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FACE-TO-FACE NEGOTIATION

HAVING TAKEN CARE of the analysis and strategy, the time inevitably comes when humanitarians have to put them into practice and negotiate face-to-face with counterparts. This part of the handbook looks in more detail at the type of personal rapport that humanitarian negotiators should be trying to develop in such meetings.

CHAPTER 14 BUILDING THE RIGHT RELATIONSHIP

The parties that meet during a humanitarian negotiation are the links to their organisation and the interests that they represent. They are the key points of interaction. If they are not compatible to some degree, there will be no scope for dialogue between them. It is essential – no matter who is in front of you – that you find a way of working together. In other words, you need to develop an effective relationship with your counterpart.

Sometimes, the quality of the relationship you forge will inevitably count for nothing if the power behind your counterpart is unchallengeable. A humanitarian talking about experiences in the Middle East and South Asia said, for example:

“In these countries, I knew that regardless of the person who represented our institution, their policies would not change by one iota ... everything had already been decided at the highest level and was unchallengeable.”

Characteristics of a Good Relationship

Experienced negotiators say that creating effective relationships in humanitarian negotiations means not wanting to be liked, but being respected, although one does not necessarily exclude the other. The notion of respect for all human beings – the very humanitarian ideal that we are looking for in our counterparts – also applies in any negotiation, regardless of the opinions that humanitarians may have of their counterparts. The challenge is to create an effective human relationship without slipping into the complicity trap, in which one becomes overly understanding or tolerant of the inhumane policies of the other party.

Roger Fisher and Scott Brown define the optimal negotiating relationship in their excellent study *Getting Together: Building a Relationship that Gets to Yes*.¹ They look at negotiations that took place between the Soviet Union and United States during the Cold War, and examine experiences from the private sector that offer many useful lessons for humanitarian negotiations. On the basis of their research, Fisher and Brown make two main points about negotiation relationships.



- **A good relationship does not mean being in agreement, nor does it mean sharing the same values.** On the contrary, a good relationship is one in which both parties recognise differences yet are able to overcome disagreements on positions and values.
- **The best relationships are able to separate the substance of the talks from the relationship between the negotiators.** A disagreement about substance should not change the relationship, just as a problem within a relationship should not lead negotiators to make concessions on substance. The latter, which are made in an attempt to improve the negotiating relationship, can have significant negative consequences for the outcome of the negotiations. They can distract negotiators from their objectives and sometimes even from the fundamental principles of their institution. Trading substance for an improved relationship can also impact on the way in which a negotiator is perceived. Instead of improving the relationship, concessions on substance often run the risk of making negotiators appear weak and hence they are presented with further demands for concessions. Under these conditions it is difficult to command respect.

In any good relationship, emotions come to the fore and discussions can become extremely difficult and heated at times. This makes it important to be prepared with respect to one's own emotions and those of one's counterpart.

Dealing With Emotions

Managing the Emotions of the Other Party

In any negotiation there is a non-rational or emotional element. In humanitarian negotiations the emotional element can be acute. To ignore the emotional aspect in a situation of armed conflict would be tantamount to denying one's own human condition.

It may often be difficult to understand the uncompromising position taken by, or the indifference of, a counterpart, and it is easy to forget that he/she might also be a victim of the war, that he/she may have family members who have disappeared or been killed. The humanitarian world cannot be neatly divided into victims and counterparts, these two groups often overlap.

“The day when the director of the prison asked us if he too had the right to send a Red Cross message to his son (caught behind the frontline), he realised that the Red Cross could also help him; but above all we realised how much he too had suffered from this war. From that moment on our meetings were far more constructive.”
(Humanitarian reflecting on experiences in the Great Lakes region)

The best way of handling the strong emotions of a counterpart is first to acknowledge them. This may be done by:

- not ignoring him/her;
- talking openly – “I can imagine how difficult this must be for you”;
- apologising for having provoked these feelings, whether out of anger or distress;
- suggesting that you take a break; and,
- calling for a period of silence.

When counterparts get angry, it is generally advisable to let it take its course and not to interrupt the process.

However, emotions that manifest themselves in negotiations may not always be genuine. It is important to gauge the sincerity of someone's anger, distress or concern. Feigned emotions are often used in negotiations to knock the other person off balance or to bring them deliberately to a sudden end.

Managing Your Own Emotions

Difficult negotiations are likely to be an emotional experience for humanitarians, too. One person's emotions often trigger feelings in another. But should a humanitarian show his/her emotions? Whether he/she wants to or not, a person's body language often gives them away, so be aware that emotions will always be apparent to some degree.

Sometimes, though, it may be a positive move to reveal your emotions more deliberately and openly. This may be the case if a humanitarian wants to demonstrate his/her compassion with regard to human suffering, including that of a counterpart. It can also prove positive if the relationship allows a humanitarian to express a genuine sense of frustration and

distress at the other party's position on the substance of the talks. But any emotion is best expressed with respect to the other side. The venting of emotions by humanitarians – a sign of commitment in some parts of the world – can be regarded very badly in cultures that place a high value on composure. In general, you should avoid shouting. Showing emotion may also be more negative to the relationship if, for example, your views are personalised and show the disgust that you feel for a counterpart who may be responsible for various kinds of atrocity.

At other times, it may make good tactical sense for humanitarians to feign emotion in one way or another – to overemphasise anger, concern or indifference – if the moment demands it and if they are good at it. But it is important for people to know their limitations in this area. Everyone is able to control and fake emotions to different degrees. But, if you are being tactical, only use genuine emotions. Otherwise, pass the challenge on to someone whose temperament is better suited to the situation.

A Listening Relationship

If there is a trap that many negotiators fall into all too easily, it is that of talking too much and not listening enough. Although negotiations are often referred to as talks, listening is a critical aspect of the process.

In his book on the art of negotiation,² Raymond Saner cites a study³ that compared the behaviour of talented and experienced negotiators with that of more mediocre negotiators. The single biggest difference between the two was to be found in the level of listening. Experienced negotiators spent an average of 21 per cent of their time in negotiations asking questions and listening to answers, while mediocre negotiators only spent 9.6 per cent of their time doing so.

Many counterparts insist that humanitarians should listen more:

“The most important skill that humanitarian negotiators should have is to be able listen.”

(Civil servant in West Africa)

“We were very dissatisfied with humanitarians, because they simply did not listen. It was just like speaking against a wall.”

(Former armed group representative in Southeast Europe)

So-called *active listening* is an essential negotiating skill and a critical aspect of any successful negotiating relationship. It is best achieved by asking questions and by regularly reiterating and cross-checking what has been said to ensure that you have understood things correctly. Experienced negotiators also recommend taking notes. Writing down what the counterpart is saying even if it has already been said several times can be a sign of respect and can underline the interest that you have in the other side. It can also help to slow down the rhythm of the exchange, giving both parties more time to reflect and prepare.

The advantages of active listening are that it:

- ensures that you are both talking about the same thing;
- allows you to check that you have really understood what your counterpart is saying;
- demonstrates that you are seeking to appreciate the position of your counterpart;
- can highlight the absurdity or irrelevance of your respective positions if they are based on a fundamental misunderstanding; and
- permits you to revisit what has been said at the end of a meeting, which is particularly useful in ensuring that there is agreement and understanding on primary issues.

Those humanitarians and counterparts interviewed for this handbook confirmed the importance of listening and acknowledged that doing it well was a common failing.

An Ethical Relationship

The relationships involved in humanitarian negotiations can raise real moral problems. Typically, these involve judgments about appropriate levels of intimacy, the balance between empathy and sympathy and acceptance of hospitality.

Empathy and its Limits

Many of the humanitarians and counterparts interviewed for this handbook observed that one of the most common mistakes is to assume that both sides to a negotiation relationship have an identical perception of reality. This is seldom the case. Humanitarians and their military or

political counterparts usually see the same war very differently. In order to understand the other side, you need to understand their point of view. This often involves a real act of empathy that tries to imagine their ideology, their experiences, their objectives and their feelings. This is essential if humanitarians are to comprehend how the other party views the negotiation. Good negotiators have to understand everything that could stand in the way of humanitarian proposals.

Empathy is essential, but it must not be allowed to stray too far towards sympathy. Over-identifying with the worldview of a counterpart and becoming sympathetic of it may be the first step towards leniency, co-option and complicity. But many humanitarians find empathy vital because it enables them to put themselves in the shoes of their counterpart, to appreciate his/her expectations and to anticipate his/her reactions. The line between sympathy and empathy is difficult to draw. In many situations, it is enough simply to show respect and have an objective intellectual understanding of a counterpart's reasoning. Heartfelt sympathy is not necessary. It might lead to toleration of the unacceptable positions of your counterpart. At worst, it could result in a form of Stockholm Syndrome, where a humanitarian begins to share the views of the other party in defiance of his/her own humanitarian values.⁴

Box 11: How Far Should You Go When Building Rapport?

Imagine that you live a few streets away from a local warlord. How would you react in the following situations?

- He offers you a drink (local brew) at the end of a meeting.
- He offers you a drink at the beginning of a meeting.
- He invites you to have a drink in a local bar one evening.
- He offers you a companion for the night.

You will obviously refuse the last offer, but it is more difficult to know how to respond to the others. The rules of hospitality vary from one place to another. Maybe the local population, which is wary of you, will be relieved that you are having a drink with its chief. This may solidify your positioning within the local community. If your counterpart is perceived as a torturer, though, your credibility will undoubtedly

suffer. Whether you are a man or a woman may also result in the offer being framed very differently and require different reactions. And, of course, anything you do will require some degree of consistency. You could not be seen to socialise regularly with a counterpart from one group, but not from another.

In many parts of the world, there are numerous examples of humanitarians being forced to drink more than is healthy in order to avoid alienating a counterpart. However, alcohol need not be an essential ingredient of a negotiating relationship. It is worth highlighting the example of an expatriate working in a small locality in the Caucasus who from the start of his mission made it clear that he did not drink. This surprised many of his counterparts, but did not prevent him from enjoying a high level of credibility and respect throughout his mission derived through sheer hard work and other virtues.

A Humorous Relationship

Smiling and laughing about jokes can be important factors in developing a good rapport. In fact, counterparts often deplore the fact that humanitarians are too serious, although this observation may be culturally biased. A military representative in West Africa told us, for example:

“Often, [humanitarians] remain in a professional framework which does not favour a relaxed atmosphere. In fact, in our African context, common jokes can often help to tear down walls of distrust.”

Maintaining a smile and relaxing is not always easy in the midst of a humanitarian crisis, but experienced humanitarians confirm that humour can be a great resource, especially in very tense situations. When making jokes it is, of course, very important to be sensitive and aware and to appeal to the local sense of humour. If you are not sure of how your joke will be received, it is better not to make it. Simply maintaining a smile and a relaxed expression will make a great difference to your personal rapport.

Checklist for the Right Relationship

- Always remember that you do not need to agree with, or share the same values as, your counterpart in order to have a good relationship. Make sure that you distinguish clearly between substance and relationship.
- Acknowledge the emotions of your counterpart without letting yourself be affected by them, especially if they are negative (such as anger and hatred), and know when to show your own emotions while staying true to yourself.
- Concentrate on listening, not talking.
- Analyse and understand your counterpart, even if you do not share or accept his/her objectives.
- Maintain a smile and a sense of humour!

CHAPTER 15 MANAGING CULTURAL DIFFERENCES

If humanitarians have moral differences with many of their counterparts they are likely to have cultural differences with many of them, too. This is especially true for international staff members in any agency.

Many negotiations have been hampered by the failure of a foreign humanitarian to respect a culture's codes of courtesy, including crossing one's legs so that the soles of the feet are visible, giving or taking something with the left hand, broaching the subject before drinking the tea that has been offered, clearing one's plate when one is expected to leave leftovers, and leaving leftovers when one is expected to finish the meal. The sheer number of different behavioural norms is enough to intimidate any expatriate.

It is possible to overstate the role of culture in negotiations. Different aspects of culture can produce common ground, as well as certain characteristics that set us apart. Without trying to conduct an exhaustive analysis, this chapter identifies some key features of culture that you need to keep in mind in any negotiation.

The Vertical and Horizontal Aspects of Culture

There are many definitions of culture. Rather than choosing one of them, it is useful instead to draw on the distinction made by Amin Maalouf between vertical and horizontal culture.⁵ This can serve as a quick frame of reference to help a humanitarian negotiator find his/her bearings during a face-to-face encounter.

Maalouf maintains that no one is the product of a single culture, but, rather, people are a *mélange* of cultural influences. *Vertical heritage* is that which individuals inherit from their ancestors. It is derived from their traditions, their people, their community, their mother tongue and their religion. *Horizontal heritage* is that which is passed on to individuals – knowingly or not – throughout the course of their lives by historical context and contemporaries. It comes from their jobs, the places in which they have lived, their relations, their social class, their education and their academic training.

All too often when people seek to define a person's cultural identity, they have a tendency to overestimate the influence of the vertical to the

detriment of the horizontal. 'He's an Arab Muslim'; 'He's a Dinka'. However, horizontal factors can sometimes make the person in question even more different to the other members of the vertical group to which he/she belongs. For example, a Dinka who has studied in the West may have more in common with a Westerner who studied at the same university than with a Dinka cattle herder born a few hundred kilometres from his/her own native village.

All of us all belong to a multitude of groups. For instance, someone might belong to all of the following groups at the same time: Canadian, women, French-speakers, Catholics, lawyers, Yale university graduates, belly dancers and fly fishers. Hence, he/she has numerous connections across cultures, as well as within one culture.

All of us try to categorise people as soon as we meet them. Categorisation is a key part of how human beings organise reality. That humanitarians will bring preconceived ideas about the cultural identity of their counterparts to the negotiating table is at once unavoidable, useful and dangerous. It is unavoidable because you cannot stop yourself from trying to frame the person with whom you are establishing a relationship. It is useful because by drawing up a provisional image you will later be able to modify it little by little as you get to know the person better. And, finally, it is dangerous because you run the risk, due to a lack of information or curiosity, of sticking to your first impressions, stereotyping and never adapting your view. This can leave you with a false perception of a counterpart, with obvious negative consequences for your negotiation relationship.

Ten Common Areas of Difference

Being conscious of some cultural differences may help you to understand better the social context that informs the views of your counterpart and to negotiate accordingly. When analysing social norms, always try to be respectful, attentive and open to discovering other aspects of your counterpart's culture. There are ten key aspects of which to be aware.⁶

1. Relationship with Authority

Does the society have a primarily horizontal or hierarchical understanding of social relations? Known as the power–distance relationship, this indicates the nature and pattern of power and authority in a given society. Is power and authority held very high up and far away from ordinary people, or is it close to hand and embedded within society at large? Power

and authority, deference, discussion and dissent will inevitably influence how you can negotiate and who with.

2. Male–Female Relationships

What are the respective gender roles in a given society? What power do men and women have with respect to decision-making? How will a mixed team be viewed?

3. Individualism and Collectivism

Some societies are more collective or individualistic than others. Gauging this within a society will help you to decide whether you need to argue in favour of individual rights or whether you would be wiser to emphasise the rights of the group when negotiating for protection and assistance. One of the difficulties with *humanitarian culture* is that it places great stress on the rights of the most vulnerable individuals in line with a principle of impartiality, which requires that humanitarians accord priority to certain people. This can be hard for some societies to understand.

4. Tolerance of Ambiguity

Some societies tolerate higher levels of ambiguity and uncertainty than others. In negotiations, this means that, while some people are quite happy for certain things to remain unclear and to be settled at a later stage, others believe that every minor detail should be resolved during the negotiation. They want every problem to be fixed before they act.

5. Respect for the Rules

Different cultures have different attitudes with regard to rule-related behaviour. For some, rules should always be applied loosely and there should be a significant amount of discretion. For others, such grey areas are intolerable and rules are absolute. Understanding how your counterparts interpret rules is obviously central to any agreement you reach.

6. Time

Many cultures view time very differently. Some treat it very precisely and others very liberally. For some, time is scarce and valuable, while for others it is something that we all have in abundance. As a result, spending time with a counterpart can be perceived both as a sign of respect and of disrespect. You are giving of your time or you are taking up his/her time.

Making someone wait is not always considered impolite. It can either be quite normal or it can be an indication of power. Some time is sacred and should not be encroached on. Choosing the right moment for negotiation should respect this. For example, be sensitive to prayer time, meal times, religious festivals, holidays, anniversaries of certain events and appropriate hours of the day and night.

7. Space and Place

Some places are suitable for negotiation and discussion, some are not. Not all cultures allow people of the opposite sex to mingle in a particular space or to talk behind closed doors. Some space is public and some is private. Appreciating what makes for an appropriate negotiation space will be important.

8. Verbal and Non-Verbal Communication

What can and cannot be said varies from one culture to another. Some things can be agreed but have to remain unspoken. Other things can be verbally agreed but not carried out. The non-verbal signs in any culture also fluctuate and require careful deciphering.

9. Sales Pitch

The way one sells things differs across cultures. For some, a good salesperson/negotiator is someone who argues passionately. For others, to be so passionate suggests a hidden agenda with regard to the subject under negotiation. Offering gifts may or may not be part of a sales pitch. Paying to bring the counterpart to a nice venue is sometimes seen as acceptable. To others it will seem suspicious.

10. Bargaining

Bargaining also varies across culture. In some, it is the vendor who sets the price, while in others it is usually the buyer who makes the first bid. These different traditions will inevitably affect the way that people negotiate and reach agreement.

Building on Cultural Commonalities

A *horizontal* and *vertical* understanding of culture means that no two human beings share exactly the same culture. But it also means that you will almost always have something in common with your counterpart.

Discovering common aspects will often help you bond and re-frame the problem at difficult moments. For example, both of you may live with a family and feel the same kind of affection for some family members; both of you may dream to create a better future for your children; or both of you may have certain expectations of what you would like to achieve in your lives. Such areas of convergence can greatly facilitate your negotiation.

To find out about the other party's education, his/her personal interests, the countries where he/she has lived, the jobs he/she has done and the background of his/her spouse, *inter alia*, will require the investment of some time and energy, but it may well be worth the effort.

Some Western humanitarians may find such enquiries overly personal or indiscreet. But the *horizontal* aspects of a person's culture are often public knowledge and only expatriates are unaware of them. Sometimes, the fact that they are not taken into account can be interpreted by counterparts as a lack of interest in the local situation, and even as a personal insult.

Box 12: Cultural Adaptation

To what extent should you adapt to the prevailing cultural norms of the society in which you are negotiating? Common sense must be your guide here. Depending on how far you go, imitating your counterpart's culture could be seen as a sign of respect or a mark of foolishness. Most host societies expect their visitors to be themselves and also try to accommodate them as a mark of hospitality. This is illustrated by the famous anecdote about a cross-cultural encounter in a sauna.

A young French woman went to spend her holidays with a Finnish family. On the first evening she was invited to have a sauna. She arrived dressed in her bathing suit only to find that her Finnish hosts were completely naked. The next day she came to the sauna naked. Her hosts, however, had all put on their bathing suits!

This type of mishap occurs all too often to culturally earnest humanitarians. However, they are not always aware of it, as the result is not always as obvious as in the sauna scenario. Being attentive to, and respectful of, a culture does not mean mimicking it down to

the last detail. On the contrary, it is important that whatever kind of behaviour you engage in, you remain true to yourself. If the cultural divide seems unbridgeable, an effective way of circumventing it is to include national personnel in your negotiation team.

Every Situation is Different

While this approach to culture can present some common markers and provide a useful approach to people and places, it is vital to view each new situation with fresh eyes and not to fall into the trap of seeing each new mission as the same as the previous one.

In addition to their *vertical* heritage, humanitarians also carry their own *horizontal* heritage. A significant aspect of this is their humanitarian culture and experience gained from various missions. This culture and experience is far from universal. Humanitarians refer openly to experience acquired in previous missions. Many counterparts interviewed for this study told us how much they resented hearing their country being regularly compared to another. A former representative of an armed group in Southeast Asia, for example, said:

“Humanitarians must not compare our country with Northern Ireland or Afghanistan ... they must look at us through a fresh pair of eyes.”

Once again, because of the natural human tendency to categorise, international humanitarians are often most struck by the similarities that exist between countries at war and tend to overlook the differences. According to one aid worker:

“I have worked in a number of countries and I think that in each situation, the only thing that changes is the name of the parties or groups in conflict, on the whole, the problem seems to be the same.”

Such familiarity is reassuring and makes humanitarians feel competent and in control. But for members of the society in crisis, their war is unique. Often, the inexperienced expatriate, in search of legitimacy, starts a sentence with the phrase: *“When I was in Afghanistan ... Liberia ... Bosnia etc.”* As a general rule, this kind of comment is counterproductive and a sure sign that you are being lazy in your analysis.

Box 13: Practical Ways to Deal with Culture

Do's and don'ts in Rwanda: the national staff of a humanitarian agency in Kigali compiled a brochure entitled *Musungu* (white person) for its international team. Having witnessed the irritating and surprising behaviour of some expatriate humanitarians over many years, the Rwandans decided to put together a list of anecdotes and recommendations for international staff members. This allowed international delegates to take advantage of the experience of their Rwandan colleagues and also set in train a wider debate within the agency about different cultures and the need for mutual respect.

A Sudanese life story: in South Sudan, a number of organisations teamed up with a European ethnologist who had lived in the country for many years and had written at length on South Sudanese culture and society. He took the very positive step of conducting a detailed life-story interview with a young Sudanese man and copying it for international agencies.⁷ This provided them with great insight into the lives and customs of people living in this part of Sudan and into their personal experience of war. Time available to read is often short, but this kind of text is like a novel and speaks more immediately to humanitarian workers than lengthy theoretical treatises.

Checklist for Managing Cultural Differences

- Pay attention to the vertical (inherited) and horizontal (social and context related) cultural elements that influence your negotiation.
- Make sure that you have a good sense of the ten key areas of social norms that inform the behaviour and attitudes of you and your counterpart.
- Be open and sensitive to, and respectful of, every new cultural environment that you enter.

CHAPTER 16 LANGUAGE AND INTERPRETERS

It is rare for everyone taking part in a humanitarian negotiation to be speaking in his or her mother tongue. If you are not speaking in your own language there is always a risk that you will not understand all of the subtleties expressed by your counterpart and that you will experience problems articulating your own ideas. The opposite is also true. Out of respect for your counterparts, always adapt yourself to their level of understanding of the language you are using. Avoid colloquialisms and humanitarian jargon.

If you are not confident of your own command of the language, always use an interpreter. Interpreters may not only translate but also act as a cultural bridge between you and your counterpart. Thus, they can play a very important and also potentially difficult role in the negotiation. You will often find that greater cooperation and trust is forged through an interpreter. The extra time that translation takes has a number of advantages.

- You will have more time to think about and to prepare your arguments.
- You will be able to distance yourself and to note distinctions between rational and emotional reactions.
- You will be forced to be more specific and succinct.
- You will have a partner who may know the situation even better than you, who can support you and act as a sounding board, adviser and memory check.

The downsides are that your meeting is likely to last longer and your counterpart may act differently in the presence of a local interpreter.

Checklist for the Expatriate

The following points may help you in briefing your interpreter and working with him/her to optimal effect.

- Inform your interpreter of the principles of your institution and the goals of your meeting.
- Ask the interpreter whether he/she feels comfortable translating this interview. There may be factors, linked to the conflict or otherwise, which bother him/her, or even put him/her at risk.
- Ask the translator what they know about your counterpart.
- The interpreter should be introduced to your counterpart and be treated with the same respect. Indeed, he/she may already know your counterpart and introduce you to him/her.
- Do not talk too quickly, and keep your sentences short.
- Use a direct style. Do not talk to the interpreter, but to your counterpart, otherwise the interpreter will become the opposite number.
- If the discussion gets unpleasant, remember that it is your interpreter who will bear the brunt of it, and that this is not his/her role.
- If you have doubts about the quality of the translation, reformulate your question, but avoid reprimanding the interpreter in public.
- If you trust your interpreter, do not object to him/her exchanging a few words with your counterpart before and after the meeting in the local language. Your counterpart may tell him/her things that he/she did not want to tell you, but nonetheless wants you to know.
- Analyse the meeting with your interpreter. His/her interpretation may be more accurate than yours.
- Always use your own interpreter rather than one recruited by your counterpart.

Checklist for the Interpreter

- Be honest about your command of the working languages.
- Before the meeting, make sure that you obtain enough information about the negotiations to be conducted so that you know what to expect.
- Do not hesitate to say if you are uncomfortable with the meeting and highlight any ethnic- or clan-related, religious or personal reasons that lead you to fear this meeting. You will be doing the person who has hired you to translate, his/her institution and yourself a favour if you explain your reasons.
- Translate everything that is said accurately, even if it is unpleasant.
- If the expatriate speaks too quickly, interrupt him/her discretely so that you can be sure that you have recorded everything that he/she has said.
- If you exchange a few words with the counterpart in his/her own language, report back on the discussion after the meeting.
- Your impressions of the meeting will be very valuable, so share them.

SUMMARY PART FOUR

In this part, we have looked at the actual exchanges that take place between the negotiating parties and identified some key features that will facilitate a successful outcome.

- 1 Create a viable working relationship based on respect. Do not make concessions on substance simply to maintain a good rapport. Acknowledge emotions and spend more time listening than talking.
- 2 Be aware of cultural specificities, including horizontal and vertical elements. Understand the local interpretation of the ten key areas of social norms.
- 3 Adhere to some basic professional guidelines when working with or as an interpreter.

NOTES

- 1 Fisher, Roger and Brown, Scott. *Getting Together: Building a Relationship that Gets to Yes*. Boston: Houghton Mifflin, 1988.
- 2 Saner, Raymond. *L'art de la négociation: Stratégie, tactique, motivation, compréhension, leadership*. Paris: Chiron, 2003.
- 3 Rackham, N. and Carlisle, J. "The Effective Negotiator." *Journal of European Industrial Training*. 2(6). 1978.
- 4 Stockholm Syndrome refers to a famous incident in 1973 when a train was hijacked by terrorists in Stockholm, Sweden. Many of the hostages were convinced of the validity of the kidnappers' cause to the point of appreciating their abduction and believing that the execution of some even made sense.
- 5 Maalouf, Amin. *Les Identités meurtrières*. Paris: Editions Grasset, 1998, p. 137.
- 6 Slim, Hugo. *Marketing Humanitarian Space: Argument and Method in Humanitarian Persuasion*. Geneva: Centre for Humanitarian Dialogue, 2003, pp. 18–20. Also see Hofstede, Geert. *Cultures and Organisations: Software of the Mind*. New York: McGraw-Hill, 1991.
- 7 Perner, Conradin ("Kwacakworo"). "The Life of Napoleon. Seven Early Years in the Life of Adok Gai, A Boy from Southern Sudan." *Lokichokio*, May–June 1992.