



The Psychology of Giving and Its Effect on Negotiation

*Habib Chamoun & Randy Hazlett**

Editors' Note: Does "give stuff away" strike you as a promising basis for negotiation? Chamoun and Hazlett argue, based on the history of one of the world's most long-successful negotiating cultures, that there is wisdom inherent in so strange a start to a business relationship.

Introduction

While analyzing negotiations within the ancient Phoenician culture, we found that the psychology of giving was a key ingredient in their 2000-year track record of success. We observed a similar practice in many successful modern negotiations and coined the term *Tradeables* to demark the meeting of business partner needs unlinked to the present negotiation as a strategy of relationship building. Meeting needs outside of the scope of the current business negotiation elevates the relationship above the deal. As defined herein, *Tradeables* are trade enablers and not objects that can be traded. The giving of *Tradeables* is connected to the psychology of giving. In the chapter to follow, we explain the concept of *Tradeables* and describe how to create and evaluate them. Discovering the needs of the other party at different levels is essential in developing not simply satisfaction, but also the higher emotions of thankfulness, fulfillment, and enrichment. We explore the evolving nature of the relationship and feel-

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ings generated through meeting needs of the other party in light of a Johari-style interpersonal relationship framework.

Giving, Reciprocity, and Empathy

Giving our time, treasures or talents is the greatest expression of one's gratitude to others. Giving generates great feelings, positive energy and powerful emotions on the other side of the table that can include gratitude and reciprocity, leading the other party to be more open and flexible in future negotiations with the giver. In discussion of the rule of reciprocity, Robert Cialdini (1993: 17) declared, "[w]e are obligated to the future repayment of favors, gifts, invitations, and the like." Concerning the universality of the principle, Cialdini (1993:18) quoted the sociologist Alvin Gouldner, "...there is no human society that does not subscribe to the rule." Cialdini (1993: 18) further elaborated, "[s]ophisticated and coordinated systems of aid, gift giving, defense, and trade become possible, bringing immense benefit to the societies that possessed them," associating the rise of great societies to the adoption of the reciprocity rule as a staple of conduct. Giving wields influence.

However, the motive of the giver, the form of the gift, and the context of gifting can transcend the simple exchange of objects and obligations. The effective negotiator (the giver) promotes a collaborative rather than competitive spirit conducive to a long-term relationship. The giving process fosters mutual empathy, defined as "the experience of being known and accepted deeply by another, being aware of another being aware of you...among the most psychologically important human experiences" (O'Hara 1997: 314). Of this experiential drive, Psychology Professor Henry Clay Smith (1973: 182) wrote,

[w]e, as perceivers, have a degree of rationalistic understanding of others, i.e., we feel some degree of closeness to, sympathy with, and emotional understanding of other people. The desire to have such feelings seems to be among the strongest of human impulses, and the satisfaction of the desire seems to create the highest states of human happiness.

Mutual empathy opens channels of cooperativeness and willingness to explore different options, enhancing the creativity of the parties and the willingness to listen to what either party has to say in a negotiation.

Giving also aids the process of data collection and discussion of beliefs, leading to an enhanced perception of the parties. When we empathize more, we observe more accurately (Forsythe 1970) and

have a greater recall of the facts (Berger 1969). According to Judith Jordan (1997: 344),

[m]utual empathy enhances dialogue, a sense of connection, and the experience of human community for all participants ... Empathy involves the capacity to perceive another's affective state, to resonate with that emotional state, and to gain some understanding or clarity about the other's subjective world.

While trying to understand the needs of the other party, some degree of empathy precedes the process of gifting. When the receiver recognizes the process behind the gift, he feels affirmed. This creates an open frame of negotiation rather than a biased one.

A philosophy of giving was central to the teaching of St. Thomas Aquinas (1274) in the elevation of common good over private gain; however, giving can sometimes create a negative atmosphere rather than a constructive one, especially in a cross-cultural encounter. If the receiver comes from a culture that doesn't give, a gift can be construed as a bribe or a mode of manipulation. According to Cialdini (1993: 30), "[a]nother person can trigger a feeling of indebtedness by doing us an uninvited favor." The need to return the favor with something of equal or greater value can be a powerful force in gaining influence or compliance. In certain Hispanic cultures, gifting can set a precedent, and generous behavior can become an expectation – losing its power to create leverage. In fact, an unfulfilled expectation of greater giving will have negative consequences for both parties. In Middle Eastern cultures, giving is countered with reciprocity in excess. In a culture where refusal of gifts is actually insulting, giving can escalate to unwarranted levels. Others will interact with distrust until any hint of any ulterior motive can be laid to rest. Thus, there is risk in giving, especially for the unprepared negotiator.

Even in culturally sensitive situations, if in the process of new data gathering giving is eventually construed as a sign of caring, then tremendous leverage exists for future dealings. If giving is without condition, non-manipulative, and unselfish, it will create great leverage for future interchanges among the parties. This will make a giver an effective giver, similar to an effective negotiator. Such giving makes both parties feel good. The giver feels self-affirmed, and the receiver feels appreciated. The persuasive power in giving is high. In the end, the one that gives the most, gets to win the most. The challenge is, thus, how to give in a caring and non-manipulative style. In a long-term business relationship, we encounter individual sensitivity where empathetic feelings are subject to

tests of congruence and consistency. Are behaviors and expressed concerns continually affirmed by reinforcing action? Do feelings and concerns really match? The challenge of the giver is to deliver a genuine, verifiable message of caring.

We need to examine giving with the lenses of cultural diversity and the beauty of the differences, the abundance of the exchange, the greatness of the spirit and the different levels of virtue and reality. Analyses of negotiations in a highly successful ancient merchant culture suggest the key in giving is to do so outside of the scope of the negotiation, rather than within the deal. Satisfying a higher and greater need elevates the other side above and beyond the actual business transaction. Empathy need not simply be a prompt for an altruistic response to distress in another, as described by Baston et al. (1981). Giving actually triggers empathy for both parties at higher levels than possible using only verbal communication and non-verbal tools. It connects the two parties on an emotional level. In giving, the giver also better understands the receiver in their reaction to receiving. Maureen O'Hara (1997:316) stated, "[r]elational empathy permits individual and collective access to the wisdom contained in higher-order shared contexts and nurtures the ground out of which new creative possibilities might emerge."

Tradeables Defined

While analyzing multiple successful modern negotiations, we coined a new term, *Tradeables*, to demark the meeting of business partner needs unlinked to the present negotiation, as a strategy of relationship building. Chamoun and Hazlett (2007) showed that this concept is not new but was part of the business practice of the ancient Phoenicians, who built and managed a trade empire spanning several millennia amidst regional strife and a history of conquest. The Phoenicians dominated sea trade around the Mediterranean for well over 2000 years until the conquest of Tyre by Alexander in 332 BCE. Phoenician influence continued without a central hub in Phoenicia proper, at least through the Punic Wars, through a network of established trading outposts.

Though the Phoenicians developed superiority in shipbuilding (*Secrets of Archaeology* DVD 2003) and navigation (Herodotus 1997: III. 136), the advantage of technology alone could not account for the longevity of this mercantile society. Thomas Johnston deduced,

The mere fact that the main trend of the business of the Phoenicians was always toward the great centres of civilization, makes it apparent that it was not only on account of the quality of their goods but equally on account of their

manner of disposing of them that they were highly approved (Johnston 1965: 74).

We speculate that the Phoenician business model enabled them to thrive in perilous times, with *Tradeables* playing a central role. Concerning gifts of appeasement offered to Assyrian king Tiglatpileser in roughly 875 BCE, Moscati (1969: 16) stated, "The Phoenician cities do not seem to offer any armed resistance, and there is no mention of battle. This would be in character with the traditional policy of the small states, which preferred to satisfy their powerful neighbors with homages and tributes." The Hebrew scriptures give an extended account of dealings between King Hiram of Tyre and Kings David and Solomon, including a long history of unsolicited gifting and open agreements. The longevity of the Phoenician mercantile culture may also, in part, be attributable to intergenerational benevolence, as described by Wade-Benzoni (2006). The altruistic manner in which Phoenician businessmen dealt with their neighbors, making themselves more valuable as trading partners than spoils of conquest, preserved the Phoenician way of life for generations to come.

Tradeables are just as applicable in modern business circles. We define *Tradeables* as either:

- 1) A set of ideas or actions that help leverage a deal without being a part of the deal; or
- 2) Products and services that satisfy customer needs outside our own product line that are not in competition with our offerings.

Tradeables are, in fact, things that create greater negotiation capacity for our own present or future deals. *Tradeables* literally means "able to trade" or "bringing trading capacity." It can best be interpreted as a trade enabler and not an item to be traded.

Tradeables are distinctly different from the common practices of trade-ins or trade-offs, as the meeting of customer needs must be outside the present business transaction. A key element in the use of *Tradeables* is the lack of expectation of reciprocity, separating the concept of *Tradeables* from giving to gain compliance as described by Cialdini (2001). Rather, *Tradeables* are symbolic of the concern for the welfare of your business partner. *Tradeables* have the potential to shift the prevailing environment for all future negotiations and, in effect, add the dimension of time. *Tradeables* can trigger a shift in relationship, promoting a win-win-win scenario. That is, not only do *Tradeables* foster collaborative negotiations, they promote a collaborative environment for the future. According to Norma Feshbach (1997: 52), "the fostering of the processes mediating empathy, in

and of themselves, would appear to be desirable." *Tradeables* leverage future negotiations by creating trust and fostering long-term relationships.

Philosophy of Giving

Professor Lopéz Quintás (2003) describes in his book *Descubrir la Grandeza de la Vida*, translated from Spanish as *Discover Life's Greatness*, several levels of conduct and reality. Level one consists of objects without possibilities, where objects can be used, exchanged, and discarded. This is the level of tangibles without interpretation – concrete reality. In level two, the level of ambience, objects hold capacity to shape their environment and can create possibilities. In order for possibilities to crystallize on this level, an encounter must take place between an interpreter and the ambience. If the interpreter has good intentions, i.e., a set of honorable values and principles, the level could continue rising to higher levels of meaning. On the contrary, if the interpreter uses the possibilities to his or her own advantage, this will generate negative levels leading to destruction.

Professor Quintás brilliantly exemplifies this philosophy with a piece of sheet music – Ludwig van Beethoven's *Für Elise*. In the level of objects, the sheet music is simply a piece of paper without possibilities and is not the piece *Für Elise*. On the second level, however, the music sheet converts into an ambience capable of creating multiple possibilities. These possibilities require an encounter between the ambience (music sheet) and an interpreter. If the interpreter is well trained with a set of values, great music could ensue. A trained musician can even hear without sound, as the transcribed notes are no longer ink stains on paper. With the aid of another transformed object, a piano, even the untrained can experience *Für Elise*. Written music also contains dynamics – those marks of expression intended by the composer. A piece played well will honor all the notes and expression. However, a great pianist will also add embellishment to the interpretation from knowledge of the composer, the musical style, or personal taste, transcending the sheet music to even higher levels. A facilitator may, in fact, aid in the process of interpretation to see beyond the present understanding through reframing (Watzlawick et al. 1971; Tversky and Kahneman 1981).

If we analyze the Phoenician negotiation model with more detail and profound reasoning, we find that the best practices of successful negotiators entertained Quintás levels superior to one, generating long-lasting relationships. In the concept of *Tradeables*, level one represents a simple exchange of objects outside of a trade, barter, or business transaction. Some cannot see the value in giving something away. These see this process simply as a change in inventory of ob-

jects. By contrast, in level two, *Tradeables* become ambiances capable of producing possibilities. If given in a spirit of caring, the object carries meaning and value greater than the object. *Tradeables* transcend from objects to symbols of relationship. If given in a spirit of manipulation, *Tradeables* can be ineffective and potentially negative to the business relationship. The skillful use of *Tradeables* as expressions of value in a long term relationship promotes possibilities for future business the Phoenician way. Professor Quintás' (2003; 2008) levels of conduct and reality can actually give us a means for evaluating the effectiveness of *Tradeables* from the client's perspective.

A Model for Addressing Needs

Tools and models are extremely useful for analysis and potential remediation of relationships. Relationships, in turn, are constructed through interpersonal communications. The Johari window (Luft and Ingham 1955) is a psychological tool to help understand interpersonal communications. The traditional use of the Johari window deals with personality traits. The tool, illustrated in Figure 1, distinguishes between personality elements known and unknown to either or both parties. A similar segmentation can be performed on other adjectives describing a person's conscious or subconscious behavior.

	KNOWN TO SELF	UNKNOWN TO SELF
KNOWN TO OTHERS	ARENA	BLIND SPOT
UNKNOWN TO OTHERS	FACADE	UNKNOWN

Fig. 1. Normal Johari window – A Psychological Tool for Interpersonal Communication (Luft and Ingham 1955).

In particular, we choose to map client needs onto a Johari framework as seen in Figure 2. There are those needs which are known by both parties. These needs are traditional, standard, obvious, natural, or routine. You sell widgets; he needs widgets. There is a direct business connection. There can also be needs of the

client which are unexpressed. These can include secrets, dreams, aspirations, goals, or insecurities. For whatever reason, the client has chosen not to reveal these needs. The client may be leery of sharing too much information, or he may believe you personally cannot or are not in a position to meet those needs. In certain relationships, such as those involving legal matters, the standard practice of leveraging facts and information to one-sided advantage regardless of implications creates an undercurrent of danger in disclosure (Caplan 2004). There can also be needs that the client is unaware he has, but which can be reasonably known through perceptions, deductions, inferences, educated guesses, or use of analogies. (For example, Client A and Client B are companies with a similar product line, so they probably have similar needs.) Finally, there are needs which are unknown to you and the client. These could be “mysteries,” wrong perspectives, misconceptions, or misinterpretations. Additional information or an investigative process could reveal these needs to one or both parties.

		I KNOW	I DON'T KNOW
YOU KNOW	Traditional		Perceptions
	Standard		Deductions
	Obvious		Inferences
	Natural		Educated guesses
	Routine		Analogies
YOU DON'T KNOW	Secrets		Mysteries
	Dreams		Different perspectives
	Aspirations		Misperceptions
	Goals		Misinterpretations
	Insecurities		

Fig. 2. Needs analysis in a Johari framework.

If we adjust the category names slightly from knowing to recognition, we can better interpret some needs. We can, in fact, categorize the meeting of needs in the various windows as Service, Benevolence, Ministry, or Therapy (see Figure 3). Of course, it would be difficult to accidentally meet needs which never go recognized. As such, we speak of the category the need resided in initially. For example, once an undisclosed need known to the client is exposed, you may be able to address that newly discovered need. The need transits from the Facade to the Arena window, and if met, we call

that a Ministry. You addressed a deeper concern after gaining rapport and trust. Alternatively, the need could have been recognized by you but not the client. Meeting a need the client did not initially know he had is a gift – a Benevolence. Meeting a need initially unknown to both parties, we call Therapy.

		I RECOGNIZE	I DON'T RECOGNIZE
YOU RECOGNIZE	Traditional	Service Ministry	Perceptions
	Standard		Deductions
Obvious	Inferences		
Natural	Educated guesses		
Routine	Analogies		
YOU DON'T RECOGNIZE	Secrets	Mysteries	
	Dreams	Different perspectives	
	Aspirations	Misperceptions	
	Goals	Misinterpretations	
	Insecurities		

Fig. 3. Classification of needs and the meeting of those needs in a modified Johari framework.

We can also label the role of the giver in the meeting of needs from various categories (see Figure 4). If you meet a Service need,

		I RECOGNIZE	I DON'T RECOGNIZE
YOU RECOGNIZE	Traditional	Servant Benefactor	Perceptions
	Standard		Deductions
	Obvious		Inferences
	Natural		Educated guesses
	Routine		Analogies
YOU DON'T RECOGNIZE	Secrets	Mysteries	
	Dreams	Different perspectives	
	Aspirations	Misperceptions	
	Goals	Misinterpretations	
	Insecurities		

Fig. 4. Roles of the giver.

you are a Servant. In doing the work of Benevolence, we have a Benefactor. This could likewise be a Teacher, Mentor, or Coach,

depending upon situational status. The Benefactor is able to see the need and convince the client the need is real and theirs. Thus, meeting the need is like a giving a surprise gift. In Roy Lewicki's (2003) dimensions of trustworthy behavior, levels of trust build with assessment of ability, integrity or acting according to acceptable principles, and benevolence – concern for the welfare of others. The work of Ministry is performed by a Confidant. This is the person who gains trust to carry the relationship to a higher level of sharing. Finally, the work of Therapy is done by a Counselor. Through a process, they can embark on a joint venture to discover needs, validate them, and seek ways to address them. In a religious context, these might be replaced with the traditional roles of Servant, Preacher, Priest, and Evangelist.

There are also different emotional attachments to the meeting of needs from different categories (see Figure 5). Meeting Service needs brings Satisfaction. Meeting Benevolence needs arouses Thankfulness. Needs met in Ministry evoke Fulfillment. Needs met in Therapy yield feelings of Enrichment. It is worthwhile noting that actions within the Service, Ministry, and Benevolence categories roughly correspond to the three dimensions of trustworthy behavior (Lewicki 2003); thus, trust will build as the giver meets direct needs, acts in accordance with client motivations, and demonstrates caring by meeting needs initially unrecognized by the client. Knowing that the giver acts in accordance with a genuine interest in the other party's welfare sets the precedent for moral reciprocity for all future interaction – treating others as you would like to be treated. This reciprocity is not in the form of gifts or concessions, but in dealing with fairness and an objective of mutual gain.

		I RECOGNIZE	I DON'T RECOGNIZE
YOU RECOGNIZE		Traditional	Perceptions
		Standard	Deductions
		Obvious	Inferences
		Natural	Educated guesses
		Routine	Analogies
YOU DON'T RECOGNIZE		Secrets	Mysteries
		Dreams	Different perspectives
		Aspirations	Misperceptions
		Goals	Misinterpretations
		Insecurities	

Fig. 5. Classification of feelings when needs are met.

The Phoenician practice was unlike reciprocal altruism (Trivers 1971) due to the extraordinary extent to which fairness was exemplified across the client base, regardless of the willingness of other parties to participate with the same level of openness.

Categorizing Tradeables

Considering *Tradeables* as meeting unexpressed client or counterparty needs, they may either be Hidden from you (Quadrant 3) or Unknown to the client (Quadrants 1 or 4). The traditional interpersonal communication model suggests improvement in communication effectiveness by widening the Arena area through use of active listening skills and giving and receiving feedback. This is true only if the information given and received is appropriate, relevant, and privileged. Without a bridge of trust through relationship, there may be: 1) reluctance to share; 2) exposure of superficial needs; or 3) exchange of deliberate misinformation.

Tradeables in the Service area lead to client Satisfaction. These needs are traditional, standard, obvious, natural, or routine. Mutual recognition of these needs is usually what brings parties to the table. This is the goal of most business transactions and negotiations. Directly meeting a need here outside of your primary reason for business interaction usually does not constitute a *Tradeable* so long as your deal is not consummated. Meeting or offering to meet these needs would be Trade-ins or Trade-offs. Meeting a need in the Service area before the deal can easily be construed as a bribe. After the deal, however, these needs are fertile ground for *Tradeables*, as they create leverage for future deals. Indirectly meeting needs in Service, such as through a referral, would generally meet the *Tradeables* definition at any point in the business relationship. It is possible that *Tradeables* in the Service area may never exceed a Quintás level of one – a mere exchange of objects; thus, this is the least effective avenue for Tradeables.

If the need was initially unrecognized by the client, but you were able through a process of Revelation to expose *and* validate that need, you would generate feelings of Thankfulness in addition to the primary need for Satisfaction. Thus, you achieved a Quintás level above one. Since knowledge of these needs was generated by imperfect means (perceptions, deductions, inferences, educated guesses, or analogies), the process of validation is crucial. Meeting a perceived need is ineffective if the client does not see it as, or is not fully convinced it is a need. Validation actually transports the need out of the Blind area into the Arena area, but with it comes the feelings of Thankfulness. If a Service need was known to the client, but the client did not recognize *you* were able to meet that need, a *Trade-*

able in the Service area will still lead to feelings of Thankfulness. Generally, all needs met in the Benevolence area qualify as *Tradeables*; however, the range of effectiveness can be widespread. We associate a nominal Quintás level of two to meeting Benevolence needs using *Tradeables*.

If the client has undisclosed or hidden needs that, through a relationship, can be exposed via active listening, it can be considered a Ministry. These needs can be secrets, dreams, aspirations, goals, and insecurities. As such, you are meeting deeper needs of the client that serve a greater purpose than those responsible for the encounter. These needs are not initially exposed, due to a lack of trust or feelings of reserve. These items can be deeply personal and emotional. The danger is exposure of needs that cannot be met; thus, training and a good referral system are paramount. The feelings generated by meeting needs initially in the Façade category are much stronger than those from other categories. Through disclosure and movement into Arena level, the client with these needs met feels Fulfilled and Satisfied. All needs met initially in the Ministry category should qualify as *Tradeables* and carry the greatest leverage while managing risk in the business relationship. We associate a nominal Quintás level of three to meeting needs of Ministry using *Tradeables*.

If needs are unknown to both parties, they could be mysteries, wrong perspectives, misperceptions, or misinterpretations. Finding and meeting these needs involves a process of Discovery. Since the needs were initially unknown and unrecognized, the client with these needs met feels Enriched and Satisfied. Depending on the recognition pathway of Discovery, the client could also be either Fulfilled or Thankful. The level of significance of the need originally in the Unknown area can vary greatly. Needs met in Therapy should constitute *Tradeables*, yet this category carries the lowest frequency of success and greatest risk. Again, professional assistance may be required if exposed needs cannot be met directly. Still, we associate a Quintás level of four to successfully meeting Therapy needs using *Tradeables*.

Evaluating Tradeables

The value of *Tradeables* depends upon the value of the need, the effectiveness to which the need was met, and the higher level of meaning ascribed to the *Tradeables*. Rather than populate needs on a two-dimensional Johari-style plot, we can assess the need on level of importance to the client in a third dimension (see Figure 6).

RATING OF *TRADEABLES* ACCORDING TO AREA AND CLIENT VALUE
 For all *TRADEABLES*, check off the need category and assign client value

<i>TRADEABLES</i>	Original Need Category					VALUE	
	NULL	SERVICE [Level 1]	BENEVOLENCE [Level 2]	MINISTRY [Level 3]	THERAPY [Level 4]	Perceived [0-10]	Actual [0-10]
A	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		
B	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		
C	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		
D	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>		
<i>TRADEABLES</i> SCORE: SUM (Level x Value)							

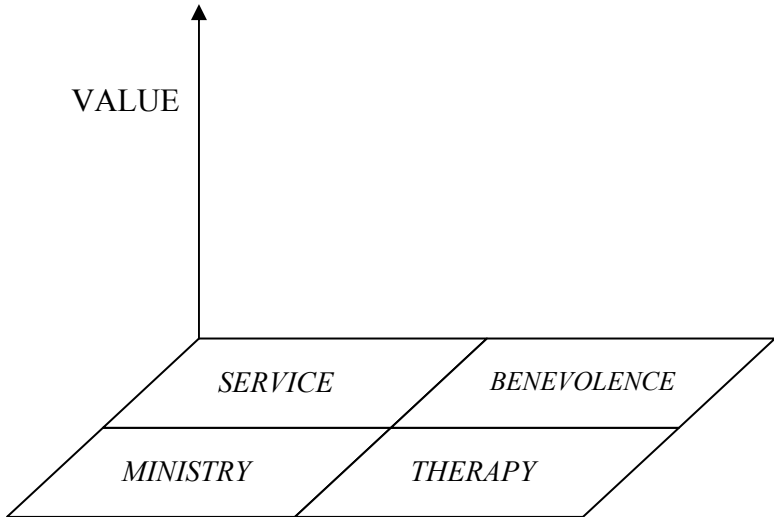


Fig. 6. A tool to classify and value *Tradeables*.

The Service, Benevolence, Ministry, and Therapy categories then have an elevation with more prominent needs assigned more value. Ultimately, it is the actual significance to the client that measures the effectiveness of *Tradeables*, not the perceived need. Therefore, feedback is critical for proper evaluation by the giver of *Tradeables*.

The two-dimensional base constitutes categories in recognition: Service, Benevolence, Ministry, and Therapy. Though variation is expected, we have loosely associated a Quintás level with each category: 1 = Service, 2 = Benevolence, 3 = Ministry, and 4 = Therapy. While the highest level is associated with a need met by Therapy, the joint exploratory nature of this category makes this a high risk, high reward venture with *Tradeables*. The value scale must have a point of reference; otherwise, we can only rank order *Tradeables* or potential *Tradeables* with such a three-dimensional plot.

The provider should approach a client with a portfolio of *Tradeables* that includes an extensive referral base for Service items beyond direct supply and items of reasonably certain need for a client with similar background. However, the most fruitful avenue for *Tradeables* is a desire to go beyond the superficial relationship in a spirit of trust to disclose deeper needs and a willingness to use your resource network to meet those needs. Practice in the Ministry and Therapy areas requires flexibility and a degree of spontaneity not found in other categories, since the giver is dealing with the unknown. Sometimes a sincere willingness to listen and help constitutes a *Tradeable*, but givers must know what is within their reach to provide, and avoid promising what cannot be delivered. It is recommended that the process of Discovery in search of Therapy needs to be practiced by trained professionals. Thus, the best business practice will be to search for level three needs in Ministry along with a portfolio of possible Service and Benevolence *Tradeables*. Even Service needs, if addressed in combination, will carry the association of the higher level need. In evaluation, often the true client value is not immediately determinable, but must be assessed in follow-up.

As a final illustration, we can apply Professor Quintás' relational thinking analysis to a grain of wheat. In the first level, the grain of wheat is simply a seed, whereas beyond the level of objects, the seed is a product of rain, sun, photosynthesis, man's harvest, and God's hand. By the same token, *Tradeables* can remain a simple barter in level one, but using relational thinking, they may become symbols of good will, fellowship, philanthropy, and caring. This, itself, is a gift from the Phoenician heritage, as *Tradeables* spring forth a fountain of possibilities to build a good reputation and a lasting relationship.

Conclusions

The psychology of giving is seen in an entirely different light in the concept of *Tradeables* (Chamoun and Hazlett 2007), where there is no desire for reciprocity as tangible exchanges or concessions. Rather, *Tradeables* shift the relationship, which may result in positive gains for both parties as the relationship progresses. Reciprocity without a

shift in relational environment may get us no further in the next negotiation. This transformation of environment is accomplished by giving outside the present negotiation or business deal, effectively placing relationship above business and adding the dimension of time. Meeting of needs in this manner triggers mutual or relational empathy and promotes a sense of connectedness.

Tradeables, however, are only as effective in fostering long-term business relationships as the perceived level of needs met. The higher valued needs go beyond the direct Service arena and into categories of Ministry, Benevolence, and Therapy, as defined in a simple Johari-style analysis of underlying need types and levels of recognition to both parties. In meeting needs from different categories, the giver is perceived by the client as taking on different roles, which evoke different emotional responses. Meeting needs in the categories of Service, Benevolence, Ministry, and Therapy are assigned increasing Quintás (2006) levels in an effort to evaluate the merits of competing *Tradeables*.

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