The Image of United Arab Emirates Culture Among the Non-Arab Expatriates in the UAE

Dr. Khaled Gaweesh*

Anfal Al Haid**

Introduction:

Due to ongoing globalization, being immersed in another culture is an experience lived by a growing number of individuals worldwide and will continue in the decades to come. When moving to the host country, expatriates are faced with the challenge of adapting to a new culture, lifestyle and norms.

In the past few years, the UAE has become increasingly a fertile land for expatriates from all around the world. In fact, the population of the expatriates in the UAE is dominant. According to the UAE Federal Competitiveness & Statistics Authority, the UAE population reached 9.121.167 by the end of 2016. According to the United Arab Emirates Yearbook 2013, the UAE citizens represent 11.4% of the total population. If we assume the persistence of this percentage, the number of UAE citizens would reach almost 1 million. The expatriates in UAE account for 89.6%, with more than 119 nationalities from all over the world. The Asian expatriates (*from all Asian countries*) represent 70.4% of the total UAE population; the Indians alone represent 28.5% and Pakistanis 13% of the total population. The Arab expatriates represent 17.4%, while all other nationalities represent less than 1% of the total population.

(∗) **Associate Professor at the Faculty of Mass Communication, Cairo University**
(∗∗) **Masters Student at College of Communication, University of Sharjah**

The diversity of the nationalities and the large number of expatriates in the UAE, mentioned previously, makes the country an interesting and unique environment for cultural studies. Also, despite the amount of studies made on specific nationalities of expatriates in the UAE, there are still some unexplored areas especially when it comes to the image of the country.

Research Problem:

Because of the diversity in UAE and the large number of nationalities mentioned before and also because of the efforts that the country is conducting to make the region an attractive and pleasant destination for foreigners, getting to know the image that the non-Arab expatriates hold for this country is an interesting and important study. Actually, with the UAE being the hosting country for Expo 2020, the studies about the image of the country has become increasingly important. The Arab expatriates have been excluded by the researchers as they have very similar culture to that of UAE. This research focused only on the non-Arab expatriates as they are coming from different cultures.

The main goal of the research is to explore the image of UAE culture among the non-Arab expatriates, Hofstede's cultural dimensions theory and information integration theory guided the development of the research questions and the discussion of the research results. Another concern is to explore the variables that may influence the image built by non-Arab expatriates.

Theoretical Framework:

In the field of cross-cultural communication, there are number of different theories that can be applied. However, this research will use Hofstede's cultural dimensions theory (1980), due to its legitimacy in the field of cross-cultural communication and to its

simple yet accurate definition of culture. Furthermore, the Information Integration Theory that was developed by Norman Anderson (1981), will explain the relationship between the image the expatriates get from different sources of information to build the overall image about the country they are living in.

Hofstede defined culture (1980) as the collective programming of the mind distinguishing the members of one group or category of people from others. He developed his original model as a result of using factor analysis to examine the results of a worldwide survey of employee values by IBM in the 1960s and 1970s. The theory was one of the first that could be quantified, and could be used to explain observed differences between cultures. The original theory proposed four dimensions along which cultural values could be analyzed; the dimensions are Power Distance Index PDI, Individualism versus Collectivism IDV, Masculinity versus Femininity MAS, Uncertainty Avoidance UAI. Later on, an independent research in Hong Kong led Hofstede to add a fifth dimension, Long-term Orientation LTO, to cover aspects of values not discussed in the original paradigm. In 2010, Hofstede added a sixth dimension, indulgence versus self-restraint (IND). Some of the dimensions mentioned above, will be the guideline for the research questions that will be applied in the questionnaire. The research will study the "culture" by only the six dimensions. Each of the dimensions is discussed below.

The first dimension is the Power Distance Index PDI. It describes how culture deals with inequalities. Hofstede (1980, p.83 & 2001) defines power distance as "the extent to which less powerful members of a society accept and expect that power is distributed unequally." The social hierarchy is obvious in large

power distance cultures where everyone has his/her assumed position along this hierarchy. It means, the more hierarchical a society the larger the power distance. In contrast, small power distance cultures tend to emphasize equality in rights and opportunity in society. People in those cultures; prefer democratic processes and decentralized management structure, they see superiors as being similar to them and accessible. ***The second dimension*** is Individualism versus Collectivism IDV. It refers to how people define themselves and their relationships with others. According to Hofstede (2001), individualism is defined as a preference for a loosely knit social structure in which individuals take care of themselves and their immediate families. In short, individualism is the societal predilection for independence. Masculinity versus Femininity MAS is ***the third dimension***. It is defined as the distribution of emotional roles between genders, and deals with the characteristics of one gender role are favored culturally, relative to the characteristics of the other gender role. Masculine cultures' values are competitiveness, assertiveness, materialism, ambition and power, whereas feminine cultures place more value on relationships and quality of life. Uncertainty Avoidance Index UAI, which is ***the fourth dimension***, is defined as "society's tolerance for uncertainty and ambiguity, and the extent to which the members of a culture feel threatened by uncertain or unknown situations and try to avoid these situations." Hofstede also indicated that in cultures with strong uncertainty avoidance, people have a higher level of anxiety, stress and tension. In contrast, low uncertainty avoidance cultures accept and feel comfortable in unstructured situations or changeable environments and try to have as few rules as possible.

The fifth dimension, which has been added later in 1991, is Long-term Orientation versus Short Term Orientation LTO, initially called Confucian dynamism. It is defined as the extent to which a society exhibits a pragmatic future-oriented perspective rather than a conventional or short-term point of view. According to the Chinese Value Survey (Hofstede & Bond, 1988), people with a higher score in long-term orientation cultures tend to have more persistence, perseverance, thrift and a strong sense of shame as well as ordered relationships. Conversely, people with a lower score tend to spend more to keep up with social pressure, have fewer saving, and have a preference for quick results.

The sixth dimension, Indulgence vs. restraint (IND): This dimension is essentially a measure of happiness; whether or not simple joys are fulfilled. Indulgence is defined as "a society that allows relatively free gratification of basic and natural human desires related to enjoying life and having fun." Its counterpart is defined as "a society that controls gratification of needs and regulates it by means of strict social norms." Indulgent societies believe themselves to be in control of their own life and emotions; restrained societies believe other factors dictate their life and emotions.

It is very important to note that Hofstede paradigm has not been used in this research to observe the UAE culture itself but to guide the measurement of the perception of this culture by the non-Arab expatriates.

On the other hand, the Information Integration Theory, which was developed and extensively tested through a variety of experiments by Norman Anderson, explores how attitudes are formed and changed through the integration (mixing, combining) of

new information with existing cognitions or thoughts. Information integration theory considers the ideas in a persuasive message to be pieces of information, and each relevant piece of information has two qualities: value and weight. The value of a bit of information is its evaluation (favorable or unfavorable) and the weight is the information's perceived importance.

Information Integration Theory states that when we obtain new information (often from persuasive messages), those new pieces of information will affect our attitudes. They won't replace our existing attitudes but when we learn new positive information, negative attitudes tend to become less negative and attitudes that are positive are likely to become somewhat more positive. Furthermore, Information Integration theory tells us that each bit of information has two important qualities, weight and value. Both factors influence our attitudes. Therefore, new information is mixed, combined, or integrated with existing information to create a new attitude.

Review of Literature:

The United Arab Emirates is rich of multi cultures that have created a pool of cultures that interact and communicate together to understand one another. The UAE culture is continuously changing due to openness to the world and the combination of nationality mix within its borders. But what is really culture? When reviewing the history of the definition of "culture", there are a wide range of definitions and contradictions that scholars each think it is the most accurate one. Culture may be defined as "the shared knowledge and schemes created by a set of people for perceiving, interpreting, expressing and responding to the social realities around them" (Lederach, 1995).

Culture is most commonly known as "the set of attitudes, values, beliefs, and behaviors shared by a group of people, but different for each individual, communicated from one generation to the next" (Matsumoto, 1996). Hofstede's definition has a quite different approach. He states that "culture is the collective programming of the mind which distinguishes the members of one category of people from another." (Hofstede1994). His cultural dimensions theory puts his definition into a structured model that can be applied on every country to define its culture compared to other cultures in this world.

The literature on culture and adaptation has mainly focused on cross-cultural differences influenced by the work of Hofstede (1991/1994) and Schwartz (1999). Most studies focus the attention on social behavior. For example, Fletcher and Fang (2006) suggest that in order to study culture and social behavior, two basic approaches may be used; etic approach (culture-general) and emic approach (culture-specific). The etic approach is focused on identifying universal dimensions that bring about cultural differences and is usually qualitative and uses large scale surveys. The emic approach uses a series of case studies and tends to be qualitative and finds that "attitudes and behaviors are expressed in a unique way in each culture" (Chan and Rossiter, 2003).

In a country such as UAE with diversity of people from different ethnics and cultures, many people acquire several identities. According to Epps & Demangeot (2013), "there is much mixed heritage, long-terms western "expats" with their own Gulf-state culture, an intermingling of cultures." Moreover, "multiculturalism in UAE is a shared, lived experience where being different is the norm, rather than a politicized ideology." In

literature, there are tendencies to make comparison between countries rather than ethnic diversity within the same borders. Their tendency is to focus on cultural differences, whereas it should focus more on their commonalities that will ease the communication process between cultures.

There are many theories that may be used to understand the concept of building an image. Many research papers use destination image to understand how people choose their travel destination. The same may be applied when expats try to learn about the country's culture ahead of time to decide if they would accept the job offer or not. Destination branding is defined as "selecting a consistent element mix to identify and distinguish it through positive image building" (Cai, 2002) And destination image is defined as " a concept formed by the consumer's reasoned and emotional interpretation as the consequence of two closely interrelated components; perceptive/ cognitive evaluations referring to individual's own knowledge and beliefs about the object, and the effective appraisals relating to the individual's feelings towards the object" (Beerli and Martin, 2004).

The image formation is a process that is defined as a "construction of mental representation of a destination on basis of information cues delivered by the image formation agents and selected by a person" (Tasci and Gartner, 2007). According to Gartner (1993), destination image is created using three components; cognitive, affective, and conative. Moreover, the literature shows that the cognitive component is an antecedent of the affective component and about the evaluation responses of the consumers stemming from their knowledge of the objects. (Holbrook, 1978; Russel & Pratt 1980; Anand, Holbrook &

Stephens, 1988; Stern & Krakover 1993). But the absence of a universally accepted valid and reliable scale led to the proposition of incorporating all possible aspects of a destination that are susceptible to use as an instrument to measure the perceived image of a place.

UAE is a country which is rapidly advancing with inputs from all over the world. This would seem to be placing pressure on the local customs and traditions, yet the local people seem to be able to maintain these in the face of all this change pressure (ALMazrouei, H. & Pech J. 2015). It is very important to understand the image of UAE culture according to Hofstede's cultural dimensions to analyze and compare the non-Arab expatriates' image.

As for the Power Distance Index in UAE, the hierarchy in their culture is high and is reflected as inherent inequalities, centralization, autocratic leadership style, and subordinates' expectation to be told what to do (Alteneiji, E. 2015). Also, UAE is a collective society with strong ties. People from birth are integrated into strong, cohesive in-groups, which throughout people's lifetime continue to protect them in exchange for unquestioning loyalty (Hofstede, 2011, p.92). On the other hand, UAE is considered to be neither masculine nor feminine. It means that the society is propelled by concerns of achievement, success, and competition; also, it equally relies on dominant values for ensuring quality life coupled with caring for other people (Aljerjawi, K.2016).

Emiratis have a high preference for avoiding uncertainty. They have strong traditions and rituals and tend toward formal, bureaucratic structures and rules (Alteneiji, E. 2015). Such culture avoid uncertainty by harsh behavioral codes, laws, and rules,

disapproval of unusual opinion, and a belief in absolute truth (Hofstede, 2011). In addition, cultures with low long-term orientation have high preferences for personal steadiness and stability, high respect for culture and reciprocation of favors and gifts (Alteneiji, E. 2015). Finally, restraint societies suppress or restrict indulgence of needs and regulate it by means of social norms (Ourfali, E. 2015).

Research Questions:

<u>The aim of the research is to answer the following questions</u>

1. What is the image of UAE culture among non-Arab expatriates according to Hofstede's dimensions:

    a. Power distance

    b. Individualism versus collectivism

    c. Masculinity versus femininity

    d. Uncertainty avoidance

    e. Long-term orientation

    f. Indulgence versus restraint

2. What sources of information have the non-Arab expatriates used to build their image of the UAE culture?

3. Is there a relation between the demographic variables and the image non-Arab expatriate have about the UAE culture?

Research Design:

A structured survey has been developed to measure the variables and answer the research questions. A convenient sample of 121 non-Arab expatriates has been interviewed from October 1st till October 10th, 2017. 18 Likert scale statements have been developed to measure the image of UAE culture according to

Hofstede's dimensions. The statements measured the image of UAE from the non-Arab expatriates; they do not measure the UAE culture per se. The statements have been tested to see if they are well understood and clear, some statements have been deleted, altered, or kept according to the pretesting results. One statement does not belong to any of the dimensions has been added to measure the easiness of adapting to UAE culture from the respondents perspective. The respondents had to assign their selection according to 5 points scale that range from strongly agree to strongly disagree for each statement. Answering the survey took an average of 12-15 minutes. The data collected from Emirates of Dubai, Sharjah, and Ajman but the respondents who participated were working and living in Dubai, Sharjah, Ajman, Ras Al Khaima, and Um Alqaiwain, no respondents working or living in Abu Dhabi.

Table (1) *Sample Characteristics*

Gender	Frequency	Percent
Male	62	51.2
Female	59	48.8
Total	121	100.0
Age	**Frequency**	**Percent**
18-25	23	19.0
26-35	53	43.8
36-45	33	27.3
46+	12	9.9
Total	121	100.0
Marital Status	**Frequency**	**Percent**
Single	63	52.1
Married	51	42.1
Divorced	2	1.7
Widow	3	2.5
in a relation	2	1.7
Total	121	100.0

Education	Frequency	Percent
primary	3	2.5
secondary	2	1.7
high school	25	20.7
diploma	20	16.5
bachelor	45	37.2
post graduate	25	20.7
other	1	.8
Total	121	100.0
Nationality	**Frequency**	**Percent**
North America	5	4.1
South America	4	3.3
Europe	14	11.6
South Asia	41	33.9
Other Asian	38	31.4
Russia	6	5.0
Australia	4	3.3
African	9	7.4
Total	121	100.0
Emirate of Residency	**Frequency**	**Percent**
Dubai	43	35.5
Sharjah	54	44.6
RAK	2	1.7
Ajman	21	17.4
Um Alqaiwain	1	.8
Total	121	100.0
Number of working years in UAE	**Frequency**	**Percent**
1 year or less	18	14.9
from 1 to 3 years	25	20.7
from 3 to 5 years	25	20.7
more than 5 years	53	43.8
Total	121	100.0

After collecting the data, the questionnaires have been reviewed to make sure that they all questions have been answered, 4 questionnaires have been discarded because there were some unanswered questions. For the reliability of the measurement, a

retest of 10 questionnaires has been done 15 days later and the reliability test showed a correlation above 0.96.

The image of UAE culture has been measured using Likert scale which included 18 statements related to Hofstede's dimensions, the respondents were asked to decide if they strongly agree, agree, neutral, disagree, or strongly disagree on each statement. Following is the statements according to Hofstede's dimensions (except the last one):

A) *Power Distance Index PDI:*
- There is an unequal distribution of power in the UAE society.
- There's a big difference in UAE society between people in terms of rights and opportunities, and I notice that people accept the differences.
- I think that individual freedom in UAE society is restricted.

B) *Individualism versus Collectivism IDV:*
- I find that people of UAE have strong social and family relationships with each other.
- People of UAE appreciate the group's rights more than the individual's rights.
- Individuals in UAE care about themselves more than their families.

C) *Masculinity versus Femininity MAS:*
- Both men and women compete equally for leadership and power in the UAE society.
- I think that UAE society is a masculine society (Men are more superior).

- Men and women in professions, in UAE society, work together equally.
- I feel that the UAE culture treats both genders equally.

D) Uncertainty Avoidance Index UAI:

- I believe that people of UAE feel threatened by unknown situations that may occur in the future.
- In my opinion, UAE nationals suffer from stress and tension because of the fear from what might happen in the near future.
- UAE society is intolerant of new ideas and behavior as they lean toward traditions.
- UAE society highly respects traditions, codes of behavior, and beliefs.

E) Long-term Orientation versus Short Term Orientation LTO:

- I believe that UAE has a good future insight.

F) Indulgence vs. restraint (IND):

- I find that the UAE society has strict social norms that limit people from enjoying life and having fun.
- UAE society allows people to freely enjoy life and have fun.

G) Adjusting to UAE culture is easy.

The research results:

1. The image of United Arab Emirates' culture among non-Arab expatriates according to Hofstede's dimensions is as follows:

   a. *Power Distance Index* (PDI): how non-Arab expatriates perceive UAE culture according to this dimension, was measured by three statements, the results came as follows:

Table (2) Responses on statement #6:"*there is an unequal distribution of power in the UAE society*"

	Frequency	Percent
strongly disagree	3	2.5
Disagree	11	9.1
Neutral	48	39.7
Agree	48	39.7
strongly agree	11	9.1
Total	121	100.0

Table (3) Responses on statement #13: "*there is a big difference in UAE society between people in terms of rights and opportunities, and I notice that people accept the differences*"

	Frequency	Percent
strongly agree	16	13.2
agree	60	49.6
neutral	33	27.3
disagree	11	9.1
strongly disagree	1	.8
Total	121	100.0

Table (4) Responses on statement #18: "*I think that individual freedom in UAE society is restricted*"

	Frequency	Percent
strongly agree	17	14.0
agree	28	23.1
neutral	31	25.6
disagree	28	23.1
strongly disagree	17	14.0
Total	121	100.0

According to the responses of the participants, we may conclude that UAE culture is perceived as high in the Power Distance Index PDI. The majority of respondents think that there is unequal distribution of power in the UAE society (48.8%) versus 11.6% who disagree. 62.8% think that there is a big difference in UAE society between people in terms of rights and opportunities, and notice that people accept these differences. These results coincide with those of Alteneiji (2015) who said that the hierarchy in UAE culture is high and reflected as inherent inequalities, centralization, autocratic leadership style, and subordinates' expectation to be told what to do. Meanwhile, Table (4) shows that the respondents split into two equal parts regarding "the restrictions on individual freedom in UAE", which may be explained through their understanding of the meaning of *individual freedom*, some may understand the freedom from a social perspective (you are free to go wherever you want, dress what you like...etc.) while others may see it from a political perspective. In conclusion, it is quite clear that non-Arab expatriates perceive UAE culture as high in the Power Distance Index (PDI).

B. *Individual versus Collectivism (IDV):* how non-Arab expatriates perceive UAE culture according to this dimension, was measured also by three statements, the results came as follows:

Table (5)

Responses on statement #1:"*I find that people of UAE have strong social and family relationships with each other*"

	Frequency	Percent
agree	48	39.7
strongly agree	73	60.3
Total	121	100.0

Table (6)

Responses on statement # 7:"*People of UAE appreciate the group's rights more than the individual's rights*"

	Frequency	Percent
strongly disagree	2	1.7
disagree	14	11.6
neutral	43	35.5
agree	42	34.7
strongly agree	20	16.5
Total	121	100.0

Table (7)

Responses on statement # 14: *"Individuals in UAE care about themselves more than their families"*

	Frequency	Percent
strongly agree	9	7.4
agree	19	15.7
neutral	28	23.1
disagree	45	37.2
strongly disagree	20	16.5
Total	121	100.0

It is very clear from the responses included in the above three tables that the non-Arab expatriates strongly perceive that the UAE culture is collective. The majority of respondents believe that UAE people have strong social and family relationships with each other (100%), appreciate the group's right more than the individual's rights (51.2%), and care about their families more than themselves (53.7%). All these behaviors- as perceived by the respondents- characterize the collectivism versus individualism. This result has been supported by previous studies (Hofstede 2011, Aljerjawi

2016) which found that UAE is a collective society with strong ties where people from birth are integrated into strong, cohesive in-groups, which throughout people's lifetime continue to protect them.

C. *Masculinity versus Femininity*: how non-Arab expatriates perceive UAE culture according to this dimension, was measured also by four statements, the results came as follows:

Table (8)

Responses on statement #2: "*Both men and women compete equally for leadership and power in the UAE society*"

	Frequency	Percent
strongly disagree	2	1.7
disagree	12	9.9
neutral	37	30.6
agree	38	31.4
strongly agree	32	26.4
Total	121	100.0

Table (9)

Responses on statement #8: "*I think that UAE society is a masculine society (men are more superior)*"

	Frequency	Percent
strongly agree	15	12.4
agree	50	41.3
neutral	29	24.0
disagree	25	20.7
strongly disagree	2	1.7
Total	121	100.0

Table (10)

Responses on statement #12: "*Men & women in professions, in UAE society, work together equally*"

	Frequency	Percent
disagree	8	6.6
neutral	26	21.5
agree	54	44.6
strongly agree	33	27.3
Total	121	100.0

Table (11)

Responses on statement #17: "I feel that the UAE culture treats both genders equally"

	Frequency	Percent
strongly agree	50	41.3
agree	56	46.3
neutral	12	9.9
disagree	3	2.5
Total	121	100.0

We should explain here that when we wanted to use this dimension in measuring the UAE image among non-Arab expatriates, we were not concerned with the characteristics related to each gender such as competitiveness, materialism, relationships, or quality of life but we were concerned specifically to understand if this image tends to see the UAE culture as it equals or differentiate between men and women.

The image of non-Arab expatriates about the UAE culture from this perspective is interesting and perhaps confusing. In general, the expatriates tend to perceive the UAE society as a masculine society, this may be due to the fact that UAE is an Arab Muslim country and this stereotype may be built for all these countries. On the other hand,

when the respondents were asked about their opinion regarding the competition between men and women for leadership and power, the majority agreed that this competition is equal (56.8% versus 11.6% only). On the professional level, the vast majority think that both genders in UAE work together equally (71.9% versus 6.6%) which is consistent with all UAE labor laws that does not differentiate between men and women in terms of work rights and duties, on the contrary, these laws give advantages for working women with regard to giving birth and breast feeding (paid leave of absence and less working hours). It seems that numbers are getting bigger when asking respondents about their image about the equal treatment of both genders in UAE culture (87.6% versus 2.5%).

According to these results, we may suggest that "masculinity" of UAE society is a stereotype more than an image among non-Arab expatriates, the proof is the answers of the respondents to the other three statements (2,12,17) which are related to detailed dimensions included in this image.

D. Uncertainty avoidance: how non-Arab expatriates perceive UAE culture according to this dimension, was measured also by four statements, the results came as follows:

Table (12)

Responses on statement #3: "I believe that people of UAE feel threatened by unknown situations that may occur in the future"

	Frequency	Percent
strongly agree	13	10.7
agree	31	25.6
neutral	46	38.0
disagree	26	21.5
strongly disagree	5	4.1
Total	121	100.0

Table (13)

Responses on statement #10: "In my opinion, UAE nationals suffer from stress and tension because of the fear from what might happen in the near future"

	Frequency	Percent
strongly agree	8	6.6
agree	19	15.7
neutral	40	33.1
disagree	38	31.4
strongly disagree	16	13.2
Total	121	100.0

Table (14)

Responses on statement #15: "UAE society is intolerant of new ideas and behavior as they lean toward traditions"

	Frequency	Percent
strongly agree	18	14.9
agree	28	23.1
neutral	38	31.4
disagree	23	19.0
strongly disagree	14	11.6
Total	121	100.0

Table (15)

Responses on statement #16: "UAE society highly respects traditions, codes of behavior, and beliefs"

	Frequency	**Percent**
strongly agree	50	41.3
agree	56	46.3
neutral	12	9.9
disagree	3	2.5
Total	121	100.0

In general, the respondents perceive Emiratis as they have a high preference for avoiding uncertainty, 44.6% disagree with the statement "UAE suffer from stress and tension because of the fear from what might happen in the near future" while 22.3% agree with the statement. 38% of the respondents agreed that "UAE society lean toward traditions" versus 30.6% disagreed. The vast majority of respondents 87.6% agreed that "UAE society highly respects traditions, codes of behavior, and beliefs". According to Hofstede (2011), these are indicators of a culture with high preference for avoiding uncertainty. The only difference was in the responses on statement #3, where 36.3% of the respondents agreed that people of UAE feel threatened by unknown situations that may occur in the future" while 25.6% disagreed. This may be explained by the unstable political situation in the Gulf region at the time of doing this research which may affect the perception of our respondents.

E. Long-term Orientation: how non-Arab expatriates perceive UAE culture according to this dimension, was measured also by one statement, the results came as follows:

Table (16)

Responses on statement #9: "I believe that UAE has a good future insight"

	Frequency	Percent
disagree	1	.8
neutral	13	10.7
agree	39	32.2
strongly agree	68	56.2
Total	121	100.0

It is very clear that the respondents believe that UAE has a long-term orientation (88.4% agreed on the statement). This may be interpreted by the future plans announced to the public through different media outlets, and the new projects executed across the country.

F. Indulgence versus restraint: how non-Arab expatriates perceive UAE culture according to this dimension, was measured by two statements, the results came as follows:

Table (17)

Responses on statement #5: "I find that the UAE society has strict social norms that limit people from enjoying life and having fun"

	Frequency	Percent
strongly agree	24	19.8
agree	35	28.9
neutral	20	16.5
disagree	32	26.4
strongly disagree	10	8.3
Total	121	100.0

Table (18)

Responses on statement #11: "UAE society allows people to freely enjoy life and have fun"

	Frequency	Percent
strongly disagree	2	1.7
disagree	7	5.8
neutral	25	20.7
agree	57	47.1
strongly agree	30	24.8
Total	121	100.0

It seems that the respondents tend to see the UAE society as allowing people to freely enjoy life and have fun (71.9% agree versus 7.5% disagree) meanwhile, 48.7% (versus 34.8%) found that UAE society has strict social norms that limit people from enjoying life and having fun. One of the possibilities of this little contradiction is that respondents have created a kind of distinction between the restrictions that UAE nationals must abide by and the freedom of enjoying life

and having fun by expatriates because they are not bound by these restrictions that apply only to UAE nationals. Here, we should understand how the expatriates differentiate between the social norms of the UAE nationals and the fact that these norms do not affect the expatriates' freedom in enjoying life and having fun. This result reflects the multi-nationalism of the UAE population and the freedom warranted for everyone to enjoy life according to his/her social norms, and this was the reason for apparent contradiction.

G. Adjusting to UAE culture: we added the statement "adjusting to UAE culture is easy" to Likert scale in order to know if how easy it is for expatriates to get familiar and adapt to the UAE culture. The following table shows their answers:

Table (19)

Responses on statement #4: "adjusting to UAE culture is easy"

	Frequency	Percent
strongly disagree	2	1.7
disagree	8	6.6
neutral	22	18.2
agree	58	47.9
strongly agree	31	25.6
Total	121	100.0

73.5% of the respondents agreed that adjusting to UAE culture is easy which emphasizes that UAE is a welcoming country to people with different backgrounds

2. The sources of information use by the non-Arab expatriates to build their image of the UAE culture:

Table (20)

Sources of Learning about UAE Culture

Source	Frequency	Percent
Personal contact with UAE Nationals	47	24.2
Family/friends	45	23.2
Social media	38	19.6
Public events	17	8.8
Web sites	15	7.7
Print media	12	6.1
TV/radio	10	5.2
Other	10	5.2
Total number of answers *(two answers were allowed)*	194	100

The most important sources of learning about UAE culture were ranked in the above table. The "personal contacts with UAE nationals" is the first source which indicates the importance of personal experiences in dealing with UAE nationals by the respondents and reflects that many of our respondents built their image on real experiences with people not through exposing to media. When it comes to learning about other cultures, it seems that face to face communication with family and friends still represents an important and trusted source of information. New technologies come third (27.3% for both social media and internet) while traditional media ranked last with 11.3%. In general, we conclude that interpersonal communication comes first followed by social media and internet and traditional media came at the end.

It is evident that information gained about UAE culture has been obtained from different sources as suggested by Information Integration Theory. More than 73 respondents (60%) have mentioned

more than one source of information which support the notion of the above mentioned theory that people add pieces of information together and this information tend to affect their attitudes.

3. **The relationship between the demographic variables and the image non-Arab expatriates have about the UAE culture:**

   Seven demographics have been tested using ANOVA and Chi Square to check if there is a ***significant*** relationship between any of them and the components of the image. These demographics are: *gender, age, marital status, educational level, country of origin, place of residence in UAE, and the number of working years in UAE.* Each of these variables has been tested statistically to see if there is a significant correlation with any of the Likert statements which reflect the expatriates' image, when we get a significant variance by ANOVA, we double check this variance to understand its details by using Chi Square. Any significant variance not supported by significant Chi Square has been avoided. In the following part, we will present only the significant relationships found.

   Gender: There is no significant difference between men and women in their answers on any of the statements included in Likert scales.

   Age: there are two significant correlations between age (as an independent variable) and statements # 5 "I find that the UAE society has strict social norms that limit people from enjoying life and having fun" (sixth dimension: indulgence versus restraint), and statement #17: "*I feel that the UAE culture treats both genders equally*" (third dimension: masculinity versus femininity).

Table (21)

ANOVA Results of Age and Likert Statements

		Sum of Squares	df	Mean Square	F	Sig.
Statement 5	Between Groups	12.688	3	4.229	**2.713**	**.048**
	Within Groups	182.370	117	1.559		
	Total	195.058	120			
Statement 17	Between Groups	18.472	3	6.157	**8.666**	**.000**
	Within Groups	83.131	117	.711		
	Total	101.603	120			

The age as an independent variable has a significant effect (P ≤ 0.05) on the answers of different age groups in two statements as mentioned earlier. When testing the correlation between the age and statement #5 we found that the younger respondents (18-25 & 26-35) tend to agree that UAE society has strict social norms more than older (36-45 & 46+) respondents (Chi-Square =18.203, P ≤ 0.05). It seems that young people are more liberal than old people while older people are more conservative and do not see UAE social norms as limiting enjoying of life and having fun. The age has a significant effect on the answers of different age groups, the correlation between age and answers of statement # 17 shows that older respondents (46+) tend to disagree that the UAE culture treats both genders equally more than younger age groups (Chi-Square =28.159, P ≤ 0.01).

Marital status: There is no significant difference between marital status and answers on any of the statements included in Likert scales.

Educational Level: there are four significant correlations between educational level (as an independent variable) and:

- Statement #2 "both men and women compete equally for leadership and power in the UAE society", statement #17: "*I feel that the UAE culture treats both genders equally*" (*third dimension: masculinity versus femininity*),

- Statement # 5 "I find that the UAE society has strict social norms that limit people from enjoying life and having fun" (<u>sixth dimension: indulgence versus restraint</u>), and

- Statement # 14 "individuals in UAE care about themselves more than their families" (<u>second dimension: individual versus collectivism</u>).

Table (22)

ANOVA Results of Educational Level and Likert Statements

ANOVA						
		Sum of Squares	df	Mean Square	F	Sig.
Statement 2	Between Groups	13.685	6	2.281	**2.338**	**.036**
	Within Groups	111.191	114	.975		
	Total	124.876	120			
Statement 17	Between Groups	14.109	6	2.351	**3.064**	**.008**
	Within Groups	87.494	114	.767		
	Total	101.603	120			
Statement 5	Between Groups	49.927	6	8.321	**6.536**	**.000**
	Within Groups	145.131	114	1.273		
	Total	195.058	120			
Statement 14	Between Groups	43.748	6	7.291	**7.092**	**.000**
	Within Groups	117.211	114	1.028		
	Total	160.959	120			

The correlations (between education & each statement) show that the higher the educational level the more the disagreement on gender equality (Chi-Square =38.757, $P \leq 0.05$) and the lower the educational level the more the agreement on the existence of strict social norms that limit people from enjoying life and having fun (Chi-Square =46.568, $P \leq 0.01$). Also, the higher the educational level the more the disagreement on statement # 14: individuals in UAE care more about themselves more than their families (Chi-Square =58.237, $P \leq 0.01$).

Country of Origin: there are three significant correlations between country of origin (as an independent variable) and:

- Statement # 5 "I find that the UAE society has strict social norms that limit people from enjoying life and having fun" (*sixth dimension: indulgence versus restraint*),
- Statement # 14 "individuals in UAE care about themselves more than their families" (second dimension: individual versus collectivism), and
- Statement # 17 "I feel that the UAE culture treats both genders equally" (third dimension: masculinity versus femininity).

Table (23)

ANOVA Results of Nationality of Respondents and Likert Statements

ANOVA						
		Sum of Squares	df	Mean Square	F	Sig.
Statement 5	Between Groups	42.782	7	6.112	**4.535**	**.000**
	Within Groups	152.276	113	1.348		
	Total	195.058	120			
Statement 14	Between Groups	24.824	7	3.546	**2.944**	**.007**
	Within Groups	136.135	113	1.205		
	Total	160.959	120			
Statement 17	Between Groups	12.601	7	1.800	**2.286**	**.032**
	Within Groups	89.002	113	.788		
	Total	101.603	120			

The correlation between nationality and the answers on statement # 5 is significant (Chi- Square = 49.412, P $\leq$ 0.01). The expatriates from Asian countries and Russia tend to agree on statement # 5 (an average of 63%): "I find that the UAE society has strict social norms that limit people from enjoying life and having fun" much more than expatriates from North America, Western Europe, and Australia (the

average of those who agree 10.7%). It seems that the majority of those who are from Asian countries have less education, lower class jobs, and less income. These factors may let them have this attitude as they do not get the same treatment as "*Western*" Nationals who have better education, jobs, and income. Another explanation could be the culture of those who belong to Western nationalities as they used to enjoy their life no matter what atmosphere is there in contrast to Asian people who may consider how others (UAE nationals) look at them which make them act in a way they think will conform to the UAE culture.

The expatriates from Western Europe, North America, and Australia who disagree on statement #14: "individuals in UAE care about themselves more than their families" doubled the Asians who disagree with the same statement (85% for Western versus 44.2% for Asians). One of the possible explanations is the frame of reference of each group; the people from Asia compare the Emirati behavior with their own in their home countries where they may sacrifice and do more for their families. The Western nationals came from an individualistic culture; according to their values they consider that UAE people are perfect in terms of their collectivism, (Chi-Square = 48.685, P ≤ 0.01)

The Asian and Russian expatriates who think there is gender equality in UAE are higher than those from North America and Western Europe (79.2% and 62.1% respectively agreed on statement #17 "I feel that the UAE culture treats both genders equally), it seems that the respondents' frame of reference has an influence on their perception of gender equality, (Chi- Square = 33.888, P ≤ 0.05)

Emirate of Residency: there are three significant correlations between Emirate of residency (as an independent variable) and:
- Statement # 5 "I find that the UAE society has strict social norms that limit people from enjoying life and having fun" (*sixth dimension: indulgence versus restraint*), Chi-Square=28.363, P ≤ 0.05.

- Statement # 14 "individuals in UAE care about themselves more than their families" (<u>second dimension: individual versus collectivism</u>), Chi-Square = 32.534, $P \leq 0.01$, and
- Statement # 18 "I think that individual freedom in UAE society is restricted" (<u>first dimension: power distance dimension</u>), Chi-Square= 29.979, $P \leq 0.05$.

Table (24)

ANOVA Results of Emirate of Residency and Likert Statements

ANOVA						
		Sum of Squares	df	Mean Square	F	Sig.
Statement 5	Between Groups	26.724	4	6.681	**4.604**	**.002**
	Within Groups	168.334	116	1.451		
	Total	195.058	120			
Statement 14	Between Groups	21.827	4	5.457	**4.550**	**.002**
	Within Groups	139.132	116	1.199		
	Total	160.959	120			
Statement 18	Between Groups	15.938	4	3.985	**2.625**	**.038**
	Within Groups	176.062	116	1.518		
	Total	192.000	120			

The expatriates who live in Dubai are ***the least*** among all other expatriates living in other Emirates who agree on statement # 5 that says: "I find that the UAE society has strict social norms that limit people from enjoying life and having fun", 30.3% (for Dubai residents) versus the average of 82.2% (in other Emirates). This result reflects the Dubai cosmopolitan atmosphere and the freedom expatriates who live in it have in terms of their personal behavior. For example, Dubai has many public beaches where they can wear whatever they want without any restrictions, Dubai gives also the freedom for foreigners to eat and drink according to their culture in public restaurants, bars, and other public places, and there are many places for fun and night life.

Those who live in both Dubai and Sharjah disagree on statement #14: "Individuals in UAE care about themselves more than their families" much more than expatriates who live in Ajman (average of 60% versus 28.5%). We may conclude that there are differences between UAE nationals who belong to Dubai & Sharjah on one side and to those who belong to Ajman on the other side.

The expatriates who live in Sharjah are the highest among all to agree on statement # 18:"I think that individual freedom in UAE is restricted". It makes sense as Sharjah is well known for being the most conservative Emirates in UAE. For example, it is the only Emirate that bans "Shisha" in cafes or public places.

Number of Working Years in UAE: there are four significant correlations between number of working years in UAE (as an independent variable) and:

- Statement #11: "UAE society allows people to freely enjoy life and have fun", (*sixth dimension: indulgence versus restraint*), Chi-Square= 35.818, P ≤ 0.01

- Statement #9:"I believe that UAE has a good future insight", (*fifth dimension: long-term orientation*), Chi-Square= 29.027, P ≤ 0.01.

- statement # 16:""UAE society highly respects traditions, codes of behavior, and beliefs", (*fourth dimension: uncertainty avoidance*), Chi-Square= 18.258, P ≤ 0.05

- Statement #18 "I think that individual freedom in UAE society is restricted" (*first dimension: power distance dimension*), Chi-Square= 27.143, P ≤ 0.01.

Table (25)

ANOVA Results of Number of working Years in UAE and Likert Statements

ANOVA						
		Sum of Squares	df	Mean Square	F	Sig.
Statement 9	Between Groups	6.521	3	2.174	**4.602**	**.004**
	Within Groups	55.265	117	.472		
	Total	61.785	120			
Statement 11	Between Groups	10.869	3	3.623	**4.802**	**.003**
	Within Groups	88.272	117	.754		
	Total	99.140	120			
Statement 16	Between Groups	6.454	3	2.151	**4.260**	**.007**
	Within Groups	59.083	117	.505		
	Total	65.537	120			
Statement 18	Between Groups	24.545	3	8.182	**5.717**	**.001**
	Within Groups	167.455	117	1.431		
	Total	192.000	120			

The least among all expatriates who agree on statement #9: "I believe that UAE has a good future insight" is those who stayed for one year or less (61.1% versus an average of 91.4%) which makes sense because they stayed for a short time compared to others and perhaps did not witness the execution of announced plans by UAE government.

The more the number of years respondents stayed in UAE the more their agreement on the statement that says:" UAE society allows people to freely enjoy life and have fun", (84.9%, 72%, 64%, 44.5% respectively). It indicates that year after year, the expatriate gets familiar with the UAE culture and finds that he/she is enjoying life and having fun without restrictions.

Again, it is obvious that the short time spent in UAE may affect the judgment of the respondents. Those who stayed for one year or less are the least to agree on statement #16: "UAE society highly respects traditions, codes of behavior, and beliefs" (77.8% versus an average of 88.3%). In addition, those who were neutral among those who resided for one year or less are the highest (22.2%) as they are not able to decide.

The respondents who stayed in UAE for one year or less are the highest in agreeing that individual freedom in UAE society is restricted (72.2% versus an average of only 30% among other categories). There could be three explanations: *the first* is the short time spent in a country that may not allow you to see the correct picture, *the second* is that those who stayed for a longer time get accustomed to the culture of the UAE and do not see any longer any restrictions, and *the third* is that those who stayed for a longer time were more conservative in their answers. Generally, it is obvious that there is a significant correlation between the number of years spent in UAE and the image built by respondents.

Discussion:

The goal of this research was to measure the image of UAE culture among the non-Arab expatriates, as indicated earlier, Hofstede's paradigm has not been used to observe the UAE culture itself but to guide the measurement of the perception of this culture by the respondents. UAE culture is perceived as high in the Power Distance Index PDI, a result that coincides with Alteneiji (2015) conclusions about UAE culture. Alteneiji said that the hierarchy in UAE culture is high and reflected as inherent inequalities, centralization, autocratic leadership style, and subordinates' expectation to be told what to do.

The UAE culture was described as a collective culture by Hofstede (2011) and Aljerjawi (2016) where there are strong and continuous ties integrate people into groups from birth to death. Our results confirm this finding as our respondents believe that UAE

people have strong social and family relationships with each other, appreciate the group's rights more than the individual's rights, and care about their families more than themselves.

As a stereotype of Arab and Muslim countries, the respondents see UAE as a masculine society although they believe that the competition for leadership and power is equal between the two genders. They also think that both genders work together equally. Perhaps the respondents discerned between the "social status" and "women rights as guaranteed by laws and opportunities". Socially, the respondents still believe that the UAE culture tends to be masculine while they believe that women in UAE have equal opportunities in terms of work, leadership, power, and education as the laws guarantees this equality, in addition to dozens of everyday cases and examples of successful female leaders and professionals in UAE.

The respondents believe that UAE society highly respects traditions, codes of behavior, and beliefs. Hofstede (2011) indicated that these are indicators of a culture with high preference for avoiding uncertainty. As a result of UAE media coverage of new plans and projects across different aspects of life, the respondents believe that UAE has a long-term orientation. In fact, Dubai has won the bedding for hosting EXPO 2020 and many new projects since then have been established and finished.

It seems that the respondents differentiate between UAE Nationals and expatriates in the freedom of enjoying life and having fun. The respondents think that the social norms may limit UAE Nationals from freely enjoying life and having fun as they (UAE Nationals) have to abide to these norms and follow the customs and traditions especially when they live in a collective culture where they have to conform to the group values and beliefs. Meanwhile, our respondents think that these social norms have no influence on expatriates as the environment inside UAE allows everyone to freely enjoy life and have fun especially with the availability of all means of

enjoyment and entertainment. The UAE culture has been perceived by the respondents as an easy one to get accustomed to.

One of the advantages of the image perceived by our respondents is that this image has been built mainly by two sources both belong to interpersonal communication; *the first* is the direct contact with UAE Nationals and *the second* is contacts with family and friends. When the measured image has been built by direct communication and real life experiences with the people involved, we believe it will be more precise and reflective of what our respondents really think; it is not a "remote" built image. It also minimizes the influence of traditional media that came at the end of the list mentioned by our respondents as sources of learning about UAE culture.

When we tested the correlations between the independent variables (*demographics*) and Hofstede's six dimensions, we found correlations between the following pairs:

- Age and <u>third dimension</u> *Masculinity versus femininity* (only statement 17: "*I feel that UAE culture treats both genders equally*") and <u>sixth dimension</u> *Indulgence versus restraint* (only statement 5: "*I find that UAE society has strict social norms that limit people from enjoying life and having fun*").

- Educational level and <u>second dimension</u> *individualism versus collectivism (*only statement 14: "*Individuals in UAE care about themselves more than their families*"), <u>third dimension</u> *Masculinity versus femininity (*statements 2*: "both men and women compete equally for leadership and power in UAE society"* and 17*:" I feel that UAE culture treats both genders equally*"), and <u>sixth dimension</u> *Indulgence versus restraint* (only statement 5: "*I find that UAE society has strict social norms that limit people from enjoying life and having fun*").

- Nationality of respondents and <u>second dimension</u> *individualism versus collectivism (*only statement 14: "*Individuals in UAE care about themselves more than their families*"), <u>third dimension</u>

Masculinity versus femininity (only statement 17*:" I feel that UAE culture treats both genders equally*"), and <u>sixth dimension</u> *Indulgence versus restraint* (only statement 5: "*I find that UAE society has strict social norms that limit people from enjoying life and having fun*").

- Emirate of residency and <u>first dimension</u> power distance (only statement 18: *"I think that individual freedom in UAE is restricted"*), <u>second dimension</u> *individualism versus collectivism (*only statement 14: "*Individuals in UAE care about themselves more than their families*"), and <u>sixth dimension</u> *Indulgence versus restraint* (only statement 5: "*I find that UAE society has strict social norms that limit people from enjoying life and having fun*").

- Number of working years in UAE and <u>first dimension</u> power distance (only statement 18: *"I think that individual freedom in UAE is restricted"*), <u>fourth dimension</u> uncertainty avoidance (only statement 16: "*UAE society highly respects traditions, codes of behaviors and beliefs*"), <u>fifth dimension</u> long-term orientation (only statement 9: *"I believe that UAE has a good future insight"*), and <u>sixth dimension</u> Indulgence versus restraint (only statement 11: "*UAE society allows people to freely enjoy life and have fun*").

In general, we may say that age, education, nationality, Emirate of residence, and "number of working years in UAE" have created some differences among varied groups of our respondents in all dimensions. We have to declare it clearly that the variance has occurred in some statements within dimensions. It is understood that other statements have no significant correlations because every dimension has been measured through different statements (*except the fifth dimension: long term orientation*). The sixth dimension (*indulgence versus restraint*) appears to be the most influenced dimension as it has correlations with all demographics (*except marital status*). It seems that the most influential demographic is the number of working years in UAE which makes sense as the variance of living experience in UAE causes a variance in the answers of our

respondents. The only demographic characteristic that did not have any correlations with any of the dimensions is the marital status. In conclusion, we confirm that there is a significant correlation between the demographic variables (except marital status) and the image non-Arab expatriate have about the UAE culture.

Limitations & Future Research:

This research has used the Hofstede's dimensions to guide the measurement of the image while there are other frameworks or dimensions that may be used to measure the image. Our research was concerned with measuring the image of UAE culture among non-Arab expatriates while future research may select to measure the image of another country among other population. The sample selected in this research was non-probability sample and expatriates who work and live in Emirate of Abu Dhabi were not included which limits the representativeness of our sample and the generalization of the results. Future research may select a probability sample and give a chance for all residents in all Emirates to be included. Inspired by Hofstede's dimensions, future research may answer questions related to the perception of Emirati culture by UAE Nationals themselves.

References:

- Aljerjawi, K. (2016). *Cultural Dimensions' Impact on Performance Management in the UAE Market.* Innovative Journal of Business and Management*, 5:3*(2277-4947), 62-71. *Retrieved September 15, 2017,* from https://researchspace.auckland.ac.nz/handle/2292/30414.

- AlMazrouei,Hanan , Richard J. Pech, (2015) "*Working in the UAE: expatriate management experiences*", Journal of Islamic Accounting and Business Research, Vol. 6 Issue: 1, pp.73-93, https://doi.org/10.1108/JIABR-08-2013-0032

- Alteneiji, E. A. (spring 5-11-2015). *Leadership Cultural Values of United Arab Emirates- e Case of United Arab Emirates University. University of San Diego.*

- Anand, P., Holbrook, M. B., & Stephens, D. (1988). *The formation of affective judgments: The cognitive–affective model versus the independence hypothesis.* Journal of Consumer Research, 15, 386–391.

- Anderson, N. (1981). *Foundations of information integration theory.* New York: Academic Press.

- Beerli, A. and Martin, J. (2004). *Tourists' characteristics and the perceived image of tourist destinations: a quantitative analysis—a case study of Lanzarote, Spain.* Tourism Management, 25(5), pp.623-636.

- Beerli, A., Martín, J.D.,(2004), *Factors influencing destination image*, Annals of Tourism Research, Volume 31, Issue 3, July 2004, Pages 657-681,

- Bilali, R. (2010). *Assessing the Internal Validity of Image Theory in the Context of Turkey-U.S. Relations.* Political Psychology, 31(2), pp.275-303.

- Cai, L. (2002). *Cooperative branding for rural destinations.* Annals of Tourism Research 29(3), 720–742.

- Cios.org, (2015). *Information Integration Theory.* [online] Available at: http://www.cios.org/encyclopedia/persuasion/Finformation_integration_1theory.htm [Accessed 15 May 2015].

- Epps, A., Demangeot, C. (2013), *The rainbow of diversity versus the rain of fragmentation: the futures of multicultural marketing in the UAE*, Foresight, Vol. 15 Iss: 4, pp.307 – 320

- Fletcher, R., Fang, T., (2006), *Assessing the impact of culture on relationship creation and network formation in emerging Asian markets*, European Journal of Marketing, Vol. 40 Iss: 3/4, pp.430 – 446

- Gartener W.C. (1993), *Image formation process*, Journal of Travel and Tourism Marketing, 2(2/3):191-216.

- Geert-hofstede.com, (2015). *Cultural Insights - Geert Hofstede*. [online] Available at: http://geert-hofstede.com/ [Accessed 16 May 2015].

- Grosspietsch, M. (2006). *Perceived and projected images of Rwanda: visitor and international tour operator perspectives*. Tourism Management, 27(2), pp.225-234.

- Hofstede, G. (2011). *Dimensionalizing Cultures: The Hofstede Model in Context*. Online Readings in Psychology and Culture, 1-26.

- Hofstede, G. (1980/2001). *Culture's consequences*. Beverly Hills, Calif.: Sage Publications.

- Hofstede, G. (1991/1994) *Cultures and Organizations: Software of the Mind*. London: Harper Collins Business.

- Holbrook, M. B. (1978), *Beyond Attitude Structure: Toward the Informational Determinants of Attitude,* Journal of Marketing Research, 15, 545-56.

- Khan, T., Clear, F., Al-Kaabi, A. and Pezeshki, V. (2010). *An exploratory study of the effects of diversity dimensions and intervening variables on attitudes to diversity*. Team Performance Management: An International Journal, 16(5/6), pp.289-308.

- Koerte, T. (2009). *The projected and perceived image of the United Republic of Tanzania*. Honors Program Undergraduate Thesis. Purdue University.

- Lederach, J.P. (1995), *Preparing for Peace: Conflict Transformation across Cultures*, Syracuse University Press, Syracuse, NY.

- Management Graduate Review*, 13*, 33-43. Retrieved September 15, 2017, from http://www.otago.ac.nz/management/otago632081.pdf

- Matsumoto, D. (1996), *Culture and Psychology*. Pacific Grove, CA: Brooks/Cole.

- Ourfali, E. (2015). *Comparison between Western and Middle Eastern cultures: Research on why American expatriates struggle in the Middle East*. *Otag*.

- Russel, J. A., & Pratt, G. (1980). *A description of affective quality attributed to environment*. Journal of Personality and Social Psychology, 38, 311–322.

- Schwartz, S. H. (1999), *A Theory of Cultural Values and Some Implications for Work*. Applied Psychology: An International Review, 48: 23–47

- Stern, E., & Krakover, S. (1993). *The formation of a composite urban image*. Geographical Analysis, 25(2), 130–146.

- Tasci, A.D.A., Gartner, W.C.(2007) , *Destination image and its functional relationships*, Journal of Travel Research, 45 (40) (2007), pp. 413–425

- Triandis, H.C. (1989). *Collectivism and individualism: A reconceptualization of a basic concept in cross-cultural social psychology*