1985). There has been considerable discussion of the influence of managers and leaders on ethical decisions and individual behaviour (Ferrell et al., 2005). French et al. (1959) note that managers have the power to reward and punish, and frequently use power to control their dependency on subordinates (Bartol and Martin, 1988a, 1988b, 1990; Deshpande and Schoderbek, 1993; Deshpande et al., 1994). Thus, managerial actions are influenced by the extent to which managers are dependent on their subordinates for their own success (Tjosvold, 1985).

Scholars claim that Saudi employees have become more open to using power in the

workplace (Molm, 1989; Rosen and Adams, 1974; Stead et al., 1990), However, evidence revealed that Saudi employees may take more responsibility for unethical behaviour. This leads to a need to identify proper managers, in order to outline unethical behaviour as a result of a lesser fear of negative repercussions. (Deshpande et al., 2008).

"I was managed by Saudi and non-Saudi managers. I think there is no difference, it depends on the manager's personality and the way he manages his employees." (AMT.21)

"I have a very good relationship with my manager. He is an equitable and helpful person." (AMT.22)

Jaffe and Tsimerman (2005) state that the ethical behaviour of individuals is influenced by the behaviour of their managers, and studies have emphasised that individuals who view their managers as ethical and effective are encouraged to act in ethical way themselves (Hunt et al., 1984). It is vital to understand Saudi managerial values to: (1) allocate appropriate managers; (2) raise the awareness of managers of the use of power to make appropriate decisions; and (3) have a positive influence on both employees and the organisation.

Codes of ethics can be viewed as an attempt to institutionalise the ethics, morals and values of the owners of an organisation, thus enabling them to share the organisational culture, including with new employees (Weiss, 1994). Moreover, Stevens (1994, p.68) views codes of ethics as messages, leading to the following issues: "Do they work? Are the codes communicated in meaningful ways? Are employees aware of their organisation's ethical code and accepting of its guiding principles?"

According to Banks (2003),

> [A] code of ethics is usually a written document produced by a professional association, occupational regulatory body or other professional body with the stated aim of guiding the practitioners who are members, protecting service users and safeguarding the reputation of the profession. (p.133)

"When the percentage of Saudi employees increases, this without any doubt creates a good environment and increase harmonisation between employees and the company's values and culture. Some people might sign away their values inside the workplace, however, if we have people from the same background, it creates a strong and solid root of identical values between employees". (ZML.3)

They believe the homogeneity of the concept of habitus is confirmed when individuals from the same class or background encounter situations most closely aligned to their specific class. Thus, differentiation between individuals occurs as a result of their membership of a particular class, and their structural position in that particular class. This means "each individual system of dispositions may be seen as a structural variant of all the other group or class habitus, expressing differences between trajectories and positions inside and outside of class" (Bourdieu, 1977, p.86).

"This does not mean that non-Saudis don't have values, but if you have people from the same background, you establish a solid base of values within the workplace. Wherever you go, you can meet good and bad people. But I would say that here we don't have any major issues regarding Islamic values." (ZML.3)

Bourdieu also explains that habitus is an internalised structure, or set of structures. In other words, it generally defines how people act and react within society, based on pre-existing external structures (Throop and Murphy, 2002). Throop and Murphy (2002) also agree with Bourdieu (1977), that it is impossible for any member of the same class or same group to share practices and experiences in an identical way.

Saudi managers thus need to understand the importance of the harmonisation of values between the company and its employees at each level of management. Thus, the organisation may benefit from the alignment between the values of managers and the organisation. Marshall Hunt and At-Twaijri (1996) suggest that the degree of harmonisation of values between company and employees improves all levels of Saudi management, due to employees with similar value systems tending to work in a more harmonious manner and to be more satisfied at work (Marshall Hunt and At-Twaijri, 1996).

Saudi employees across the Kingdom share common values and Islamic beliefs, which are upheld by Saudi managers. The current researcher thus contests the

conclusions of Ali and Al–Shakhis (1989) that Saudi managers are individualistic, less egalitarian, and less humanistic, as current evidence reveals Saudi mangers as being close to their employees, understanding social requirements, and capable of dealing with cultural conflicts in the workplace.

"For sure, it makes a difference when you are working within your own culture. It is better than when you are working in different culture. You feel upper management understands your needs and we can see a high degree of harmonisation between employees and their managers." (ZML.1)

Collectivism and harmonisation was also an important feature that was addressed among employees. Participants came from different tribal roots around Saudi Arabia, which was easy to identify from participants' tribal names on business cards and on offices across case studies. During the observation stage, it was obvious that many formal barriers and access to employees and upper management were removed.

"We have 100% Saudi management in this company; I found it more comfortable to work within a Saudi environment, where managers only care about your productivity, regardless your, position, background, family name or your mathhab (religious background). This environment supports and encourages you to be a productive person, especially if you've previously worked in a place where there was no motivation, or any equality between members." (AMT.19)

Data reveals that Saudi managers ensure that employees from different cultural groups are satisfied and do not behave in any unethical and unfavourable manner towards managers or other employees. However, it should be noted that, in some cases, those in power are less likely to be confronted with any unethical behaviour. Social studies have revealed that referent others generally have an important influence on individuals' behaviour (Bandura, 1977), and Saudi employees value successful managers. Moreover, employees' behaviour and attitudes can create ethical codes of conduct in the workplace.

Conclusion

The findings have impacted on the construction of the current research, which employs methodological analysis and discussion. Saudi managers revealed a number of modifications and improvements to Saudi management practices over recent years, i.e. employing ethical codes of conduct and Islamic values. Such modifications have created a new managerial style guiding employees' behaviours and interaction. The link between religion and business is very important in Islam, offering a perfect way of living that includes behaviour and lifestyle. Saudi organisations adopt ethical codes with a reference to Islamic ethics. Evidence from the current study revealed that Saudi managers ensure employees understand and practice the company's ethics, with the most important role for managers being how to balance between Islamic ethics and business in the workplace. This chapter investigated how mangers within the Saudi organisational context mange the ethical use of power, along with the influence of their behaviour on individuals. This chapter contributed to the context of business ethics and understanding of the ethical practice of power among Saudi managers.

Individuals' Identity

Introduction

The significance of Islam as it impacts on individuals' behaviour and beliefs is recognised as a crucial factor when studying conceptions of identity in the workplace in the context of Saudi Arabia. In addition, in the Saudi private sector, workforce diversity has become a very significant issue requiring attention by organisations (Mellahi and Wood, 2001). This is because privately owned Saudi organisations frequently do not originate from a single culture, rather they combine multiple social cultures that homogenise within the workplace.

The sampling of participants for the current study was intended to represent Saudi employees from different cultural backgrounds who hold different values. The Saudi employees interviewed were found to understand the need to integrate to pursue their organisation's aims, reflecting a high level of social incorporation, and the willingness to support others and work together. It is therefore crucial to address and replace negative view and stereotypes of others (Al-Qassimi, 1987) to reduce conflict and prejudice in the workplace and establish greater group cohesiveness, by enhancing positive and accurate understandings of one another.

The fate of Saudi Arabia will be not the same as what it was as a result of all the present researchers on understanding the extremist thoughts of Wahhabism from inside and outside the Muslim world. Besides, the world increasingly become open to each other and offers cultural, Islamic and sociological research, which will benefit the Kingdom. Saudi government will meet the challenges, doctrinaire form as a boundary and soon understand their kin can no longer be hidden from reality.

Saudi government officially resolved some potential issues within the country; the Shiah minority in the southern and eastern region was sufficiently experienced the

abuse and ignorance by the Wahhabis perspective; the young Saudi generation are anxious to live in a modern society where they could have more opportunity and participations in different parts of their society particularly Saudi females.

The participants in the current study were drawn from different regions of Saudi Arabia and have diverse cultural backgrounds. The data reported here illustrates different aspects of Saudi employees' daily lives, presenting the perspectives of the employees shared in interviews (both in their own words and in summary) and during the observation process to more fully apprehend their context and social circumstances.

Individual Moral Identity and Ethics

Moral identity is discussed here in terms of the relative importance assigned by individuals to being moral (Aquino and Reed, 2002). Typically, individuals form their self-conception as moral, according to the most common moral traits (Aquino and Reed, 2002). The importance of perceiving oneself as moral can vary between individuals (Gu and Neesham, 2014), with some individuals identifying their own morality as central to their overall self-concept. For others, morality is peripheral to their overall self-concept, creating low moral identity (Gu and Neesham, 2014).

When conceiving of oneself as a moral person, a person internalises and integrates morality into their identity so that they become more likely to behave morally (Blasi, 2005; Bergman 2004; Damon, 1984; Hardy, 2006; Hardy and Carlo, 2005). Our empirical findings confirm the view that those who are high in moral identity attempt to help individuals in need, and exhibit more social responsibility.

"As a manager and a family member…when I received employees' applications, I targeted those who are really in need. Some of them were not educated… some people think that they are hired because they have wasta, but the thing is, we hire them in the factory as operators, where there is no need for qualifications or particular skills, and then give them a chance to improve their work skills by joining our training programmes." (ZML.7)

Thus, in the Saudi context, it is likely to be beneficial for organisations to routinely apply ethical programmes focused on moral identity. This would then enhance ethical decision making and adherence to formal ethics codes produced within the business context. Although it has been asserted that a strong moral identity needs to be nurtured (Blasi 1993), several researchers have established methods through which individuals' moral identity can be reinforced quickly within a shorter period of time. According to Aquino et al. (2007), procedures and training methods can be applied to strengthen individuals' self-perception of moral identity, and to encourage them to reflect on their core values. Some Saudi managers include such training in their ethical codes programme, outlining the essential principles determined in business ethics to improve new styles of managerial practice in the workplace. Personal identity develops until adulthood, and continues to be modified throughout an individual's lifetime. Amongst the different influences on identity are religion, the values and relationships of family members, and other members of the social class that surround them.

While the idea of Arab society has restricted and limited the idea of the Umma, the development of the nations has limited it even further. This disagreement is more obvious within Saudi Arabia, which consider as a state but not a nation. Umma is more outside the state limits of Saudi Arabia than inside it as it use the Islamic religion as its main source of legitimacy. This perception that Saudi Arabia's collective identity is consider as one part of the Umma is discussed frequently in different politics regimes. In Saudi Arabia, Wahhabisim has played a significant part not only in person's private identity and personalities but also, it plays a fundamental role in forming individuals' values.

In Islam the essential origin of identity is based on *Shahada, Shariah*, and *Ummah.* Effendi (2003) claims that the difference between local identity and Islamic identity is that Muslims are accountable to God in everything. In Saudi Arabia the fundamental emphasis in society is on loyalty. All Muslims who believe in Allah as the one true God and confess their faith that Mohammed is his prophet become part of the Islamic *Ummah*. These fundamental tenets are expressed in Muslims' daily prayers and during the main festivals and celebration days each year. There is an important sense

that society is united in submission to God, representing the social practice of Muslims.

"If you have fear of Allah you can control your behaviour. If you are doing your job according to your values and believes you will be fine. Especially in an Islamic society, everyone should behave and communicate inside and outside the workplace according to Islamic principles and values, which is the main thing in every ones' life. In addition, I believe that a good Muslim does not need anyone to remind him how to behave in the workplace. The range and variety of values depends on how people have been educated in our society"(AMT.18)

Bourdieu claims that the term cultural capital is imprinted and encoded in habitus, starting from childhood and continuing through the processes of education (1984). The concept of habitus describes what is familiar and "what we are comfortable with" (Lareau, 2011, p.361), which in turn determines individuals' actions. According to Franceschelli and O'Brien (2014), by adopting social interaction in a range of different social fields, individual actions can inform social practices, and by doing so, they reproduce or transform the social structure.

"Education and how we grew up are very significant and fundamental aspects that strengthen our values. Individuals who have a weak understanding of the teachings of the Quran and Shariah can misunderstand and behave unethically; more so than those who well understand these values. Again I believe that Education is the essential foundation of our values." (AMT.18)

Islamic *Shariah* based on Quranic teachings and the Sunnah of the prophet Mohemed *pbuh,* helps Muslims perfect their performance, practice their Islamic morals on a daily basis attempting to do so without hesitation, and become closer to Allah (Nasr, 2002). Muslims, seek for Allah consecrations and keeping Allah in their minds when they are practising their daily actions like; working, eating, communicating with others, dealing with their family members and also during business and financial transactions.

The Islamic perception of person emphasizes selflessness, healthy altruism, perfection of self and giving happiness to others (Al-Bostani, 1988; Al-Issawi, 1988). According

to Al-Krenawi and Graham, (2000). This perspective has a high ideal of the ultimate good, and also an idea of being within reach of all adherents. Islam promises forgiveness to Muslims who committed to fulfilling its conditions; Allah says: 'He is the one that accepts repentance from His servants and forgives sin and he knows all that you do'(Quran, 42: 25). Despite the fact that doing unethical behaviour may not be encouraged in Islam, however the sinner is given a chance to abandon sin and to acquire spiritual decontamination (Mohamed, 1995; Rizvi, 1989).

"I believe that a good person applies the same values inside and outside the workplace. Islamic values are very important in every aspect of our lives. ...It is very difficult for an entire company's performance and productivity to succeed and accomplish goals if employees don't work according to their principles and values". *(AMT.24)*

"If a person is properly educated he will be more committed to his Islamic values, the impact of family on a person's behaviour is very important in forming that individual's behaviour." (AMT.26)

Islam provides a moral framework that directs all aspects of daily life, including business practices (Metcalfe, 2008). Thus, there are fundamental concepts in Islam that are related to business practices in Saudi organizations such as *Halal* and *Haram,* (Hassi, 2012; Chaudhry, 1999). *Halal* means 'religiously permitted to consume or to do', whereas *Haram* is the opposite of *Halal* and means 'religiously prohibited to consume or to do'. These two terms, are common in Islam and extend to all aspects of Muslims life, including business practices. According to Hassi (2012), Islam does not limit how Muslims can follow others' living or the way of doing business, as long as he consider honesty, quality, perfection, and integrity, based on the perspectives of *Halal* and *Haram* (Hassi, 2012).

The concept of *Haram* in Islam include any activity related to alcohol and pork trading, prostitution, stealing, cheating, bribery, blackmailing, exploitation, fraud, gambling, betting, monopoly, and usury or money interests (Chaudhry, 1999); therefore, the majority of Saudi citizens are expected to choose to work in an environment where they can perform their Islamic rituals with ease. Hence, Saudi

organizations should pay attention to this condition and prohibit any activates that do not align with Islamic teaching. Individuals within the Saudi organisational sector have been able to balance their self-perceived identity and self-perception to integrate as members of society. Within Saudi society, some strong challenges remain that could force individuals to implement fundamental elements of identity to maintain harmony with other members of society. The evidence suggests that Saudi employees view their identity in the workplace as compliant; subject to their parents' identity and their managers' expectations of them. According to Erikson, (1959):

> [T]he individual must learn to be most himself, where he means most to others, those others…who have come to mean most to him, Identity defined as a common relation in that it means both a persistent sameness within oneself (self sameness) and a persistent sharing of some kind of essential character with others. (p. 109)

The emphasis here is on attempting to be oneself, while maintaining solidarity with other members of society in order to be recognised by one another.

Individuals might be expected to exhibit a different identity from their parents through their relationships and associations with other members of society and organisations. However, Muslims' identity is also constructed according to the teachings in the Quran, meaning it is intertwined with their religious identity. In Islam, this belief provides Muslims with the fundamental understanding that everyone within society matters to God, and as individuals our connections and relationships are crucial.

"We don't have these kind of problems that influence the performance of the work. Most of the time individuals solve their conflicts away from work. I was living in Alqatif city, which is wired for most of Saudi Sunnah group to live there. I completed my education there. During my life in Alqatif city I have never noticed or experienced any kind of troubles from Shia group." (AMT.22)

"I think it is very difficult for companies to manage the cultural conflicts between individuals inside the work. The problem of cultural conflict can be resolved by teaching children aged from 5 to 7 years. The company can make efforts to facilitate

communication between different employees from different cultural backgrounds."
(AMT.24)

The Quran maps out a way of life that extensively emphasises individuals' social relations. In Islam the first fundamental pillar is *Altawheed*, which means nothing can be likened to God. Muslims understand the most important relationship is with their God. As part of their adherence to Islamic principles, knowledge of proper behaviour and social conduct is considered important (Kirdar, 2006). As mentioned in the previous sections, the Quran also discusses individuals' relationships with their family members and neighbours, and the wider Islamic community (Ali, 2003). These relationships are determined as foundations of Islamic practice. Moreover, the five daily prayers and the weekly prayer on Fridays reflect each individual's close and intimate relationship with God. Routinely, Muslims from around the world gather in Makkah, emphasising the importance of being part of a global community of Muslims. The teaching of the Quran, affords a key position to unity in Muslim society, "O, humankind, We... made you into nations and tribes so that you may know each other" (Sura 49:13) and "Among His signs are... the variations in your languages and your colours" (Sura 30:22).

The above passages show the importance of encouraging cultural diversity in Muslim society. In Saudi Arabia, Islam is the official religion, and all Saudi citizens are Muslims; sharing common values and their Islamic faith (Al-Twaijri and Al-Muhaiza, 1996; Anastos et al., 1980; Mohammed, 1988). According to Mohammed (1988) Islam is the main foundation of political policy and law at every level, and Sharia law determines the relationship between leaders and individuals within the Kingdom.

"Values in the workplace are very important; the reason is because it reflects positively on performance. If you don't commit to your values and Islamic beliefs this will drive you to the dark side of work, which will affect you in the future. as a public relations manager, dealing with internal and external parties, members can face bribes and gifts. Islamic values control every aspect of our daily lives.." (SPM.10)

Islam encourages individuals to develop morality, honesty, loyalty, to keep promises to others, work hard, and manage their time. In addition, Islam plays a significant role in shaping Saudi managers' personality and behaviour in the workplace (Sebhatu,

1994), since all their attitudes and behaviour is exposed to Islamic teachings and Sharia law. As mentioned previously in the literature review, Islamic values impact individuals' behaviour and attitudes towards business and management conduct (Anastos et al., 1980).

"I'm working with Muslims and non-Muslims, I should treat them in the same way according to my Islamic principles, to treat everyone with respect. At the same time I should be flexible with non-Muslims on topics like politics and religion, we should avoid discussing these inside work and only talk about business." (AMC.41)

"It is very important for Saudi and Muslim employees to present Islam as it is. Individuals should adhere to their Islamic values and morality" (SBC.42)

Saudi managers state that Islam emphasises high ethical standards; therefore, organisations encourage employees to strive to meet Islamic values and ethical standards in the workplace. The research sample in the current study represents a broad view of Saudi society, including individuals with different cultural backgrounds and presenting a homogenous view of Islamic employees and managers. Saudi managers daily decision making is fundamentally bound up with ethical issues, as their actions comprise ethical components.

Business Ethics within an Islamic society

Islam's emphasis on the perspective of hard work is positive, but the endorsement of business ethics often reflects a commitment to its principles rather than practice (Ali and Al-Shakhis, 1989). Islam also encourages leaders to consult when making decisions. Nevertheless, Bjerke and Al-Mecr (1993) argue that Saudi managers have been found to make work decisions paternalistically, restricting consultations to certain people. The majority of the normative and nonverbal manners and behaviour of Muslims' interactions are based precisely on what was stated in the Quran, and according to the Prophet Mohammed's practices. Islam emphasises humility and modesty, as directing and guiding individuals' behaviour.

"Islam teaches us our values in terms of commitment to work. If an employee has strong Islamic values, he will behave very well, and will be a productive person. Islam also encourages us to work very hard in order to get a fair salary. Also Islam teaches us to keep secrets of the company and behave well inside and outside the workplace." (ZML.9)

"Everyone should know that Allah observes us. We need to keep our morality inside and outside the workplace and also within our social networks. In our department there are a number of non- Muslims, and according to the religion of Islam,." (ZML.4)

Management practices in Saudi Arabia are influenced by Islamic regulations and Islamic values. Sharia and Islamic principles and the prescriptions of Prophet Mohammed *pbuh* serve as an outline for Saudi managers in their business activities. Evidence shows managerial behaviour in Saudi organisational context is shaped by Islamic values. Moreover, education and individuals' home environment play a significant role in emphasising respect for managers. Thus, employees are accustomed to accepting and respecting authority of their managers.

According to Kaptein (2004), 52.5% of the largest organisations in the world have business codes. While conducting the current study it became obvious that business codes are visible in the modern Saudi business setting. Additionally, organisations that do not currently have business ethics codes are increasingly encouraged, sometimes forcibly so, to adopt then through regulation.

"Saudi organisations that have business codes, can save a significant amount of time and money when they apply them." (ZML.7)

Both managers and employees support the development of business ethics, learning which the most effective codes to apply are. Several methods and approaches have been proposed to achieve high ethical standards in the Saudi organisational context. Some of these approaches grew from individuals' values, reason, religious stance, and common sense, in order to discourage the offering of personal advantage at the expense of the common good (Byron, 1977). In addition, additional propositions comprise government laws and policies, codes of business ethics and corporate approaches and methods to promote ethical behaviour among individuals (Berkman,

1977; Boling, 1978; Kramer, 1977; Allen, 1977).

"We do have ethics regulations that all employees read, but we also have frequent meetings with employees to ensure that they understand everything about business ethics. As a new department it is necessary to take more time to be aware of ethics inside the workplace." (ZML.5)

According to Basma Alzamil (owner's daughter), the company sets clear goals to be achieved in a legal and ethical manner. It was evident from the data that employees try to maintain a high level of value adoption, prioritising their integrity with other employees, and honesty in all communications, to support actions that might reflect on their companies and their culture. They apply regulations and policies during their daily activities in the workplace.

According to the data, there are some rational indicators to explain how employees gain cultural capital in the workplace; i.e. through promotions, selections, and recruitment. However, race or tribal background can also be used to define the value of employees' capital. The data indicates how Saudi organizations provide a positive environment for its employees to enhance their cultural capital and develop the suitable skills to fulfil their roles.

Employees who have capital in common adopt a common habitus, this in turn can create shared discrimination over the capital that shaped their habitus initially (Bourdieu, 1998). Some participants, prefer to work with people who share a common capital; they find it more difficult to work with other nationalities. The only problem they have has been with communication and understanding. Saudi society has different levels of social capital. Hence, the power of habitus can be adopted within organisational culture to understand and analyse the various and dynamic nature of social capital in the workplace. It is essential to study how and why this concept of social capital is crucial to those individuals who experience it.

In all transactions and on every work site, the code of ethics includes regulations and rules of conduct that should be followed by all the company employees. It was obvious that Saudi organizations encourage and generate a culture of direct and immediate reporting of any issues or concerns to the appropriate authorities at different levels, such as through direct managers, the human resources department, or

legal affairs. It was evident that managers emphasise that they will not impose punishment or legal consequences on anyone who reports concerns regarding issues in the workplace. Saudi organisations pay great attention to the regulation of relationships between members; both managers and employees. These relationships are to be based on trust, equality, dignity and respect among employees (males and females) as upper management does not accept any kind of abuse of power or corruption especially after the recent development of the Kingdome.

The Kingdom of Saudi Arabia has experienced widespread of improvement and transformation in many aspects and fields. In particular, King Salman's government that has increased opportunities for Saudi women wishing to participate in management and leadership in different fields. Therefore, this research suggests a need for more ethical codes to support such improvements, and to oversee ethical issues and curb unethical behaviour within Saudi workplaces. Many aspects that have impacted males' behaviour towards women in the workplace have arisen from misunderstandings of Islamic *Sharia* toward women's position in Islamic society and Saudi culture.

According to Mellahi and Wood (2001), considerable emphasis is place on forgiveness, kind-heartedness and compassion. Both Arab tradition and Islamic values stress harmony, co-operation and brotherly relationships between individuals (Atiyyah, 1999). Muslims were given spiritual permission to develop a society with shared common values and morals that allow them to create and develop rich ethical and cultural traditions.

"A person who practices his values outside the workplace should act the same inside the workplace. It is very difficult to be contradicted inside and outside work. In this company, as the percentage of Saudisation rises, more people share similar values and traditions. For this reason it is difficult for someone to behave unethically, as he will be observed by other Saudis and won't feel comfortable." (SPM.12)

Work takes on an important meaning in Saudi's lives. As Autry (2007) notes, "Work can provide the opportunity for spiritual and personal, as well as financial, growth. If it does not, we are wasting far too much of our lives on it" (p.8).

 Willa Marie (2000) offers another definition of the term spirituality,

Only modest agreement on the definition of spirituality exists. For one Catholic theologian, spirituality is "the way we orient ourselves toward the divine." For a physician at the Harvard Medical School, it is "that which gives meaning to life." For one social worker it is "an individual search for meaning, purpose, and values may or may not include the concept of a God or transcendent being." For others, to be "Spiritual" means to know, and to live according to knowledge, that there is more to life than meets the eye. To be "spiritual" means, beyond that, to know, and to live according to the knowledge that God is present in us un grace as the principle of personal, interpersonal, social, and even cosmic transformation. (pp. 460-472)

In the workplace, there are several explanations and different interpretations of the term spirituality, which has prompted academic researchers to take great interest in the phenomenon.

Interviewees have reported that shared cultures alleviates the barriers between managers and their employees, with the following consequences:

"We don't have a complicated hierarchy you can easily contact upper management. It is common in our company that you can have a chat or lunch with the President of the company without taking appointment. Doors are open to everyone. They are very helpful and supportive." (SPM.15)

The open nature of the interactions reported in this section and the previous one are a result of the influence of Islamic practice. During the observation phase of the study, the researcher witnessed managers and employees meeting and praying together during breaks, regardless of their managerial level and authority. This behaviour has considerable potential to effect employees' daily interactions.

Praying five times a day, is a fundamental rule of the five pillars of Islam; it helps the believers to submit to Allah's will. Despite the fact that Muslims can pray individually, it is better if conceivable, to pray with others; this can be seen obviously inside the mosque, which usually led by the Imam. The hadith of the prophet Mohammed *pbuh* shows that praying within group is 27 times more powerful and effective than praying alone (Al-Radi and Al-Mahdy, 1989). Prying within group strengthens a feeling of having a place with a solitary, overall group of other Muslims.

Larger gatherings of Muslims, in mosques, are particularly common on Fridays weekly, the Muslim Holy Day; and also *khutba*, sermon, that usually delivered by the imam.

Praying with group helps to create a feeling of commonality, kindness, magnanimity and balance among the faithful. The Prophet Muhammad *pbuh* stated: 'All the people are equal as the comb's teeth' (Nagati, 1993). Praying with group also, strengthen a potential for common encouraging social networks, and affords a reason to breaking down barriers that would normally interfere with the mutual exchange of social support. The gathering idea of prayer Muslims would thus be able to impact the thought as well as the behaviour (Yalom, 1975).

Identity and Social Capital

The data collection for the current research was carried in the eastern region, where, although all the employees are Muslims, there are individuals with different religious backgrounds present in the workplace. Alsaeeri (1993) illustrates that, despite the fact that most Saudis are Sunnahs, a considerable part of the Saudi population in the eastern region are Shias. Within Saudi organisations, employees hold universal values in the workplace and within society. This is the central point made in relation to cultural identity in this chapter. Values are held to be the most significant element of any culture (Soutar et al., 1999; Wallace, et al., 1999), as individuals in tribal societies like Saudi Arabia strive more actively to attain them (Beugre and Offodile, 2001). Evidence shows Saudi employees are influenced by Islamic values and cultural norms, and that their values dominate their workplace relationships.

Most of the world's Muslim population follow the Sunni believe of Islam, and roughly 10-15% of all Muslims follow the Shia believe. Shia populations constitute a larger part in Iran, Iraq, Bahrain, and Azerbaijan. There are additionally Shia populations in Afghanistan, Kuwait, Lebanon, Pakistan, Saudi Arabia, Syria, and Yemen. Sunnis and Shia share most essential religious principles. However, their differences sometimes have been the main reason for religious conflicts. Previously, Shia groups, who were in the minority felt they were not permitted to participate fully within Saudi society. However, since the new regime has been enforced, their participation is very evident

within the Saudi organisational context. The main conflict that arises among individuals from different cultural backgrounds is that the acceptance of stereotypes relates to minority groups in the workplace, and this in turn influences their interactions with other employees of different ethnicities and cultures.

Evidence indicates that within the Saudi organisational context, employees develop a positive identification when they understand the positive traits and attributes of others. In relation to this, the current study highlights the development of Saudi managerial practices, and the development of a new raft of practices that enhance understanding of the cultural dynamics that underpin identity in the workplace. Therefore, the current chapter presents an extensive understanding of cultural identity, to inform our understanding of the environment in which Saudi employees work.

"We all come here to work and treat each other with respect, I think the best thing is to avoid any stereotypes that could arise at work about Shia or Sunnah groups. Individuals should understand that all this conflict was because of traditions and old ideas about the other group. We should follow our religion that encourages us to respect every one and treat others equally. My father taught me to respect other Muslims, Christians, and other religious groups and nationalities" (AMC.41)

The Saudi employees who participated in this study provided us with a clear picture of recent changes in cultural identity as a concept in the Saudi organisational context. The samples for the current research considered a high level of cultural identity, thus, employees' behaviour and attitudes were linked to each organisations' cultural diversity. In addition, it has become very important to understand how Saudi organisations manage minority groups within the workplace. Understanding the power differential among parties is fundamental when classifying the different relationships that can be forged between employees, which inform individuals' identity development.

"In the workplace I communicate with different background individuals. we are here to complete our job regardless our culture or background. I treat Sunnah and Shia with no preferences or partiality." (SPM.11)

Muslim society has a tendency to be high-context: it emphasized the collective over the individual; it has a slower pace of social change and a higher feeling of social

security. In contrast, low-setting society, which found in the Western culture: one, which reveres the individual over the collective, and is a fast paced society in transition (Hall, 1976). As anyone might expect, the Muslim religion reflects and strengthens the high-context attitude of its social orders. Social steadiness, for instance, is comprehended by Muslims as the accomplishment of social peace.

"The company has rules that we must avoid any sensitive topics like religions or reference to Islamic groups (Sunnah and Shia) inside the workplace. Therefore, no obvious conflicts or arguments occur between individuals. We only come to do our job; employees come from different regions and countries." (ALF.30)

"The main issue is that most of the employees don't differentiate between laws and Shraih. They don't understand that most of the regulations adopted by the company are related to our Islamic values. They also need to understand that we as Muslims should present Islam as it should be for non-Muslims. As a supervisor, I always remind them to fear Allah and always remember that Allah observes us all the time." (ZML.5)

In the Saudi context, the key concern at present is to understand the implications of religious background and individuals' identities on social conflicts between minority and majority groups in the workplace. Evidence suggests that Saudi managers emphasise the avoidance of segregation among employees. This is particularly relevant in relation to different Islamic groups. Some Saudi employees prefer to work with individuals from the same group, as they believe in prevailing stereotypes and assumptions about cultural identity. According to Sen (2006), such assumptions can essentially contribute to the reproduction of intergroup tension, because they naturalise and accept intergroup differences. The evidence provided in the current study highlights the main issues and conflicts surrounding cultural identity in the workplace, underlining how managerial styles can help resolve conflicts.

The relevance of managerial style varies by organisation; for example, where companies are family run, family members play a significant role in controlling and managing their companies, taking responsibility for making fundamental decisions (Mustakallio et al., 2002; Tagiuri and Davis, 1996). These individuals and their

experiences are embedded in their firm's social capital; therefore, they convey principal values to the company, informing its organisational identity.

"As a family and private company they care more about benefits and the position of the company in the marketplace; for this reason they only hire qualified and skilled people." (SPM.10)

The managerial style of the CEO and senior managers in a firm usually also plays a significant role in determining the policies and ethical strategies of a company (Gunz and Jalland, 1996, p.742). The emergence of managerial style is developed by the process of communicating with and socialising outside the family's and tribe's setting, which significantly influences the capacity to prepare individuals to work within groups outside their family and tribe (Ali, 1998).

Underlying conflicts that arise from groups having mixed backgrounds can also affect individuals' identity in the workplace. During the observations, it became apparent that employees from the Shia group were comfortable discussing salient discrimination issues. Undoubtedly, in such cases, Saudi managers played a significant role in supporting their employees, addressing unethical behaviour witnessed in the workplace. In addition, the power differential among parties informed understanding of the nature of relationships related to racial identity (Fitzgerald, 1997). In the Saudi organisational context, ethics informs the systems present to support selection and promotion, and to address diversity issues. However, case study organisations apparently have no ethical systems in place to support employees' reporting of concerns regarding unethical behaviour, and they lack the capability to efficiently process and report negative behaviour within the workplace. Moreover, it should be noted that employees working in an unhealthy environment rarely understand that ethical issues, such as discrimination, are legitimate and worthy of discussion.

Saudi organisations rely heavily on managers' social leadership qualities to ensure work is completed, functioning much like other traditional and informal bodies (Atiyyah, 1999). According to Hofstede's taxonomy, Saudi society is a high power distance society, and also high in uncertainty avoidance (Bjerke and Al-Meer, 1993). It is described as a collectivist society from the perspective of the in-group, and

individualist from the perspective of the out-group (Mellahi and Wood, 2001). The evidence of high power distance might derive from Muslims' beliefs about emphasising respect for, and the obedience of leaders within Islamic societies (Bjerke and Al-Meer, 1993). Saudi managers therefore tolerate and apply practices compatible with Islamic teachings and Saudi traditions.

"As a supervisor I need to be very close to my employees so I can understand them and ensure they are satisfied in the workplace. At the same time, employees should appreciate and respect their managers." (ZML.2)

"To be honest I have not noticed any obvious unethical behaviour. But in general, any performance or behaviour that is not compatible with our Islamic values and traditions suggests managers usually have the right to address such behaviours. There is an investigation and inspection department that reviews these kinds of behaviours." (AMT.18)

Indeed, although high power distance often lowers tolerance for new ideas, Saudi managers appear willing to adopt new managerial styles and change initiatives. Organisations apply codes of ethics to manage their strategies for a number of reasons. According to Shaw and Barry (1995), ethics codes improve the organisational context by requiring employees and managers to behave ethically. They are also very significant because the legal system and markets do not necessarily lead to organisational behaviour reflecting a moral influence in business decisions (Arrow, 1974; Stone, 1975). In addition, some scholars have argued that organisations use codes to create and form businesses that can be considered professional; i.e. ethics codes are an indicator of professionalism (Adams et al., 2001).

The minority group previously faced several challenges and difficulties that prevented their success, and limited their opportunity to realise their leadership goals. According to Al-Ahmadi (2011), these challenges included navigating organisational structures, culture, policies and practices, as well as individual factors, such as personal qualifications and skills, competencies, confidence, support, and the capability to attain balance and a sense of participation and engagement at work. The Middle East context in particular also brought limitations in terms of family and kinship expectations and Islamic values, which control and regulate social and working

relationships (Metcalfe, 2008). The current research was conducted under conditions in Saudi Arabia that are bringing about essential social improvements for Saudi employees from different backgrounds.

The increasing Shia employees' participation in the private sector is a significant accomplishment for the country. For this reason, Saudi organisations are paying considerable attention to implementing new development strategies and plans to stress the need to empower Saudi employees from different culture and religious backgrounds. The current study also seeks to understand whether Saudi employees are still encountering difficulties at work, to identify how this informs their behaviour towards any ethical issues that might arise. The findings of the current study revealed that Saudi participants are highly educated across different disciplines, and also have extensive work experience and are employed in managerial positions at varying levels. Moreover, that the participants were confident that their status within the company would be protected by senior managers, as shown below.

"I haven't noticed any obvious unethical behaviour from other employees, but if I do I will not be silent, I will speak to my direct managers about the behaviour so that he can resolve the problem. Senior management always listens to both sides before make any decisions." (ZML.1)

Islam believes that a woman's work in her family home is a great and complex responsibility, which might be considered equal to or exceeding the work of men. Islam views women's natural work, which Allah has given them, as a contribution to humankind. Thus, Islam gives the woman the highest status in society, i.e. the responsibility of being a wife and mother (Al-Shetaiwi, 2002). Islam believes these two responsibilities are the main roles for women and anything after that is allowed, if it corresponds with Islamic teaching.

The Prophet Mohammed says:

> Everybody is responsible and everybody's responsibility is for his people, the Imam is responsible and his responsibility is for his people and the man is responsible and his responsibility is for his family and the woman is responsible and her responsibility is for her husband's house and she is responsible for her family." (Muslim, 1829)

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"In general, I am very satisfied with my job here and with the relationship with my managers, if you encounter any pressure during the work, they always support you and help their employees. The environment inside the factory is very suitable for Saudi females, and now they are developing the place so it will become more convenient for us." (ZML.5)

Here we should note that while Islam does not prevent women from working in society, Islamic *Sharia* provides that Muslim women follow guidelines in order to protect themselves from humiliation. The traditional perspective of some Islamic scholars has been that it is not appropriate for Muslim women to study or attain knowledge like men, except for the benefit of Islamic culture; the reason for this is because they think this will encourage her to abandon her role in the family. Saudi women understand their role in society; and according to the observations undertaken for this thesis, they were working very hard, and their contribution to the company was obvious.

Saudi females in the private sector have advanced in terms of recognised career skills, having learned managerial strategies through pre- and post-employment training;

"I believe that I can guide and support Saudi employees and encourage them to become leaders in the near future" (ZML.5)

Currently, Saudi women feel more accepted intellectually, as revealed in a study conducted by Szilagyi (2015). They have the responsibility and the maturity, when their managers give them the opportunity, to enhance their abilities and optimise their professional experiences. They continue to encounter challenges matching their professional skills to the demands of managerial roles. Nevertheless, evidence shows that as a result of reinforcement from the Saudisation process across the private sector, and the encouragement received from the government, Saudi women are beginning to find themselves in appropriate managerial positions.

There is a study that was carried by Welsh et al., (2014), presents interesting results regarding women leaders and entrepreneurs in Saudi Arabia. They stated that Saudi women leaders and entrepreneurs acquire higher education, benefit from the encouragements and supports from their family members and their friends. In their study, they targeted to address and document the sources of knowledge and support

for Saudi women's leaders as well as businesswomen in the workplace. By determining the significant factors that influence knowledge base, family support, and other supports women got to establish their businesses.

When interacting with individual employees from the out-group, Saudi managers are obliged to stress qualifications rather than relationship, to ensure males and females are treated equitably. While individuals within the in-group have been integrated and hold cohesive and strong relationships with their family members and tribes, the relationship between organisations and employees within the in-group is considered moral, and therefore managerial practices can best be defined as having a commanding welfare-oriented style (Mellahi and Wood, 2001). Studies of self-identity show managers with powerful and strong relational identities place high value on their relationships with their employees. This is fundamental to employees, because their self-identity in the workplace is based on how effectively they meet the standards and values set by other members (Andersen and Chen, 2002).

"Teamwork involving Saudi and non-Saudi employees is very successful here. We work as a family; we always help each other, which motivates people to work." *(ZML.2)*

Islam emphasis upon the collective over the individual; a commonly receptive brotherhood and sisterhood by spreading ummatic relations to a global level (Al-Krenawi and Graham, 2000). Allah Says: "Help each other in the acts of goodness and piety and do not extend help to each other in sinful acts or transgression behaviours (Quran, 5: 2). The Prophet Muhammad *pbuh* prompted Muslims, 'Help your sibling (the Muslim) whether he is the oppressor or the oppressed.' When the Prophet *pbuh* was asked how help him if he is the oppressor, he answered: 'Hold his hand from oppression' (Al-Juzuyyah, 1993). The Hadith calls attention to: 'Each one of you is a shepherd and each one of you is responsible for his flock' (Nagati, 1993).

Several scholars have emphasised the importance of group membership as an influence on self-identity (Turner et al., 1987). In the Saudi organisational context, managers are aware of the possibility of cultural and identity conflicts among employees, as mentioned in organisations' ethical codes. In this study, the emphasis is on understanding the construction of a Muslim identity in the workplace, emphasising

social cohesion and the social networks that determine relationships between Saudi employees and social practices. Putnam (2000) states, "Whereas physical capital refers to physical objects and human capital refers to the properties of individuals, social capital refers to connections among individuals – social networks and the norms of reciprocity and trustworthiness that arise from them" (p.19).

As discussed in the literature review, social capital comes in different forms. In the Saudi organisational context, it might refer to the relationships between individuals from similar and close groups, or a connection created by managers to link different cultural groups. According to Putnam (2007), social diversity among individuals influences social capital to undermine social cohesion. In the workplace, some evidence shows how social diversity undermines and weakens social cohesion among individuals. Hewstone (2009) claims diversity does not undermine cohesion when intergroup contact is high.

It should be mentioned that Saudi employees with a strong Muslim identity can provide good social network resources with others, and can build a solid bridge to facilitate relationships (Furbey et al., 2006). Abdel-Malek (1981, p.77) explains that the approach to identity "is at once 'historical', since it reaches back into the depths of history, and fundamentally a-historical, since it fixes the being, the 'object' of study, in its inalienable and non-evaluative specificity". Given this level of concern, social psychology's distinctive interest in the study of religion might provide a more nuanced approach to identity (Hopkins, 2011).

"We appreciate the differences between different cultures. In our company we deal with more than 90 nationalities, for each nationality we use suitable methods to communicate with them. For example, I noticed that people from Korea, during the negotiation stage, want to understand carefully your background and build a long term relationship with him. In my opinion, the company can benefit from working with people from different cultures." (AMT.19)

The challenges that arise when seeking to understand individuals' identities should be further explored, especially in relation to the different forms of cultural diversity present in the Saudi workplace. Certainly, to date insufficient research exists to adequately frame Saudi employees' workplace experiences.

Organisational Identification

Western scholars have presented the term "association" as a fundamental feature of Hall's (1976) conceptualisation of a high context culture. He differentiates between high and low context cultures according to how much meaning is embedded in the context versus the code. While individuals in low context settings seek out the meaning in the message, those in high context settings seek out meaning in the setting. Hall states:

> When talking about something that they have on their minds, a high context individual will expect his interlocutor to know what's bothering him, so that he doesn't have to be specific. The result is that he will talk around and around the point, in effect putting all the pieces in place except the crucial one. Placing it properly this keystone is the role of his interlocutor" (Hall, 1976, p.98)

In Saudi Arabia, the notion of association is linked to that of a collectivist culture, based on group goals that take propriety over individual goals. In Saudi society, people prioritise their own groups, commonly sacrificing personal advantage to ensure group harmony, cohesion and stability (Ting Toomey, 1985; Triandis, 1995). This collectivist approach arises from the tribal history and the traditional importance of extended family in the Kingdom. Hofstede (2008) links a Collectivist society and is manifested in a close long-term commitment to the member 'group', that being a family, extended family, or extended relationships (Hofstede, 2008). In Saudi society there is a caveat to collectivism in the form of individuality. To understand this, we can turn to Condon and Yousef (1975), who claim there is a fundamental difference between individualism and individuality; Individualism refers to when "a person may suggest independence from group, particularly group pressures toward conformity, while individuality is based on the person's freedom to act differently within the limits set by the social structure" (1975, p.65). Moreover, researchers suggest individuality might be more dominant across cultures than individualism, and certainly, this may be true in the Saudi organisational context.

The term organisational identification relates to the perception of "oneness" with an organisation (Ashforth and Mael, 1989; Mael and Ashforth, 1992). This idea has a

firm foundation in social identity theory (Tajfel, 1978; Tajfel and Turner, 1979), and is described as the "cognition of membership of a group and the value and emotional significance attached to this membership" (Tajfel, 1978, p.63). In Saudi organisations there is a cognitive element to identification that reflects common values and shared interest among employees and within companies. It relates to the extent to which an employee considers himself part of a group, and a crucial member of that group. In order to improve identification within a company, managers should strive to learn employees' requirements and motivate them to identify with that company. When adopting social identity theory (Tajfel, 1982) two main factors are said to represent motives for identification (Pratt, 1998). The first is the need for self-categorisation (Turner et al., 1987), which requires differentiation between the in-group and the out-group, and the second is the need for self-enhancement, which requires that group membership be rewarding.

Self-enhancement can be attained when employees feel acknowledged and appreciated within a company. For this reason, developing organisational identification would simplify the self-classification process (Turner et al., 1994), raising the perceived value of individuals by highlighting "positive group distinctiveness" (Pratt, 1998). Therefore, social interaction within organisational contexts is a crucial and feasible management tool, and can be used to serve underlying motives to support organisational identification.

"Saudi manager always attempt to encourage and motivate you and afford more opportunity for you to gain more qualifications and experience in your area if work. The reason for this, is I think because he wants to be part of your progress… if you were to achieve a high position in the future" (SBC.40)

Individuals' relationships in the workplace allow employees to identify with their organisations, by understanding and transmitting a message that describes the values and achievements of the organisation affording information in the form of guidelines for individual and collective action (Cheney, 1983). The content of this information reveals the company's identity to employees, and thus, simplifies the process of organisational development. According to Dutton et al. (1994; see also Dutton and Dukerich, 1991; Bhattacharya et al., 1995), exposure to an organisation's identity is fundamental to group identification.

The procedures by which information and guidelines are implemented are central to self-identification. The success and attractiveness of an organisation will increase within a positive work setting. As the current research sought to understand how interactions employed by top managers in order to improve organisational identification, the findings show how two key elements of individuals' interactions, the settings and the content, influence identification in the workplace.

"I think the company is improving, it is attempting to resolve all the issues that create weaknesses. The company supports social responsibility in society, and it holds many social activities and volunteer events regularly. I think this is an essential factor that ensures employees have good loyalty to the company. Since the company holds a strong position in the market and a good reputation in society, this will reflect positively on the commitment and loyalty of employees." (SPM.13)

"We treat all employees equally without any discrimination. We have an open day that gathers all the employees away from the work, and this can create good relationships and facilitate communication between individuals. We have several sporting activities available for everyone throughout the year." (AMT.18)

Participant observation provides valuable opportunities that present participant perspectives in various social and managerial practices in formal and informal situations; for example, lunchtime, praying breaks, out of work meetings and social activities. Theses social and formal events afford several significant understandings and provide a clear view of questions that were discussed and asked deeply during the interviews and was explained in above responses.

"We have a system of recording unethical behaviour that might occur in the workplace. We have first a reminder, then a warning letter, and then the process will be transmitted to HR for investigation. Some employees are very loyal to the company, sometimes they bring problems on themselves, as they might behave unethically on the company's behalf. Alzamil Company is one of the best organisations that implements ethics, it has a good reputation in the Saudi market." (ZML.2)

"During the training programme, we offer a business ethics course. In addition, the company has its own training centre, but recently they separated, and the centre now

offers training courses inside and outside the company. Also there is another centre called the Hammad centre, which provides community services and is a non-profit centre. We also have something called 'process and procedures' that includes everything from the company with a specific aspect of business *ethics in the workplace."* (ZML.3)

One of the most fundamental areas affecting an individual's social skills in the Islamic community is their membership of a network of individuals. Ibn Khaldun is the father of Arab sociology and history; he associates the strength of individuals' social organisations with the notion of *Asabiyah*, meaning solidarity. The notion of *Asabiyah* emerged from the strong tribal connections across the region. According to Yousef (1974) at the interpersonal level, a competent communicator uses different verbal and nonverbal skills to describe, define, increase, and organise individuals' relations (Yousef, 1974). In the organisational context experienced communicators provide understanding of intragroup dynamic relationships and maintenance strategies, which can be used to establish social networks and associations that can include discussion networks or involve opportunities to attain skills. Saudi managers understand the importance of social greetings and expressions in the workplace; i.e. they know what to say and when.

Therefore, individuality within Saudi culture is usually expressed within social networks. Ayish (2003) claims that even individuals with elevated status in the socio-cultural context must learn to negotiate the contradiction between individuality and collective conformity. This essential skill might be especially challenging for those who place a premium on individualism and/or fail to differentiate between individuality and individualism. The powerful associative bond of relationships might exaggerate the pressure to adapt and conform. Individuals need to appreciate the importance of understanding the difference between individualism and self-identity, to contribute their personal qualities to their social contexts. Concerning the individuals' role in the company, it is significant to note that if employees obtain useful and sufficient information about what an organisation expects of them in their job, this will clarify their understanding of values and business ethics in organisational settings. In addition, this tool will provide a basis for self-categorisation (Turner et al., 1994; Hogg, 1996).

"We do have ethical regulations that all employees are aware of, but we also hold frequent meeting with employees to ensure they understand everything about business *ethics. As a new department more time is needed to build awareness of ethics inside the workplace."* (ZML.5)

"We usually detail the job description for each newcomer; then, he will be aware of any rules and regulations inside his department and the company as a whole. In addition there is an orientation program, which is compulsory for every new employee." (ZML.9)

Daily and frequent interactions between family members can influence a company's strategic approach, even when the interacting members are not part of the firm's top management team (Hall et al., 2001). At Amiantit, the CEO of the company discusses conflicts or management issues with family members, to resolve problems and arrive at particular practices and decisions that comply with family members' goals and interests. In general, in the Saudi organisational field, companies have traditionally reinforced and strengthened the value of different types of individual capital. According to the data, there are some rational indicators of employees' roles in the workplace, e.g. promotions, selections and recruitment. The data indicates that Saudi organizations provide a convenient environment and the necessary work tools for its employees.

Islam perceives hard work positively, and participants' business ethics relate to their commitment to Islamic values, rather than to work practice. Both employers and employees all fear Allah in the exercise of their rights and duties.

According to Basmah Alzamil (owner's daughter), the company boasts a healthy business culture in which the same values are shared at all levels of management. Family members, working inside the company must clearly outline and explain the values of the company, their reading of the policy and expectations from leadership, and most importantly the behaviour of all the members inside the workplace.

"..the values of the company emerge from the family itself. As the Alzamil family has their own values and traditions, accordingly everyone inside the company has the same values regardless of some irregular cases, but overall these are the company's values and aims... These values are apparent from the first generation to the third

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generation of the company; they all have the same strategy and the same values."
(ZML.3)

"There is quite a high percentage of correspondence and harmony between the organisation's values and employees' values in the workplace." (ZML.2)

"If the company encourages its employees to understand its values and implement them inside the company, they will gradually apply these values inside and outside the workplace." (ZML.7)

All features of the company are unified and consistent, and employees' behaviour directly influences that of their colleagues. It is generally where there are flawed relations between the company and its employees that organisations fail. This is especially true when not all individuals clearly understand the values of the department and the organisation. Hence they may make choices and decisions that do not align with the company's position.

According to Wright (1994) "Culture has turned from being something an organisation is into something an organisation has, and from being a process embedded in context to an objectified tool of management control. The use of the term culture itself becomes ideological" (p.4). Saudi managerial practices to impose organisational culture as part of the management of individuals, include the management of diversity. Champy (1995) asked: what kind of culture do we want? Answering the question by highlighting the importance of organisational values thus, "Values are the link between emotion and behaviour, the connection between what we feel and what we do" (p.77). As explained in this section, our attitudes and behaviour are influenced by culture (Gannon et al., 1994); however, evidence shows that individuals' behaviour is also influenced by other factors. Identity, along with a strong religious association might be the most essential factor impacting the interaction of individuals in the workplace.

In Saudi society there has long been debate over how to interpret individual variances. According to Fitzgerald (1997), culture can serve to define identities, however identities do not always form and constitute separate cultures. For this reason, it is essential to adopt strategies and structures to uphold culture and values in the workplace, rather than simply organising basic procedures for work. This research

calls for an understanding of the need for a novel management style, and a new method of service to respond to recent changes in our understanding of the organisational domain. In particular, this is important in the Saudi context, due to the need to forge relationships between Sunnah and Shia Muslims in the workplace.

Conclusion

The current section described processes of organisational identification, which is considered an important internal management process known to influence the behaviour of employees. It is important to analyse the arguments and misunderstanding that are increasingly arising regarding employees' identity and the relationships between individuals from different cultural backgrounds. A key contribution of this section is that it shows how the relationship between managers and employees enhances our understanding of the strengths of employees as understood within the workplace.

Chapter Five: Conclusion, Implications and Contributions

Introduction

The main aim of the current study was to develop an in-depth understanding of the influence of Islam and Saudi traditions within a real-life context, drawing on explicitly managerial and organisational perspectives to identify the impact of cultural and individual factors on ethics. It also aimed to critically evaluate how cultural-based aspects (e.g. *wasta*) influence management, as these have been neglected by academic researchers to date. In terms of applied research aims, the study sought to provide some suggestions for Saudi managers. The study contributes not only to understanding the implications of managerial practice in the workplace, but also to understanding the link between business ethics and Islamic culture, connecting this to the development of new managerial practices among Saudi managers.

The overall objectives of the current study, and the related aims are summarised in this concluding chapter. It presents the essential findings developed from the literature review, followed by the analysis and fieldwork chapters. This chapter begins by reviewing the chief findings in the research relating the main findings to the key research questions and research issues. The first section of this chapter reviews the key features that emerged from an interpretive analysis of the previous chapter. The main aim was to address how Bourdieu's' notions of theory and practice are related. The second section highlights reflections on the research contributions, addressing how habitus, field, and capital can be developed to understand the Islamic context and Saudi culture in particular, and following on from this practical implications afforded by Bourdieu's sociological concepts are developed. The final section of the current chapter identifies the empirical strategies and unique contributions that comprise the research outcome. The key findings of the current study provide insight into how theories of practice can be used to understand an individual's behaviour in the workplace. Through reflection it then discusses how Saudi managers and employees' understanding of the power of *wasta* informs their values and understanding in the

context of Islamic business ethics. The chapter then offers suggestions and recommendations for Saudi managers and employees to further benefit organisational strategies and management. It also considers the theoretical implications of Bourdieu's theory and highlights the connections between identity and power. Finally the chapter reviews the contributions of the current study, identifying key limitations and possible avenues for future research.

The Saudi managers who participated in this study were shown to have implemented several improvements within their organisations as a result of modifying their practices in relation to using their social networks, and by adopting ethical codes based on Islamic values. Application of Bourdieu's concepts enables us to understand the contexts that form and shape managers' and employees' dispositions, informing how managers and employees organise and control their social relationships in the workplace. Since they live and interact in groups, each individual adopts a collective disposition, leading to the exhibition of similar behaviour and application of common norms. For instance, Saudi managers now generally prefer to avoid the abuse of power by applying *wasta* considerations, and strive to ensure that all employees understand and engage in ethical practices at work.

According to Reckwitz (2003), Bourdieu's theory is considered a Grand Theory of human nature. A Grand Theory is an "abstract and normative theory of human nature and conduct" (Skinner, 1985, p.1), which can be adopted in different situations and research contexts. The daily social life of Saudi employees can be identified by analysing the interactions and conflicts that take place in the workplace. In order to determine and identify individuals' interactions, it is essential to understand the circumstances and the places in which they are produced (Accardo, 2006). Therefore, this research applied Bourdieu's theory of practice as a theoretical framework when examining the data collected within Saudi organisations.

Social structures are the chief components of Bourdieu's theory. They are described to "highlight those patterns of social life that are not reducible to individuals and that are durable enough to withstand the whims of individuals who would change them" (Hays, 1994, p.60). In addition, the concept of field as a locus of power relations is very important to analyse individuals' behaviour, explaining why a person's behaviour and practices at work are not arbitrary (Walther, 2014). By adopting

habitus, we can understand the "ensemble of schemata of perception, thinking, feeling, evaluating, speaking and acting that structures all expressive, verbal, and practical manifestations and utterances of person" (Krais, 1988, 1993, p.169).

The Theory of Practice does not start as a cohesive theory; rather it coalesces to form a flexible and adaptable theoretical method, whose key concepts cannot be considered independently of one another (Golsorkhi and Huault, 2006). At the individual level, personal dispositions and characteristics are formed by previous experience, which in turn shapes habitus, controlling and guiding behaviour. This research understands the potential links between individual and group habitus. Applying Bourdieu's theory of practice is typically described as challenging and difficult to implement. However, by reviewing his concepts in the literature review and analysing the cohesion between them, it is possible to apply his theoretical techniques to develop an understanding of the relevance of Islam and Arab culture as contextual factors informing practices within Saudi organisations. It was possible to examine the reality and daily life of Saudi employees and to then explain how underpinning structures are socially constructed, by analysing the influence of managerial practices on employees' behaviour. Considering the collective impact from society on individuals, it is necessary to examine former historic dispositions of habitus as manifest through employees' behaviour at work. This then positions their current behaviour and actions as resulting from continuous subconscious inceptions that have arisen from past experience. These experiences identify how employees make decisions and also determine their actions and possible applications for the future.

As stated at the start of this thesis, the conceptual tools of symbolic capital are embodied in two features: the subjective (*field*) and the objective (habitus). These two properties can take the form of a bridge between commonly understood meanings of Islamic values, and traditions within the field. The concept of symbolic capital can be improved upon by understanding shared values (Cronin and Shaw, 2002).

In general, in the Saudi organisational field, companies traditionally reinforce and strengthen the values of different types of individual capital. One such form of capital is *wasta* connections, which while upheld by Islamic ethics and values (Hutching and Weir, 2006a, p.143), proves controversial in the modern business setting. Based on findings and results, Bourdieu's theoretical framework used to effectively evaluate

and understand how relationships and networks are created within the workplace. This is important, as it is vital to understand the wider social and cultural settings that prevail in Saudi organisations as modernisation progresses. In addition it looks at how these factors are indigenous to, and unify Saudi social culture, and how Islamic value shapes Saudi business culture.

Key Findings and the Research Questions

The current research adopted a clear theoretical framework for Bourdieu's theory of practice, one directed according to data analysis procedures, providing a clear impression of the Islamic context and Saudi culture, interpreting the perspective of identity and power; linking the fieldwork with the research gap and research questions. The analysis chapter identified two perspective of interest when seeking to understand business ethics within the Islamic context, addressing specific research questions.

The first perspective concentrated on the implications of power in the Saudi private sector, and the significance of understanding how power operates in practice among managers in the workplace. This is an essential concern, and answers the research questions concerning how do Saudi managers interpret and understand business ethics and how does that impact on their behaviour and what methods do Saudi organizations need to control the power of *wasta*.

The second perspective emphasised the role of identity and its relationship to ethics in the Saudi organisational context. It addressed the nature of individuals' identity at work, to better understand their behaviour from an associative perspective derived from individuals' relationships, and the social and cultural settings from which they emerge. The link between identity and ethics in managerial practice was the main issue addressed when considering this perspective, and it answered the question of how does the nature of individuals' identity influence their social relationships. The following table shows the main findings of the analysis chapter;

Summary of Findings	
Power	➢ Managerial power differs from traditional understandings, as constituted in the Western context. ➢ In Saudi society, power is a tool and a means of social stratification that can be used to control individuals' behaviour. ➢ Symbolic power highlights how relationships are constructed among individuals. ➢ Saudi employees are driven by what they believe and the techniques that their managers employ. ➢ Saudi managers attempt to render power structures transparent. ➢ Managers can be influenced by organisational culture when ethical codes are required. ➢ Ethical codes and the use of power, including moral and value awareness, have considerable effect on employees' behaviour. ➢ Saudi organisations' codes of ethics rely on individuals' values and the culture within society. ➢ Understanding power interaction along with employees' identity affords a foundation from which to follow progress and social relationships.
Identity	➢ Saudi employees are able to create a balance between their self-perceived identity and reality. ➢ Saudi employees prefer to work with those from the same cultural background, to maximise their positive social identity. ➢ Ethics is a fundamental component of spiritual observance in the workplace. ➢ The older Saudi generation has a negative attitude towards individuals who have a different cultural identity from

	themselves.
	➢ Identity combined with strong religious beliefs are the most important factors influencing interactions at work.
	➢ Saudi managers seem to be practicing all powerful tools that implement a new style of business ethics.

Table 4.1: The key findings of analysis chapter.

Managerial Power

Conventional approaches dominate contemporary business and management studies, and among these, the Bourdieuian sociological approach delivers an insightful understanding of the cultural contexts in which managerial value and daily practices are constituted. The findings of this thesis have demonstrated that human practice is socially constructed and that how managerial power is exercised can vary from traditional understandings of power, as constituted in Western contexts. It was found that in Saudi society, power is considered an essential element of social stratification and is a tool that can be used to control individuals. Reflecting on Bourdieu's symbolic power, we have highlighted how power determines the relationships between individuals in certain fields. The findings highlighted the inspiring techniques that Saudi managers have implemented to influence individuals' behaviour at work, and to address the legal and official practices of power by enabling them to exert their influence over individuals. For example, Saudi employees understand that implementing appropriate values within the business field is essential if they are to succeed in communicating their beliefs throughout the workplace.

Data was collected from different Saudi organisations and in different departments, and it was found that Saudi employees were driven by both what they believe and also by the techniques that their managers employ. The reason for this is that values have a dominant importance and are considered to be essential beliefs and principles that control and direct individuals' behaviour. To extend Bourdieu's deep thought theory to establish how power can be understood, the in depth arguments presented in this thesis were based on Bourdieu's theory and the practice of power within Saudi private sector organisations.

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The Saudi managers in this study attempted to present the practices of power taken for granted in daily life for examination. This is important, as there are no previous studies in Saudi settings providing a critical review of organisational practices. In addition, the study proved valuable as it afforded a theoretical basis from which to analyse practices regularly defined as comprising Saudi culture, in relation to everyday practices observed in the workplace. A further important contribution here is that the work considers the different ways in which Saudi managers communicate and interact based on power practices, and how they respond to the rival methods of rationality present in the current setting, according to the traditional authority of society and managerial power in the workplace. They control individuals' behaviour by practicing their power according to ethical codes and considering cultural conflicts about the proper role and accountability of managers, Islamic culture, and ethical codes to fit the Saudi organisational context.

In reference to the adoption of symbolic power at work we have discussed how two groups (Sunnah and Shia) have recently been promoted into various management positions within the Saudi organisational context. However, at the implementation level, some participants have revealed that individuals from the Sunnah group have dominated top management positions, especially within some of the more sensitive departments within companies; some participants from the Shia group stated they hold jobs with lower status. Therefore, the relationships between groups are considered unequal, due to the use of power among Saudi employees. However, it should be noted that the managers who participated in this research are aware of this issue and have attempted to find a rational solution to overcome discrimination and the unequal use of power by individuals. The interviewees talked about the degree to which these open doors were influenced by Islam (Wahhabi), the Saudi culture and economy, and the results of grasping western culture.

The characteristics of leaders is a crucial determinant of power and influence within departments, as they manage and control ethical codes. On the other hand, individual characteristics are also very important, as Saudi employees prefer a harmonious and fraternal relationship with their managers. Within Saudi society, culture and values function as both internal and external factors informing managers' habitus and how they implement their power and manage ethical codes in the workplace. The use of

power in the workplace is typically managed and controlled by ethical codes, this reflects on both organisational culture and employees' behaviour. In some cases, managers are influenced by the wider organisational culture, especially when ethical codes are in place. However, managers' ethical codes and their use of power, including morality and values awareness have a significant effect on employees' behaviour and organisational culture.

Despite the fact that Saudi managers are applying a new managerial style and playing a significant role in designing business priorities and developing business relationships within a global setting, ethics in the workplace have not been studied empirically. For this reason, investigating their familiarity with business ethics will enhance awareness of progress and understanding in the context of Saudi business and employees' social lives. Ethical codes can be used by managers to guide their actions and decision making (Fritzsche and Becker, 1982). Thus, ethical behaviour over the long term reflects adoption of ethical codes, and managers' promotion of them inside the workplace. The relative newness of ethical codes in Saudi organisations means they have not yet been wholly adopted.

Wasta is not necessarily an acknowledged component of Saudi culture, but it is habitually present. Both performance and mediation stem from Arabic social structures that privilege members of family networks, empowering social frameworks (Weir, 2003). Understanding power interactions among employees in the workplace affords a foundation for the progress of experience and social relationships. The theoretical framework adopted in this research delivers significant viewpoints and rational techniques, and also provides insight into the lives of individuals within organisational contexts.

Individuals' Identity

The findings in Chapter 4 Section 2 revealed how the rapidity of the change in Saudi Arabia has had a significant effect on individuals' attitudes, leading to the introduction of business ethics as an initiative to support international development. In the organisational context, each class within Saudi society has its own internal relationships between different groups, which in turn impact on relationships within

the class. The social life of Saudis combines the concepts of habitus, field and capital, explaining how to link the objective structures from different positions that accumulate to create other types of practice.

Identity structures within the Saudi organisational context have determined appropriate ethical behaviour among employees in the workplace. These include considering the cultural differences in each organisation, which form a significant source of identity in the organisational context. At the grassroots, there is growing awareness and understanding of essential factors and key elements of business culture in conjunction with Islamic values that control common and uncommon ethical issues that arise between employees in organisational contexts.

Saudi organisations support and encourage objective interpretations; they consider culture and values carefully, resulting in challenges, especially when practicing power at work. For example, the findings revealed that some employees can easily be influenced by others' behaviour, especially those with higher power and moral identity. This is considered to be an important aspect of employees' ethical behaviour. Managers are required to act ethically as they have a significant influence on employees' behaviour. This is especially relevant as Saudi organisations, especially in the private sector, have employees from different backgrounds, so managers need to ensure homogeneity in the workforce. The importance of Islamic culture in relation to individuals' behaviour and interactions with other workers reveals how Saudi employees have been able to create a balance between their self-perceived identity and their self-perception. In a society like Saudi Arabia, it is obvious that individuals face challenges when applying important elements of identity, as they intend to ensure cultural harmonisation with other members of the society. For example, the findings revealed that some participants identify themselves at work variously; i.e. in relation to their parents' identity, or in relation to what the company expects from them.

Tajfel's (1978) conceptualises social identity as, "that part of the individual's self-concept which derives from his (or her) knowledge of his (her) membership in a social group (or groups) together with the values and emotional significance attached to that membership" (p.63); i.e. as part of the collective self. In Saudi organisations, Saudi employees prefer to work with others who share their cultural background, in order to maximise their positive social identity. However, according to Tajfel's

theory, in many collectivist cultures people do not choose between different groups. When they are members of a collective they are likely to act and behave in ways considered appropriate by members of that collective (Triandis, 1989).

Islam gives Muslims spiritual direction to develop society on the basis of spirituality and religious values. In the workplace, several different views have been put forward in relation to spiritual observance; these are important as emphasising spirituality at work has many advantages for organisations. Where there are deeply rooted spiritual beliefs, employees perform better, are more trusting, and more accepting of human and cultural diversity. Spirituality informs common values and morals that can help organisations develop ethical and cultural traditions, in accordance with Saudi business objectives. Therefore, managers should explain carefully that spirituality in the workplace is not only related to ethics, but also to attitudes towards work itself.

Saudi employees from different generations express different opinions about people with different cultural identities from themselves. The study explains how the younger generation of Saudi employees understands the importance of establishing effective working relationships with minority groups in the workplace (Shia). In addition, the study, highlights that Saudi managers need to consider the cultural identity of minority groups. In particular establishing a new managerial style within the Saudi private sector will encourage understanding of the dynamics of cultural identity among employees and widespread recognition of the importance of understanding the significance of diversity in the work environment.

Moreover, Saudi organisations have tended to emphasise the differing values of various types of individuals' capital within the field. For example, the study described some viewpoints in terms of raising race or tribal background as issues when defining the value of employees' capital within the field. Undoubtedly, one of the most important official managerial practices for Saudi managers involves negotiating the differences between individuals, especially to smooth the relationship among employees from the majority and minority groups (Sunnah and Shia) in the workplace. Undoubtedly, Saudi managers also face the challenge of clarifying misunderstandings about employees' identities and the need to establish trust and positive relationships with employees from different cultural backgrounds. This novel approach has been applied in the private sector, and demonstrates the successful

processes informing ethical developments, detailing how individuals' from different cultural backgrounds and traditions emphasise several features of the context and analyse their ongoing experiences while focusing on organisational culture.

The fieldwork undertaken in the Saudi private sector was directed towards understanding the influence of the different identities of Saudi employees. Organisational success was found to be based on Saudi managerial practices, the effective implication of ethical codes, and imposition of a workplace identity. Therefore, the influence of employee identity is apparent in Saudi management practices designed to implement a new and dynamic style of business ethics. This study adopted an ethnographic approach to generate these insights.

Theoretical Contributions

Beyond its practical and managerial applications, this research analyses sensitive topics, and this represented a challenge for the researcher for a number of reasons. Very little work has been done previously in the area of business ethics in Saudi Arabia; especially regarding the concept of *wasta* which is considered an ambiguous and vague area, particularly from the organisational perspective. As this research sought to understand Islamic business ethics and how they function from an organisational perspective, developing an in depth understanding of these proved a fundamental strength of the qualitative method.

This research contributes to the business ethics field by developing a critical approach to understand the impact of Islamic culture on managerial practices, by adopting Bourdieu's theory to provide a framework with which analyse Saudi society according to patterns of individual and social actions, Islamic culture, and social relationships. This combined with recent developments in the Arab world delivers a fresh understanding of Saudi business practices, with implications for the future development of business ethics in Saudi society. Adopting this theory allowed the researcher to bring together a wide range of humanistic disciplines to deliver theoretical and empirical implications with which to understand the everyday lives of Saudi employees and their social networks, explaining how power operates in practice in Saudi organisations. Achieving this outcome was the main impulse for this thesis.

It is very important to understand here that social life does not comprise of a system or synchronic map that forces itself upon individuals, rather it consists of deliberate and practical interactions among individuals. Bourdieu was able to overcome many of the dualisms of social theory. He did so by exchanging agency and structure for interaction and the behaviour of social individuals. According to Anthony King, when writing about practical theory there is no longer a sense of society and individual, no longer object and subject but instead a means to analyse how individuals interact with other individuals (King, 2000). Moreover, individuals themselves are formalised and constituted according to their relationships; for example, they do not exist independently of constituted relationships.

In recent years, the multifaceted interfaces of structures and behaviour that inform methods and approaches to power practice have been investigated in the field of organisational analyses. Researchers have addressed the theoretical options available to them to understand power practices in organisations. An important contribution of this current research has been to link wider sociological constructs to Saudi employees' experiences in the workplace. As there is no research discussion of this issue, current analysis attempts to fill in this gap by detailing the influence of sociological structures in the workplace.

Some managers have strived to render observable practices of power taken for granted in daily life in the field. This research has applied a critical argument and perspective to Saudi organisational practices, which was formerly absent. In addition, it afforded a theoretical analysis of practices regularly defined as Saudi culture; but which have rarely been interrogated as power practices that functions to generate and re-establish everyday practices in the workplace. The main contribution of the study is that it considers narrowly the different ways in which Saudi managers communicate and interact based on their power practices and responses to the rival forms of rationality present in the current setting, in accordance with the traditional authority of societal and managerial power in the workplace.

Another key contribution of this research is that it demonstrates how relationships between managers and their employees develop our understanding of identification with the strengths of employees within the workplace. Saudi employees typically develop strong relationships (tribal, regional and religiously based). These kinds of

relationships can influence their behaviour and loyalty in the workplace as well as security, co-operation, and consent in social relationships. Employees eagerly identify with companies that are supposed to be positively assessed by others. They also recognise diversity and self-identity among those from different regions and address the importance of relationships and social networks in the workplace.

In addition, the role of self-identity in the Saudi organisational context has never been addressed before. This research has taken a modest step along that path, inviting further investigation. Moreover, while existing studies have largely focused on Western contexts, the data collected for the current research demonstrates the significance of the idea of social capital, as applied in Saudi Arabia and associates it with the practice of *wasta*. As discussed in the literature review chapter, in Saudi society family bonds and relationships are central to people in every region. These strong relationships endure in the workplace, effecting the social networks of which managers and employees are members. Family lineage is one of the most important factors informing enactment of social practices in Saudi Arabia. Society in the Kingdom is divided into two different social classes; therefore, the structure of its social capital depends on these two separate classes. According to Lacroix et al. (2011), the first class are those who are members of tribes, whose prestige depends on the level and rank of their family and tribal lineage and social position, while the second class are those who cannot prove their membership to any family and tribal ancestry (Lacroix et al., 2011, p.21). In addition, In the Holy Quran, the notion of *Arham*, which literally means '*wombs*', refers to relatives to whom a person is linked by ties of womb and blood, this establishes whether they are heirs or not (Al-Hashimi, 1999). However, in Islam, Muslim's appreciation of kindness, good behaviour and positive actions is not limited to close family members, such as parents, children and grandparents, but also extends to their friends and relatives, and everyone in an individual's circle of acquaintance, all of whom should be treated very well.

It is known that Saudis find it difficult to separate their personal and social relationships from their working lives. However, the findings reported reveal that employees understand these types of strong relationship might influence their work performance, which is not acceptable under Islam. Prophet Mohammed *pbuh* says "Allah will be pleased with those who try to do their work in a perfect way".

Although Saudi Arabia is considered a collective society as discussed previously, employees understand that they should work independently, respecting others' differing opinions, values and cultures.

By taking an epistemological approach to understanding Saudi society and answering the research questions posed, this analysis has presented various ways in which individual behaviour is understood and constructed, explaining how Bourdieu's theory can be used to shape critical research into power relations within Saudi organisations and how Saudi managers can efficiently make sense of the work environment. It has also contributed to the literature review by furthering understanding of the role of identity and its relationship to ethics in the Saudi organisational context. The outcomes of this research provide insight and understanding of the actions of Saudi managers in positions of authority.

Practical Implications

The findings from this research reveal how individual behaviour and the practice of power is understood in the Saudi context. Understanding the teachings of Islam and the effect of these on Muslims illuminates the role of the Islamic religion. In doing so, it corrects inaccurate stereotype and false impressions of Islamic business ethics in Saudi culture. As more and more Islamic organisations expand their businesses onto the global stage, studies such as this one will be crucial in building up a body of business ethics literature that will afford a clear understanding of Islamic business practice.

In seeking to increase their moral accountability, Saudi employees are expected to concentrate on developing their moral identity as a component of self-regulation, rather than emphasising the needs of other relationships and social networks at work. In addition, a need for affiliation has been identified and described to build trust and personal relationships with other individuals. Moreover, Saudi organisations in the private sector are aware of how managers and their employees can be identified and controlled by their shared values, which have a significant influence on their behaviour. They adopt an approach based on self-control, which has an important influence on individuals' relationships and can be considered as a type of control that

interferes with how individuals behave. It can also facilitate understanding of employees' and managers' identity in the workplace.

This study focused on the Saudi organisational context in the private sector, and how social capital arises in different forms, and is linked to the interrelations between employees from similar and closed groups. Thus, the findings revealed that notions of social capital can help us to understand individuals' self-identification and how this determines their relationships and engagement with others. The Saudi organisational field presents a challenge due to group identity, highlighting how the social relationships among groups can be constructed, and social capital produced.

The fact that there is a gap between organisational law and accomplishment has an important application from the stance of Saudi managers. Codes of ethics as components of organisational strategies can also provide fundamental spiritual guidance in the workplace. This is critical to organisations as a whole, and to the personal relationships between individuals. Therefore, Saudi managers need to determine and explain carefully that spirituality in the workplace is not only based on ethics, but that employees should bring their own values and norms into the workplace, to heighten their internal sense of spirituality. For instance, the use of power in the workplace is seen differently. Power might mainly refer to individuals' religious perceptions and their belief in God.

In this research, the process of improving business ethics in organisations has been shown to be challenging. It suggested that changes in the form of introducing ethical codes can be facilitated by offering training courses focusing on moral identity to employees. Therefore, this study recommends that this particular procedure be integrated into all business ethics programmes. In addition, it is crucial to pay sufficient attention to moral identity to benefit the business ethics context. For this reason, this research suggests applying ongoing strategies and structures to support an ethical culture and values in the workplace is essential. Shifting employee mind sets will facilitate the introduction of a new managerial style in Saudi organisations and ensure Sunnah and Shia Muslims work effectively together at work.

The review of the Saudi private sector explored the impact of different individuals' identity on behaviour in the workplace. This was related to the new managerial style

of Saudi managers applying effective ethical codes in conjunction with Islamic work values, when endeavouring to impose their identities on the workplace. The findings revealed that new managerial practices, proceeding from different forms of identity, could function as tools reflecting a new style of Saudi business ethics. This means any new developments should be introduced to facilitate and simplify managerial strategies within the Saudi organisational context. Employing this view, Saudi managers need to consider whether their actions can be interpreted as socially meaningful. The methods employed to understand power, demonstrate a range of implications arising out of the different methods practiced to understand the practice of power in Saudi organisations.

The large increase in the number of organisations implementing codes of ethics since the 1970s, however, can lead to more reasonable concerns. According to Murphy (1995), growing international and domestic business scandals in the 1970s and 1980s led organisations to introduce codes of ethics as important signs to both internal and external participants of their commitment to ethical practices. Ethics codes are imposed via both managerial and legal methods. Since organisations can control and take responsibility for the actions and behaviours of their employees, managers provide codes to guide their employees' behaviour and also to protect and support them from the prohibited and unethical behaviour of some employees.

In relation to this study, for example, Saudi society has limited the notion of generalisability; this is because different cultures have particular and unique characters. Therefore, it is crucial to frame business codes as applicable in any culture. Hence, managers should first determine and examine cultural sets of ethics, and then examine the definite ethical practices that will be used. Managers must also try to examine and investigate the reasons behind the differences between these two aspects.

This research clearly established a stepwise method of implementing managers' power, emphasising awareness of Islamic values and preferred ethical behaviour. Therefore, the espoused view is that the main important role is that Saudi managers need to understand and take into account ethical considerations, as well as Islamic values to manage individuals' behaviour. Moreover, it should be noted that organisations could establish a motivational context encouraging individuals to act

ethically, as Saudi managers consider ethical codes when making decisions. Managers who exert their influence according to organisational ethical codes are likely to have a positive influence on employees' behaviour. Since power has an internal and external impact, its use has an influence in terms of how employees behave and understand the actions and communications between managers and employees. Saudi managers are aware that using power in an ethical way affords advantages that can improve organisational strategies, thereby reflecting on individuals' behaviour and in the workplace.

They also abide by the ethical codes of conduct developed by Saudi businesses to provide guidelines within the organisational context. This is especially true when their own organisations have implemented and introduced written codes of ethics in a formal way. The most important factor arising from the existence of codes of conduct is that they can assist managers as they address structural and cultural challenges, as well as unethical behaviour at work. The Saudi managers interviewed cited training programmes as a fundamental means of organisational development. They are aware of the importance of creating a platform from which to oversee unethical issues that might enhance the relationship between managers and their employees.

Codes of conduct can be implemented to highlight essential ethical issues related to minority group within organisations, to find ascertain significant principles and values for organisations that can assist employees in decision-making. Codes of conduct comprise a set of official written regulations about the structure and policies of each organisation, its values and also its culture and the vision that guides employees' behaviours. These codes of conduct enable both managers and employees to stand by regulations, to follow policies and most importantly to behave ethically. Participants suggested codes of conduct can be only valuable if they are formulated in association with employees' contributions, as well as being completely endorsed by the culture of their organisation. Therefore, determining and establishing organisational codes of conduct is a very significant step for any firm.

Saudi employees want to accomplish their tasks effectively and ethically. However, competition sometimes occurs among respectable employees, which might lead them to make unethical choices as a result of the pressures upon them. Moreover, some employees who have a strong loyalty to their organisation might do whatever it takes

to accomplish their work objectives. In this situation, employees may feel enforced to behave unethically, or to involve themselves in unethical transactions to meet management's perceived expectations. Our data shows even good people might use negative *wasta* in their workplace, especially if there is no clear ethical code of conduct to regulate and control its use. The literature review regarding business ethics and codes of conduct highlighted Islamic codes of ethics leading to a higher standard of ethical behaviour. Hence, this research provides insight and an in depth understanding of the implementation of Islamic ethics inside Saudi private organisations. Several professional Saudi companies believe that ethical codes of conduct can help individuals behave more ethically, and that this encourages those organisations to develop their ethical codes system (Tucker et al., 1999). Moreover, organisational strategies support and encourage managers and employees not to put their organisation's aims above ethical considerations. However, when dealing with ethics in a business context, it can be challenging to apply ethical standards, due to the differences in understanding of these between different parties; especially as regards values and culture.

Limitations and Recommendations

For cultural reasons, it was a challenge as a female researcher, to access some organisations, particularly those in the industrial sector. In Saudi society, there is strict bureaucracy, and regulations inhibit for females. As a female, the researcher relied on the assistance of her husband through his social network to gain access to organisations.

Since the current study focused on social phenomena and organisational management practices, and was carried in the Saudi organisational context, a multiple case studies approach was adopted, which itself imposed certain challenges and limitations on the study. For example, since the researcher wanted to conduct observation and in-depth interview, some organisations refused access for security reasons. Another organisation stated an unwillingness to participate, wishing to avoid distracting their employees at work; they instead provided restricted access, which permitted a very limited timeframe for each interview.

Studies in the field of business ethics in Saudi Arabia and in the Middle East are relatively scarce. Therefore, this field requires additional understanding and investigation. Thus, it was not an easy task to conduct this study in such a society, although the number in the study sample, and the number of participants in Saudi organisations made it easier to gain in depth understanding, and also to provide a broader understanding of business ethics. In addition, the nature of the topic of this research should be considered in view of the conservative attitude of Saudi employees, with regard to revealing their experience and information about their behaviour in the workplace. This issue was somewhat resolved during the data collection process when conducting informal conservations with the participants before the actual interview.

A factor that facilitated the research process was the researcher's familiarity with the power of personal networks and *wasta*. For example, the researcher used her personal relationships, including family members and close friends to gain easier access to the research sample, to benefit the study.

The study might have been conducted by applying a longitudinal approach, in which the researcher collects data over time to address possible changes in society. However, the study was cross sectional. This was because this was a PhD research and time was limited; however, longitudinal research investigating the processing of experiences and qualifications as improvements to ethical practices increasingly occur within Saudi organisations would add vital value and knowledge to this field.

Moreover, the current research focused only on the Saudi private sector, however, the use of *wasta* is not only practiced in Saudi private organisations. Recently, the government has developed and improved managerial strategies to limit corruption and unethical behaviour within organisations. Therefore, developing the study across various sectors should afford a better understanding of the influence of Islamic ethical values and Saudi culture on business ethics.

The critical approach adopted in this study paves the way for future researchers studying business ethics within Islamic culture from a managerial perspective. Possible recommendations for future studies include examining women at work, research in different sectors, and studies of those with different cultural and Islamic

backgrounds, to analyse developments in the private sector context in response to new developments in Saudi Arabia.

Recent developments have included a strategy to encourage private firms to offer significant opportunities and roles for Saudi females in the form of senior leadership positions. The increasing inclusion of women at different levels in the workplace is a direct result of government policies that encourage Saudi women to obtain higher educational degrees in various disciplines from around the world. The results of the current research also suggest the necessity to conduct additional studies in the organisational context in the country, to oversee the expansion of ethical codes that adhere to Saudi cultural beliefs. Furthering understanding of the attitudes and recognition of Saudi females at work within the Saudi organisational context is very important in Saudi business field.

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Appendix

Appendix 1

Permission to Conduct Research

I am writing to seek your permission to conduct research at your organization for a study titled "The Impact of Islamic Culture on Business Ethics: Saudi Arabia and the Practice of *Wasta*".

This research is being conducted by me (Areej Algumzi, a PhD student at Lancaster University) as integral part of my PhD programme in Management Learning and Leadership Department. The study has been approved by the Ethics Committee. As part of that approval process, I am required to obtain permission from the site where I conduct research.

The purpose of this research is to develop an in-depth understanding of the influence of Islam and traditions on business ethics from an organizational perspective in Saudi Arabia. This involves an in-depth investigation of how this will impact ethical attitudes and future of business relations in Saudi Arabia in the coming years. Little attention has been paid to explore the direct effect of Islamic ethical values on individual's behaviour and the influence of Saudi culture and traditions on worker's behaviour.

If you are willing to be involved, I am grateful if you could sign the form below acknowledging that you have read the plain language statement, you understand the nature of the study being conducted and the risks and likely benefits of participation in this study, and you give permission for the research to be conducted at the site.

I **……………………**as **Chairman** of **………………………… Company** have been fully informed as to the nature of the research to be conducted in: The Impact of Islamic Culture on Business Ethics: Saudi Arabia and the Practice of Wasta, give my permission for the study to be conducted. I reserve the right to withdraw this permission at any time.

Signature: **Date:**
Areej Algumzi: a.algumzi@lancaster.ac.uk   **Mobile:** +966580305028

**Lancaster University
Management School**

Consent Form

Title of Project: The Impact of Islamic Culture on Business Ethics: Saudi Arabia and the Practice of Wasta

Name of Researcher: Areej Abdullah Algumzi

1. I confirm that I have read and understand the Plain Language Statement for the above study and have had the opportunity to ask questions.

2. I understand that my participation is voluntary and that I am free to withdraw at any time, without giving any reason.

3. I understand that my participation or non-participation in the research will have no effect on my employment.

4. I understand that I will be referred to by a pseudonym in any publications arising from the research.

5. I agree to the interview being audio recorded.

6. I agree/ do not agree (delete as appropriate) to use of anonymised quotes and current position in publications.

7. I agree to participate in this interview.

Name of Participant   Date   Signature

Researcher   Date   Signature

Researcher's Husband   Date   Signature

Appendix 3

Plain Language Statement

1. Study title and Researcher Details

University: Lancaster University
School: Management School
Topic: The Impact of Islamic Culture on Business Ethics: Saudi Arabia and the Practice of Wasta
Investigator: Areej Abdullah Algumzi

2. Invitation paragraph

You are being invited to take part in a research study. Before you decide, it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully and discuss it with others if you wish. Ask us if there is anything that is not clear or if you would like more information. Take time to decide whether or not you wish to take part.

You will be asked in the interview for your views on the practice of wasta and kinship, your understanding of the impact of traditions, business ethics and Islamic values on Individuals behaviour.

As a female researcher collecting my data in an industrial sector where male dominated the research sites, my husband Alaa kannu will accompany me during all the observations. He will get permission from the organization. All the information provided will be sorted in the personal laptop of the researcher with a password access and will be kept strictly private, and my husband Alaa Kanuu Will not disclose any information. Both the researcher and researcher's husband will provide the signature in the consent form.

Thank you for reading this statement.

3. What is the purpose of the study?

This research is being conducted by me (Areej Algumzi, a PhD student at Lancaster University) as integral part of my PhD programme in Management School. The purpose of this research is to develop an in-depth understanding the influence of Islam and traditions on business ethics from an organizational perspective in Saudi Arabia. This involves an in-depth investigation of how this will impact ethical attitudes and future of business relations in Saudi Arabia in the coming years. It aims to analyse the origin and effect of wasta and how the resulting Kinship of manager's activity has

expanded the network of influences that shape employees' perceptions, values and behaviour. This calls for a fresh view of the implications for future development and business in the region. The importance of the current study emerges from its attempt to fill this gap by analysing Individual values in Saudi Arabia and the implication of "Wasta" in the workplace.

4. Why have I been chosen?

The interviews in this research will be conducted with approximately other 39 to 59 participants, with 10 to 15 interviews in each organization. Your position in the organization and your cultural background of Saudi Arabia will contribute to my study of behaviours in organizations and Islamic business ethics. Taking part in the study is voluntary.

5. Do I have to take part?

Taking part in the study is voluntary. If you do decide to take part your consent will be requested at the start of the interview. If you decide to take part you are still free to withdraw at any time and without giving a reason and you may do this by getting in touch with the researcher listed below. If you withdraw from the project, you will asked whether you would like all of your interview data to be completely deleted or whether you are happy for the interview data to remain part of the project. The decision of whether or not to take part in the research will have no bearing on the individual's employment relationship. You are free to choose whether or not to be interviewed and you will not face any repercussions from your employer. All the responses will not be disclosed to the employer.

6. What will happen to me if I take part?

You will be involved in the data collection process through interviews. These Interviews will be conducted for approximately 1 hour and data will be recorded with your authorization using audio recorder. Your identity will be kept confidential and you will be assigned a pseudonym for the purpose of the dissertation. Noted results will be destroyed by shredding one month after the dissertation has been returned to me.

7. Will my taking part in this study be kept confidential?

All the Information that gathered about you during the process of this research will be kept strictly private and confidential like your name, address, age etc. The chosen company's name will not be disclosed, but the job position of the participant will be disclosed with your permission. Your identity will be kept confidential and you will be assigned a pseudonym for the purpose of the thesis. All the information will be sorted in the personal laptop of the researcher with a password access, and all the files will be securely stored during the data collection process. Filed notes, audio, video records and rough notes will be destroyed at the end of the PhD research.

8. What will happen to the results of the research study?

The results of the research will be published in form of the PhD thesis, conference papers, and journal articles and book chapters. At anytime, you can get a copy of the published results from the researcher. I would like to emphasize that individual's job positions will be disclosed with your permission.

9. Who is organising and funding the research? (If relevant)

Organizing institution: Lancaster University, Management Learning and Leadership Department.

Funding Institution: The Ministry of Higher Education of Saudi Arabia

10. Who has reviewed the study?

This project is under the supervision of Prof. Pavlos Dimitratos, Professor at University of Glasgow and Dr Haina Zhang, Senior lecturer at Lancaster University.

11. Contacts for Further Information

Researcher: Areej Algumzi: a.algumzi@lancaster.ac.uk

Supervisors:	**Contact Details**:
Dr. Haina Zhang	h.zhang3@lancaster.ac.uk
Prof. Pavlos Dimitratos	Pavlos.Dimitratos@glasgow.ac.uk

Lancaster University
Management School

Interview Questions

The Impact of Islamic Culture on Business Ethics: Saudi Arabia and the Practice of Wasta

Semi- structured Interview

(To be discussed with Top Managers and Employees)

FIRST: GENERAL INFORMATION

A. Personal Background Information:
   - Name (Optional)
   - Age
   - Gender
   - Material Status
   - Qualification

B. Employment Information:
   - Organization name
   - Job title
   - Position
   - Department
   - Working experience
   - Percentage of Saudi nationals

SECOND: UNDERSTANDING CULTURAL AND ISLAMIC

DIMENSION:

A. Understanding the relationship between organizational and employee's culture

   1. What is your understanding of Islamic values in organizational context?
   2. What's the best part about working in a Saudi cultural environment?

B. Understanding the impact of traditions and Islamic values on Individuals behavior.

   3. Do you think Islamic values influence Saudis behavior toward the conduct of business and attendant management practices, (Prompts: how and to what extent?)
   4. What are the most common values, norms and traditions between you and other members in your department? (Prompts: how does this impact your area?)

C. Understanding how cultural factors influence what individuals think about Islamic values.

5. Do you feel that your Islamic values and traditions differ from those adopted in the company, or are they similar? (Prompts: why, give an example)
6. What do you think of working in a company or department where employees have similar values? Why?
7. What kinds of culture's conflicts, if any, has your department faced with your organization? (Prompts: If yes, why do these occur? How do you handle them?

THIRD: UNDERSTANDING MANAGERIAL DIMENSION:

A. Understanding the organizational and managerial values.

8. How do values defined and implemented in your department?
9. In general, how ethical do you think Saudi local organizations behave?
10. How successfully do your managers communicate their values to their employees? Why do you think it is important? (Prompts: give an example)
11. Do you think the social and personal relations which are common in Saudi society have any bearing on managerial decision- making?
12. Does the behavior of other members that you work with is consistent with your company's mission, vision, and values? Example?
13. From an ethical view, what should the relationship between a supervisor and their employee consist of?

B. Understanding Business ethics and Islamic Values and the impact of business ethics and Islamic values on manager's practices.

14. What is your understanding of business ethics?
15. Does your company have a written ethical code?
16. Do workers certify they have acknowledged and understand the ethics and Islamic codes?
17. In your department, how do you monitor your employee's behavior? (Prompts: do their values affect that? Give an example).
18. How do Saudis as Muslims encouraged to maintain high ethical standards in your company?
19. Does your organization have appropriate processes to report any negative practices? Do you feel comfortable when reporting?
20. What would you do if someone in management asked you to do something unethical?
21. What do you think if the employee to act against his values and beliefs to protect the company?

FOURTH: UNDERSTANDING ETHICAL DIMENSION:

A. Understanding the power of wasta

    22. What is your opinion of nepotism in general?

    23. Do you consider nepotism as:

        -Good practice -Bad Practice -Neither good nor bad

    24. What is your Islamic belief regarding the use of wasta? When was the first time you became knowledgeable of this word?

    25. Have you ever seen or used wasta in your job? If yes why? Give an example.

    26. During your career, has anyone come to you seeking for your wasta?

    27. Where do you think employees need to use wasta?

    28. Do you think using wasta will make a difference in individuals career? If yes, why do you think it woks? Why not?

    29. Do you think using wasta impact the morale of the workplace? How, e.g.

    30. Would you support any regulations or polices that limited the use of nepotism?

    31. Does your organization have appropriate processes to report any negative practices? Do you feel comfortable when reporting?

C. Understanding kinship

    32. In your organization/ department how do you describe the appearance of any type of networking? (Prompts: Do traditions affect that/ why/ give example)

    33. Do you prefer to work in a company or in a particular department where some of your relatives or tribal individuals are working, (prompts: why, are there any advantages of doing so?

    34. Do you get any complaints workers make about the use of network in your department/ organization?

    35.   Are there any difficulties in forming network within your department?

    36. -In your department, are relatives of employees employed?

    37. Do you think having relatives working together improves communications throughout the organization?

D. Understanding the Influence of ethical managerial behavior on social capital and decision-making.

    38. What does social capital means to you? could you please tell me about social capital in your department?

    39. How do you describe your role as a leader? What do you see as being your main aims for this department?

    40. To what extent do you think social capital is an important role in development and enhancement of individual behaviour? Why? E.g.

41. Do you think managers and employees with high social capital are more effective? What behaviour does social capital should involve?
42. What kind of factors related to employees social capital should be determined and why do you think they are significant?
43. How do you think managers can create, improve and retain social capital in their department?
44. What kind of backgrounds does the majority of your network come from? Do you think social capital can be obtained through relations based on individual's background?
45. What improvement do you think you could make to the social capital process?

E. Understanding the direct effect of using power on worker behaviour.

50. In general, how effective do you describe the level of support that provided by your manager?
51. As a manager/ an employee, do you consider ethical issues when using your power in your work?
52. What type of power can you use to make a decision?
53. Do you consider power as a bad or a good thing?
54. Can you use your wasta in order to access to valuable or important information possesses informational power.
55. Do you know anyone in your department who uses his position to influence other staff members?
56. Do you maintain a genuine respect for and a cooperative relationship with people in power in the workplace
57. Can you use your power in order to help members who come to you for advice regarding problems they have in their department?
58. Could you please describe how effective is your power?
59. Finally, what was the most important change you brought in your department?

FIFTH: CONCLUDING QUESTIONS:

60 Whether or to what extent changes in ethics have influenced managerial values and practices in your department?
61 How would you describe the behavior of Saudi organizations today compared with five years ago?
62 Do you believe that there is a need for business ethics training? If yes, what is the degree of this need in this organization? And why?
63 In comparison with other industrial organizations, how would you rate this organization management practice?
64 Are there any other issues that we have not discussed and that you finding related to business ethics?

Appendix 5

Summary of Participant Codes and Attributes

Company; Alzamil	Role	Gender	Education	Experience
ZML 1	Head manager (family member)	Female	PhD/ USA	6 years
ZML2	HRM manager	Male	Master/ UK	15 years
ZML3	Marketing engineer	Male	Bachelors/ KSA	2 years
ZML4	Senior admin	Male	Bachelors/ KSA	6 years
ZML5	Supervisor	Female	Bachelors/ KSA	1 year
ZML6	Employees relation officer	Male	Bachelors/ KSA	3 years
ZML7	Supervisor	Female	Bachelors/ KSA	6 years
ZML8	Supervisor	Female	Bachelors/ KSA	4 years
ZML9	Sales consultant	Male	Bachelors/ KSA	8 years

Company: Sipchem	Role	Gender	Education	Experience
SPM 10	Section head facility service	Male	Master/ KSA	11 years
SPM11	Senior financial analyst	Male	Master/ UK/ Finance	9 years
SPM12	Legal representative	Male	Master/ UK/ Law	11 years
SPM13	Admin service senior representative	Male	Master/ KSA	4 years
SPM14	IT engineer	Male	Bachelors/ KSA	6 months
SPM15	Sales consultant	Male	Bachelors/ KSA	7 years
SPM16	Risk and tax manager	Male	Master/ Pakistan	8 years

SPM17	Director of the research department (British)	Male	PhD/ UK	14 years in KSA

Company: Amiantit	Role	Gender	Education	Experience
AMT18	Area manager Sales and marketing	Male	Master/ KSA	25 years
AMT19	Employee relations manager	Male	Master/ KSA	7 years
AMT20	Marketing and sales engineer	Male	Bachelors/ UK	2 years
AMT21	Recruitment and development manager	Male	Master/ USA	13 years
AMT22	Marketing engineer	Male	Bachelors/ UK	2 years
AMT23	Public relations representative	Male	Bachelors/ KSA	5 years
AMT24	Deputy manager-industrial project	Male	Master/ UK	12 years
AMT25	Corporate procurement manager	Male	PhD/ KSA	15 years
AMT26	Marketing and public relations consultant	Male	Master/ USA	16 years
AMT27	Sales engineer	Male	Bachelor/ KSA	8 months
AMT28	Public relation officer	Female	Bachelor/ KSA	4 years

Company: Alyaf	Role	Gender	Education	Experience
ALF29	Senior Procurement officer	Male	Bachelors/ KSA	9 years
ALF30	Operator	Male	Secondary school	4 years
ALF31	Operator	Male	Secondary school	14 years
ALF32	Client support services division	Male	Bachelors/ KSA	8 years
ALF33	Senior Admin and HR officer	Male	Master/ KSA	10 years
ALF34	Operator	Male	Secondary school	2 years

ALF35	Operator	Male	Secondary school	4 years
ALF36	Marketing manager	Male	Master/ KSA	9 years
ALF37	Operator	Male	Secondary school	3 years
ALF38	Operator	Male	Secondary school	5 years

Other	*Role*	*Gender*	*Education*	*Experience*
SBC39	Chemical engineer	Male	Bachelors/ KSA	4 years
SBC40	Sales officer	Male	Bachelors/ KSA	5 years
AMC41	Chemical engineer	Male	Bachelors/ KSA	3 years
AMC42	Chemical engineer	Male	Bachelors/ KSA	4 years
AMC43	Mechanical engineer	Male	Bachelors/ KSA	7 years
DAR44	General manager/ client support services	Male	Master/ KSA	25 years
MDN45	Public relation officer	Male	Master/ KSA	10 years
YOM46	Supervisor	Female	Bachelor/ KSA	7 years
SDR47	Chemical engineer	Male	Bachelor/ KSA	1 year
SDR48	Sales officer	Male	Bachelor/ KSA	3 years
ZET49	Senior Admin	Male	Master/ USA	7 years
SBC50	Chemical engineer	Male	Bachelor/ KSA	2 years

Appendix 6

The number of operating industrial units and the size of their investments and number of employees from 1974 to 2011:

Industrial Activity	Factory No.		Finance (SR Million)		Manpower No.	
	1974	2011	1974	2011	1974	2011
Manufacture of food products and beverages	39	785	2,028	42,117	7,199	122,589
Manufacture of textiles	1	95	20	5,469	60	16,620
Manufacture of wearing apparel; dressing and dyeing	2	84	38	980	249	10,031
Tanning and dressing of leather; manufacture of luggage, handbags, saddlery, harness and footwear	2	44	7	622	50	3,946
Manufacture of wood and of products of wood and cork, except furniture; manufacture of articles	4	64	65	3,062	839	8,241
Manufacture of paper and paper products	9	168	177	8,440	843	25,173
Publishing, printing and reproduction of recorded media	18	114	809	3,921	2,594	10,479
Manufacture of coke, refined petroleum products and nuclear fuel	4	97	364	200,802	3,487	27,893
Manufacture of chemicals and chemical products	9	555	2,954	82,399	2,429	64,120
Manufacture of rubber and plastics products	11	542	522	12,741	1,895	49,460
Manufacture of other non-metallic mineral products	25	815	3,771	54,749	3,780	91,273
Manufacture of basic metals	24	305	234	40,984	2,801	44,318
Manufacture of fabricated metal products, except machinery and equipment	9	462	160	13,705	931	50,014
Manufacture of machinery and equipment.	12	216	808	6,708	4,357	28,417
Manufacture of office, accounting and computing machinery	-	5	-	660	-	2,704
Manufacture of electrical machinery and apparatus.	2	146	127	12,359	464	26,830
Manufacture of radio, television and communication equipment and apparatus	-	20	-	1,015	-	2,854
Manufacture of medical, precision and optical instruments, watches and clocks	2	18	1	350	33	1,052
Manufacture of motor vehicles, trailers and semi-trailers	8	132	78	2,226	622	12,278
Manufacture of other transport equipment	-	18	-	712	-	1,692
Manufacture of furniture; manufacturing.	17	346	170	11,148	1,295	34,279
Recycling	-	48	-	1,851	-	3,616
Total	198	5,043	12,333	507,020	33,928	637,879

Table 3.2: Number of Operating Industrial Units and the Size of their Investments and Number of Employees 1974 – 2011 (Source: Operational Industrial Projects System (OIPS).