

Original article

The role of intercultural differences and challenges faced in negotiating active mine sites' rehabilitation objectives from Africa to Europe

Chrysanthi Rodolaki^a, George Barakos^{b,*}, Michael Hitch^{b,c}

^a Technical University Bergakademie Freiberg Alumni, Freiberg 09599, Germany

^b Western Australian School of Mines: Minerals, Energy and Chemical Engineering, Curtin University, Bentley, WA 6102, Australia

^c Faculty of Science, University of the Fraser Valley, Abbotsford, BC, Canada



ARTICLE INFO

Keywords:

Cultural dimensions
Business negotiations
Rehabilitation of mines
ESG challenges

ABSTRACT

Analysing the challenges that govern an active mining project during negotiations, especially its rehabilitation, can give a better insight from a cross-cultural perspective. Despite the cultural variations distinguished by region or country, there can be common strategies in negotiating rehabilitation objectives of mine sites via specific negotiation strategies. This study investigates how intercultural differences influence the rehabilitation of active mine sites from Africa to Europe. The goal is to provide new insights into cultural differences regarding the communication process in negotiations, issue an unprecedented groundwork for research, and contribute to practitioners of cross-cultural business negotiations by better understanding the context. Through semi-structured interviews, primary data was collected from participants representing a multinational mining corporation based in Europe negotiating the rehabilitation of active mine sites in Cameroon and South Africa. The analysis employed a data reduction process, interpreting the collected data, connecting it to existing literature, and analysing the findings. The outcomes showed the significance of cultural dimensions to variables of international business negotiations. They indicated the attention that culturally diverse organisations must pay to them to increase their chances of succeeding in rehabilitating mine sites' integration. African and European stakeholders demonstrated opposing negotiation styles that affect how they communicate, build their agreements, show their emotions, and are willing to take risks.

1. Introduction

In some jurisdictions worldwide, the legal requirement is to restore the land to its status prior to mining. In others, the end uses of the land are open to a negotiation process, either with the regulatory authorities or with a broader set of stakeholders including local and regional communities, traditional owners, and investors among others (ICMM, 2008). The mining industry operates on six continents, and many mining companies are multinational in their exploration and production activities (Hodge et al., 2022). Thus, in several cases, mining and mine site rehabilitation activities must be integrated into different countries, and in many cases, into different provinces inside one country, under unique conditions, specific legislation frameworks, and diverse cultural perceptions (Mann, H., 2015).

Nevertheless, international business negotiations contain intercultural communications, and misunderstandings due to cultural differences can lead these negotiations to fail. In this era of globalisation,

intercultural communication influences various business practices and should command increased attention (Varner and Varner, 2014). International negotiations in mining operations and rehabilitation of sites require engagement between all the major stakeholders. Successful negotiations are translated into achieving a post-mining land status or use that satisfies all involved stakeholders. Hence, a good negotiation should reflect the interests of the investors, the government, and the local communities surrounding a mining project in the context of the environmental, social, and corporate governance framework (ESG). A successful negotiation process depends, among other parameters, on the understanding of the cultural differences between stakeholders, and this is one of the objectives highlighted in this manuscript.

There is a significantly increasing need for an integrated understanding of the social, economic, political, and environmental dimensions of sustainable development and rehabilitation for the relevant land (Beuermann, 2020). Further to this, the trend of globalisation demands the study of intercultural communication. The more

* Corresponding author.

E-mail address: george.barakos@curtin.edu.au (G. Barakos).

<https://doi.org/10.1016/j.exis.2023.101362>

Received 20 April 2023; Received in revised form 1 October 2023; Accepted 2 October 2023

2214-790X/© 2023 The Author(s). Published by Elsevier Ltd. This is an open access article under the CC BY license (<http://creativecommons.org/licenses/by/4.0/>).

understanding people from different cultures have about mining and the rehabilitation of the lands, the more intercultural communication risks in negotiation processes can be reduced and the objectives can be clearer (Cahn and Abigail, 2014). From a broader social acceptance perspective, communications have evolved notably with time (Boutillier, 2021; Hitch & Barakos, 2021). However, the implementation of cultural diversity in mine rehabilitation negotiations and actions has not progressed that much. National cultures provide the framework of cultural concepts and legislation for various business activities. Different national cultures are compared also using other dimension models (Hall, 1989; Hofstede, 2008; Trompenaars and Hampden-Turner, 2012) in many industrial and business sectors but not as much as they should in the mining industry and specifically in the rehabilitation of mine sites.

Hence, the study's objectives are to identify the effects of cultural dimensions and challenges in negotiating the rehabilitation of mine sites' integration using case studies from Africa to Europe and fill a gap in the literature that no study has previously touched upon. The cases studies used are between two African (Cameroon and South Africa) and two non-African countries (Greece and Türkiye) by interviewing stakeholders involved in mining rehabilitation projects in these countries.

Secondly, the study seeks to determine the appropriate negotiation strategies, as these were discussed while interviewing mine site rehabilitation projects' negotiators. Such strategies shall be then analysed through variables defined in the Framework of Negotiations Orientation, developed by Weiss & Stripp (1985;1998), which is considered a much appropriate framework to build international negotiations (O'Faircheallaich, 2015). Nevertheless, this (or any other) framework has never been combined with any of the three aforementioned cultural models. A careful literature review indicates that no similar technique has been applied in business negotiations for mine rehabilitation projects between countries from the two continents.

This study specifically focuses on African and European countries for two reasons. Firstly, because culture is a broad topic and analysing its relation to international business negotiations for the mine sites' rehabilitation integration in various nations would provide more comprehensive insights. Secondly, the rapid growth and importance of European stakeholders' involvement in various African mining activities have significant implications when discussing cultural aspects. European companies and organisations have been negotiating mining business agreements with African collaborators over the years, especially now that the transition to a low-carbon and digital economy highly depends on securing the autonomy of the Critical Raw Materials (CRM) supply chain (Baranzelli et al., 2022; Islam et al., 2022). Despite the constantly increasing number of business interactions, Africa and Europe differ in many aspects, including their economic and political systems, social values, and laws.

Given the dynamic nature of the topic and the fast pace of changes happening in related politics and social perception, the goal is to observe and document how experts' opinions shift during ongoing discussions to identify and apply the appropriate negotiation style when rehabilitation of mine sites needs to be successfully integrated. The case studies used in this work for applying and analysing theories from the literature also serve as examples to highlight limitations. Finally, the cultural models and unprecedentedly developed methodology can be used to identify the appropriate negotiation strategies for any environmental project at national and international levels.

2. Review on culturally oriented negotiation strategies

To establish a proper methodology in culturally oriented negotiation strategies, we must first define the nature of negotiations, discuss and review the applied framework proposed by Weiss & Stripp (1985), and connect it to the cultural models mentioned in the introduction. Next comes a materials section that discusses the literature findings related to the cultural aspects of the four countries in the case studies (Cameroon, Greece, S. Africa, and Türkiye) through the lens of the cultural models'

dimensions. The latter findings are then applied in the methodology with the insights from the interviews, to validate the unprecedented model.

2.1. International business negotiations for project integration

Any industrial project or in our case any mining rehabilitation project to be integrated needs to be effectively communicated via negotiations between parties, assuming that they are willing to share and generate offers, counteroffers, or both. Agreement occurs only if both parties accept the submissions. Their objective can be either to maximise their benefit, quite often at the other party or to end up with equally beneficial and attractive outcomes where everybody can win. In other words, this situation can be based on a typical win-lose negotiation or win-win negotiation. Kapoor's study (1970) shows that different interest groups who express their views differently influence the process. In a post-mining negotiation process, the stakeholders can be many and diverse. Hence, understanding the (culturally diverse) groups and variables affecting the negotiation is essential for the stakeholders.

There are a few frameworks designed specifically for business negotiations. Thomas (1976) developed a structural model of conflict behaviour, and Tung (1988) created a strategic bargaining model. Gudykunst and Ting-Toomey (1988) introduced a generally applicable framework, while a few other researchers developed various international negotiating behaviour models (Berton et al., 1999; Ghauri, 2003; Cellich & Jain, 2004). These frameworks were designated initially for bargaining and thus were designed to be generic.

On the other hand, Weiss and Stripp propounded (1985) and further developed (1993; 1996; 1998) their framework, eventually including 12 variables placed under five consecutive categories to help researchers and negotiators be aware of culture-based differences in cross-cultural negotiations. The draft manuscript initiated many discussions regarding cross-cultural negotiations and was adopted by many following studies (Weiss & Stripp, 1998). Moran and Stripp (1991) defined ten variables classified into four components based on the framework of Weiss & Stripp. Similarly, Salacuse (1991) identified ten factors as highly influencing negotiations. Foster (1992) decreased the number of variables even more as he defined eight.

Weiss and Stripp proposed this comprehensive framework more than 20 years ago. However, for several years, the framework needed to be operationalised or empirically tested thoroughly (Metcalfe et al., 2007). Numerous authors have applied the framework based on some of the 12 variables, but never all and, most importantly, never combined with the cultural models of Hofstede, Hall and Trompenaars. O'Faircheallaich (2015) applied an extension of this framework to the study of 45 negotiation projects, several of which were mining operations conducted in Australia. Although issues based on the different cultural backgrounds of the negotiations were identified, the author focused on negotiation outcomes rather than negotiation behaviour. O'Faircheallaich analysed the influence of different legal, historical, and political factors but not any culturally specific ones.

Brett and Crotty (2007) discuss two approaches depending on the extent of the culture in question: individual and national. The cultural values of individuals are essential for measuring the effects on negotiation behaviour and consequences. Furthermore, defining culture at the national level works well in analysing its impact on negotiations because nations usually limit social, political, and economic areas fixed in negotiating within the same culture. However, these areas differ in intercultural negotiations, mainly subject to international cultural differences. Accordingly, mining companies operating in foreign lands and multicultural environments are expected to face more challenges (Hodge et al., 2022).

Cultural differences have long been recognised as critical background factors in international negotiations (Sawyer & Guetzkow, 1965). Consequently, reviewing the countries-specific comparisons literature provides fruitful insights to relate dimensions of cultural

differences to the large body of work regarding behaviour in negotiation processes.

2.2. Cultural dimensions and comparison of models

When people from diverse cultures communicate, differences are expected to have an influence. Given the trend of globalisation that increases the demand for intercultural communication, understanding how holders of different cultures perceive the world and their values can prevent potential misunderstandings (Samovar et al., 2017). Relevant theories and models offer means to better understand the nature of cultural differences, which play the protagonistic role in later identifying the appropriate negotiation strategies for business purposes (Trompenaars and Hampden-Turner, 2012).

Scientifically validated approaches to explaining cultural differences between Africa and Europe can be found in different concepts and models. This study discusses the most widely used methods for analysing cultures and compares other dimension models as a cross-cultural method of analysing intercultural interactions. By using cultural dimension models presented by Hall (1989), Hofstede (2008), and Trompenaars & Hampden-Turner (2012), different national cultures are compared (Fig. 2). National cultures provide the framework of cultural concepts and legislation for business activities (Hollensen, 2015). Even though social scientists have developed various dimensions, this study focuses more on Trompenaars’ Seven Dimensions of Culture. It is the most recently developed model with more dimensions than those of Hofstede and Hall. Additionally, Hofstede’s and Hall’s models aim more at evaluating work values, while Trompenaars’ is focusing on what is on people’s mind and in their sight, which is the case in this study.

However, no single model can cover all parts of intercultural differences. Therefore, the integration and adaptation of all three models justify a more efficient approach to gaining a better and deeper understanding of the importance of cultural differences in conducting business negotiations from a cross-cultural perspective. By comparing Trompenaars’ with Hofstede’s model, Gooderham et al. (2013) suggested that their insights should be complementary and not comparable. Accordingly, this study analyses Hofstede’s and Hall’s models as complementary to the missing aspects of Trompenaars’ (Fig. 1). The analysis is based on the four countries of the negotiation stakeholders.

3. Materials

The cultural dimensions of the four countries under investigation found in literature are discussed in this section through the structural description of the negotiation’s framework and the cultural dimensions models.

3.1. The framework of negotiations or negotiations’ framework by Weiss & Stripp

The initial draft from Weiss & Stripp (1985) had 12 aspects varying across cultures. The final model (1998) included the same 12 variables

classified into five categories (Fig. 2).

The framework initially identifies the basic concept of the negotiation process concerning whether parties see it as a win/loss situation, more like a collaborative process, or have a contingency view where they use either approach depending on the situation. Moreover, the most significant type of issue aims to determine the matters that parties highlight in the negotiation process, whether substantive, relationship-based, procedural, or personal.

The *Role of the Individual* is the first essential aspect. Negotiating experience, status, knowledge of the subject and personal attributes will determine the selection of negotiators. Individuals’ aspirations aim to measure the level of individualism which affects the dynamics in negotiating teams. Decision-making in groups seeks an answer to how decisions are made in negotiating teams concerning whether the decision-making system is more authoritative or more consensual. In community engagement cases for rehabilitation of mine sites, the decision-making system is rarely consensual. Thus, it needs to be more authoritative, and trust based. In Interaction: Dispositions, orientation toward time concerns how parties see and use time, while risk-taking propensity checks parties’ tolerance level to the unknown. Bases of the trust determine what parties seek in each other to establish trust.

The Interaction: Process evaluates aspects such as the degree of formality, dress code, seating arrangements, location of negotiations and gift-giving. Concerns include the degree of verbal and non-verbal communication and the nature of persuasion the negotiators are expected to apply by using facts and logic, direct experiences, tradition, emotion, intuition, and dogma. Finally, a desired agreement can be met differently depending on the culture.

3.2. The national culture differences model by Hofstede

The Hofstede model (2008) cultures consists of six dimensions representing every aspect measured relative to other cultures. However, only five out of the six dimensions of this model are analysed in the following pages (Fig.1). The excluded one resembles a respective dimension from Trompenaars’ model and will be analysed when the latter is applied.

Power Distance Index (PDI) is the first dimension in Hofstede’s model that deals with the extent to which the less powerful members of organisations and institutions accept and expect that power is distributed unequally. A higher degree of the Index indicates that hierarchy is established and executed. On the other hand, a lower degree of the Index shows that people question authority and attempt to distribute power.

Hofstede et al. (2010) analysed and listed power distance with a scale from 0 to 100 (where 100 is the most significant power distance) for 93 countries among the rest of the dimensions. Türkiye scored 66 in this dimension, meaning power is more centralised, and managers rely on their bosses and rules. Subordinates expect to be told what to do, and the ideal boss is a benevolent autocrat. Control is expected, and the attitude towards managers is formal. The communication style is indirect, and the information flow is selective. Near Türkiye, Greece, has an intermediate score of 60 (Fig. 3), indicating a tendency to the higher side of

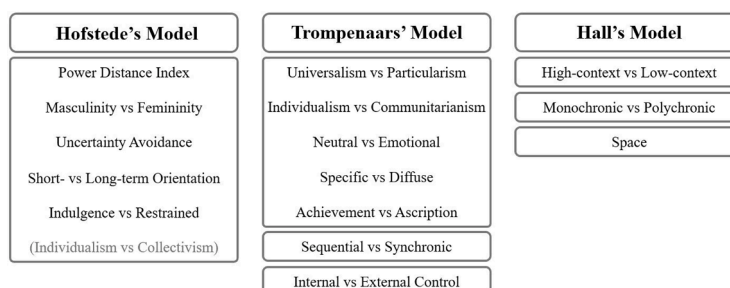


Fig. 1. Cultural dimension models by Hofstede (2008), Trompenaars & Hampden-Turner (2012), and Hall (1989)

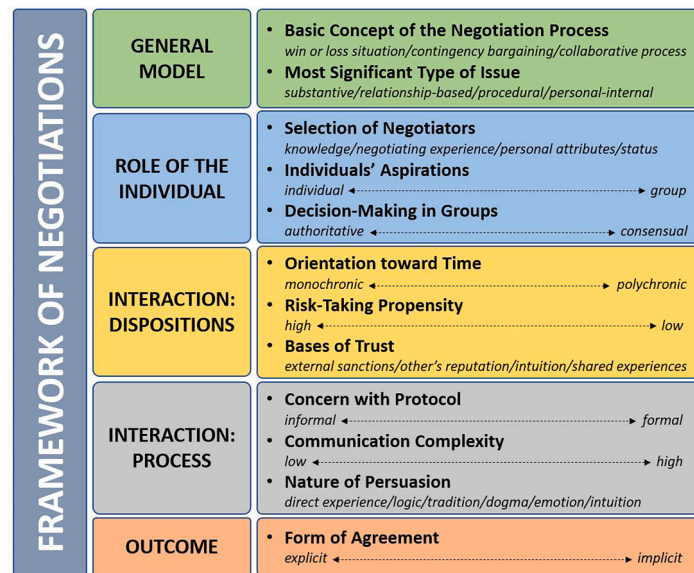


Fig. 2. Illustration of the “Framework of Negotiations” modified after Weiss & Stripp (1998)

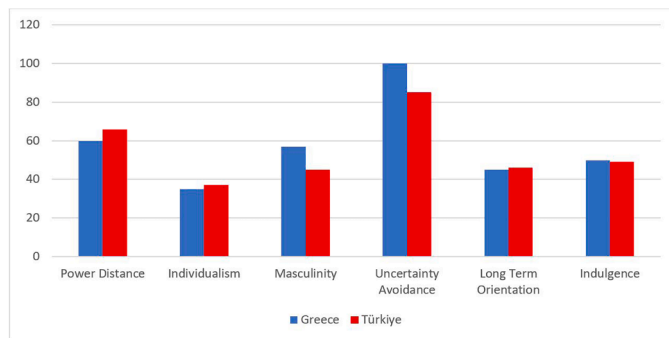


Fig. 3. National Culture Comparison between Greece and Türkiye (Hofstede, 2018)

PDI. This score indicates a society that believes hierarchy should be respected and that social inequalities are acceptable. Additionally, in Greece, it is essential to show respect to the elderly. In business organisations, there is usually one boss who takes complete responsibility. Business communication style can be either direct or indirect, depending on the business relationship; this explains the intermediate level of the score.

On the other hand, South Africa has a score of 49 on the PDI (Fig. 4), meaning that people accept a hierarchical order to a greater extent in which everybody has a place and needs no further justification. Hierarchy in a business organisation is considered to reflect inherent

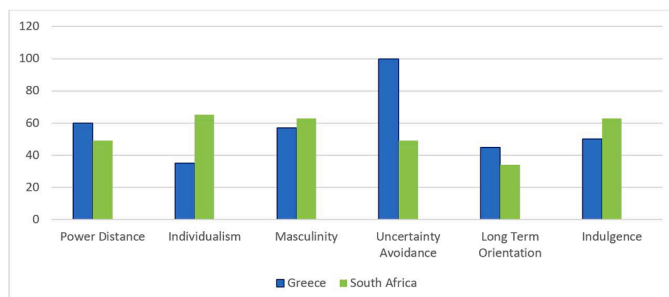


Fig. 4. National Culture Comparison between Greece and South Africa (Hofstede, 2018)

inequalities. Regarding Cameroon, there has been no score identification yet on Hofstede’s PDI dimension. Hence, no National Culture Comparisons between Cameroon and South Africa or Cameroon and Türkiye are illustrated in this work based on Hofstede’s model. However, Barczyk et al. (2021) reported that Cameroon has a low power distance culture at large with a flatter hierarchy. Also, regarding decision-making, Cameroon is more decentralised (Barczyk et al., 2021; Pendati, M., 2016).

Individualism and collectivism preferences seriously affect international business management. However, this dimension, as it resembles Trompenaars’ dimension of Individualism vs Communitarianism will not be considered for this study; hence is highlighted with grey colour in Fig. 1. Instead, Trompenaars’ dimension will be analysed further below. In both models, decision-making, negotiation, and motivation are considered the most critical areas.

Masculinity vs Femininity (MAS) looks at how gender differences affect the distribution and control of power and wealth among citizens of a country (Hofstede, 2011). In Masculinity vs Femininity Index, Türkiye scores 45 (Fig. 3) and is on the feminine side of the scale. Softer aspects of culture, such as consensus and sympathy for others, are encouraged and valued. Conflicts are avoided in business life, and being consensus is very important. On the other hand, Greece scores 57 (Fig. 3), which is identified as a medium ranking Masculine society being success oriented. South Africa scored 63 (Fig. 4) on this dimension, meaning it is a rather Masculine society. In Masculine societies, people “live to work”, and managers are expected to be assertive and decisive.

However, the African culture is generally feminine, which implies that they focus on relationships and quality of life. This is of higher relevance than materialism and assertiveness. According to Hofstede (2008), African cultures underrate themselves and their performance, which may affect their actions and result in no one wanting to be superior within a group. The feminine nature is essential to consider while doing business since the masculine ego will be counterproductive in negotiations (Richmond and Gestrin, 2010). Cameroon also has a low score in Masculinity, meaning that the organisations’ job responsibilities frequently overlap between men and women (Barczyk et al., 2021; Pendati, 2016).

The uncertainty avoidance index (UAI) dimension signifies how much people tolerate ambiguity or uncertain situations. Hofstede et al. (2010) specify that technology and legal framework can help societies avoid uncertainties in people’s behaviour. Religion also contributes to the societal acceptance of the fates of human existence (Ugorie, 2017).

Uncertainty levels differ from country to country. Hence, some national cultures have higher uncertainty avoidance than others (Frijns et al., 2013).

Türkiye, with a high score of 86 on the UAI dimension, indicates the massive need for following laws and rules. This considerable need can sometimes cause anxiety, and people tend to use rituals, which are traditional social patterns used in certain situations to ease tension. They also use formal language to interact with others (Minkov and Hofstede, 2014). Greece's highest score of 112 (Fig. 3) on this dimension suggests that, as a nation, Greeks are not doing well in ambiguous situations. As in all high Uncertainty Avoidance societies, Greek laws, bureaucracy, and rules are essential to making people feel safe.

Greeks are very passionate and demonstrate their feelings intensely, which is shown in their body language (Hofstede, 2018). On the other hand, South Africa, with a score of only 49 (Fig. 4), indicates a low preference for avoiding uncertainty. Societies that score low on this dimension show a more relaxed attitude in which practice counts more than principles and deviance from the norm is easily tolerated. People in these societies tend to use informal norms and take more significant risks. There is no official UAI recorded for Cameroon. Nevertheless, the country is inclined towards having a lower uncertainty avoidance score and is a risk-taking culture regarding business affairs. Finally, Cameroonian culture is flexible and adaptable (Barczyk et al., 2021; Pendati, 2016).

In Short-Term vs Long-Term Orientation (LTO), societies prioritise short- and long-term goals differently. In the business context, the dimension is described as (short-term) normative versus (long-term) pragmatic (PRA). Studies have suggested that long-term orientation organisations are more likely to have innovation adoption and develop long-term HR strategies for international joint ventures. On the other hand, organisations adopting a short-term orientation focus more on rights, freedom, short-term achievement, and individualistic thinking (Hofstede & Minkov, 2010).

Türkiye's, and Greece's intermediate scores, 46 and 45, respectively (Fig. 3), show no dominant cultural preference that can be inferred. On the other hand, South Africa, with a lower score of 34, indicates that their culture is more normative than pragmatic. People in such societies are known to be normative in their thinking as they are concerned with establishing the absolute truth. Also, South Africans exhibit great respect for traditions and have a slight propensity for the future as they focus on achieving fast results. Short-term-oriented cultures are primarily concerned with attaining present profits and are less prone to saving or anticipating long-term rewards (Hofstede & Minkov, 2010). Cameroon operates with a long-term orientation in its strategic focus and development, while execution and related activities are driven more by short-term orientation (Barczyk et al., 2021; Pendati, 2016).

Indulgence vs Restrained (IND), as a new dimension added in 2010, focuses on aspects not covered by other dimensions. Indulgence is a society that allows relatively free gratification of basic and natural human desires related to enjoying life and having fun. On the opposite pole, restraint stands for a society that controls the gratification of needs and regulates it using strict social norms (Hofstede, 2011). Leisure time is essential and enjoyed in a tolerant society, compared to a restrained society that is not considered significant (Enkh-Amgalan, 2016).

Another similarity is shown between Türkiye and Greece, as they both have an intermediate score on this dimension of 49 and 50, respectively (Fig. 3). Therefore, no clear preference is determined between Indulgence and Restrained for the two countries. On the other hand, a higher score of 63 (Fig. 4) is recorded for South Africa, indicating a culture of Indulgence. It must be mentioned at this point that all scores identified in Hofstede's model for South Africa refer to the white inhabitants of the country, who represent only about 8% of the country's population. This means that white South Africans, at least according to Hofstede (2011) have a positive attitude and a tendency towards optimism. Additionally, they place more importance on leisure time. The scores regarding the black population may be different, which is a

limitation requiring further research attention. The latter gives an additional motivation for this work to cross-compare the findings in literature with the outcomes of the interviews.

Regarding the organisational culture of Cameroon, it is a healthy mix of the two, with an inclination towards Indulgence (Barczyk et al., 2021; Pendati, 2016).

3.3. The cultural syndromes typology model by Trompenaars & Hampden-Turner

Trompenaars and Hampden-Turner created the model Seven Dimensions of Culture to help understand one's culture and fundamental cultural differences through cultural behaviour patterns, explaining how those differences affect business negotiations. They described three main categories in the model according to the source of problems that every person must deal with (Fig. 1). The first category concerns *People's relationships* and includes the first five dimensions. The second and third regard *People's Attitudes against Time* and *Attitude to the Environment*, respectively, and each consists of one dimension (Trompenaars and Hampden-Turner, 2012).

Universalism vs Particularism is the first dimension of the first category. In business dealings, universalism would stress a legalistic perspective operationalised through formal contracts. Particularism means that business partners avoid formal agreements and rely on building trustful relationships over time. Trompenaars (2012) stated that a universal culture fears that making an exception would become a routine that could collapse a system. On the other hand, a particularist culture focuses on exceptions considering the circumstances and the people involved. Members of a particularist culture follow flexible ways to deal with situations rather than following standard rules. A universalist and a particularist can agree on what needs to be done; however, the viewpoint would differ. Greeks are considered to have a particularistic culture (Varsanis, 2022). Similarly, according to Kozan (1989), Türkiye also has a particularistic culture (Gülalp, 1995). Whereas white South Africans belong to a universalistic culture Black South Africans and Cameroonians are mainly particularists (Kretzschmar, 2010).

In Individualism vs Communitarianism, Trompenaars and Hampden-Turner (2012) stated that negotiations, decision-making, and motivation are the most critical areas to pay attention to. Business negotiators in individualistic cultures tend to make decisions on the spot and take personal responsibility. High-individualism cultures value self-achievement. Hence, they send a representative to the negotiations with the required qualifications and the ability to bear significant responsibility.

Conversely, in high-communitarianism cultures, negotiations are carried out through committees where people have shared responsibilities (Hodgetts et al., 2005). Decision-making takes much longer in communitarianism cultures than in individualist cultures because of being inclined to achieve a consensus. According to Varsanis (2022) Greeks are communitarians. Methods for generating motivation also differ according to culture. White South Africans belong to an individualistic culture, while black South Africans belong to a communitarianism culture (Hampden-Turner & Trompenaars, 2000). Additionally, Cameroon is considered more of a communitarian culture (Backman et al., 2004). Finally, Turkish culture is considered communitarian as the basic social unit of its people is the family (Kozan, 1989).

Neutral vs Affective dimension deals with showing emotions and feelings in public. In vibrant cultures, people feel free to express their feelings openly and naturally. Their behaviours include enthusiasm, and they are usually skeptical of detached people. Conversely, people from neutral cultures do not show their emotions directly. They always tend to stay calm and objective. Rothlauf (2014) suggested that it can be considered as a differentiation between "impulsive behaviour" and "disciplined behaviour." The highly emotional approach seeks a direct response which combines feelings with thoughts. In contrast, the highly neutral approach seeks an indirect response which provides only

necessary emotional support for the success of an effort. Specifically, Greeks and Türks are mainly practical and use emotional negotiation techniques (Varsanis, 2022; Kozan, 1989). White South Africans are more competitive. They tend to hide their emotions and are neutral. Whereas black South Africans tend to express their feelings more openly, therefore, are considered adequate (Hampden-Turner & Trompenaars, 2000). People in Cameroon tend to negotiate about everything, but they also try to control their emotions and show neutral (Pendati, 2016).

Specificity is described as atomistic, reductive analytical and objective. Members of a specific culture have ample public space, which they share with many people with whom they have social or business relations and a relatively small private room which consists of only close friends and associates. Individuals communicate specific information, showing their reactions openly, precisely, and even bluntly. Additionally, transparency is considered necessary. Hence, they avoid conflict of interest. However, people from a diffuse culture are more holistic, elaborative, synthetic, and relational. They are indirect, tactful, and ambiguous. Direct speech and criticism occur daily in specific cultures; however, they can be considered rude and taken personally in diffuse cultures (Hodgetts et al., 2005). This is also crucial in doing business with people from diffuse cultures. They would like to know everything about you so a friendship can be formed, which is essential for them in doing business.

Furthermore, both specificity and diffuseness are meant to save time. In a diffuse approach, parties avoid getting stuck in a dishonest relationship. In a specific approach, parties do not waste their time with someone not fully committed to the deal's specifics. Nonetheless, following an opposite direction can lead to the cancellation of a contract. It has been observed that Greeks and Turkish have a diffuse culture, as their work and private life are linked (Kozan, 1989; Varsanis, 2022). Similarly, black South Africans are considered to have a diffuse culture, while white South Africans are more specific (Hampden-Turner & Trompenaars, 2000). No valid data are available for Cameroon regarding this dimension.

Achievement vs Ascription is the fifth and final dimension of the first category and is about whether people in a particular culture acquire status by doing or being. From the point of business, ascriptions such as age, experience, education, and professional qualification may work well in estimating someone. In achievement-oriented cultures, it is assumed that the person in charge dedicates himself/herself to the company's success because if the company fails to succeed, he/she will also bear the responsibility. Another point to consider is the difference in techniques applied in business negotiations between achieving and ascriptive groups. It can be irritating for managers from achieving cultures to negotiate ascriptive teams, which mostly have an older person in charge who expects everyone's respect even if he is not professionally qualified.

Conversely, ascriptive teams would expect to find a similar hierarchy in the opposite party. In cases where young and aggressive managers lead the negotiations for achieving teams, this can be considered an insult to the more senior and elder ascriptive team. Any negligence in forming the negotiating groups could end the negotiations before it starts (Trompenaars & Hampden-Turner, 2012). Greeks and Turkish belong to an ascription culture (Varsanis, 2022; Kozan, 1989). On the other hand, white South Africans are more achievement oriented. Finally, black South Africans are more ascribed-oriented (Hampden-Turner & Trompenaars, 2000).

The sequential vs synchronic dimension belongs to the category regarding People's Attitudes against time. Members of a sequential culture tend to do one activity at a time and do it in a planned way. On the contrary, people from synchronic cultures tend to do several things at a time. They see time as relatively flexible and follow plans more relaxedly than people from sequential cultures do. Managers from sequential cultures make their schedules tightly and insist on punctuality. Since professionals from synchronic cultures are flexible about timing, conflicts occur as expected when two parties meet.

Moreover, synchronic cultures tend to give time to people with relations or higher positions in the hierarchy. These approaches can be correlated to particularist and ascriptive orientations, explained in the universalism vs particularism and achievement vs ascription sections. Greeks and Turkish are synchronic-oriented, as they tend to do many things simultaneously (Varsanis, 2022; Kozan, 1989). White South Africans, on the other hand, are more sequential-oriented, as they value time and need to get things done without wasting it. Black South Africans are considered to have a synchronic-oriented culture (Hampden-Turner & Trompenaars, 2000).

Internal vs external control (also referred to as inner-directed vs outer-directed) is the sole dimension of the category Attitudes to the Environment and differentiates cultures regarding what extent the members of a culture believe that they can and should control nature or that nature has control over them (Gutterman, 2010). The success of internal and external control approaches depends on how cultures use them. Trompenaars and Hampden-Turner (2012) emphasised the importance of using both approaches in the following statement: "All cultures necessarily take some notice of what is inside or outside their controlling environment. Failure to do so when conducting business would lead inner-directed cultures into a headlong rush to disaster".

In contrast, outer-directed cultures would try to please everyone and dissipate their energies by over-compliance. The internal culture's control describes being Greek and white South African. The cultures observed as external control are; Turkish and black South Africans (Varsanis, 2022; Kozan, 1989; Hampden-Turner & Trompenaars, 2000).

3.4. The cultural iceberg model by Hall

In the third cultural model discussed in this work, anthropologist Edward T. Hall (1976) focuses on three dimensions and measures them along a comparative scale defined as "Context, Space, and Time."

The first dimension is divided into low-context (LC) and high-context (HC) cultures. In a high-context culture, many contextual elements help people to understand the culture's rules. This situation can be confusing for the who does not know the "unwritten rules" of the culture. HC communication was identified by Hall (1976) as greater confidence placed in the nonverbal aspects of communication than the verbal aspects. In high-context cultures, the focus lies on the context, "the social cues surrounding the message" (Steers et al., 2005).

Additionally, it has been observed that the closer the relationship, the higher context of the communication tends to be. Very little is taken for granted in low-context culture (Hall and Hall, 1990). Communication is direct, precise, and based on feelings or true intentions (Gudykunst and Ting-Toomey 1988). This explanation also verifies a lower chance of misunderstanding in LC culture. Indirectness and body language are rarely used in LC. In HC cultures, nonverbal strategies exist for conveying meanings. These strategies are usually based on the shape of behavioural language, gestures, and body language, while in LC cultures, conversations are generally less physically animated. People from high-context cultures value their history, religion, and traditions and are collectivist. Low-context cultures value individualism and independence. A high-context transaction would rely on implicit signals to communicate meaning, while a low-context transaction would provide the same information explicitly (Hall, 2000).

According to Hall (1997), Greeks and Turkish are very expressive and use much of their body language. Both cultures indicate having strong bonds with family. Also, both cultures indicate flexibility and aim for long-lasting business relationships. Therefore, both cultures are of a high context. On the other hand, white South Africans have, like most Westerners, low context culture. They have highly organised time, explicit communication, and aim for short-term business relationships (Hampden-Turner & Trompenaars, 2000). Nevertheless, like for most Africans, the black South Africans, culture is of high context. After comparing the perception and management of time in Cameroon, Kamdem (2002) also concluded that it is elastic, polychronic, and

infinite.

Hall stressed the micro-level aspects of space and time as they affected what we today call nonverbal communication (Hall, 1989). According to his model, time is determined either as monochronic or polychronic. He further defines space as boundaries starting with a visible physical boundary. Hall argued that different cultural frameworks for defining and organising space, internalised in all people at an unconscious level, can lead to severe failures of communication and understanding in cross-cultural business settings (Brown, 2009). Personal space may change depending on culture, relationship with the individual and expectations. More importantly, people have an invisible boundary that allows them to be comfortable where intruders cannot enter. Greek culture is described by low territoriality (Varsanis, 2022).

3.5. Mine sites' rehabilitation negotiations and integration assurance in Africa

There are cultural similarities and differences between the countries of the two continents. Despite the conflicts starting hundreds of years back, there have been numerous efforts to establish a peaceful relationship for a shared benefit. For instance, Africa-EU relations during the resource crises of the 1960s/70s and the 2000s indicated a significant development, also leading to various certification schemes. The latter paved the way to negotiations (Dreidemy and Knierzinger, 2020).

Later, in 2007, the lack of government intervention in South Africa's mining industry worsened conflicts associated with limited water resources. Following this advent, new legislation demands that all South African citizens have access to potable water and the right to a clean and safe environment. However, the conflict remains due to the historic partnership between the government and the mining industry, and negotiations for operation and rehabilitation purposes continue to fail (Adler et al., 2007).

History has shown that cooperation among the key stakeholders in Africa's mining industry is characterised by mutual mistrust. Even currently, there needs to be more transparency in managing mining projects and participation opportunities, allowing the needs and expectations of the various essential interest groups to be considered (GIZ, 2023). European organisations have attempted to negotiate multiple mining projects, including rehabilitation of active mine sites (MMSD, 2001). Many negotiations failed or ended up with a non-beneficial agreement. In addition, one significant obstacle to the sustainable development of the African mining sector is conflicts arising from various sources (Anyona and Rop, 2017).

There is need for more communication between the right holders, which are community and duty bearers-government and corporate (Adler et al., 2007). This communication break-down is due to poor or non-existent mechanisms of involvement of affected communities in decision-making and ignorance of cultural aspects. Among the barriers to communal interaction is lack of perception of the mining activities and their language of instruction (Anyona and Rop, 2017).

Additionally, it has been reported that, during the contracting process, the terms of the complex relationship between the governments and mining companies are negotiated and agreed upon (Beuermann, 2020). A balance between the interests of both parties must be reached and documented. This is accomplished through the contract, which codifies the complex relationship between the investor and the government regarding revenue sharing and any rights and obligations. Therefore, this process must be handled with the utmost care, with both parties approaching the negotiating table well-prepared and with the required expertise. It has yet to be reported that appropriate preparation includes understanding intercultural differences to significantly define the respective negotiation strategy (GIZ, 2023).

4. Methodology

The detailed literature review and discussions in the materials

section identify people's cultural differences across countries and highlight their effects on business negotiations to mine sites' rehabilitation integration from one country to another. The next step was to determine the main factors of national culture that influence talks between African and European parties and translate them to interview questions.

Examining all aspects of all countries on the two continents is impossible. Therefore, this work adopted two case studies in two African (Cameroon and South Africa) and two non-African countries (Greece and Türkiye) to investigate the research strategy. To avoid misinterpretations, Türkiye is not considered a European country. Nevertheless, it is included in this research because one of the interviewees is a negotiator working for a Danish company based in Greece that originated from Türkiye. The latter supports our goal in this paper to demonstrate multiculturalism's significant impact on any international organisation. In this case, the negotiation is strongly influenced by the negotiators' native Turkish culture and the Danish and Greek business philosophies. Even though this work investigates the intercultural differences in negotiations between Africa and Europe, the choice of the four countries was randomly based on the projects the interviewees were working on and were keen to talk about, and their nationalities. Nonetheless, this study aims to initiate investigating more countries to understand how diverse cultures can affect business negotiations in the mining sector.

Since the questions and objectives are related to how cultural differences affect international business negotiations, the case studies will provide an understanding of how the process is enacted. The aim is to trace commonalities and investigate the perspectives of the differences according to participants' answers. Accordingly, qualitative research was used as the data collection method (Saunders and Thornhill, 2012). The study used a mono-method collection technique, where semi-structured interviews were conducted, and the participants answered open-ended questions.

Due to the COVID-19 pandemic, interviews were conducted through audio calls with one Turkish and one Greek participant, who negotiated mine site rehabilitation projects to be integrated into Cameroon and South Africa, respectively. Each interview lasted one hour, allowing enough time to cover the topic. Furthermore, to improve the reliability and validity of the method and reduce possible bias, the interviews were audio-recorded, and notes were taken to aid further analysis. The interview guide was designed to include demographics and international mine site rehabilitation and environmental preservation negotiation strategies, where intercultural differences were to be identified.

The interviews were conducted in August 2020 and included 22 consecutive and interlinked questions (see electronic supplement). The first part of the interview guide, referring to demographics, had seven general questions about the similarities and differences among participants' qualifications and backgrounds. Social factors were interrelated with intercultural factors. The second part of the interview consisted of 15 questions, all related to cultural dimensions and cross-cultural business negotiation styles. The answers in this part were also based on the respondents' personal experiences. Finally, one last question was developed to get an additional remark from the interviewees' point of view. The quality of the findings is limited to the participants' truthfulness.

The company is a multinational mining company with offices across three continents, doing business negotiations to integrate its projects in several African countries, two of which (Cameroon and South Africa) were discussed during the interviews. The interviewees are based in the company's headquarters in Greece. For confidentiality reasons, the name of the company and the names of the interviewees cannot be revealed. Additionally, there were restrictions (also due to Covid-19) on locating and discussing with the African representatives. The only information available for the identity of the counter-stakeholders from Cameroon and South Africa is that they were authorised intermediate-level mining and environmental negotiators. All African negotiators

involved were black. However, the final decision makers could have been either black or white.

Participant 1 (P1) is Turkish. She is an engineering project manager and negotiator working in Greece. Her primary role is locating stakeholders and negotiating, fixing, and closing deals. She conducted negotiations in the pre-mining phase for the rehabilitation integration of a potential surface mining project in Cameroon.

Participant 2 (P2) is Greek. He is a business engineer and senior sustainability manager working for the same company. He has an ongoing business in South Africa working on sustainability management in mining projects. His primary goal is to manage operations and conduct negotiations to achieve successful rehabilitation projects integration.

The outcomes from the interviews were analysed based on Weiss & Stripp's (1998) Negotiation Orientations Framework while also considering the cultural orientations based mainly on Trompenaars & Turner (2012) Cultural Dimensions from a cross-cultural perspective and Hofstede's (2010) Cultural Dimensions from an international perspective.

5. Analysis and interpretation of results

The interviews focused on binational intercultural negotiations in which the participants were involved. Both negotiators revealed their experience in working with stakeholders from both African countries. However, the interviews discussed two case studies: one based on Cameroonian and Turkish cultures and another on Greek and South African cultures.

5.1. Turkish-Cameroonian case study

Though the first case study was between an African and a European organisation, it is mentioned as a Cameroonian-Turkish negotiation due to the European stakeholder being Turkish. Nevertheless, European cultural aspects can also be identified in the dimensions.

5.1.1. General model

Regarding comparisons in the negotiation process for Turkish and Cameroonian cultures, P1 thinks that similarities and differences were observed in the pre-negotiation stage. As a Turkish negotiator, she indicated the importance of being relationship-oriented initially, while overall, being contract-oriented is of higher priority. The Cameroonian negotiators were informal and friendly, showed more significance in being relationship-oriented, and would be interested in building long-term relationships given the duration of the potential mining operations and the rehabilitation process. These findings justify several of the cultural dimensions discussed in the literature review. Synchronic-oriented cultures follow where relationships lead, and communitarians seek to establish long-lasting relationships. P1 mentioned that in Turkish culture, creating a business or personal relationship is a decisive first step in creating trust and being polite between parties.

Compared to Cameroon, Turkish is considered a low-context culture. Therefore, Turkish people tend to create long-term business relationships, but Cameroonians seek permanent personal relationships. In Hofstede's long-term and short-term oriented dimension, Türkiye scores in the middle, fitting P1's answer, who added that for Turkish negotiators, it is 50-50, meaning both contract and relationship-oriented, based on trust built with the contractors.

Regarding the type of issues stressed by Turkish and Cameroonian parties, P1 stated that Türks brought more issues to the table because Cameroonians needed clarification about the post-mining agreement details from the beginning. Therefore, despite the cultural differences, both parties' priority is a substantive issue.

5.1.2. Role of the individual

P1 stated that skills are the most important criteria at their company

for selecting negotiators. However, the type and value of skills in achievement-oriented cultures differ depending on their use. Regarding the decision-making in the negotiating process, P1 suggested that both Turkish and Cameroonians behaved as a team consensus. However, someone in a higher hierarchy had the final word for the Cameroonians.

Indeed, in cultures with high power distances, the manager and the subordinate, powerful and powerless, accept that they are unequal. Ascription-oriented cultures respect superiors in a hierarchy that applies to Cameroonians' decision-making. Furthermore, P1 stated that regarding the allocation of men and women, she thinks it is even, as two of the three Cameroonians she negotiated with were female.

5.1.3. Interaction: dispositions

P1 also mentioned that Africans prefer to spend their time speculating about the future, while time is not a constraint. Cameroonians claim they cannot plan because they are uncertain about their future (Hanks, 2005). The essential is that the job should be done no matter how long it takes. This way of viewing time makes it difficult for organisations like mining companies to follow procedures of planning and programming hence will instead prefer to work on improvisation (Galiegue & Madjimbaye, 2006). Most international projects conceived in Africa are unsuccessful because of poor time management, impatience, inability to learn from past examples and the illusive thinking that all decisions have been made (Kamdem, 2002). Insufficient mine planning and scheduling is a common reason mining projects fail, leading to the inability to rehabilitate the sites afterwards (McCarthy, 2014).

Turkish negotiators generally do several things simultaneously (polychronic work style). However, P1 stated that Cameroonians and Turkish showed low time sensitivity at the beginning of the negotiation process until the problems started after the initial agreement. Then, there was high time sensitivity shown. According to her statement, it can be interpreted that the Cameroonians were expecting a privilege from their business partners, driven by the fact that the mining company came to exploit their land.

Particularistic cultures value flexibility and adaptability in different situations. That is why the Greek and Turkish negotiators, according to our respondent, were expecting more details in the agreement when the conflict occurred with the Cameroonians and requested those details in a written form. The Greeks and Turkish showed more willingness to be flexible, while the Cameroonians showed uncertainty and provided a vague written form. Concerning taking risks, P1 suggested that the Cameroonians seemed less organised and were willing to have short-term benefits.

On the other hand, she stated that she showed high uncertainty as she did not know what to expect from the other party. Regarding trust issues, P1 mentioned that trust depends on the other party's competency. Although trust is earned in time and experience collaborating with the other party, our respondent added that it is also very project dependent. There can be insufficient and market-dependent information that can lead to conflicts during the negotiation process, as she explained earlier. Furthermore, P1 mentioned that the detailed official report they requested from the Cameroonians could be linked to a universalistic approach, where formal business ways are valued. P1 referred that the Cameroonians preferred explaining everything considering the agreement verbally and informally rather than formally written, which can be considered a characteristic of a particularistic culture.

5.1.4. Interaction: process

Regarding addressing other people, P1 mentioned that both parties were quite friendly, especially in the beginning and expressed formalities verbally/nonverbally only when necessary, depending on the phase of the negotiation process. As she stated, both parties showed the same level of formality during the negotiation process. Attention to formalities can be considered a universalistic approach (Trompenaars, 2012). In our case, though, both parties showed features of a more

particularistic approach concerning formalities. Nevertheless, regarding adaptability to new situations, Turkish and Greek tend to adapt easier than Cameroonians, indicating that the latter are more universalists. For the Cameroonians, in most cases, colleagues and even superiors use the informal form of “you” (“tu” in French) and often call one another by their first names.

Additionally, to formalize speech, when addressing superiors at work, even if they are friendly, they use “Mr.” or “Mrs.” followed by their last name. P1 mentioned that the negotiations were conducted in English. Working in a multinational company, English is considered a mandatory language. Nevertheless, there were some misunderstandings during the talks due to language confusion among the Cameroonians. When things turned out to be complicated with the contract and the Cameroonians being more aggressive due to emotionality, they spoke very fast, using a mix of English and local dialects. Indeed, people in Cameroon talk now and then in their dialect or in “Cam-Faus-Glais” (mix of French, English and regional dialects) at work and sometimes even in the heat of the moment when negotiating with other parties. These features can be interpreted as Cameroonians being more emotional. P1 stated that both parties showed emotionality, but Cameroonians more, which affected how they handled the negotiations.

Furthermore, both parties preferred more indirect communication, as P1 reported, which was the reason for the need for more information and specificity regarding the agreement. Considering the different types of persuasion, P1 mentioned that she had not noticed any specific technique or argument used by African or European parties. She explained that the content and purpose of the arguments would depend on the issue generated at the time and on the currently available information. She suggested that what matters the most, in the end, is to try to solve the problem cooperatively. This statement shows the importance of business relations and a cooperative attitude for persuasion in business negotiations. Hodgetts et al. (2005) also stated that feminine cultures value cooperation greatly. Also, Trompenaars (2012) suggested that externally controlled cultures focus on maintaining relationships and follow a win-win approach.

5.1.5. Outcome

According to P1, since there were problems with the agreement due to a lack of detailed information on requests, she asked the Cameroonians to provide her with a written detailed form after having discussed the changes that occurred. Here, it is necessary to mention that Turkish negotiators usually come up with a new idea during negotiations, or they disagree later about the agreement’s closure, which would increase time sensitivity. Turkish negotiators are more specific than Cameroonians, but both prefer indirect communication.

These behaviours raised uncertainty avoidance for both parties. This can be linked to Hofstede (2011), who suggests that cultures affect the negotiation process. Issues arise if the negotiating parties perceive risks differently and have diverse requirements when preparing for essential decisions related to UA differences in both cultures. According to P1, European negotiators, aware of the agreement’s limits, could accept the changes to a certain degree. She further stated that the Cameroonian negotiators were more demanding. The reason might be that European negotiators wanted to exploit African resources and integrate mining projects. African negotiators might disagree, knowing the value of the resources and considering the possible environmental degradation.

5.2. Greek-South African case study

The second case study is between stakeholders from Greece and South Africa. The Greek negotiator that was interviewed is referred to as P2. It is remembered here that the South African negotiators were black; thus, it is interesting to show the similarities and differences with Hofstede’s findings.

5.2.1. General model

According to P2, South Africans and Greeks are contract and relationship-oriented, while South Africans focus more on building solid business relationships. He said, “I am rather surprised about how similar the South African mentality is to the Greek one”. Good business relationships and long-term cooperation can be linked to Trompenaars’ communitarianism dimension. Black South African cultures tend to communitarianism, while white South Africans are individualists (Hampden-Turner & Trompenaars, 2000). This means that the employer/ employee relationship is a contract based on mutual advantage and management of individuals. However, a tendency to communitarianism can still be noticed when negotiating with white South Africans, as, according to our participants, a warm and friendly atmosphere was essential to them.

On the other hand, Greece has been identified as a communitarianism culture. Building trustworthy and long-lasting relationships is vital in business, as it is for South Africans. The long-term cooperation preference shown by both parties, according to P2, can be linked to more cultural dimensions; particularistic cultures focus on relationship orientation, whereas universalistic cultures are more contract oriented.

Regarding the issues stressed by Greek and South African parties, P2 stated that details considering the agreement on the rehabilitation process were important first and analysed from both sides. However, he continued saying that South African negotiators should have paid more attention to some parts once negotiations started and must be informed repeatedly during the process. Therefore, since details matter from the beginning of the negotiation process, both parties’ priority was a substantive issue.

5.2.2. Role of the individual

Regarding selecting negotiators, P2 stated that skills are among the essential criteria when working in a multinational company. According to Trompenaars (2012), achievement-oriented cultures value skills and knowledge over status. However, according to Haran (2010), Greek culture is ascription-oriented and relationship-focused, where obligations to ingroup members take precedence over outgroup concerns. Furthermore, according to P2, South Africans were driven by pure authority, as they follow pyramids in their organisations, and it is essential to show respect to superiors. Therefore, those in higher positions are acknowledged and addressed by their titles. These characteristics show that South Africans belong to an ascription-oriented culture.

Regarding the decision-making in negotiating, P2 reported that Greek negotiators were showing both authority and team consensus depending on the seniority. On the other hand, he mentioned that South Africans followed the pyramid structure mentioned earlier, and decisions were made by the highest in the hierarchy. This is justified by the fact that the black South African negotiators were of intermediate level in their organisation. Furthermore, this can be linked to two dimensions, power distance and ascription orientation. In theory, Greece is a society that believes order should be respected and inequalities amongst people are acceptable. The different distribution of power justifies that power holders have more benefits than the less powerful.

In addition to hierarchy, in a South African organisation, centralisation is widespread, and subordinates expect to be told what to do, as the ideal boss is a benevolent autocrat. Consequently, ascription-oriented culture was identified in Greek and South Africans’ decision-making during the post-mining negotiation process.

Regarding the allocation of men and women, P2 stated that Greeks show no difference in gender in decision-making. Concerning the South Africans, he added that although it used to be strictly only men in power of decision-making, nowadays, more and more women are taking higher places in companies. He also mentioned that he negotiated other projects in South Africa where men and women made final decisions.

5.2.3. Interaction: dispositions

Orientation towards time can be seen in various aspects. Regarding

time sensitivity at the beginning of the negotiation process, P2 stated that both parties showed punctuality. While negotiating, he observed that South Africans had boundaries and time limitations, seeking reassurance for land rehabilitation after mining, whereas Greeks could negotiate forever. This statement can be linked to the long-term vs short-term orientation dimension, where Greece has an intermediate score, while South Africans have a low score. South Africa's low score indicates that the culture is more normative than pragmatic. Their way of thinking being normative affects how they negotiate as they focus on achieving quick results. The intermediate score of the Greeks, being higher than the South Africans' score, shows that Greeks tend to be less normative and more pragmatic. This way of thinking makes them keen on giving it time when negotiating until the best possible outcome is achieved.

Furthermore, flexibility and adaptability are also a matter of time orientation. P2 stated that Greeks were flexible and adaptable when negotiating the rehabilitation terms of the mine site, describing them as a polychronic culture. In contrast, South Africans were stiffer in that they needed to overcome many layers to alternate. Therefore, South Africans took longer to adapt and showed less flexibility, as he pointed out. Besides the fact that the black South African negotiators had to report to a higher-level manager, it can be said that South Africans are indeed showing characteristics of a monochronic culture, as they consider time commitment as critical, either in the negotiation process or when planning a meeting.

Concerning risk-taking, P2 stated that South Africans were more conservative, avoiding taking high risks. He attributed that partially to the fact that they were worried about the risk of environmental degradation due to mining. On the other hand, Greeks were more flexible and willing to take risks. These statements can be linked to Hofstede's dimension of uncertainty avoidance. Greece's highest score means that, as a nation, they are uncomfortable when dealing with ambiguous situations.

On the other hand, South Africans score low in this dimension and thus have a low preference for avoiding uncertainty. This means South Africans maintain a more relaxed attitude, where practice counts more than principles and deviance from the norm is tolerated. Given that the dimension's score is based on white South African people's data, and the interview findings are based on black South African people's data, this implies that all people in the country act similarly concerning avoiding uncertainty. Regarding trust issues, P2 stated that trust was earned when respect was shown for each other's culture. Although trust is earned in time spent with the other party, P2 added that it is also project dependent.

5.2.4. Interaction: process

Regarding addressing other people, P2 mentioned that both parties addressed formally to each other in the beginning as a sign of respect, and the more they were getting to know each other, the friendlier and less formal the conversation flowed. However, regarding adaptability to new situations, as mentioned earlier, Greeks tend to adapt more easily in circumstances than South Africans, as P2 claimed. This statement indicates that South Africans are more universalists than Greeks and more particularists. Furthermore, he mentioned that both Greeks and South Africans used direct communication. For the Greeks, most of the communication is implicit. They speak relatively loudly and with much emotion.

Additionally, direct eye contact was expected as it is viewed as a sign of interest and respect toward the speaker. Similarly, most South Africans have a direct communication style, though mannerisms may vary among ethnic groups. They generally speak confidently and straight to the point. Also, South Africans maintained steady eye contact throughout the negotiation process. P2 stated that the negotiations were conducted in English, and language was generally not a barrier. However, in the beginning, there were some difficulties in understanding South African expressions. As he explained further, they used some differentiation variations. Still, as time passed, he learned them while

paying attention, easing the negotiation process.

Regarding emotionality, Greeks were more expressive when discussing the rehabilitation process, showing emotionality, as P2 stated. On the other hand, South Africans were holding back and were less expressive but were slowly getting more open. To justify these statements, Greece can be linked to emotionality and South Africa to neutrality in business negotiations.

Regarding South Africa, due to its various ethnic groups, it has a complex culture. P2 refers to South Africans of Dutch origin or the so-called Afrikaners, who tend to "tell things like they are", as bilingual, and have a sense of urgency, which explains why their communication style is so direct. Like most Westerners, white South Africans have a low-context culture, compared to the black majority, characterised by high-context culture, according to Hall (1976). Considering the different types of persuasion, P2 mentioned that the content and purpose of the arguments from both parties would depend on the issue generated at the time and with the currently available information.

5.2.5. Outcome

According to P2, there were no significant issues regarding the agreement itself. He mentioned that both sides were very much into detail when agreeing on the final mine site rehabilitation plan. Therefore, the only challenge was the need for more flexibility and adaptability from the South Africans into new perspectives during the negotiation process, which our respondent addressed. This can be linked to the suggestion of Hofstede (2011) that national cultures affect the negotiation process, as issues arise if the negotiating parties perceive risks differently and have different requirements.

5.3. Illustration of results

A summary of the findings is illustrated below for better understanding and comparison (Fig. 5). The column on the left includes all 12 variables from the Framework of Negotiations (Weiss & Stripp, 1998). The remaining columns show cultural dimensions (not all) from the three models applied in this research. Seven dimensions from Trompenaars' model are succeeded by four dimensions from Hofstede's and one from Hall's models. Hofstede's Indulgence vs Restrained, and Hall's Space dimensions are not included in the summary of findings because it had not been discussed by the negotiators (P1, P2) in the interviews. Also, Hofstede's Monochronic vs Polychronic dimension resembles Trompenaars' Sequential vs Synchronic and thus is excluded from the summary.

Fig. 5 depicts how the combined cultural dimensions are linked with the negotiation variables, thus highlighting the significance of applying cultural aspects in mine site rehabilitation negotiations or business negotiations in general. This correlation of specific cultural dimensions to the negotiation variables is not absolute and depends on the diverse cultural conditions of each case study under evaluation. Nevertheless, the proposed methodology in this work serves as a tool that can be easily adapted and adjusted.

Conclusions

The interviews and analysis of the recordings indicate that nations' orientations towards uncertainty avoidance is the most significant factor in the international negotiation process for mine site rehabilitation projects. Uncertainty avoidance correlates with the negotiation variables bases of trust, a form of agreement and risk-taking. According to the Greek and Turkish negotiators who were actually interviewed, they showed more flexibility and openness in taking business risks. On the other hand, the Cameroonian and South African negotiators, who were not directly interviewed by or brought in contact with the authors, were said to have showed difficulty trusting and taking risks. Assuming that this is the actual case, a good negotiation strategy for the Greek and Turkish negotiators would be to show the importance of building trust

	Trompenaars						Hofstede			Hall		
	Universalism vs Particularism	Individualism vs Collectivism	Affective vs Neutral	Diffuse vs Specific	Achievement vs Ascription	Sequential vs Synchronic	Internal vs External Control	Power Distance	Masculinity vs Femininity	Uncertainty Avoidance	Long- vs Short-term Orientation	High vs Low Context
Weiss & Stripp	Basic Concept of Negotiation Process	P1 P2	P2		P1		P1 P2				P1 P2	P1
	Most Significant Type of Issue	P1 P2			P1							P1 P2
	Selection of Negotiators		P1			P1 P2		P1				
	Individual's Aspirations		P1 P2	P1 P2		P1 P2						
	Decision Making in Groups	P1 P2				P1		P1 P2	P1 P2			
	Orientation Towards Time	P1			P1		P1 P2				P2	
	Risk-Taking Propensity		P1							P1 P2		
	Bases of Trust	P1		P1 P2								
	Concern with Protocol	P1 P2										
	Communication Complexity	P2		P1 P2	P2						P1	P1 P2
	Nature of Persuasion			P1 P2			P1				P1	
	Form of Agreement	P1			P1					P1 P2		

Fig. 5. An illustrative summary of the negotiation variables linked with cultural dimensions.

with relationship orientation by taking more time in the pre-negotiation stage.

Several cultural dimensions correlated with many negotiation variables. On the other hand, a few dimensions demonstrated a weak connection to the variables and thus were not considered in the summary. This may not always be the case or indicate that some cultural aspects do not apply to negotiation strategies related to mining operations or mine site rehabilitation integrations. This allows further research and cross-comparison of more negotiation examples in diverse combinations of countries. As mentioned in the introduction, investigating the cultural aspects of all countries is unfeasible in the context of a research paper.

Many of the restrictions of this research have been discussed in the previous sections. Nevertheless, it is important to discuss them here conclusively and see how they have impacted the soundness of the research outcomes. Confidentiality reasons did not allow for all data related to the company, the two interviewees, and the rehabilitation projects in Africa to be revealed. However, the most critical information was recording the detailed cultural aspects that governed the negotiations. Furthermore, the confidentiality restrictions did not allow the authors to contact the African counter-stakeholders, interview them, and have an even more detailed view of the negotiations. If the African stakeholders were directly interviewed, this would have resulted in a more detailed and diverse analysis of the negotiations procedures.

Nevertheless, combining the theoretical negotiation variables with cultural dimensions from the three models, covering all aspects of diversity, generated questions that brought justified results. The answers of the two interviewees revealed the cultural specificities of each country that could have eased the negotiation processes if known before. This indicates how using the cultural models beforehand could result in better preparation and development of the negotiating strategy, regardless of the people and the specific projects.

To conclude, this work can be helpful for future studies and researchers who show interest in intercultural differences, being a challenge or playing a positive role in negotiating a mine site rehabilitation project to be integrated from one country to another.

Funding

This research received no specific grant from funding agencies in the public, commercial, or not-for-profit sectors.

Acknowledgments

The authors would like to thank the interviewees for their time and sharing their insightful knowledge and experience with us

Supplementary materials

Supplementary material associated with this article can be found, in the online version, at [doi:10.1016/j.exis.2023.101362](https://doi.org/10.1016/j.exis.2023.101362).

References

Adler, A.R., et al., 2007. Water, mining, and waste: an historical and economic perspective on conflict management in South Africa. *Econ. Peace Secur. J.* 2 (2), 33. ISSN 1749-852X. www.epsjournal.org.uk. -

Anyona, S., Rop, B., 2017. Mitigating against conflicts in the kenyan mining cycle: Identification of gaps in the participation and recourse for rights holders (civil society & community). In: January 2017E3S Web of Conferences, 15, p. 02005. <https://doi.org/10.1051/e3sconf/20171502005>.

Backman, A., Kassea, B., Raul, T., 2004. Cameroonian Forms of Collectivism and Individualism. *J. Cross-Cult. Psychol.* 35 (4), 481–498. <https://doi.org/10.1177/0022022104266110>.

Baranzelli, C., Blengini, G.A., Josa, S.O., Lavallo, C., 2022. EU–Africa Strategic Corridors and critical raw materials: Two-way approach to regional development and security of supply. *Int. J. Min. Reclam. Environ.* 1–17. <https://doi.org/10.1080/17480930.2022.2124786>.

Barczyk, C., Rarick, C., Winter, G., 2021. An exploratory study of the cultural values of cameroon's young, elite, urban population: implications for management and international business. *J. Bus. Diversity* 21 (2).

Berton, P., Kimura, H., Zartman, I.W., 1999. *International Negotiation: Actors, Structure/Process, Values*. St Martin's Press, New York.

Beuermann, C., 2020. Wuppertal Institute, Toolkit: Guidance on the Governance of Environmental Rehabilitation and Repurposing in Coal Regions in Transition. European Commission.

Boutillier, R.G., 2021. From metaphor to political spin: Understanding criticisms of the social licence. *Extract. Ind. Soc.* 8 (2), 100743 <https://doi.org/10.1016/j.exis.2020.05.022>.

Brett, J.M., Crotty, S., 2007. *Culture and negotiation*. *Handb. Cross-Cult. Manag. Res.*

Brown, L., 2009. International education: a force for peace and cross-cultural understanding? *10.1080/17400200903086672*.

Cahn, D.D., Abigail, R.A., 2014. *Managing conflict through communication*, 5th Edition. Pearson, Boston, MA.

Cellich, C., Jain, S.C., 2004. *Global Business Negotiations: A Practical Guide*. Thomson South-Western, Mason, OH.

Dreidemy, L., Knierzinger, J., 2020. EU-Africa relations during the resource crises of the 1960s/70s and the 2000s. *Prelim. Res. Ongoing Study* (42). CES Open Forum Series 2020-2021September 10, 2020.

Enkh-Amgalan, Rentsenkhand, 2016. The indulgence and restraint cultural dimension: a cross-cultural study of Mongolia and the United States. *Underg. Honors Theses*. Paper 329. <https://dc.etsu.edu/honors/329>.

- Foster, D.A., 1992. *Bargaining across Borders: How to Negotiate Business Successfully Anywhere in the World*. McGraw-Hill, New York.
- Frijns, B., Gilbert, A., Lehnert, T., 2013. Uncertainty avoidance, risk tolerance and corporate takeover decisions. *J. Bank. Finance* 37 (7), 2457–2471.
- Galiegue, X., Madjimbaye, N., 2006. *Le management Africain entre contraintes économiques et contingences culturelles: résultats d'une enquête a N'Djamena*, Tchad. Doc. Rech.
- A framework for international business negotiations. In: Ghauri, P.N., Ghauri, P.N., Usunier, J.-C. (Eds.), 2003. *International Business Negotiations*. Elsevier, Oxford, pp. 3–22.
- GIZ, 2023. Sustainable economic development in the mining sector. Retrieved in February 2023 from: <https://www.giz.de/en/worldwide/19891.html>.
- Gooderham et al., 2013. *International management: theory and practice*. ISBN: 9781781004395.
- Gudykunst, W., Ting-Toomey, S., 1988. *Culture and Interpersonal Communication*. Sage, Newbury Park, CA, pp. 99–116.
- Gutterman, A.S., 2010. Trompenaars and Hampden-Turner's seven dimensions of culture. *Organizational Management and Administration: A Guide for Managers and Professionals available on-line at* <http://alangutterman.typepad.com/files/cms-trompenaars-seven-dimensions.pdf>.
- Gülalp, H., 1995. Universalism versus particularism: ottoman historiography and the "Grand Narrative". *N. Perspect. Turkey* 13, 151–169. <https://doi.org/10.1017/S0896634600002399>.
- Hall, E.T., 1976. *Beyond Culture*. Doubleday, New York.
- Hall, E.T., 1989. *The Dance of life: The Other Dimension of Time*. Doubleday, New York, NY.
- Hall, E.T., Hall, M.R., 1990. *Understanding Cultural Differences*. Intercultural Press, Yarmouth.
- Hall, S., 1997. *Representation: Cultural Representations and Signifying Practices*. Sage, London.
- Hall, E.T., 2000. Context and Meaning. In: Samovar, L.A., Porter, R.E. (Eds.), *Intercultural Communication*, 9th edition. Wadsworth Publishing Co, Belmont, CA, pp. 34–43.
- Hampden-Turner, C.M., Trompenaars, F., 2000. *Building Cross-Cultural Competence*. Wiley, New York.
- Hanks, J.J., 2005. When the future decides: uncertainty and international action in contemporary Cameroon. [10.1086/428799](https://doi.org/10.1086/428799).
- Haran, F., 2010. Telling the truth about culture: intercultural communication in travel writing. *J. Intercult. Commun.* (24) ISSN 1404-1634 October 2010 <https://www.imm.i.se/intercultural/>.
- Hitch, M., Barakos, G., 2021. Virtuous natural resource development: the evolution and adaptation of social license in the mining sector. *Extract. Ind. Soc.* 8 (2), 100902 <https://doi.org/10.1016/j.exis.2021.100902>.
- Hodge, R.A., Ericsson, M., Löf, A., Löf, O., Semkovich, P., 2022. The global mining industry: corporate profile, complexity, and change. *Miner. Econ.* 35, 587–606. <https://doi.org/10.1007/s13563-022-00343-1>.
- Hodgetts et al., 2005. *International management: culture, strategy and behavior W/OLC Card MP*. ISBN: 9780073135854, 0073135852.
- Hofstede, G., 2008. *Culture's Consequences. Comparing Values, Behaviors, Institutions, and Organizations Across Nations*. Sage, Thousand Oaks, CA.
- Hofstede, G., Hofstede, G.J., Minkov, M., 2010. *Cultures and Organizations: Software of the Mind, Third Edition*. McGraw-Hill, New York.
- Hofstede, G., 2011. Dimensionalizing cultures: the hofstede model in context. *Online Read. Psychol. Cult.* 2 (1), 1–26. <https://doi.org/10.9707/2307-0919.1014>.
- Hofstede, G., 2018. Country comparison tool. Retrieved 2023, from <https://hi.hofstede-insights.com/national-culture>.
- Hollensen, S., 2015. Global marketing: a decision-oriented approach. www.worldsupporter.org/en/chapter/41408-summary-global-marketing-hollensen.
- ICMM, 2008. *Planning for Integrated Mine Closure: Toolkit*. International Council on Mining and Metals, London, UK. <https://www.icmm.com/website/publications/pdfs/310.pdf>.
- Islam, M.A., Barakos, G., Mischo, H., 2022. Assessment of the real economic feasibility of potential critical raw materials mining projects in the US; implementation of a newly developed computational tool. In: *Minexchange 2022 SME Annual Conference & ExpoAt: Salt Lake City*. Utah, USA.
- Kamdem, E., 2002. *Le temps différencié (Dans E. Kamdem) (Éd.). Management et Interculturalité en Afrique: Expérience Camerounaise*. Les Presses de l'Université Laval, Quebec. ed.in French.
- Kapoor, A., 1970. *International Business Negotiations: A Study in India*. New York University Press, 9780814704677. ISBN: 0814704670.
- Kozan, M.K., 1989. Cultural influences on styles of handling interpersonal conflicts: comparisons among Jordanian, Turkish, and U.S. Managers. *Hum. Relat.* 42 (9), 787–799. <https://doi.org/10.1177/001872678904200903>.
- Mann, H., 2015. *IISD Handbook on mining contract negotiations for developing countries volume I: preparing for success*.
- Kretzschmar, L., 2010. Cultural pathways and pitfalls in South Africa: A reflection on moral agency and leadership from a Christian perspective. *Koers* 75 (3), 567–588.
- McCarthy, P.L., 2014. *Managing risk in feasibility studies. Mineral Resource and Ore Reserve Estimation – The AusIMM Guide to Good Practice, 2nd edition*. The Australasian Institute of Mining and Metallurgy, Melbourne: Australia, pp. 13–18. Monograph 30.
- Metcalfe, Lynn E., et al., 2007. Cultural influences in negotiations. A four country comparative analysis. *Int. J. Cross-Cult. Manag.* 7 (2), 147–168.
- Minkov, M., Hofstede, G., 2014. A replication of Hofstede's uncertainty avoidance dimension across nationally representative samples from Europe. *Int. J. Cross Cult. Manag.* 14 (2), 161–171. <https://doi.org/10.1177/1470595814521600>.
- MMSD, 2001. *Local Communities and Mines*, Chapter 9.
- Moran, R.T., Stripp, W.G., 1991. *Successful International Business Negotiations*. Gulf Publishing Company, Houston.
- O'Faircheallaigh, C., 2015. *Negotiations in the Indigenous World: Aboriginal Peoples and the Extractive Industry in Australia & Canada*. Taylor & Francis Group, 2015ProQuest Ebook Central. <https://ebookcentral.proquest.com/lib/curtin/detail.action?docID=4014893>.
- Pendati, M., 2016. *Cultural Implications on Management Practices in Cameroon*. Dissertation for the University of Wales Trinity Saint David.
- Richmond, Y., Gestrin, P., 2010. *Into Africa: A guide to sub-Saharan culture and diversity, 2nd Edition*. Intercultural Press, Yarmouth, ME. ISBN-10: 1931930910, ISBN-13: 978-1931930918.
- Rothlauf, J., 2014. A global view on intercultural management: challenges in a globalized world.
- Samovar, L.A., Porter, R.E., McDaniel, E.R., Roy, C.S., 2017. *Communication Between Cultures*. Cengage Learning, Boston, MA.
- Saunders, M., Thornhill, A., 2012. *Research Methods for Business Students, Sixth Edition*. Pearson Education Limited, Harlow, Essex.
- Salacuse, J.W., 1991. *Making Global Deals: Negotiating in the International Marketplace*. Houghton Mifflin, Boston, MA.
- Sawyer, J., Guetzkow, H., 1965. *Bargaining and negotiations in international relations*. OCLC Number /Unique Identifier: 667705771 464-520.
- Steers, Richard M., Runde, Carlos J., Sanchez, Naron L., 2005. *Management across Cultures: Challenges and Strategies*. ISBN-13: 978-0-511-68356-5.
- Thomas, K.W., 1976. *Conflict and conflict management*. In: Dunnette, M. (Ed.), *Handbook of Industrial and Organizational Psychology*. Rand McNally, Chicago, pp. 889–935.
- Trompenaars, F., Hampden-Turner, C., 2012. *Riding the Waves of Culture: Understanding Cultural Diversity in Business, Third Edition*. Nicholas Brealey Publishing Ltd, London.
- Tung, R., 1988. Toward a conceptual paradigm of international business negotiations. In R. D. Farmer (Ed.). In: *Advances in International Comparative Management*, 3. JAI Press, Greenwich, CT, pp. 203–219.
- Ugorie, U.M., 2017. The role of religion in human development. *Unizik J. Arts Humanit.* 18 (2), 389–405. <https://doi.org/10.4314/ujah.v18i2.23>.
- Varner, Iris L., Varner, K., 2014. The relationship between culture and legal systems and the impact on intercultural business communication. *Global Adv. Bus. Commun.* Available at: <https://commons.emich.edu/gabc/vol3/iss1/3>.
- Varsanis, Nikolaos.V., 2022. *The Impact of the Contemporary Greek Culture on the Performance of Multicultural Teams in International Public Environments*. University of Macedonia, Department of International and European Studies, Master of Science in International Public Administration.
- Weiss, S.E., Stripp, W., 1985. *Negotiating with Foreign Business Persons: An Introduction for Americans with Propositions on Six Cultures*. New York University Graduate School of Business Administration. Working Paper 85-6.
- Weiss, S.E., 1993. Analysis of complex negotiations in international business: the RBC perspective. *Org. Sci.* 4 (2), 269–300. <https://doi.org/10.1287/orsc.4.2.269>.
- Weiss, S.E., 1996. *International business negotiations research: Bricks, mortar, and prospects*. Handbook for international management research. Blackwell, Cambridge, MA, pp. 209–265 (Ed. B.J. Punnett and O. Shenkar).
- Weiss, S.E., Stripp, W., 1998. *Negotiating with foreign business persons: an introduction for Americans with propositions on six cultures*. In S. Niemeier, C. P. Campbell & R. Dirven (Eds.), *the Cultural Context in Business Communication*. John Benjamins Publishing Company, Amsterdam, pp. 51–118, 1998.