



# مجلة الدراسات والبحوث التربوية

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## مجلة الدراسات والبحوث التربوية

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أ. محمد سعد إبراهيم عوض

### التعريف بالمجلة

تصدر مجلة الدراسات والبحوث التربوية عن مركز العطاء للاستشارات التربوية- دولة الكويت بالتعاون مع كلية العلوم التربوية- جامعة الطفيلة التقنية- الأردن كل أربعة شهور، وهي مجلة علمية دورية محكمة بإشراف هيئة تحرير وهيئة علمية تضم نخبة من الأساتذة، وتسعى المجلة للإسهام في تطوير المعرفة ونشرها من خلال طرح القضايا المعاصرة في مختلف التخصصات التربوية، والاهتمام بقضايا التجديد والإبداع، ومتابعة ما يستجد في مختلف مجالات التربية؛ والمجلة مفهومة في العديد من قواعد المعلومات الدولية، ومنها: دار المنظومة Dar Almandumah، معرفة e- MAREFA، شمعة Shamaa، قاعدة المعلومات التربوية Edu Search، وللمجلة معامل تأثير عربي.

### أهداف المجلة

- تهدف المجلة إلى دعم الباحثين في مختلف التخصصات التربوية من خلال توفير وعاء جديد للنشر يلبي حاجات الباحثين داخل الكويت وخارجها. ويمكن تحديد أهداف المجلة بشكل تفصيلي في الأهداف الأربعة التالية:
1. المشاركة الفاعلة مع مراكز البحث العلمي لإثراء حركة البحث في المجال التربوي.
  2. استنهاض الباحثين المتميزين للإسهام في طرح المعالجات العلمية المتعمقة والمبتكرة للمستجدات والقضايا التربوية.
  3. توفير وعاء لنشر الأبحاث العلمية الأصيلة في مختلف التخصصات التربوية.
  4. متابعة المؤتمرات والندوات العلمية في مجال العلوم التربوية.

### مجالات النشر في المجلة

تهتم مجلة الدراسات والبحوث التربوية بنشر الدراسات والبحوث التي لم يسبق نشرها في مختلف التخصصات التربوية، على أن تتصف بالأصالة والجدة، وتتبع المنهجية العلمية، وتراعي أخلاقيات البحث العلمي. كما تنشر المجلة ملخصات رسائل الماجستير والدكتوراه ذات العلاقة بمختلف التخصصات التربوية، والمراجعات العلمية، وتقارير البحوث والمراسلات العلمية القصيرة، وتقارير المؤتمرات والمنتديات العلمية، والكتب والمؤلفات المتخصصة في التربية ونقدها وتحليلها.

### القواعد العامة لقبول النشر في المجلة

1. تقبل المجلة نشر البحوث باللغتين العربية والإنجليزية وفقاً للمعايير التالية:
  - توافر شروط البحث العلمي المعتمد على الأصول العلمية والمنهجية المتعارف عليها في كتابة البحوث الأكاديمية في مجالات التربية المختلفة.
  - أن تحتوي الصفحة الأولى من البحث على:
    - اسم الباحث ودرجته العلمية والجامعة التي ينتمي إليها.
    - البريد الإلكتروني للباحث، ورقم الهاتف النقال.
    - ملخص للبحث باللغة العربية والإنجليزية في حدود (150) كلمة.
    - الكلمات المفتاحية بعد الملخص.
  - ألا يزيد عدد صفحات البحث عن (30) صفحة متضمنة الهوامش والمراجع.
  - أن تكون الجداول والأشكال مُدرجة في أماكنها الصحيحة، وأن تشمل العناوين والبيانات الإيضاحية الضرورية، ويُراعى ألا تتجاوز أبعاد الأشكال والجداول حجم الصفحة.
  - أن يكون البحث ملتزماً بدقة التوثيق حسب دليل جمعية علم النفس الأمريكية APA الإصدار السادس، وحسن استخدام المصادر والمراجع، وتثبيت مراجع البحث في نهايته.
  - أن يكون البحث خالياً من الأخطاء اللغوية والنحوية والإملائية.
  - أن يلتزم الباحث بالخطوط وأحجامها على النحو التالي:



- اللغة العربية: نوع الخط (Sakkal Majalla)، وحجم الخط (14).
- اللغة الإنجليزية: نوع الخط (Times New Roman)، وحجم الخط (14).
- تكتب العناوين الرئيسية والفرعية بحجم (16) غامق (Bold).
- أن تكون المسافة بين الأسطر (1.15) بالنسبة للبحوث باللغة العربية، وتكون المسافة بين الأسطر (1.5) بالنسبة للبحوث باللغة الإنجليزية.
- تترك مسافة (2.5) لكل من الهامش العلوي والسفلي والجانبين.

2. ألا يكون البحث قد سبق نشره أو قُدم للنشر في أي جهة أخرى.

3. تحتفظ المجلة بحقوقها في إخراج البحث وإبراز عناوينه بما يتناسب وأسلوبها في النشر.

4. ترحب المجلة بنشر ما يصلها من ملخصات الرسائل الجامعية التي تمت مناقشتها وإجازتها في مجال التربية، على أن يكون الملخص من إعداد صاحب الرسالة نفسه.

5. بالمجلة باب لنشر موضوعات تهم المجتمع التربوي يكتب فيه أعضاء التحرير.

### إجراءات النشر في المجلة

1. ترسل الدراسات والبحوث وجميع المراسلات باسم رئيس تحرير مجلة الدراسات والبحوث التربوية على الإيميل التالي: [submit.jser@gmail.com](mailto:submit.jser@gmail.com)
2. يرسل البحث إلكترونياً بخطوط متوافقة مع أجهزة (IBM)، بحيث يظهر في البحث اسم الباحث ولقبه العلمي، ومكان عمله.
3. يُرفق ملخص البحث المراد نشره في حدود (100-150 كلمة) سواء كان البحث باللغة العربية أو الإنجليزية، مع كتابة الكلمات المفتاحية الخاصة بالبحث (Key Words).
4. يرفق مع البحث موجز للسيرة الذاتية للباحث.
5. في حالة قبول البحث مبدئياً يتم عرضه على مُحكمين من ذوي الاختصاص في مجال البحث، لإبداء آرائهم حول مدى أصالة البحث وقيمه العلمية، ومدى التزام الباحث بالمنهجية المتعارف عليها، وتحديد مدى صلاحية البحث للنشر في المجلة من عدمها.
6. يُخطر الباحث بقرار صلاحية بحثه من عدمها خلال شهر من تاريخ استلام البحث.
7. في حالة ورود ملاحظات من المحكمين تُرسل إلى الباحث لإجراء التعديلات اللازمة، على أن يعاد إرسال البحث بعد التعديل إلى المجلة خلال مدة أقصاها شهر، ولا يجوز سحب البحث من المجلة بعد تحكيمه.
8. تؤول جميع حقوق النشر للمجلة.
9. لا تلتزم المجلة بنشر كل ما يرسل إليها.
10. المجلة لا ترد الأبحاث المرسلة إليها سواء كانت منشورة أو غير قابلة للنشر، وللمجلة وإدارتها حق التصرف في ذلك.

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## الافتتاحية

بسم الله الرحمن الرحيم، عليه نتوكل وبه نستعين، نحمده سبحانه كما ينبغي أن يحمد ونصلي ونسلم على أشرف المرسلين سيدنا محمد وعلى آله وأصحابه والتابعين وبعد،،،

يشهد العالم ثورة معلوماتية كبرى منذ منتصف القرن الماضي بسبب التطور السريع والهائل لتكنولوجيا الإعلام والاتصال، وقاد هذا إلى تغير العديد من المفاهيم والأسس داخل المجتمع، فلم تعد المعدات والآلات الثقيلة ورأس المال الأدوات الرئيسية للنشاط الاقتصادي، إذ حلت محلها المعرفة التي أصبحت المحرك الأساسي للنشاط الاقتصادي والفرد في كل المجتمعات، وقد أدى تزايد قيمة المعرفة في العصر الحالي إلى أن أصبحت هي الطريق نحو مجتمع المعرفة الذي تتنافس الدول في تحقيقه.

وقد جعل ذلك الدول المتقدمة تنفق حوالي (20%) من دخلها القومي في استيعاب المعرفة، ويستحوذ التعليم على نصف هذه النسبة، كذلك تنفق المنظمات الصناعية والتجارية في هذه الدول ما لا يقل عن (5%) من دخلها الإجمالي في التنمية المهنية للعاملين بها، وتنفق ما يتراوح بين (3%-5%) من دخلها الإجمالي في البحث والتنمية.

ويعد البحث العلمي الوسيلة الرئيسية لإيجاد المعرفة وتطويرها وتطبيقها في المجتمع، كما يشكل الركيزة الأساسية للتطور العلمي والتقني والاقتصادي، ويساهم في رقي الأمم وتقدمها، وهو بمثابة خطوة للابتكار والإبداع، ويمثل البحث العلمي إحدى الركائز الأساسية لأي تعليم جامعي متميز، ويعد من أهم المعايير التي تعتمد عليها الجهات العلمية في تصنيف وترتيب الجامعات سواء على المستوى المحلي أو القومي أو العالمي؛ ويقاس التقدم العلمي لبلد من البلدان بمدى الناتج البحثي والعلمي مقارنةً بالدول الأخرى.

ويسر مجلة الدراسات والبحوث التربوية أن تقدم لقراءها هذا العدد، وتتقدم أسرة المجلة بالشكر إلى جميع الباحثين الذين ساهموا بأبحاثهم في هذا العدد، وتجدد دعوتها لجميع الباحثين للالتفاف حول هذا المنبر الأكاديمي بمساهماتهم العلمية. وندعو الله عز وجل السداد والتوفيق.

رئيس التحرير

أ.د/ عبدالله عبدالرحمن الكندري

تخلي أسرة تحرير المجلة مسؤوليتها عن أي انتهاك لحقوق الملكية الفكرية، والآراء والأفكار الواردة في الأبحاث المنشورة لا تلزم إلا أصحابها جميع الحقوق محفوظة لمجلة الدراسات والبحوث التربوية © 2020



## An investigation into the influence of cultural induction on work practice and relationships between principals and expatriate teachers in UAE public secondary schools

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**Abstract:** The lack of knowledge and understanding of the different cultural norms, values and even communication styles can hinder both leaders and followers' ability to navigate cross-cultural interactions more effectively. This study sought to investigate the influence of cultural induction/training on workplace practices of and the relationship between principals and expatriate teachers in terms of conflict prevention. The study adopted a mixed method research approach, utilizing a 20-item questionnaire informed by (Bennett, 2017) and in-depth interviews. While 328 expatriate teachers completed the questionnaire, 8 expatriate teachers and 8 local school leaders agreed to participate in the interviews. The study revealed that a well-designed and implemented cultural induction plays a quite important role in not only reducing but also preventing the incidence of conflict between expatriate teachers and principals, and, therefore, improving relationships and work practices. Based on this, the study recommended that induction programs are designed and delivered by Emirati school principals, in real context/schools, and over an adequate period of time.

**Keywords:** culture, cultural induction/training, conflict, principals, expatriate teachers.

## Introduction:

Culture, in its broadest sense, permeates everything around us, and it imperceptibly influences almost every aspect of our life (Schein 2017; Dimmock & Walker, 2005). Such ubiquitousness and subtle influence make it simply inescapable (Hofstede, G., Hofstede, J., & Minkov, 2010). Recognizing those unique and intricate characteristics of culture did not happen over a short period of time, of course. As a matter of fact, conceptualizing what culture is as well as understanding the countless ways in which it influences the way people lead their life has been at the core of a myriad of disciplines—Anthropology, Sociology, Psychology, Criminology, Linguistics, Literature, and Philosophy, just to name a few—for a very long period of time (Johnson, 2013). In their monograph, Kroeber & Kluckhohn (1952) identified “one hundred fifty-seven definitions of culture” (p. 149) and that was only over a span of thirty years, 1920-1950. This elusiveness to be conceptualized and defined in black and white made it imperative for scholars from different fields of knowledge to remain engaged with it.

It is quite noticeable that modern times' schools are becoming more complex than ever. Such complexity could partly, yet fairly, be attributed to today's ever-growing interconnectedness and interactivity—virtually and physically—among people coming from different parts of the world and, more importantly, from different cultures. The UAE is no exception to this, for, according to The Organization for Economic Co-operation and Development (OECD) (2020), expatriate teachers in the UAE constitute the majority of the teaching workforce. Interestingly, as much as such diversity often brings forth opportunities it equally often brings forth serious challenges (Behfar, Kern & Brett, 2006; Mannix & Neale, 2005). One of those challenges

is that whenever there is difference, conflict is likely to be lurking in the shadows (Oetzel, Dhar & Krischbaum, 2007; Jehn, Northcraft & Margaret, 1999). This is such because psychologically and, according to similarity/attraction theory tenets, people are generally more attracted to and work way more harmoniously with those who are similar to them or share commonalities—be it cultural, attitudinal, social, etc.—with them (Byrne, 1971). It logically follows that working in a multicultural environment, as it is the case now in almost all secondary public school in the UAE, is undoubtedly never a walk in the park, especially when the difference in cultures is not only horizontal/within the same team, but also vertical/leader-follower.

### **Problem of Study:**

It is evident that the large body of research conducted on the influence of culture in general and the influence of cultural induction programs in particular on leaders and followers who operate in multicultural work environments has not stopped at only identifying and/or understanding such influence in its theoretical sense but has also gone further and investigated a wide array of practical implications. Those include but are not limited to, employees' performance (Maamari and Saheb 2018), employees' satisfaction and commitment (Al-Sada, Al-Esmael and Faisal 2017), and employee motivation (Oleinik 2017). However, one specific practical implication of cultural induction programs influence on leadership and followership stands out, to the best of the researcher's knowledge, as not researched at all in the UAE public school system, which, as mentioned earlier, is a highly multicultural milieu. This practical implication is the influence induction programs could have on improving work practices and relationships between leaders and followers through mitigating or even preventing the incidence of potential culturally-



induced conflicts. To be more specific, no research is conducted on how cultural induction might contribute to conflict prevention between principals and teachers, and, hence, contribute to better work practices and healthier relationships.

As such, one overarching research question framed this study:

*To what extent does cultural induction influence workplace practice of and the relationship between principals and teachers in terms of conflict prevention?*

To answer the main research question, two sub-questions needed to be answered:

- 1. How well does the cultural induction program prepare new expatriate teachers to avoid conflicts with principals?*
- 2. How well does the induction program prepare new expatriate teachers to navigate differences and work in harmony with principals?*

### **Purpose of the study:**

The study aimed at investigating whether or not the cultural induction/training offered by the public school system in the UAE—Emirates School Establishment (ESE)—prepares newly hired expatriate teachers to work in harmony and prevent the incidence of conflict with school leaders/principals.

### **Significance of the Study:**

This study is particularly important for the UAE context because it brings to the fore an issue that has been often downplayed in practice and—to the best of the researcher's knowledge—was not researched in theory; that is the influence of cultural induction on reducing the possibility of conflict occurrence due to differences in cultural norms and values and the positive consequences that would be reflected in both work practice and relationships. As the study fills

in such research gap, it shall pave the way for further research to be conducted around the topic.

Moreover, this study would provide policy makers, principals and teachers, and the department responsible for inducting new hires with deeper understanding of the problem and, thus, aid in making informed decisions and designing induction programs that could transcend and/or mitigate the practical implications of cultures' influence on leaders and followers with regards to conflict.

### Scope and delimitations:

This study was limited to studying the influence of the cultural part of induction programs provided to newly hired expatriate teachers in terms of conflict prevention. It was conducted during the 2022/2023 academic year and only limited to secondary public schools across the seven Emirates of the UAE. Furthermore, the study subjects included only Emirati school principals/leaders and expatriate teachers coming from non-Arab cultures.

### Concepts and Terms:

- **National Culture:** To this research, it is defined as a set of “beliefs, values, and attitudes that structure the behavior patterns of a specific group of people” (Merriam 2009, p. 27).
- **Organizational Culture:** To this research, it is the shared framework that employees of an organization have and according to which they interact with one another and with individuals from outside the organization. Unlike national culture, organizational culture can be modified or even changed altogether.
- **Culture:** Procedurally to this research, wherever ‘culture’ is mentioned, it encompasses both national culture and organizational culture.

- **Values:** Generally speaking, values are the overarching principles guiding people as to what to do and what not to do. They are invisible and reside deep at the unconscious level. As far as this research is concerned, they are the “broad tendencies to prefer certain states of affairs over others” (Hofstede, G., Hofstede, J., and Minkov 2010, p. 9).
- **Norms:** Norms and values are two concepts that are often used together by all non-specialists and by some specialists, too. Although they are closely related, they are neither synonymous nor interchangeable. Values are general and abstract while norms are specific and concrete. To this research, norms are the social unwritten and acceptable rules as well as behavioral expectations and applications that are rooted in, justifiable by and reflect values. In other words, norms are the means to the ends which are the values (Hofstede, Hofstede& Minkov, 2010).
- **Cultural Induction:** Cambridge dictionary (2021) defines induction as “a period during which a new member of staff learns about the organization and has basic training.” As far as this research is concerned, cultural induction is used to refer to the event(s) or program(s) during which new employees from cultures other than the UAE’s are introduced not only to the culture of the UAE but also to the organizational culture of ESE.
- **Conflict:** To this research, conflict is basically difference (Follett, 1973). It is a dissonance or “incompatibility of values, expectations or processes between two or more parties from different cultures” (Ting-Toomey 1994, p. 360).

## Theoretical Framework:

### 1- Developmental Model of Intercultural Sensitivity:

This model, which was developed by Milton Bennett (2017, 2013, 2004, 1993, 1986), has been the fruit of many years of research and publication on intercultural sensitivity. The model was developed to essentially explain how individuals experience cultural difference, how they engage it, and how they develop intercultural sensitivity (Hernandez and Kose 2012). It is made up of six stages along a linear continuum that consists of two main views. The two main views along the continuum are: Ethnocentrism, a stand from which individuals view their own culture to be the center of reality, and Ethnorelativism, a stand from which individuals view other cultures as alternative ways to organizing reality (Bennett 2017).

As for the six developmental stages, they are: Denial, which is the default stage at which a person does not notice the existence of otherness to begin with and, as a result, when they encounter difference, they often aggressively deny it. Defense is the second stage at which a person recognizes otherness but often in negative stereotypical manner. The third stage, Minimization, is the stage at which a person resolves the self-other opposition by perceiving and focusing on deeper human similarities rather than on superficial differences. The fourth stage is Acceptance; this stage signals that a person accepts that there are others who have different cultures that are equally complex to their own. Adaptation is the fifth stage, and at it, a person has a more expanded worldview and, thus, starts adapting and behaving in ways that are culturally acceptable and appropriate to others. The last stage is integration, which, as the name suggests, signifies that a person has become either bi-cultural or even multicultural. On the continuum of

this model, while the first three of these stages fall under the ethnocentric view, the latter three stages fall under the ethnorelative view.

**Table (1)**  
**Developmental Model of Intercultural Sensitivity**

	Stages	Description
<b>Ethnocentric View</b>	1. Denial of difference	One's own worldview is the only one that exists or matters. This perception may be due to full or partial isolation or social or physical barriers. May dehumanize others. It represents the ultimate ethnocentrism.
	2. Defense against difference	Cultural differences are recognized rather than denied. However, because they are threatening, they are resisted or countered. Three common strategies are denigration, assumption of cultural superiority, and reversal.
	3. Minimization of difference	Cultural differences are acknowledged and are not denigrated, but they are not considered important. The focus is on similarities as a way of obfuscating differences. Strategies include relegating differences and the assumption of universality as less significant.
<b>Ethnorelative View</b>	4. Acceptance of difference	Cultural differences are acknowledged, appreciated, and seen as fundamental, necessary, and preferable in human affairs. Acceptance occurs on two levels: respect for behavioral differences and respect for underlying value differences.
	5. Adaptation of difference	Accepting cultural differences as well as suspending value judgments based on one's own culture. Rather one starts evaluating behavior from the perspective of the other's culture. The most common form of it is empathy.
	6. Integration of difference	The application of ethnorelativism to one's own identity. One evaluates experience using an understanding of multiple frames of reference and is able to act as an insider and outsider.

(Adapted from Bennet 1986, pp. 182-187 and Bourjolly et al. 2005, p. 45)

This model is particularly important to inform and guide answering the research question, which looks at the extent to which cultural induction influences work dynamics and the relationship between leaders and followers in terms of conflict prevention. As this model is in the format of a continuum, it lands itself perfectly into and mirrors an area that is considered also as a continuum; that is, conflict.

## 2- Conflict Theory:

Conflict theory is very broad and is used and applied to explain a myriad of different phenomena across a wide range of disciplines; Economics, Law, Anthropology, Politics, Criminology, Teaching methodologies, just to name a few. The main unifying notion within conflict theory, regardless of how each field of knowledge approaches it, is that of the core notion of difference which often leads to clash. To guide answering the research question, however, micro and macro conflict theory views from within the field of sociology will be considered. At one end of the scale, we have the micro-conflict theory in which the focus “lies in observable behavior” (Rossel and Collins 2006, p. 509). Macro-conflict theory, at the other end of the scale, is concerned with—amongst other large-scale and scope notions—“the aggregations of different types of micro-situations... (p. 510) which manifest as typified social norms and structures, and which are of course not visible nor observable.

Both micro and macro levels of conflict theory in sociology, according to Rossel and Collins, are not at odds but rather complement each other to explain social reality in a more comprehensive manner, for, in the end, every macro sociological understanding is dependent on understanding observable micro sociological situations. Such interdependence and complementariness were of paramount importance to this research in general, for it mirrors the unbroken

connectedness that culturists hold with regards to the observable practices of culture at the outer layer of it and the unobservable values and norms at its inner layers.

Furthermore, to (Rossel and Collins 2006), conflict takes place on a “spatiotemporal continuum...which extends from very small entities such as nonverbal communication, as in eye contact in interaction situations to very large entities as economic world systems” (p. 509). This continuum, which constitutes of time, space and persons, was crucial to this study as conflict which difference in national cultures among interactors created was quite bound to as well as its intensity affected by the different periods of time, different space or locations and different individuals involved.

### **Review of the literature:**

The challenges that new staff face when starting a job in a foreign environment are many but maybe the cultural differences stand out as the most stressful and arduous to deal with (Berry, 1990; Brislin & Yoshida, 1994). Having realized this, researchers from as early as the seventies of the past century started exploring the effects cultural induction or the lack of it can have at either/both individual or/and organizational levels (Fiedler, Mitchell & Triandis, 1971). Literature shows that lack of proper cultural induction/training can lead to cultural clashes and tensions which could eventually lead to consequences that range from quitting the job altogether to keeping the job but performing poorly (Black & Mendenhall, 1990; Kassar, Rouhana & Lythreatis, 2015; Tsegaye & Su, 2017). Furthermore, literature also clearly shows consensus that the whole idea behind cultural induction programs is to help expatriates learn more about the different culture they will function in, adapt, assimilate or even acculturate and, as a result, perform better (Littrell, Salas,



Hess, Paley, & Riedel, 2006; Okpara and Kabongo, 2017; Sousa, Goncalves, Santos, & Leita, 2017; Tahir & Ertek 2018) and minimize the likelihood of conflicts (Jassawalla, Truglia & Garvey, 2004; Xi, 2018; Vodosek, 2007; Earley, 1987; Zee & Hofhuis, 2018).

In order to realize the goal of performing better on the part of expatriates, Cerimagic (2011) stresses that for any cross-cultural training/induction to be effective, it has got to be “relevant and particular to the culture in which they will be working” (p. 303). Likewise, Forster (2000) emphasizes the paramount importance of particularity and relevance of the induction/training to the host culture. This relevance explains the empirical results found by (Wurtz, 2014) indicating the superiority of the in-host-country cultural training as opposed to pre-departure one. Similar views on the value of specificity and relevance of cultural training are shared by (Hou, Fan, Tan, Hua, & Valdez, 2018) as they show in their longitudinal study that cultural training is more effective when conducted “couple of months post-arrival than when delivered upon arrival in the host country” (p. 18). They explain that this is such because after some time has passed, expatriates will have had more knowledge on the specific differences of norms, values and behaviors of the host culture.

Besides empirically proving that cultural training leads to better performance, Kassir et al. (2015), point out that it also positively affects job satisfaction for expatriates and, therefore, minimizes turnover. Similar results with regards to minimizing turnover were reached by (Ronfeldt & McQueen 2017). As cultural training/induction established itself to be quite essential at individual and organizational levels, many scholars attempted to develop models and propose methods on how to build and implement effective one; those include but are not limited to: Black & Mendenhall (1989), who proposed

factual, analytical and experiential methods, Odenwald (1993), who proposed a number of training types—one of the them is host-country-culture-specific—, Harrison (1994), who proposed having a general induction and another more particular one, Selmer, Torbiorn & de Leon (1998), who proposed sequential training that takes into account psychological factors, Haslberger, Brewster & Hippler (2013), who proposed a model that emphasizes the ‘person-environment connection from cognitive, emotional, and behavioral perspectives, and Lenartowicz, Johnson & Konopaske (2014), who linked effective cultural training to five learning theories.

Another very essential point related to cultural induction/training effectiveness is its duration. Although it is an area that is under-researched (Wurtz, 2014; Hou et al., 2018), it is evident in the published literature that most scholars oppose the one-time or short-duration cultural training/induction (Littrell et al. 2006; Stirzaker, 2004; Bhagat & Prien, 1996). Brislin and Yoshida (1994) stress that it is recommended for any cultural training to not be conducted over a period of time less than three days, and that ideally it should be for two weeks. Likewise, Lawson & Shepherd (2019) consider cultural training that is “too short and not given on site” (p. 22) as one of the factors that can negatively affect retention of employees and lead to poor performance. The importance of having any sort of induction—be it cultural or other—over a reasonable period of time rather than being a ‘one-off’ event is also reiterated and stressed by (Bush, 2018), (Kumar & Pandey, 2017), and (Carucci, 2018). It would make sense, thus, to claim that with a phenomenon as complicated as culture, training/induction should be as comprehensive as possible and not rushed at all.

## Methodology:

This research utilized a mixed method research approach. Both qualitative and quantitative methods were used simultaneously; hence, the design was convergent. This research approach allowed for triangulated and consolidated results of various data sets. The research employed a self-administered questionnaire for expatriate teachers and in-depth semi-structured interviews with both expatriate teachers and school leaders.

## *Participants:*

Out of 1242 expatriate teachers invited to participate in the study, 328 agreed to participate and completed the questionnaire. Eight expatriate teachers and eight school leaders participated in the in-depth interviews. Inclusion criteria for the purposive sampling of the qualitative part of the study was that for both teachers and leaders to have experience working in public secondary school level in the UAE for at least three years and for teachers to have been born and raised in a culture different from their school leader's culture.

In terms of participants' demographics for the qualitative part of the study, all eight school leaders were Emiratis (three males and five females). As for expatriate teachers, out of the eight participants, three were British (all males), two American (one male and one female), one Canadian (male), one Australian (female), and one South African (male). As for the quantitative part, 39.3% of teachers who completed the questionnaire were born and raised in the United Kingdom (UK), 16.8% were born and raised in the United States of America (USA), 14.9% were born and raised in India, 10.7% born and raised in Ireland, 6.4% in Canada, 5.5% in Australia, 3.4% in New Zealand, 1.5% in South Africa, and 1.5% in other non-Arab countries.

### *Instrumentation:*

#### *Questionnaire:*

This tool was developed by the researcher to investigate how well the cultural induction program offered by ESE prepares new expatriate teachers to work in harmony and aid in preventing conflict with school leaders. The development of the tool was largely informed and anchored in the Developmental Model of Intercultural Sensitivity by (Bennett, 2017). The tool comprised of a total of 20 items which fell into 4 domains: first domain measured the quality of the induction program through 3 items, second domain measured the overall quality of the cultural part in the induction program through 3 items, domain 3 looked at the relevant cultural knowledge of inductors through 5 items, domain 4 measured the theoretical and practical benefits of the induction through 9 items. The tool is in five-point Likert scale format; ranging from 1 = Strongly disagree to 5 = Strongly agree. The tool was shared with five experts in the field for validation purposes. Suggested agreed upon refinements and amendments (deletion/addition) were incorporated. As for reliability, the tool was piloted with 25 expatriate teachers twice (test-retest) with two weeks interval. After responses were received from first administration of the pilot, internal consistency test using Cronbach's Alpha measure was conducted and the tool proved to be internally consistent with a Cronbach's Alpha total of 0.83. After retesting the tool, responses from the two administrations were correlated using Pearson Correlation Coefficient and the tool proved to be reliable with  $r = 0.89$ . The researcher would like to point out here that although the sample for checking stability reliability of the instrument was not ideal, as it is less than 30 participants (Fraenkel, Wallen & Hyun, 2018), the resulting value score was not only satisfactory but also promising to

potentially increase had there been more participation. The responses of the twenty-five expatriate teachers who took part in the piloting of the instrument were not included in the actual sample data used to draw findings of the study.

### *Interviews:*

The qualitative part of this study was conducted using in-depth semi-structured interview. This type of interview was selected because it naturally allows for flexibility and fluidity to ask questions that are not planned beforehand yet prove to be crucial to explore the matter at hand comprehensively (Merriam, 2009; Mason, 2002). Departing from a phenomenological stance, the interview questions were formulated to delve deep into participants' subjective experiences. The interview questions aimed at investigating the influence of cultural induction in terms of conflict prevention from the perspectives of both school leaders and expatriate teachers. The appropriateness and relevance of interview questions to the research purpose and objectives were checked by four experts. Two online meetings were held with two of the experts—one-to-one basis—to further discuss insightful comments and feedback. Furthermore, the researcher piloted the interview with one principal and one expatriate teacher. Feedback from experts, from participants during the pilot, from participants after their responses were shared with them was used to refine the interview questions. Examples of interview questions included:

- How similar/different to reality you think cultural induction was?
- How has cultural induction helped you with regards to working with your school principal?
- What cultural matters do you think were missing from the cultural induction and should be included?

- How culturally prepared were expatriate teachers when they first joined your school?
- How much do you know about the cultures of your expatriate teachers?

### Analysis:

To analyze qualitative data, the researcher divided data from interviews into two groups: (i) school leaders and (ii) expatriate teachers. NVivo 20 Software was used for arranging and managing data. In the analysis, the researcher departed from a bottom-up inductive epistemological stance (Braun & Clark, 2006) and followed the method of phenomenological analysis by (Moustakas, 1994). As such, the first step was ‘Epoche’, which literally means “staying away from or abstain” (Moustakas, 1994, p. 75). This step was of paramount importance, as it allowed the researcher to acknowledge his own biases, preconceptions, assumptions, predictions, and to neutralize them and be open to any emerging views. Once that was realized, the researcher engaged in ‘phenomenological reduction’ for the data. The researcher started with ‘Bracketing’, where everything that is not “rooted on the topic or question” (Moustakas, 1994, p.83) was removed. That was followed by ‘Horizontalization’, where the researcher arranged significant statements by participants into horizons. Each statement was initially treated with equal value and then irrelevant or repetitive ones were deleted (Moustakas, 1994). Once data was reduced to that only relevant to phenomena in question, horizons were clustered into codes and finally codes were grouped into themes.

As for quantitative data, it was analyzed using Microsoft Excel and the Statistical Packages for Social Sciences (SPSS 23.0) software to get descriptive statistics, particularly means and standard deviations. The same software/programs were also utilized to test reliability and internal consistency



of instruments from the pilots conducted. While Microsoft Excel was used to organize and clean data, SPSS was used to actually analyze the data.

## Results and discussion:

### *Quantitative Part:*

1. *How well does the cultural induction program prepare new expatriate teachers to avoid conflicts with principals?*

To answer this question, collected data via the questionnaire was analyzed descriptively. To further simplify reporting of results, the researcher rescaled the five-point Likert scale rating into three categories: Very Well with mean ranging (3.68 – 5.00), Well with mean ranging (2.34 – 3.67), and Not Quite Well with mean ranging (1.00 – 2.33).

Table 2. below illustrates the mean and standard deviation values at the domain level, how impactful each domain was, as well as the total of the questionnaire. As obvious in the table, 4 domains: The induction program (M=3.34, SD=.496, N=328), Cultural part of the induction (M=3.42, SD=.428, N=328) were at Well rating, and Inductors domain (M=3.85, SD=.385, N=328) and Theoretical and Practical Benefits (M=4.03, SD=.497, N=328) were at Very Well rating. Furthermore, the questionnaire total (M=3.84, SD=.305, N=328) was at Very Well rating.

**Table (2)**

**Descriptive statistics for Cultural Induction 4 domains and total**

	N	Mean	Std. Deviation	Rank	Impact
The Induction program	328	3.34	.496	4	Well
Cultural Part of the Induction	328	3.42	.428	3	Well
Inductors	328	3.85	.385	2	Very Well
Theoretical and Practical Benefits	328	4.03	.497	1	Very Well
<b>Total</b>	328	<b>3.84</b>	<b>.305</b>		<b>Very Well</b>
Valid N (listwise)	328				



Table 3. below provides further insight into participants' responses to each item in the questionnaire as per each domain.

**Table (3)**  
**Descriptive statistics for Cultural Induction 20 Items**

	N	Mean	Std. Deviation	Rank	Impact
<u>Induction Program Domain</u>					
1 The induction program that I received was beneficial.	328	4.38	.737	2	Very Well
2 The duration of the induction program was adequate.	328	2.03	.850	20	Not Quite Well
3 The induction program was mostly theoretical.	328	3.61	.852	16	Well
<u>Cultural Part of the Induction Domain</u>					
4 The part of induction related to cultural matters was informative.	328	4.13	.627	8	Very Well
5 The cultural information in the induction matched reality.	328	3.95	.750	12	Very Well
6 I left the induction ill-informed culturally.	328	2.18	.778	19	Not Quite Well
<u>Inductors Domain</u>					
7 The trainer(s) knew a lot about culture of the ESE.	328	3.15	.880	18	Well
8 The trainer(s) knew a lot about culture of the UAE.	328	3.32	.941	17	Well
9 The trainers were welcoming of questions.	328	4.23	.632	5	Very Well
10 The cultural part of the induction should be delivered by UAE nationals.	328	4.16	.759	6	Very Well
11 The cultural part of the induction should be delivered by school principals.	328	4.39	.709	1	Very Well
<u>Theoretical and Practical Benefits Domain</u>					
12 The cultural part of the induction made me cognizant of differences amongst cultures.	328	3.92	.608	13	Very Well
13 The cultural part of the induction made me cognizant of similarities amongst cultures.	328	3.89	.594	14	Very Well
14 The cultural part of the induction made me eager to learn more about other cultures.	328	4.01	.674	10	Very Well
15 The cultural part of the induction made me more confident to interact with people from other cultures.	328	3.74	.780	15	Very Well
16 The cultural part of the induction made me think of ways to adapt my behavior to suit other cultures.	328	4.16	.616	7	Very Well
17 The cultural part of the induction helped me in blending in smoothly within my school community.	328	3.99	.741	11	Very Well
18 The cultural part of the induction helped me in avoiding awkward situations.	328	4.24	.751	4	Very Well
19 The cultural part of the induction helped me in avoiding potential clashes with principal and colleagues from other cultures.	328	4.27	.736	3	Very Well
20 The cultural part of the induction helped me in working harmoniously with principal and colleagues from other cultures.	328	4.07	.656	9	Very Well
Valid N (listwise)	328				

In the first domain, which sought to get teachers' views on the overall quality of the induction program, it was obvious that teachers perceived the program as a whole to be quite beneficial, yet not as much beneficial with regards to the duration of the training as evident from the low mean for item '2' touching on duration of induction. Expatriate teachers' responses suggested that the induction was not of adequate duration. As pointed out in the literature review, the majority of scholars oppose a one-time or short-duration induction for new employees (Carucci, 2018; Kumar & Pandey, 2017; Bush, 2018; Brislin & Yoshida, 1994).

As for the second domain of the questionnaire, which sought to measure views on the cultural part of the induction, results indicated that expatriate teachers perceived that part to be informative and matching reality.

The third domain of the questionnaire was related to inductors who delivered the induction program. Results clearly indicated that although expatriate teachers' viewed inductors as competent and quite knowledgeable about both national culture of the UAE and organizational culture of ESE, the highest mean, (M=4.39), for an item in this domain as well as in the entire instrument was for item '11' which proposed that the cultural part of the induction should be delivered by school principals. This particular item brings the attention to a very important aspect of any cross-cultural training program design; that is the importance of selecting trainers who are "aware of the cultural differences between their own cultural background and the one of the target trainees" (Yang, Wang & Drewry, 2009, p. 331). Even scholars like (Bennett, Aston & Colquhoun, 2000) who proposed that cross-cultural training is conducted by a team of specialists/experts also pointed out that a member of this team has got to be a national from the host culture. As obvious as can be, school

principals in this regard were considered by expatriate teachers as experts in both national culture as they are Emiratis as well in organizational culture as they are leaders of the schools in which they will operate.

The last domain of the questionnaire was dedicated to delving a little deeper into cultural theoretical and practical benefits. The mean for this domain ( $M=4.03$ ) was the highest of all domains, signifying that the cultural benefits from the induction were ample. Largely informed by the Developmental Model of Intercultural Sensitivity by (Bennett, 2017), the items in this domain tried to capture how expatriate teachers perceived, experienced, and engaged cultural differences. Based on results, it would be fair to argue that expatriate teachers perceived the cultural part of the induction to have succeeded in taking them through different stages of intercultural sensitivity and to have been very helpful as they navigated cultural differences at the workplace in their assigned schools. Interestingly, the item with the highest Mean ( $M=4.27$ ) in this domain was none other than item 19, 'cultural part helped me in avoiding potential clashes with principal and colleagues...', which was a clear indication of how cultural induction contributed to preventing conflicts at the workplace. Item 18, 'cultural part helped me in avoiding awkward situations', with ( $M=4.24$ ), item 16, 'cultural part made me think of ways to adapt my behavior...', with ( $M=4.16$ ), and item 20, 'cultural part helped me in working harmoniously with principal and colleagues, with ( $M=4.07$ ) further supported the proposition that cultural induction does contribute to preventing conflicts at the workplace.

Collectively, the total mean score of the analyzed results, '3.48', indicates that the program did prepare expatriate teachers very well to work with principals in harmony and to avoid potential conflicts resulting from cultural differences.

### *Qualitative Part:*

2. *How well does the induction program prepare new expatriate teachers to navigate differences and work in harmony with principals?*

Two main themes emerged from interviews; those were, Mental Preparedness and Practical Preparedness.

Table 4. below summarizes the themes, sub-themes, and codes that emerged from analyzing interviews data. The table is then followed by descriptions of themes that emerged as well as some key direct quotes from both principals and expatriate teachers.

**Table (4)**

Cultural Induction and conflict prevention

Themes	Sub-Themes	Codes
Mental Preparedness	Inclusion	Appreciation
		Diversity
		Assumptions
		Humility
		Equity
		Positivity
		Eagerness
Practical preparedness	Induction vs. Reality	Respect of authority
		Power dynamics and politics
		Access
		Students' behaviors
		Norms
		Procedures and regulations
		Language
		Avoidance of awkward situations

### *Mental Preparedness:*

Under this theme, expatriate teachers talked about how the inclusive welcoming atmosphere prepared them to join their schools with a positive attitude and loads of optimism. Principals also talked about inclusion of expatriate teachers within real context/schools and how that contributed to making them feel at home and to creating a positive harmonious work environment.

One of the interviewed teachers said: “I remember that in induction we were about 30 teachers from different parts of the worlds. Such diversity, we were told, will be present in the actual workplace as well. That was true, of course. I don’t know whether they set up groups of inductees to be so varied on purpose or not, but one thing I am sure of is that such set-up made us aware of differences and to be ready and open.”

Another interviewee teacher said: “I left the induction, which lasted only for three days, in a very positive state of mind...I left it very keen on learning more about Emirati and Arab culture. Well, I knew that Arab culture is very welcoming and generous, but the induction showed us also how much Emirati culture is tolerant, appreciative, and inclusive of people, cultures and religions from all over the world.”

One of the interviewed principals said: “I believe most of the expatriate teachers in my school arrived kind of prepared. They came with the right positive attitude, which was important to start working together. Of course, we added to that by inducting/training them more on certain dynamics in the school. Again, most of them were very receptive and positive.”

Another interviewee principal said: “Our country hosts hundreds of different nationalities...we deal with different people everywhere we go. Our school has such diversity too. We have teachers from different countries. Being accepting of difference made it easy for us in general to getting along with any person or culture... NES teachers are not treated differently...I think the induction they received helped them realize that.”

Both groups of participants discussed how cultural induction helped expatriate teachers to have the right mindset and positive attitude to join their schools. Participants here, particularly teachers, spoke volumes of how the cultural induction was structured to reflect the inclusive tolerant work environment they were about to join and how it corrected misconceptions they had about the UAE/Arab culture. When going through expatriate teachers’ responses in light of the model consulted to guide answering the research

question, it becomes very clear how cultural induction succeeded in moving participants from an ethnocentric view to an ethno-relative one. Interestingly, principals' responses confirmed that the experience they provided to expatriate teachers as they joined their schools was compatible with what they learned about during induction; that is with regards to inclusion, tolerance, equity and acceptance of differences. Undoubtedly, it can be fairly argued here that mental preparedness from cultural induction have played a role in reducing potential conflicts to take place, as having a positive mindset makes one eager and open to learning more as well to acceptance of differences rather than conflicting with them.

### ***Practical Preparedness:***

Under this theme, expatriate teachers talked about the extent to which induction matched reality and how it helped them in avoiding awkward situations or clashes. Principals talked mainly about how prepared expatriate teachers were when they joined their schools in terms of understanding work dynamics as well as cultural particularities.

One of the interviewed teachers said: "...it was good. You know, we learned what you were supposed to do, what you can talk about, what you cannot talk about, you know things that are frowned upon in this culture, about the culture of men and women. We learned about religious considerations, especially during Ramadan, or during prayer times, etc."

Another interviewee teacher said: "As a man who was placed in a girls' school, I think learning about some of Emirati-Arab cultural norms during induction was very important, especially those related to greetings and personal space...Can you imagine the troubles I would have gotten myself in had I not been told about this..."

A third interviewee teacher said: "Induction was very informative...enlightening. There were hands-on activities on some cultural norms and customs, you know dining customs, sitting on the floor, proper greetings, social etiquette, etc. The most important thing for me, however, was the part related to the rules and regulations in schools. Understanding the work structure, roles and responsibilities, respect for hierarchy and authority... you know principal and admin, made me able to fit in and work harmoniously with everyone pretty quickly."

One of the interviewed principals said: “I will not generalize. While most of expatriate teachers started in my school well and they were aware of rules, culture, and proper behavior, some were not as such, or they were aware but did not comply, I am not sure. The latter type created tensions and I could not work with them.”

Another interviewee principal said: “I still remember the first batch of expatriate teachers when they arrived in my school. They entered my office greeted me saying ‘Alsalmualikum’...hearing that was like magic...I can’t describe it...I felt very happy and proud.”

Both groups of participants spoke clearly on how cultural induction helped them in working harmoniously together. While expatriate teachers focused on how cultural induction had helped them in reducing the likelihood of conflict arising at both national culture and organizational culture levels, principals talked about how cultural induction helped in providing their school force with teachers who were culturally sensitive. Furthermore, expatriate teachers emphasized how relevant and important it was to induct them on national culture values and norms that had they not been respected or taken into consideration, would have created tension, awkward situations or issues between them and principals, students, or other school staff. Expatriate teachers also stressed how crucial it was to induct them on organizational culture matters, particularly with regards to school structure, organizational values, roles and responsibilities, as well as code of conduct. Similarly, principals expressed how inducting expatriate teachers on rules, code of conduct, as well as national culture matters prevented tense moments and potential behavioral problems. In harmony with the literature reviewed, the lack or inadequate/improper cultural induction for new employees could lead to tensions, anxiety and conflicts which, in turn, set off a series of negative consequences (Kassar et al., 2015; Tsegaye & Su, 2017; Bhawuk & Brislin, 2000) and a proper cultural induction could lead to practically better work performance (Okpara & Kabongo, 2017; Sousa et al 2017; Tahir & Ertek 2018) and to a “reduction in culture shock or intercultural conflicts” (Bean, 2008, p. 14).



Despite reported practical benefits of induction, principals pointed out that they had to add to the didactic cultural induction provided to expatriate teachers after they had joined their schools, but in a more practical/learning by doing manner. In addition to the fact that such point concurs with the literature mentioned earlier and confirms what expatriate teachers reported in the questionnaire about the inadequacy of the induction program duration, it brings to the fore the importance of cultural induction programs to be immersive and conducted in real context. The value and powerful impact of having a culturally immersive induction is in alignment with (FERENCE & BELL, 2004; HEPPNER & WANG, 2014).

To sum up, the results from both the questionnaire and interviews converge and suggest that cultural induction does influence workplace practices and relationships in terms of conflict reduction/prevention. This finding is in tune with (XI, 2018) who reported that cross cultural training/cultural induction does not only help in resolving conflicts but also in preventing their occurrence at the workplace. The finding is also in harmony with (JASSAWALLA et al., 2004) who suggested that in order to minimize conflicts and their negative effects at the workplace, cultural training is a must. Furthermore, the finding conforms with (EARLEY, 1987) who posited that one of the objectives of cultural induction is to reduce conflicts. The finding also resonates with (VODOSEK, 2007) who contended that a practical implication of cultural induction/training programs is to help individuals to function well by reducing conflicts. The finding also indirectly resonates with (ZEE & HOFHUIS, 2018) who stressed that cultural training buffers outcomes of destructive conflict. Even as far as virtual work is concerned, the finding is also relevant as cultural training increases cultural

understanding, which in turn, either decreases incidence of conflict or aids in resolving it (Dube & Pare, 2001).

### **Conclusion:**

The main takeaway from this research is that cultural induction/training programs should not be taken lightly or as a sort of formality, for its impact on employees' work practices and relationships is highly consequential. A culturally well-inducted expatriate teachers coming to work in the UAE public school system were shown in this research to not only being able to navigate differences and minimize potential conflicts with school leaders but also to perform better and accentuate the opportunities diversity brings forth to the workplace. As such, it is highly recommended that such programs are designed and implemented in an authentic and immersive manner in the real context/schools in which expatriate teachers will take on their responsibilities. Based on results of this research, it is also highly recommended that such programs are designed and delivered by school leaders themselves. After all, they are from the host culture and they know what cultural aspects expatriate teachers need to be aware of to be successful and to avoid potential clashes resulting from cultural differences. Furthermore, cultural induction programs being delivered by school leaders themselves will also indirectly induct/train them on how to lead multicultural teams. Moreover, it cannot be stressed enough that cultural induction/training programs should be of an adequate duration, for learning about a new culture is not something that can be done in a very structured formal sort of manner and over a short period of time. Finally, future research could focus on comparative studies that investigate work performance of expatriate teachers who received cultural induction vs. those who didn't. Another interesting area for future research may be studying how a strong

organizational culture could function as a unifying force that binds employees together regardless of their national culture variances.

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