An Analysis of the Three Colors Worldview Mapping Tool: Contrasting Emirati and Non-Emirati Worldviews

Aleya JAMES & Candy McLEOD
Higher Colleges of Technology, United Arab Emirates

Abstract: This paper investigates a cultural profiling tool developed by KnowledgeWorkx®, a United Arab Emirates-based corporate-training consultancy. The two-part tool is based on Muller's (2000) theory of worldviews comprising three binary axioms: innocence/guilt, honour/shame and power/fear. It attempts to determine the worldview patterns of respondents in two cultural groups according to these three planes.

The study was undertaken at the Higher Colleges of Technology – Dubai (HCT-Dubai) where the tool was administered to two all-female groups, Emirati and non-Emirati. Using statistical analysis we analyse the reliability and validity of the tool. Findings indicate the tool to be partially reliable in distinguishing worldview patterns between participant groups.

Those results found to be reliable, are then examined and interpreted. Conventional interpretations of tribal Arab culture have emphasized the prominence of the honour/shame worldview and results of the study confirm that this plane is significantly stronger in the Emirati group than in the non-Emirati group. In addition, the Emirati group had a significantly higher power/fear score. Interestingly, the results indicate commensurate innocence/guilt worldview scores for both groups. We discuss factors accounting for these differences and the unexpected similarities including the nature of social change in the United Arab Emirates. The paper concludes with limitations of the study and recommendations for future research.

Keywords: Arab culture, cultural profiling, cultural typology, honour/shame, innocence/guilt, power/fear, quantitative analysis, worldview

1. Introduction

1.1. Overview

This paper describes a small-scale preliminary investigation into the reliability and validity of a cultural profiling tool developed by KnowledgeWorkx® based on Muller's (2000) theory of worldviews comprising three axioms: honour/shame, innocence/guilt and power/fear. The tool is used by KnowledgeWorkx® in Inter-cultural Intelligence training in the United Arab Emirates (UAE) as a way of familiarizing training participants with these concepts. It should be noted that it was not originally designed for the purpose of collecting and analysing data, but more as a pedagogical aid to develop participants' understanding of the nature of the three worldviews described by Muller. Our study then, has dual purposes: firstly to examine whether or the not

the profiling tool is able to distinguish cultural patterns in two culturally heterogeneous groups and secondly, if it is found to do so, to observe what the differences are.

Data were collected from 115 respondents in two groups: Emirati and non-Emirati. All respondents were female. The data was analysed using IBM-SPSS Software (SPSS) in a mixed 2 x 3 factorial design to investigate (a) the ability of the tool to distinguish cultural differences and identify similarities between the groups and (b) the nature of those differences and similarities according to the assessment tool's factors.

The results demonstrate that the profiling tool does distinguish between the two groups. Using the section of the tool that was found to be reliable, results indicated a significant difference between the Emirati and Non-Emirati groups for two of the three factors. The differences uncovered are discussed in terms of Muller's (2000) worldview theory. We note some limitations to this initial study and conclude with recommendations for both modifications to the profiling tool and further research.

2. Background Information

2.1. Overview of Cultural Profiling Tools

This research is situated in the body of work of cultural differences and cultural profiling instruments used to isolate these variances. Many tools used to measure these differences use a binary continuum of two extremes. Hall (1966) introduced the term 'high-context' and 'low-context' cultures, describing various features in each category according to a subset of cultural dimensions including time, communication and space. Hofstede's seminal work (1983) is based on large-scale surveys and adds to Hall's work, describing five dimensions: power distance, uncertainty avoidance, individualism/collectivism, masculinity/femininity and long-term/short-term orientation. A more recently added sixth dimension, indulgence/restraint, considers measures of well-being (Hofstede, 2010). Trompenaars' (1993) research, also survey based, focused on relationships between people and solving communication problems, particularly in the context of business, and describes seven dimensions also in terms of binary continua.

Other cultural profiling tools are also used in the corporate world; however, little or no systematic analysis of these tools is available in the public or academic domain. One example of this, is KnowledgeWorkx®' Cultural Mapping and Navigation Profile (KnowledgeWorkx® n.d.) which measures 12 cultural dimensions based on the theories of the above-mentioned researchers. Another is Cultural Types: The Lewis Model (Lewis, n.d.) which contrasts with the fore-mentioned tool being based on three types of behaviour termed linear-active, multi-active and re-active with cultural profiles existing on the planes between two of the three points.

Whilst our work falls into this broad area of cultural research, the tool examined in this study has a unique slant in that it proposes three definable and culturally learned worldviews based on Muller (2000). This theory posits that all cultures exhibit a unique and constantly evolving composition of these three worldviews. KnowledgeWorkx® refers to Muller's theory as the Three Colors Worldview framework. It should be noted that while Ruth Benedict (1946), the American anthropologist, was the first to use the terms 'guilt-based' and 'shame-based' cultures, as far as we can ascertain, Muller is the first to refer to the 'fear-based' cultures.

2.2. Muller's Worldview Theory

Roland Muller is an evangelical Christian missionary who reportedly spent many years working with Arab cultures (Isom.org, 2013). Muller's argument is theologically contextualized and purports that three worldviews exist in all cultures and are "the three emotional reactions to sin" as experienced by Adam and Eve in the Garden of Eden (Muller, 2000, p. 19). An example of how worldviews are perceived in Christian Evangelical thought can be found in Tibbert (2011).

To précis, Muller's theory of worldviews states that:

"there are three basic planes on which worldview functions. On each of these planes, there is a basic tension between two extremes. The three planes are

Innocence ⇔ Guilt
Shame   ⇔ Honour
Fear   ⇔ Power

It is possible to find all three dynamics in most cultures but usually one or two are more dominant" (Muller, 2000, p. 69)

According to Muller, most of the English speaking world and parts of Europe are 'guilt-based' cultures; cultures from Morocco to Korea in what is termed the '10/40' window (between 10 and 40 degrees north of the equator) are mostly 'shame-based' cultures; 'fear-based' cultures are found in Africa and Central and South America (Muller, 2000).

Figure 1. 10/40 Window (http://en.wikipedia.org/wiki/File:40 Window world map.PNG)

KnowledgeWorkx® explains the three worldviews as 'building blocks' which, when combined in different ratios produce an endless number of permutations, just as the three primary colours can combine to produce a multiplicity of colours (Figure 2).

Figure 2. Three Colors Worldview Framework. (KnowledgeWorkx n.d.)

Muller's construct contends that there are three binary continua interwoven into the psychological subconscious of all people acquired from the cultural environment in which they grow up. These binaries can be said to act as motivators to behavioral conduct and the relationship between them is influenced by one's cultural background. According to Muller, this typically produces a dominant worldview in a cultural group. However, specific situations may call one or both of the non-dominant worldviews into play.

This idea may be better understood in the context of a hypothetical case study, for example, divorce. Let us assume that a woman is contemplating divorcing her husband on the grounds of adultery. If her worldview is predominantly innocence/guilt, she may choose divorce on the basis that she is the innocent party, that she thinks it is the 'right' thing to do, and sees herself as morally justified in keeping with both civil and religious law. Contrastively, if her worldview is influenced more by the honour/shame binary, she may choose not to divorce in order to avoid the shame associated with divorce, despite her legal and moral rights to do so. If power/fear is her main worldview, she may choose to divorce from a sense of power over her husband; alternatively, according to the specific circumstances, she may choose not to divorce out of fear of what her prospects after divorce will be. It is likely that all three binaries will enter into the decision-making process, but Muller argues that one worldview is likely to dominate.

To summarize, Muller's theory is perhaps best described as an overarching schema which influences people's decisions in multifarious ways dependent on contextual and cultural factors. Nevertheless, it is a theory as yet unsubstantiated by empirical research. The current study is the first the authors are aware of, that conducts preliminary investigations into its actuality and significance.

Additionally, further research may indicate that there are correlations between Muller's worldviews and some cultural dimensions described in Hall and Hofstede's research. We would envisage, for example, that individualistic cultures would exhibit a predominantly innocence/guilt worldview, and collectivist cultures would demonstrate a dominance of either power/

fear or honour/shame worldviews. Similarly, cultures which are characterized by high power-distance are more likely to have predominantly power/fear or honour/shame worldviews.

2.3. Research Rationale

The Three Colors Worldview framework is used by KnowledgeWorkx® as one of two theoretical constructs used on their Inter-cultural Intelligence training courses. The other construct is known as the 12 Dimensions® and is based on the combined work of Hall, Hofstede, Trompenaars and Adler (Yoder, 2011). The Three Colors Worldview Mapping Tool (TCWMT) has been created by KnowledgeWorkx® to develop respondents' self-awareness of their own worldview, to provide an opportunity to discuss the concepts with others and as a tool to help create understanding and empathy with those whose worldview is different to their own. It should be emphasized that the TCWMT was not explicitly designed for the purpose of conducting psychometric analysis of data. This study then is an exploratory investigation into the validity and reliability of this tool and was conducted with the permission and support of the company's director.

As participants who have undertaken the TCWMT as part of the KnowledgeWorkx® Inter-cultural Intelligence training, our initial reaction to the worldview theory was that it intuitively felt right. As academics with interdisciplinary backgrounds (history, education, anthropology) and extensive professional experience in the Middle East, our second instinct was to look at the research literature to study the construct in more depth. Our preliminary investigations were surprising. Benedict (1946) was the first to describe cultures as being guilt or shame-based, in her comparative study of the United States and Japan. Since then there have been numerous studies describing the importance of honour and shame in tribal and collectivist societies (Peristiany, 1966; Abu Lughod, 1986), particularly in the Mediterranean. However, the term 'fear-based culture' does not appear in the anthropological/ethnographic literature but seems to have originated with Muller, out of the Evangelical Christian community. This limitation notwithstanding, we still felt that the TCWMT had something to tell us.

From a purely academic perspective, it seemed imperative to conduct scholarly research on a profiling tool that is being used regionally in corporate and educational training. From our own perspective as Faculty trained by KnowledgeWorkx® and now administering the tool to Emirati students at HCT-Dubai, we require assurance that the tool provides our students with valid and reliable information about themselves. Additionally, the tool has also been used with participants from a broad range of cultural backgrounds at international conferences (Insight Dubai, 2013) and business and legal workshops (CBL International) held at the college. It is hoped that this research will begin a process that can provide credibility both for the copyright holders of the TCWMT, KnowledgeWorkx ® and for our own institution.

2.4 Cultural Profiling Tool: Three Colors Worldview Mapping Tool (TCWMT)

The tool used to evaluate personal/cultural attitudes according to the Three Color Worldview framework was originally developed by KnowledgeWorkx® as part of its Inter-cultural Intelligence training. The Higher Colleges of Technology, Dubai Colleges (HCT-Dubai)

introduced an Intercultural Intelligence course into the curriculum in 2010 and is licensed by KnowledgeWorkx® to use their training material. The questionnaire is used with students taking the Intercultural Intelligence course and in other college-based training settings and conferences. To date, the tool has not been validated statistically nor has any research been done on either the reliability of the instrument, its constituent components or the results of the questionnaire. It is important to note that the TCWMT was written in English for native speakers. The majority of our respondents are not first-language English speakers, so the questions were modified to make them more accessible to our respondents. For consistency across the study, the modified questionnaire was used for all respondents.

The TCWMT consists of 25 questions. 24 of these questions are what we term "situational" A scenario is presented to the respondent and they answer 'yes' or 'no'. Each question is intended to detect one of the three worldviews, honour/shame (HS), power/fear (PF), innocence/guilt (IG) and there are eight questions for each worldview. These are exemplified as follows:

" When I feel 'misunderstood' I feel the need to defend myself.
(yes = indicative of innocence/guilt worldview)

In making a decision it's most important to consider the best interests of my family.
(yes = indicative of honour/shame worldview)

Events in the visible world can often be explained by invisible causes.
(yes = indicative of power/fear worldview"
(KnowledgeWorkx® n.d.)

Final scores are calculated by totaling the number of yes answers in each axiom. In question 25, which we term "perceptional" respondents are asked to distribute between 0 - 7 points among the following three statements according to which one is most true:

"As you grew up your parents taught you primarily…
    A: what brings honour and what brings shame
    B: what is right and what is wrong
    C: who has power and how to relate to them" (KnowledgeWorkx® n.d.)

The distributed 7 points are then added to the corresponding totals of the 24 questions giving a combined total to a maximum of 31. Answers are transferred onto a grid and respondents are able to create a visual representation of their worldview ratio according to the Three Color Worldview framework (Figure 3).
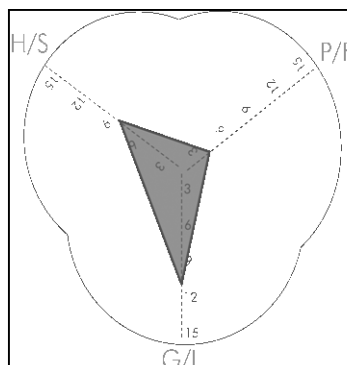
Figure 3. TCWMT Results Mapping. (KnowledgeWorkx n.d.)

3. Research Questions and Hypotheses

As stated in the overview of the paper there are dual purposes to this study. These have been formulated into two research questions, the second being dependent on the results of the first. Null hypotheses were chosen as no other research has been carried out on the TCWMT. The null hypotheses (NH) are classified into two sections; the tool and cultural differences according to the worldview framework. All statistical decisions are set at p.$\leq$ 0005.

RQ1: Does the TCWMT distinguish between different cultural groups, Emirati and Non-Emirati?

NH1: There will be no significant difference between the answers of different cultural groups (Emirati and Non-Emirati) using the 25 combined questions

NH2: There will be no significant difference between the answers of different cultural groups (Emirati and Non-Emirati) using the situational difference questions 1-24

NH3: There will be no significant difference between the answers of different cultural groups (Emirati and Non-Emirati) using the self-perceptional question 25

If RQ1 is affirmative:

RQ2: What are the cultural differences between two cultural groups, Emirati and Non-Emirati, using the three worldview planes?

NH4: There will be no significant difference between different cultural groups (Emirati and Non-Emirati) on the Honour/Shame plane

NH5: There will be no significant difference between different cultural groups (Emirati and Non-Emirati) on the Innocence/Guilt plane

NH6: There will be no significant difference between different cultural groups (Emirati and Non-Emirati) on the Power/Fear plane

4. Method

4.1. Study Design

The study was set up as a 3x2 between-subjects design. The independent variables were the two cultural groups, Emirati and Non-Emirati. The three dependent variables were the scores for Honour/Shame (HS), Innocence/Guilt (IG) and Power/Fear (PF).

4.2. Data Collection

Data was collected over a one-year period from two distinct, independent sources. Nevertheless, in all instances, the same administrative procedure for the TCWMT was used, prescribed by KnowledgeWorkx® as follows: a questionnaire sheet is distributed; descriptive data is completed (age, nationality, ethnicity, language, gender); participants are asked to answer according to their instinctive or 'gut reaction' and not to spend too much time thinking about the questions; they are informed there is no 'right' or 'wrong' answer. The first 24 questions are projected one-by-one onto a screen and participants answer yes or no, marking answers on the score sheet; question 25 is administered last; participants are then shown how to calculate their scores to give a total in each of the columns HS/IG/PF and then transfer these to the diagram (Figure 2). Once a score has been calculated, the Three Colors Worldview framework is introduced to the group and participants encouraged to discuss their own results and views on the concepts.

4.3. Participant Selection and Consent

Emirati respondents were selected from two sources: those enrolled on the Intercultural Intelligence course who take the TCWMT during class time. A third of the Emiratis participants were from this group. The second source for Emirati respondents was the annual Insight Dubai Conference in 2013, which hosts both Emirati and international delegates for one week. The TCWMT was undertaken early in the conference as an introduction to an intercultural intelligence session. Prescribed administrative procedures were followed.

Non-Emirati respondents were also taken from two sources, firstly the same Insight Dubai Conference in 2013 and secondly an international group of MBA students who were visiting from CBL International, an institution in Germany. Data from a wide range of cultures was collected but due to a lack of cultural homogeneity a decision was consequently taken to selectively group some of the data into a more homogenous Non-Emirati group (Table 1). Additional ethnographic data revealed a range of ethnicities within this respondents group, with citizenship (in the form of passport) as an indicator of nationality; this could potentially impact the study (see 7. Limitations).

Permission to use the questionnaires for the purpose of this research was gained from respondents after receiving approval from the HCT- Dubai Ethics Committee. Anonymity for all participants was ensured. Photocopies of the students' datasheets were taken and originals returned to them.

4.3.1. Sample Summary

Our total sample consists of 115 respondents in two distinct sets: Group 1 consists of 89 Emiratis and Group 2 contains 26 Non-Emiratis (Table 1).

Table 1. Group 2 Non-Emirati Participants

Nationality	Number	Ethnic Background (where applicable)
United States of America	13	Thai/Laotian/Caucasian/Mexican-Latino/Japanese-Korean
Poland	2	Caucasian/Albanian
Switzerland	2	Caucasian
Australia	2	Indian/Caucasian
United Kingdom	3	Indian /Middle-Eastern/Turkish-Cypriot/Caucasian
Denmark	1	Moroccan
Norway	1	Caucasian
Germany	1	Caucasian
Canada	1	Sudanese

4.4. Data Analysis

Scores for each worldview plane were input into three data sets as shown in the examples in Table 2. Data was collated first in MS Excel and then exported to SPSS. At this stage two outliers were removed; two participants had responded affirmatively to all 24 questions. The independent variables were labeled Group 1, E (Emirati) and Group 2, NE (Non-Emirati). The three dependent variables were labeled HS (Honour/Shame), IG (Innocence/Guilt) and PF (Power/Fear).

Table 2. Data Collection Example

		Situational 1-24			Perceptional 25			Combined		
Participant #	Group	HS	IG	PF	HS	IG	PF	HS	IG	PF
1	E	8	5	6	4	3	0	12	8	6
82	NE	4	5	4	1	5	1	5	10	5

In this 2x3 mixed research design, the first research question required a MANOVA to be performed on the combined answers. Should a significant result be obtained from the initial MANOVA, then two separate MANOVAs would be run on Situational Question 1-24 data (SQ1-24) and on the Perceptional Question 25 (PQ25) data set to ensure both parts of the TCWMT were producing similar results. Significant results on any of the data sets would

lead to further analysis on single factors using one-way ANOVA procedures to examine any potential cultural differences.

5. Results

The results will be presented for each research question with each of the null hypotheses being addressed. A summary of results tables can be found in Appendices 2a-g.

5.1. Research Question 1: Does the TCWMT Distinguish between Different Cultural Groups, Emirati and Non-Emirati?

> *NH1: There will be no significant difference between the answers of different cultural groups (Emirati and Non-Emirati) using the 25 combined questions on the TCWMT*

Results of the MANOVA conducted on the combined answers showed there was a statistically significant difference in answers on the worldview planes based on the cultural group, (F (3, 112) = 14.01, p < .0005; Wilk's Λ = 0.727). Consequently, NH1 can be rejected as the TCWMT did discriminate between the two cultural groups. However, in order to make any meaningful statement about the TCWMT it is necessary to look in greater detail at the two distinct parts of the tool as formulated in NH2 and NH3.

> *NH2: There will be no significant difference between the answers of different cultural groups (Emirati and Non-Emirati) using the situational questions 1-24.*

> *NH3: There will be no significant difference between the answers of different cultural groups (Emirati and Non-Emirati) using perceptional question 25*

Further MANOVAs were run separately on SQ1-24 and PQ25 data sets to attempt to locate the whether both elements of the tool were exhibiting similar results. The descriptive statistics (Appendix B) appear to show significant variation in the answers between the two cultural groups. For SQ1-24 data there was a statistically significant difference in worldview plane answers responses based on the cultural group, F (3, 112) = 12.75, p < .0005; Wilk's Λ = 0.745. Therefore NH2 can also be rejected.

However, the descriptive statistics for PQ25 data appear to show a different pattern to that of SQ1-24. This lack of difference is confirmed by the statistical results; there was no significant statistical difference in worldview plane answers based on the cultural group, F (3, 112) = 3.72, p = .014; Wilk's Λ = 0.909. NH3 is therefore confirmed: there is no significant difference between the answers of the two cultural groups using PQ25. This brings into question the validity of this part of the TCWMT as will be deliberated in the forthcoming discussion. Due to this result, no further analytical procedures were carried out on PQ25 data.

5.2. Research Question 2: What are the Cultural Differences between Two Cultural Groups, Emirati and Non-Emirati, Using the Three Worldview Planes?

Having rejected PQ25's results, further investigations were conducted into the nature of the cultural differences using SQ1-24 data in order to answer our second research question. This postulates that there will be cultural differences between the homogenous Emirati group and the less homogenous but culturally similar Non-Emirati group.

To do this, a mixed 2x3 ANOVA was conducted using the group (Emirati vs. non-Emirati) as a between-subjects factor and preference score (IG, HS, PF) as a within-subjects factor. The results of each of the procedures were checked to ensure that there was no violation of the assumption of homogeneity of variance using the Levene statistic setting significance at $p < .0005$. For each of the within-subjects factors this was not violated and therefore further analysis was conducted. The means in the descriptive statistics appear to show differences in two factors, PF and HS, but the mean scores are very similar on the IG factor. The ANOVA tests confirmed that there were significant differences in the way the two cultural groups scored on two of the worldview factors, HS and PF. Simple main effects analysis showed that Emiratis scored significantly higher on the HS factor than Non-Emiratis, $F = 31.55$, $p < .0005$ and on the PF factor, $F = 16.22$, $p < .0005$. However, there were no significant differences between cultural groups on the innocence/guilt (IG) factor, $F = 1.557$, p=2.15.

> *NH4: There will be no significant difference between different cultural groups (Emirati and Non-Emirati) on the Honour/Shame plane.*

The results confirm that there is a significant difference in the way that these two cultural groups responded on this plane. NH4 can be rejected.

Out of a possible highest score of 8.00, the Emirati group mean was 5.24 where the non-Emirati group was 3.08. This represents an average difference 27% higher for the Emirati group than the Non-Emirati group. Whilst there is a wide range of answers in both groups, from 1.00-8.00 in the Emirati group, and 0.00 – 8.00 in the Non-Emirati group, it is pertinent to note that all Emirati respondents answered at least one HS question in the affirmative. Reasons for the apparent higher prevalence of the HS factor in Emirati culture will be discussed in the next section of the paper.

> *NH5: There will be no significant difference between different cultural groups (Emirati and Non-Emirati) on the Innocence/Guilt plane*

The results state that there is no significant difference in the way that these two cultural groups responded on this plane. NH5 can be upheld.

The means show a very small variation in the IG responses with the Emirati mean slightly higher at 6.41 to the Non-Emirati mean of 6.12. However, although the cultural differences are shown to be not significant it is interesting to note that the range of scores for Emiratis is wider, between 3.00 and 8.00 where the Non-Emiratis have a narrower range of between 5.00 and 8.00. The fact that Emiratis and Non-Emiratis answered these questions in a similar way

raises some interesting questions about both the changing nature of Emirati society and about the TCWMT itself. These will be addressed in the discussion section below.

> NH6:   There will be no significant difference between different cultural groups (Emirati and Non-Emirati) on the Power/Fear plane

The final null hypothesis, NH6, can be rejected with the results showing significant differences in the way that the two groups respond.

The mean Emirati score on this factor is 5.12 as compared to the Non-Emirati mean of 3.69, approximately 17% higher. The minimum and maximum ranges are the same, but the minimum number of affirmative responses for Emiratis is 2.00 with a maximum of 8.00 as compared to Non-Emiratis minimum of 0.00 and a maximum of 6.00. It could be inferred from these results that there is a relatively high level of the PF factor in Emirati culture as compared to the Non-Emirati group.

6. Discussion

6.1. Research Question 1 Discussion: Does the TCWMT Distinguish between Different Cultural Groups, Emirati and Non-Emirati?

Overall, the results indicate that the cultural profiling tool assessed in this study is partially valid and reliable. The reliability and validity only holds true for SQ1-24 but not for PQ25. The most obvious reason for this can be explained by the construction of this section of the tool. In contrast to the first section of the tool which comprises 24 questions, the perceptional component relies on a response to only one question making the probability of obtaining a statistically significant result very slim.

Additional reasons for this can be found in the critical differences in the nature of the two question types. Firstly, the situational questions (SQ1- 24) provide a context and require a yes/no response. The perceptional question however (PQ25), requires a distribution of points to a maximum of 7. Secondly PQ25 also requires the respondent to reflect on their childhood. This introduces the unreliability of memory. Furthermore, the question relies on the perspective of the child which may not necessarily concur with that of the parent.

A final relevant factor relates to social and cultural constructs and language. For example, Arabic has a wider range of vocabulary items to describe different types of shame than English. In addition, different languages/cultures attach different connotations to the words/constructs utilized in PQ25, specifically, power, right and wrong and honour and shame. Respondents' answers are therefore contingent on their understanding of these concepts in English and their connotations.

6.2. Research Question 2 Discussion: If There Is a Significant Difference, What Are the Cultural Differences between Two Cultural Groups, Emirati and Non-Emirati, Using the Three Worldview Planes?

The framework we use to analyse and discuss the results is grounded in Muller's (2000) theory

as this is the theoretical framework in which the TCWMT has been created. Broadly speaking, Muller posits that the worldview of "Western", predominantly Christian cultures, is based on innocence/guilt, and that cultures in the Arabic speaking world are based on honour/shame. He also states there is an element of each worldview in all cultures. Our discussion therefore revolves around how our results fit into these theoretical positions. Given that our results of the mixed Non-Emirati group appear to support Muller's contention regarding Western cultures, our discussion focuses principally on the results of the Emirati group.

6.2.1. Honour and Shame

Traditional anthropological and historical studies of Arab cultural groups have tended to emphasize the importance of the honour/shame paradigm in these tribal societies (Abou Zeid, 1966; Abu-Lughod, 1986; Bourdieu, 1966; Bennison 2009) and Muller (2000) also describes Arab culture as being predominantly shame-based. The results of this study suggest this is an accurate observation or claim at first, with the Emirati group scoring 27% higher on H/S than the non-Emirati group.

The significance of honour is reflected in many aspects of UAE society, particularly the images and themes projected in the construction of national identity and state building promoted by both the UAE and Dubai Governments. This occurs in two ways, firstly through the state-supported construction of a cohesive national identity: as typified by the image of the noble desert Bedouin, the traditional sports of falconry and camel racing, the love of horses (symbolic of nobility), and famous Bedouin hospitality and graciousness (Partrick, 2009). Arabic poetry, a tradition kept alive particularly by the ruling families in the UAE abounds with tales of honourable conduct and the imagery of loyalty to family and underlines the importance of the name and lineage of the tribe (Heard-Bey, 1982). Prestige projects present a second way in which honour-shame values are exhibited, notably in Dubai. Examples include Burj Khalifa (the tallest building in the world), Dubai Mall (the largest shopping mall in the world) and self-styled '7 star' hotels (Burj al Arab). The size and lavish interior decoration of new airport terminals present a powerful and imposing first impression of the emirate to first-time visitors and transit passengers.

One of the key elements in shame-based cultures is the fact that a shameful incident not only disgraces the name and reputation of the transgressor, but that of the whole family, clan or tribe. This parallels descriptions of typical collectivist societies where group objectives considerably outweigh those of the individual and where cooperation and conformity are more important than competition and personal achievement (Hofstede 1983). The researchers contend that, on the basis of these anthropological descriptions of shame-based culture, being female can be strongly associated with shame. Abu Lughod (1986) argues that the only kind of honour available to Bedouin women is the avoidance of moral stigma, which in turn can be assured by modesty and 'voluntary deference' to those who have honour (that is, men). This explains the necessity of veiling, avoidance of eye contact and numerous self-effacing gestures including restraint when eating and talking. In addition, Abu-Lughod (1986) argues that, for the Bedouin, the patrilineal and patrilocal nature of society associates maleness with autonomy and femaleness with dependency (Abu Lughod, 1986, p.118) and that this corresponds to the

social and economic systems in which resources are controlled by senior men, which is in turn thought to be evidence of their moral superiority. With less than half a century since the formation of the UAE, before which tribal (Bedouin) society was the dominant *modus operandi* in the Trucial States, it can be construed from our study that these attitudes are still felt by these exclusively female respondents.

6.2.2. Innocence and Guilt

Given that the TCWMT has shown differences between the two groups on two of three factors, we make the assumption that the tool is accurate in revealing the worldviews of distinct cultural groups. It is possible that there is a difference in the reliability and validity of each set of worldview questions (see Part 6 Limitations), however, we are working on the assumption that the TCWMT is producing accurate results and therefore that the similarities in innocence-guilt results between the two groups hold good.

While the Emirati group report higher HS totals than the Non-Emiratis, perhaps an even more interesting result is that their GI results are the highest of all three factors. We believe that the dominance of the innocence/guilt worldview in our respondents is a direct result of the social and economic transformations that have occurred over the past forty years. The process of modernization has resulted in the inculcation of the innocence/guilt paradigm throughout all societal structures. This can be evidenced in various ways. Since its inception as a nation-state in 1971 and the adoption of a constitution, the legal framework has been ratified to describe laws pertaining to citizens and expatriates at both the federal and emirate level. The discovery of oil which precipitated the sudden rise in wealth gave rise to rapid government development and infrastructure projects, which necessitated the implementation of regulations relating to all areas of life (Davidson, 2008).

Honour/shame cultures are typically collectivist, based on patrilineal families and clans. Rapid urbanization and new types of housing in the UAE since 1970 have changed the family structure significantly and, consequently the family unit has become more nuclear. The preeminence of honour has begun to subside as privacy within and between families and neighbours increased, communities became more fragmented (due to urban planning and housing styles) (Elsheshtawy, 2010) and society became more individualistic. Concurrently, the development of the nation-state and constitution, the establishment of a sophisticated legal system, governmental authority and the concept of citizenship worked together to create a new code of conduct, based more on standards than on situational and relational contexts. These changes may account for a shift from a predominantly honour/shame society to a more innocence/guilt based one.

Alongside the developments already mentioned, connectivity between Emirati and other cultures has opened up considerably since 1971. This period witnessed a rapid increase in expatriate labour in the UAE. Large numbers of domestic workers have been imported including housemaids who were often children's primary caregivers (Bradley, 2010). Education initiatives to offer all citizens primary, secondary and, eventually, tertiary learning opportunities were implemented with World Bank advice (Burden-Leahy, 2008) and run largely by expatriates sourced from Western and Arab nations. With all three federal tertiary institutions adopting a

bilingual language policy, a number of channels were opened up through which sociolinguistic change impacted UAE society.

The more recent globalized phenomenon of internet, global news channels, and social media has had a profound effect on the way in which young Emiratis see the world (Mourtada, Salem, Al Dabbagh & Gargani 2011). Availability of these technologies has enabled people to connect freely whilst preserving anonymity and has provided a platform for people to voice their ideas, thoughts and beliefs without bringing shame on the family name.

In summary, we argue that the combination of factors outlined above led to a more guilt-based worldview for the younger generation of Emiratis than that of their forefathers. While honour and shame are still important factors in the contemporary Emirati worldview, Western style education systems, the influence of expatriate culture and the ubiquity of the English language, urbanization, nationhood and globalization have all contributed to the changes in the worldview. We contend that all of these factors have impacted the way in which the younger Emirati generation perceives the world and has shaped the way they interact, both intra-culturally and inter-culturally.

6.2.3. Power and Fear

As was the case with honour/shame, the Emirati group's results for power and fear were significantly higher than those of the non-Emirati group with a mean of 5.13 for power/fear, contrasted with 3.69 for the non-Emirati group.

In terms of governance, the UAE has a monarchical system, formalized only since federation in 1971; prior to this, society was arguably more egalitarian in nature and the power of tribal chiefs was contingent on their leadership abilities and personal charisma rather than the more codified authority afforded them in the modern era and maintained through wealth and a complex system of patronage (Colton, 2009). Hence Emirati society may be considered to be both patriarchal and hierarchical in nature, with ascribed rather than achieved status, which cannot be easily challenged. That ascribed status holds great power can be evidenced in the use of 'wasta' or connections, used to gain favours in different contexts. Having 'wasta' gives one power; not having it may cause fear or powerlessness.

Another potential cause for the difference in scores could be connected with religion. In Emirati society, the separation between culture and religion is difficult to make. The UAE is located in a conservative Muslim region, close to the spiritual home of Islam where the majority of Emiratis are practicing Muslims, meaning that they carry out their daily affairs mindful of the power of God and in the fear of God. Further linked to the notion of the power and fear of God, the UAE's judicial system is based on Shari'a law, giving religious authority codified legal status and therefore power. This is in direct contrast to the judicial systems in the home countries of the non-Emirati group, comprised of respondents who live in secular societies with democratically elected governments where the separation of law and religion is seldom questioned and religious views are not automatically considered in day to day matters. Status in these societies is typically achieved rather than ascribed.

A further manifestation of the power/fear construct in the Emirati group, can be found in deeply-held traditional beliefs about the power of the unseen, including black magic, sorcery

and witchcraft together with superstitions such as the evil eye. Belief in *jinns,* mentioned in the Holy Qur'an, is another example of unseen power.

It is interesting to note that while the non-Emirati group scored lower for power/fear than the Emirati group, the results suggest this worldview is indeed present among the non-Emirati respondents' attitudes. Possible reasons for this include the application of power in modern democratic societies, particularly in the post 9/11 era. Some of the changes which have occurred in this era which may have strengthened the power/fear paradigm among the respondents include increased security and surveillance, fear of the other and fear of terrorism. These are however, tentative explanations which warrant further research.

7. Limitations of This Study

One of the chief limitations of this initial study is the lack of item analysis as a means to test the internal validity and reliability of the TCWMT. This stands as an immediate priority for further investigation.

A number of additional factors may have affected the study's validity and reliability. Firstly, the language of the questions may be a limiting factor; at present, it exists only in English. The researchers modified the original language to make it easier for non-native speakers of English to understand, however, we concur that the nuances of some of the situations may have been lost to non-native speakers. It is also important to realize that some words do not have exact cognates and that concepts differ across cultures, this is particularly apposite in the case of PQ25, where the concepts are mentioned directly. An example of this is the word "shame" which has at least three possible meanings in Arabic dependent on the situation and nature of the action. It is hoped that the study can be replicated using translated versions of the existing tool.

A second limitation was that of scale: the samples were small and uneven (the total number of Emirati respondents was 89, while the number of Non-Emirati respondents was only 26). Consequently, the results for the Non-Emirati group are not as reliable as those for the Emirati group.

A third limitation was the lack of homogeneity in the Non-Emirati group. We would hope to be able to conduct further studies with respondents from one national group in order to tease out the variances in worldviews within the Non-Emirati cultural group more competently. In addition to this, a further complication stems from the fact that many of the Non-Emirati respondents may have grown up in a different ethnic culture from that of their nationality and this may have influenced their results accordingly.

Finally, the respondents used in this study were all female so the conclusions are limited to the worldviews of women, rather than of society as a whole.

8. Recommendations

8.1. Theoretical Framework

Thus far, Muller's (2001) framework is a self-made framework being used as a missionary teaching tool for Christian evangelists. Despite having some anthropological, historical and

ethnographic support, its origins make it unacceptable to large sections of academia. We recommend further inter-disciplinary research be carried out which brings together philosophy, history, anthropology, ethnography, sociology and theology thereby producing a theoretical construct grounded in empirical research and historical analysis acceptable to a pluralistic academic community from a range of cultural and religious backgrounds.

8.2. TCWMT Development

As mentioned in the previous section the lack of item analysis on the TCWMT is a limitation thus far and remains a priority for future research. In addition to this, we recommend that the number of items in the perceptional section of the test be increased to a minimum of 5, drawing on a number of different perspectives, including perhaps the influence of teachers, peers and the media. Furthermore, we would also recommend that the construction of the situational section of the TCWMT is modified to include questions where a 'No' answer is considered an affirmation of one of the three worldview factors; currently only 'Yes' answers are considered. This would incur rephrasing or rewriting some of the items. We feel this would give more balance to the TCWMT.

8.3. Future Studies

The study has revealed numerous avenues for further research into cultural worldviews which could take two routes, inter-cultural and intra-cultural. In both routes, there are three priorities: firstly, the requirement to include male respondents, secondly, translation of the tool into Arabic and other languages and finally qualitative data to enrich the findings of the study. The present study cannot be said to be representative of the two cultural groups as a whole, as due to lack of available data, only female respondents were used. In order to further validate this tool, we recommend that the groups of respondents are composed of equal numbers across both genders. The second recommendation, that the tool is translated into the first language of the respondents is a critical step in the validation of the TCWMT. Sociolinguistic connotations of key words in the worldviews tool (as mentioned in 6.1) vary greatly across languages and cultures therefore a carefully contextualized translation is required to guarantee more accurate results. Lastly, triangulation of data from follow-up interviews would further strengthen the results and assist greatly with their interpretation.

8.3.1. Emirati-based Intra-Cultural Research

In the case of intra-cultural Emirati research, it would be particularly interesting to conduct research on the older population demographic, as society has undergone rapid transformation since the country's inception in 1971. One potential means of facilitating this research could be a student project with HCT-Dubai students interviewing elders. Another avenue of investigation is the potentially contrastive nature of worldviews across different emirates, to compare rural and urban populations as well as comparing the more traditional, conservative Abu Dhabi with the multi-cultural nature of Dubai.

8.3.2. Intercultural Research

Relating to intercultural research the researchers hope to conduct a larger comparative study on differences between Emiratis and Western respondents; Emiratis and tourists visiting the UAE; and long-term versus newly arrived expatriates from a range of cultural backgrounds.

9. Conclusion

Our study has shown that, to an extent, the TCWMT is able to distinguish between cultural groups. It provides us with a valid and reliable way to investigate how different people see the world. The results demonstrate that the feedback the SQ1-24 of the tool provides to respondents on their own cultural worldviews is an accurate reflection of their cultural patterns. In addition, this study has provided useful feedback to the developers of the tool, KnowledgeWorkx®, particularly regarding the need to re-work PQ25. In summary, despite the limitations of the study, the tool and the lack of empirical data on the Muller's theory, we feel this study validates our initial instinctive reaction that the Three Colours Worldview Framework has something to say.

References

Abou-Zeid, Ahmed. (1966). Honour and shame among the Bedouins of Egypt. In: Peristiany, Jean G (Ed). (1966). *Honour and shame: The values of the Mediterranean society*. Chicago: Chicago University Press, pp. 243-259

Arab Human Development Report. (2009). Retrieved on September 10, 2013 from http://www.arab-hdr.org/publications/other/ahdr/ahdr2009e.pdf

Abu-Lughod, Lila. (1986). *Veiled Sentiments: Honour and poetry in a Bedouin society.* Berkley, CA: University of California Press.

Benedict, Ruth. (1946). *The chrystanthemum and the sword*. Boston:Tuttle Publishing.

Bennison, Amira K. (2009). *The great Caliphs: The golden age of the Abbasid Empire.* London: I. B. Tauris.

Bourdieu, Pierre. (1966). The sentiment of honour in Kabyle Society. In Peristiany, Jean G (Ed.), *Honour and Shame: The values of Mediterranean society* (P. Sherrard, Trans., pp. 191 - 241), Chicago: Chicago University Press.

Bradley, Gail. (2010). The 'Maid Phenomenon': Home/school differences in pedagogy and their implications for children in two international schools in the Middle East. *Unpublished Doctoral Thesis*, University of Bath.

Burden-Leahy, Sheila M. (2009). Globalisation and education in the postcolonial world: The conundrum of the higher education system of the United Arab Emirates. *Comparative Education*, *45*(4), 525-544.

Colton, Nora. (2011, January). Social Stratification in the Gulf. Retrieved on May 19, 2013 from http://www2.lse.ac.uk/government/research/resgroups/kuwait/research/papers/socialstratification.aspx

Davidson, Christopher M. (2008). *Dubai: The vulnerability of success.* New York: Columbia

University Press.

Elsheshtawy, Yasser. (2010). *Dubai: Behind an urban spectacle.* London: Routledge

Hall, Edward Twitchell. (1966). *The hidden dimension.* 2nd ed. New York: Anchor Books/ Doubleday.

Heard-Bey, Frauke. (1982). *From Trucial States to United Arab Emirates.* 1st ed. Harlow, UK: Longman.

Hofstede, Geert Hendrik. (1983). Culture's consequences: International differences in work-related values. *Administrative Science Quarterly, 28*(4), 625-629.

Hofstede, Geert; Hofstede, Gert Jan & Minkov, Micheal. (2010). *Software of the mind: Cultures and organizations.* 3rd ed. London: McGraw-Hill UK.

Isom.org. 2013. *Understanding Islam Module | ISOM | Bible College, Bible School, Ministry*. [online] Available at: http://www.isom.org/understanding-islam-module/ [Accessed: 28 Dec 2013].

James, Aleya & McLeod, Candy. (2013). "An Investigation into Worldviews", paper presented at the 2nd Conference on *Emerging Research Paradigms in Business and the Social Sciences*, Dubai, UAE, 26-28 November. Dubai: Middlesex University.

Knowledge Workx. (n.d.). *Cultural Navigation and Mapping Instrument.* Sharjah, United Arab Emirates.

Lewis, Richard. (n.d.). Cultural Types: The Lewis Model. Retrieved on September 16, 2013 from http://www.crossculture.com/services/cross-culture/

Mourtada, Racha, Salem, Fadi, Al-Dabbagh, May & Gargani, Ghalia. (2011). Arab Social Media Report: *The role of social media in Arab women's empowerment*, Dubai School of Government. Available at: http://www.arabsocialmediareport.com/UserManagement/PDF/ASMR%20Report%203.pdf (accessed September 9 2013)

Muller, Roland. (2000). *Honor and shame: Unlocking the door.* United States: XLibris Corporation.

Partrick, Neil. (2009) Nationalism in the Gulf States. Retrieved on May 19, 2013 from http://www2lse.ac.uk/government/research/resgroups/kuwait/research/papers/nationalism.aspx

Peristiany, Jean G. (Ed.). (1966). *Honour and shame: The values of Mediterranean society.* Chicago: University of Chicago Press.

Tibbert, S. (2011). *Summary of honour and shame by Roland Muller*. [pdf] http://www.kingschurchlondon.org/downloads/Honorandshame.pdf [Accessed: 30 Mar 2014].

Trompenaars, Alfons. (1993). *Riding the waves of culture: Understanding cultural diversity in business.* 2nd ed. New York: McGraw Hill.

Yoder, B., 2011. *Review of Research Literature for the Cultural Mapping and Navigation Instrument,* Sharjah : Knowledge Workx.

Author Note

Candy McLeod and Aleya James are both General Studies Faculty members at the Higher Colleges of Technology Dubai – Women's Campus. Candy teaches *Intercultural Intelligence* and *Arab History*. She is working on her PhD at the University of Southern Queensland, Australia, with a focus on gender and social change in the United Arab Emirates. Candy is a member of the Gulf Comparative Education Society.

Aleya James teaches *Intercultural Intelligence*, *Arab History* and *Faith, Justice and Globalisation*. She is pursuing a Doctorate in Education at Bath University, UK focusing on student subjectivity in higher education. She recently published a paper entitled "Intercultural Intelligence Dubai Style" in the Journal of International Education in Business (November, 2013). She is a member of the Gulf Comparative Education Society and Philosophy of Education Society of Great Britain.

This paper was first presented at the 19th Conference of the International Association for Intercultural Communication Studies, Far Eastern Federal University, Vladivostok, Russia and at Intercultural Horizons, Sienna, Italy in October, 2013 with the title "An Investigation into Worldviews". It was subsequently presented at the 2nd Conference on Emerging Research Paradigms in Business and Social Science at Middlesex University, Dubai, United Arab Emirates in November 2013. The paper was peer reviewed and accepted for submission in the electronic conference proceedings (James & McLeod, 2013). Copyright remains with the authors.

The authors wish to express their appreciation for the valuable feedback received from the reviewers of this journal.

Appendices

Appendix 2a: Descriptive Statistics SQ1-24

	Group	Mean	Std. Deviation	N
HS	E	5.2667	1.69467	90
	NE	3.0769	1.87453	26
IG	E	6.3889	1.07781	90
	NE	6.1154	.90893	26
PF	E	5.1333	1.51546	90
	NE	3.6923	1.82799	26

Appendix 2b: Multivariate Tests[b] SQ1-24

Effect		Value	F	Hypothesis df	Error df	Sig.
GROUP	Wilks' Lambda	.745	12.754[a]	3.000	112.000	.000

Appendix 2c: Descriptive Statistics PQ25

	Group	Mean	Std. Deviation	N
HS	E	2.4556	1.22851	90
	NE	1.6154	.94136	26
IG	E	3.7333	1.31371	90
	NE	4.3462	1.23101	26
PF	E	.7889	.71098	90
	NE	1.0385	.99923	26

Appendix 2d: Multivariate Tests[b] PQ25

Effect		Value	F	Hypothesis df	Error df	Sig.
GROUP	Wilks' Lambda	.909	3.721[a]	3.000	112.000	.014

Appendix 2e: Descriptive Statistics ANOVA SQ1-24

		N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean Lower Bound	Upper Bound	Minimum	Maximum
PF	1.00	89	5.1236	1.52122	.16125	4.8031	5.4440	2.00	8.00
	2.00	26	3.6923	1.82799	.35850	2.9540	4.4306	.00	6.00
HS	1.00	89	5.2360	1.67890	.17796	4.8823	5.5896	1.00	8.00
	2.00	26	3.0769	1.87453	.36762	2.3198	3.8341	.00	8.00
IG	1.00	89	6.4045	1.07364	.11381	6.1783	6.6307	3.00	8.00
	2.00	26	6.1154	.90893	.17826	5.7483	6.4825	5.00	8.00

Appendix 2f: Test of Homogeneity of Variances ANOVA SQ1-24

	Levene Statistic	df1	df2	Sig.
PF	1.829	1	113	.179
HS	.126	1	113	.723
IG	2.019	1	113	.158

Appendix 2g: ANOVA SQ1-24

	Sum of Squares	df	Mean Square	F	Sig.
PF Between Groups	41.221	1	41.221	16.220	.000
Within Groups	287.179	113	2.541		
HS Between Groups	93.796	1	93.796	31.555	.000
Within Groups	335.891	113	2.972		
IG Between Groups	1.682	1	1.682	1.557	.215
Within Groups	122.092	113	1.080		