CHAPTER 5
CULTURE AND EXPATRIATES
This Chapter explores the understanding about the expatriates in a multicultural context. It discusses about theoretical framework of cross-cultural Management in section 5.1. Section 5.2 of this chapter focuses on the influence of culture in international management. Section 5.3 explores the cultural differences faced by expatriates in UAE. Cross-cultural training needs for Indian expatriates have been discussed in section 5.4.

5.1 Theoretical Framework of Cross-cultural Management

The discourses on cross-cultural management have been evolving in recent years because of increase in the mobility of people across geographies. Managing in a cross-cultural context is arguably an emerging trend in modern management practices. This chapter discusses various dimensions of culture including time, space, risk-taking attitude and emotions, among others. Since such dimensions have distinct connotations in different cultures, their relevance increases even more in a cross-cultural workplace. This is highly relevant in case of managing the cross-cultural workforce in the Gulf region, and more so in the highly cosmopolitan United Arab Emirates (UAE).

UAE alone hosts more than two million Indians of the total six million Indians in the Gulf region. Given this backdrop, it is imperative to understand the cultural context and frameworks. The chapter discusses various models which have contributed to the advancement of knowledge and practice in a multicultural environment. One of these models is the Hofstede model which is being used widely to understand Cross-culture contexts based on dimensions of national culture like power distance, uncertainty avoidance, etc.

There are two other models which have been discussed in the chapter. One of them is the Trompenaar’s model which identifies seven dimensions of culture including universalism vs. particularism, specific vs. diffused, and sequential vs. synchronous, among others. The Kluckhohn and Strodtbeck model, which is based on socio-economic challenges of a cultural setting and how it is resolved, is the other model discussed in this chapter. Taking cues from the discourses, this chapter also analyses the evolution of cultural ties between India and the UAE; and also makes a comparative analysis of the cultural contexts based on Hofstede model.
5.1.1 Discourses on Cross-cultural Management

Culture is a shared belief which emanates from and shapes the society and also influences individuals therein. It includes all activities ranging from behavioural pursuits to way of life like dressing, norms, ethics, values and religious practices.\(^1\)

Culture, which is formed by such norms and values, is thus, a definitive way of thought process and behavioural stimuli that exists within a group, organisation, country or a country group sharing common social contexts. With varying multicultural workforce and multicultural contexts, it is word to discuss to focus on cross-cultural management which assesses the impact of national, organisational or institutional culture on performance. In a heterogeneous society that we are in, social cohesiveness and social cohesion is an utmost necessity to keep multicultural pursuits evolving through time.

Cross-cultural management discourses have evolved in recent years because of increased mobility of people across geographies. And therefore, managing in a cross-cultural context is arguably an emerging trend in modern management practices. It is important to understand the cultural dimensions as well. There are numerous dimensions which can help understand the culture of a society, such as time, space, risk-taking, emotions, etc. The importance on timeliness and the emphasis on punctuality vary from society to society and from culture to culture. For instance, there can be organisations which deduct salary for late-coming in office while there can be others may value only completion of project in time and provides a flexible office hour. Similarly, space, risk-taking attitude and emotions are another such dimensions which have a significant bearing on cultural contexts.

Besides, reviewing various literatures pertinent to the theme, the chapter argues that the relevance of cross-cultural management increases even more in a multicultural workplace. Further, the chapter also discusses various theoretical constructs of cross-cultural management including Kluckhohn and Strodtbeck model, Hofstede model and Trompenaar’s model.

Some literatures pertinent to the theme including those on UAE’s cultural contexts are discussed here.

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\(^{1}\) Values are the defining ideas about the right and the desirable, norms are the guidelines for appropriate behaviour in a social setting
Bogdan et al. (2012) did a study on cross-cultural management practices entitled ‘Managing People in the United Arab Emirates’ as part of the expatriation team of the Foreign Affairs Ministry of the United Arab Emirates. The study introduces Hofstede analysis in order to show the essence of the UAE culture and to help expatriates managers to adapt quickly to this culture. Cerimagic and Smith (2011) in their paper entitled ‘Cross-cultural training argues the importance of investing in people’ and describes that major international companies have established themselves in the United Arab Emirates (UAE) market by setting up their regional headquarters in Dubai. Their study discusses about what those companies do not comprehend is that if they do not properly train and prepare their expatriates for their overseas assignments the expatriates are more likely to experience difficulties that can have a serious impact on their employees’ effectiveness and on the company’s activities. The study incorporates various aspects of cross-cultural issues and concludes that our world seems to be becoming smaller and more people live and work overseas in countries which are very different to their home country. Sujit (2011) mentions that UAE is a multi-cultural country with 80 per cent of the population expatriates coming from different locations of the world. Different locations of the world represent different cultures and different ethical attitudes. The major finding of this study is that there is not much difference in the attitude towards business ethics among major expatriate communities. However, the level of agreement varies among different expatriate communities. Further, in a paper entitled ‘Effects of Nationality on Job Satisfaction: Domestic versus Expatriate Bank Employees in the United Arab Emirates’, Elamin (2011) examines the influence of nationality of managers (domestic or expatriate) on work satisfaction in the banking industry in the United Arab Emirates (UAE). He argues that, identity in the UAE revolves around which clan or tribe a national belongs to. Even family names could be associated with social status and the kind of treatment one gets in both public and private business domains.

5.1.2 Theoretical Frameworks

Some of the pertinent models and their contexts have been discussed in this section of the chapter.

a) Florence Kluckhohn and Fred Strodbeck Model and Indian Culture Context:
Kluckhohn and Strodbeck proposed a six dimension model and stated that each
society resolves their problem in a different manner and this difference is used for the comparison of the cultures. These problems include social environment, relationships, our role, human nature, time and space. It is explained as, some societies feel that human beings should exploit nature to the maximum; whereas, others believe that human beings should live with harmony with nature and have a socio-symbiotic association. Refer to Table 5.1 for summary of Kluchhohn and Strodbeck’s cultural dimensions.

Relationship also varies from society to society as some believe in collective decision-making whereas others may be individualistic-oriented. Some societies believe that people need to work hard to get results. A good example is the ‘law of karma’ in the Indian context. In fact, relationships among people also vary in society, and it translates to their work styles and influences their work-life balance as well.

Some society believes that space and time are exclusively for the use of individual. There are also contexts associated with Theory X and Theory Y of management principles.

**Table 5.1: Kluchhohn and Strodbeck’s cultural dimensions**

<table>
<thead>
<tr>
<th>Cultural dimensions</th>
<th>Scale Anchors</th>
<th>Harmony: Belief that people should work with nature to maintain harmony or balance</th>
<th>Subjugation: Belief that individuals must submit to nature</th>
</tr>
</thead>
<tbody>
<tr>
<td>Relationship with nature: Beliefs about the need or responsibility to control nature.</td>
<td>Mastery: Belief that people have need or responsibility to control</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Relationship with people: Beliefs about social structure</td>
<td>Individualistic: Belief that social structure should be arranged based on individuals.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Human Activities: Belief about appropriate goals</td>
<td>Being: Belief that People should concentrate on living for the moment</td>
<td>Becoming belief that individuals should strive to develop themselves into an integrated whole</td>
<td>Doing: belief on striving for goals and accomplishments</td>
</tr>
<tr>
<td>Relationship with Time: Extent to which part, present, and future influence decision</td>
<td>Past: In making decisions, people are principally influenced by past events or traditions</td>
<td>Present: in making decisions, people are principally influenced by present circumstances.</td>
<td>Future: in making decisions, people are principally influenced by future prospects</td>
</tr>
<tr>
<td>Human Nature: Beliefs about good, neutral or evil human nature</td>
<td>Good: Belief that people are inherently good</td>
<td>Neutral: Belief that people are inherently neutral</td>
<td>Evil: Belief that people are inherently evil</td>
</tr>
</tbody>
</table>

b) Hofstede Theory and cultural contexts of India and the UAE: Hofstede’s analysis is generally considered as a benchmark for framework classifying culture. Hofstede divides culture into four different dimensions. The fifth dimension was introduced later. In order to show the essence of the UAE’s culture and to help expatriates managers to adapt quickly to this culture, the Hofstede analysis has been used by various researchers.

![Figure 5.1: Hofstede Analysis (scores): Comparative study of India and UAE](http://geert-hofstede.com)

**Figure 5.1: Hofstede Analysis (scores): Comparative study of India and UAE**

Source: Bogdan et al. (2012); http://geert-hofstede.com

The dimensions of Hofstede analysis as based on Figure 5.1 include:

(i) Power Distance (PDI): India scores high on this dimension, 77, indicating an appreciation for hierarchy and a top-down structure in society and organizations. Employees expect to be directed clearly as to their functions and what is expected of them. Even a psychological security and attitude towards managers are formal even if one is on first name basis. Communication is top down and directive in its style and often feedback which is negative is never offered up the ladder.

While in case of UAE, according to the analyses, the UAE has large power distance. Power distance dimension shows the degree to which unequal distribution of wealth and power is accepted. Power distance is one of the important characteristics of Arab countries. These societies are more likely to follow a caste system, the system that does not allow large upward mobility of its citizens. The UAE is set to be a highly
rule-oriented country. While being in the UAE an expatriate should be aware of the fact that he/she has to express disagreements and doubts to the executives carefully.

(ii) Individualism (IDV): The Individualism dimension introduces the preference to work in a group or alone. In Individualist societies people are supposed to look after themselves and their direct family only. In Collectivist societies, people belong to ‘in groups’ that takes care of them in exchange for loyalty. India, with a score of 48 is a society with clear collectivistic traits. This means that there is a high preference for belonging to a larger social framework in which individuals are expected to act in accordance to the greater social good. In such situations, the actions of the individual are influenced by various concepts such as the opinion of one’s family, extended family, neighbours, work group and other such wider social networks that one has some affiliation toward.

The UAE is also a collectivist society. Group is considered to be as a family. Harmony and loyalty in the company are very important. Expatriates being in the UAE have to try to work more in the group asking for advice and helping others. They have to respect all the traditions and if they want to implement any changes, they have to introduce it slowly. Expats should be also be trustful and show respect for age.

(iii) Masculinity (MAS): According to Hofstede: “Masculinity pertains to societies in which social gender roles are clearly distinct”. A high score on this dimension indicates that the society will be driven by competition, achievement and success, with success being defined by the winner-a value system that starts in school and continues throughout organisational behaviour. India scores 56 on this dimension and is thus considered a masculine society.

Even though it is slightly above the mid-range in score, India is actually very masculine in terms of visual display of success and power. The designer brand label, the flash that goes with advertising one’s success is widely practiced. In more Masculine countries, the focus is on success and achievements, validated by material gains. Work is the centre of one’s life and there should be visible symbols of success in professional life. This is what is sought in the society.

The UAE is also a masculine country. It does not mean that the dominant gender in the UAE is men. This dimension shows to which extent masculine traits of character are preferred to feminine characteristics. In the UAE traits such as authority, success
and performance dominates. Masculine countries are ambitious and employees emphasize their work to a great extent. Expatriate men in the UAE should avoid discussing emotions.

(iv) Uncertainty Avoidance (UAI): India scores 40 on this dimension and thus has a medium preference for avoiding uncertainty. There exists an acceptance of imperfection and things also need not go exactly as planned, though this is largely changing in professional workplaces in metro and other big cities in India. Many workplaces witness a casual approach among employees, which need to be avoided.

However, in case of the UAE, Hofstede analysis shows that the UAE has a low level of tolerance to uncertainty. People obey strict rules and regulations. While working in the UAE, expatriates should back up everything with statistics and facts.

(v) Long-Term Orientation (LTO): As per the analysis, Indians score 61, making it a long-term, pragmatic culture. In India, the concept of ‘karma’ dominates religious and philosophical thoughts. Time is not linear, and thus not as important as to western societies which typically score low on this dimension. Societies that have a high score on LTO typically forgive lack of punctuality.

Based on Hofstede analysis, though there is no score available for the same, it is evident that UAE is also a long-term oriented country. People value traditions and family is the basic of the society. Expatriates working in the UAE should show their loyalty and respect to traditions.

c) Trompenaars Model and the contexts: This model gives seven dimensions of culture as follows:

(i) Dimension I-Universalism vs. Particularism: In Universalism, rules and principles are always applicable; whereas, in Particularism, the application depends on context.

(ii) Dimension II-Individualism vs. Collectivism: This dimension helps to know and measure whether people regard themselves primarily as individuals or as a part of a group. This dimension is similar to the ‘Individualism’ of Hofstede’s model.

(iii) Dimension III-Neutral vs. Affective: In neutral cultures like UK, Japan, Germany, etc., expressing emotions is not appreciated. In affective cultures, emotions can be expressed such as in countries like US, India, China, Italy etc.
(iv) Dimension IV-Specific vs. Diffuse Cultures: In specific cultures, relationships are confined to specific areas such as business and personal. Some of the specific culture countries are Germany, US, UK, France. Whereas, in Diffuse cultures like India, UAE, China, Japan etc., there is no boundaries between different areas, and the relationships functions at multiple levels. The boundary between personal and professional work is diffused.

(v) Dimension V-Achievement vs. Ascription: Achievement-oriented cultures are about getting things done as we are valued for what we do. Such countries are USA, UK, Germany, France etc. Ascription-oriented cultures like Japan, China, India, Indonesia, Italy, etc. focuses on being true to who we are for we are valued for who we are rather than what we do.

(vi) Dimension VI- Sequential vs. Synchronous Cultures: The Sequential cultures tend to perceive time as starting from zero and passing in a straight line, whereas, Synchronous cultures think of time as moving in a circle.

(vii) Dimension VII-Inner-directed vs Outer-directed: The outer-directed cultures perceive the environment as more powerful than themselves such as USA, UK, France, etc. In case of inner-directed cultures, it is perceived that the major forces reside within themselves and motivations and values are derived from within, such as those in UAE, India, China, Japan, etc.

5.2 Influence of Culture in International Management

As communities grow, and horizons expand, and especially as contracts develop between the members of the different locality groups, the process of social differentiation is rapid. Occupational division of labour and specialization are accompanied by similar diversification in religious beliefs and practices, educational institutions and activities, politics, government, and all other parts of the social organization or structure.

The folk-ways and mores and other standardized uniformities of behaviour ceased to command complete acceptance and compliance on the part of those residing in a given neighbourhood or community. Whenever there is a skill gap, the flow of expatriates is helpful in filling it. It results in high productivity due to their coexistence. In the international scenario people from different ethnicity, religion and
skill set work together to achieve a common goal which in turn edifies the work force and influences each others thought processes.

In this era of globalisation the geographical boundaries have gradually been eliminated. Lack of cultural understanding and adaptation led to failure of the Wal-Mart in Germany, South Korea and China. Though there exist widely a situation of multiculturalism but the importance of local culture cannot be denied. Managing cultural differences is a key to a successful business.

5.2.1 Multiculturalism – The case of UAE

The rise in expatriate population in the UAE has been responsible for the development of a sound multi-cultural setting there. This comprises of all migrants from West as well as the East who have lived and worked in the UAE for some years. The policies of privatisation and subsequent economic and labour reforms have also strengthened the expatriate population in the country. Given the scenario, many of the locals (i.e. indigenous populations) often face the challenge of living in and adapting to a culture which is actually theirs but has evolved rapidly because of the expatriates. It, therefore, becomes imperative to assess the impact of multiculturalism on the local cultural-mix.

This chapter thus studies the impact of the evolving multi-cultural setting not on expatriates but on the locals in the UAE. It analyses key issues like youth unemployment, changing food habits, and the evolving social norms. A major policy initiative is ‘Emiratisation’, a state policy which influences the demand and supply of expatriates and local workers. Studying the ‘Emiratisation’ programme and its outreach is deemed to make a significant contribution to the body of knowledge on multicultural setting prevalent therein, and that how it influences the cultural transformation of both expatriate as well as the local population. This is largely responsible for the evolution of international human resource management practices as well.

Multicultural practices characterises the cross-cultural environment of the UAE. A large number of expatriates from all over the world are considered to be a crucial stakeholder in the national development. On the contrary, it is also believed that the huge expatriate population has been responsible for high level of youth unemployment in the country.
In order to help encourage employment opportunities for the local population, the government has initiated various measures; and a major one is Emiratisation. It is, in fact, a UAE government initiative mainly aimed at the private sector with a key element of quota system, wherein locals will have a pre-defined quota at sectoral or functional levels, in which only they can be employed.

The dichotomy of development versus local youth unemployment; and the issues of migration from India to the Gulf countries particularly the UAE also find mention in academic and policy discourses. Wickramasekera (2002) classifies Asian countries on the basis of their Migration Status: a) Labour sending: Bangladesh, China, Indonesia, Nepal, Philippines, Sri Lanka, and Vietnam; b) Labour sending and receiving: India, Malaysia, etc.; and, c) Labour receiving: Middle East countries, Brunei Darussalam, Taiwan, Japan, Singapore, etc.

Khalaf and Alkobaisi (1999) present an overview of ethnographic documentation of the foreign migrants’ strategies and patterns of accommodation in the oil-rich Arab Gulf societies. As considered in this paper, there are multiple factors, economic, political, legal and cultural which generate among migrants feelings of being constantly threatened. Varner and Palmer (2004) argue that if companies can identify the crucial cultural variables associated with success, they will be able to select and train expatriate managers more effectively and increase the success of their expatriation process. It also presents an integrated four-stage plan for preparing expatriates, using cultural self-knowledge to improve the success of cultural adaptation and it concludes that, self awareness, analysis of one’s own values, and their effects on behaviour need to be an integral part of expatriate training both before and during the foreign assignment. Some other studies have also been undertaken which have been discussed in detail in chapter 2 of this thesis.

Given this backdrop, it is pertinent to understand the cultural contexts and then to assess the multicultural context prevalent in the UAE and how it impacts the expatriates. The way people behave in a certain manner in a given situation reflects the culture of their society. Culture inevitably shapes the way in which people interact with one another in social environments, including organisations since different cultures promote unique sets of values, norms and expectations (Hofstede, 1994). In fact, multiculturalism is a philosophy of mixing of two or more culture, which may
arise out of internal migration (within country migration) or external migration (international migration).

Migrants contribute in various ways. One of the most important thing here to focus is that migrants contribute to global output if their productivity abroad is higher than it would be at home, which is usually the case (WDI, 2013). Another important contribution is better productivity due to diversity. In fact, the output may be better in terms of global applications, when people from different origins work together. It also, fills the skill gap required by nationals. At the same time, it also provides better earning opportunity to the people of other nationals.

5.2.2 Concept of Emiratisation and its imperatives

The UAE was established after the departures of the British from Gulf in 1971. The Six Emirates joined their hands and formed the UAE and the seventh Emirate Ras Al Khaimah joined the Union later in 1972. At that time, oil was newly discovered and UAE’s economy became dependent on revenue generation by oil export. Generation of revenue led to advancement of living standards and inevitable development, for which the national population was not adequate. So they needed extra labour which acted as a pull factor for many labour sending countries. The local populations of the pre-oil Gulf societies were small and lacked the technical skills needed for modernizing their traditional societies.

Khalaf and Alkobaisi (1999) argues that through the time the population of UAE increased and infrastructure development and other construction has also about to reach their optimal stage. The issue of unemployment is the major concern of the UAE’s economy today. It is believed that, the huge population of expatriates in UAE is responsible for that. But UAE nationals lack the skill sets required to substitute the existing expatriate workforce. In order to overcome the problem, the UAE government decided to initiate a nationalisation program in order to train and prepare UAE job seekers to join public and private sectors.

UAE and other gulf countries face a serious labour market issues including saturated public sectors and large numbers of graduate nationals seeking entry into it. It follows that more emphasis will be placed on private sector labour nationalisation in all six countries (Forstenlechner et al. 2012). UAE and other Gulf states are also focussing
continuously on quality education as compared to the last few decades, as shown in Figure 5.2. This will help them in building a competitive local workforce.

![Figure 5.2 Government Expenditures in Education in GCC Countries (1980-2008)](image)

**Figure 5.2 Government Expenditures in Education in GCC Countries (1980-2008)**

Source: Based on data from World Development Indicators 2010, World Bank

Emiratisation is the affirmative action quota driven employment policy that encourages the employment of the UAE nationals in the private sector (Godwin, 2006). In a similar manner for Saudi Arabia it is Saudisation, and Omanisation, Kuwaitisation, Bahrainisation and Qatariisation, comprises the GCC ‘Nationalisation’. Since decades, UAE and other gulf countries have taken various initiatives and economic policies to empower local labour market and encouraging the employment of the nationals.

These measures include wage subsidies, quotas, enhancing educational system, to train nationals, and job targets for the local population of UAE. CEOs of multinational corporations (MNC’s) working in GCC countries have revealed about inducement of specific policy for localisation or nationalisation as necessitated by the government’s programs, particularly in larger organisations. These includes recruiting locals against a target and for specific targeted roles with associated development paths, recruiting locals with a view to developing into management roles and developing into international roles, policy of recruiting locals first, other Arab Nationals second and other expatriates working closely with external agencies, such as Educational institutions, to develop a pipeline of suitable candidate (Gernal, 2012).
The World Development Report 2013 mentions the important role of private sector as the engine of job creation. Between 1995 and 2005, the private sector accounted for 90% of jobs created in Brazil, and for 95% in the Philippines and Turkey. The Report also mentions China’s remarkable growth in terms of expansion of employment.

The success of the nationalisation effort seems debatable. Though, it is evident in few sectors like banking in countries including Saudi Arabia, Oman and UAE, yet others have even not achieved the set quota, because of ‘unattractiveness’ of the sector to Nationals (Mashood et al., 2009). One of the effort of nationalisation can be seen in ‘UAE National Capacity Development Programme’ was co initiated by Dubai Municipality and Zayed University. An year programme aimed at specific industrial needs with educational programme, in this instant the needs of Dubai Municipality for specialists in the electrical and mechanical fields. It provides internationally recognised certificate from the Institute of Motor Industry (IMI) in the UK, was developed to train UAE nationals in technical and mechanical fields with a view to graduating specialist Emirati automotive electricians and mechanics.2

Most youths prefer a job in malls especially for displaying of items or giving a demo of it, explains Mr. Alam, during a personal interview, who works in Sharjah.3 It is also mentioned by Randeree, K. (2009) that visibly undesirable positions are being filled by UAE nationals, such as retail cashiers, successfully demonstrated by the international retail chain Carrefour.4

5.2.3 Evolving Local Culture in UAE

UAE has one of the highest expatriate/citizen ratios in the world having 80% as expatriates. Huge work force from all over the world creates a suitable condition for cross-culture and as a result hybrid culture in host country is already developed. This is also a main reason for modernisation in UAE. Diaspora throughout the world in UAE has evolved new local culture that can be easily seen in day to day life. In a drastic change from self-reliance to dependency, Emirati parents use non-nationals to care for their children and thus the children miss out on the day-to-day absorption of their Arabic culture (Hurreiz, 2002 as cited in Al-Ali, 2008). The national language of India ‘Hindi’ is prevalent in general speaking as more than 2 million expatriates are from India itself.

3 This is based on a primary study conducted by the researcher
Also, huge number of house maids from Sri Lanka, the Philippines and Malaysia take care of Arabian kids. They communicate by means of their own mother tongue frequently and as a result of which the next generation of Arab kids become familiar with some common words of languages from countries such as Sri Lanka, Malaysia, the Philippines, and Indian languages (i.e. Hindi and Malayalam) which they share when they go to the school which is the common place to mingle for the kids. The children communicate by those few words which are not of Arab origin (based on field study conducted in New Delhi, an informal discussion with one of the expatriates working in Sharjah). This is another matter of discourse whether the phenomenon is to address positive or negative as far as ethnicity of the country is concerned. Christmas decorations and establishing Mandir at Abu-Dhabi, reflects the level of acceptance for another religious practices in UAE. This is also acting as a catalyst for economic growth in terms of tremendous growth in tourism.

At the same time it is observed that there is a threat to local culture as the nationals exist there in minority. Display of Indian food and Indian preferences items are prevalent in the country which is equally enjoyed by the nationals as well. This makes the UAE truly multicultural.

5.3 Cultural Differences faced by Expatriates in UAE

*Festival within boundaries:* UAE does not support open celebration of festivals of expatriates’ country but Dubai is quite lenient in its approach as they promote multicultural setting there. But the government does not provide holidays for expatriate’s home country festivals. To understand cross-cultural contexts like these in a better way, two real cases have been written based on the field study.

**Case: Nithya’s view on festival celebration at UAE**

*Profile*

*Age:* 35

*Gender:* Female

*Country of Origin:* India

*Education/Skill level:* Graduation

*Employment History in country of Destination:* Currently working as RJ
Nithya is a radio jockey (RJ) in a Sharjah-based radio station; she is dwelling in UAE for last 5 years. Nithya hails from a small town in Bihar- Chhapra. But as educational environment and social-security conditions were not apt in the region so she moved to Delhi after completing her intermediate. She did her graduation and then took a job in Delhi’s local TV channel. She worked in national capital for 3 years and then moved to UAE, to seek good job opportunities there. Nithya shares her story on how much she misses her home-country on festivities. Nithya says, contrary to India, there is no fanfare on any hindu-festival like Diwali and Holi. Hindu expatriates are not allowed to celebrate their festival openly. She asserts that unlike India, where celebration starts with shopping for the festival and India market offers a wide variety of traditional props for the celebration, in UAE it is very tough to shop for the festivities like colours, water-guns, fire-crackers, etc. In the absence of such traditional props and no holidays on home countries’ festivals, most expatriates find this as a dampener to festival mood.

But despite this cross-culture differences, Nithya quips that if she gets a choice to pick from India and UAE, she will anytime choose UAE as remunerations, life-style, working environment and social security is the biggest positive point in UAE. She, however, also adds that she manages to celebrate her festivals, as the expatriates’ population density is high and Indians travel frequently, so every year she gets the festival props from India. Also, the government in Dubai has a quite lenient approach as they also promote the cosmopolitan culture at Dubai. The emirate of Dubai, every year, allots some open space for expatriates to celebrate and do fireworks.

*Promotion of decent clothing:* Government has put hoardings at Mall for promoting decent hoardings.

*Languages:* All the government work is done in an Arabic language but there is a typing centre and document copying is established by government to help expatriates, who prepares the documents in Arabic for the help of expatriates. Also, many expatriates faces problem in up bring her child, as they live a nuclear life and both parent prefer to work. To get a good house maid or a nanny for the child is the most herculean task for the expatriates’ parents’ in UAE. First of all, to find Indian maid is very tough, mostly Filippino, Bangladeshi and Srilankan women work there as a care taker. Refer case: Razia
Case: Razia’s (name changed) story, Sharjah, UAE, on challenges she is facing in upbringing of her child due to multiculturalism.

Profile

Age: 33
Gender: Female
Country of Origin: India
Education/Skill level: Ph.D.

Employment History in country of Destination: Currently working as Assistant Professor.

Razia is an Academician and associated with one of the reputed University in Dubai, and her husband is a sales professional. They live a busy life in the UAE. Three years back Razia gave birth to a baby girl. It was difficult for her to manage her health, pertaining to which she delivered her baby in India. After 6 months of maternity leave Razia joined the University where she was associated earlier. She kept her mother for 6 months in UAE to take care of her daughter, but her mother later came back to India some day. Later, she kept an Ethiopian maid for her daughter. When her daughter became a year older, her daughter kept interacting with the Ethiopian maid and learnt the language which neither the father nor her mother was able to understand. Razia understood the communication gap arising between her and her little daughter but she could not do anything as her life demanded her job and she was not ready to compromise in her living styles. By that time her daughter had grown up to 2 and half years of age. Today her daughter cannot understand native language that Razia speaks, as she only interacts for hour and two with her parent owing to their busy schedule. She even cannot speak understandable English as Ethiopian maid just knew basics in English language that too with Mother Tongue Influence of Ethiopia. Today Razia’s daughter is 3 years old and could not understand much of what their parents talk and Razia could not understand how to let her daughter understand their language. Recently, a month back they kept a maid who is from Nepal. Also they keep their home under full electronic surveillance through home camera vigilance by the help of which they can keep an eye online on maid’s behaviour with the kid.
Key points:

• It's very hard to find Indian maids, it's rare. So the problem arises for parents having small kids like Razia.
• Language barrier is leading to communication gap

5.4 Cross-cultural Training Needs for Indian Expatriates

Cross-cultural management is an issue of discourse as globalisation has increased the cross-border mobility. It has been seen that increasing numbers of expatriate workers are now accompanied by their spouse and/or children, thus necessitating the need of not only workplace adjustment but also social and cultural adjustment of self and family. Due to hydrocarbon endowments, UAE has flourished over the period of time. UAE hosts huge number of Indian expatriates and efficient cross-cultural management will lead to higher productivity of employees. Also, the cross-cultural training needs will help to reduce the initial phase of adjustment in the host country.

The relation between India and the UAE is not merely limited to trade and commerce but it’s evident from the historical facts that there also exist cultural ties since early maritime days. India had relations with UAE before the oil was discovered and it has flourished over the years depending on UAE’s hydrocarbon endowments. The two countries are now cooperating in non-oil sectors. Also, defence cooperation reached a new high with the first ever India-UAE air exercise and the second India-UAE Joint Defence Cooperation Committee meeting. Ambassador Mohammad Sultan Abdalla Al Owais has stated that trade between India and UAE has grown by 300% in the past five years.

Today UAE hosts around two million Indian expatriates. The growth and development of the UAE economy is entirely dependent on one of the most important factors of production: “labour”, which constitutes the expatriates (Banu and Arrawatia, 2013). UAE government has adopted a strategy “Emiratisation” for the deployment of the national workforce in key sectors of the economy. This can be achieved with high quality education and competition in the Job Market. Hijazi et. al. (2008) mentions that 12.7% of expatriates working in private sector (in year 2005) had a post secondary

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5 Speech by Ambassador Mohammad Al Owais at the launch of “fly Dubai” Dubai- Hyderabad flight services in Hyderabad on Wednesday, June 15, 2011.
education level which is more than 3 times the total number of UAE nationals with post secondary education.

Bogdan *et. al.* (2012) did a study on cross-cultural management practices entitled ‘Managing People in the United Arab Emirates’, the study introduces Hofstede analysis in order to show the essence of the UAE culture and to help expatriates managers to adapt quickly to this culture. The study also reflects that there is a clear line between managers and subordinates in Arab cultures. Cerimagic and Smith (2011) in their paper entitled ‘Cross-cultural training: The importance of investing in people’ argues that, there are cultural differences between Australia (and western countries generally) and the UAE (Middle Eastern). The study incorporates various aspects of cross-cultural issues and concludes that our world seems to be becoming smaller and more people live and work overseas in countries which are very different to their home country and recommends cross cultural training. Naithani and Jha (2010) in their paper entitled ‘challenges faced by expatriate workers in Gulf Cooperation Council countries’ discusses This study also finds that the expatriates from different foreign locations are extended a different social treatment and Asian expatriates do not enjoy the same social status as their counterparts from western world do. This social division gets further enhanced by the fact that local and expatriate populations have lower social and cultural interaction with each other.

### 5.4.1 Indicators of Multiculturalism in UAE

The UAE Ministry of Labour Report mentions that the expatriate workforce is made up of nationals from 202 countries. UAE itself hosts more than two million Indians of the total six million Indians in the Gulf region. There is a considerable contribution is made in terms of productivity due to diversity by an expatriates. The UAE is nonetheless committed to preserve its national identity, further the interests of those who live and work in this country, and continue the expansive economic growth at all levels.⁶ UAE had a large expatriate population of about 80 per cent.⁷

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Indicator’s of Multiculturalism:

Food items: Indian food items can easily be seen displayed during the special occasion.

Dress: In the UAE visit, it is observed styles of dress from around the world. Most UAE Nationals prefer to wear their traditional dress. Males dress in a kandura, a long white cloak, along with an egal, a black rope that holds the gurthra (headscarf) in place. Female wears a long black gown worn by called an abaya, it serves to cover the clothing worn underneath, and is accompanied by a head covering known as a shela.8

Festivals: Whether it is Christmas decoration or Diwali festival, the UAE market can be easily be seen by the celebration and decoration of the market.

Religious Practices: Inauguration of a Mandir at Abu Dhabi in March 2013 and establishment of a Church in year 2008 shows that UAE has been the initiatives for cosmopolitisation of UAE.

Major tourist hub: UAE observed its “Dubai shopping festival” in 2014 from 2 January till 2 February 2014

Impact of globalisation on Local culture: Camel Jockeying is considered as their traditional part but now it’s been replaced by robot jockeying.

5.4.2 Cross-cultural ties between India and UAE

The social values of the Arab typically include honour, self-respect, generosity and hospitality. Philology confirms the records. India has trade with the Arabs during the ancient period also. The Arab traders brought prosperity to the lands where they carried their commerce, and therefore they were welcomed in Indian courts.9

In first century, Romans used the sea route, pearls and exploited seafaring was the main trade which reached new heights in this period. In 16th century, Portuguese arrived in the Gulf and Arab residents of Julfar and east coast ports faced bloody consequences and European power gained the regional supremacy. In 18th century, the Qawasim a local power gathered strength and provoked British offensive to control the maritime trade routes between Gulf and India.

8 http://recruit.hct.ac.ae/WebForms/FAQ.aspx, accessed on 7 May 2014
9 “Cultural relations between India and the Middle East”, I. H. Qureshi, Professor, University of Delhi, Asian relation conference, March-April 1947, Indian Council of World Affairs, New Delhi
In 19\textsuperscript{th} century, members of the Al-Bu-Falasah, a branch of the BaniYas, settled by the creek in Dubai and established Maktaun rule in the Emirate. Qawasim was defeated in 1820, and British signed a series of agreements with the Sheikhs of the individual Emirates that later augmented with treaties on a maritime truce, and the area becoming known as “The trucial states”.

Hence, history of Arab shows there exist a trade relations since maritime with India, and because of trade relations and geographical proximity they share a cultural bonding. Also, the present trade between India and UAE shows an evolutionary trend as reflected in Figure 1.

![Figure 5.3 India’s Trade with the UAE (US$ million)]

Source: Export Import Data Bank, Dept of Commerce, Govt. of India

\textbf{5.4.3 Cross cultural training needs}

Indian expatriates in the UAE do have training needs. In fact, the necessity is even larger in terms of global applications, when people from different origins work together. Organisation today faces various challenges in terms of multiculturalism in an organisation, such as to maintain the organisations own culture, conflict due to ethnic variances, efficient and effective management and their exists the needs for Cross cultural training. The cross cultural knowledge and understanding an international managers requires becomes relatable in situations where there is a substantive cultural distance between managers’ home country and host country to which they have been assigned (Kaye and Taylor, 1997).
Hutchings and Weir (2006) argues that there is a need for Cross cultural Training of international managers to adjust to culture-specific networking in China and the Arab World. The research paper also provides specific examples of aspects of guanxi and was\(\text{st}a\) of which international managers should be aware in order to assist their intercultural effectiveness in these two increasingly strategically important regions of the world.\(^{10}\) Not only the cross-cultural training need is observed for China and Arab but also it’s an important discourse across the world and the relevance increases due to high number of expatriates living in UAE from all over the world. Ceremagic and Smith (2011) mentions that major International companies have established themselves in the United Arab Emirates (UAE) market by setting up their regional headquarters in Dubai. These companies do not realise that, if they do not appropriately train and prepare their expatriates for their overseas assignments the expatriates are more likely to experience difficulties that can have a serious impact on their employees effectiveness and on the company’s activities.

There exists a reason for cross cultural training for Indian expatriates to UAE due to huge expatriation and huge trade relations between the countries. There are various approaches of cross-cultural training some of which includes, information or fact-oriented training, attribution training, experiential learning training, cultural awareness training etc. The training should present the real situation at the work-place and pros and cons of the job profile. There should be cultural awareness programme related to the host country, also it may present the cultural differences and dos and don’ts of the society so that the expatriates even from the rural India may have a general understanding of the situation and any kind of misconduct should be minimised.

Expatriate should also have general understanding of law and order of the host country. At last but not the least they should also know the aspects when they come back to the home country as its evident that when people go outside their country and live there for a considerable time they initially try to maintain their original dress, food, religious practices and habits but later on they observe the practices of host country and through the time they changes. This is the general phase of transition the expatriate faces.

\(^{10}\) The Chinese word “guanxi” means the term “networking” and “wasta” is an arabic word means “who u know”, guanxi and was\(\text{st}a\) is having a similar meaning but of different origin