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Durham University Business School

DBA Thesis

2007

Sara Macedo

Emiratisation: An Assessment of Intercultural Realities

- 8 AUG 2007

DEDICATED TO:

MY HUSBAND, GORDON DIXON, WHO HAS ENDURED MUCH, NEVER WAVERED, AND TO WHOM I OWE A GREAT DEAL.

DR. MIKE NICHOLSON, FOR HIS VALUABLE GUIDANCE, SUPPORT AND SUPERVISION.

PROF. DEVI JANKOWICZ AND DR. PETER HAMILTON FOR THEIR COMMENTS AND OBSERVATIONS DURING THE VIVA.

Chapter	Page Number
Abstract	**7**
Chapter 1: Introduction	**8**
1.1. Academic and practical significance of the research	9
1.2 Literature Review summary	13
1.3 Methodological summary	16
1.4. Main findings	19
Chapter 2: Emiratisation	**21**
2.1 Socio-Historical Review	27
2.2 Perceivable Dynamics of Emiratisation	33
2.3 Definition of Culture	36
Chapter 3: Theory Development	**43**
3.1 Knowledge	48
3.2 Need for Cognition	54
3.3 High Care	57
3.3.1 Mutual Trust and Access to Help	60
3.3.2 Active Empathy and Lenience in Judgement	62
3.3.3 Courage	64
3.3.4 Active leader	66
3.3.5 Reward Systems	68
3.3.6 Teamwork training	71
3.3.7 Social Events	73
3.4 Frames of Reference	75
3.5 Culture	81
3.6 Theory Development	85
Chapter 4: Methodology	**92**
4.1 Philosophical Underpinnings of Methodology	94
4.1.1 Multi-level Analysis	97
4.1.2 Multiple Methods	99
4.2 Research Design	102
4.2.1 Sample: The Petroleum Institute	105
4.2.2 Instruments	111
4.2.2.1 Need for Cognition	114
4.2.2.2 High Care	117
4.2.2.3 Frames of Reference	119
4.3 Initial Findings	
4.3.1 High Care	
4.3.1.1 UAE	123
4.3.1.2 Western Expatriates	127
4.3.1.3 Whole group	132
4.3.2 Need for Cognition	135

Chapter **Page Number**

4.3.3 Frames of Reference 137
4.3.3.1 Cognitive Differentiation and Integration 138
4.3.3.2 Superordinate Constructs 141
4.4 Summary 142

Chapter 5: Discussion **145**
5.1 Proposed Model of Cross-Cultural Knowledge Exchange in Abu Dhabi 148
5.1.1 High Care and Cultural Impact 149
5.1.2 Need for Cognition 151
5.1.3 Social Perception 152
5.2 Model Applicability 153
5.3 Summary of the findings 156
5.3.1 UAE Nationals 157
5.3.2 Western Expatriates 161
5.3.3 Knowledge Transfer and Creation in High Care Environment for Cross-Cultural Groups in Abu Dhabi 164
5.4 Model Development 168
5.5 Limitations of the Research 174
5.6 Conclusion 178

Chapter 6: Research Summary **183**
6.1 Limitations of the Model 190
6.2 Recommended further research 192
6.3 Contribution to practice 194
6.4 Reflective overview 196

References **234**

Figures
Figure 1.1: Literature Review schematic 15
Figure 3.1: Cross-Cultural Knowledge Absorption Competences 51
Figure 3.2: The Process of Knowledge Creation 59
Figure 3.3: Proposed Model of Cross-Cultural Knowledge Exchange 88
Figure 4.1: Proposed Model of Cross-Cultural Knowledge Exchange 92
Figure 5.1: Proposed Model of Cross-Cultural Knowledge Exchange in Abu Dhabi 148
Figure 5.2: Dimensions of Social Capital in Cross-cultural Management 169
Figure 5.3: Model of Cross-Cultural Knowledge Exchange in Abu Dhabi 171
Figure 6.1: Model of Cross-Cultural Knowledge Exchange in Abu Dhabi 182

Chapter		Page Number
Tables		
Table 1.1:	Methodological summary	18
Table 4.1:	Demographics of participants	109
Table 4.2:	UAE National Cronbach's Alphas and Correlations	123
Table 4.3:	Impact of Team Atmosphere on Knowledge Outcomes for UAE Nationals	124
Table 4.4:	UAE Relationships between High Care Dimensions and Knowledge Transfer & Creation	125
Table 4.5:	UAE Relationships between Management Initiatives and High Care	125
Table 4.6:	Relative Importance of each UAE Management Initiative Designed to Build UAE High Care	126
Table 4.7:	Mediating Role of High Care for UAE Nationals for Knowledge Creation and Transfer	126
Table 4.8:	Western Expatriate Cronbach's Alphas and Correlations	127
Table 4.9:	Impact of Team Atmosphere on Knowledge Outcomes for Western Expatriates	128
Table 4.10:	Relationships between Non-Weighted High Care Dimensions and Knowledge Transfer & Creation for Western Expatriates	129
Table 4.11:	Relationships between Management Initiatives and Western High Care	129
Table 4.12:	Relative Importance of Each Management Initiative Designed to Build Western High Care	130
Table 4.13:	Mediating Role of High Care for Westerners for Knowledge Creation and Knowledge Transfer	131
Table 4.14:	All Respondents Cronbach's Alphas and Correlations	132
Table 4.15:	All Respondents' Correlation of High Care on Knowledge Transfer and Creation	133
Table 4.16:	Relationships Between High Care Dimensions and Knowledge Transfer & Creation for All Respondents	134
Table 4.17:	All Respondents Relationships between Management Initiatives and High Care	134
Table 4.18:	Relative Importance of Each Management Initiative Designed to Build All Respondents High Care	135
Table 4.19:	Mediating Role of High Care for All Respondents for Knowledge Creation and Transfer	135
Table 4.20:	T-Test for Country and Need for Cognition	136
Table 4.21:	Cognitive differentiation t-test for Bieri2 and Country	139
Table 4.22:	Cognitive integration t-test for Total Polarisation and Country	140
Table 4.23:	Superordinate constructs for UAE Nationals and Western Expatriates	141
Table 5.1:	Model Summary	156
Table 5.2:	Bridging and Bonding Components	172
Table 5.3:	Facilitators and their Outcomes for the Model of Knowledge Transfer and Creation for Organisations in Abu Dhabi	173
Table 6.1:	Main Outcomes of the Model	188

Chapter		Page Number
Appendices		
Appendix I:	Labour Force by Emirate and Nationality (thousands) 2004	198
Appendix II	Need for Cognition Questionnaire (Short Form)	199
Appendix III	High Care Questionnaire for STEPS II Students	202
Appendix IV	High Care Questionnaire for other Students	205
Appendix V	High Care Questionnaire for Faculty	208
Appendix VI	Repertory Grid Element and Construct Elicitation Sheets	211
Appendix VII	Frequency of Elicited Constructs	216
Appendix VIII	Generic Repertory Grid for Respondent Completion with Standardised Constructs	223
Appendix IX	UAE Nationals Team Atmosphere Exploratory Factor Analysis	224
Appendix X	UAE Nationals' Knowledge Outcomes Exploratory Factor Analysis	225
Appendix XI	Western Expatriates' Team Atmosphere Exploratory Factor Analysis	226
Appendix XII	Western Expatriates' Knowledge Outcomes Exploratory Factor Analysis	227
Appendix XIII	All Respondents' Team Atmosphere Exploratory Factor Analysis	228
Appendix XIV	All Respondents' Knowledge Outcomes Exploratory Factor Analysis	229
Appendix XV	Principal Components Analysis for UAE Nationals' Need for Cognition	230
Appendix XVI	Principal Components Analysis for Western Expatriates' Need for Cognition	231
Appendix XVII:	Constructs over Average Polarisation Ratings for Each Participant in order of Extremity	232

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This research undertook to examine those obstacles which prevented organisations in Abu Dhabi from complying with the aims of the UAE government's Emiratisation initiative: that of strategic employment for UAE nationals and transfer of knowledge from the incumbent senior management, primarily of Western origin.

Research into the psycho-social barriers to knowledge creation and transfer used a multiple method and multi-disciplinary approach to examine the varying levels of need for cognition, requirements of 'high care' and frames of reference of male UAE nationals and male Western expatriates.

The findings are summarised in a model which is reflective of the cultural values and social perceptions, and which aims to enable cross-cultural knowledge exchange in Abu Dhabi. The application of the model is designed to facilitate those common elements of 'high care' expectation in organisations alongside those management initiatives which promote knowledge exchange, thus enabling organisational compliance with the government labour regulations and ultimately the strategic goals of the Emiratisation initiative.

CHAPTER 1: INTRODUCTION

This research paper aims to investigate those barriers to knowledge exchange between male UAE nationals ("UAE nationals") and male Western expatriates ("Western expatriates") in organisations in Abu Dhabi. The paper is structured so that the social, philosophical and cultural impacts of Emiratisation are outlined in Chapter 2, followed by a review of the literature in Chapter 3. Building on these foundations, a discussion of the methodology used alongside preliminary results is outlined in Chapter 4, with the discussion of the findings and the impact on the organisational environment in Abu Dhabi discussed in Chapter 5.

1.1 Academic and practical significance of the research

The rapid pace of development of the economy of the United Arab Emirates (UAE) and the Emirate of Abu Dhabi has provided a strong financial base for swift growth and expansion for the business community. However, this expansion has come at the cost of the employment of young population of the UAE who lack the experience and exposure in these newly developed markets, thus requiring the extensive importation of experienced 'temporary workers' into management positions. This has created a situation whereby the majority of the management of organisations in Abu Dhabi are run by Western expatriate management, who feel uneasy with the influx of the young, highly educated, generation of UAE nationals who are seeking employment in these industries. The Emiratisation initiative, set up under the UAE Labour Law No 8/1980 which provides these young nationals with an inherent right of first employment, with the presumption that there will be a transfer of knowledge from the Western expatriate to the UAE national. However, this transfer of knowledge and unencumbered employment of UAE nationals appears not to be taking place: many UAE nationals complain of resentment and feelings of insecurity of the Western expatriates, with Western expatriates citing a lack of appropriate work ethic and misplaced superiority by the UAE nationals.

The Emiratisation initiative is not solely addressing the unemployment of the young UAE nationals in the workforce but also aims to address the lack of UAE nationals in both the private sector and in strategic positions in industries of the UAE. Penalties for non-compliance are both financial and non-financial: the latter penalties impact the renewal of

labour visas for all organisations that are unable to meet their annual quota. This research provides practical and clear frameworks on which to base future HRM procedures which are locally sensitive but protecting the global HRM policy of the multinationals in Abu Dhabi. The research aims to assist the strategic goal of the government of Abu Dhabi in its aim of employment of UAE nationals whilst addressing the gross demographic imbalance of the working and overall population.

The research has academic significance as it applies Repertory Grids and Need for Cognition questionnaires: psychological tools which have not previously been used in the UAE, or apparently in an Arab context. The research also, uniquely, undertakes a comparison of the results of the psychological tools, and through the model of high care proposed by Zárraga and Bonache (2005), applies this to the Abu Dhabi context with practical significance. The findings explore the different frames of reference used by Western expatriates and UAE nationals in Abu Dhabi, culminating in a model which makes clear the barriers to the transfer of knowledge, and how to use traditional management initiatives and 'soft' HRM tools to overcome these barriers and thus facilitate compliance with the Emiratisation initiative.

However, in order to achieve this unitary view of the transfer of knowledge between the two cultural groups under discussion, it was necessary to address those philosophical constraints to research performed between two such different cultural backgrounds, with all the assumptions that this presumes, an issue which has not been addressed in previous applied research in the region. The method, which enabled the culture of each group to

have a 'voice' in the research, required contextuality, indexicality and which thereby allows the relevant historical and appropriate religious foundations to inform the philosophical foundations on which the platform for knowledge exchange was to be based. To this end, the research has been approached from an interpretive stance, which allows for the definition of culture which is socially constructed, whilst allowing for the sensitising of the research to the local nature of knowledge production.

The data gathering period of the research was undertaken at the Petroleum Institute (PI), a private university which provides highly-trained graduates for the government petroleum corporation (Abu Dhabi National Oil Company - ADNOC). The choice of research focus was to observe male UAE national students in a learning environment, where the participant members of the faculty were of a Western origin, and there was at least some opportunity for project-based assessment. This was provided by the opportunity to observe and interview ten of the twenty students of the STEPS II course, and ten further randomly-chosen students from the PI. The Western expatriates in the study were selected on the basis of their willingness to participate in the research. The choice of using students in the research rather than UAE nationals who are already in employment in organisations in Abu Dhabi was in order to avoid collecting data from participants who had already been exposed to a negatively-charged organisational environment, and who would have formed their own frames of reference and preferences for learning situations and styles, as outlined by Hodgkinson and Maule (2002).

The aim of the research was to discover the underlying frames of reference, or superordinate values of each of the cultural groups, and how, by conjoining these with the respective need for cognition and preferences for management styles and components of the model of high care proposed by Zárraga and Bonache (2005), to allow for the investigation of the individual, the individual as part of a cultural group and as well as part of an organisation. In this way, the research was able to be sensitised to the emic dimensions of cross-cultural research as well as providing for the etic components of the cultural environment which would inform and aid in the successful implementation of the proposed framework for cross-cultural knowledge exchange in organisations in Abu Dhabi.

1.2 Literature Review Summary

The literature review in Chapter 3 follows the methodology of the research framework, and examines each of the independent variables as well as the overarching moderating variable of culture. The four avenues of research have previously not been connected in a single study: this also required the creation of a common philosophical thread which would later permit a sensitive and appropriate method of investigation.

The literature on knowledge broadly acknowledges the tacit and explicit nature of knowledge, and the methods which can be employed in order to facilitate this knowledge to be transferred between departments, branches, merged organisations, from and to customers, as well as from and to suppliers. The interplay of power relations between UAE nationals and western expatriates is also considered, as well as the impact this may have on both the transfer of knowledge and creation of knowledge in such an organisational environment. This transfer and creation of knowledge and the unison of the cognitive, behavioural, interpersonal and observational characteristics of the transfer of knowledge (Kayes & Kayes, 2005), develops previous research undertaken by the author (Macedo, 2003). This research suggested that three cornerstones of collectivism, tribalism and Islamic belief were the drivers for personal achievement in UAE national male graduates, and called for acknowledgement of the incompatibility of western management thought, western personal and occupational motivational theories, and western organisational structures with the prevailing culture in Abu Dhabi, and promoted the requirement for further research in the area.

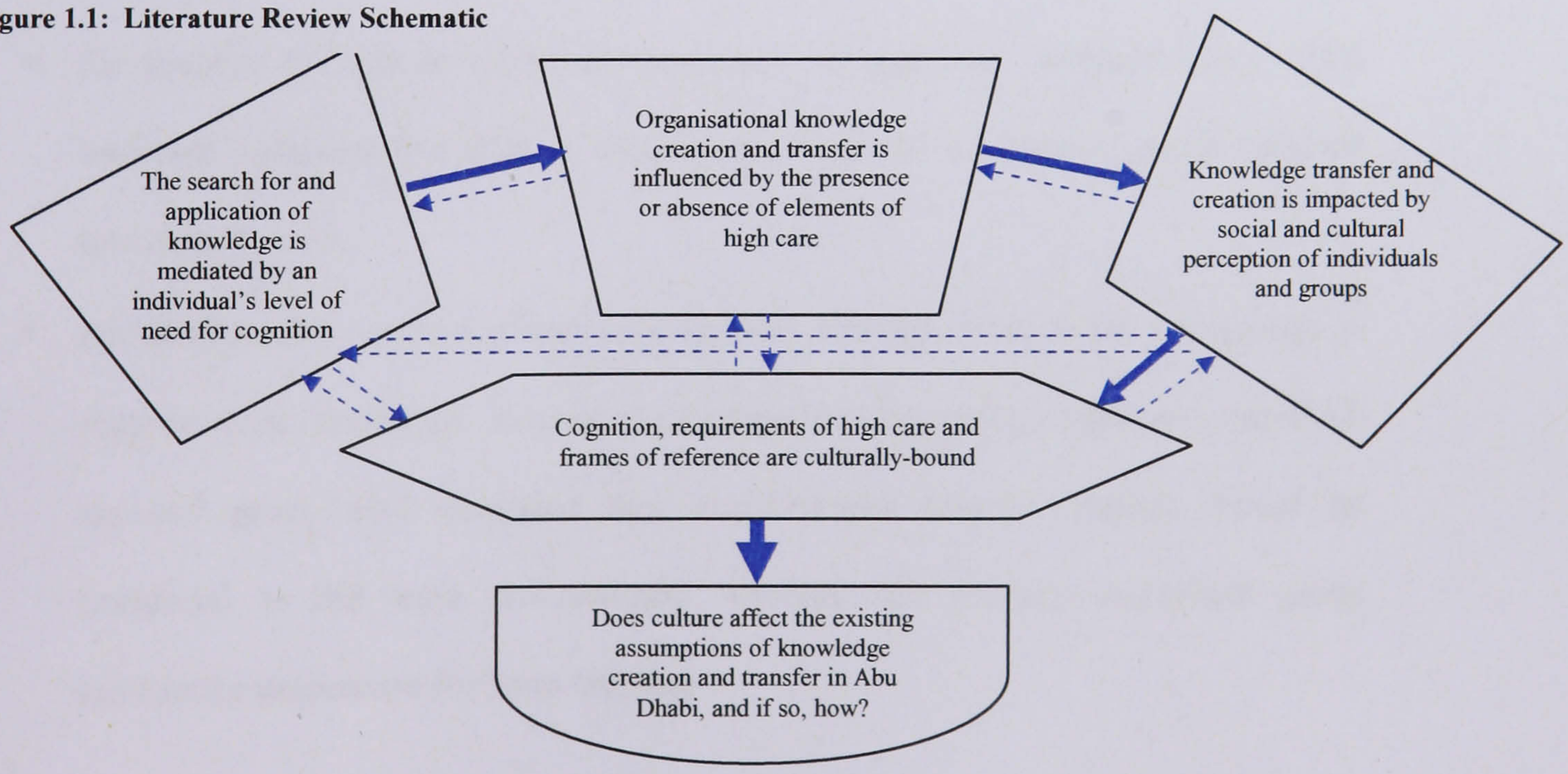
The review of the existing discussion of need for cognition examines the effect of a relatively higher, or lower, need for cognition on an individuals' ability to react to certain unknown or challenging situation, and its consequently effect on knowledge exchange in the workplace. Zárraga and Bonache's (2005) model of high care, along with a discussion of the original linkage of high care and knowledge exchange provided by von Krogh (1998) facilitate the discussion of the various components contained therein: of mutual trust and access to help, active empathy and lenience in judgement, courage, an active leader, reward systems, teamwork training and social events, and their possible effect on organisational team environment and the facilitation of knowledge transfer and creation.

The understanding that cognition, power relations and expectations all have an effect on the ability and willingness of an individual to transfer knowledge and be motivated to apply this knowledge to new situations, requires an understanding of the individual's and therefore the cultural groups' frames of reference, and whether and how they differ. The investigation of power relations between the two cultural groups under investigation in this research would certainly enrich the discussion of interaction and its consequent effects on the transfer and creation of knowledge. However, the social interaction between western expatriates and UAE nationals is based on distrust, and fraught and tense foundations, which prohibits both the access to the cultural groups and may jeopardize the objectivity of any consequent research into the underlying themes of power relationships, whether conducted by a UAE national or a western researcher. The literature examines how these frames of reference may affect reasoning, judgement and cooperation, and how the appreciation of which can inform a collaborative learning environment.

The very discussion of culture as a variable in the research prompts the requirement of a definition of culture, an assessment of the cognitive implications of culture as a socially interactive process, and finally the effects of accepting the presence of culture in the model with the representations contained therein.

The common thread between these independent variables and the moderating variable is that of knowledge exchange: the model proposes that each of the independent variables provide a common platform for knowledge exchange *by each cultural group*. In order to provide for a common framework for a unified cultural group, it is necessary to re-interpret those findings through the cultural lens in order to put forward a culturally-sensitive and functional HR procedure which ultimately assists organisations in Abu Dhabi to comply with the Emiratisation initiative, while securing the governmental aim of strategic employment for UAE nationals. This literary journey is reproduced below:

Figure 1.1: Literature Review Schematic



1.3 Methodological summary

Each of the stages outlined above were not single, independent stages of research: each branch of investigation was part of an iterative process, providing verification and triangulation of data in order to ensure consistency, and contextuality, as seen below in Table 1.1.

The first stage of the research was applied to both UAE nationals and Western expatriates as separate groups, thus facilitating data for comparison purposes, as well as the abstraction to the 'workforce' level, where the two cultural groups would be interacting in the workplace. The main differences between the two groups can be set out as follows:

- the separation of knowledge transfer and knowledge exchange by the Western expatriate group, whereas the UAE national group saw the exchange of knowledge as a unitary event;
- the number of factors which the construct of high care resolved into: UAE nationals indicated five factors, whereas the Western expatriates' group resolved into three factors;
- Although social events was seen as a unifying concept between the two groups as regards those traditional management initiatives favouring high care, the UAE national group also indicated that non-financial reward systems would be beneficial to the team environment, whereas the Western expatriate group indicated a preference for team training.

- Both cultural groups indicated that high care would have a strong influence on knowledge exchange, with the UAE national group adding reward systems.

Table 1.1: Methodological summary

Investigation	Method	Data gathering	Main method of data analysis	Main findings
Need for Cognition	Quantitative	Cacioppo et al's (1984) Need for Cognition questionnaire	t-test	UAE nationals indicated a higher need for cognition than Western expatriates
High Care	Quantitative	Zárraga and Bonache's (2005) amended High Care questionnaire	Factor Analysis Multiple Regression Analysis Correlation Hierarchical Regression Analysis	Knowledge transfer & creation seen as single factor for UAE nationals, but two separate factors for Western expatriates. Different expectations of high care dependent on cultural group
Frames of Reference	Quantitative/ Qualitative	Kelly (1955/2001) Repertory Grid	t-test	UAE nationals indicated higher levels of differentiation and polarisation than Western expatriates, and a higher number of superordinate constructs.

1.4 Main findings

The findings are discussed in detail in Chapter 4 and Chapter 5, which also presents the final model for cross-cultural knowledge exchange for organisations in Abu Dhabi.

The research examines those cross-cultural barriers to knowledge exchange between the incumbent Western expatriate management and the new generation of UAE nationals in Abu Dhabi. The three iterative stages of investigation aim to provide a culturally- and philosophically- appropriate framework for future HR procedures in the Emirate:

Stage 1: An examination of the different levels of need for cognition of the two groups provided a platform for comparison on which an understanding of the degree to which each cultural group undertook to search for and apply knowledge.

Stage 2: An investigation of those elements of high care which are applicable to the business environment in Abu Dhabi, and which facilitate the transfer of knowledge between the cultural groups.

Stage 3: The determination of frames of reference and consequent superordinate constructs reflecting the values of each cultural group in the study.

The first stage of the research examined the relative levels of need for cognition of the two cultural groups: the UAE national was seen to display a significantly lower level of need for cognition than that of the Western expatriate group.

The third stage of the research was to determine the frames of reference, superordinate constructs and the relative levels of cognitive differentiation and integration of the two groups: here, the UAE national group indicated a lower degree of cognition differentiation than the Western expatriates, and a higher level of cognitive integration. The UAE national group also showed three superordinate constructs which were the main factors in their frames of reference: that of loyal/disloyal; ethical/unethical and respected/disrespected. The Western expatriates showed a single superordinate construct, that of loyal/disloyal.

The unison of the two groups into the 'workforce group' informed a framework which provides for those traditional management initiatives discussed in Zárraga and Bonache's research which are applicable to the organisational environment in Abu Dhabi. The unified group indicated a three-factor solution to the components of high care and confirmed that this was the sole management initiative which would have the most impact on knowledge exchange in Abu Dhabi. Of the provided management initiatives which would favour the presence of high care, only the presence of a participative leader who develops low and flexible hierarchies, and who displays the value of loyalty: the sole common superordinate construct between the groups.

CHAPTER 2: EMIRATISATION

In 1997, the government of the UAE announced the implementation of the Emiratisation initiative, whose aims were firstly to secure strategic employment for national UAE citizens; and secondly to facilitate knowledge exchange between the incumbent Western expatriate senior management and the new generation of highly-educated UAE nationals. The Emiratisation initiative is defined by the UAE Labour Law No 8/1980 which states that UAE nationals have an inherent right of first employment.

This inherent right has been reinforced by the following quotas introduced gradually over the last nine years: banking: 4% year on year quota (Cabinet Resolution No. 10 for 1998); insurance: 5% year on year quota (Cabinet Resolution No. 202/2 for 2003); Trade: 2% year on year quota when employing more than 50 employees (Cabinet Resolution No. 259/1 for 2004). Additionally, certain employment categories have been reserved solely for UAE nationals[1]: Public Relations Officers (Ministerial Decision 795/December 2005), HR and Personnel Managers (Ministerial Decision 442/June 24 2006) and secretaries (Ministerial Decision 443/June 24 2006). As of September 2005, 17% of companies in the UAE were in 'Category B' or 'Category C', signifying that they had not reached their Emiratisation targets and were therefore subject to the financial penalties for non-compliance which were implemented in 2005 (Cabinet Decision 19, 19th July 2005): these include fines and higher transaction fees at the Ministry of Labour relative to those compliant companies in 'Category A' (Gulf News, 2005a).

[1] Certain categories of companies are exempt, and grace periods have been given for implementation

These Ministerial Decisions have been necessary in order to obtain compliance with the Emiratisation initiative, as the demographics of the UAE are skewed, causing social and occupational frustration amongst the incumbent Western expatriate management and UAE nationals. It is important to realise that the economic and social development of the Middle East over the past five hundred years has been subject to European hegemony (Kazim, 2000): this has led to the Western objectification of the UAE and its citizens as 'the other', providing a meaningful group identity in the contrast (Phinney, 1999) and denoting a "sense of positional superiority on the part of those who promote this particular conception of the Other" (Borg & Mayo, 2006: 148). This ultimately has nurtured the "mutually distrustful medieval attitudes" (Habsi, 2003: 378) which sadly prevails in the dynamic and multicultural environment of the UAE.

At the macroeconomic level, the combination of Western hegemony and collective myopia may have had some part in the workforce imbalance currently prevailing in the UAE. Not only was the UAE the country with the highest level of migrant population (68%) in 2003 (United Nations Development Programme, 2003) but the situation has been publicly acknowledged by the late president of the UAE, Sheikh Zayed bin Sultan Al-Nayhaan: "This imbalance continues to pose a grave problem which threatens the stability of our society and the prospects for future generations" (Janardhan, 2003). Current population figures from the recent 2005 population census put the population at 4.1 million, of which 1.27 million live in Abu Dhabi Emirate (UAE Ministry of the Economy, 2006). The workforce in Abu Dhabi stands at 995,000 (Abu Dhabi Chamber

of Commerce and Industry, 2006) of which an estimated 16% is male UAE nationals, and an estimated 61% is male non-nationals. The unemployment rate for UAE nationals in Abu Dhabi stands at 11,727, with 15,000 UAE graduates entering the job market every year (Gulf News, 2006c).

An unintended outcome of the initiative has been to create barriers to its own fulfilment: knowledge about those factors which create such an environment has become a necessity.

Firstly, the underlying theme appears to be the deficiency of informed, locally-responsive, inter-cultural management practice and a social environment which encourages or even enforces knowledge sharing. In spite of the exponential growth and penetration of telecommunications and foreign media into the Arab world, research has shown that an Arab's exposure to foreign cultures does not affect their strictly formal ethical code which is unsuited to compromise (Kumar & Strandholm, 2002); that Arabian and American companies operating in Abu Dhabi do not necessarily have congruent management styles (Anwar & Chaker, 2003); and indeed that culture does influence the style of motivating employees (Harrison, 1994; Paik, Vance, & Stage, 1996). Indeed, "the greater the cultural differences, the greater is the likelihood that barriers to communication will arise and that misunderstandings will occur" (Mishler, 1965: 555).

Secondly, the protectionist measures afforded to UAE nationals under the Emiratisation initiative have, through this 'groupthink', fostered resentment, frustration and campaigns

of misinformation between the local and expatriate[2] societies: whereas other nations' programs of employment quotas have aimed to address the underemployment of minorities, the Emiratisation initiative aims to, by default, create a top-heavy imbalance between the organisational employment and societal demographic ratios in favour of UAE nationals. The strength of the groupthink phenomenon amongst the Western expatriates had produced the current situation: "those labelled as dissenters and recalcitrants are not only faced with the opprobrium of their peers, but they must also struggle with the personal moral consequences of being seen as irrational outsiders who refuse to conform to universally accepted standards of behaviour" (Sewell, 2005: 211).

The frustration referred to above is felt by both the UAE nationals: the beneficiaries of the initiative; and those who are charged with facilitating the initiative: the overwhelmingly Western senior management of those organisations under quota. The former section of the UAE population cite objective issues which include the lack of the Western management understanding of tribal influences, whereas the latter refer to more subjective issues, such as a lack of work ethic in the young graduates[3]. It is essential that the subjective and objective nature of the issues surrounding Emiratisation is understood in their own context, a meeting of minds is found.

---

[2] Torrington (1994) provides a narrow definition of expatriate: he implies that they are engaged in short term (three years or so) assignments, bring specific expertise to a project and then return to their home base. For the purpose of this research, Torrington's (1994) definition will be used, as expatriates in Abu Dhabi are only afforded a right to residency for the term of their employment contracts, with some extremely rare exceptions. The right to residency is not extended to purchasers of property in Dubai (the only Emirate that currently allows foreign property ownership): residency is renewed every three years, but is by no means either assumed or permanent.

[3] Top concerns identified by employers regarding Emiratisation are: retention, turnover (18% UAE national turnover in 2003), salary, recruitment, attitude and work hours. Source: Emiratisation in the Banking Sector: Factors Influencing Success and Failure. *Centre for Labour Market Research & Information, TANMIA, 2004*

Finally, in spite of the well-intentioned action by the UAE government, the logic behind the Emiratisation initiative appears to be flawed: the failure of the banking sector, for example, to meet its obligations despite increasing the number of national employees from 1920 to 5411 in five years, highlights the inadequacies of a system that fails to take into account the demographics of the population. "A system based on a ratio rather than an absolute makes little sense in a country that is lacking in local human resources. In the current booming economic environment, companies are expanding workforces so rapidly that it would be possible to increase the number of nationals in the workforce, but reduce the ratio of nationals to non-nationals" (Oxford Business Group, 2005: 48).

It is unlikely that the system of ratios will change: the drive to achieve full employment for nationals, without consideration for a natural rate of unemployment, will therefore continue. It is therefore vital to the success of the foundational aims of the initiative, those of knowledge exchange and strategic employment, that any common frames of reference are developed which may enable the two sections of the UAE population to share in the development of the country; and also that the business community embrace an informed, locally-responsive, inter-cultural management practice and a social environment which encourages or even enforces knowledge sharing (Cabrera & Cabrera, 2002). This, however, is not to advocate what Horwitz (1991) states is the goal of HRM: that of homogeneity in values; but to reach a position of desired HRM (Khilji & Wang, 2006) where HRM choices by employees are similar to the actual HR practices used by

the company (Sparrow & Wu, 1997) and therefore achieve employee satisfaction, commitment and an atmosphere of high care (Zárraga & Bonache, 2005).

2.1 Social-Historical Review

In order to be able to pave the way for a more informed and culturally responsive framework for the Emiratisation initiative, the cultural and geographic domain of the research area must be clearly stated (Boyacigiller & Adler, 1991). The cultural domain which surrounds the Emiratisation initiative calls for not only the historical understanding of the ideological construction of identity groups, but also the interplay between shared cultural experience (Lomnitz-Adler, 1991). The following chapter details the historical, religious and cultural development of the Middle East and the UAE in so far as it is pertinent to the Emirate of Abu Dhabi, the specific Emirate whose geographic boundaries are also those of this research, as the historical and ideological contexts of a society have a profound influence on ethnic relations (Verkuyten, 2005).

The UAE possess unique economic and socio-political attributes that are hardly found in any other state: that of a Rentier State (Beblawi & Luciani, 1987). These states earn their primary income from the oil sector, largely in the form of royalties: the government is the principal custodian of the oil revenues, and their immediate task is to redistribute selectively sufficient portions of the accumulated wealth to the citizens at large. Thus, a remarkable unproductive behaviour, value and mentality tend to prevail among the citizens of a Rentier State. It results in the creation of a peculiar paternalistic social setting with an extensive welfare structure and excessive dependence on foreign labour (Beblawi, 1987).

A detailed review of the historical, geographical and cultural foundations of Abu Dhabi is also important for an understanding of the context within which the research is placed: "In attempting to isolate what is intrinsically cultural, it is necessary to judge which values and norms are historically embedded in national's social and institutional development" (Child, 1981: 329). The contextuality of the research allows the inclusion of the social dimension in the analysis. It is only in this way that both the social, governmental, institutional and cultural influences and policies; as well as the interests of the different stakeholders are allowed to inform the research (Martín-Alcázar, Romero-Fernández, & Sánchez-Gardey, 2005).

> "The social structures of Islamic societies were disrupted by the colonial penetration and effectively integrated into the growing world market. Ideologies spreading in these societies, including both Islamic and secular ones, cannot adequately be understood if this context is neglected. A new approach to the understanding of ideology is thus imperative if one wants to investigate ideologies in Islam as well as in other non-Western societies" (Tibi, 1986: 20).

Heard-Bey notes that "Just over a generation ago the population of the Trucial States was illiterate and after the decline of the pearling industry they became so poor that during the 1950s entire families emigrated to neighbouring Qatar" (2005: 358). However, once the oil revenues that came on stream in the late 1960's, the government of the UAE sought to

create an infrastructure which would provide opportunities and stability for its citizens: with the small and overwhelmingly uneducated population, expatriate labour and expertise were required to perform this extraordinary task. The outcome of this influx of expatriate labour (see Appendix I) was to create a fragmented society, where each nationality defined themselves both in relation to each other and to UAE nationals. This has allowed the British community who formed the majority of the top management, to reproduce "the discourse of their cultural superiority" (Kazim, 2000: 211), whilst the Arab culture has, according to Al Belehi (2006), has remained a slave to the past: "Arabs and Muslims are in a very bad condition. We live out of history. As a matter of fact, we hinder the movement of history, and still live with pre-historic mentality". The differences, both physical and behavioural, between Western and Arab cultures are significant (Kalliny, Cruthirds, & Minor, 2006), and therefore an appreciation of this social distance may reflect the nature of intergroup relationships in which they evolve and provide indicators of what they may be responsive to (Sherif & Sherif, 1953) in order to alter the existing conditions of interaction.

The very definition of 'Middle East' remains unresolved: much of the literature which examines the Arab world, the UAE, its development and its relationship with neighbours and colonial powers discusses the country in terms of the 'other' (e.g. Ahmed, 1991; e.g. Nafissi, 1998; Sardar, 1996). Definitions of the "Middle East" differ within the various institutions of the UN, and between the United Kingdom Foreign Office (FCO) and the United States State Department. In spite of the vagueness of the definition, it is important to appreciate that the "term *Middle East* implies that it is 'East' of an entity that considers

itself the centre, that is Europe, and that which is 'Middle East' is defined in relation to it" (Rahme, 1999: 474). The definition of the culture of the Middle East is also unresolved as it struggles with the doublethink which affects its daily life: "The MENA countries (Middle East-North African) are also presently in the process of finding their own identity. The very different political regimes that we can see between Morocco in the West and Saudi Arabia and Syria in the East show that this region is struggling hard to find its way between Western-style modernisation and a return to a supposed traditional Islamic way of life" (Haller, 2003: 228).

This spirit of Orientalism extends to the name of the UAE: it is a state created by British fiat in 1971, and although it is culturally an Arab state, the term UAE is an administrative, rather than a national or cultural identity (Ali & Azim, 1996). The lack of understanding and recognition by Western expatriates of a common heritage and culture amongst the nationals of the UAE denies a common humanity, "corrodes the spirit and damages the soul, thus preventing a complete appreciation or knowledge of other people" (Ahmed, 1991: 227).

This appreciation extends to an understanding of the tribal affiliations which run through every aspect of the economy in the UAE: its continuing success relies on an exploitation of the patriarchal relationships found within the family and the larger community (Bill & Springborg, 1994). Consciously or unconsciously emulating the leadership style of the Prophet Muhammad (PBUH), leaders view themselves as having a paternal relationship with their country and thus project a patriarchal image of themselves to their citizens

(Kamrava, 1998). This appears to contradict the assumption that more democratic supervisory style is associated with greater growth in per capita income (Negandhi, 1974): in 2005 the GDP per capita was US$26,078 (Oxford Business Group, 2005), and estimated at US$43,400 in 2006[4].

The UAE's exponential growth has created a multicultural economy, causing the indigenous, Emirati, population to become an ethnic minority. The backlash from this demographic imbalance has been a surge in nationalism and a sense of insecurity which have fostered a revival of tribalism (Shaw, 1993). This retreat into tribalistic superiority over the Western expatriate community appears to be in agreement with the Qur'an but in conflict with the sayings of Prophet Mohammed (PBUH). The Qur'an recognises that status and prestige ranking and income inequalities are natural and allowed (The Noble Qur'ân, Surah 6. Al-An'am v.165), but Prophet Mohammed in his last sermon noted that "an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over a black nor a black has any superiority over a white - except by piety and good action". (USC-MSA Compendium of Muslim Texts, 2006).

The membership of organisations in the Arab culture is used as a basis for social categorisation and in the public sector, simply being a member of the organisation may be enough to qualify one as an in-group member (Wagner, 1995). The struggle to find a cultural identity is hampered by the feelings of insecurity which permeate through the UAE national society by virtue of their being a minority in their own country: currently

[4] https://www.cia.gov/cia/publications/factbook/print/ae.html accessed 31 August 2006

less than 20% of the population are UAE national (UAE Ministry of the Economy, 2006), with Western expatriates making up just 2.2% of the population (population figures for some other cultural groups have been estimated at Indian subcontinent (51.3 %), Arab region (37.4 %) (UAE Ministry of Planning, 2003). These figures not only indicates the severity of the feelings of annexation of the UAE nationals in their own country, but negates the arguments that country can be used as a surrogate for culture (Sackmann & Phillips, 2004), and that predominant management style and its behavioural characteristics are based upon the collective cultural assumptions of the nationals of the host country (Vance, McClaine, Boje, & Stage, 1992).

2.2 Perceivable dynamics of Emiratisation

The emphasis placed by Western cultures on education and consequent employment is founded on the status acquired in an organisation: this is viewed as a continuation and extension of the worker's position in society. This drive to achieve organisational status, used in Western cultures to promote intrinsic motivation in education, is a challenging objective to instil in male national graduates in the UAE as employment opportunities have historically been created by family and clan affiliation (*wasta*). The characteristics of this society appear to dominate the individual's attention and dictate what values are important in terms of influencing judgement and behavioural patterns (Kahle & Chiagouris, 1997).

Public sector employment affords a male national with enlarged social status, employment for life, a pension, influence with government departments, and generous housing benefits. In the UAE, the housing benefit is a key element in the preference of public sector employment: property prices are high, and for a male national to provide for his existing or future family, and maintain social influence and status, a large house with staff within a socially desirable area is necessary.

Rondinelli, Middleton and Verspoor (1990) state that culture and values operate in two ways. They shape the ways in which organisations work, conditioning the response of people to patterns of communication, authority relationships, performance incentives, and teamwork. Secondly, they affect the ways in which individuals respond to change, in the

substance or in process of their work: the basis for external regulation and the search for hedonistic needs of birth-rights and the privileges afforded by status. Private sector employment does not hold as much attraction as employment in the public sector for material and cultural reasons: students in Abu Dhabi cited higher salaries, greater benefits, job security and shorter working hours as their reasons for preferring employment in the government and quasi-government organisations. This may explain why the percentage of national labour in the private sector was estimated at only 1% in 1995 (Al Roumi, 1999) and remains at less than 2% in 2005[5].

This preference for organisational loyalty may be explained by examining the tribal affiliations of those who are consulted in organisational matters. It is a common theme that those individuals recruited into organisations share family ties, which follows the Arab cultural tendency of consulting trusted associates. Any element of meritocracy is generally confined within the wasta-based recruitment system, which stifles internalisation of accountability and self-actualisation.

The environment appears to be changing. Not only is the calibre of the UAE national graduates from the UAE universities almost on a par with Western graduates, but the National Human Resources Development and Employment Authority (TANMIA), a body set up by the UAE government to train and find employment for nationals, was nominated in May 2005 as the central body in charge of managing the Emiratisation process. A new drive to ensure that nationals accept the employment opportunities offered to them irrespective of the status of the position is underway. However, these

[5] Oxford Business Group (2005). "Vital Statistics" p.9. *Emerging Abu Dhabi 2006*

drives are unlikely to change the status quo of the feelings of frustration and resentment between UAE nationals and Western expatriate managers. The Western expatriate in the private sector is often accused of giving preference to other expatriates in recruitment as their packages are significantly smaller than those of a UAE national employee: this remuneration differential permeates throughout the labour market in the UAE. Western expatriate managers complain about the lack of relevant skills and experience of the UAE national graduate, and feel that the labour market should be unregulated with the nationals competing for employment with expatriates. This the government is not willing to do as it has learnt its lessons from observing the disenfranchised people of its neighbours, notably Saudi Arabia, and the social unrest that followed.

2.3 Definition of Culture

Throughout Western academic discourse, the study of culture has been subject to the scientific, nomothetic preoccupation with "classification, categorisation and taxonomy which sought to reduce phenomenal complexity to the ordered rationalities of scientific labelling" (Linstead & Westwood, 2002: 257). In this vein, important cultural differences have been obliterated (Sekaran, 1983); descriptive cultural stereotypes in the style of Hofstede have been accepted as accurate (Adler, 1991, 2002); and interchangability of the notions of culture, nation and country has been shown to be acceptable (Peng, Peterson, & Shyi, 1991). Sawang (2006) is one author amongst many who call for the acceptance that nation and culture values are not interchangeable.

In nations where there are clear and observable delineations between religious and cultural groups, it is not possible to accept this generalisability for a nation state such as the UAE: "The average of the value priorities of social members reflects commonalities of enculturation… Average values of societal members, no less than folktales or textbooks, can point to cultural values" (Schwartz, 1994: 92). The UAE is said to have 202 nationalities in the labour market (Khaleej Times, 2006) with "many separate and distinct social and ethnic groups reside in the UAE side by side each maintaining its own cultural identity and tolerating the other in a 'live and let live' environment" (Rugh, 1997: 16).

The examination of the relationship amongst the UAE's several cultural and social systems and sub-systems requires the perception of the cultural and social orders as two

separate and distinct realms, though strongly intermingled (Vallaster, 2005). Therefore, culture is perceived here as a group-specific collective phenomenon within a social context and is partially shared among individuals through values and opinions, thought approaches and patterns of behaviour (Maznevski & Peterson, 1997).

Consequently, the definition of 'Western' expatriate must be based on cultural closeness (Davies, 2004), and not geography: "At the core are the United States and Western Europe, but included are other nations, like Australia" (Ahmed, 1992: 7). Therefore, common ground between the above guidelines must be found, which is more sensitive to the ideographic nature of intra-nation cultural groupings. This is not to deny the importance of nomothetic research: merely it sensitises the requirement of a definition of culture at the outset of any study (Roberts, 1970) to the paradox of equivalence (Sekaran, 1983).

The main branches of Western thought are based upon the separation of God and man: man is deemed to be capable of rational, independent thought, as "*res cognitans*" (italics in the original) (Tibi, 1995: 10). However, "for a Muslim, Islam is not divisible; a discussion of society or history – whether academic or theological" is a discussion based on the political understanding of Islam (Ahmed, 1991: 221). Indeed, in Muslim theory, "Church and State are not separate nor separable institutions" (Lewis, 1998: 26). In the UAE, Islam is both a religion and a culture (Stone, 2002): it encompasses every part of social, governmental and organisational life (Gómez-Mejia & Palich, 1997; Tayeb, 1997). This is the essence of Islam as '*deen al-muamalat*' which involves in the world

nation of Islam, '*ummah*' (The Noble Qur'ân, Surah 2. Al-Baqarah v.164), meaning the spirit to discover the meaning of God's Laws in the practical working of the universe (Choudhury, 1990).

Western religions, which informed and shaped the Protestant work ethic, promote life-denial and reticence. The separation of Church and state and the consequent two authorities have remained fundamental to Christian thought and practice, with separate laws, courts, institutions and hierarchy (Lewis, 1998). However, Islam stands for life-fulfilment (Ali, 1988), and encourages its followers to be well-informed, hard-working pillars of the community who maintain their respect for their family and their tribal leaders. The Islamic work ethic views work " as a source of independence and a means of fostering personal growth, self-respect, satisfaction and self-fulfilment" (Yousef, 2000c: 515).

These different religious-based polar work ethics and personal drivers pose a problem for a researcher seeking to find a philosophical stance which would provide for a common platform. Roberts and Boyacigiller have recognised this: "imagine the vast heterogeneity of philosophies and approaches one would have to consider if the nature of modern scientific research were not determined by Western tradition" (Roberts & Boyacigiller, 1984: 431).

The Orientalist methods of enquiry, with the appropriate ontological and epistemological characteristics would only stifle the voice of the UAE national, and promote the

domination, restructuration and authority which Western philosophy has over the Orient (Said, 1979): "Dialogue and interaction with Islam are possible only if its core features are understood with sympathy and its intrinsic dignity is recognised. This is not likely in the tradition of the Orientalists" (Ahmed, 1991: 231). In order to overcome this parochialism, Banjeree and Linstead (2004) provide a methodology of enquiry which permits the "consideration of the spiritual dimensions of the other culture, and its assumptions/beliefs about the nature of materiality and immateriality, as a mirror for the surfacing and interrogation of our own similar assumptions" (2004: 236): that of defamiliarisation by ontological introspection. This defamiliarisation emphasises the local nature of knowledge production (Banerjee & Linstead, 2004), and therefore requires an attempt to "explore the possibilities of widening the interval between the West and the idea of centre" (Sayyid, 1998: 387). In addition, this defamiliarisation permits the usage of such tools as deployed in this research, free from the theoretical foundations within which each of the variables was developed: in particular, this relates to personal construct theory and its omission from the discussion of the frames of reference. By extracting the Repertory Grid analysis from the western environment within which it was developed, it thereby permits the development of a multicultural research proposal, which therefore gives equal voice and reason to both the Western and UAE national cultures, thus avoiding the Islamic postmodernist consequence of denying a universal platform for discourse (Tibi, 1995).

Indeed, it is one constant across the variability of human populations that human beings make sense of their environment and their space in it, and therefore "firm an identity as a

member of a particular community, or ethnic, national or cultural group" (Phinney, 1999: 26). This identification forces the self to primarily use cognitive categorisation of group (i.e. cultural grouping, race, ethnicity) membership, and further information about the individual is either forced to fit into the schemata determined for that category of person, or ignored (Larkey, 1996). This is the foundation of 'relational individualism' (Emirbayer, 1997) which sees "transactions with others, and not pregiven drives, as the basic units for psychological investigation... it assumes a fundamental internal as well as external relatedness to the other" (1997: 297).

If this association with the 'other' is based on identity group and not individual variations, as is the case in the UAE, the other is seen as having negative characteristics and less status than the self (Sherif, Harvey, White, Hood, & Sherif, 1954/1961; Tajfel & Turner, 1979). In this case, Larkey (1996) has advocated the use of psychological models which may aid these groups in the analysis of the sources of the behaviour which are the result of psychological processes common to intergroup behaviour (rather than bad intentions) and may give them permission to scrutinise themselves and discover their effect on others. This scrutiny may well highlight those status-irrelevant qualities which have been ascribed to the 'other' group, and which has enabled the misguided enhancement of one's own social identity through identification with one's own group category (Chattopadhyay, Tluchowska, & George, 2004).

If, then, as explored above, we accept that frames of reference are socially constructed in response to a collective experience between groups of individuals, or individuals, then no

single person can be held accountable for the outcome of the interaction. Therefore how may we make changes to these socially responsive spheres of activity if responsibility for its nature is non locatable? (Shotter, 2005).

The use of site ontology in the present research not only sensitises the local nature of knowledge production, but also paves the way for the integration of the micro and macro elements of the environment: it " concurs with those micro-approaches that do not deny the existence or efficacy of 'macro' formations or structures, insisting only that the existence and efficacy of such phenomena be comprehended as and via interrelated practice-arrangement bundles" (Schatzki, 2005: 479). Indeed, since culture and the self are mutually constitutive (Schweder & Sullivan, 1993), and if cross-cultural research is to develop in the quest for the sophisticated knowledge of management, research endeavours should focus on both macro and micro kinds of variables (Peng et al., 1991).

Macro-level variables are said to be more and more similar across cultures (Child, 1981), but "there is still a real need to assess the validity of these institutionalised perspectives in developing countries' contexts, where institutional environments are more dynamic and might be totally different from those of developed countries" (Farashahi, Hafsim, & Molz, 2005: 15). Investigative focus should then be directed towards how cultural processes are organised within the organisational environment, including the impact of cultural construction outside the enterprise, rather than on culture as a product in itself (van Maanen & Barley, 1985), and has been called to be focused on "comparing and

contrasting how meanings, aspirations, agendas, etc. are socially constructed, especially in cross cultural team settings" (Jabri, 2005: 356).

Schaffer and Riordan (2003) provide an informed, sensitised way forward: they suggest the derived-etic approach, which "requires researchers first to attain emic knowledge (usually through observation and/or participation) about all of the cultures in the study. This allows researchers to put aside their culture biases and to become familiar with the relevant cultural differences in each setting. When this is done it may then be possible to make cross-cultural links between the emic aspects of each culture" (2003: 174), such as the visible formalised structures of the organisation (Tayeb, 1994).

However, this is not to herald the wholesale implementation of neither a divergent approach to culture, nor the adoption of convergent management practices that evolved outside the relevant cultural context (Pudelko, Carr, Fink, & Wentages, 2006), but to facilitate the Emiratisation initiative by sensitising the Abu Dhabi business community to those "persistent cultural differences [that] influence the nature of detailed activities and procedures of company strategy implementation at the local operation level, such as involving staffing, training or performance management" (Vance, 2006: 16).

CHAPTER 3: THEORY DEVELOPMENT

The Emiratisation initiative aims not only to secure strategic employment for UAE nationals, but also to facilitate the exchange of knowledge, particularly between the Western expatriate senior management and the new generation of young UAE nationals: this requires a staged conversion process: socialisation, externalisation, combination and internalisation (Nonaka, von Krogh, & Voelpel, 2006), where personal subjective knowledge is validated, connected to, and synthesised with others' knowledge (Nonaka & Takeuchi, 1995). In order for this knowledge exchange to take place, it has been suggested that amongst others, there be an atmosphere of high care (Zárraga & Bonache, 2003), social cooperation (Kerr, 1992), and group identity (Van Lange, Liebrand, Messick, & Wilke, 1992).

In the search to develop a framework for the investigation of culture, it is important that "the management baby is not thrown out with the environment bath, or [that it is smothered] in a blanket of social context" (Boddewyn, 1961: 12). Indeed, but perhaps it is more important to ensure that research does not, in its aim to preserve the integrity of the management baby, ignore the massive US-imprint on HR practices and research, which may build ethnocentrism into the study at the outset (Roberts & Boyacigiller, 1984). In order to address this, there has been much investigation into the cultural incompatibility of US and Arab management styles (Yousef, 2003); the effect of culture on both motivational models (Anwar & Chaker, 2003); as well as the provenance of management styles (Zander & Romani, 2004): "overall research findings led to the

conclusion that deep-seated managerial assumptions are strongly shaped by national cultures and appear quite insensitive to the more transient culture of organizations" (Laurent, 1986: 95). Aycan (2005), in her review of the status of the balance between global and local HRM practices, notes that there is no convergence of strategy: multinational corporations are experiencing the conflict of both standardising and localising HRM practices, those with multicultural workforces are trying to accommodate cultural differences, and those organisations in non-Western countries are seeking to create culturally appropriate HRM systems which still ensure global competitiveness.

Research which undertakes to examine, identify, and redress cultural friction whilst linking culture, behaviour and organisational performance, should, according to Sackmann and Phillips (2004), adopt a multiple cultures perspective approach. This permits an acknowledgement of "the inherent complexities, contradictions and paradoxes that the new work and associated cultural realities mean for organizations, work groups, and individuals" (ibid 2004: 381). This research aims to address those cultural barriers to the transfer of knowledge creation and exchange through the examination of cultural frames of reference, need for cognition, and expectations of organisational care, and therefore explore the possibility of achieving synergies for organisations in Abu Dhabi and the UAE and Western expatriate workforces by building on shared cultural values.

The literature has examined and acknowledged the impact that culture can have on organisational behaviour and HRM issues (Bartholomew & Adler, 1986): the environmental culture of the organisation appears to be the main supplier of frames of

reference for individuals, as that culture which enters the organisation through the employees limits the influence of management-created culture (Adler & Jelinek, 1986). However, there has been less focus on research investigating knowledge transfer in developing counties (Napier, 2006), and very little in the Arab world, in which research activities have been described as much lamented (Belehi, 2006). This lack of local research activity has nurtured a platform which has adopted a universalist understanding of knowledge sharing (Michailova & Hutchings, 2006), which therefore fails to appreciate the demographic diversity impacting organisations such as those in Abu Dhabi which has lead to "cognitive diversity which then harms organizational performance" (Glick, Miller, & Huber, 1993: 181).

An understanding of the psychological frames of reference used by UAE nationals and Western expatriates within organisations in Abu Dhabi is a sound basis for the furtherance of a more culturally-responsive way forward for the Emiratisation initiative: "As people learn more about others' idiosyncratic traits and preferences, coordination should be made easier because of the ability to anticipate others' actions and read their intentions" (in Kurzban & Neuberg, 2005: 657; Tooby & Cosmides, 1996).

Once the categories and properties (Gordon Hunter & Beck, 2000), the foundations of grounded theory (Glasner & Strauss, 1967; Strauss & Corbin, 2000) have emerged, it is then possible to start theory building:

> "Cultural effects will be most powerful in the process of organizations relating to authority, style, conduct, participation and attitudes, and less powerful in formal structuring and overall strategy. However, we will require a more adequate theory of organizations which specifies the points at which contingency, culture and the systems of economic relationships have their main effects" (Child, 1981: 347-348).

To this end, it is important to be able to separate an organisation's overall HRM philosophy and policies on one hand, and its HRM practices on the other (Schuler, Dowling, & De Cieri, 1993). Although recent research by Carr and Pudelko (2006) noted a high level of global convergence of HRM 'best practices', Tayeb (1998) believes that it is possible for an organisation to promote and maintain a global HRM philosophy and policy, but may be forced to adopt a polycentric approach to HRM practices, and earlier had noted that there appears to be no doubt in the literature of "the link between HRM practices and their socio-cultural content, and the need for adapting the former to the latter" (1995: 591). This contradiction may be partially explained by the gaps in the existing literature which contain assumptions about man: Hofstede's categorisations of individualism/collectivism "may have spurned a fundamental omission in our motivation theories" (Staw, 1984: 651). Man is assumed to be a rational maximiser of personal utility (ibid: 650): not so in the Arab world, where Bedouin values and the hierarchical

social structure promote collectivist values over and above the pursuit of self-maximisation.

This is important to appreciate, as management is a product of individuals whose understanding is influenced by societal values, beliefs, norms and work and social experiences (Ali, 1995). These practices may include mutual trust, active empathy; lenience in judgment, courage to express opinions, and access to help where team members must be willing to exchange information (Zárraga & Bonache, 2005). However, in a similar vein to the argument that there should be local adaptation to management practices, it may be possible that the barriers to knowledge are similarly not universally applicable (Gherardi, 2000; Orlikowski, 2002). Indeed, the "contemporary challenge of operating in a globalising economy requires the development of a model that enables expatriate and international managers to take into consideration both the cultural and the individual differences of their foreign counterparts in order to avoid stereotyping and ethnocentric tendencies" (Spony, 2003: 659).

3.1 Knowledge

Knowledge, in the constructionist perspective which views cognition as an act of creation (von Krogh, 1998), has been defined as "meaning made by the mind", made up of "content + structure of the individual's cognitive system" (Propp, 1999). Knowledge may be defined as the "capacity to act... [where] new knowledge is an increased capacity to act" (Nosek, 2004: 57). Knowledge can be either tacit or explicit, and although explicit knowledge is challenging to harness and focus, it is easier to generate, analyze, and share than tacit knowledge (Leonard & Sensipier, 1998), which is "an integrating force that binds and shapes all knowledge" (Polanyi, 1966: 6).

The philosophical foundations of knowledge provide an epistemological distinction of explicit knowledge, and ontological distinction of tacit knowledge (Nonaka, 1994): in order to convert tacit knowledge to explicit knowledge, Nonaka and Takeuchi (1995) hold that an extensive process of socialisation has been held to be required. This definition embraces the epistemological requirements of research in two cultures such as the present two, and is made possible by adopting the Organisational Knowledge Creation Theory put forward by Nonaka, von Krogh and Voelpel (2006):

> "Knowledge is, first, justified true belief...Justification therefore hinges on unique viewpoints, personal sensibility and experience (Nonaka & Takeuchi, 1995). Knowledge is also the capacity to define a situation and act accordingly (Stehr, 1992; 1994; Von

Krogh, Ichijo, & Nonaka, 2000)... Finally knowledge is explicit *and* tacit (Nonaka, 1991). ...This definition transcends the Western epistemology with its strong focus on explicit knowledge to cover elements of perception, skills, experience and history. It underscores that knowledge is never free from human values and ideas." (2006: 1181)

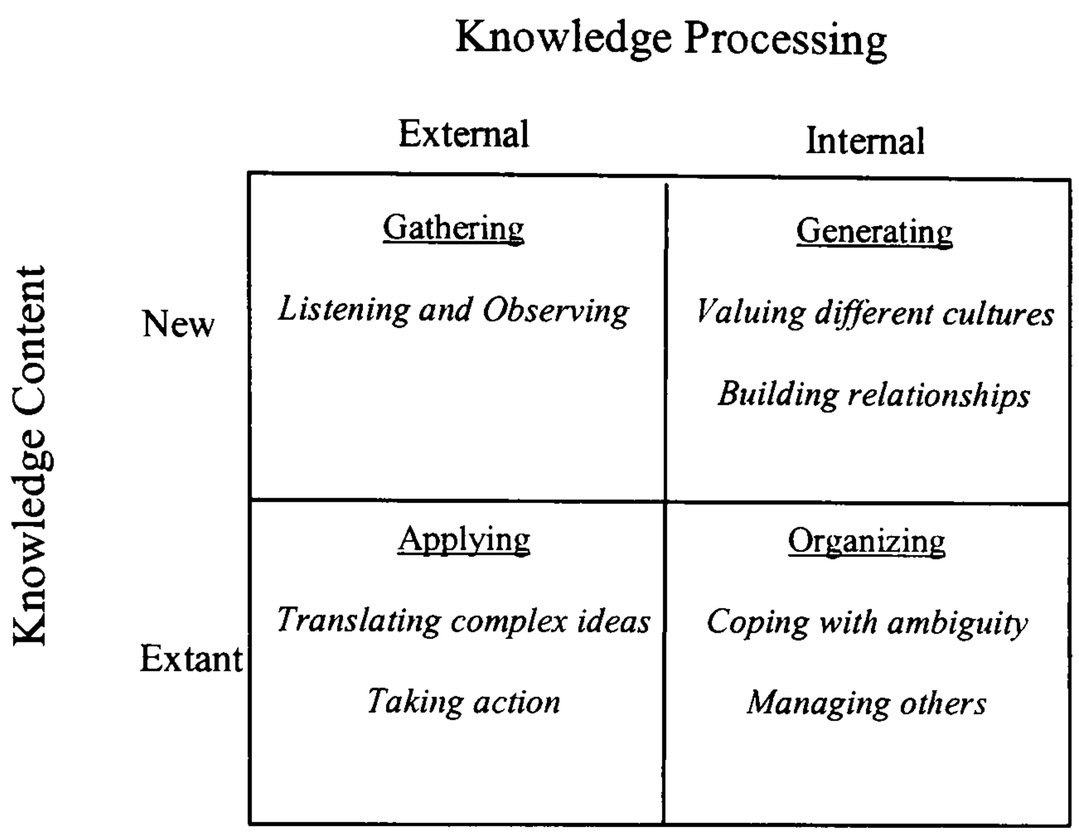
If we accept that there is value in tacit knowledge, which is created through the interaction of an individual with a source of data and their interpretation of that data, then this requires an acceptance that reality is socially constructed (Berger & Luckmann, 1966). Therefore, our concept of reality must be mediated by prior assumptions, expectations and experiences:

> "Learning is more than acquiring facts and techniques. It involves acquiring a way of looking at the world, of coming to possess that perspective embedded in a particular discipline as background knowledge, everyday practices of that discipline and common wisdom about cause-and-effect relationships as shared by its practitioners. We learn through participation... and building on the ideas of others" (Lang, 2001: 45).

The Emiratisation initiative's requirement of knowledge transfer also envisages the process of knowledge creation between and amongst the different cultures making up the workforce of the UAE. Therefore, it is the transfer and creation of both tacit and explicit knowledge which is under investigation, and which therefore requires a definition of knowledge as "a fluid mix of framed experience, values, contextual information, and expert insight that provides a framework for evaluating and incorporating new experiences and information" (Davenport & Prusak, 1998: 5).

Following the definition above, knowledge and learning are not simply confined to that which would expand the organisational process and product knowledge base. It is a collective knowing developed and learned in action and interaction in very specific historical and/or cultural contexts (Nicolini, Gherardi, & Yanow, 2003; in Yanow, 2004). It also encompasses interpersonal understanding, i.e. 'everyday knowledge' (Greenwood & Levin, 1998) which in turn provides a foundation for gathering new knowledge in a specific cultural context (Goleman, Boyatzis, & McKee, 2002). In using this linkage, Kayes and Kayes (2005) outline their cross-cultural knowledge absorption competencies model, which brings together the cognitive, behavioural, interpersonal and observational abilities of an individual, as outlined in Figure 3.1 below:

Figure 3.1 – Cross-cultural knowledge absorption competencies



(Kayes & Kayes, 2005)

The inclusion of the behavioural element into the traditionally cognitive discussion of knowledge invites the investigation of the frames of reference of individuals, and whether the cross-cultural interaction in the workplace has affected an appreciation of the other, the development of relationships, the willingness to listen and observe, and the ability to manage others in a culturally appropriate manner. Jaw et al (2006) maintains that this can be facilitated by the senior managers' abilities of "adaptation, teaching and leadership and then apply these abilities to create an open-minded and trustful environment" (2006: 239). The investigation of each culture's frames of reference and in order to understand their core values is also supported by Kayes and Kayes (2005): "Since it is based on

learning and individual experience, knowledge absorption is related to individual values. Values determine how we evaluate behavior and what we deem to be appropriate" (ibid 2005).

The creation and transfer of organisational knowledge has been held by Nonaka and Takeuchi (1995) to occur through processes of conversion and assimilation "including the conversion from tacit to formal (and vice versa) and the transfer from individual to collective (and vice versa) (Guzman & Wilson, 2005). Creative behaviour by team members, or knowledge creation, is made distinct from knowledge sharing by Zárraga and Bonache (2005). This separation in the definition of knowledge is important: the rapid economical development of the UAE depicts an unexperienced population which relied heavily on Western expatriate knowledge and labour, reflecting the environment of uncertainty: "When uncertainty is high, organizations interact more, not less, with external parties in order to access both knowledge and resources" (Powell, 1998: 229). Therefore, *creative behaviour by Western expatriates may not have and maybe does not take place*: for Western expatriates, both then and in the present day, the main organisational priority is for knowledge transfer to UAE nationals.

When situations such as the one described above arise, Emirbayer (1997) describes the outcome: "Members of a categorically bounded network, for example (recently arrived immigrants) acquire control over a valuable resource (e.g. information…), hoard their access to it… and develop practices that perpetuate this restricted access. Hard, durable differences… then crystallize around such practices" (1997: 293). These differences

have been embodied through the perpetuated resentment by Westerners to share and develop knowledge, as knowledge creation has been held to be a social process (Havens & Knapp, 1999).

Allee (1997) proposes a strategy to address the hoarding of information: he suggests that the equation "knowledge = power, so hoard it" is replaced by the equation "knowledge = power, so share it and it will multiply" (1997: 10). However, the unwillingness to share information is highly cultural (Senge, 1998), and had been held by Wiig (1995) to be especially be the case amongst employees with special knowledge in a certain field, such as those incumbent Western senior managers in Abu Dhabi, who might be afraid of losing their individual power and importance when sharing their knowledge.

3.2 Need for Cognition

This meeting of minds requires conceptual integration, which is only likely to occur when those participating in the knowledge exchange are motivated to preserve the validity of competing perspectives (Tetlock, 1992). This conceptual integration is reached by high levels of cognitive differentiation and cognitive integration, the former which requires an acceptance of the possibility of multiple perspectives, and the latter which reflects an understanding of the trade-offs among alternatives (Gruenfeld & Fan, 1999).

First, however, in the process of knowledge exchange, the individual must engage with another in order to provide the interaction upon which the socialisation stage can take place. This presumes that the individual has a drive which spurs him to seek out knowledge and facilitate its transfer, i.e. a need for cognition (Cohen, 1957; Cohen, Stotland, & Wolfe, 1955). Cognition has been held to arise from a spiral of knowledge creation in which tacit knowledge is converted to explicit knowledge (Nonaka, 1994), and those individuals who have a high need for cognition naturally seek out information. Past studies have shown there to be a correlation between need for cognition and knowledge (Gülgöz, 2001), the acquisition of knowledge (Tidwell, Sadowski, & Pate, 2000), the search for information (Berzonsky & Sullivan, 1992), intrinsic motivation (Olson, Camp, & Fuller, 1984) and the capacity for organisations to learn (Kanter, 1990).

However, an individual's need for cognition and acquisition of knowledge may be self-reinforcing: the more objects and concepts stored in the memory, the more readily is new information about such constructs acquired and therefore more able is the individual in using them in new settings (Bower & Hilgard, 1981). Cohen and Levinthal apply this to the process of knowledge creation, noting that "the prior possession of the relevant knowledge and skill is what gives rise to creativity, permitting the sorts of associations and linkages that may have never been considered before" (ibid 1990: 130).

An individual's need for cognition is not only related to the action of searching or the processing of information. It has also been shown, through social-cognitive theory, that that there is a reciprocal relationship between behaviour, cognition and environmental factors, all of which operate interactively as determinants of one another (Lin & Wei, 2005), and which support the investigation of an individuals' frames of reference and their consequent impact on knowledge exchange. Although the exchange of knowledge is partially mediated by trust and empathy, as discussed below, it has also been shown that information which challenges previously held expectations contributes to an individuals' ability to recall more information cues (Kassin, Reddy, & Tulloch, 1990; Lassiter, Briggs, & Slaw, 1991). It may be that the relationship discussed by social-cognitive theory can be strengthened by the very introduction or increase in the proportion of a particular ethic group into the work environment, such as under the Emiratisation initiative.

Kayes and Kayes (2005) support the connection between the individual and the organisation's knowledge, emphasising that this is reliant on the ability of individuals to learn from experience and apply the knowledge gained, i.e. their need for cognition. However, the need for cognition has been shown to indicate more than an ability or willingness to assimilate and transfer knowledge – it has also been posited to provide support to indexes of cognitive differentiation and integration (Adams-Webber, 2003; Gallifa & Botella, 2000) in the analysis of repertory grids (Kelly, 2001), where individuals high in need for cognition have been shown to hold less conflicted or ambivalent attitudes toward a variety of social issues (Thompson & Zanna, 1995).

The need for cognition scale has been validated in several studies, both single cultures (see Cacioppo et al (1996) for a review) and cross-culturally (Culhane, Morera, Watson, & P, 2006; Gülgöz, 2001). In those studies where individuals high in need for cognition have been shown to report greater enjoyment of complex tasks (Cacioppo et al., 1996; Cacioppo et al., 1984), it has been shown that those individuals low in need for cognition will display characteristics of 'social loafing' (Latané, Williams, & Harkins, 1979) when there has been a reduction of responsibility for the outcome of the activity, for example, in teamwork situations (Petty, Cacioppo, & Kasmer, 1985): "just as cold is the relative absence of heat and darkness is the relative absence of brightness, low need for cognition is the relative absence of the motivation of effortful cognitive activities that defines high need for cognition" (Cacioppo et al., 1996: 198).

3.3 High Care

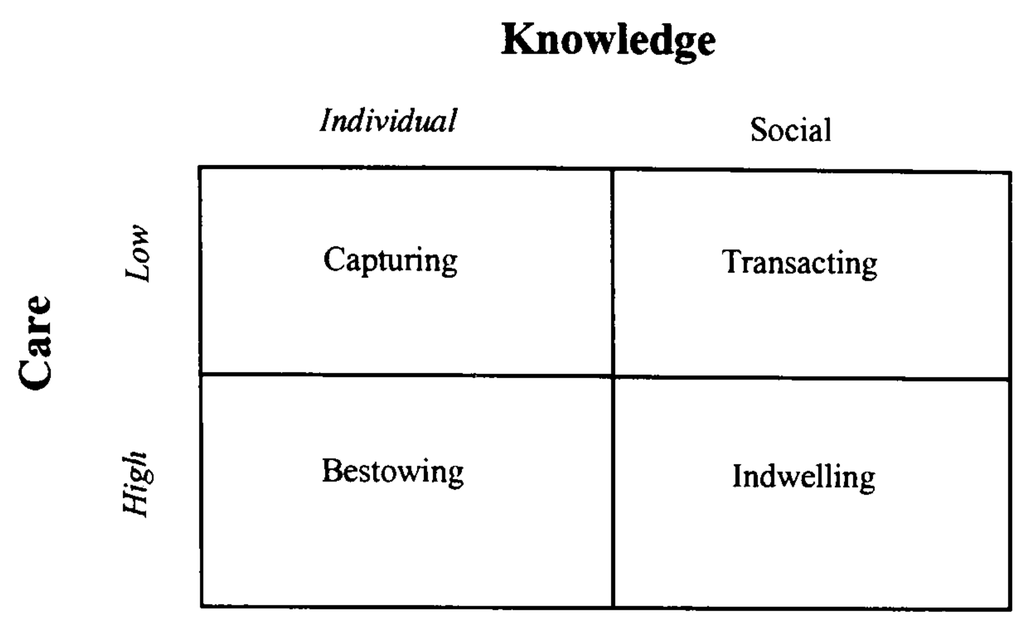
The transfer of knowledge is fraught with difficulties, and even more so when cross-cultural barriers are also erected. It has been shown that the environment of high care, (Zárraga & Bonache, 2005) alongside the presence of a strong leader; teamwork training; social events which would increase the opportunity for information communication; and reward systems all provide for a platform of knowledge exchange and promote a dominant strategy of collective cooperation (Cabrera & Cabrera, 2002). However, there appears to be little or no research by European researchers who appear to be reluctant to work in the Arab world (Akkari, 2003), a region which has such significant cultural differences to the 'west' (Kalliny et al., 2006). The aim of this research is to provide direction in the successful implementation of Zárraga and Bonache's model into the UAE in order to facilitate the successful implementation of the Emiratisation initiative. Pudelko (2005) summaries the intent of this endeavour:

> "How to put inspirations from foreign management models into practice can, however, only be answered together with close consideration of the specific domestic context. Allowing for pluralism seems in this cross-national learning process more appropriate than the search for 'the one best way'." (Pudelko, 2005: 2068)

Organisational practices, and their effect on the transfer of knowledge, are mediated through the nature of the transacting cultural patterns and the cognitive styles of the individuals involved in such transactions (Bhagat, Kedia, Harveston, & Triandis, 2002). The knowledge sharing which should take place within organisations in Abu Dhabi should be bi-directional: for transferred knowledge to 'stick', the Western expatriates must be willing and able to receive and process knowledge gained from learners within the host country, i.e. the UAE nationals (Napier, 2005). However, the higher remuneration structure afforded to UAE nationals, a reluctance to admit a weakness or inadequate levels of knowledge (Feldman & Bolino, 1999; Vance & Ensher, 2002), and the lack of trust between the social groupings may be an underlying factor which is hindering this knowledge exchange (Cabrera & Cabrera, 2005).

Von Krogh shows the effect of high care on knowledge creation and transfer through his figure of the process of knowledge creation (Figure 3.2 below). He argues that depending on the level of care provided within the organisation, the level of knowledge-creation processes will differ accordingly. Presently within organisations in Abu Dhabi, between UAE nationals and Western managers, individual knowledge is captured, and not shared voluntarily. On the social level, knowledge is transacted between cultural groups, but is a strained process and appears to be primarily consisting of explicit knowledge, as "when care runs low… there is little trust and lenience, as well as inadequate courage for experimentation" (von Krogh, 1998: 140).

Figure 3.2 – The Process of Knowledge Creation



(von Krogh, 1998)

The creation and transfer of knowledge can be facilitated by an organisation, and mediated through organisational HRM policies and incentives. Zárraga and Bonache's (2005) model of high care suggest that there are elements of team atmosphere – mutual trust; active empathy and lenience in judgement; and courage - as well as the more traditional organisational tools for motivation – active leader; reward systems; teamwork training; and social events – all of which favour the transfer and creation of knowledge, and each discussed below.

3.3.1 Mutual Trust and Access to Help

The importance of trust in knowledge exchange has been long established (Golembiewski & McConkie, 1975; Kramer, 1999), with the element being defined not simply as the confidence in others (Lyon, 2006), but requiring an assessment of the moral commitment in the receiver of the knowledge (Lang, 2004) – thus, trust is a subjective probability calculation (Tyler & Degoey, 1996). The transmitter of the knowledge must be confident that the receiver is both willing and interested in the receipt of that knowledge, and has been defined as "the willingness to increase the resources invested in another party, based on positive expectations resulting from past positive mutual interactions" (Tzafrir, 2005: 1601). The motivation to search out and assimilate the information (Szulanski, 1996) may be reflected in the need for cognition discussed above, and mediated by degree of belief in the good intentions of the parties. In the Arab world this trust has been shown to dependent upon the presence of a paternalistic atmosphere within the organisation, and which must be earned, and once earned is easily lost (Baldwin, Miller, Middleton, Golden, & Mizen, 2003).

McAllister (1995) separates the concept of trust into two elements: firstly, cognitive trust is founded upon the perceived dependability and reliability of an individual; secondly, affective trust is based upon the reciprocity and interpersonal caring. The effect of distrust in a workgroup is circular: if cultural diversity is viewed as having a negative impact, then the dominant culture in that group will define the norms regarding

expectations and norms. In situations, such as in the UAE, where there is arms' length interaction, self-interested actors have been shown to be able to maintain collaboration through "calculated trust" (Swanson, 1965; Williamson, 1993). Mistrust, however, results primarily from inadvertent cross-cultural misinterpretation rather than actual dislike (Adler, 2002). This misinterpretation may result in destructive conversation, symbolised by deception, intrigue, manipulation and coercion, to which individuals may respond with anger and frustration (von Glinow, Shapiro, & Brett, 2004). Unresolved conflicts are settled by power, which then conveys "mixed messages at best about the degree to which all members and cultural identities are valued, creating tension, competitiveness and distrust in the group. This impedes learning and limits members' sense of self-and group efficiency" (Ely & Thomas, 2001: 267).

As the individual cannot be separated from his culture, then there is no person without culture and no processing mechanism devoid of meaning (Fiske, 1995; Markus, Kitayama, & Heiman, 1996; Shweder & Sullivan, 1990): trust must consequently be related to the cultural difference between the countries of origin. Haller (2003) has indicated that economic development and cultural dissimilarity guide the degree of cultural closeness between two nations. In environments where there is little social interaction between the two cultures, there is greater likelihood of misunderstandings in the workplace: "culturally based schemas in both employees' and managers' minds predispose each to interpret the communication of others according to culturally bound expectations... leading to misinterpretations of the behaviours of individual in those roles" (Larkey, 1996: 481).

3.3.2 Active Empathy and Lenience in Judgement

Zárraga and Bonache (2005) state that active empathy requires the ability to "put oneself in the other's place, understanding 'emotionally' his particular situation" (2005: 665). This does not presume identical experiences, which would be almost impossible, but an acceptance that people may construe their experiences in a similar way (Neimeyer, 1993). Thus, the individual is presumed to possess a certain degree of knowledge about the other's method of addressing the situation at hand, and the possible reactions or outcomes to it. In order to determine the success of being able to project oneself into the others' situation, the individual's frame of reference of the other must be understood, which in turn requires inter-cultural contact and acculturation (Berry, Phinney, Sam, & Vedder, 2006):

> "Those involved in alliances must respect diverse cultural traditions and values, deal with fuzzy social variables such as trust and reputation, and use skills such as empathy to build relationships of trust" (Moss Kanter, 2000: 4).

Active empathy, or psychological safety (Ron, Lipshitz, & Popper, 2006) requires individuals to be lenient in their judgements of others when mistakes are made which are

a part of a individual's personal development, without making the individual accountable (Edmonson, 1999; Schein, 1993a). Disproportionate criticism, or culturally inappropriate criticism may discourage the individual from experimenting once again (Chua, 2002), which has been shown to be a key element in the learning process (Wong & Weiner, 1981).

Such understanding requires clear and candid conversation, trust, and lenience amongst the two cultures in the workplace of the UAE: it has been suggested that language may be the primary medium of social control and power (Fairclough, 1989), and through the investigation behind the use and language one would be able to determine those situations, objects of knowledge and the social identities of and relationships between people and groups of people (Wodak, 2003). This is supported by Gibson and Zellmer-Bruhn (2001) who maintain that without a common language and cognitive views among at least some individuals in the organisation, it is possible that the link between comprehension and action would have to be continually renegotiated. Between the UAE national and the Western workforces in organisations in Abu Dhabi, there appears to be both an arduous and distant relationship (Zárraga & García-Falcón, 2003) and a clear cultural distinction, which have been held to be the major variables that establishes the communicator's context and modes of interpretation, and therefore the context, organisation and transfer or not of knowledge (Vallaster, 2005).

3.3.3 Courage

It is a real challenge for organisations to capture the tacit knowledge in people's memory and which is difficult to extract and share with others (Abdullah, Benest, & Kimble, 2002). Knowledge exchange occurs when an individuals' cognitive map of their work context (Dixon, 1994) is made explicit and shared: once this dialogue has taken place (Isaacs, 1993; Schein, 1993b), this improves communication and strengthens a culture of openness and trust in the organisation (Jashapara, 2003), thus permitting the fearless expression of opinions in a team which values participation (Zárraga-Oberty & De Sáa-Pérez, 2006).

One of the facets of the organisational learning mechanism outlined by Ron et al (2006) is the cultural facet, which summarises five behavioural norms which increase the likelihood of extraction and dissemination. The five behavioural norms are: transparency (sharing thoughts with others); integrity (giving and receiving feedback without being defensive about oneself or others) (see also Leonard & Sensipier, 1998); issue orientation (complete focus on the relevance of the issue at hand regardless of extraneous factors); inquiry (persistence in investigation); and accountability (assumption of responsibility).

The expression of opinion may be a an element of high care, and may also be a vehicle through which knowledge transfer may take place: "Individuals possessing deep knowledge may also fear trying to express the inexpressible—and failing" (Leonard &

Sensipier, 1998: 125), i.e. aiming to preserve their positive image (Argyris & Schön, 1996; Sun & Scott, 2005). These failures in experimentation should be expected and tolerated, and treated as learning lessons by team members and the organisation (Goh, 1998). However, the literature guards against wholesale reinforcement of courage at the expense of self-doubt: "Doubt allows the learning process to begin; conviction permits active experimentation to continue. Lack of doubt causes complacency with the status quo, while lack of conviction results in fear and paralysis. Too much doubt erodes conviction; too much conviction eliminates doubt and its energy for exploring alternatives" (Srikantia & Pasmore, 1996).

Von Krogh (1998), in the foundational paper linking high care and knowledge in organisations, summarises the requirement for courage in an atmosphere of high care, noting that courage is vital in order to allow organisation members to experiment with new task solutions and present the results of these experiments, as well as encouraging organisation members to voice opinions or give feedback as mutual learning process.

3.3.4 Active leader

Leadership, in the knowledge creation and transfer context, has been held to require both directing and facilitating characteristics: the provision of organisational space, whether physical or virtual, for learning and innovation and moral support (Roome & Wijen, 2006) as well as the guidelines along which this can take place (Eppler & Sukowski, 2000). Wageman (1997) has provided a definitive list of those critical success factors a leader should provide: clear direction, a real team task, team rewards, the basic material resources, delegation of the authority to manage the work, team goals and strategy norms. In summary, leaders should be enabling knowledge creation, not controlling and directing it (Nonaka et al., 2006) through negative reinforcement which only serves to encourage the adoption of avoidance behaviour (Popper & Lipshitz, 2000).

In the literature which investigates Western concepts of leadership and trust, it has been shown that trust of top management in the workplace is based more on the outcomes of organisational decisions and less on interpersonal character (McCauley & Kuhnert, 1992). However, in the Arab world, supervisors are expected to "provide guidance, protection, nurturance and care of the subordinate, and the role of the subordinate, in return, is to be loyal and deferent to the supervisor" (Aycan et al., 2000: 197). Deference in the Arab context is closely intertwined with authority (Baldwin et al., 2003). One trait which encompasses both of these requirements of a leader is that of trust they are able to inspire, as well as "trust in their leadership and trust in the system they head, specifically trust in the 'rules of the game' maintained in the organization" (Popper & Lipshitz,

2000), more specifically the willingness to take risk in ambiguous situations, to cooperate and to be transparent (Gambetta, 1988).

Therefore a cross-cultural approach to the management of the creation and transfer of knowledge cannot simply be focused on providing strategic direction for the physical management of knowledge and its consequent development, sharing and leveraging (Collinson & Wilson, 2006), but perhaps more importantly focus on the management of human relationships – the interaction of which will cause the creation and transfer of knowledge. The management of knowledge creation requires a leader promotes enthusiasm and commitment, permits a challenge to and deviation from current practice (Srikantia & Pasmore, 1996), and who is able to take great care of organisational relationships (von Krogh, 1998). The role of the leader in a teamwork environment is to provide a context where the individual is able to be independent, responsible, and able to experiment and learn to engage in the development and creation of knowledge (Spender, 1996).

Dialogue among individuals has been shown to lead to the provision of mutual support and assistance (Srikantia & Pasmore, 1996), and so an effective leader should be searching to coordinate and focalise the different viewpoints and opinions within the work team (Leonard & Sensipier, 1998; Leonard & Strauss, 1997), whilst ensuring and recognising that individuals from both the UAE and the Western cultures are able to contribute their multiple perspectives to the assessment and transfer of existing or development and creation of knowledge.

3.3.5 Reward systems

The sharing of information has been described as a social dilemma (Connolly & Thorn, 1990), a type of which is a public good: a shared resource, composed of the voluntary contributions of some of the members of a collective, benefiting all of its members whether they have contributed to it or not (Olson, 1965). In order to ensure an effective environment of teamwork, Zárraga and Bonache (2005) state that it is necessary to lower the cost of sharing the knowledge, or similarly increase "the benefit associated with that kind of behaviour" (2005: 1233). Unless an incentive is created and the perception of personal benefit is increased (Cabrera & Cabrera, 2002), there is little reason for the individual or group which possesses the knowledge to undertake any knowledge transfer (Leonard & Sensipier, 1998; Sun & Scott, 2005), who will therefore transact on the basis of expected returns (Lang, 2001). In other words, the goal of the reward system is to facilitate an environment where the individual and the collective interest can coincide, e.g. fair treatment of employees, and implementation of those rewards that emphasize shared success (Goh, 2002).

Un and Cuervo-Cazura (2004) emphasise the project team-level integrative reward, since "it provides individuals with the willingness to interact and share knowledge" (2004: 31). Zárraga and Bonache (2005) suggest that this includes, amongst others, group incentives, promotion systems that encourage individuals to be more collaborative and 360 degree appraisal systems. However, the 360-degree appraisal system is one reward system which is not culturally neutral: it has been noted that the emphasis on the 'self' and

personal achievements is disturbing in cultures where humility in self preservation is the norm (Wiersma & Van Der Berg, 1999). In high-power distance and collectivist cultures such as the Arab culture, Aycan (2005) has noted that the 360-degree evaluation both undermines supervisors' authority, and may disturb group harmony due to the constant monitoring of the behaviour of one's colleagues. Although Wezel and Saka-Helmhout (2006) state that such performance feedbacks produced positive changes in the organisation only when there is institutional stability, the environment such as that produced by the Emiratisation initiative may have produced a disequilibrium, and therefore performance feedbacks may introduce a negative influence into the organisation. Finally, the Arab aversion to negative feedback is such that Aycan (2002) notes that team members who do not perform at the expected level may receive negative feedback from others, with the consequence that they may leave the group immediately and may even try to sabotage the process. Indeed, a UAE semi-governmental organisation which attempted to introduce a 360° feedback process in 2003 was faced with the following comment from one of their senior staff: "Nobody has ever dared speak to me like this", thus supporting Trompenaars' (1993) belief that in those diffuse cultures where the distinction between life and work space is blurred, negative feedback on job performance is perceived as attaching to the person's personality.

Therefore, an alternative approach to culturally-neutral reward systems may be, according to Bender and Fish (2000), to use effective reward systems in organisations which are effectively targeted at the creation of a knowledge sharing environment and which creates an organisational ethos where those employees who possess the required

knowledge and experience (the explicit and tacit knowledge) that needs to be transferred, recognize that this is valued, and are thereby motivated to communicate and share their knowledge and expertise. However, an important effect of this method of reward system is that it can been seen as potentially a major source of power in organisations (Bartlett & Ghoshal, 1998; Senge, 1998), as it appears to reward those who produce rather than share (Zárraga & Bonache, 2005), and which therefore undermines any attempt at addressing the inequality between the UAE nationals and the Western managers in organisations in Abu Dhabi. Stajkovic and Luthans (2001) suggest that one way of addressing this issue is to promote social recognition at the managerial or professional levels of employment, and the introduction of non-economic reward schemes which satisfy needs for affiliation and recognition (Mendonca & Kanungo, 1994), recognises personal development goals, learning experiments (Kerr, 1975) and team or group incentives which are culturally appropriate, thereby helping to create a sustainable organisational environment for knowledge transfer and creation.

3.3.6 Teamwork training

In order to foster and build human capital, companies must not only recruit and select top quality employees but also invest in training and development to eliminate complacency (Senge, 1990), to provide the structural foundations for knowledge exchange (Popper & Lipshitz, 2000), and also so that a unique pool of human capital can be developed (Hitt, Keats, & DeMarie, 1998; Huselid, Jackson, & Schuler, 1997; in Ling & Jaw, 2006; Wright & McMahan, 1992). If those working conditions which inadvertently punish attending employees are withdrawn (Noe & Wilk, 1993), and training which is supported by managers and peers is provided, this has been held to promote employees' ability and absorptive capacity, resulting in increased knowledge transfer (Minbaeva, Pedersen, Björkman, Fey, & Park, 2003). This teamwork training would provide an informed, cross-cultural organisational standard of cooperation and constructive feedback to which individuals may refer and against which measure themselves and others: multiple understandings and multiple interpretations must have been collapsed into common understanding before learning is said to have taken place (Shrivastava, 1983). Von Krogh (1998) emphasises that this should include "learning how to help, present personal insights, develop concepts and justify new ideas while exercising lenience in judgement" (ibid 1998: 145).

Senge maintains that it is vital that teamwork is be supported by dialogue, as "teams, not individuals are the fundamental learning unit in modern organizations" (1990: 10). This supports the premise that knowledge is better shared through person-to-person

communications as compared with transfer through knowledge management systems (Hsiao, Tsai, & Lee, 2006). However, conflicting belief systems nurture incompatible knowledge transfer platforms and may result in communication breakdowns (Boland & Tenkasi, 1995), and so in order to facilitate effective knowledge transfer, teamwork training may help to establish a strong social network which therefore makes the building of trustful relationships easier (Pickering & King, 1995). There is literature to suggest that team members need to have similar knowledge about teamwork (Rentsch & Hall, 1994) and similar knowledge capacities (Goh, 2002) in order to be effective.

Teamwork training is not simply about the development of common structures and communication channels. Attention must also be focused on the procedure for unlearning and the abandonment of the current cultural perceptions and knowledge transfer patterns. It has been shown that training must be provided to better understand people that have different knowledge sets and requirements (Un & Cuervo-Cazurra, 2004). This requires the development of competencies which permit an individual to address and recalibrate their learning and communication styles to be more culturally appropriate. Kayes and Kayes (2005) note that in this situation, training should take the form of executive coaches, interactive workshops, or a series of self-assessments and feedback as other training tools such as videotape and website training are "best suited for communicating policies and procedures" (ibid 2005: 587).

3.3.7 Social events

Social events have been shown to be important in the facilitation of knowledge exchange (Cabrera, Collins, & Salgado, 2006; Zárraga & Bonache, 2005), as the cross-functional socialisation of new employees (Un & Cuervo-Cazurra, 2004) as well as informal communications networks have been shown to promote both explicit and implicit knowledge sharing (Daft & Lengel, 1984; Hedlund, 1994; Leonard & Sensipier, 1998). It is perhaps the impermeabilty and cohesiveness of both the UAE and the respective Western societies that create environments promoting collective myopia (Wong, 2005), and which affect the individual's formation of his own frames of reference and understanding. Those individuals who have little personal experience of the 'other' society depend upon other members of their groups to form the relevant frames of reference, or expectation of behaviour (van Dijk, 1986): research suggests that relationships among managers may deteriorate when differences become very apparent (Stening, 1979).

Indeed, it is increasingly the case that it is only within the corporate environment that the UAE national and the Western expatriate come together: "it may be that cultural friction is magnified in the corporate environment where one's own management style is interpreted as a cultural characteristic, and a lack of enthusiasm or interest in training or being trained is read as part of a wider cultures' arrogance and conceit" (Macedo, 2005b: 195). This is supported by Simon and Davies (1996) who show that in those situations where groups have distinct and contradictory identities, elements such as language,

disparate reward structures based on ethnicity, perception of 'colonisation' create significant barriers to knowledge transfer and creation. Additionally, Pelled (1996) has shown that highly visible differences (e.g. race) leads to more emotion-based disagreements, while more subtle forms of diversity (e.g. educational background) are more likely to lead to intellectual disagreements, thus suggesting that the more differentiated a workforce is, the more difficult it becomes to ensure that the knowledge is heard, valued, and transferred.

However, it may be possible that increased inter-cultural contact on a social and informal level may promote situations where these frames of reference may be challenged. This intercultural contact may take one of several different forms: it may be informal chats (von Krogh, 1998), informal networks (Davenport & Prusak, 1998; Inkpen, 1998), or personal relationships (Richter, 1998), amongst others: the aim of this intercultural contact is to achieve relational identification (Chua, 2002). However, when ethnicity is salient, the need to enhance group-based self-esteem though a sense of relatedness, respect, peer recognition and attainment of group goals should dominate (Haslam, Power, & Turner, 2000; Nahapiet & Ghoshal, 1998) and focus should be directed towards how managers from the different cultures learn from each other. Adler and Bartholomew (1992) recognise this by stating that in such situations, collaborative learning, rather than influence, compromise, and adaptation, should be paramount, and which is supported by Augier and Vendelø (1999) who believe that through social events, a common framework of beliefs may emerge thus permitting individuals to reach better mutual understanding, thus facilitating the transfer of tacit knowledge.

3.4 Frames of Reference

What is more generally accepted in the culture literature is that the socio-cultural environment shapes organisational practices; that its influence on work attitudes and behaviours is most likely to be mediated through organisational practices (Fischer, Ferreira, Leal Assmar, Redford, & Harb, 2005); and is carried into the workplace in the form of the employee's cultural baggage (Tayeb, 1997): "Humans everywhere show striking patterns of local within-group similarity in their behavior and thought, accompanied by profound intergroup differences" (Tooby & Cosmides, 1992: 25). It is the individual's interaction with other like-minded, culturally similar members of a group within the organisation, and his role in the group which is a function of expectations from themselves, other group members and non-group members (Alderfer & Smith, 1982).

Bhagat et al have noted that "The transfer [of knowledge] is least effective when the type of knowledge being transferred is complex, tacit and systemic and involves dissimilar cultural contexts" (2002: 208). This can only be compounded by the situation where the cultural groupings within the organisations are subject to collective myopia. Wong (2005) acknowledges this, and states that "reasoning and judgment, then, control organisational learning activities among members. As a result, members are trapped within the ongoing institutions reflected by their own realities and organizational learning is mainly made within the currently available frames of mind or mode of reasoning" (2005: 327).

The frames of reference used by Western expatriate managers has been examined by Finklestein and Hambrick (1996) who noted that this group, over time, develop set habits, establish routine information sources and reply more on past experience. Crucially, they state that this group develops a narrower frame of reference in alternative generation and evaluation. The time-delineated point at which these frames of reference for expatriates appear to start narrowing is at the two year mark: Torbiorn (1982) noted that cultural novelty has its largest impact on expatriates during the first two years of their assignments; after that, the impact of cultural novelty diminishes somewhat. This time line and the consequent increase of symbolic fracture in the local UAE culture has also been established for Western expatriates within Abu Dhabi (Macedo, 2005a).

The majority of the literature on inter-group relations in environments of demographically disproportional employment examine situations where "the practical impact of prejudice by majority-culture members is far greater than that of minority-culture members because of their far greater decision-making power" (Cox Jr., 1991: 36). In the UAE, the situation is reversed, with the national minority (in both demographic and employment ratios) holding the balance of power in the social, governmental and corporate environments. This greatly affects the UAE national and the Western expatriate's frames of reference used in determining their relationship to the other: The UAE Minister for Labour has been quoted as saying "GCC unemployment a 'ticking time bomb'" (Salama, 2006), with some recent articles in the Gulf publishing headlines such as "200 nationalities and us" (Rashid Ghadeer, 2006a), "You are not alone in the crowd"

(Rashid Ghadeer, 2006b), "Going native" (Middle East Monitor, 2006), "Stirring the melting pot" (Middle East Monitor, 2006), "Redressing the balance" (7 Days, 2006), and "Nationals are not racist" (Gulf News, 2006b). Indeed, it has been shown that a new set of predictions of inter-group relationships may be required when politically defied minorities are in positions of leadership and numerical dominance in organisations (Larkey, 1996).

Indeed, Blalock (1957) has argued that numeric increases in the representation of groups traditionally in the minority threaten the majority, and Alderfer (1992) maintains that balancing numbers as a strategy to end discrimination is by itself insufficient; it is also necessary to attend to the ongoing relationships between groups, particularly to intergroup status and power differentials that would otherwise remain intact. This focus on intergroup relations should, in response to the call for new paradigms that are able to deal with the implicit, intuitive and context-specific action (Triandis, 2001b) which would aid in the understanding of the power dynamics at the interface of Western and non-Western economies and cultures (Jackson & Aycan, 2006).

However, the communication of explicit knowledge between representatives of different groups poses additional obstacles. Barry and Bateman (1996) list a number of elements which must be present within organisations so that a collaborative environment is fostered: equal status between groups, opportunities for group members to become personally acquainted, cooperative interaction, and the development of intergroup norms that support constructive interaction. The former two are not likely to be achieved

within the UAE: status differentials between UAE nationals and expatriates are imbedded in the social construction of each group in relation to the other, thus impeding the egalitarian environment necessary to the success of the knowledge transfer (Robertson & O'Malley, 2000). Social interaction outside of the working environment is also unlikely, due to the impermeability and cohesiveness of the respective cultural groups.

Wong (2005) notes that this hostile environment can be challenged and rectified if individuals change their values of theory-in-use, strategies and assumptions by challenging and modifying the underlying system assumptions. It has been shown that the introduction of commitment, cooperative interaction and the *rapprochement* of intergroup norms both facilitate coordination and the transmission of information (Kurzban & Neuberg, 2005; Roome & Wijen, 2006), and increase the likelihood of the complementary goals of the development of a collaborative learning environment: "a series of supordinate goals has a cumulative effect, which provides a broad motivational base on which person-to-person contacts, information, and conferences... can become effective" (Sherif, 1967/2006: 457).

Ahmed, in Postmodernism and Islam, concisely summarises the challenges faced by Islam and the West, equally applicable to the cultural divides between UAE nationals and Western expatriates in the UAE:

> "On the threshold of the twenty-first century the confrontation between Islam and the West poses terrible internal dilemmas for both. The test for Muslims is how to preserve the essence of the Quranic message, of *adl* and *ahsan, ilm and sabr* [justice, perfection, knowledge and patience], without it being reduced to an ancient and empty chant in our times; how to participate in the global civilisation without their identity being obliterated.... The challenge for those in the West is how to expand... Western idealistic notions... without appearing like nineteenth century imperialists; to reach out to those not of their civilisation in friendship and sincerity. In both cases a mutual understanding and working relationship are essential"
>
> (italics in the original) (Ahmed, 1992: 264-265).

In order to reach this mutual understanding and achieve the knowledge exchange so sought by the Emiratisation initiative, there must be acceptance from both the UAE nationals and the Western expatriates that a consensus between management practices and local culture must be found. Cross-national or intra-national investigations fall short of the mark if they lack an understanding of the relationship between culture and cognition (Adler, Doktor, & Redding, 1986b): therefore it is vital that the present research attempts to manage the impact of cultural diversity in the labour force of the UAE, rather than following the current trend of managing the demographic pressures and

the cultural diversity itself (Adler, 2002). In summary, "this research [aims] to provide a more cohesive and informed, locally responsive corporate environment that would allow for the exchange of knowledge, and a way towards genuine adherence to the Emiratisation initiative, thus preserving the cultural cornerstones of a country of which we are either residents or nationals" (Macedo, 2005b: 195).

3.5 Culture

There is a general agreement among management scholars that there is no culture-free theory of management (Hofstede, 1993), but there appears to be no agreement regarding the degree to which aspects of organisations are likely to be more universal and areas which are more culturally specific (Tayeb, 1988, 1998). Whereas Gibson and Zeller-Bruhn (2001) note that cross cultural research has established that national culture explains between 25% and 50% of variation in attitudes, related to social behaviours such as aggression, conflict resolution, social distance, dominance, conformity, obedience, and well as decision making and leadership behaviours, Lavee and Katz (2003) propose that *all* psychological processes have a cultural component. Culture has been additionally held to affect the transfer of knowledge within organisations (Michailova & Hutchings, 2006): in order for knowledge to be transmitted effectively, it must be congruent with the existing social context, which, as Macharzina et al (2000) state, is further hampered by the introduction of an international element.

The definition of national culture cannot be geographically bound: culture is a group-specific collective phenomenon within a social context, and which is partially shared among individuals through values and opinions, thought approaches and patterns of behaviour (Maznevski & Peterson, 1997). Using country-level data assumes homogeneity, prohibiting the recognition of cultural diversity within countries (see Eaton & Louw, 2000; Menon, 2004; see Sawang, Oei, & Goh, 2006; Schwartz, 1994; Sekaran, 1983; Vallaster, 2005), and thereby the separate and distinct cultural groups within the

single geographic border under investigation - UAE nationals and Western nationals resident within the emirate of Abu Dhabi in the UAE.

Culture is multi-located: both 'twice born' (de Munck, 2001), first outside, in the public realm, and second, inside in the individual (Shore, 1991, 1996); and multi-layered, as culture is to a society what memory is to an individual (Triandis 1994, 1995, 2000; in Bhagat et al., 2002). Those cultural and social elements which mould the individual precede the individual (Tooby & Cosmides, 1992), who finds those elements "already current in the community when he is born" (Geertz, 1973: 45). An individual's memories are created and revisited by event triggers and frame that individual's reaction to the situation at hand. Therefore, we can view culture "as a socially interactive process of construction comprising two main components: shared activity (cultural practices) and shared meaning (cultural interpretation)" (Greenfield, Keller, Fuligni, & Maynard, 2003: 462).

This shared meaning requires an acceptance of the anti-realist position which must be taken: "it disavows the notion that any researcher can arrive at a privileged account of the aspect of the social work being investigated" (Bryman, 1988: 370). However, "social constructionism is at once realist and relativist" (Crotty, 1998: 63). This dichotomy can be reconciled by the use of site ontologies which emphasises the contextuality of meaning; requires the investigation of the macro and micro aspects of the local phenomena (Schatzki, 2005); and promotes the use of a dualist ontology which makes the distinction between process and structure (Fairclough, 2005).

The societal and organisational effects caused by the protectionist measures of the Emiratisation initiative provide indicators of what moderating variables may be influencing the successful implementation of such Western-based models of, for example, high care. These indicators must be examined in order to inform a more responsive and effective way forward for the Emiratisation initiative, as "an approach that rests on a view that cultural diversity is inevitable and valuable is probably the only feasible option for ethnically plural societies" (Verkuyten, 2005: 136). The impact of forced recruitment on the UAE workforce may be summarised by Geerlings and van Veen (2006):

> "Because vacancies are filled by candidates who do not fully meet the selection criteria, but are the most suitable candidate, the quality (i.e. match) of the workforce deteriorates rapidly. The negative effects of mismatches are felt within a very short space of time, but it takes considerably longer to deal with such effects. A tight labor market can, therefore, have disastrous consequences for the quality of a workforce." (ibid 1266).

Holden has stated that knowledge management has, to date, operated in a kind of vacuum in which cultural diversity is compressed into one giant independent variable, which does not allow for the influence of cultural factors to be approached as variables in

understanding attitudes and approach to knowledge sharing (Holden, 2002; in Michailova & Hutchings, 2006). This research aims to address this by introducing culture as a moderating variable into the model of cross-cultural knowledge exchange for organisations in Abu Dhabi.

3.6 Theory Development

The unravelling of the nature of shared understanding (Sackmann & Phillips, 2004), and the emphasis on the contextuality of the research, permits the abandonment of the uncontested universality of the Western project (Sayyid, 1998). However, this move is a double-edged sword: it also necessitates an acceptance that a Muslim society may "have to adopt a variant of the Western model with all the radical compromises this would entail" (Nafissi, 1998: 99). Cultural understanding can be obtained through observable patterns of human behaviour, discovered through the discernment of rules or patterns of interpretation that are particular to a group, or realised through the study of the more tacit dimensions of cognitive or symbolic processes (Chambers, 2003).

The determination of a research focus must take into account the different emphases which the two cultures place on their position in society, and how these emphases have informed the academic discourse surrounding culture: "Interpreting another culture is a matter of learning how the evolved set of meanings that we have come to assign to one set of objects or elements in a situation are, in another culture, assigned to a different set" (Tooby & Cosmides, 1992: 218). Whereas Western cultures have historically emphasised 'being', and thereby endorsed the statistically-exact functionalistic approach to investigation; the Arab culture promotes 'doing', thereby suggesting the adoption of a multi-faceted anthropological, social-psychological and sociological method of

understanding (Adler, 2002; Anwar & Chaker, 2003; Kluckholm & Strodtbeck, 1961; Shaw, 1990).

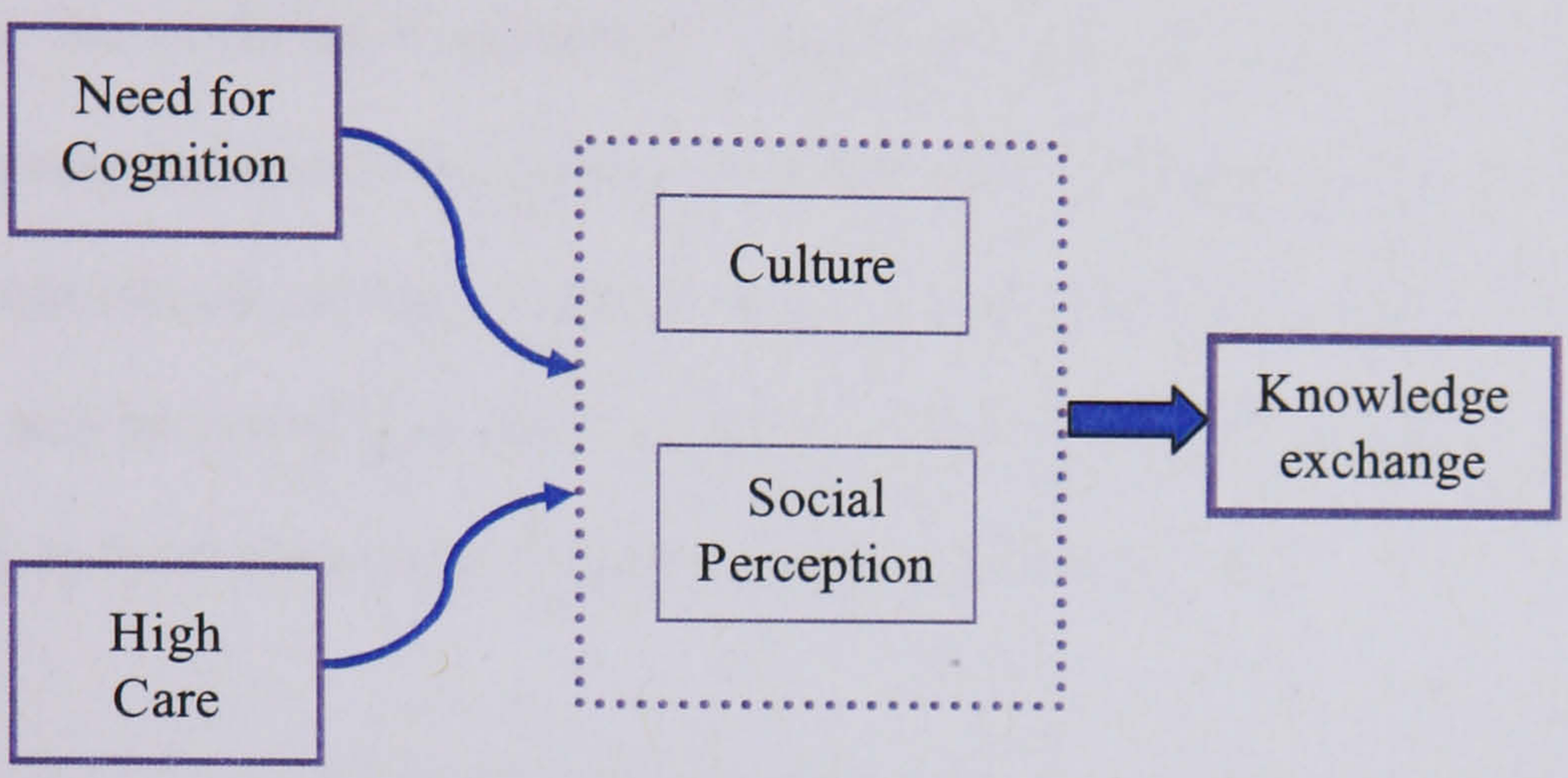
Within the definition of culture is the cloth which determines the pattern of the research: culture has been examined as the main dependent variable (Nasif, Ai-Daeaj, Ebrahimi, & Thibodeaux, 1991), and has also been treated as the independent variable (Roberts, 1970). The choice of variable categorization appears to be grounded in the philosophical underpinnings of the authors, and their consequent views on the static (Schultz & Hatch, 1996) or developmental (Schwartz, 1992) nature of culture. This discussion appears to reinforce synergistic research, which "is based on understanding the interaction between people of different cultures… emphasizes the creation of such patterns… and focuses on balance – on understanding and generating the best balance between culturally specific (pluralistic) and universal (culture general) patterns of management and organization" (Adler, 1983: 43).

Through an appreciation of the above, and by recognising that "consciousness is not immediate and unreflective, but a result of a relationship made with what has already been inscribed" (Linstead & Grafton-Small, 1992: 342), it would be possible to provide the guiding principles for a theory which would remain informed by both the Western and Arab cultures: the Western context emphasising the individual psyche and individual traits; and the Arab context which emphasises the social effects and the social context of a person's action (Greenfield et al., 2003): "The research process constitutes a (re)construction of the social reality in which the researchers both interact with the agents

researched and actively interpreting, continually create images for themselves and for others: images which selectively highlight certain claims as to how conditions and processes – experiences, situations, relations – can be understood, thus suppressing alternative interpretations" (Alvesson & Skölberg, 2000: 6).

The proposed model (Figure 3.3 below) for cross-cultural knowledge exchange in Abu Dhabi provides a way forward to ensure actual adherence to the Emiratisation initiative: preserving the contextual understanding of the interaction of the cultures and the hegemonic influences currently being played out; including the investigation of intimate culture and localist ideology (Lomnitz-Adler, 1991); and understanding that the need for cognition must be allowed to inform the culture of social relations between Abu Dhabi nationals and expatriates. In other words, "Not, then, men and their moments. Rather moments and their men" (Goffman, 1967: 3). Should it be shown that Western expatriates in Abu Dhabi and the male UAE nationals do not share a common identity, Haslam et al (2000) state that McGregor's Theory X assumptions must apply. This supports the application of those elements of Zárraga and Bonache's (2005) model of 'high care' as facilitators of knowledge exchange.

Figure 3.3: Proposed Model of Cross-Cultural Knowledge Exchange



Szulanski (1996) has provided support for the linkages between elements of need for cognition, culture and social perception in the proposed model: "contrary to conventional wisdom that places primary blame on motivational factors, the major barriers to internal knowledge transfer are shown to be knowledge-related factors such as the recipient's lack of absorptive capacity, causal ambiguity and an arduous relationship between the source and the recipient" (1996: 28). Additionally, needs and values affect cognition, which in turn is affected both by national culture, and which provides a basis for locally-sensitised organisational norms, in this case, knowledge exchange.

Models of knowledge transfer between individuals or groups presuppose the presence of social exchange theory which posits a balance in the exchange between parties to the knowledge exchange. In this model it is addressed by the concept of high care and mediated by the moderating variables of culture and social perception. The individual, here the Western expatriate manager, must be made to feel that there is a social obligation to make a contribution to the knowledge development of the UAE workforce, and that this action will be valued by a future return of reciprocated with equal exchange, or by promotions, and associated salary increases (Watson & Hewett, 2006).

If outside the context of competition, knowledge is shown not to be devalued by being shared (Tooby & Cosmides, 1992), there will be a greater number of participants in the knowledge sharing system who can each derive more from the pool of information, thereby readdressing their preconceived frames of reference, and increasing the willingness of individuals to contribute their knowledge (Roome & Wijen, 2006). Knowledge sharing has been held to be more likely when rewards are associated with sharing (Cabrera & Cabrera, 2005). In other words, this is altering the perception of social capital: moving away from treating social capital as a private good towards social capital as a public good thereby bridging and bonding the social network (Adler & Kwon, 2002; Nahapiet & Ghoshal, 1998). This can subsequently lead to the development of knowledge-dependent mechanisms that embrace the understanding of local representations and which can inform solutions to local problems (Tooby & DeVore, 1987). Cultural phenomena have been shown to have differential effects in different cultural contexts, and so those organisations which are headquartered in, for example,

rule-based cultural contexts with systematic human resource practices should incorporate these cultural considerations when designing their global human resource management systems (Sue-Chan & Dasborough, 2006).

The review of literature used by Latham and Pinder (2005) informs the framework above and which enables the preservation of contextuality of interpretation, and which allows the recognition that perceptions, categories and frames of meaning are culturally and historically loaded (Zinkhan & Hirschhheim, 1992). Indeed, this is vital, as "every time that a social phenomenon is directly explained by a psychological phenomenon, we may be sure that the explanation is false" (Durkheim, 1895/1962: 103). They suggest an investigation of personal traits and values, supported by a discussion of national culture as the context affects the extent to which needs are met and values fulfilled.

Therefore, in light of the academic discussion, the proposed model of cross-cultural knowledge exchange in Abu Dhabi, above, presents a framework for the investigation of those elements which affect cross-cultural knowledge transfer and creation between UAE nationals and Westerners in Abu Dhabi. The proposed model requires an understanding of each culture's need for cognition and their requirements from Zárraga and Bonache's (2005) model of high care, in the presumption that the Western culture and the UAE culture would have differing requirements of high care from an organisation. These two elements, the linkage of which has been discussed by Kayes and Kayes (2005) are affected by the two moderating variables, culture and frames of reference which affect an individuals' social perception of others and himself. This process would provide a

common platform upon which these two very different cultures are able to execute the Emiratisation initiative and therefore participate in productive and rewarding knowledge creation and exchange, culminating in the bestowing and indwelling processes of knowledge creation outlined by von Krogh (1998).

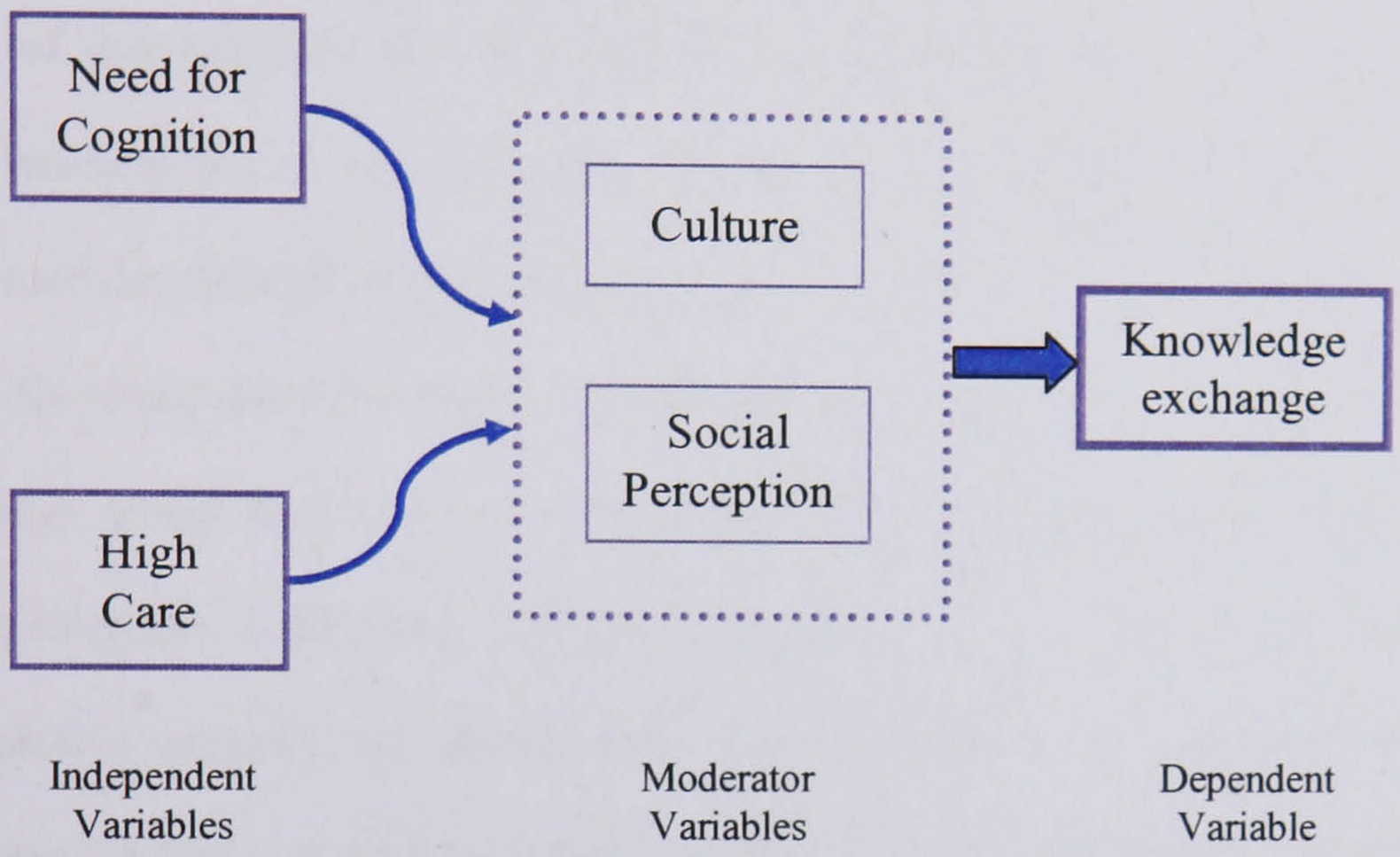
CHAPTER 4: METHODOLOGY

The philosophical foundations often predetermine the methodology of the research, and beg the question "whether we should attempt to incorporate cultural dimensions as contingencies into a universalistic theory of organizational behaviour, or instead regard them as descriptors of qualitatively different contexts for which different theories have to be formulated" (Child, 1981: 350). In addressing this quandary, Schein (2006) notes that it is not possible to understand the health of the organisation without taking each of the following three different perspectives in turn: firstly, an individual perspective based on psychology – here the investigation of the need for cognition; secondly a systemic perspective based on anthropology, sociology, political science and systems theory – here the assessment of the various cultures' emphasis on 'high care', and finally an interactive process perspective based on social psychology, and sociology – applied in this research through the use of repertory grids.

The proposed model of cross-cultural knowledge exchange in Abu Dhabi, Figure 4.1 below, responds to the latter call for incorporation of cultural variables into theory development requiring investigation of the emic and etic components (Hunter & Beck, 2000) as well as incorporating perspectives from both the ideographic and nomothetic viewpoints. This multi-faceted approach to the research is required in order to appreciate an understanding of these potentially competing levels of theorising of the individual and psychological process. The societal, political and anthropological processes (Hofstede,

1991), have been held to be an important prerequisite for analysing and reporting research results in this field (Schaffer & Riordan, 2003).

Figure 4.1: Proposed Model of Cross-Cultural Knowledge Exchange



King (2006) notes that it is the duty of the social sciences to provide a compelling account of the interactions of social groups located at critical points in the social complex, coordinated by shared understandings, and so a synergistic approach to the research must be adopted. This approach must also be able to inform inter-cultural frames of reference for the Emiratisation initiative and which "is based on understanding the interaction between people of different cultures… emphasizes the creation of such patterns… and focuses on balance – on understanding and generating the best balance between culturally specific (pluralistic) and universal (culture general) patterns of management and organization" (Adler, 1983: 43).

4.1 Philosophical Underpinnings of Methodology

The aim of this research, and its consequent methodology is to allow the culturally-sensitive investigation of two dissimilar cultures which are founded in different religions, and the method through which these cultures are able to work together in order to facilitate the Emiratisation initiative. This therefore requires a multi-layered multiple methodology which does not aim to delegitimise existing research approaches, but aims instead to relegitimise pluralism (Sumantra Ghoshal in Bennis & O'Toole, 2005). Indeed, the interpretive methodology facilitates the understanding of meaning between majority and minority sections of society, and informs the pathway via which a mutual disrespect and alienated differences may be minimised (Anderson, 1999).

The research aims to give voice and representation to the cultural realities of both UAE nationals and Western expatriates in the spirit of cross-cultural communication, societal development and harmony, and supports the replacement of "*re/search* with the relational metaphor of *re/present*..." (Gergen & Gergen, 2003: 598), and therefore:

> "...if we abandon the traditional goal of research as the accumulation of *products* - static or frozen finding - and replace it with the generation of communicative *process*, then a chief aim of research becomes that of establishing productive forms of

> relationship. The researcher [therefore] becomes an active participant in forging generative, communicative relationships, in building ongoing dialogues and expanding the domain of civic deliberation" (italics in the original) (Gergen & Gergen, 2003: 598).

The social interaction of culturally distinct groups is influenced and moulded by the political, economic, educational and legal conduct of the relevant societies (Heritage, 2004). The UAE national culture is one which is struggling with a solidification and internalisation of national identity and cultural and religious values in the face of globalisation and increasing exposure to outside cultural and religious influences over the last thirty years. In response to similar situations, some have called for increased critical, multivoiced, postcolonial ethnographies as capitalism has extended its global reach (Denzin & Lincoln, 2003a). This understanding of contextuality favours local, historically contextualised social inquiry and remains responsive to the qualities of emergent phenomena (Houchin & MacLean, 2005). To this end, an evolving coherent theoretical framework rather than one imposed *a priori* has been suggested (Keissling & Harvey, 2005), so "the researcher will be open to what the research site has to tell us" (Glasner & Strauss, 1967: 118).

Such an approach to social enquiry requires an appreciation and sensitivity towards the contrasting philosophies of the Western theory of knowledge with its Christian foundations, and the Islamic theory of knowledge which requires an appreciation of the

inseparability of knowledge and '*ummah*', as discussed above. Therefore, research in this field by a Western researcher cannot claim to have a privileged account of knowledge for both cultural groups – this would surely mean the adoption of a literalist position, forcing the adoption a Western epistemic authority that defines truth as ahistorical, authentic and absolute and therefore closed to debate (Lipman, 2006)? This perceived impasse can be addressed and overcome by emphasising (in a social constructionist vein which according to Gergen (1994) is 'ontologically mute') the 'knowledgeability' of the local actors (Giddens, 1984: xxiii), thus bridging the epistemological divide and which therefore demands the use of constructionist methods of enquiry, consistent with the cultural psychology emphasis on the construction of meaning by individuals and cultures (Church, 2001). This ontological position allows the voice of the dimensions of the individual or narratives of self and others to be developed without the imposition of the cultural or psychological constraints of the researcher (Greenfield, 1997; Westermeyer, 1996).

4.1.1 Multi-level Analysis

In order to facilitate a holistic investigation into the forces impeding the successful implementation of the Emiratisation initiative, Tayeb (1994) proposes a methodology which requires "reference not only to such [etic] dimensions as centralisation, specialisation and formalisation, but also to the [emic] relationships, processes and actions which lie behind these dimensions" (1994: 439). This approach embraces the principles behind grounded theory (Glasner & Strauss, 1967), and which would permit the exposure of the " 'distal' and 'proximate' features of the reality-constituting work people do within institutional, cultural and historical contexts" (Mehan, 1991: 81). The investigation into the cultural impact on knowledge exchange and the fulfilment of the Emiratisation initiative in the form of strategic employment for UAE nationals therefore requires a combination of multi-level qualitative and quantitative methods (Eisenhardt, 1989; Keissling & Harvey, 2005; Marsden & Littler, 2000; Schwartz, 1994; Triandis, McCusker, & Hui, 1990).

Culture is said to operate at many levels: the individual (e.g. Markus & Kitayama, 1991; e.g. Triandis, 1999); the social grouping (e.g. Adler et al., 1986b; Hofstede, 1980); the organisation (e.g. Ashkanasy, Wildercom, & Peterson, 2000; Chattopadhyay et al., 2004); and the cultural group as a whole (e.g. Vance et al., 1992; Verkuyten, 2005). To date there has been little integration of both organisational and socio-cultural variables in the investigation of the effect of organisational behaviour across cultures (Aycan et al.,

2000). Therefore, "frameworks are needed that incorporate variables at multiple levels in order to paint a fuller and a more valid picture of how organizations operate in the diverse regions of the world… We offer a new perspective by specifically referring to and discussing multi-level approaches" (Fischer et al., 2005: 27).

Fischer, Leal Assmar, Redford and Harb further note that current international and cross cultural organisational research "fails to acknowledge the complex nature of organizations and the influence of multiple environmental forces that are both internal and external to the organization" (Fischer et al., 2005: 27); as when there is abstraction from the level of individual values to the level of cultural values, expectations abound (Schwartz, 1992: 13). It is this multilevel approach to analysis which permits the investigation and assimilation of findings according to the level at which the data was collected: multilevel analysis generally refers to "procedures that seek to partition effects at one level of analysis among variables belonging to separate levels of analysis" (Mossholder & Bedeian, 1983: 547). This therefore invites the researcher to accept that in order to arrive at a privileged account of the barriers to knowledge exchange, the level of the individual must be investigated, "in that they know how to make sense of incidents and artefacts - is therefore a primary source for in-depth analyses when analyzing the way in which national cultures might influence organizational life" (Soin & Scheytt, 2006: 61).

4.1.2 Multiple Methods

The partitioning of levels of analysis has been said to be the greatest single problem which plagues current research in cross-cultural psychology (Smith & Bond, 1998). Hofstede et al (1990) dispute the ecological fallacy debate and notes that "because organizational culture is a collective characteristic, the between-unit level is the correct level of analysis" (1990: 298). However, Hofstede's research was based on the assumption of homogenous national culture: therefore abstraction could be made to a unit level without sensitising the research to the varying levels of analysis. One method of ensuring that ecological fallacy is avoided is through the use of multiple methods.

Multiple methods requires the rejection of monogeneric strategies to identify differences (Schwartz, 1994; Triandis et al., 1990) which, through triangulation and the eclectic use of methodologies (Frow & Morris, 2003), provides for stronger substantiation of constructs and hypotheses (Eisenhardt, 1989). However, the guidance in the literature as to how to conceptualise culture is less clear. The choice of categorisation of culture appears to be grounded in the philosophical underpinnings of the authors, and their consequent views on the static (Schultz & Hatch, 1996), developmental (Schwartz, 1992) nature of culture, and the role of Islam: "once [we] get into a discussion of human well-being in this comprehensive sense, then the task… becomes wider and more difficult and complex… It may have to take into account all those factors, including moral, psychological, social, political, demographic and historical that determine well-being in this comprehensive sense" (Chapra, 2000: 23).

As the never-ending dilemma of individual vs. the group cannot be understood without seeing the interplay between the system and the individual (Schein, 2006), there is a requirement from the analysis of culture that it must provide a holistic understanding and explanation of the effects of culture on knowledge transfer under the Emiratisation initiative. Therefore, the requirement for a contextually-sensitive investigation of the difficulties facing the Emiratisation initiative calls for a definition of culture as a moderating variable and which therefore must be considered as a collective, socially constructed phenomenon (Berger & Luckmann, 1966), which should not be bound by geographical references (Hermans & Kempen, 1998): "the core of culture is composed of explicit and tacit assumptions or understandings commonly held by a group of people; a particular configuration of assumptions/understandings is distinctive to the group; these assumptions/understandings serve as guides to acceptable and unacceptable perceptions, thoughts, feelings and behaviours" (Sackmann & Phillips, 2004: 378).

This definition therefore permits an understanding of organisation as a spatial metaphor which refers to a domain of apparent legitimate authority that favours certain behavioural and linguistic practices at the expense of others (Brown & Coupland, 2005): it facilitates concentration on those practices that constitute organisations as regimes of truth (Foucault, 1973). It additionally links to the behavioural, verbal and cognitive contexts: an individual's inner psychological world, through sets of discursive practices negotiated with the referent group, produces a 'behavioural blueprint' (Ott, 1989) which then

regulates people's behaviour by encouraging them to act in patterned and predictable ways (Brown & Coupland, 2005).

Such an investigation linking values, organisational motivating tools mediated by psychology and culture must require the use of both qualitative and quantitative methods: an approach which Gillies and Niemeyer (2006) state is relatively rare. This, according to (Neimeyer & Hogan, 2001) is embodied in methodological pluralism, which has been held to be especially informative in bridging gaps between qualitative and quantitative results and in building theory.

4.2 Research Design

The process of the research is in four overlapping stages: these stages are not strictly sequential in the functionalist, causal and convergent sense (Schultz & Hatch, 1996), but divergent and bi-directionally informed, in the spirit of montage (Denzin & Lincoln, 2003b). The research methods are interpretive and hybrid, and aim to seek the 'insider's view' (Sackmann & Phillips, 2004): "the focus on a specific organization and work group are necessary to obtain the depth of observation and understanding needed to ascertain and measure subtle aspects of... behaviour that are often cloaked behind easily proffered categories and explanations" (Hodson, 2004: 12). The determination of these socially shared realities, along with the development of behavioural preferences sourced from the analysis of high care, begins to inform the constructs for the repertory grids, as "our communal ways of acting are the source of the various normative 'pressures' on us that 'motivate' us to act in ways that are accountable to those around us (Mills, 1940; Scott & Lyman, 1968)" (Shotter, 2005: 130).

Continuing the ecological fallacy discussion above, and the validity of abstracting from the individual unit level to the cultural level, Chen (2005) et al provide support for this methodology. They take the position that although individual personality is based on genetics and experience, and group personality is based on social processes, that function of personality may be similar across levels, and therefore the tests of homology across levels involving correlates of constructs (such as personality) are likely to yield insight into understanding multilevel phenomena, such as in the present research. This is

expanded by Schein (2006) who believes that *"Individual* perspectives are needed to understand the idiosyncrasies of the components parts of any system; *systemic* perspectives are needed to define what 'health' of effective performance means at a systemic level and how culture forms and evolves; and *interactive* perspectives are needed to understand the dynamic interactions that occur between different components and levels of any system" (italics in the original) (2006: 287)

Maguire and Hardy (2006) note that in studies such as the present, where the phenomena under investigation are complex, context is important, relations among actors are multifaceted and dynamic, the research methodology should be based on systematic and interpretive methods based on social constructivist assumptions (c.f. Lee, 1999; Phillips & Hardy, 2002), which permit the contextuality of understanding to permeate the research. As such, the design involved the investigation of several components of the model firstly at the individual level and then at a cultural level: the individuals' need for cognition, the individual's requirements from Zárraga and Bonache's (2005) model of high care, both stages subsequently abstracted to the cultural level, providing definitive group values and organisational motivators which are descriptive of UAE nationals or Western expatriates.

The results from the two initial studies would be mediated by an appreciation of the first of the moderating variables in the model: the frames of reference of each cultural group, and their relevant underlying superordinate constructs, or values. Any differences which emerge from the comparison of the three stages of the research are expected to be

ascribed to the degree of cultural distance between the UAE nationals and the Western expatriate groups, the second of the moderating variables: this linkage is supported by Chiang (2005), who notes that "for organizations, the effects of culture are witnessed or manifested in employee attitude and behavior, such as communication, leadership, performance, motivation and satisfaction" (2005: 1546).

The data which emerges from the analysis above is expected to provide a model which provides a practicable framework for organisations in Abu Dhabi, indicating the degree to which national cultures are engraved in real organisational practices (Soin & Scheytt, 2006), and upon which to base sensitive and appropriate HRM practices which motivate and develop work teams in Abu Dhabi, thus also facilitating the achievement of Emiratisation quotas and initiating a pathway for knowledge creation and transfer.

4.2.1 Sample

The Petroleum Institute

The Emiratisation initiative and the sensitivity surrounding the issue have generated reluctance from both UAE organisations and Western organisations in Abu Dhabi to initiate discussions regarding the possibility of access for data gathering purposes. During period from early 2004 to September 2005, the researcher used personal contacts (see Teagarden et al., 1995) to contact the Chief Executive Officers of three large UAE and Western organisations in Abu Dhabi to discuss access. In two of these cases, the CEO's were approached in a social environment and who stated an interest in supporting the research. However, this support was withdrawn once internal corporate discussions had taken place. The third organisation is a government-owned public sector corporation, where the researcher spent six months meeting with various officials and giving presentations on her research. In June 2005 all further discussions were halted and potential access was denied. As it appeared that patronage was imperative in order to begin and finalise negotiations for access, the researcher was able to discuss the matter with the Minister for Higher Education and Scientific Research, whom she had met during previous research activities. The office of H.H. Sheikh Nayhaan bin Mubarak Al Nahyaan initiated discussions with the Petroleum Institute on the researcher's behalf.

The Petroleum Institute (PI) is an undergraduate university in Abu Dhabi founded in 2001, under a ten year agreement with the Colorado School of Mines who would provide

leadership in programs and curriculum design. The PI was established with funding from a consortium of major oil companies including The Abu Dhabi National Oil Company (ADNOC), Shell, BP (British Petroleum), and JODCO (Japan Oil Development Company) and led by a team from the Colorado School of Mines, The goals of the PI include educating UAE nationals in fields of engineering (Chemical, Electrical, Mechanical, Petroleum and Petroleum Geosciences) that aims to serve the ongoing needs of the oil and gas industry in the Gulf region.

The PI is a highly selective institution, and the brightest national students from the secondary education systems are expected to apply. All classes are conducted in English, and all students are required to undergo testing of their English language skills in order to evaluate their requirements for additional English instruction in the foundation year. All students are required to obtain a high degree of fluency in the English language before progression beyond the foundation year. This external assessment of fluency and understanding in English assures that all UAE national participants in the research were able to understand and respond in English, both for written and oral requirements. All degree courses are four years in length, in addition to the foundation course. Of the 800 students enrolled at the PI in the 2005/6 academic year, 90% were UAE national and 10% were of Western origin[6]. In contrast, of the 90 members of the faculty, 89 are Western educated, and one is a UAE national (personal communication with Dr. Derek Hodgson, 24th August 2005). The average class size on the male campus is 24 students.

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[6] Admission to the PI is reserved primarily for UAE nationals, but highly qualified non-national secondary school leavers will be considered on a case-by-case basis

Dr. Hodgson, PI Executive Director, granted full access to the PI men's campus for the Spring Semester (January 28th to June 12th 2006). In late October the researcher, Dr. Hodgson and Dr. Scott, Assistant Professor of Communications for the STEPS II Program (Strategies for Team-based Engineering Problem Solving), agreed access to the STEPS II program: an engineering design program for second year undergraduate students emphasising team-based client-generated problem solving in engineering design. The main objective of the program is to "work in a team environment to design and build an engineering system or device to meet specified project objectives" (Scott, 2004: 2). This team-based class was selected, as it provided access to a pseudo self-managing team environment. There are two classes a week of twenty students: one of two hours and one of a single hour, both of which the researcher would attend and observe. This observation was important, as it offered the students an opportunity to be comfortable in the researcher's presence and ask any questions regarding her research. The researcher was also able to observe how the teams of 4-5 students per team participated in the project problem solving. The teams were formed through random selection of numbered papers, and therefore offered the opportunity to observe the process of team formation, cohesion and role adoption, as well as the development of 'team membership' by the individual members, as "the success of any given team relies not only on the individual contributions of team members but in the *interaction* of team members" (Scott, 2004: 3). Dr. Hodgson agreed to the interviewing and questionnaire completion of a corresponding number of faculty members, scheduled for April and May 2006.

When investigating culture, and values, students have been held to be a representative sample of society, as they will have not been exposed to those situations where their values could have been altered (Hodgkinson & Maule, 2002). Additionally, Harzing (2005) notes that: "When studying culture, differences between students and other sample types, such as managers, tend to be unimportant (Keating, Martin, & Szabo, 2002; Triandis, 2001a), hence students can be used as a good approximation of the general survey population in management studies" (2005: 218). The inclusion of the Western expatriate faculty members in the data set is to be able to provide a contrast to the measurement of the cultural 'realities': if the test is to indicate how the subject develops his role in the light of his understanding of other people, it is necessary that the other people appearing as elements in the test are sufficiently representative of all the pole with whom the subject must relate his self-construed role (Kelly, 1955/2001).

Male undergraduate students at the Petroleum Institute are representative of the UAE population who are affected most by the Emiratisation initiative[7]: that is, the younger generation of nationals who were born after the oil was discovered, and who remember only the "ultra-modern, fast paced, dynamic sociological organism that sustains one of the highest standards of living in the world... This rapid change has had an immense influence on the society as a whole and on the expectations of the college bound generation in the UAE" (Baldwin et al., 2003).

[7] The proportion of UAE national men participating in the Abu Dhabi labour force, as compared to UAE national women in Abu Dhabi stands at 9.5:1 (Gulf News, 2005b)

UAE national male participants numbered twenty, with ten who volunteered from the STEPS II class, and ten further students who were asked by members of the faculty to participate in the research, and who accepted. The twenty male members of the faculty were chosen at random by the researcher knocking on faculty office doors, introducing herself and her research and asking if they were interested in participating. Each of those members of the faculty who were asked to participate in the research indicated their willingness to do so. The participants' profile is set out in table 4.1:

Table 4.1:

	Percent *(n = 40)*	
Sex		
Male	100.00%	
Age	***Students***	***Faculty***
Mean age	19.9	43.8
S.D.	1.3	8.4
Nationality	***Students***	***Faculty***
Abu Dhabi	90.0	
Other Emirate	10.0	
Western		100.0
Education System	***Students***	
Public (government secondary school)	65	
Private (private secondary school)	35	
Length of time spent in Abu Dhabi		***Faculty***
0-4 years		40
5-9 years		45
10-14 years		10
15-19 years		5

The forty interviews, composing of construct elicitation for the Repertory Grids and the completion of the need for cognition scales, lasting between sixty and ninety minutes, took place between 11th February 2006 and 27th March 2006. The interviews were on an individual basis: student interviews took place in various meeting rooms throughout the

Petroleum Institute. Interviews with the members of the faculty took place in their respective offices.

The Repertory Grid interviews produced a list of all the paired constructs: these were reduced to a common list of twelve constructs via expert rating on 11th April 2006, and which were inserted into a common grid, further discussed below. These were e-mailed to the respondents with the high care questionnaire on 17th April 2006, requesting completion and return within ten days. There was a response rate of 75% within the time frame, with the remainder of the questionnaires being returned by 10th May 2006. Of the late respondents, 42% were UAE national students, and 58% were Western faculty members.

4.2.2 Instruments

In the development of a methodology for the investigation of the impact of culture on organisations in Abu Dhabi, it is vital to "judge which values and norms are historically embedded in the nations' social institutional development" (Child, 1981: 329). This judgement provides for the emic dimension of cross-cultural research, but in order to be able to provide for a framework which may facilitate the implementation of the Emiratisation process, the investigation of the etic components of the culture must also be investigated. Therefore, the 'emic-etic' (Schaffer & Riordan, 2003) or 'pseudo-etic' (Peng et al., 1991) approach must be taken to provide for multiple methods to identify the cultural differences (Pugh, Hickson, Hinings, & Turner, 1968; Schaffer & Riordan, 2003; Schwartz, 1994; Tayeb, 1994; Triandis et al., 1990).

Although Boyacigiller and Adler (1991) wonder what theories of motivation would look like if the individual was viewed as part of a tightly bound social fabric, it is possible that the multiple methods approach, which encompasses the Abu Dhabi environmental and societal variables, may allow for the investigation of the individual, the individual as part of a cultural group as well as the individual as part of an organisation. Freadman supports the use of multiple methods as "if conditions of sociality are best described as the occupation of, and enablement by, heterogeneous ranges of generic practices, then monogeneric strategies of interpretation will always miss the mark" (1992: 280).

The use of the various methodologies promoted by the pseudo-etic approach may help to overcome the "illusion that objectivity and exactitude can be achieved at the expense of

depth" (Chapman, 1996: 14), as well as the difficulties that may face the researcher when attempting to obtain reliable statistical and performance data (see Berry & Dasen, 1974; Caruana, Ewing, & Ramaseshan, 1997; Gómez-Mejia & Palich, 1997; Nasif et al., 1991; Suliman, 2001; Teagarden et al., 1995). To help attend to some of these issues, all respondents were assured of the confidentiality of their responses, and were each assigned a code which was used on every response paper. Although Harzing (2005) notes that the use English-language questionnaires may stifle differences in the findings, the fluency in and comfort in use of English by the UAE national respondents provided comfort to the researcher that such differences would emerge if present. Additionally, each UAE national respondent was offered the use of an extensive Arabic-English/English-Arabic dictionary: however, this remained unused. The questionnaires used for the assessment of need for cognition, high care, and the methodology for the repertory grid elicitation were of a repeated design, where every participant was exposed to each condition thus contributing a data point for each level of the relevant independent variable (Brace, Kemp, & Snelgar, 2003). Validity of the use of such a type questionnaire which does not employ counter-balancing procedures, in the investigation of attitudes and emotions, has previously been defended:

> "This form of tapping attitudes has real drawbacks – among them being that it makes it harder to go into great depth in the exploration of attitudes. Its virtue, however, - and the consideration that seemed overriding in this case – is that it is possible to assure oneself that each respondent answered exactly

the same questions and that the results are strictly comparable from one group to another" (in Chapman, 1996: 10; Haire, Ghiselli, & Porter, 1966).

The use of questionnaires in the evaluation of emotions, feelings and attitudes is a contentious area: questionnaires are used in psychology to provide an observable empirical measurement of an *unobservable* concept that underlies the measured response (Wright & Fowler, 1986). The design of questionnaires, both the coding scheme of the individual question and the placement of the individual question involve, unconsciously perhaps, the subjective application of the researcher's values and preferences. There can be no neutral vantage point from which to survey crossing-culture behaviour (Venkatesh, 1995); and all cultural research must bring with it a frame of reference, or a 'paradigm' of understanding (Davies, 2004: 317). Therefore, the etic search for the universal constructs with the emic discovery of emergent differences (Clark, Gospel, & Montgomery, 1999; Tayeb, 1988) will allow the theory "to emerge, breaking out of existing frames of reference or paradigms to facilitate paradigm shifts" (Glasner & Strauss, 1967; in Teagarden et al., 1995; van Maanen, Dabbs, & Faulkner, 1982).

4.2.2.1 Need for Cognition

In the search for an understanding for the barriers to knowledge exchange between UAE nationals and Western expatriates in organisations in Abu Dhabi, it is vital to assess the need for cognition of the different parties: the need for cognition provides an indicator of the degree to which an individual would actively seek out and process information in order to make sense of the world which surrounds him. Tidwell (2000) supports this linkage, and acknowledges that the "need for cognition is a factor that contributes at least somewhat to the acquisition of knowledge... need for cognition is viewed as a general motivational tendency and not a domain-specific tendency" (2000: 640).

The historical development of the UAE (see Chapter 2) and the rapid economic development have required the nationals of the UAE to employ large numbers of consultants and experts to assist and advise them in the physical and economical development of their country. Cacioppo et al (1996) have noted that those who have surrounded themselves with experts and consultants have been held to possess a relatively lower need for cognition than others who naturally think and seek out and reflect upon information they have gathered. This may indicate that a preliminary result from this stage of the research would presuppose that UAE nationals would be lower in their levels of need for cognition.

Although Cacioppo et al (1996) are at pains to emphasise that need for cognition is not directly related to level of intelligence, an individual's need for cognition has been shown

to be modestly correlated with both American Test College Scores (Cacioppo & Petty, 1982) and grades in academic courses (Sadowski & Gülgöz, 1996). This modest correlation may have presumed a skewed comparison between Western faculty members with postgraduate degrees and undergraduate students. However, as stated above, the students enrolled at the PI are amongst the top twenty five percent of secondary graduates in the UAE, and have a minimum requirement of 70% pass rates in English, Maths, Chemistry, Physics, Biology and Geology in the final two years of secondary education. This would counter the proposition above that UAE nationals at the PI would prima facie have a lower level of need for cognition, which is defined by Cacioppo et al as: "just as cold is the relative absence of heat and darkness is the relative absence of brightness, low need for cognition is the relative absence of the motivation of effortful cognitive activities that defines high need for cognition" (1996: 198).

The questionnaire used was the need for cognition (short form) proposed by Cacioppo et al (1984), which consists of eighteen questions, half worded positively and half worded negatively (see Appendix II), and which has had recent cross-cultural validation (see Culhane et al., 2006; Ghorbani, Davison, Bing, Watson, & Krauss, 2004; Gülgöz, 2001; Polyorat & Alden, 2005; Wong, Rindfleisch, & Burroughs, 2003). In previous studies, the 18-item version of the need for cognition scale has shown coefficient alphas ranging from 0.65 (Thompson & Zanna, 1995) and 0.69 (Gülgöz, 2001) to 0.90 (Cacioppo et al., 1996), as well as being gender-neutral (Sadowski, 1993). The coefficient alphas for the need for cognition scales in this study were 0.79 for the UAE national respondents and 0.88 for the Western expatriate respondents, with an overall alpha of 0.86. Additionally,

the scale has been held to be unidimensional, internally consistent, and stable (c.f. Cacioppo et al., 1984; Sadowski & Gülgöz, 1996; Sadowski, 1993; Sadowski & Gulgoz, 1992).

Subjects responded to the need for cognition items on 5-point scale ranging from 'extremely uncharacteristic' to 'extremely characteristic' so the possible range of scores was 18 to indicate a low need for cognition to 90 to indicate a high need for cognition. The questionnaire was presented in hard copy format to each of the respondents after the Repertory Grid elicitation interview. All respondents completed the questionnaire during the interview.

4.2.2.2 High Care

In order to determine whether UAE nationals and Western expatriates have different requirements or expectations from the work environment, a modified version of Zárraga and Bonache's (2005) 'high care' questionnaire was used, with slight amendments to the wording according to the respondent category (whether from the STEPS II class, or a student from another class, or a member of the faculty). These alterations were made so that the respondent was able to identify with the questions and related them to their 'work groups' (see Appendix III, IV, V).

The second amendment made to Zarraga & Bonache's high care questionnaire was to omit question 4 from the final form used ("My work team have come up with idea/s for improvements that the company has subsequently put into operation"). Pilots of the questionnaire had initiated discussions with UAE nationals who noted that they felt uncomfortable answering this question, as it infers that the respondent feels able to question existing procedure or policy in an organisation, as well as providing presumptuous solutions to the issue at hand. This reluctance to engage in innovative behaviour, or to question leaders and leadership in organisations has been shown to be a cultural trait (1990; Ali, 1996; Rondinelli et al., 1990).

As the questionnaire was e-mailed (see above), the format of the document enabled 'drop down' menus in the column to the right hand side of each question, to be selected, whilst

the rest of the document was locked and unable to be altered. These 'drop down' menus offered a choice from a seven point Likert scale (1 = strongly disagree, 2 = disagree; 3 = slightly disagree; 4 = neither agree nor disagree; 5 = slightly agree; 6 = agree; 7 = strongly agree).

The questionnaire showed strong reliability for the transfer and creation of knowledge items (*alpha* = 0.71), team atmosphere *(alpha* = 0.77), and also for the initiatives to build high care (*alpha* = 0.75). The overall internal consistency for the questionnaire also indicated acceptable reliability (*alpha* = 0.73). The omission of the original question 4 from the final high care questionnaire used appeared to have no comparative effect on the internal consistency: reliability for the transfer and creation of knowledge in Zárraga and Bonache (2005) (*alpha* = 0.74) is comparable to the reliability for both UAE nationals (*alpha* = 0.74) and Western expatriates (*alpha* = 0.62).

The affirmation of external validity in this research is a difficult exercise, as the definition of external validity refers to the extent that the relationship observed between the independent and the dependent variables is generalisable to the 'real world'(Calder, Phillips, & Tybour, 1992). There is limited availability of official statistical data from the Census of 2005: data on the nationality and composition of the labour force, unemployment rates, literacy and education levels by Emirate is not available, and is unlikely to be made public in the near future.

4.2.2.3 Frames of Reference

The use of Kelly's (1955/2001) Repertory Grid Method to examine the individual's assumptions allows the unconscious to become conscious (Ryle & Lifshitz, 1975), and permits the verbalisation of those beliefs which are defined as concepts and perceived relationships between those things and concepts which the individual holds to be true (Bem, 1970) without prejudicing the contextuality of culture. This method has been used in a 'multiple cultures perspective' (Sackmann & Phillips, 2004) (see Lagan-Fox & Tan, 1997), and offers the opportunity to elicit 'free descriptions' of others' personalities which have been used to reveal cultural universals and differences in constructs used to describe personality (in Church, 2001; Kohnstamm, Halverson, Mervielde, & Havill, 1998): "Free descriptions have a number of advantages: (a) they are based on the active, salient vocabulary of respondents; (b) they provide indigenous information about a person that is embedded in the ecocultural context; and (c) the task may be familiar to all populations, including nonliterate ones" (Church, 2001: 996).

The Repertory Grid has been used extensively as an idiographic tool in clinical settings, in order to assist with patient therapy, and has more recently been adapted to embrace a nomothetic approach which has been able to address more management and problem oriented issues (in Fransella, Bell, & Bannister, 2004; Kelly, 1951), and organisational and business application such as the present. The grid, used independently of the assumptions of personal construct theory, provides a measure of attitudes, meaning,

personality or concepts by reproducing in a statistical format those relationships which an individual makes between the constructs and elements via which he understands his world (Fransella et al., 2004).

Although it appears that the Repertory Grid tool has not been applied in a Middle Eastern context[8], the Arab preference of dialogue, discussion and preservation of the collective interest provides a firm foundation for the successful elicitation of constructs both from Western participants in the research, and their UAE national counterparts. However, the application of the repertory grid method itself requires some modification when applied in a non-Western context, as seen below.

Ten element role titles were provided to each respondent (see Appendix VI), and which covered the six groupings required by Kelly (1955/2001: 21) including the self to ensure personal relevancy (Fransella et al., 2004), and which were written on index cards and placed in front of the respondent. Those individuals selected by each respondent as elements were inserted into the Repertory Grid document which was e-mailed to the respondents sometimes up to six weeks after the element and construct elicitation interview, to ensure continuity. Thirty triads of elements were presented to the respondents who were asked to select two elements and indicate what trait they shared. The triad groupings were identical for each respondent, as was their presentation to each respondent, and followed the balanced incomplete block design suggested by Leach et al (2001), below.

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[8] Searches for "Repertory Grid" and "Islam", "Muslim", "Middle East" or "religion" in turn yielded no results on either ISI Web of Science or ZETOC in October 2006

1. ***1 2 3***	6. ***4 6 9***	11. ***1 2 4***	16. ***6 8 9***	21. ***1 3 5***	26. ***1 6 8***
2. ***2 5 8***	7. ***1 7 9***	12. ***2 3 6***	17. ***3 7 10***	22. ***2 6 7***	27. ***2 7 9***
3. ***3 4 7***	8. ***2 8 10***	13. ***3 4 8***	18. ***1 8 10***	23. ***3 8 9***	28. ***4 7 8***
4. ***1 4 6***	9. ***3 9 10***	14. ***4 5 9***	19. ***2 5 9***	24. ***2 4 10***	29. ***1 9 10***
5. ***5 7 8***	10. ***5 6 10***	15. ***1 5 7***	20. ***6 7 10***	25. ***3 5 6***	30. ***4 5 10***

The contrast method of elicitation suggested by Neimeyer et al. (2005) provided a less confrontational platform via which respondents felt less obliged to determine the construct pole through reference to an a third element. This had the effect of both reducing the occurrence of bent constructs during elicitation as well as being sensitive to local traditions of emoting and verbal eloquence, accompanied by a need to maintain one's network of social relationships and to maintain face (Scarborough, 1998).

In order to be able to compare the individual cognitive maps produced by the repertory grid analysis, it was necessary to standardise the lists of constructs and from the individual construct and element elicitation interviews (see full construct list in Appendix VII) (Ambrosini & Bowman, 2002; Calori, Johnson, & Sarnin, 1992) through 'expert rating' (Ambrosini & Bowman, 2002; Wright, 2004), thus addressing Church's (2001) concern regarding bias, and to be able to create and combine the individual grids to form a group collective map (Carley, 1997; Vallaster, 2005). The expert raters, each in their own field of expertise, ensured relevance to the Islamic context of the research and compliance with the fundamental intentions of the Repertory Grid as a tool. The researcher, as a third expert rater provided ensured contextual relevance to the research setting. The rating involved eliminating those construct pairs which used a vernacular description, synonyms, and which were emotionally loaded. From the remaining pairs of constructs, agreement was reached between the expert raters regarding eleven of the final

construct pairings. The twelfth construct pair was selected on the advice of the researcher as its inclusion accepted the importance of Islam in the research environment: thus, twelve paired constructs emerged which had the highest shared frequency, and which were balanced. These were inserted into the individual grids and e-mailed to each respondent for completion, using a rating scale of 1 to 7 (Fransella et al., 2004) defined by the two construct poles (see Appendix VIII) along with the high care questionnaire on 17th April. The results from the individual grids were analysed by SPSS (see below), and averaged within the cultural groups to form group collective maps for comparison purposes. The final, combined group grid was a further reduction of these cultural results into a single grid. This does not mean that the phenomenal world of the individual (Marsden & Littler, 2000) was sacrificed for comparison purposes: by conceiving of the individual as operating under a collective construct system, it is possible to lift the data from the individual case to a higher level of abstraction (Kelly, 1955/2001): "When individual constructions are brought together, certain underlying collective frames of reference emerge that reflect a sense of common understanding and shared meaning... It is this underlying commonality that can help explain how people act and react in a socially constructed world" (Wright, 2004).

The repertory grid, as a research tool, has been held to be the least biased method of investigation (Stewart & Stewart, 1981), and also "enables one to interview someone in detail, extracting a good deal of information... and to do this in such a way that the input from the observer is reduced to zero" (ibid 1981: 5).

4.3 Initial Findings

4.3.1.1 High Care UAE:

Following Zárraga and Bonache, an exploratory factor analysis, under 'varimax' rotation was carried out for each group to determine the underlying structure of the high care construct, and to extract the meaningful factors from the overall model (Hair, Anderson, Tatham, & Black, 1992). The ten item measure of team atmosphere resolved into five factors with eigenvalues greater than 1 for the UAE group (see Appendix IX), explaining 81.9% of the variance. The first factor comprised on three items with high loadings, and which explained 29.7% of the variance and which corresponds to the 'support' factor. The remaining factors explained lower variance for the model, and which resolved into factors of 'determination', 'respect', 'compassion' and 'dedication' respectively.

A further exploratory factor analysis under 'varimax' rotation was carried out on the 4-item measure of knowledge outcomes. This was resolved into a single factor of 'knowledge transfer and creation', explaining 56.6% of the variance (see Appendix X). Table 4.2 shows the correlations and reliabilities for this group's variables.

Table 4.2. UAE National Cronbach's Alphas and Correlations (overall Alpha = 0.825)

Variables	Alpha	1	2	3	4	5	6	7	8	9
1 Knowledge Transfer & Creation	0.738	1								
2 Determination	0.541	0.422	1							
3 Compassion	0.497	0.618**	0.175	1						
4 Dedication	0.398	0.380	0.471*	0.128	1					
5 Support	0.765	0.240	0.269	0.042	0.485*	1				
6 Respect		0.389	0.242	0.086	0.017	0.203	1			
7 Leader	0.737	0.489*	0.142	0.558*	0.176	0.056	-0.079	1		
8 Reward Systems	0.560	0.771**	0.252	0.310	0.237	0.173	0.615**	0.242	1	
9 Teamwork Training	0.720	0.227	0.260	-0.174	0.363	0.104	0.067	0.150	0.424	1
10 Social Events	0.614	0.289	0.267	0.330	0.232	0.646**	0.234	0.288	0.086	-0.326

N= 20, ** Correlation is significant at the 0.01 level (2-tailed), * Correlation is significant at the 0.05 level (2-tailed)

To determine the effect of team atmosphere on knowledge outcomes, the structure of Zárraga & Bonache's high care atmosphere index was used, calculated from the weighted average of the five extracted factors: 0.18 x support + 0.36 x determination + 0.04 x respect + 0.29 x compassion + 0.13 x dedication. This index was used in a correlation to test the relationship between knowledge creation and transfer and team atmosphere, in table 4.3 below. Team atmosphere was found to be correlated to knowledge creation and transfer ($\rho = 0.685$, $p<0.001$). This supports Zárrraga & Bonache's first hypothesis, that a certain atmosphere in the work team facilitates knowledge transfer and creation, albeit using different components for the atmosphere.

Table 4.3: Impact of Team Atmosphere on Knowledge Outcomes for UAE nationals

Correlations

		Knowledge Transfer & Creation	Weighted UAE Team Atmosphere
Knowledge Transfer & Creation	Pearson Correlation	1	.685(**)
	Sig. (2-tailed)		.001
	N	20	20
Weighted UAE Team Atmosphere	Pearson Correlation	.685(**)	1
	Sig. (2-tailed)	.001	
	N	20	20

** Correlation is significant at the 0.001 level (2-tailed).

In order to determine the relationship between high care and knowledge transfer & creation, a multiple regression analysis was performed, with knowledge transfer and creation as a dependent variable, with the five factors of high care entered simultaneously into the regression equation as predictors. The results, in table 4.4 below, indicate that only compassion is significantly related to knowledge transfer and creation.

Table 4.4. UAE Relationships between High Care Dimensions and Knowledge Transfer & Creation

	Dependent variable	
	Knowledge Transfer & Creation	
Independent variables	β	t
Determination	0.141	0.706
Compassion	0.537	3.119*
Dedication	0.238	1.106
Support	0.003	0.013
Respect	0.304	1.694
Adj R^2	0.459	

*Correlation is significant at the 0.01 level (2-tailed).

To test the relationship between management initiatives and high care, correlations were determined as in table 4.5 below: the correlations here were not as wide-reaching as in Zárraga and Bonache's model. Correlations were found between leader and compassion, reward systems and respect, and social events with high care and support.

Table 4.5. UAE Relationships between Management Initiatives and High Care

Variables	1	2	3	4	5	6	7	8	9
1 High Care	1								
2 Determination	0.769**	1							
3 Compassion	0.596**	0.175	1						
4 Dedication	0.663**	0.471*	0.128	1					
5 Support	0.580**	0.269	0.042	0.485*	1				
6 Respect	0.317	0.242	0.086	0.017	0.203	1			
7 Leader	0.375	0.142	0.558*	0.176	0.056	-0.079	1		
8 Reward Systems	0.430	0.252	0.310	0.237	0.173	0.615**	0.242	1	
9 Teamwork Training	0.165	0.260	-0.174	0.363	0.104	0.067	0.150	0.424	1
10 Social Events	0.550*	0.267	0.330	0.232	0.646**	0.234	0.288	0.086	-0.326

N= 20, ** Correlation is significant at the 0.01 level (2-tailed), * Correlation is significant at the 0.05 level (2-tailed)

In order to assess the strength of each management initiative in the creation of a high care atmosphere for UAE nationals, a hierarchical regression analysis was performed. In order to check for multicolinearity, measures of tolerance were included and which indicated the absence of such. The overall team atmosphere index was used as the dependent variable, as in table 4.6 below. Only social events and reward systems were indicated as favouring a high care atmosphere for UAE nationals.

Table 4.6. Relative Importance of Each UAE Management Initiative Designed to build UAE High Care

	Dependent variable *High Care*	
Independent variables	*β*	*t*
Step 1		
Social Events	0.550	2.795*
ΔR^2	0.303*	
Step 2		
Social Events	0.517	2.863*
Reward Systems	0.385	2.133*
ΔR^2	0.147*	
Adjusted R^2	0.385	

* Correlation is significant at the 0.05 level (2-tailed)

Following Zárraga and Bonache's method of showing the impact of management initiatives on knowledge transfer and creation, this was entered as a dependent variable in a hierarchical regression with high care as a predictor variable in the first step, and the four management initiatives in the second step. As can be seen from table 4.7 below, team atmosphere and reward systems fully mediate their relationship to knowledge transfer and creation.

Table 4.7. Mediating Role of High Care for UAE Nationals for Knowledge Creation and Transfer

	Dependent variable *Knowledge Transfer & Creation*	
Independent variables	*β*	*t*
Step 1		
High Care	0.685	3.985**
ΔR^2	0.469**	
Step 2		
High Care	0.433	3.212**
Reward Systems	0.585	4.340***
ΔR^2	0.279***	
Adjusted R^2	0.718	

** Correlation is significant at the 0.01 level (2-tailed)
*** Correlation is significant at the 0.005 level (2-tailed)

4.3.1.2 Western Expatriate High Care

As above, an exploratory factor analysis, under 'varimax' rotation was carried out for each group to determine the underlying structure of the high care construct. The ten item measure of team atmosphere resolved into three factors with eigenvalues greater than 1 for the Western expatriate group (see Appendix XI), explaining 73.5% of the variance. The first factor comprised of five items with high loadings, explaining 45.9% of the variance and which corresponds to the 'mutual trust, access to help and conviction' factor. The remaining factors explained lower variance for the model, and which resolved into factors of 'active empathy and lenience in judgement', and 'discovery' respectively.

A further exploratory factor analysis under 'varimax' rotation was carried out on the 4-item measure of knowledge outcomes. This was resolved into two factors of 'knowledge transfer' and 'knowledge creation', explaining 78.3% of the variance (see Appendix XII). Table 4.8 shows the correlations and reliabilities for this group's variables

Table 4.8. Western Expatriate Cronbach's Alphas and Correlations (overall alpha = 0.861)

Variables	Alpha	1	2	3	4	5	6	7	8	9
1 Knowledge Transfer	0.738	1								
2 Knowledge Creation		0.099	1							
3 Active empathy, lenience in judgement	0.770	0.702**	0.166	1						
4 Discovery	0.666	0.628**	0.028	0.633**	1					
5 Mutual Trust, access to help and conviction	0.803	0.335	0.403	0.486*	0.391	1				
6 Leader	0.844	0.319	0.270	0.254	0.214	0.792**	1			
7 Reward Systems	0.271	0.004	-0.095	0.166	-0.213	-0.076	-0.079	1		
8 Teamwork Training	0.571	0.130	0.168	-0.115	-0.191	0.266	0.522*	0.495*	1	
9 Social Events	0.741	0.588**	0.133	0.405	0.276	0.601**	0.635**	0.178	0.567**	1

N= 40

** Correlation is significant at the 0.01 level (2-tailed)

* Correlation is significant at the 0.05 level (2-tailed)

To determine the effect of team atmosphere on knowledge outcomes the structure of Zárraga & Bonache's high care atmosphere index was used, calculated from the weighted average of the three extracted factors: 0.74 x active empathy and lenience in judgement + 0.14 x mutual trust, access to help and conviction + 0.12 x discovery. This index was used in a correlation to test the relationship between knowledge creation and knowledge transfer and team atmosphere for Western expatriates, in table 4.9 below. Team atmosphere was found to be correlated to knowledge transfer only ($\rho = 0.725$, $p<0.01$). This partially supports Zárrraga & Bonache's first hypothesis, that a certain atmosphere in the work team facilitates knowledge transfer, albeit using different components for the atmosphere.

Table 4.9: Impact of Team Atmosphere on Knowledge Outcomes for Western Expatriates

		Weighted Western Team Atmosphere	Knowledge Transfer	Knowledge Creation
Weighted Western Team Atmosphere	Pearson Correlation	1	.725**	.188
	Sig. (2-tailed)		.000	.428
	N	20	20	20
Knowledge Transfer	Pearson Correlation	.725**	1	.099
	Sig. (2-tailed)	.000		.678
	N	20	20	20
Knowledge Creation	Pearson Correlation	.188	.099	1
	Sig. (2-tailed)	.428	.678	
	N	20	20	20

**Correlation is significant at the 0.01 level (2-tailed

The relationship between high care and knowledge transfer and knowledge creation for Western expatriates were examined through a multiple regression analysis, with knowledge transfer and knowledge creation a dependent variables, with the three factors of high care entered simultaneously into the regression equation as predictors. The

results, in table 4.10 below, indicate that only active empathy, lenience in judgement and conviction is the only dimension which significantly related to knowledge transfer. None of the predictor variables are significantly related to knowledge creation.

Table 4.10. Relationships between Non-Weighted High Care Dimensions and Knowledge Transfer & Creation for Western Expatriates

	Dependent variable			
	Knowledge Transfer		*Knowledge Creation*	
Independent variables	β	*t*	β	*t*
Active Empathy, lenience in judgment & conviction	0.526	2.290*	0.071	0.229
Discovery	0.311	1.428	-0.190	-0.645
Mutual Trust & Access to Help	-0.042	-0.219	0.443	1.702
Adj R^2	0.466		0.032	

* Correlation is significant at the 0.05 level (2-tailed)

To test the relationship between management initiatives and high care, correlations were determined as in table 4.11 below: the correlations here were not as wide-reaching as in Zárraga and Bonache's model. High care was found to be correlated with active empathy, lenience in judgement and conviction as well as discovery, mutual trust and access to help and social events. Additional correlations were found between both social events and leader with mutual trust and access to help, as well as between social events and teamwork training.

Table 4.11. Relationships between Management Initiatives and Western High Care

Variables	1	2	3	4	5	6	7
1 High Care	1						
2 Active Empathy, lenience in judgement & conviction	0.975**	1					
3 Discovery	0.765**	0.633**	1				
4 Mutual Trust & Access to help	0.596**	0.486*	0.391	1			
5 Leader	0.350	0.254	0.214	0.792**	1		
6 Reward Systems	0.068	0.166	-0.213	-0.076	-0.079	1	
7 Teamwork Training	-0.096	-0.115	-0.191	0.266	0.522	0.495*	1
8 Social Events	0.454*	0.405	0.276	0.601**	0.635	0.178	0.567**

N=20

** Correlation is significant at the 0.01 level (2-tailed)

* Correlation is significant at the 0.05 level (2-tailed)

In order to assess the strength of each management initiative in the creation of a high care atmosphere for Western expatriates, a hierarchical regression analysis was performed. In order to check for multicolinearity, measures of tolerance were included and which indicated the absence of such. The overall team atmosphere index was used as the dependent variable, as in table 4.12 below. Only social events and team training were indicated as favouring a high care atmosphere for Western expatriates.

Table 4.12. Relative importance of Each Management Initiative Designed to Build Western High Care

		Dependent variable *High Care*
Independent variables	β	*t*
Step 1		
Social Events	0.454	2.161*
ΔR^2	0.206*	
Step 2		
Social Events	0.749	3.256**
Team Training	-0.520	-2.262*
ΔR^2	0.184*	
Adjusted R^2	0.318	

** Correlation is significant at the 0.005 level (2-tailed)
* Correlation is significant at the 0.05 level (2-tailed)

As above, in order to determine the impact of management initiatives on knowledge transfer and knowledge creation, the latter two were entered as separate dependent variables in a hierarchical regression with high care as a predictor variable in the first step, and the four management initiatives in the second step. As can be seen from table 4.13 below, only high care fully mediates its relationship to knowledge transfer.

Table 4.13. Mediating Role of High Care for Westerners for Knowledge Creation and Knowledge Transfer

	Dependent variable			
	Knowledge Creation		*Knowledge Transfer*	
Independent variables	*β*	*t*	*β*	*t*
Step 1				
High Care	0.188	0.812	0.725	4.472***
ΔR^2	0.035		0.725	
Step 2				
High Care	0.380	1.041	0.770	3.396**
Leader	0.029	0.072	-0.379	-1.491
Reward Systems	-0.319	-0.889	-0.322	-1.447
Team Training	0.511	1.016	0.378	1.210
Social Events	-0.291	-0.726	0.322	1.297
ΔR^2	0.121		0.149	
Adjusted R^2	-0.145		0.559	

*** Correlation is significant at the 0.0005 level (2-tailed)
** Correlation is significant at the 0.005 level (2-tailed)

4.3.1.3 All Respondents High Care

An exploratory factor analysis, under 'varimax' rotation was carried out for each group to determine the underlying structure of the high care construct. The ten item measure of team atmosphere resolved into three factors with eigenvalues greater than 1 for all respondents (see Appendix XIII), explaining 58.7% of the variance. The first factor comprised on three items with high loadings, and which explained 35.1% of the variance and which corresponds to the 'active empathy, lenience in judgement and confidence' factor. The remaining factors explained lower variance for the model, and which resolved into factors of 'mutual trust and access to help', and 'development' respectively.

A further exploratory factor analysis under 'varimax' rotation was carried out on the 4-item measure of knowledge outcomes. This was resolved into one factor of 'knowledge transfer and creation' explaining 55.3% of the variance (see Appendix XIV). Table 4.14 shows the correlations and reliabilities for this group's variables

Table 4.14. All Respondents Cronbach's Alphas and Correlations (overall Alpha = 0.725)

Variables	Alpha	1	2	3	4	5	6	7	8
1 Knowledge Transfer & Creation	0.714	1							
2 Active empathy, lenience in judgement and confidence	0.695	0.648**	1						
3 Development	0.317	0.368*	0.425**	1					
4 Mutual Trust and access to help and access to help	0.568	0.446**	0.428**	0.460**	1				
5 Leader	0.737	0.425**	0.398*	0.264	0.645**	1			
6 Reward Systems	0.560	0.101	-0.126	-0.045	-0.028	-0.074	1		
7 Teamwork Training	0.720	0.013	-0.200	0.087	0.011	0.228	0.687**	1	
8 Social Events	0.614	0.332*	0.306	0.510**	0.368*	0.479**	0.259	0.348*	1

N= 40

** Correlation is significant at the 0.01 level (2-tailed)

* Correlation is significant at the 0.05 level (2-tailed)

To determination the effect of all respondents' team atmosphere on knowledge outcomes the structure of Zárraga & Bonache's high care atmosphere index was used, calculated from the weighted average of the three extracted factors: 0.74 x active empathy, lenience in judgement and confidence + 0.14 x mutual trust and access to help + 0.12 x development. This index was used in a correlation to test the relationship between knowledge creation and transfer and team atmosphere, in table 4.15 below. Team atmosphere was found to be correlated to knowledge transfer and creation ($\rho = 0.666$, $p<0.01$). This partially supports Zárrraga & Bonache's first hypothesis, that a certain atmosphere in the work team facilitates knowledge transfer, albeit using different components for the atmosphere.

Table 4.15. All Respondents' Correlation of High Care on Knowledge Transfer and Creation

		Knowledge Transfer and Creation	All respondents High Care
Knowledge Transfer and Creation	Pearson Correlation	1	.668(**)
	Sig. (2-tailed)		.000
	N	40	40
All respondents High Care	Pearson Correlation	.668(**)	1
	Sig. (2-tailed)	.000	
	N	40	40

** Correlation is significant at the 0.01 level (2-tailed).

In order to determine the relationship between high care and knowledge transfer and creation, a multiple regression analysis was performed, with knowledge transfer and creation a dependent variable, with the three factors of high care entered simultaneously into the regression equation as predictors. The results, in table 4.16 below, indicate that

only active empathy, lenience in judgement and confidence is the only dimension which significantly related to knowledge transfer and creation.

Table 4.16. Relationships between High Care Dimensions and Knowledge Transfer & Creation for All Respondents

	Dependent variable *Knowledge Transfer & Creation*	
Independent variables	β	t
Active empathy, lenience in judgment and confidence	0.546	3.850***
Development	0.049	0.340
Mutual Trust and access to help	0.190	1.314
Adj R^2	0.411***	

***Correlation is significant at the 0.0005 level (2-tailed).

To test the relationship between management initiatives and high care, correlations were determined as in table 4.17 below: the correlations here were not as wide-reaching as in Zárraga and Bonache's model. High care was found to be correlated with active empathy, lenience in judgement and confidence, development, as well as mutual trust and access to help, leader and social events. Additional correlations were found between social events and leader, teamwork training and reward systems, and social events.

Table 4.17. All Respondents Relationships between Management Initiatives and High Care

Variables	1	2	3	4	5	6	7
1 High Care	1						
2 Active empathy, lenience in judgement and confidence	0.967**	1					
3 Development	0.618**	0.425**	1				
4 Mutual Trust and access to help	0.577**	0.428**	0.460**	1			
5 Leader	0.442**	0.398*	0.264	0.465**	1		
6 Reward Systems	-0.117	-0.126	-0.045	-0.028	-0.074	1	
7 Teamwork Training	-0.145	-0.200	0.087	0.011	0.228	0.687**	1
8 Social Events	0.406**	0.306	0.510**	0.368*	0.479**	0.259	0.348*

N= 40
** Correlation is significant at the 0.01 level (2-tailed)
* Correlation is significant at the 0.05 level (2-tailed)

In order to assess the strength of each management initiative in the creation of a high care atmosphere for all respondents, a hierarchical regression analysis was performed. In order to check for multicolinearity, measures of tolerance were included and which

indicated the absence of such. The overall team atmosphere index was used as the dependent variable, as in table 4.18 below. Only the leader was indicated as favouring a high care atmosphere for the whole group of respondents.

Table 4.18. Relative Importance of Each Management Initiative Designed to build All Respondents High Care

	Dependent variable *High Care*	
Independent variables	β	t
Step 1		
Leader	0.442	3.042***
ΔR^2	0.196***	
Adjusted R^2	0.175	

*** Correlation is significant at the 0.005 level (2-tailed)

Following Zárraga and Bonache's method of showing the impact of management initiatives on knowledge transfer and knowledge creation, these were entered as separate dependent variables in a hierarchical regression with high care as a predictor variable in the first step, and the four management initiatives in the second step. As can be seen from table 4.19 below, only high care fully mediates its relationship to knowledge transfer and creation for all respondents.

Table 4.19. Mediating Role of High Care for All Respondents for Knowledge Creation and Transfer

	Dependent variable *Knowledge Transfer & Creation*	
Independent variables	β	t
Step 1		
High Care	0.668	5.533***
ΔR^2	0.446***	
Step 2		
High Care	0.597	3.993***
Leader	0.242	1.527
Reward Systems	0.301	1.684
Team Training	-0.143	-0.753
Social Events	-0.055	-0.358
ΔR^2	0.066	
Adjusted R^2	0.441	

*** Correlation is significant at the 0.005 level (2-tailed)

4.3.2 Need for Cognition

Following Cacioppo et al (1984), both groups (UAE national and Western expatriate) had a single factor accounting for need for cognition, with the UAE group revealing a single dominant factor of 28.1% (see Appendix XV), the Western expatriate group 34.6% (see Appendix XVI). The alpha coefficient for UAE national group was 0.79, and the Western expatriate group had an alpha coefficient of 0.86.

In order to determine whether a group's nationality had an effect on the level of need for cognition, a t-test was undertaken which showed a significant difference between countries and need for cognition ($t = -3.195$, $df = 38$, $p < 0.005$ two-tailed). UAE nationals showed a lower need for cognition (mean = 59.95) than Westerners (mean = 70.75), as shown in table 4.35 below.

Table 4.20: T-Test for Country and Need for Cognition

Group Statistics

	Country	N	Mean	Std. Deviation	Std. Error Mean
Questions 1 to 18	UAE	20	59.9500	10.93750	2.44570
	Western	20	70.7500	10.43716	2.33382

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
									95% Confidence Interval of the Difference	
		F	Sig	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
Questions 1 to 18	Equal variances assumed	.586	.449	-3.195	38	.003	-10.80000	3.38056	-17.64358	-3.95642
	Equal variances not assumed			-3.195	37.917	.003	-10.80000	3.38055	-17.64407	-3.95593

4.3.3 Frames of Reference

The determination of the frames of reference of each group were performed in order to be able to provide a comparison for two parts of cognitive complexity: differentiation and integration, as well as to elicit those superordinate constructs which may indicate overarching values for UAE nationals and Western expatriates respectively. The data obtained from the Repertory Grids was entered into the GRIDCOR programme (Feixas & Cornejo Alvarez, 2002), and summarised in SPSS which also performed the statistical analysis described below.

4.3.3.1 Cognitive differentiation and integration

Cognitive complexity may be separated into the two dimensions of differentiation and integration (Adams-Webber, 2003; Gallifa & Botella, 2000; Landfield, 1977; Okeefe & Sypher, 1981; Zimring, 1971), and measured respectively by the Bieri2 test and total polarisation (Feixas & Cornejo Alvarez, 2006). The Bieri test was selected as the most appropriate test for cognitive differentiation as "because it is loaded on three different factors, [it] appears to be a fairly good general measure, i.e. one which represents to a certain degree most of the aspects of cognitive complexity" (in Larson & Rowland, 1974; Vannoy, 1964: 54). Cognitive differentiation, according to Bieri (1961), refers to the individual's ability to respond differentially to his environment, as "the greater the degree of differentiation among constructs, the greater will be the predictive power of the individual" (Bieri, 1955: 263). Following GRIDCOR, the Bieri2 index was used to determine the levels of differentiation, which differs from the Bieri1 test in that it focuses the data and accounts for those constructs scoring in different directions (Feixas & Cornejo Alvarez, 2006).

Table 4.21: Cognitive differentiation t-test for Bieri2 and Country

Group Statistics

	Country	N	Mean	Std. Deviation	Std. Error Mean
Bieri 2 Score (GRIDCOR)	UAE	20	.3927	.11331	.02534
	Western	20	.3267	.09077	.02030

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
									95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
Bieri 2 Score (GRIDCOR)	Equal variances assumed	3.891	.056	2.031	38	.049	.06595	.03247	.00023	.13167
	Equal variances not assumed			2.031	36.272	.050	.06595	.03247	.00012	.13178

There was a significant difference between the UAE nationals' group's level of differentiation indicated by the Bieri2 test, and the Western expatriates' group's level of differentiation indicated by the Bieri2 test (table 4.21 above). The UAE nationals showed a higher level Bieri2 and therefore a lower differentiation and therefore lower complexity (Feixas, Lopez Moliner, Navarro Montes, Tudela Mari, & Neimeyer, 1992) where $t = 2.031$; $df = 38$; $p = 0.049$ two-tailed.

Cognitive integration was indicated by the level of total polarisation provided by the GRIDCOR programme (Feixas & Cornejo Alvarez, 2002, 2006), with a high degree of polarisation possibly indicative of cognitive rigidity and polarised construing (Feixas &

Cornejo Alvarez, 2006). There was a significant difference between the UAE nationals' group of polarisation and the Western expatriates' group's level of polarisation where t = 2.932; df = 38; p = 0.006 in table 4.22 below.

Table 4.22: Cognitive integration t-test for Total Polarisation and Country

Group Statistics

	Country	N	Mean	Std. Deviation	Std. Error Mean
Total Polarisation (GRIDCOR)	UAE	20	40.6081	16.40338	3.66791
	Western	20	27.5417	11.31521	2.53016

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
									95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
Total Polarisation (GRIDCOR)	Equal variances assumed	1.907	.175	2.932	38	.006	13.06640	4.45592	4.04586	22.08694
	Equal variances not assumed			2.932	33.744	.006	13.06640	4.45592	4.00834	22.12446

4.3.3.2 Superordinate Constructs

Constructs can be superordinate when a person uses it to make a particular statement about a set of elements, whilst also making a number of other, implied statements which follow from it (Jankowicz, 2004). Those construct pairings which displayed the highest polarisation loadings can be tentatively held, according to Feixas and Cornejo (2006) to be superordinate constructs. There was no significant difference in the highest level of polarisation between the UAE nationals and the Western expatriates ($t = -.708$; $df = 38$; $p = 0.482$ two-tailed).

The determination of each respondent group's superordinate constructs, following Marsden and Littler (2000), was effected by a simple count of those constructs which had the highest polarisation ratios in each individual grid (see Appendix XVII), as shown in table 4.23 below. UAE nationals as a group displayed three equally high superordinate constructs: loyal/disloyal; ethical/unethical and respected/disrespected. Western expatriates showed the single superordinate construct of loyal/disloyal

Table 4.23: Superordinate constructs for UAE Nationals and Western Expatriates

	Nationality	Highest Polarisation	Lowest Polarisation	Average Polarisation	Superordinate construct (s)
Total Polarisation	UAE	65.50	5.83	40.61	loyal/disloyal ethical/unethical respected/disrespected
	Western Expatriate	51.67	3.33	27.54	loyal/disloyal

4.4 Summary

This research aims to examine those cultural-specific psychosocial variables (Zárraga & Bonache, 2005), referred to above, which produce the social dilemmas in knowledge exchange (Cabrera & Cabrera, 2002): where the interests members of a sub-group appear to be at odds with the collective interest of the group (Van Lange et al., 1992); and where the lack of an equitable environment hinders the transfer of knowledge (Cabrera & Cabrera, 2005). Indeed, Bhagat el al (2002) has called for increased focus on the cultural patterns which affect the cross-national transfer of organisational knowledge, and therefore "on systematically incorporating cultural variations into theory-building efforts" (2002: 218), as it has been noted that theories and research instruments developed and used in developed markets may not be readily applicable in an emerging market context (e.g. Aycan, 2002; de la Torre & Toyne, 1978; e.g. Farashahi et al., 2005; Hoskisson, Eden, Lau, & Wright, 2000; Negandhi, 1974).

The aim of achieving synergy between the UAE nationals and the Western expatriates in the UAE is to facilitate knowledge exchange. In order for knowledge exchange to take place this synergy should take the form of cognitive consensus so as to facilitate cohesion, motivation and consensus: "when team members have similar attitudes/beliefs, they arrive at compatible interpretations of the environment, which enable them to reach better decisions" (Cannon-Bowers & Salas, 2001: 197).

Perception is influenced by three forces: the person's capacity of process and rating information, interactions with others; and work and cultural experience (Drucker in Harris, 1993). Additionally, this cognitive consensus amongst teams is posited to be more prevalent within those nations where there is increased socio-economic development, whereas increased democratisation leads to greater value disagreement (Schwartz & Sagie, 2000). The situation in the UAE appears to offer an exception to the rule: the marked increased in socio-economic development over the last thirty years has not been accompanied by increased democratisation, and has lead to greater value disagreement between the Western expatriates and UAE nationals.

The idiographic foundations of the research provide an accurate basis for the development of a model of cross-cultural knowledge exchange between UAE Nationals and Western expatriates. Grice et al (2006), acknowledging Kelly (1955/2001), provides support for the abstraction from the idiographic to the nomothetic level: they believe the idiographic-nomothetic divide is something of an illusion, and although the research at hand may begin at the idiographic level, if the research is to have relevance there must be a reference to nomothetic socio-psychological principles of human behaviour. As it is not the collective construct, but the individuals (or collective) that determines the collective construct, which in turn can influence interaction, (Morgeson & Hofmann, 1999: 253), "the personal construct psychologist thus concerns himself with the individual lives of persons functioning in their particular cultural and historical context. Any explication of these persons will require the use of concepts that are at least assumed to be general in nature; that is, common to all people" (Grice et al., 2006: 22).

To this end, Ginsberg (1990) outlines a methodology which supports the investigation of such sociocognitive consensus: he suggests that by classifying groups of common constructs among cultural group members, followed by repertory grids to assess indices of cultural group-level socio-cognitive complexity it is possible to access a group's sociocognitive consensus. This level of analysis will provide the individual, and thus the respective groups' abstracted frames of reference which, applied to this research, can determine the magnitude of the moderating variable of culture between the UAE national and the Western expatriate.

> "It would appear that organizations must develop a cadre of managers who have a global mindset as a way of thinking within the global marketplace (Begley & Boyd, 2003; Kedia & Mukherji, 1999; Paul, 2000). These managers must develop a pluralistic management perspective that encourages and maintains multiple perspectives (Aguirre, 1997; Harvey, Novicevic, & Speier, 1999; Reyonlds, 1997)" (Keissling & Harvey, 2005: 23).

CHAPTER 5: DISCUSSION

Verspoor et al (1990), amongst others, have noted that culture and values operate in two ways: firstly by shaping the ways in which organisations work, conditioning the response of people to patterns of communication, authority relationships, performance incentives and teamwork. Secondly it affects the ways in which individuals respond to change, in the substance or in the process of their work: i.e. how differentiated or integrated their frames of reference are and how this translates into rigidity of values and expectations of others. These assertions appear to have been overlooked in the development of research in the Middle East, as the effects of culture on predominately US-based HRM policies and procedures have been neglected. Kamrava (1998) notes that few authors in the Middle East explore, or dare to explore, the soul of their countries, and an equally small minority of writers devote themselves to examining the disconcerting mazes that their national cultures have become (see Attia, Shankarmahesh, & Singhapakdi, 1999; Hunt & At-Twaijri, 1996; see Marta, Singhapakdi, Attia, & Vitell, 2004): sociological and cultural criticisms are scarce, overwhelmed by publications on topics considered safe. Additionally, a single snapshot view of such a rapidly changing and complex phenomenon as that under discussion would carry little value (Findlow, 2000), as in the Arabian Gulf States where the problems are not merely economic and technical (areas on which the bulk of publications have concentrated), but are intimately linked with the social and the cultural (Shaw, 1993).

This view is reiterated by Arab academics: Al-Naqeeb (1990) recognises that "the outside world's knowledge of the Arab Gulf states, notwithstanding their profound international significance, is rather disproportionate and disappointing. Scant attention is given to analysis of the indigenous socio-political forces that are shaping and re-shaping Arab Gulf states politics and society". Al Najjar (Gulf News, 2006a) attributes this dearth of knowledge to the current abandonment of and disregard for the Muslim intellectual, (who have increasingly emigrated out of the Middle East in recent years – see Abdullah and Homoud (2001)). Additionally Abdullah (2000) notes that most writings are largely impressionistic: bypassing power relationships, social structures and the cultural and intellectual life of the Arab Gulf states; and lacking the intimate knowledge of the vast socio-cultural and political changes and challenges these countries have experienced over the last 30 years.

An understanding of the social and cultural history and the extent of its effect on organisational development is critical to the transfer and creation of knowledge between two such distinct cultural groups, such as the UAE national and the Western expatriate: it is not enough to merely assimilate existing research about each group and determine a viable pathway for knowledge exchange, but ensuring that the new model of knowledge management is about personal relevance (Bailey & Clarke, 2001). Bender and Fish (2000) support the investigation of the impact of cultural barriers in cross-cultural personal contact, noting that "the significance of personal contact… should not be underestimated, especially in global business, where an understanding of cultural

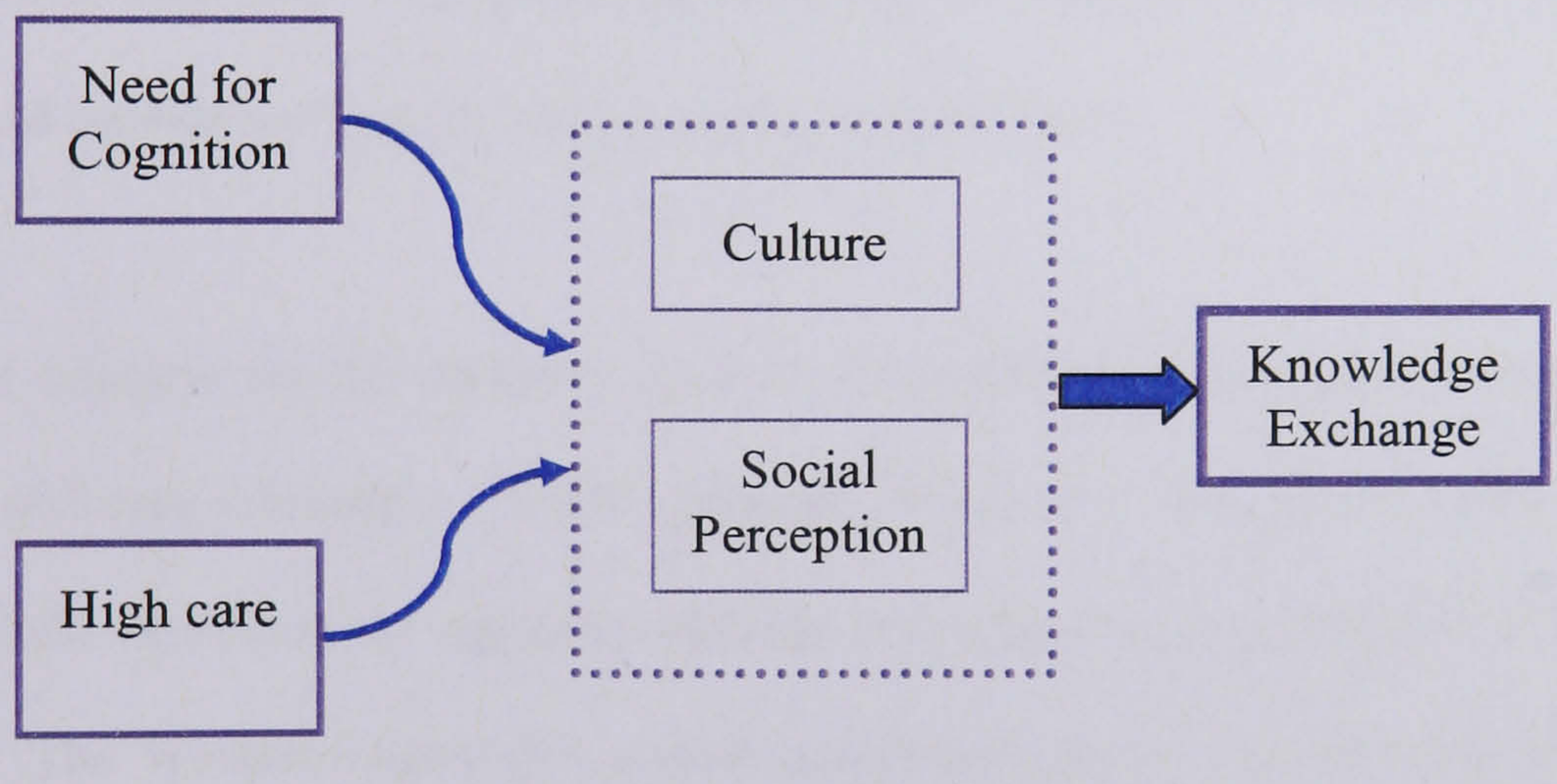
differences, such as business behaviour, attitudes, mindsets and languages can be critical to an organisation's success" (ibid 126).

The extraordinary pace of development of the UAE over the last thirty years has created an economy and a population whose future surely depends on knowledge: both the creation and transfer between UAE nationals and Western expatriates who are able to develop organisations in non-petroleum industries. It is now time that research to further understanding of the cognitive and behavioural context is undertaken in the UAE to understand where and how barriers to knowledge exchange are rooted in the cultural and social frames of reference: the subsequent understanding and correct interpretation of which may be morphed into bridges to cultural understanding and facilitation of the Emiratisation initiative.

5.1 Proposed Model of Cross-Cultural Knowledge Exchange in Abu Dhabi

The proposed model referred to and investigated in the preceding chapters outlined a potential framework via which optimal knowledge creation and exchange may take place in organisations in Abu Dhabi. The model expected that an understanding of each cultural group's need for cognition and high care both moderated by frames of reference and culture, would provide a workable framework on which a viable knowledge exchange may occur.

Figure 5.1: Proposed Model of Cross-Cultural Knowledge Exchange in Abu Dhabi



The key findings to the variables are summarised below:

5.1.1 High Care and Cultural Impact

The amended questionnaire developed by Zárraga and Bonache (2005) indicated that there were significant differences in the definitions which had previously been applied to the requirements from and impact of high care when used in a cultural context different to the original research.

Knowledge outcomes were fused into a single factor of knowledge transfer and creation both for UAE nationals and the combined cultural group, whereas Western expatriates indicated that they saw knowledge outcomes as a dual-faceted notion of knowledge creation and knowledge transfer, mirroring the original study.

The factor analysis on the elements of team atmosphere for the three cultural groups provided differing outcomes: UAE nationals indicated a five factor solution, which fundamentally separated the segments of team atmosphere as concluded by Zárraga and Bonache. The Western expatriates and the combined group resolved team atmosphere into three separate factors, which loosely reflected the factors of the original study, with indications of the Zárraga and Bonache's original element of 'courage' being replaced with 'discovery' and 'development' respectively.

The management initiative of social events was seen to be a key factor which would favour the presence of high care in the organisation for both UAE nationals and Western

expatriates, with the former adding 'reward systems' and the latter 'team training'. However, once combined, the sole management initiative which favoured high care in organisations in Abu Dhabi was the presence of an active leader. The management initiative which was seen to universally have the most impact on knowledge was the presence of high care, with the UAE national group also indicating that the presence of appropriate reward systems in the organisation would be additionally beneficial.

5.1.2 Need for Cognition

The need for cognition scale assess the degree to which the individual, and the abstracted cultural group, engages in and enjoys the search for and application of knowledge, and which has been shown to be indicative of the style in which people approach and address tasks and social information (Cacioppo et al., 1984). The results indicated here showed that the UAE nationals possessed a significantly lower level of need for cognition, when compared with the Western expatriate group.

5.3.1 Social Perception

The combined repertory grid indicated that the UAE nationals possessed a lower degree of cognitive differentiation and a higher degree of cognitive integration when compared to the Western expatriates: this suggests that UAE nationals in Abu Dhabi possess a method of construing the world which focuses on the similarities among elements, rather than the differences amongst them. This is additionally supported by the three equally-important superordinate constructs which emerged from the analysis. In contrast, the Western expatriates indicated that they possess a construct system which focuses on the differences among elements rather than the similarities amongst them, and which comprises of a single superordinate construct.

5.2 Model Applicability

The several branches to the model answer many academics' call for inter-disciplinary research. This involves the promotion of a move away from a preordained set of generalised cultural orientations towards an understanding of cross-cultural psychology in the social sciences which are based on negotiated realities (Gabrenya Jr., 2000; Holden, 2002; Huff, 1997; Jabri, 2005), whilst addressing the possible linkage between religion, culture and individual behaviour (Verspoor et al., 1990). The aim, fundamentally, is to promote an informed alternative to the status quo based on a divergent perspective; the status quo can be described as one which subscribes to cultural imperialism (Baltodano, 2006), which involves "the universalisation of a dominant group's experience and culture, and its establishment as the norm" (Young, 1990: 59).

Emirati work values in the UAE are mainly determined by regional and national cultures (Suliman, 2006): since it has been held that culture introduces complexity to the dynamics of an organisation (Vallaster, 2005), the apparent lack of interest in the accommodation to local conditions suggests a degree of arrogance on the part of upstream executive activity. This arrogance has lead to frustration for all parties involved at both upstream and downstream locations (Vance, 2006); created tensions, which have characterized the region for centuries (Borg & Mayo, 2006); and has nurtured a situation whereby the 'other' (be it UAE nationals, or Westerners) has been ignored and dismissed (El-Saadawi, 1997).

Sherif (1967) believes that it is man who created social organisation, and so it is also possible to say that it must be the social organisation that recasts man. It must therefore follow that those forces, values, and frames of reference of the actors in the social organisation must be examined at the level of the individual - using psychologists' tools - and abstracted to the level of the group - using sociologists' tools - thus providing "a method for the cross-disciplinary checking of results" (ibid 1967: 47). Furthermore, so that a complete understanding of both groups is possible, following Frenkel & Shenhav (2006), it is necessary to show that the Western and non-Western experiences are inseparable, requiring the adoption and application of a "non-binary epistemology which collapses the boundary between the West and non-West and [allows] hybridity to filter in, without denying the asymmetrical power relations between them" (2006: 859).

It is a fundamental requisite of knowledge exchange that there be both intention and meaningful contact between the transferor and the receiver of the information, and opportunities of interaction for knowledge creation. The cultural environment in organisations in Abu Dhabi have endorsed communication barriers along ethnic lines, building communities of information which have remained contained in each culturally-specific and culturally-perpetuated 'bubble'. The transfer and creation of knowledge between the ethnic groups under examination may be an enormous challenge which faces organisations in Abu Dhabi. However, should these social bubbles be suspended, and social interaction be facilitated, then it has been shown in previous studies that the transfer and creation of explicit and tacit knowledge can take place. Indeed, "the creation of knowledge in a firm is better accomplished through the interaction among individuals

with different knowledge sets rather than individuals with similar knowledge sets" (Un & Cuervo-Cazurra, 2004: S29)

5.3 Summary of the Findings

Table 5.1: Model Summary

		UAE Nationals	Western Expatriates	Group
Need for Cognition		Lower	Higher	
High care	Components	Determination	Active empathy, lenience in judgement**	Active empathy, lenience in judgement and confidence*
		Compassion*	Discover	Development
		Support	Mutual Trust, access to help and conviction	Mutual Trust, access to help
		Dedication		
		Respect		
	Management initiatives favouring high care	Social Events Reward Systems	Social Events Team Training	Leader
	Management initiatives having most impact on Knowledge	High care[a] Reward Systems[a]	High care[b]	High care[a]
Repertory Grid	Cognitive differentiation	Lower	High	
	Cognitive integration	Higher	Lower	
	Superordinate constructs	Loyal/Disloyal Ethical/Unethical Respected/Disrespected	Loyal/Disloyal	

* component significantly related to knowledge transfer & creation
** component significantly related to knowledge transfer only
a applicable to both knowledge transfer & creation
b applicable to knowledge transfer only

5.3.1 UAE Nationals

The determination of the respective levels of need for cognition is an important first step in the model: the lower levels of cognitive motivation of UAE nationals indicate that this group possesses a relatively lower drive to search for, and therefore use, information (Schei, Rognes, & Mykland, 2006). According to Cacioppo et al (1996: 198) this translates into a natural tendency to rely on others (e.g. celebrities and experts): this can be evidenced by the union of knowledge transfer and knowledge creation into a single factor, and is additionally supported by the historical evolution of the UAE and the importation of knowledgeable expatriate management rather than promoting self-originating organic knowledge creation. Knowledge creation here is seen as synonymous with knowledge transfer.

Cacioppo et al (1996: 198) also note that those who have lower levels of need for cognition have been shown to use social comparison processes to make sense of stimuli, relationships, and events in their world: this is supported by the UAE nationals' lower levels of differentiation (less distinction among constructs, and therefore a higher number of superordinate constructs). Additionally, Smith & Levin (1996) have held that a lower level of need for cognition indicates that UAE nationals would experience a higher incidence of framing biases in decision making, as they are less likely to engage in the resolution of inconsistencies in the information to which they are exposed (Cacioppo et al., 1996): supported by the higher level of integration (i.e. higher cognitive rigidity and polarised construing) of UAE nationals. These

findings are congruent with Zebian and Denny (2001), who found that Middle Eastern immigrants in Canada possessed lower levels of differentiation and higher levels of integration.

In the investigation of the influence of socio-demographic factors on the values of the youth of the UAE, Simadi (2006) found that, after religion, the cognitive domain was most important, with culture, success and aspiration being the most important factors in this sphere of influence. These are reflected in the findings above, in the components of high care for UAE nationals which highlight determination, compassion, support, dedication and respect as those factors necessary for the creation of an atmosphere of high care. These values are those that reveal the UAE culture, but still appear to emphasise the externalisation of frames of reference (seen by the lower need for cognition), and reject the search for the internalisation of accountability so sought by the new generation of higher education institutions.

The support for the four traditional management initiatives suggested by Zárraga and Bonache's study are not supported within the UAE group: here, only the leader, reward systems and social events are differentially supportive of varying constituent elements of high care. More specifically, to encourage the high care component of compassion in UAE nationals, it is important to ensure the presence of a strong leader; whereas in order to ensure respect within the organisation, there must be suitable reward systems in place. This appears to be contrary to the Arab aversion to 360 degree feedback referred to above, and may be referring to the other methods of reward system put forward, such

as group incentives, promotion systems encouraging individuals to be more collaborative: in other words, those that indicate the organisation's values so that they shape the individuals' behaviour (Cabrera & Bonache, 1999). De Dreu (2003) and Schei et al (2006) have noted that situational factors such as accountability and low time pressure have been shown to induce cognitive motivation for individuals low in need for cognition.

Respect was not seen to be correlated with high care as a complete construct: this may indicate that the Arab cultural value of respect is a value that is earned based on the perception of an individual which is not related to the organisation, but is a value which is earned from his activities or responsibilities outside the organisational environment, i.e. his ethical behaviour (one of the superordinate constructs) which may be the application of moral values and codes to problems (Churchill, 1982), and which cultivates the final superordinate construct loyalty. Therefore, an organisational leader, for UAE nationals, must be seen to possess the three equally important superordinate constructs, of loyal/disloyal, ethical/unethical and respected/disrespected (see also Kabasakal & Bodur, 2002). Interestingly, these three constructs do not appear on the GLOBE (Global Leadership and Organizational Behavior Effectiveness Research Project) list of leadership traits for Kuwait and Qatar, further supporting the notion that using a collective definition of Middle East would yield insensitive and inaccurate data.

The traditional management initiative of social events appears to continue its correlations with both high care as a complete construct, and influences the support

given to others. Social events alongside reward systems were also seen to be the most influential factors in the determination and continuance of a collaborative team atmosphere: consequently in order to facilitate knowledge creation and transfer for UAE nationals, it is important to be able to provide an atmosphere of high care and appropriate reward systems, as discussed above. This research appears to suggest that the reward systems preferred for UAE nationals do not refer uniquely to monetary and benefit reward systems, but appear to be more similar to that associated with the 'social contract' or psychological contract (Hislop, 2003) with the organisation. The collective nature of the social culture of UAE nationals may provide sociological foundations for this preference, and which supports the significant relationship between compassion and knowledge transfer and creation for UAE nationals. The importance of social events, both in the determination of high care, as well as indirectly being related to knowledge creation and transfer, and is additionally supported by the very definition of knowledge provided by Nonaka and Takeuchi (1995). The creation and preservation of a culture of respect, friendship and bond are significant to the creation and quality of knowledge is further evidenced by studies by Leonard-Barton (1995), and Chua (2002).

5.3.2 Western Expatriates

The analysis of the completed need for cognition scales indicated that Western expatriates possess a significantly higher level of need for cognition when compared with UAE nationals. This difference, according to Cacioppo et al (1996) indicates a difference "in terms of their tendency to accurately acquire information about a relevant stimulus or event and to engage in effortful cognitive activity when given a tasks or making sense of the world" (ibid 1996: 214). Additionally, they note that individuals higher in need for cognition are less stressed by complex life circumstances: this is supported by the higher cognitive differentiation and lower cognitive integration results from the repertory grid, indicating that Western expatriates in the study showed a more fragmented system (Gallifa & Botella, 2000), emphasising differentiation rather than integration[9]. This is supported by the separation of knowledge outcomes into the two factors of knowledge creation and knowledge transfer, and which follows the conclusion of Zárraga and Bonache's (2005) findings in Spain. This difference is not only indicative of cultural origin and Western educational influence, but also of cultural philosophy, whose analytical approach tends to be mainly interested in the 'Why and How?' (Vallaster, 2005) rather than the rote learning used expansively in the UAE public schools.

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[9] Differentiation is defined by Gallifa and Botella (2000) as the extent to which the construct system allows the person to focus on differences among elements rather than similarities among them; integration can be defined as the extent to which the construct system allows the person to focus on similarities among elements rather than the differences among them.

The construct of high care for Western expatriates is composed of three elements: active empathy and lenience in judgement; discover and mutual trust, access to help and conviction. However, these elements of high care are not significantly correlated to both components of knowledge outcomes: high care is only shown to be significantly correlated only with knowledge transfer, with active empathy and lenience in judgement being the most significant component. This finding may show that Western expatriates do not feel that there are opportunities within the organisational environment in Abu Dhabi to engage in knowledge creation: there is an understanding that Western expatriates are employed in order to bring new knowledge into the organisation and transfer this to peers. However, there appears to be no expectation or creative environment where knowledge creation is undertaken. This result is surprising, as the Western expatriate participants in this study are faculty members of a prestigious private university, who clearly feel that even in this environment, there is no encouragement or possibility for the furtherance of knowledge in their field.

When examining the influence of the traditional management initiatives on high care for Western expatriates in Abu Dhabi, teamwork training and social events were shown to favour a constructive team atmosphere. As above, each management initiative had different relationship with the components of high care: an active leader was shown to influence mutual trust and access to help; teamwork training was shown to impact reward system (it is possible that this is related to expectations of increased reward after training); and social events was shown to have a significant correlation with mutual trust and access to help as well as teamwork training. Of these management initiatives,

the hierarchical regression analysis indicated that social events and team training were significantly correlated, with social events positively contributing to an atmosphere of high care and team training negatively contributing to an atmosphere of high care.

Finally, the findings for Western expatriates indicate that knowledge transfer within organisations in Abu Dhabi is mediated by high care alone, the most important component of which is active empathy, lenience in judgement and conviction. This again supports Zárraga and Bonache's (2005) 'soft' findings, but which is promoted by Chiang (2005) and Easterby-Smith et al (1995) as requiring local sensitivity and the adoption of a divergent approach.

5.3.3 Knowledge Transfer and Creation in a High Care Environment for Cross-Cultural Groups in Abu Dhabi

When both groups of respondents were combined into a single group for the 'high care' section of the research, the results obtained were those which are applicable to an organisational environment where there were UAE nationals and Western expatriates, such as there exists in the management strata of organisations in Abu Dhabi. This group indicated different outcomes and high care components to either of the 'single culture' groups. As national culture creates barrier conditions for behaviour (Parboteeach, Bronson, & Cullen, 2005), the process of merging the two groups into a single cross-cultural workforce, and "drawing on accepted common ethics, values and norms of behaviour (Platteau, 1994), which define what actions are deemed to be right or wrong" (Lyon, 2006: 35) it is possible to discover and present mutually acceptable and viable management initiatives which promote and support the transfer of knowledge for organisations in Abu Dhabi.

Recent work in the field of knowledge development has developed a more integrationist perspective (Crossan, Lane, & White, 1999; Nonaka, 1994), which maintains that organisational learning begins "with the cognitive processes of individuals and is enhanced and preserved by *organisational* processes" (italics in the original) (Dyke, Starke, Mischke, & Mauws, 2005: 388). These cognitive frameworks, alongside the need to communicate and develop shared understandings have been held to be vital in the mere access to knowledge (Becker, 2001). Therefore, reflecting the findings

above, knowledge outcomes were again unified into a single factor of knowledge creation and transfer, perhaps emphasising that through the very commencement of transfer of knowledge between the two cultures and the interaction this requires, knowledge creation is also deemed to take place.

As human behaviour is inherently opportunistic, "adverse selection and moral hazard may influence the individual's motivation to share knowledge" (Michailova & Hutchings, 2006: 384). In addressing these potential behavioural barriers, it appears that those factors which compose high care for the combined group were active empathy with lenience in judgement and confidence (see Cabrera and Cabrera (2005) for additional support for this factor), development, mutual trust and access to help, and which were shown to be the three independent dimensions. These findings are supported by both Dhanaraj et al's (2004) and Jaw's (2006) findings that trust plays an important role in the transfer of tacit knowledge in cross-cultural environments, as well as Tzafrir's (2005) correlations of trust and high performance work practices: "willingness or motivation to share will be higher when employees trust and identify with one another" (Cabrera & Cabrera, 2005: 722).

These factors, as well as the construct of high care and the traditional management initiatives did not indicate an inter-correlation to the extent that Zárraga and Bonache reported: high care and its components were strongly inter-correlated with active leader and social events with teamwork training only correlating with reward systems. However, in order to facilitate knowledge transfer in organisations in Abu Dhabi, the

combined group indicated that it was only active empathy with lenience in judgement and confidence which would have a significant effect.

When examining the relative importance of each management initiative designed to build high care for the combined group, it was contrary to expectations that the presence of an active leader was the sole initiative which was significantly correlated. This may be a reflection of the unique superordinate construct common to both groups: that of loyal/disloyal, and which appears to be projected onto a figurehead who is able to straddle the high care and over-arching values and expectations of both groups, when combined. Certainly, the support offered by the supervisor/leader has been held by Cabrera and Cabrera (2005) as a critical precursor to creation idea formulation and sharing.

Although the leader has been shown to be in a position of being able to greatly influence the atmosphere of knowledge transfer within organisations in Abu Dhabi, Zander and Romani (2004) have cautioned again the implementation of uniform motivation and feedback systems or attempting to globally standardise leadership practices: studies have shown the link between effective leadership styles which are adapted to the local style and organisational outcomes (Ayman & Chemers, 1991; Gerbert & Steinkamp, 1991; Silverthorne & Wang, 2001). Therefore, in support of the development of the leadership figure, Vallaster (2005) maintains that in order to minimise the negative influence of culture on the collective group, he must be able adopt a participative leadership style, develop low and flexible hierarchies.

The traditional management tool of teamwork training, which was one of a few tools which favoured a constructive team atmosphere for Western expatriates, as suggested by Cabrera and Cabrera (2005), is not present in the combined group. This was an unexpected result as most large organisations in Abu Dhabi promote extensive training courses, mainly for new graduate entrants, but also for management. However, the results shown here, and supported by Tsai (2006) and Zárraga and Bonache (2005), indicate that teamwork training is not a relevant factor to enhance an environment neither of knowledge transfer nor of high care.

Finally, the results from the hierarchical regression analysis suggest that it remains high care alone which is the most relevant factors to promote knowledge transfer between cross-cultural team members within organisations in Abu Dhabi. This emphasis on the importance of 'soft' skills of management is supported not only by Zárraga and Bonache, but recent research by Browning (2006) and Sparrow and Wu (1997) amongst others.

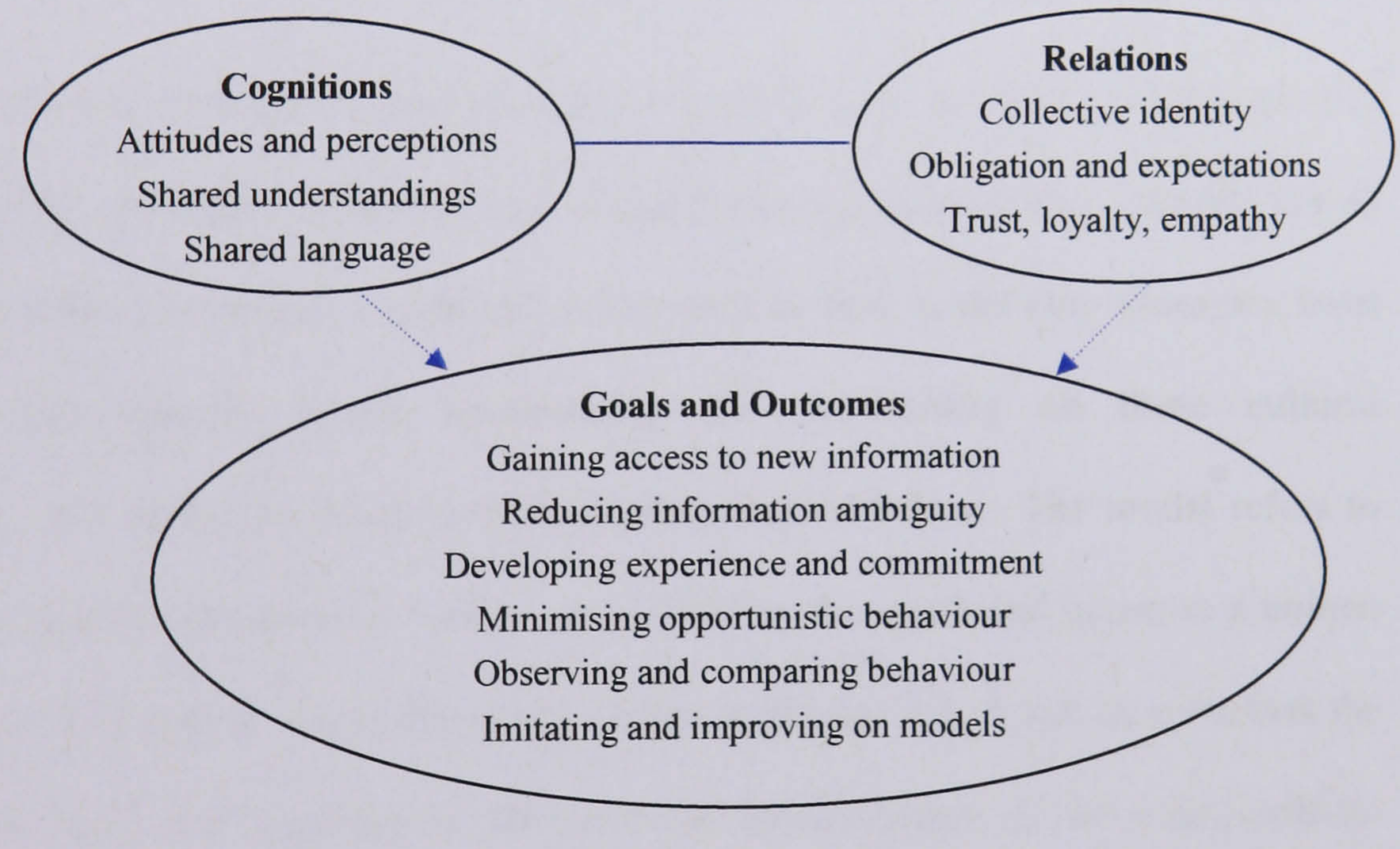
5.4 Model Development

Jackson and Aycan (2006) have recently noted that the forces of globalisation are potentially to blame for the denigration of indigenous knowledge in the face of the hegemony of Western cultures with detrimental effects on knowledge transfer to less developed counties, such as the UAE. Following from this, it is possible to infer from the individual respondent group results discussed above that culture, as a moderating variable, has a large effect on the proposed model: therefore the differences between the groups discussed above appear to be related to the cultural differences between them. By recognising this effect, there are opportunities for cultural transvergence (Vance, 2006), so that cultural insights are able to be shared and alternate practices adopted to enhance individual and group performance (Gupta & Wang, 2004).

Cognition and culture must be seen as interrelated notions in terms of process (Hutchins, 1995), and in turn, cognitive processes "cannot be treated separately from the contexts and activities in which cognition occurs" (Nersessian, 2006: 126), which are further influenced by the culture-specific cognitive formation and value construction (Holt & Keats, 1992; Maznevski & Peterson, 1997). Consequently, it can be said that the findings from the need for cognition scale provide a cognitive context and form (Nahapiet & Ghoshal, 1998) through which each cultural group constructed their interpretation of the preferences, contexts and events for the absorption and processing of information whilst combining different types of knowledge (Staber, 2006).

Furthermore, social perception, thought of in the original model as a strong moderating variable, proved to assist in the understanding and projection of the high care outcomes into the organisational environment, but did not appear to offer a method to facilitate knowledge transfer as a single investigation. Therefore, this too becomes a smaller independent variable which feeds into the main independent variable of high care. These findings are corroborated by Staber's recent research, which suggests that 'relations' (here social perception) and 'cognitions' (here need for cognition) are constructs that feed into 'goals and outcomes' (mirroring the "high care" and knowledge outcomes here), as can be seen in Figure 5.2 below.

Figure 5.2: Dimensions of Social Capital in Cross Cultural Management



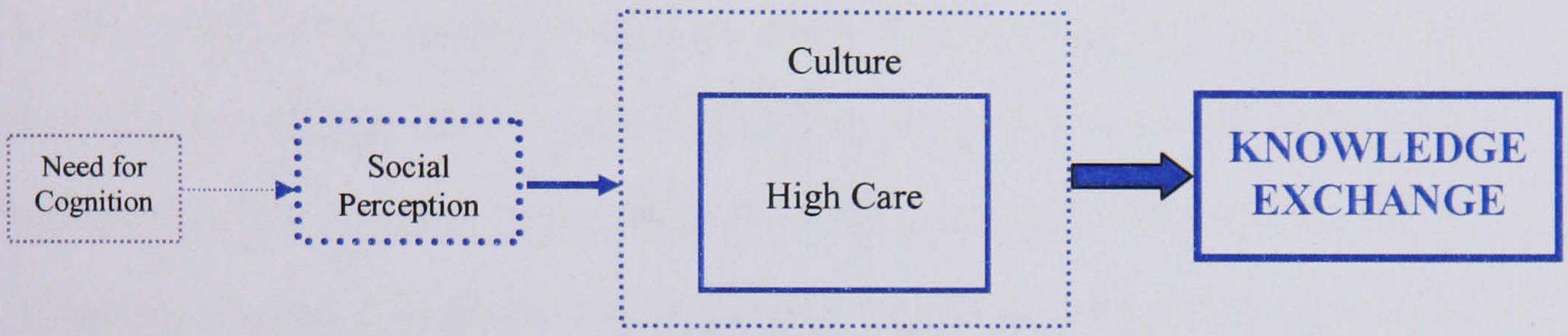
Based on Staber (2006: 196)

It is well accepted in the literature that human resource management practices are important mechanisms which affect the organisation's ability to create, retain, manage and transfer knowledge (Argote, McEvily, & Reagans, 2003; Arthur & Kim, 2005; Jackson, Hitt, & DeNisi, 2003; Spender & Grant, 1996). Additionally, developing trust, motivation and high levels of commitment have been shown to be linked to the retention, and sharing of knowledge (Alvesson, 2001; Storey & Quintas, 2001; Thompson & Heron, 2005): "tacit knowledge... it not just about putting together diverse bits of data and information. The personal commitment of the employees and their identifying with the company and its mission become crucial" (Robertson & O'Malley, 2000; Takeuchi, 2001: 322).

Therefore, the proposed model seeks to answer the challenges set out by Sackmann and Phillips (2004) when they suggested that research into multiple cultures should seek to expand the scope of research to address issues such as how to develop synergies from cultural commonalities, whilst appreciating and capitalising on these cultural differences: the combined group's findings are reflected below. The model refers to knowledge creation and transfer which was viewed by the combined group as a unique concept, as noted above. From the model below in Figure 5.3, it can be seen that the level of the need for cognition is fed into the determination of the superordinate constructs and the levels of integration and differentiation of the groups under investigation. This must then be part of the assessment of the requirements of high care, within the cultural environment (which remains as the moderator variable). Once this culturally appropriate evaluation has taken place, it is then appropriate to suggest a

culturally-effective framework for knowledge exchange. The appraisal of each independent variable both informs and validates the previous, or subsequent, independent variable, thus confirming the iterative process of investigation referred to above.

Figure 5.3: Model of Cross-Cultural Knowledge Exchange in Abu Dhabi



The model for knowledge exchange in organisations in Abu Dhabi provides a dual-faceted solution – bridging (management initiatives) and bonding (high care). Following Newell et al (2004), both 'bridging' and 'bonding' are necessary for knowledge creation and transfer. The 'bridging' aspect refers to external linkages between individuals where such ties are weak, and which provides opportunities for brokerage roles within the social system. In order to facilitate this Leana and Van Buren (1999) note that there does not have to be a strong association or high level of trust between the parties, as is the case in organisations in Abu Dhabi: the bonding element focuses on the collective socialisation and the relationships within the group under study, and which emphasises associability and trust.

Table 5.2: Bridging and Bonding Components

Bonding	Bridging
Active empathy, lenience in judgement and confidence	Active leader
Task development	Organisation of social events
Mutual trust and access to help	

In order to effectively mobilise weak social capital bridges for collective purposes, i.e. the traditional management tools, "there is first a need to create 'strong' social capital bonds within the... team, so that it becomes a cohesive social unit that will be able to effectively integrate knowledge that is acquired through the bridges" (Newell et al., 2004: S55). This strong social capital may be supported by the understanding provided by Petty, Cacioppo & Goldman (1981) who have shown that those lower in need for cognition are more influenced by simple cues in the persuasion setting, such as how expert or attractive the message source is. The lower need for cognition of the UAE nationals can therefore be managed by using expert mentors within the organisation: this will enhance the receptability of the knowledge being transferred, and will consequently balance the participative competence of the senders and receivers in the knowledge exchange (Holden, 2002). The use and potential effect on knowledge transfer between Western expatriates and UAE nationals is further supported by Cabrera et al (2006), who note that the perceptions of support from colleagues and supervisors had the greatest effect out of all organisational variables they examined. Indeed, protégés, or mentees have been shown to demonstrate greater organisational commitment and better learning outcomes than comparative non-protégés (in

Bozionelos & Wang, 2006; Donaldson, Ensher, & Grant-Vallone, 2000: 1532; Lankau & Scandura, 2002). In supporting a programme of mentoring, Tsoukas believes that "coordinated action does not so much depend on those 'high up' collecting more and more knowledge, as on those lower down' finding more and more ways of getting connected and interrelating the knowledge each one has" (Tsoukas, 2005: 110).

Table 5.3: Facilitators and their Outcomes for the Model of Knowledge Exchange for Organisations in Abu Dhabi

Facilitator of Knowledge Creation and Transfer*	… which results in
High care	Active empathy, lenience in judgement and confidence Appropriate task development Mutual trust and access to help Involved leader Relevant and effective social events
Leader	High care
Social Events	High care Effective teamwork training

**the relationship is reciprocal*

This supports the importance of high care in this model, and requires the achievement of those elements of high care outlined above in table 5.3 so that the bridges can then be activated.

5.5 Limitations of the Research

This research answers the call, stated previously, for further research into how meanings are constructing in the cross-cultural environment, and not as a product of culture in itself (van Maanen & Barley, 1985). The discussion of motivation in the organisational setting is primarily a discussion of psychological processes resulting from the interaction between the individual and the environment (Latham & Pinder, 2005). This therefore requires an assessment of the frames of reference and cognitive markers used by individuals, their referent and self-referent groups and also those used by the researcher.

The methodological constraints which the researcher has been subject to during the period of preparation and investigation of the research are many: perhaps no more numerically than if the research were in a culturally-matched context, but nonetheless, methodologically constraining and which must be addressed. The primary hurdles to the optimal design of the research was the unwillingness of the business community in Abu Dhabi to participate, and the reluctance of some of the early contacts to accept non-intrusive research methods which necessitated audio and visual recording, and subsequently no research access. To this end, the predominantly questionnaire-based methodology used in the research was adopted to reflect the cultural sensitivities and

practicalities bearing in mind the constraints of the researcher being female, and working on an all-male campus in Abu Dhabi.

In order to address the novelty of the researcher's presence at the PI, it was important that time was spent in the classroom with the STEPS II students, and that the researcher was seen around the PI so that any unfamiliarity could be dispelled, and students could have an opportunity to informally ask questions about the researcher, and her work. The establishment of this level of comfort between the researcher and the participants was important particularly for the elicitation of the repertory grids, to ensure that the respondents felt sufficiently at ease to voice their true concepts and perceived relationships. The questionnaires used, and the method of distribution permitted an 'arm's length interaction' to take place: as regards the repertory grid it minimises the opportunity for bias to enter into the investigation, curtailing potential impact to zero.

Additionally, it may be argued that the exclusive use of English during the research process inhibited the cultural nuances to permeate the repertory grid, or even full understanding of the questionnaires. The independent verification from the PI that the participant students has fulfilled the criteria required to begin the undergraduate degree, which was taught exclusively in English, provided the research with an acceptable level of comfort that the language of the research would not jeopardise the integrity of the data. However, it is necessary to defend accusations of parochialism when undertaking research in a context so different to one's own cultural and religious roots, maybe particularly so when the location is Middle Eastern and Muslim, in the current global

environment. It is indeed, acknowledged and proposed by Soin and Scheytt (2006) that researchers do bring assumptions and biases to the research process: this is due to the nature of research itself which can be interpreted as a process of sensemaking and storytelling, and enables the engagement of constructive reflexivity, particularly when it is part of the methodology in cross-cultural research (Alvesson & Skölberg, 2000; van Maanen, 1988).

The above research has involved extensive effort to learn about the UAE national, to cross the boundaries of the researcher's social location and to obtain the required understanding and knowledge: "This is necessary for one to be able to confront and problematise (this entails a problem-posing approach) the politics of misrepresentation that results from historically entrenched prejudices and deep-seated antagonistic dispositions" (Borg & Mayo, 2006: 148). Nevertheless, in spite of such hurdles, the research undertaken here has provided the platform for pragmatic dialogue, whilst using a research method which is realistic and feasible in the current environment (Habsi, 2003). Greenwood and Levin (2003) have noted that "the 'test' of social research is whether it provides effective support for the stakeholders' actions, organisations and/or communities in their processes of self-determining social change" (ibid 2003: 146), which places the emphasis on the 'utility' (Chambers, 1985; 2003) of the research at hand. The use of varied research methodologies (Lather, 1991; 1993) has herein promoted the notion of catalytic validity which "points to the degree to which research moves those it studies to understand the world and the way it is shaped in order for them to transform it" (Kincheloe & McLaren, 2003: 462). This discussion of validity is

not simply an academic discussion on the merits of validity versus reliability, but a discussion of 'ownership of research': emphasis should be on who has control over indigenous forms of knowledge and the implications for indigenous knowledge in a global intellectual and cultural property rights regime (Smith, 1999).

Following Banjeree and Linstead, the current research has aimed not to simply be an account of the relationship between UAE nationals Western expatriates, but has aimed to draw attention to the relationships of power that underlie their complex relationships (2004: 242). The notions of reflexivity and triangulation or verification of findings were managed by the multiple methods used and which aimed to, "reduce the mutual disrespect and sense of alienated difference that otherwise prevail" (Gergen & Gergen, 2003: 575). In spite of the criticism above, the research undertaken was ultimately appropriate to the environment and the access constraints faced by the author: "to do research that is ignorant or insensitive to the major features of the local culture often means to do poor research and thus waste the time of local subjects… and that is unethical" (1992: 232).

5.6 Conclusion

The creation of new knowledge in organisations, rather than being just the result of unfettered individual creativity, or even the outcome of interactions in small groups, is crucially influenced by organisation-wide policies (Un & Cuervo-Cazurra, 2004). Consequently, in the pursuit of an appropriate model for knowledge creation and transfer in organisations in Abu Dhabi, it follows that independent definitions of man and nature are not feasible, as they are part of an organic system (Roberts & Boyacigiller, 1984). Therefore, a multi-focal view of the issues surrounding the Emiratisation process in Abu Dhabi must address both the subjective (individual) and the objective (societal) problems, although the objective problems have been stated as more important in developing nations (Ali & Azim, 1996; Barrett & Bass, 1970; Barrett & Ryterband, 1968, 1969; Davis, 1971; Haire et al., 1966; Harbison & Myers, 1959; Negandhi, 1975). The consequent investigation of culture along the various subjective/objective, emic-etic, macro-micro continua has allowed for the establishment of individual norms to explain micro-differences and macro-cultural aspects in relation to more macro organisational aspects. Indeed, Mossholder and Bedeian (1983) note that

> "multilevel research has the potential for integrating micro and macro components within a common framework... and extends to any instance involving

> attempts to move from lower to higher levels of abstractions or vice versa... [even] with regard to trait-level inferences as for individual-aggregate inferences" (1983: 556).

The majority of articles written about organisational behaviour in the UAE have been written by Arab nationals (see Abdulla & Shaw, 1999; Al-Jafary & Hollingsworth, 1983; Ali & Krishnan, 1997; Alnajjar, 1996; Alwaraikat & Simadi, 2001; Atiyyah, 1996; Badawy, 1986; Yousef, 1997, 2000a, 2000b, 2000c, 2001, 2002, 2003; Youssef, 1973), which may have had the effect of parochialising existing research. In the study of the difficulties of compliance with the Emiratisation initiative, it has been and is important to understand the culture, religion and values of both the Abu Dhabi national and the Western national: the eight years the author has spent in Abu Dhabi has not only enhanced her cross-cultural understanding but has also deepened her self-awareness and thus increased recognition of cultural biases in the theories developed (Boyacigiller & Adler, 1991).

As Crozier and Friedberg (1980) remind us, "once we have accepted diversity we must go on to investigate why certain rules, relational arrangements and game constructs are in force rather than others. Cultural analysis is the answer to this question" (in Roberts & Boyacigiller, 1984: 468). In the trend towards local responsiveness of HRM policies, the research has aimed to promote the tenet that global management is a frame of mind, not a particular organisational structure (Bartlett & Ghoshal, 1990), and has aimed

towards the goal of cultural synergy, which has by its definition required "a genuine belief that more creative and effective ways of managing people could be developed as a result of cross-learning" (Laurent, 1986: 100).

These organisational structures are, according to Boyacigiller and Adler (1991), subject to four stages of developmental growth – it must be possible that this growth and the consequent HRM policies are informed and shaped by their environment to the extent that they become "globally coordinated and integrated whilst remaining highly differentiated and nationally responsive" (ibid 1991: 226). Organizations in Abu Dhabi, whether international or local, are under the threat of extensive fines and legal penalties if they do not meet the Emiratisation quotas, and thus managers must "learn to use cultural diversity as an advantage, rather than as a disadvantage to the organization" (Adler, Doktor, & Redding, 1986a: 304).

The HRM literature provides two main approaches to policy development and execution: the first maintains that HR strategy will be at its most effective when it is appropriately integrated with its specific organisational and environmental context: Baird and Meshoulam (1988). The second is the universalist/best practice approach: Pfeffer and Veiga (1999). The latter is commonly referred to as high performance work systems (HPWS), denoting HR proactive designed to enhance employee's skills, performance and commitment (Datta, Guthrie, & Wright, 2005), and which assumes "that these practices are universally applicable and successful" (Khilji & Wang, 2006). The debate continues as to the degree to which these practices should be globally

integrated (see Bartlett & Ghoshal, 1989; see Birkinshaw & Morrison, 1995; Hamel & Prahalad, 1985; Levitt, 1983) or locally responsive (Rozenzweig & Nohria, 1994; Sparrow & Hiltrop, 1994). Perhaps there should be an element of both: it may be possible that the intentions of HPWS are universal, but the method via which individual and corporate interests are aligned (Geare, Edgar, & McAndrew, 2006) should reflect local responsiveness. Zárraga and Bonache's (2005) model of high care appears to provide a method for the alignment of interest, but cannot claim a universally applicable framework for high care, as evidenced by the research above.

The high care model presented by Zárraga and Bonache appears to straddle the two categories of HRM system put forward by Katou and Budhwar (2006): resourcing and development, and reward and relations. This validates the findings and conclusion by Zárraga and Bonache that firms must "avoid the temptation to try to build a team atmosphere [and knowledge creation and transfer] by focusing on hard initiatives such as rewards and training" (ibid 2005: 675), but instead use any and all mediating tools (or HRM outcomes - Katou & Budhwar, 2006) available to them which can enable employee attitudes, thereby facilitating an environment in which employees are prepared to use effectively their various capabilities for the benefit of the organisation (Schuler & Jackson, 1987). The research at hand has shown that the network of human resource management tools which are available to the organisation must be combined and positioned to facilitate its role as a knowledge management champion, and ensuring that it embraces the pursuit of intra-organisational knowledge transfer (Brewster, Sparrow, & Harris, 2005).

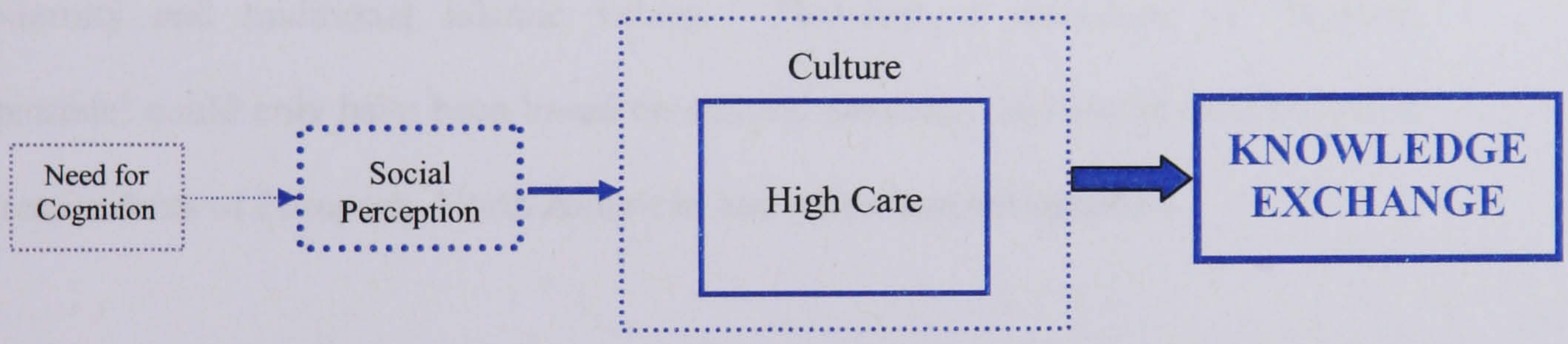
The research herein has shown that organisations in Abu Dhabi, whether multinational corporations, or local institutions, are encountering social, cultural and structural barriers to the implementation of local laws (labour and Emiratisation laws), thereby hindering optimal organisational development and knowledge creation, transfer, and its management. The outcome of this research has been to provide an initial, but actionable and responsive model through which knowledge transfer in organisations in Abu Dhabi may be facilitated. There is currently little support for the finding herein that there is "statistical interaction between national culture and the influence of management practice" (Gerhart & Fang, 2005: 983), but in defence of this research, Ferner et al (2004) have found a constantly shifting balance between central control of HR policy and the assertion of local autonomy.

It is hoped that the findings outlined herein are taken forward into a larger research project in order to assess the viability and success of the implementation of the model for cross-cultural knowledge exchange in Abu Dhabi. The implementation of the proposed model and the research which would emanate from this would necessarily incur higher initial transaction costs for the specialised adaptation of organisational control mechanisms, but "the findings show that firms do not experience diminishing performance returns as they face increasingly heterogeneous environments" (Gómez-Mejia & Palich, 1997: 326), and indeed that being unique in the application of employment practices (Katz & Darbishire, 2000) may be the cornerstone of an effective corporate strategy (Geerlings & van Veen, 2006) in Abu Dhabi.

CHAPTER 6: Research Summary

The research herein was undertaken in order to examine why the transfer of knowledge between male UAE nationals and male Western expatriates was being impeded in organisations in Abu Dhabi. Initial investigations indicated that there were no structural barriers impeding this transfer, and a research proposal was put forward to investigate the cognitive, psychological and organisational barriers to knowledge exchange in Abu Dhabi, resulting in the model for cross-cultural knowledge exchange in Abu Dhabi, in figure 6.1 below.

Figure 6.1: Model of Cross-Cultural Knowledge Exchange in Abu Dhabi



This cross-disciplinary and multiple method research required due consideration of the philosophical foundation upon which it was to stand. This consideration was also bound to complement the socially constructed definition of culture which was necessary in order to be able to reveal the nature of shared understanding, recognise the paradoxes

and conflicts in organisational and individual identities and permit the possibility of achieving synergies by building on common understandings (Sackmann & Phillips, 2004). In order to be able to embark on such cross-cultural research, it proved to be necessary to develop the definition above, and adopt the study of subjective, intersubjective and socially created meanings that create and recreate social structures through communication (Putman, 1983).

An understanding of these social structures are necessary in research undertaken in a cross-cultural environment such as in Abu Dhabi, but also in those environments where the conditions of interaction have been based on identification of, and distancing oneself, from the 'other'. The social development of the UAE has been overshadowed by its imperialistic heritage whilst struggling to protect its own balance between modernity and traditional Islamic values. Therefore, a definition of 'Western expatriate' could only have been based on cultural similarity and enables the inclusion of respondents of European, North American and Australian nationalities.

The initial stage of the fieldwork, the investigation into the levels of need for cognition, was an important first step in the understanding of why transfer and creation of knowledge between UAE national men and male Western expatriates in Abu Dhabi was not taking place. During this and previous research many Western expatriates had attributed this to the lack of motivation. In order to address this concern, it was important investigate any linkage between cognition and the need to search for information, and the consequent impetus to apply this knowledge in existing and new

contexts. The findings indicated that motivation may indeed be a subspecies of cognition, (Kruglanski, 1999) due to the lower levels of need for cognition of UAE nationals.

The aim of the research was to provide a viable and practical framework via which the transfer and creation of knowledge between UAE nationals and Western expatriates in organisations in Abu Dhabi could be facilitated. To this end, the methodology required the research to first attend to the emic discovery, at the individual level, which would therefore allow for viable and methodologically defendable cross-cultural comparisons to be made. In starting the investigative process at the level of the individual, it has been possible to unearth those frames of reference which are used in order to make sense of the individual's organisational environment. This method of research required the application of two tools based in psychology which had, to the researcher's belief, not been applied in the UAE or in an Arab context, and as noted above, links both these psychological tools and Zárraga and Bonache's model of high care.

Frames of reference re-emphasise the central tenet of personal construct theory: that of being the psychology of the whole person (Fransella et al., 2004), which links the cognitive and behavioural approach to knowledge used herein and summarised below. Following this, it was possible to then compare these constructs both within and amongst cultural groups at the abstracted, nomothetic level without sacrificing the academic support for such analysis. The data at the abstracted level indicted a clear difference between UAE nationals and Western expatriates in the number of

superordinate constructs employed in framing their experiences: UAE nationals indicated three equally high superordinate constructs, with the Western expatriate group indicating a single superordinate construct.

Differences were also indicated between the UAE national and the Western expatriate as regards cognitive differentiation and integration, with the former suggesting a monolithic system (integration of a given set of elements rather than their differentiation), which support previous studies which have concluded that this reflected the UAE's high levels of social activity and stratification (Berry, 1976; Berry et al., 1986). The latter group, the Western expatriates, indicated a fragmented system (differentiation among a given set of elements rather than their integration) which again is supported by previous studies which found that this was reflected in those societies which possessed industrial forms of subsistence, highly dense sedentary populations, and comparatively low levels of social activity and stratification (Berry, 1966; Berry, 1976).

The elicited frames of reference were interpreted alongside each cultural group's stated requirements of high care from an organisation and their collective need for cognition. This cognitive and behavioural approach to knowledge management and outcomes again emphasises the multi-disciplinary requirements of research undertaken in this context, and which requires a multiple methodology able to address knowledge processing and context using the cognitive, behavioural and observational capabilities of each individual (Kayes & Kayes, 2005). Informing this multi-faceted view of the

individual was the investigation of a further issue raised by Western expatriates: that of the perceived lack of a work ethic by the UAE national men in the workplace. This was investigated through Zárraga and Bonache's (2005) model which indicated that the current configuration of Western-aligned human resource procedures were favouring Western motivational models, thus reinforcing the cultural distance through perceptions of inadequacy in the workplace. Particularly impacting organisational procedure cohesion were the expectations by the different cultural groups regarding management initiatives: whereas social events were seen by both parties separately as favouring high care, UAE nationals favoured non-financial reward systems with Western expatriates favouring team training.

When the unified group was examined for management initiatives which favoured high care, only the presence of an active and participative leader was seen as beneficial: the summary of the main findings of the model are in table 6.1, below. The importance of a leader displaying these qualities has been recently supported by Fernandes and Awamleh (2006), and which must alert those imposing the Western-originated human resource models that by unilaterally transplanting reward practices to different countries without cultural sensitivity, "it is denying the important role that employee preferences play in international reward management" (Chiang, 2005: 1559).

Table 6.1: Main Outcomes of the Model

1. To impact knowledge transfer:	High care
2. Main facilitator of high care:	Presence of an active leader displaying loyalty
3. Secondary facilitator of high care:	Social events and mentors
3. Qualities of an effective leader:	Loyalty, participative leadership style, encouraging low and flexible hierarchies
4. Components of high care:	Active empathy, lenience in judgement and confidence
	Task development
	Mutual trust and access to help

The model proposes that in order to ensure effectiveness of applicability, that the elements of high care (the 'bonding elements') must be developed and implemented before the more traditional management initiatives of leadership development and organisational of social events. Previous research has suggested that there be cultural reference points for UAE nationals in organisations in Abu Dhabi in the form of HR managers: "such [cross-cultural awareness initiatives] would perhaps ensure that Abu Dhabi nationals hold Human Resources or Training positions in all private sector organisations which are subject to quotas so that organisational priorities and goals are framed with reference to cultural obligations" (Macedo, 2003). The importance of these cultural reference points for young graduates was clearly a stumbling block in the achievement of Emiratisation targets for organisations in UAE, as under the Ministerial Decision 442/June 2006, all HR and Personnel Managers positions in the UAE were subject to complete Emiratisation.

The main component of high care which impacts knowledge exchange in organisations in Abu Dhabi was shown to be active empathy, lenience in judgement and confidence:

these are lofty goals for organisations to instil in young male UAE graduates entering organisations in Abu Dhabi for the first time, and so it is proposed that mentors should be appointed who would be able to provide advice and guidance. It is also suggested that two types of mentors be present: an 'expert' mentor who is an experienced professional in his field regardless of nationality, and a peer mentor who is a UAE national and able to help the mentee address cultural differences he may encounter.

However, this is not to advocate the wholesale and uninformed implementation of mentorship schemes without undertaking further research into their effectiveness and potential barriers to implementation. The introduction of mentorship schemes in organisations must be closely considered, thought through and monitored, as there are well-documented issues with the mentoring concept and thus further research must be cognisant of the different approaches to training and development within the cultural context of the research. This has been particularly noted in the examination of the impact of language and personal space in mentoring (Megginson & Clutterbuck, 1995), style of mentee/mentor relationship according to the cultural context (Clutterbuck & Megginson, 1999), and the call for the development of mentoring programmes based on the specific context of the mentor-mentee interaction (Garvey & Alred, 2000)

6.1: Limitations of the Model

By adopting such a contextual and specific definition of culture, it by its very nature, limits the generalisability of the final model. This, alongside the limited number of participants perhaps limit the findings of this research to that of an exploratory research finding which requires application on a wider scale to validate or amend the final model. Ultimately, therefore, the assumptions herein are that culture is emergent and specific, therefore the opportunities for the creation of meaning, and the frames of reference which inform the model must therefore be unique to each cultural context (Schultz & Hatch, 1996).

Although this research can only be generalisable to the extent that the model may be applicable throughout the United Arab Emirates, it provides a wider basis for discussion amongst the broader academic community. There remains little research into the impact of Western theories of management on organisations in the Middle East, and of the inherent philosophical conflict between the Christian-based work-ethic promoted by the mainly US-theories imported by the small armies of consultants in the UAE, and used without question in the small number of field work-based research published in the Emirates. The philosophical foundations adopted herein appear to be an informed methodology which permits the investigation of both cultures, based in different religions, through the acceptance of the indexicality of culture and meaning and the social construction of an individuals' experience. This experience can then be

abstracted to the group level without sacrificing the similarity and interactivity of the respondents' frames of reference.

A further limitation of the research was that it was undertaken in a single research site, at a male university with the respondents clearly segmented both by status (student/faculty) and by nationality. All findings which informed the model must be interpreted with this in mind, which additionally constrains the generalisability of both the findings and the model. Proposals for addressing these limitations are discussed below.

6.2 Recommended further research

In light of the limitations of the study above, further research is needed in order to fully understand the implications of imported HRM policies to the UAE and to Abu Dhabi in particular. It is particularly important to be able to test the findings of the current research in organisations in Abu Dhabi to ascertain the robustness of the model and consequently to be able to inform any modification of the relevant variables' weighting in the model according to the requirements and demographics of private/public sectors in Abu Dhabi. In testing the model, it provides a method via which the validity of the model can be assessed in that it represents the cultural environment which it claims to analyse; its ability to predict the variables' impact on knowledge exchange; as well as, and perhaps most importantly, inform any sensitivity analyses on the dependent variables and the reflective effect on the outcome of any modifications to the model.

As the variables in the model are inseparable from each other, and consequently the cultural environment in which this the research was undertaken, there are further opportunities to test the model and through the Ministry for Higher Education and the Sheikh Mohamed bin Rashid Foundation in order to assess weighting, referred to above, to reflect the differences throughout the different Emirates of the UAE. Some suggested areas for further investigation could include:

~ A wider research base using a larger number of participants against which these findings could be tested. To complement this research, this larger number of

participants would be focused on the Emirate of Abu Dhabi, so any confounding variables could be limited.

~ In order to assess the impact of different proportions of UAE nationals in the workforce, further Emirates could be included in a larger study, the results of which could be compared against findings in Abu Dhabi (such as the more economically developed Emirates of Dubai, Sharjah, and Ras Al Khaimah). This could not only provide contrasting models according to the saturation levels of different nationalities in each geographic region, but the possible impact on management initiatives of the different social heritage of the nationals of the different Emirates.

~ A pilot scheme implementing the proposed model for cross-cultural knowledge exchange in Abu Dhabi to test its practical validity and examine alternatives or differing degrees of emphasis which may be required (i.e. contact hours with mentors / frequency and type of social event, etc). Additional data would be available from this study, and further impacts of culturally appropriate HRM procedures could be assessed against organisational performance

~ This research only investigates cross-cultural barriers to knowledge exchange for male UAE nationals in Abu Dhabi. Further research could repeat the above investigation for female UAE nationals in Abu Dhabi, contrasting or including other Emirates, in order to provide for a more encouraging working environment for the female national workforce as well as highlighting those differences, both cultural and progressive, between the men and the women of Abu Dhabi, and perhaps the UAE.

6.3: Contribution to Practice

The research above has attempted to inform a deeper anthropological understanding of the forces impeding the cross-cultural barriers to knowledge exchange in Abu Dhabi which permits the determination of "what the rules are, to find out how members of a culture see and describe their world" (Smircich, 1983: 348).

The Emiratisation initiative aims to redress the imbalance of the population and ensure strategic employment for the UAE nationals. However, wholesale Emiratisation of positions, or the imposition of quotas does little to prepare all parties charged with complying with the initiative. It is true that UAE nationals do need assistance with possible opportunities in Abu Dhabi, particularly in the private sector, where there is little tradition of employment. However, the imposition of such a number of young nationals on organisations that have had no historical obligation either to corporate responsibility or to the development of culturally appropriate graduate training schemes is hindering the very economic sector which is supposed to be providing the diversification from oil so sought by the UAE government.

What is often forgotten in the wider organisational environment in Abu Dhabi is that Emiratisation is not only about strategic employment, but also aims to secure knowledge transfer from Western expatriates to UAE nationals. It is hoped that this research provides a first step in an area of research which is inexplicably neglected: surprisingly so, where such studies of common frames of reference and common

expectations from organisations could smooth the progress of an organisation's compliance with the government quotas.

In order to facilitate the success of such a scheme, organisations should maintain a list of possible mentors and provide required skill training if required (note that teamwork training was listed as a Western expatriate management initiative which would facilitate high care). Mentees should be assigned to mentors at first entry to the organisation in order to establish the beginnings of the social network, and which would provide three out of the five elements of high care for UAE nationals: compassion, support and respect.

6.4 Reflective overview

In undertaking this research, the researcher's previously held assumptions which applied to the methodological development and practical realisation of the study were suitably challenged. Previous interaction with UAE nationals in an organisational environment had spawned similar reactions in the researcher to those of the Western expatriates outlined above, particularly regarding the lack of perceptible work ethic, and the potential resistance to participation in research.

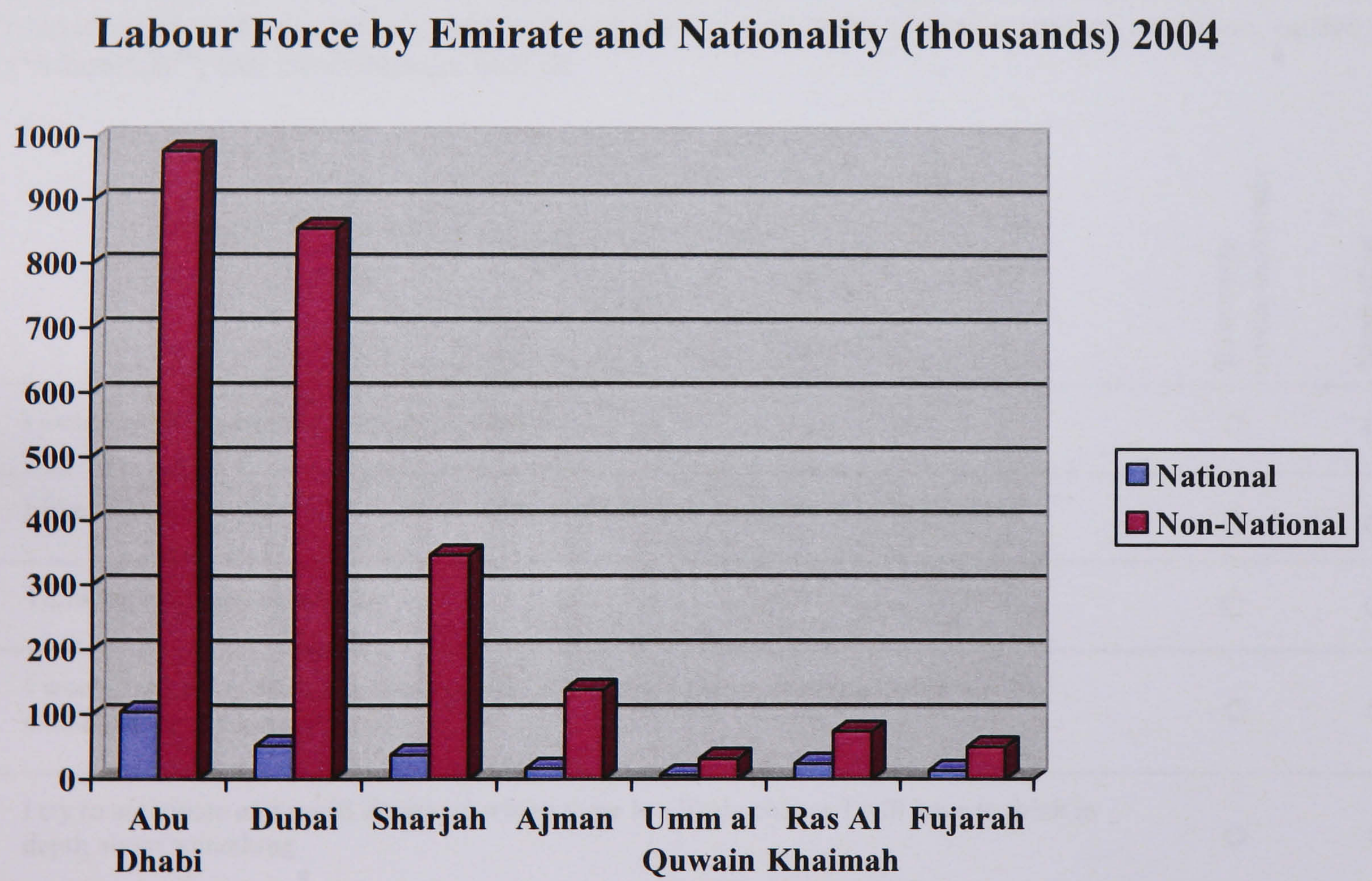
However, by complying with the requirements of the methodology, and setting aside any biases and previously held notions, real understanding of the pressures facing the young UAE nationals became apparent. Whereas undergraduates in a Western environment would have the burden of satisfying family pressures to achieve in order to secure lucrative employment, these young men carried the expectations from an extended family (one, in particular was from an outlying island, was the first to leave this environment and therefore potentially the main breadwinner), but also experienced real expectations from their leader and their government. Failure at the undergraduate level was not only a personal concern but many UAE nationals felt that they carried the responsibility of the development and future of their country on their shoulders.

As the researchers' empathy for the undergraduates at the Petroleum Institute increased during the research, so did the awareness that there are few Western expatriates who are truly willing to participate in knowledge transfer: the majority expressed mixed

feelings of pity and contempt for their students. It cannot therefore be surprising that there are such emotional barriers to the transfer and creation of knowledge in organisations in Abu Dhabi if there exist undercurrents of emotions such as these at educational institutions.

The undertaking of the research journey began with a desire to understand why there existed such resentment and barriers to knowledge transfer between UAE nationals and male Western expatriates in organisations in Abu Dhabi. However, having completed the research exercise, this need for discovery has morphed into a personal challenge to promote paths to the bonding and bridging of relationships between UAE nationals and Western expatriates in the organisational environment in order to secure the strategic employment and knowledge transfer required by the Emiratisation initiative.

Appendix I



Source: TANMIA Human Resources Report 2005

Appendix II – Need for Cognition Questionnaire (Short Form) (Cacioppo et al., 1984)

For each of the statements below, please indicate to what extent the statement is characteristic of you. If the statement is extremely uncharacteristic of you (not at all like you) please mark the circle "Extremely uncharacteristic"; if the statement is extremely characteristic of you (very much like you) please mark the circle "Extremely characteristic" next to the question. Of course, a statement may be neither extremely uncharacteristic nor extremely characteristic of you; if so, please use the circle in the middle of the scale ("Uncertain") that describes the best fit.

		Extremely uncharacteristic	**Somewhat uncharacteristic**	**Uncertain**	**Somewhat characteristic**	**Extremely characteristic**
1	I would prefer complex to simple problems	O	O	O	O	O
2	I like to have the responsibility of handling a situation that requires a lot of thinking	O	O	O	O	O
3	Thinking is not my idea of fun	O	O	O	O	O
4	I would rather do something that requires little thought than something that is sure to challenge my thinking abilities	O	O	O	O	O
5	I try to anticipate and avoid situations where there is a likely chance I will have to think in depth about something	O	O	O	O	O
6	I find satisfaction in deliberating hard and for long hours	O	O	O	O	O

		Extremely uncharacteristic	Somewhat uncharacteristic	Uncertain	Somewhat characteristic	Extremely characteristic
7	I only think as hard as I have to	O	O	O	O	O
8	I prefer to think about small, daily projects to long-term ones	O	O	O	O	O
9	I like tasks that require little thought once I've learned them	O	O	O	O	O
10	The idea of relying on thought to make my way to the top appeals to me	O	O	O	O	O
11	I really enjoy a task that involves coming up with new solutions to problems	O	O	O	O	O
12	Learning new ways to think doesn't excite me very much	O	O	O	O	O
13	I prefer my life to be filled with puzzles that I must solve	O	O	O	O	O
14	The notion of thinking abstractly is appealing to me	O	O	O	O	O
15	I would prefer a task that is intellectual, difficult, and important to one that is somewhat important but does not require much thought	O	O	O	O	O
16	I feel relief rather than satisfaction after completing a task that required a lot of mental effort	O	O	O	O	O
17	It's enough for me that something gets the job done; I don't care how or why it works	O	O	O	O	O

		Extremely uncharacteristic	Somewhat uncharacteristic	Uncertain	Somewhat characteristic	Extremely characteristic
18	I usually end up deliberating about issues even when they do not affect me personally	O	O	O	O	O

Appendix III - High Care Questionnaire (based on Zárraga & Bonache, 2005)

Questionnaire for STEPS II Students

Please select the appropriate answer from the drop-down menu to indicate how much you agree or disagree with the following statements:

1	In my STEPS team, I have learnt new things from my colleagues that only they knew	
2	In my STEPS team, I have shared knowledge and experiences from my past that only I knew	
3	In my STEPS team, it is normal that, as a result of ideas contributed by a member, we have related ideas that we had never considered before, and which we go on to develop	
4	In my STEPS team, we have generated many improvements on the traditional way of doing things	
5	In my STEPS team, I try to respect and understand what the other members need	
6	In my STEPS team, I try to understand the problems and difficulties facing my colleagues while they are doing their work	
7	In my STEPS team I am sincere in expressing my opinions about the work of my colleagues	
8	In my STEPS work, I try new ways of performing my tasks, even if they are wrong at times	
9	In my STEPS work, I make suggestions to my colleagues about how to improve their work	
10	In my STEPS team, I have no difficulty expressing my opinions	

11	In my STEPS team, I have the freedom to experiment with new ways of performing the tasks	
12	My colleagues in the STEPS team are valuable people with good intentions	
13	In my STEPS team, when I offer help to others, I trust that they will be able to understand and use my ideas in the best possible way	
14	In my STEPS team, my colleagues are not reluctant to share their knowledge and experience	
15	The leader or mentor of my STEPS team stands out for his knowledge of the task we are carrying out	
16	The leader or mentor of my STEPS team is involved in the task we are carrying out as a member of the team	
17	I can obtain from the team leader or mentor all the information I need to carry out my day-to-day work	
18	The leader or coordinator of my STEPS team encourages a climate of trust and cooperation among its members	
19	A variable part of my marks are based on my colleagues' assessment of the extent to which I cooperate with them	
20	The marks of the team leader partly depends on the results that the team achieves	
21	A significant part of my marks are due to the overall results of my team	
22	The Petroleum Institute rewards and compensates those team members who help their colleagues to improve and develop	
23	I have received training about developing, presenting and defining new ideas in my team, how to help the others and about other aspects of working in a team	
24	The Petroleum Institute attaches much importance to training to work well in a team	

25	I normally have informal meetings with my team mates and/or other work teams both in working hours and outside the workplace	
26	The Petroleum Institute usually organises social events that most students and faculty attend	

Appendix IV - High Care Questionnaire (based on Zárraga & Bonache, 2005)

Questionnaire for other Students

Please select the appropriate answer from the drop-down menu to indicate how much you agree or disagree with the following statements:

1	In classes I have learnt new things from my colleagues that only they knew	
2	In classes, I have shared knowledge and experiences from my past that only I knew	
3	In my classes, it is normal that, as a result of ideas contributed by another student, we have related ideas that we had never considered before, and which we go on to develop	
4	In my classes, we have generated many improvements on the traditional way of doing things	
5	In my classes, I try to respect and understand what the other members need	
6	In my classes, I try to understand the problems and difficulties facing my colleagues while they are doing their work	
7	In my classes I am sincere in expressing my opinions about the work of my colleagues	
8	In my classes, I try new ways of performing my tasks, even if they are wrong at times	
9	In my classes, I make suggestions to my colleagues about how to improve their work	
10	In my classes, I have no difficulty expressing my opinions	

11	In my classes, I have the freedom to experiment with new ways of performing the tasks	
12	My classmates are valuable people with good intentions	
13	In class, when I offer help to others, I trust that they will be able to understand and use my ideas in the best possible way	
14	Within the class, my colleagues are not reluctant to share their knowledge and experience	
15	There is a leader or mentor of my class who stands out for his knowledge of the task we are carrying out	
16	The leader or mentor of my class is involved in the task we are carrying out as a member of the team	
17	I can obtain from the team leader or mentor all the information I need to carry out my day-to-day work	
18	The leader or coordinator of my class encourages a climate of trust and cooperation among its members	
19	A variable part of my marks are based on my colleagues' assessment of the extent to which I cooperate with them	
20	The marks of the team leader partly depends on the results that the team achieves	
21	A significant part of my marks are due to the overall results of my team	
22	The Petroleum Institute rewards and compensates those team members who help their colleagues to improve and develop	
23	I have received training about developing, presenting and defining new ideas in my team, how to help the others and about other aspects of working in a team	
24	The Petroleum Institute attaches much importance to training to work well in a team	

25	I normally have informal meetings with my team mates and/or other work teams both in working hours and outside the workplace	
26	The Petroleum Institute usually organises social events that most students and faculty attend	

Appendix V – High Care Questionnaire (based on Zárraga & Bonache, 2005)

Questionnaire for Faculty Members

Please select the appropriate answer from the drop-down menu to indicate how much you agree or disagree with the following statements:

1	In my work team, I have learnt new things from my colleagues that only they knew	
2	In my work team, I have shared knowledge and experiences from my past that only I knew	
3	In my work team, it is normal that, as a result of ideas contributed by a member, we have related ideas that we had never considered before, and which we go on to develop	
4	In my work team, we have generated many improvements on the traditional way of doing things	
5	In my work them, I try to respect and understand what the other members need	
6	In my work team, I try to understand the problems and difficulties facing my colleagues while they are doing their work	
7	In my work team I am sincere in expressing my opinions about the work of my colleagues	
8	In my daily work, I try new ways of performing my tasks, even it they are wrong at times	
9	In my daily work, I make suggestions to my colleagues about how to improve their work	
10	In my work team, I have no difficulty expressing my opinions	

11	In my work team, I have the freedom to experiment with new ways of performing the tasks	
12	My colleagues in the work team are valuable people with good intentions	
13	In my work team, when I offer help to others, I trust that they will be able to understand and use my ideas in the best possible way	
14	In my work team, my colleagues are not reluctant to share their knowledge and experience	
15	The leader or coordinator of my work team stands out for his/her knowledge of the task we are carrying out	
16	The leader or coordinator of my work team is involved in the task we are carrying out as a member of the team	
17	I can obtain from the leader or coordinator of my team all the information I need to carry out my day-to-day work	
18	The leader or coordinator of my work team encourages a climate of trust and cooperation among its members	
19	A variable part of my review is based on my colleagues' assessment of the extent to which I cooperate with them	
20	The review of the team leader partly depends on the results that the team achieves	
21	A significant part of my review is due to the overall results of my team	
22	The Petroleum Institute rewards and compensates those team members who help their colleagues to improve and develop	
23	I have received training about developing, presenting and defining new ideas in my team, how to help the others and about other aspects of working in a team	
24	The Petroleum Institute attaches much importance to training to work well in a team	

25	I normally have informal meetings with my team mates and/or other work teams both in working hours and outside the workplace	
26	The Petroleum Institute usually organises social events that most employees attend	

Appendix VI– Repertory Grid Element and Construct Elicitation Sheets

Date: _____

Code: _____

Ten Elements:

1. Self
2. Your father
3. Ethical person _____
4. Mother
5. A person with whom you have worked (boss/teacher) who was hard to understand _____
6. Ideal self
7. The person whom you would most like to be of help to (or the person you feel most sorry for) _____
8. The most intelligent person whom you know personally _____
9. The most successful person whom you know personally _____
10. The most interesting person whom you know personally _____

Questions for emergent pole elicitation:

1. Think of 1 2 3: how are any two of these alike? _____
2. Think of 2 5 8: how are any two of these alike? _____
3. Think of 3 4 7: how are any two of these alike? _____
4. Think of 1 4 6: how are any two of these alike? _____
5. Think of 5 7 8: how are any two of these alike? _____
6. Think of 4 6 9: how are any two of these alike? _____
7. Think of 1 7 9: how are any two of these alike? _____
8. Think of 2 8 10: how are any two of these alike? _____
9. Think of 3 9 10: how are any two of these alike? _____
10. Think of 5 6 10: how are any two of these alike? _____
11. Think of 1 2 4: how are any two of these alike? _____
12. Think of 2 3 6: how are any two of these alike? _____
13. Think of 3 4 8: how are any two of these alike? _____
14. Think of 4 5 9: how are any two of these alike? _____
15. Think of 1 5 7: how are any two of these alike? _____
16. Think of 6 8 9: how are any two of these alike? _____

17. Think of 3 7 10: how are any two of these alike? _____

18. Think of 1 8 10: how are any two of these alike? _____

19. Think of 2 5 9: how are any two of these alike? _____

20. Think of 6 7 10: how are any two of these alike? _____

21. Think of 1 3 5: how are any two of these alike? _____

22. Think of 2 6 7: how are any two of these alike? _____

23. Think of 3 8 9: how are any two of these alike? _____

24. Think of 2 4 10: how are any two of these alike? _____

25. Think of 3 5 6: how are any two of these alike? _____

26. Think of 1 6 8: how are any two of these alike? _____

27. Think of 2 7 9: how are any two of these alike? _____

28. Think of 4 7 8: how are any two of these alike? _____

29. Think of 1 9 10: how are any two of these alike? _____

30. Think of 4 5 10: how are any two of these alike? _____

Questions for contrast pole elicitation:

1. To you, being _____ would contrast with someone who is _____
2. To you, being _____ would contrast with someone who is _____
3. To you, being _____ would contrast with someone who is _____
4. To you, being _____ would contrast with someone who is _____
5. To you, being _____ would contrast with someone who is _____
6. To you, being _____ would contrast with someone who is _____
7. To you, being _____ would contrast with someone who is _____
8. To you, being _____ would contrast with someone who is _____
9. To you, being _____ would contrast with someone who is _____
10. To you, being _____ would contrast with someone who is _____
11. To you, being _____ would contrast with someone who is _____
12. To you, being _____ would contrast with someone who is _____
13. To you, being _____ would contrast with someone who is _____
14. To you, being _____ would contrast with someone who is _____
15. To you, being _____ would contrast with someone who is _____
16. To you, being _____ would contrast with someone who is _____

17. To you, being _____ would contrast with someone who is _____

18. To you, being _____ would contrast with someone who is _____

19. To you, being _____ would contrast with someone who is _____

20. To you, being _____ would contrast with someone who is _____

21. To you, being _____ would contrast with someone who is _____

22. To you, being _____ would contrast with someone who is _____

23. To you, being _____ would contrast with someone who is _____

24. To you, being _____ would contrast with someone who is _____

25. To you, being _____ would contrast with someone who is _____

26. To you, being _____ would contrast with someone who is _____

27. To you, being _____ would contrast with someone who is _____

28. To you, being _____ would contrast with someone who is _____

29. To you, being _____ would contrast with someone who is _____

30. To you, being _____ would contrast with someone who is _____

Now, please highlight/mark the preferred pole

Appendix VII – frequency of elicited constructs

Count of Code	Code			
Preferred pole	***Non-STEPS Students***	***STEPS Students***	***Faculty***	***Grand Total***
Able			1	1
Academic	2		1	3
Accepting			1	1
Admired	1		2	3
Adventuresome			1	1
Adventurous		2		2
Affectionate			1	1
Altruistic			1	1
Ambitious	5	4	5	14
Amoral			2	2
Amusing			2	2
Analytic			1	1
Analytical			3	3
Appreciative			3	3
Articulate			1	1
Assertive		1	2	3
Atheist			1	1
Atypical			1	1
Aware			2	2
Balanced			5	5
Bold			1	1
Boyish			2	2
Brave		1		1
Bright			1	1
Broad-minded			1	1
Busy		2		2
Calculating		1		1
Calm	1	1	3	5
Capable			2	2
Career-focused		1		1
Carefree	1		1	2
Careful		1		1
Caring	3	6	8	17
Cautious	1		1	2
Charismatic		1		1
Clear		1	2	3
Clever		1		1
Close	1			1
Closed		1		1
Comedic			1	1
Comfortable			1	1
Communicative		1		1
Compassionate		1	5	6
Competent			2	2
Competitive		1		1
				216

Count of Code	Code			
Preferred pole	***Non-STEPS Students***	***STEPS Students***	***Faculty***	***Grand Total***
Conciliatory			2	2
Confident	3	1	5	9
Conformist	1			1
Considerate			3	3
Considered	1			1
Consistent			1	1
Constrained		1		1
Content	2		3	5
Convincing		2		2
Courageous		1		1
Creative			1	1
Critical			1	1
Cultured			1	1
Curious			2	2
Cynical			1	1
Decent			1	1
Decisive			1	1
Dedicated	1	4		5
Demanding		1		1
Dependable			1	1
Dependent	1	2		3
Detailed		2		2
Determined		1	4	5
Devoted		1	1	2
Dignified			1	1
Diplomatic	1		1	2
Directed			1	1
Disappointed	1			1
Disciplinarian			1	1
Disciplined	1			1
Discursive		1		1
Dogged			1	1
Dogmatic		1		1
Down-to-earth		1	2	3
Driven	2		2	4
Driven by goals			1	1
Dynamic			2	2
Easy	1			1
Easy-going	1		2	3
Educated	1		1	2
Egalitarian			2	2
Eloquent			1	1
Emotional	1			1
Empathetic			2	2
Encouraging	4	1	3	8
Energetic			2	2
Engaged			3	3

Count of Code	Code			
Preferred pole	***Non-STEPS Students***	***STEPS Students***	***Faculty***	***Grand Total***
Entertaining		6	2	8
Enthusiastic	1		1	2
Ethical	2	1	4	7
Experienced	1		1	2
Expressive		1	2	3
Extrovert			2	2
Fair	2			2
Feminine			1	1
Feminist			1	1
Firm		1		1
Flexible	1		2	3
Focused			3	3
Forceful		1		1
Forgiving	1			1
Fortunate			1	1
Free			3	3
Free-thinking			1	1
Friendly	2		2	4
Frustrated	1			1
Fulfilled			1	1
Fun	1			1
Fun Loving	1			1
Funny		2		2
Garrulous			1	1
Generous	2		3	5
Gentle			1	1
Genuine			3	3
Gifted			1	1
Good			1	1
Grateful			1	1
Gregarious			2	2
Guiding		1		1
Happy		1	4	5
Hard working	3	1	2	6
Helpful	3	1	2	6
Holistic			1	1
Home-loving			1	1
Honest	1	5	2	8
Honourable			1	1
Hopeful			2	2
Human		1		1
Humble	1			1
Humorous			3	3
Idealistic			1	1
Imaginative			1	1
Independent			2	2
Individualistic			1	1

Count of Code	Code			
Preferred pole	***Non-STEPS Students***	***STEPS Students***	***Faculty***	***Grand Total***
Indomitable			1	1
Influential			1	1
Ingenious			1	1
Inquisitive	1		5	6
Insightful			4	4
Inspirational			1	1
Inspiring			1	1
Intellectual			1	1
Intelligent	5	7	10	22
Interested			2	2
Interesting	4	2	1	7
Intuitive	2			2
Iron-willed			1	1
Irreverent			1	1
Judgemental	1			1
Kind	5	1	7	13
Kind hearted		2		2
Knowledgeable			1	1
Level-headed			1	1
Libertine			1	1
Likeable			1	1
Liked	1		1	2
Literary			1	1
Logical	1		1	2
Lonely	1			1
Loved	1	1		2
Loving	1		2	3
Loyal	2	1	3	6
Lucky	1		1	2
Material			2	2
Mischievous			1	1
Modest		2		2
Moral		1	3	4
Motivated	4	1	1	6
Motivating	1		1	2
Musical			1	1
Neat			1	1
Negligent	1			1
Normal	1			1
Not-religious	1			1
Nurturer			1	1
Nurturing		1	1	2
Open	5	4	2	11
Open-minded	4	1	2	7
Opinionated			3	3
Oppressive		1		1
Optimist		1		1

Count of Code	Code			
Preferred pole	***Non-STEPS Students***	***STEPS Students***	***Faculty***	***Grand Total***
Organised	2	1	3	6
Outgoing			7	7
Overprotective		1		1
Passionate	1		3	4
Patient	4	4	2	10
Peaceful			1	1
Pensive			1	1
Perceptive			2	2
Perfect			1	1
Perfectionist	1	4	1	6
Perseverant			2	2
Persistent	1			1
Phlegmatic			2	2
Planner	1			1
Poetic			1	1
Poor			1	1
Popular	1	1		2
Powerful		1		1
Principled		2	6	8
Professional		1	1	2
Protective			2	2
Proud	1			1
Pure			1	1
Qualified		1		1
Quiet			1	1
Rational		1	1	2
Realistic			1	1
Receptive			2	2
Recognised	1			1
Reflective	1		1	2
Reflexive			1	1
Relaxed	1	1	1	3
Reliable		1	2	3
Religious	1	1	1	3
Reserved	1	1	2	4
Resourceful			2	2
Respected	6	1	4	11
Respectful		2		2
Responsible		2	2	4
Revered			1	1
Risk taking		1		1
Risk-Averse		1		1
Robust			1	1
Safe		1		1
Sceptical			1	1
Secure	1		1	2
Seeking improvement			1	1

Count of Code	Code			
Preferred pole	*Non-STEPS Students*	*STEPS Students*	*Faculty*	*Grand Total*
Self-assured			1	1
Self-confident	1		1	2
Selfless			2	2
Self-reliant			1	1
Sensible			1	1
Sensitive			5	5
Sentimental		1		1
Similar	1			1
Sincere			1	1
Single-minded			1	1
Smart	1	1		2
Sociable	5	3	5	13
Social	2		1	3
Soft		1		1
Solid			1	1
Sporty		1		1
Stable			1	1
Steadfast			1	1
Steely			1	1
Stimulating			1	1
Straight			1	1
Street-smart			1	1
Stressed		1		1
Strong			1	1
Stubborn	1	1	1	3
Successful	8	7	7	22
Supportive	4	7	5	16
Sympathetic		1		1
Talented			1	1
Talkative		1		1
Tenacious			1	1
Thoughtful			5	5
Tolerant			3	3
Traditional	2			2
Trusted	1		1	2
Trustful		1		1
Trusting	1	1		2
Trustworthy	3	2	1	6
Uncaring	1			1
Understanding	1			1
Unemotional		1	1	2
Unfeasible			1	1
Unsociable			1	1
Upstanding			1	1
Visionary		1	1	2
Wanderer			1	1
Warm			1	1

Count of Code	Code			
Preferred pole	***Non-STEPS Students***	***STEPS Students***	***Faculty***	***Grand Total***
Well-centred			1	1
Well-meaning	1			1
Well-rounded			1	1
Wise	2			2
Witty			1	1
Workaholic		1	1	2
Wry			1	1
Grand Total	**162**	**156**	**382**	**700**

Appendix VIII – Generic Repertory Grid for Respondent Completion with Standardised Constructs

Date: _____ _____ **Repertory Grid Completion Sheet** Code: _____

Construct Pole ***Rate 1 if strongly agree with this statement***	Self	Father	Ethical person	Mother	Rejected boss/teacher	Ideal self	Pitied person	Intelligent person	Successful person	Interesting person	**Implicit Pole** ***Rate 7 if strongly agree with this statement***
Intelligent											**Unintelligent**
Sociable											**Unsociable**
Ethical											**Unethical**
Organised											**Disorganised**
Loyal											**Disloyal**
Content											**Frustrated**
Ambitious											**Not ambitious**
Confident											**Insecure**
Respected											**Disrespected**
Generous											**Not generous**
Calm											**Nervous**
Religious											**Not religious**

Appendix IX – UAE Nationals Team Atmosphere Exploratory Factor Analysis

Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	2.967	29.670	29.670	2.967	29.670	29.670	2.142	21.423	21.423
2	1.644	16.441	46.111	1.644	16.441	46.111	1.844	18.441	39.863
3	1.283	12.829	58.940	1.283	12.829	58.940	1.548	15.480	55.344
4	1.171	11.713	70.653	1.171	11.713	70.653	1.482	14.823	70.166
5	1.125	11.253	81.906	1.125	11.253	81.906	1.174	11.740	81.906
6	.648	6.477	88.383						
7	.416	4.163	92.546						
8	.405	4.048	96.594						
9	.222	2.219	98.813						
10	.119	1.187	100.000						

Extraction Method: Principal Component Analysis.

First factor: Support
Second factor: Determination
Third factor: Respect
Fourth factor: Compassion
Fifth factor: Dedication

Rotated Component Matrix[a]

	Component				
	1	2	3	4	5
In my teams I try to respect and understand what the other members need	-.028	.907	.143	-.110	.046
In my teams I try to understand the problems and difficulties facing my colleagues while they are doing their work	.000	.341	.501	.629	.073
In my teams I am sincere in expressing my opinions about the work of my colleagues	-.041	-.040	-.119	.921	-.050
In my teams I try new ways of performing my tasks, even if they are wrong at times	.433	.517	-.136	.054	-.591
In my teams I make suggestions to my colleagues about how to improve their work	.923	-.020	.007	-.244	.021
In my teams I have no difficulty expressing my opinions	.200	.604	.137	.300	.149
In my teams I have the freedom to experiment with new ways of performing the tasks	.702	.449	-.075	.167	.107
My class/team-mates are valuable people with good intentions	.020	.133	.942	-.077	-.033
In my team when I offer help to others, I trust that they will be able to understand and use my ideas in the best possible way.	.730	-.017	.574	.200	.051
Within the team my colleagues are not reluctant to share their knowledge and experience	.185	.227	-.055	.003	.881

Extraction Method: Principal Component Analysis.
Rotation Method: Varimax with Kaiser Normalization.
a. Rotation converged in 7 iterations.

Appendix X – UAE Nationals' Knowledge Outcomes Exploratory Factor Analysis

Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	2.264	56.608	56.608	2.264	56.608	56.608
2	.783	19.576	76.183			
3	.681	17.022	93.205			
4	.272	6.795	100.000			

Extraction Method: Principal Component Analysis.

- One factor: Knowledge transfer & creation

Appendix XI – Western Expatriates' Team Atmosphere Exploratory Factor Analysis

Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	4.588	45.880	45.880	4.588	45.880	45.880	3.099	30.991	30.991
2	1.747	17.468	63.348	1.747	17.468	63.348	2.231	22.312	53.303
3	1.015	10.154	73.502	1.015	10.154	73.502	2.020	20.199	73.502
4	.853	8.527	82.029						
5	.604	6.044	88.073						
6	.336	3.360	91.433						
7	.304	3.041	94.474						
8	.270	2.700	97.174						
9	.167	1.671	98.845						
10	.115	1.155	100.000						

Extraction Method: Principal Component Analysis.

- First Factor: Mutual Trust, access to help & conviction
- Second Factor: Active Empathy, lenience in Judgement
- Third Factor: Discovery

Rotated Component Matrix[a]

	Component		
	1	2	3
In my teams I try to respect and understand what the other members need	.212	.842	.163
In my teams I try to understand the problems and difficulties facing my colleagues while they are doing their work	-.049	.904	.216
In my teams I am sincere in expressing my opinions about the work of my colleagues	.456	.540	.508
In my teams I try new ways of performing my tasks, even if they are wrong at times	.258	.329	.746
In my teams I make suggestions to my colleagues about how to improve their work	.014	.178	.837
In my teams I have no difficulty expressing my opinions	.640	.451	.223
In my teams I have the freedom to experiment with new ways of performing the tasks	.794	.131	-.256
My class/team-mates are valuable people with good intentions	.783	.136	.106
In my team when I offer help to others, I trust that they will be able to understand and use my ideas in the best possible way.	.777	-.131	.375
Within the team my colleagues are not reluctant to share their knowledge and experience	.722	.128	.405

Extraction Method: Principal Component Analysis.
Rotation Method: Varimax with Kaiser Normalization.
a. Rotation converged in 5 iterations.

Appendix XII – Western expatriates' Knowledge Outcomes Exploratory Factor Analysis

Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	2.089	52.233	52.233	2.089	52.233	52.233	2.074	51.854	51.854
2	1.044	26.089	78.322	1.044	26.089	78.322	1.059	26.467	78.322
3	.600	15.000	93.322						
4	.267	6.678	100.000						

Extraction Method: Principal Component Analysis.

Two items with eigenvalues greater than 1.0 which accounted for 78% of variance.

- First Factor: Knowledge transfer
- Second Factor: Knowledge creation

Rotated Component Matrix[a]

	Component	
	1	2
In teams I have learnt new things from my colleagues that only they knew	.836	.250
In teams I have shared knowledge and experiences from my past that only I knew	.895	-.133
In my teams it is normal that, as a result of ideas contributed by another student, we have related ideas that we had never considered before, and which we go on to develop	.757	.011
In my teams we have generated many improvements on the traditional way of doing things	.027	.989

Extraction Method: Principal Component Analysis.
Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 3 iterations.

Appendix XIII – All respondents' Team Atmosphere Exploratory Factor Analysis

Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	3.506	35.062	35.062	3.506	35.062	35.062	2.314	23.137	23.137
2	1.295	12.951	48.013	1.295	12.951	48.013	1.868	18.682	41.818
3	1.069	10.690	58.703	1.069	10.690	58.703	1.688	16.885	58.703
4	.932	9.320	68.023						
5	.899	8.992	77.015						
6	.663	6.628	83.644						
7	.607	6.072	89.716						
8	.411	4.110	93.826						
9	.335	3.353	97.180						
10	.282	2.820	100.000						

Extraction Method: Principal Component Analysis.

- First factor: Active empathy, lenience in judgement and confidence,
- Second factor: Mutual Trust and access to help and access to help
- Third factor: Development

Rotated Component Matrix [a]

	Component		
	1	2	3
In my teams I try to respect and understand what the other members need	.687	.294	-.064
In my teams I try to understand the problems and difficulties facing my colleagues while they are doing their work	.759	.260	-.089
In my teams I am sincere in expressing my opinions about the work of my colleagues	.650	-.046	.194
In my teams I try new ways of performing my tasks, even if they are wrong at times	.623	-.065	.485
In my teams I make suggestions to my colleagues about how to improve their work	-.016	.059	.856
In my teams I have no difficulty expressing my opinions	.512	.426	.266
In my teams I have the freedom to experiment with new ways of performing the tasks	.322	.371	.433
My class/team-mates are valuable people with good intentions	.118	.876	-.068
In my team when I offer help to others, I trust that they will be able to understand and use my ideas in the best possible way.	.024	.687	.553
Within the team my colleagues are not reluctant to share their knowledge and experience	.272	.382	.320

Extraction Method: Principal Component Analysis.
Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 6 iterations.

Appendix XIV– All Respondents' Knowledge Outcomes Exploratory Factor Analysis

- One factor: Knowledge transfer & creation

Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	2.213	55.327	55.327	2.213	55.327	55.327
2	.890	22.245	77.571			
3	.559	13.980	91.552			
4	.338	8.448	100.000			

Extraction Method: Principal Component Analysis.

Appendix XV: Principal Components Analysis for UAE Nationals' Need for Cognition

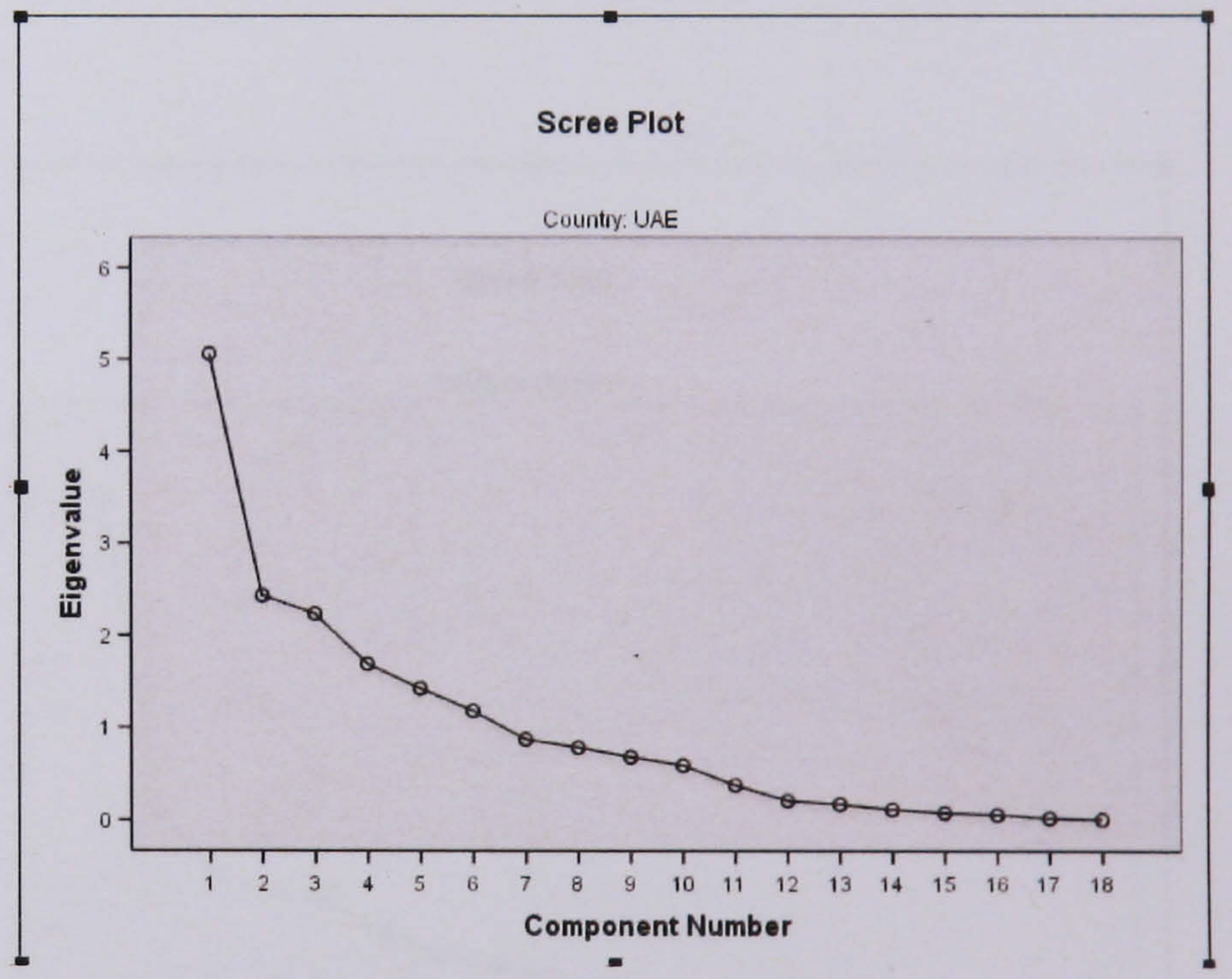
Principal Components Analysis revealed a single dominant factor that accounted for 28.12% of the total scale variance. Second and third factors accounted for 13.5% and 12.4% of scale variance respectively. Scree plot supported a single-factor solution.

Total Variance Explained[a]

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	5.062	28.121	28.121	5.062	28.121	28.121	3.097	17.207	17.207
2	2.432	13.513	41.635	2.432	13.513	41.635	2.603	14.460	31.667
3	2.233	12.408	54.042	2.233	12.408	54.042	2.330	12.942	44.609
4	1.689	9.385	63.427	1.689	9.385	63.427	2.233	12.405	57.014
5	1.423	7.906	71.334	1.423	7.906	71.334	1.980	10.999	68.013
6	1.182	6.569	77.902	1.182	6.569	77.902	1.780	9.889	77.902
7	.874	4.853	82.756						
8	.786	4.364	87.120						
9	.682	3.789	90.909						
10	.593	3.296	94.206						
11	.378	2.099	96.305						
12	.211	1.170	97.474						
13	.170	.947	98.421						
14	.114	.633	99.054						
15	.079	.438	99.492						
16	.058	.324	99.815						
17	.023	.130	99.945						
18	.010	.055	100.000						

Extraction Method: Principal Component Analysis.

a. Country = UAE



Appendix XVI: Principal Components Analysis for Westerners' Need for Cognition

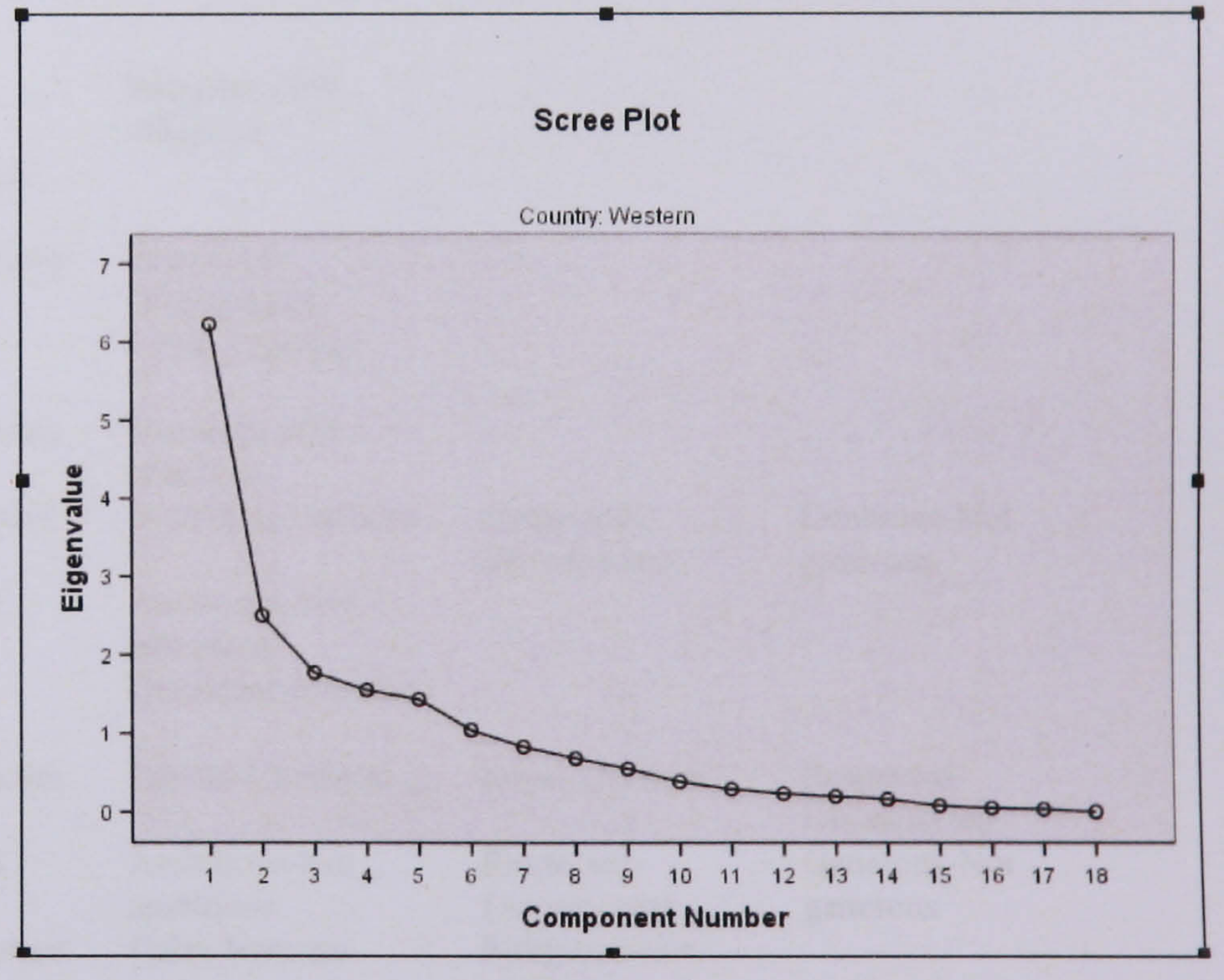
Principal Components Analysis revealed a single dominant factor that accounted for 34.62% of the total scale variance. Second and third factors accounted for 13.9% and 9.8% of scale variance respectively. Scree plot supported a single-factor solution.

Total Variance Explained[a]

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	6.232	34.621	34.621	6.232	34.621	34.621	3.143	17.463	17.463
2	2.502	13.898	48.519	2.502	13.898	48.519	2.970	16.498	33.961
3	1.771	9.840	58.358	1.771	9.840	58.358	2.714	15.078	49.039
4	1.551	8.617	66.976	1.551	8.617	66.976	2.270	12.609	61.647
5	1.433	7.961	74.937	1.433	7.961	74.937	1.943	10.794	72.441
6	1.040	5.779	80.716	1.040	5.779	80.716	1.489	8.274	80.716
7	.828	4.598	85.313						
8	.680	3.779	89.092						
9	.547	3.038	92.130						
10	.385	2.137	94.267						
11	.288	1.602	95.868						
12	.231	1.285	97.154						
13	.195	1.083	98.236						
14	.160	.891	99.127						
15	.077	.430	99.558						
16	.047	.260	99.818						
17	.032	.178	99.996						
18	.001	.004	100.000						

Extraction Method: Principal Component Analysis.

a. Country = Western



Appendix XVII: Constructs over Average Polarisation Ratings for Each Participant in order of Extremity

Participant	Construct 1	Construct 2	Construct 3	Construct 4	Construct 5	Construct 6	Construct 7
S1	Respected-Disrespected	Loyal-Disloyal	Confident-Insecure	Generous-Not generous			
S2	Intelligent-Unintelligent	Ethical-Unethical	Respected-Disrespected	Confident-Insecure	Calm-Nervous		
S3	Ethical-Unethical	Disloyal-Local	Respected-Disrespected	Generous-Not generous			
S4	Loyal-Disloyal	Respected-Disrespected	Ethical-Unethical	Generous-Not generous	Confident-Insecure		
S5	Sociable-Unsociable	Ethical-Unethical	Loyal-Disloyal	Confident-Insecure	Intelligent-Unintelligent		
S6	Religious-Not religious	Ambitious-Not ambitious					
S7	Ambitious-Not ambitious	Confident-Insecure	Loyal-Disloyal	Respected-Disrespected	Religious-Not religious		
S8	Confident-Insecure	Loyal-Disloyal	Respected-Disrespected	Ethical-Unethical			
S9	Loyal-Disloyal	Ambitious-Not ambitious	Organised-Disorganised	Confident-Insecure	Respected-Disrespected		
S10	Sociable-Unsociable	Ambitious-Not ambitious	Intelligent-Unintelligent	Organised-Disorganised	Loyal-Disloyal		
F1	Respected-Disrespected	Loyal-Disloyal	Ambitious-Not ambitious	Confident-Insecure	Generous-Not generous		
F2	Organised-Disorganised	Sociable-Unsociable	Ethical-Unethical	Content-Frustrated	Confident-Insecure	Respected-Disrespected	Generous-Not generous
F3	Confident-Insecure	Intelligent-Unintelligent	Sociable-Unsociable	Loyal-Disloyal	Ambitious-Not ambitious		
F4	Ethical-Unethical	Loyal-Disloyal	Respected-Disrespected	Organised-Disorganised	Confident-Insecure		
F5	Generous-Not generous	Intelligent-Unintelligent	Ambitious-Not ambitious	Confident-Insecure	Ethical-Unethical	Loyal-Disloyal	Respected-Disrespected
F6	Intelligent-Unintelligent	Confident-Insecure	Calm-Nervous	Loyal-Disloyal	Ambitious-Not ambitious	Respected-Disrespected	Generous-Not generous
F7	Loyal-Disloyal	Respected-Disrespected	Ethical-Unethical	Confident-Insecure	Calm-Nervous	Religious-Not religious	
F9	Ambitious-Not ambitious	Ethical-Unethical	Organised-Disorganised	Respected-Disrespected	Calm-Nervous	Religious-not religious	Confident-Insecure
F10	Ethical-Unethical	Sociable-Unsociable	Loyal-Disloyal	Ambitious-Not ambitious	Generous-Not generous	Intelligent-Unintelligent	Confident-Insecure

Participant	Construct 1	Construct 2	Construct 3	Construct 4	Construct 5	Construct 6	Construct 7
F11	Respected-Disrespected	Intelligent-Unintelligent	Loyal-Disloyal	Sociable-Unsociable	Ethical-Unethical	Confident-Insecure	
T1	Loyal-Disloyal	Respected-Disrespected	Sociable-Unsociable	Religious-Not religious	Organised-Disorganised	Generous-Not generous	
T2	Sociable-Unsociable	Ambitious-Not ambitious	Confident-Insecure				
T3	Sociable-Unsociable	Ambitious-Not ambitious	Confident-Insecure				
T4	Ethical-Unethical	Loyal-Disloyal	Respected-Disrespected	Not Generous-Not generous	Religious-Not religious		
T5	Loyal-Disloyal	Intelligent-Unintelligent	Sociable-Not sociable	Ethical-Unethical	Generous-Not generous		
T6	Intelligent-Unintelligent	Generous-Not generous	Frustrated-Content	Respected-Disrespected	Religious-Not religious		
T7	Religious-Not religious	Frustrated-Content					
T8	Loyal-Disloyal	Ethical-Unethical	Not Generous-Not generous	Frustrated-Content	Confident-Insecure	Religious-Not religious	
T9	Ethical-Unethical	Confident-Insecure	Ambitious-Not Ambitious	Respected-Disrespected			
T10	Loyal-Disloyal	Ethical-Unethical	Intelligent-Unintelligent	Sociable-Unsociable	Not Generous-Not generous		
T11	Ethical-Unethical	Loyal-Disloyal	Religious-Not religious	Intelligent-Unintelligent	Not Ambitious-Not Ambitious	Not Generous-Not generous	
T12	Intelligent-Unintelligent	Loyal-Disloyal	Ethical-Unethical	Respected-Disrespected	Not Generous-Not generous		
T13	Ethical-Unethical	Organised-Disorganised	Loyal-Disloyal	Intelligent-Unintelligent	Sociable-Unsociable		
T14	Loyal-Disloyal	Not Generous-Not generous	Frustrated-Content	Ethical-Unethical	Not Ambitious-Not Ambitious	Confident-Insecure	Religious-Not religious
T15	Loyal-Disloyal	Ethical-Unethical	Sociable-Unsociable				
T16	Intelligent-Unintelligent	Sociable-Unsociable	Loyal-Disloyal	Ethical-Unethical			
T17	Intelligent-Unintelligent	Sociable-Unsociable	Loyal-Disloyal	Ethical-Unethical			
T18	Not Ambitious-Not Ambitious	Respected-Disrespected	Loyal-Disloyal	Religious-Not religious			
T19	Not Generous-Not generous	Loyal-Disloyal	Respected-Disrespected	Ethical-Unethical	Intelligent-Unintelligent	Not Ambitious-Not Ambitious	
T20	Loyal-Disloyal	Confident-Insecure	Intelligent-Unintelligent				

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