A Case Study with Hofstede's Culture: Working Performance of Chinese Expatriates in Dubai

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Abstract

This study investigates the working performance of Chinese expatriates in Dubai through the lens of Hofstede's cultural dimensions. It discusses the differences in culture between China and the United Arab Emirates (UAE) and how they affect the productivity of foreign workers. The theoretical framework for examining these cultural effects is Hofstede's model, which has six dimensions: power distance, individuality vs. collectivism, masculinity vs. femininity, uncertainty avoidance, long-term vs. short-term orientation, and indulgence vs. restraint. A questionnaire survey was used to gather information about the attitudes, values, and views of fifty Chinese expatriates in Dubai regarding Hofstede's cultural dimensions and work performance. 96% of the responses were valid, and 48 could be used after 2 were rejected for insufficient context. The studies revealed that power distance is highly related to Chinese expatriates' working performance in Dubai. On the other hand, individualism, long-term orientation, masculinity, uncertainty avoidance, and indulgence did not significantly affect the results. The performance of Chinese expatriates in the Middle East is of special interest to researchers studying cross-cultural management. It emphasizes how crucial cultural awareness and adaptation are for foreign workers and businesses in multicultural settings.

Keywords: *Working performance, Cultural Dimensions, Cultural Comparison, Working Environment, Decent Work.*

Introduction

The advancement of the Belt and Road initiatives led to the rapid globalization of companies in China. Chinese expatriates have become more prevalent in the global market due to the expansion of Chinese multinational corporations. Many of them have been sent abroad due to their competitive advantages over counterparts in the host country, including lower costs, higher productivity, and a higher tolerance for hardship (He, An and Berry, 2019).

Dubai is one of the most well-known cities with a high percentage of expatriates due to its Middle Eastern location and notable prosperity whose distinctive environment attracts global professionals (Primecz, 2023). Over the last two decades, Dubai has grown and changed quickly. It is a business center for international trade that has excellent integration with the rest of the developed world and is quite modern (Rahman, 2019). The recent update to this statistic was made on July 29, 2023, and it shows that there are 3,610,271 residents in Dubai, according to the Dubai Statistics Center, it surpasses Abu Dhabi, which is the biggest emirate in terms of land, as the most populous city in the United Arab Emirates (UAE) and the majority of the population is made up of immigrants.

China has an important aspect of the overall strategic partnership with the UAE, and commerce between the two countries continues to expand significantly so that the largest Chinese population in the Middle East resides in the UAE (Zhang et al., 2021). In the United Arab Emirates, there are about 210,000 Chinese

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people, of whom 150,000 reside in Dubai, according to United Arab Emirates Population Statistics 2023. According to Wang (2019), a growing number of educated professionals have also been attracted to Dubai, where they have found work in the real estate, fashion, media, hotel, finance, healthcare, and education industries, and there also exist low-paid office staff, like store staff, and labors.

Chinese expatriates may encounter a great deal of pressure, behave badly, and cause hostility with locals which is harmful to the expansion of Chinese multinational corporations and might harm relations with other countries, such as huge financial and human expenses, harm to the company's reputation, miss business opportunities, diminish self-esteem, and increased stress in expatriates (He, An and Berry, 2019). Individuals must readjust to cultural variation and change their accustomed lifestyles and thought principles while moving from one culture to a novel one. This may lead to less effective working performances than those in their native countries (Chen, 2019). Because of the significant change in expatriates' cultural environment, international assignments bring anxiety and stress to expatriates (Bayraktar, 2019). Cross-cultural competence is the ability of expatriates to adapt well and perform properly in different cultural situations, so expatriates must develop culturally adaptive thought patterns and behaviors (Chen, 2019).

Literature Review

Chinese culture has a 5000-year history, and people prefer to focus on maintaining reciprocity and traditions (Yao et al., 2020). Under the influence of the Confucian, Taoist, and Buddhist faiths, Chinese culture has traditionally generated a deep and rich system of values that have developed in each of China's regions (Froese et al., 2019). Among them, Confucian philosophy, which emphasizes the virtues of righteousness, rites, wisdom, and trustworthiness in interpersonal relationships, has had a significant impact on Chinese practices in every aspect of modern life and has impacted social values and thought patterns at all levels of Chinese society (Zhu et al., 2022). The belief system involves promoting virtue and valuing individuals as the political culture, as well as having a harmonious relationship between humans and the environment. The ethical culture includes respecting brothers and being courteous to relatives (Gao, 2020). While Buddhism had a significant impact on Chinese philosophy, which has integrated itself into traditional Chinese culture; according to Wang and Wang (2021), both Chinese social elites and common people in China adhered to the Buddhist ideal of self-cultivation. It offers China a complex explanation of the cosmology and the structure of the priesthood (Eng, 2019). Taoist classic respects the natural world's rules and all living things and indicates equality among all living things, including humans (Jiang and Zhang, 2020), which places a strong emphasis on reducing personal desire by returning people to their original state and merging them with the natural world (Wang, 2022). It gives people a direct, realistic understanding of how humans and the environment interact, and it is more pragmatic in giving behavioral guidance, which significantly influences the Chinese people (Lou et al., 2022). These "Three Teachings," as they are widely known, must be accepted to understand Chinese culture, customs, values, and way of life (Eng, 2019).

According to Hofstede (2001), Arab culture is significantly influenced by collective cultural patterns, such as high collectivism, uncertainty avoidance, and masculinity. Arabic is a high-context culture, meaning its communication styles are implicit and greatly influenced by context (Leal et al., 2018). One of the most important elements influencing Arab culture is religion, represented by specific cultural traits, including honor, trust, and conservatism (Alsswey and Alsamarraie, 2021; Abidah Saad et al., 2022). Arab families are frequently bound together by strong emotional ties that manifest as long-lasting connections, high dedication, and loyalty, all representing family-oriented relationships (Krueger et al., 2021). The values of filial piety significantly influence Arab societies, where elderly care is frequently given and regarded with great respect and reverence (Ibrahim and Bayen, 2019). The husband or father, who is typically the family leader, is responsible for caring for his wife, mother, and daughters, who make decisions on what is and is not appropriate for the other family members (Alsubeh and Alzoubim, 2021).

In the field of empirical study on culture, Geert Hofstede has had a major influence. They defined culture as the collective mental programming that sets one human group's members apart from another and is widely used today (Gerlach and Eriksson, 2021). He uses these cultural elements to help identify a country from another based on its preferences, enabling them to be compared to the preferences of other countries rather than to an individual's preferences (Walker, 2021). Initially, Hofstede (1983) proposed four cultural dimensions: power distance, masculinity-femininity, individualism/collectivism, and uncertainty avoidance. Hofstede later introduced a fifth dimension (Mintu, 1992), long-term orientation vs. short-term orientation. And most recently, Hofstede (2010) suggested the sixth dimension: Indulgence versus restraint. Hofstede's framework is regarded as the dominant cultural paradigm in human resources management in today's business studies (Noorbehbahani and Salehi, 2020). In order to succeed in business on an international level, it is crucial to study the cultures of the representatives of other nations and become familiar with the particulars of their national mentality, customs, and cultural traits (Pirlog, 2020). The national culture model developed by Hofstede has received a great deal of attention in cross-cultural management, international business, and cross-cultural psychology (Minkov and Kaasa, 2021), which receives significantly more compliments than critiques in academic literature.

Power Distance

The concept of power distance refers to how societies react to inequality based on power, money, or social standing (Hofstede, 1983). Countries like Austria, New Zealand, the United States, Denmark, and Finland, according to Hofstede (1998), have a modest power distance culture; in contrast, countries with a large power distance include China, Malaysia, South Korea, Mexico, Indonesia, Pakistan, India, and Japan. Western countries have a low power distance culture and are striving for more liberty and equality, whereas China, on the other hand, places a greater emphasis on order and tolerance, which is a classic Asian country with high power distance (Hofstede, 2011). Hofstede's power distance index shows that Islamic communities tend to be hierarchical (Karibayeva and Kunanbayeva, 2018). Muslim countries show culture with a large power distance; however, it might be either low or high (Perez-Huertas, 2020).

Hypothesis 1: Power distance has a significant relationship with Chinese expatriates' working performance in Dubai.

Collectivism/ Individualism

Hofstede (2011) proposed that Individualism or Collectivism is about how people are integrated into major groupings. Collectivism is a way of life in which individuals are strong and cohesive in groups that protect them for the rest of their lives in return for unconditional obedience. On the other hand, individualism refers to a society in which people have loose relationships and are responsible for themselves and their families (Westjohn et al., 2022). Individualism is more common in developed and Western countries, while collectivism is more common in developing and Eastern countries (Hofstede, 2011). In China, the needs of the group are more likely to be prioritized in a collectivistic culture (Wu and Bertha, 2021). In this cultural situation, Chinese people are more concerned with preserving harmonious relationships with their in-group members, and the borders between them and outsiders are less defined (Ren et al., 2021). Similarly, collectivism is developed from the foundation of Islam as a collective religion from an Islamic standpoint (Ahmad et al., 2019). Islamic communities are collectivist, with strong group identities such as tribalism, ideological homogeneity, and family structure, according to Jiang, Garris, and Aldamer (2018), which remain in contact with their relatives from both parents' families and show courtesy to preserve family bonds.

Hypothesis 2: Individualism has a significant relationship with Chinese expatriates' working performance in Dubai.

Long-term/ Short-term Orientation

Hofstede (2011) defines Long/Short Term Orientation as deciding on a focus for people's efforts: long-term oriented value is perseverance, prudence, arranging relationships by rank, and feeling a sense of shame, while reciprocal social duties, respect for tradition, maintaining one's face, personal consistency and stability are short-term values. The East Asian nations value perseverance above personal steadiness and stability,

guarding one's face, respecting tradition, and reciprocating greetings, favors, and presents who also prioritize thrift, status-based relationships, and a feeling of shame (Minkov et al., 2019). Businesses with long-term oriented cultures are used to continuing to build strong market positions rather than expecting immediate profits. At the same time, short-term oriented firms' control systems and management are focused on months, quarters, or years (Hofstede, 2001). All countries with Confucianism scored around one pole, which might be linked to hard efforts, like East Asian countries, while Muslim countries are short-term oriented (Hofstede, 2011).

Hypothesis 3: Long-term orientation has a significant relationship with Chinese expatriates' working performance in Dubai.

Masculinity/Femininity

Masculinity or Femininity is about how men and women divide emotional roles (Hofstede, 2011). Masculine societies are more ambitious and goal-oriented cultures. Conversely, modesty and a general quality of life are characteristics of feminine societies (Mueller, 2020). In a very masculine society, males were more widely accepted, and it was expected that they would be more powerful while women would be less confident (Tahir, 2018). In feminine countries, there is little emotional and social role disparity between men and women, and they share the same modest, caring ideals (Hofstede, 2011). Chinese society is masculine-oriented, which means the culture is patriarchal, and gender roles are more conventional (Mueller, 2020). Success is so important that many Chinese people sacrifice their spare time and labor far away from their families to acquire better employment and higher income (Kraman et al., 2018). In Islamic culture, different social and economic functions do not inherently imply that women have valid employment opportunities (Rodriguez and Ridgway, 2018). Most male and female workers prefer male supervisors in Arab countries, indicating that the role of the leader is identified with males (Tahir, 2018).

Hypothesis 4: Masculinity has a significant relationship with Chinese expatriates' working performance in Dubai.

Uncertainty Avoidance

Uncertainty avoidance is about a society's degree of stress in the face of an unclear future (Hofstede, 2011) which is a decisive aspect of organizational culture (Hofstede, 1983). The degree to which members of society strive to avoid uncertainty by depending on cultural rules, rituals, or bureaucratic routines is known as uncertainty avoidance (Popov & Mantarkov, 2021). It is the degree to which a culture, organization, or group depends on rules and regulations to avoid uncertainty and reject change or experimentation (Holley et al., 2019). When faced with ambiguity and transition, people from high uncertainty avoidance environments may feel uncomfortable (Luo et al., 2021). People in nations with low levels of uncertainty avoidance might be less wary of conflict and more likely to question the status quo (Sanders et al., 2018). China's cultural value dimension has the features of low uncertainty avoidance (Hofstede, 2011), while Islamic cultures are characteristically high on uncertainty avoidance (Cetin, 2019).

Hypothesis 5: Uncertainty Avoidance has a significant relationship with Chinese expatriates' working performance in Dubai.

Restraint/ Indulgence

Indulgence/restraint is a broad cultural dimension that involves a wide range of cultural influences and has cross-temporal consistency (Guo, Liu, Li et al., 2018). Societies with a strong indulgence orientation tolerate unrestricted pleasure and minimum the level of regulation (Crowne, 2020). Indulgence encourages prosocial activity because it allows people to make their own decisions, which is conducive to authentically motivated prosocial action (Guo et al., 2018). More individuals consider themselves happy and more willing to connect with others in indulgence-oriented societies, so organizational performance is easier to foster (Liu et al., 2021). People who support an indulgent culture believe that hedonistic values is more important and emphasize enjoyment, fun, and liberty. On the contrary, the restraint cultures focus on predictable and stable tasks and concrete benefits that are not directly related to the job, including money and job security (Gu et al., 2022). China is a restrained culture, and those who follow this path believe that social conventions

limit their activities, and they think indulging behavior is inappropriate (Pareek and Kumar, 2020). Similarly, the Muslim culture is characterized by great restraint (Alasmi, 2018).

Hypothesis 6: Indulgence distance has a significant relationship with Chinese expatriates' working performance in Dubai.
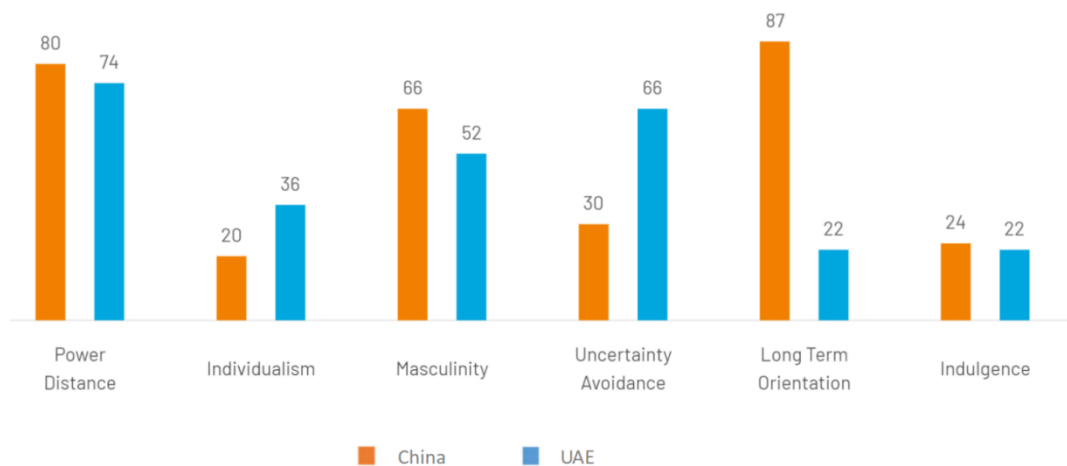

Figure 1: Comparison of the scores between China and UAE of Hofstede's cultural dimensions

Source: Hofstede insights (2020)

The power distance score for the UAE is high and have a close level compared with China which suggests that both China and UAE have higher hierarchical distance. With regard to individualism, the score of the UAE is relatively higher than that of China, indicating that China advocates more for collectivist values. For masculinity, China's higher score suggests that competition, success, and achievement will be more critical social motivating factors than those in the UAE. The score of uncertainty avoidance of China is lower than that of UAE which implies that Chinese people prefer to choose new methods rather than taking minimal chances when performing a task. There is a low score provided the long-term score for UAE as the culture is short-term planning since it doesn't emphasize planning as important compared with China. With a low score on the dimension of indulgence, both China and United Arab Emirates are characterized as restrained societies.

Methodology

In this research, Chinese expatriates who are working in Dubai at present or used to be sent to work are selected to contribute the respective viewpoints by the method of survey. A structured questionnaire contains close-ended answers for respondents to choose from. The questions are planned concerning personal feelings, attitudes, and values to provide deeper insights from personalized requirements designed objectively to get personalized viewpoints. Using convenience sampling methods, the number of participants is conducted with different ages, genders, education levels, company positions, and expatriation time. Individuals are initially asked the questions regarding their basic personal information partially revealed in the questionnaire. Participants are requested to answer the questions, which are approximately divided into two parts, which relate to the six dimensions of Hofstede's cultural theory and expatriates' performance. The close-ended data is evaluated by using the statistic software Smart-PLS to produce clear insights, which are summarized and interpreted to determine the hypothesis and relationships and finally draw a conclusion. In this study, the researcher picked a sample size of 50 Chinese expatriates in Dubai to examine their thoughts, experiences, and perceptions regarding the participants' working performance.

Table 1 below presents the total number of questionnaires distributed, the total number of questionnaires received, the total number of usable questionnaires, and the total number of unusable questionnaires.

Table 1: Response rate percentage

Total Questionnaire Distributed	Total Questionnaire Received	Total Usable Questionnaire	Total Unusable Questionnaire
50	48	48	2

Source: Authors' research results

The questionnaire distributed for the research is 50. Of these participants, 2 were excluded because they did not give feedback. The remaining 48 participants conducted the test completely, which is all usable for the study. According to Fincham (2008), response rates are computed by dividing the total number of eligible participants in the selected sample by the number of usable responses that were returned; thus, 96% of the response rate was generated in this study.

Results

Mahliza (2020) states that indicators are considered valid if their outer loading values are more than 0.7. According to recommendations made by Hair, Hult, Ringle, and colleagues (2021), indicators with extremely low loadings—more especially, those with loadings less than 0.4—should be eliminated from the measurement model. As a result of this recommendation, PDI3, LOT3, and IVR4 are excluded since their low 0.4 loadings, which indicate insufficient value, are present. Furthermore, Latif, Sajjad, Bashir, and others (2020) advise the removal of indicators with loadings between 0.40 and 0.70 to improve the composite reliability or average variance extracted (AVE) of the measurement model above the recommended standards. To possibly raise the model's composite dependability and AVE above the predetermined levels, UAI1 and UAI3 are removed.

Traditionally, Cronbach's alpha assesses a study construct's internal consistency dependability; a conventional threshold of 0.7 or higher indicates adequate reliability. Nonetheless, this investigation finds four constructs—PDI (0.664), LOT (0.62), UAI (0.516), and IVR (0.561)—whose Cronbach's alpha values do not satisfy this requirement. All constructions have met the threshold for composite reliability, even though some Cronbach's alpha scores are higher than 0.5 but still below the 0.7 mark. Following Subiyakto (2016), this discrepancy encouraged scholars to prefer composite reliability over Cronbach's alpha when evaluating the dissimilarity of indicator loadings inside variables. All of the study's constructs satisfy the requirements for composite dependability, which supports the choice (see Table 2).

Table 2: Construct reliability and validity

Construct Category	Research Construct	Factor Loading	Cronbach's Alpha	Composite reliability	AVE Value
Power Distance	PDI1	0.838	0.664	0.813	0.599
	PDI2	0.838			
	PDI4	0.515			
Individualism	IDV1	0.749	0.868	0.909	0.716
	IDV2	0.895			
	IDV3	0.856			
	IDV4	0.876			
	LOT1	0.667	0.62	0.793	0.561

Long-term Orientation	LOT2	0.696			
	LOT4	0.815			
Masculinity	MAS1	0.837	0.847	0.896	0.688
	MAS2	0.911			
	MAS3	0.897			
	MAS4	0.645			
Uncertainty Avoidance	UAI2	0.588	0.516	0.795	0.663
	UAI4	0.792			
Indulgence	IVR1	0.827	0.561	0.771	0.53
	IVR2	0.654			
	IVR3	0.675			
Expatriates' Performance	EP1	0.813	0.765	0.83	0.503
	EP2	0.556			
	EP3	0.817			
	EP4	0.561			
	EP5	0.782			

According to Abubakar and Ahmad's (2019) recommendations, the discriminant validity of the constructs in this study was assessed by computing the square root of the Average Variance Extracted (AVE). According to this methodology, the square root of the AVE for every concept must be greater than the magnitudes of its correlations with other constructs to show discriminant validity. Two instances of discriminant validity, namely for the constructs IDV2 and MAS3, were found not to meet this requirement upon analysis. This suggests there may be a conceptual overlap between these items and other components in the study.

Modifications were made to improve the discriminant validity of the relevant constructs and resolve this disparity. Thanks to these modifications, the AVE's square root for every construct examined now outperforms the correlations between the latent variables. As a result, the improved correlations shown in Table 3 now meet the Fornell-Larcker criterion, validating the components' discriminant validity. More specifically, the changes made to IDV2 and MAS3 allowed for a reevaluation in which the square root of AVE for each variable is greater than the correlation with other latent variables, supporting the discriminant validity of the model. This modification is essential to confirm the validity and uniqueness of the construct measures used in the research.

This statement complies with academic norms by outlining the actions done to rectify the discriminant validity's initial flaws and using Table 3's empirical data directly to bolster the fixes for the problems found.

Table 3: Fornell-Larcker Criterion

	EP	IDV	IVR	LOT	MAS	PDI	UAI
EP	**0.708**						
IDV	0.621	**0.85**					
IVR	0.507	0.587	**0.728**				
LOT	0.548	0.424	0.552	**0.749**			
MAS	0.667	0.797	0.509	0.507	**0.829**		
PDI	0.659	0.677	0.575	0.453	0.734	**0.774**	
UAI	0.521	0.515	0.569	0.602	0.615	0.399	**0.814**

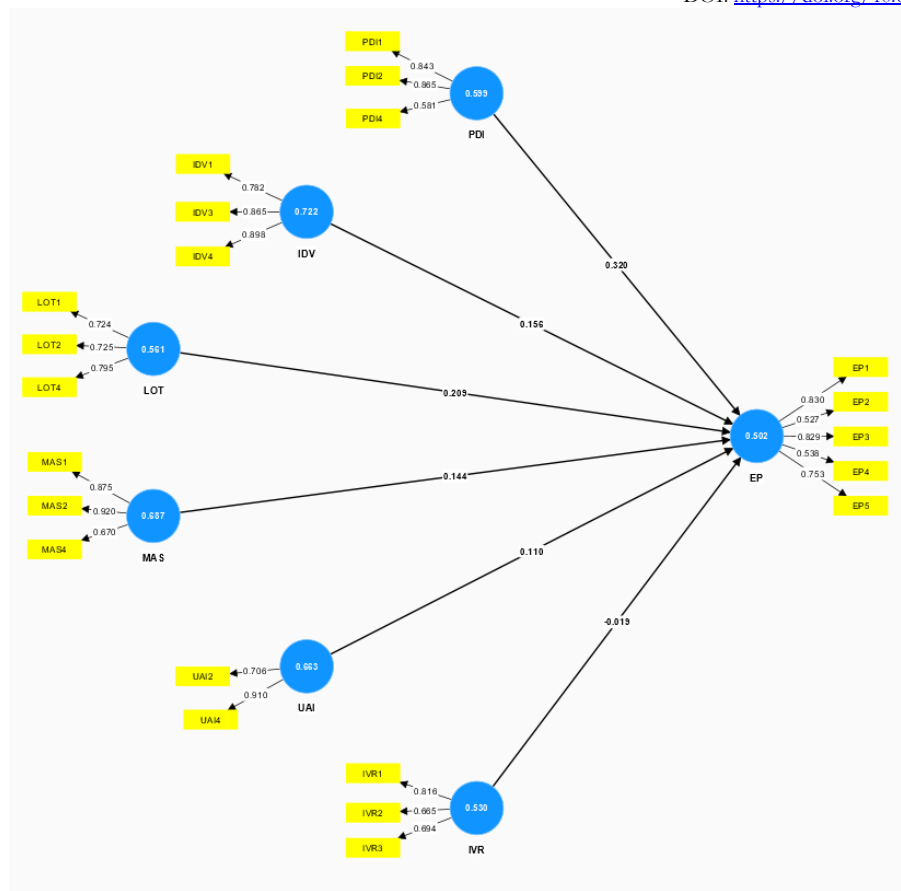As a result, the graphic model of AVE and CR values is presented figure 2 below:

Figure 2: Graphic model of AVE and CR values

There is a one-tailed test in this research. The result of structural equation model

analysis is presented in table 4.

Table 4: Result of Structural Equation Model Analysis

Hypothesis	Relationship	Original sample (O)	T statistics (|O/STDEV|)	P values	Result
H1	PDI -> EP	0.32	1.696	0.045	Accepted
H2	IDV -> EP	0.156	0.704	0.241	Rejected
H3	LOT -> EP	0.209	1.505	0.066	Rejected
H4	MAS -> EP	0.144	0.621	0.267	Rejected
H5	UAI -> EP	0.11	0.703	0.241	Rejected
H6	IVR -> EP	-0.019	0.104	0.459	Rejected

Source: Analysis Through the Smart-PLS

Discussion

H1 ）Power distance significantly relates to Chinese expatriates' working performance in Dubai.

People from high-power-distance cultures may be better able to clarify their positions in high-power-distance settings. In contrast, expatriates from low-power-distance cultures may find it difficult to perform well in high-power-distance situations (Zhang et al., 2020). Power distance similarity influences expatriates' performance, implying that expatriates who share similar cultural values may perform better than others who have distinct cultural values (Rahman and Hussain, 2021). The level of person-environment fit is more salient in an Asian context, as in a high power distance culture, the person-group fit has larger effects on them (Gul, Usman et al., 2018). China and UAE are all from high power distance cultures, scoring 80 and 74, respectively, in this dimension, according to Figure 1 above. Because of the high level of power distance in UAE culture, hierarchical management styles are common in UAE businesses' workplaces (Dodds and Grajfoner, 2018). Chinese expatriates are also from cultures with high power distances. They may find it simpler to adapt to the UAE cultural environment because power distance and work environments are similar in terms of management methods between these two countries (Zhang et al., 2020). Employees from both China and the UAE may be more comfortable with behaviorist learning principles in the form of hierarchical relationships and consistent one-way delivery of information, punishments, and rewards in high power distance (Karjalainen et al. et al., 2019) who demonstrate a preference for social expectations and established social systems. Chinese expatriates in high occupational positions will likely be respected by their host country colleagues in a high power distance culture. This would allow Chinese leaders to get social support easily from their local coworkers (Fu and Charoensukmongkol, 2023). Leaders would be more effective in these situations, according to Siddique, Siddique, and Siddique (2020). Meanwhile, subordinates with a high power distance orientation also feel comfortable working with leaders since they typically need direction and guidance from authoritative people. Therefore, power distance positively affects Chinese expatriates' performance in Dubai. Hence, **H1 is accepted**.

H2 ）Individualism has a significant relationship with Chinese expatriates' working performance in Dubai.

A collectivist orientation is common in the Arab world, where a strong web of relationships creates solidarity, assistance, and support in social contexts (Aljurf et al., 2020). Similarly, China has a high collectivism score, with people feeling anxious about social rejection if they are different from the established standards of behavior (Naumova et al., 2019). The United Arab Emirates (UAE) has relatively high levels of collectivism, with people expected to behave in accordance with the principles of their culture. Most people in the UAE decide to maintain a high level of integration between their personal and professional lives, according to Tahir (2023); thus, people are less likely to build thick boundaries between these two domains in their lives, which is difficult for people from individualist cultures. On the other hand, individualists may respond to social exclusion by engaging in retaliatory isolation since they value self-interest over interpersonal harmony (Jahanzeb and Fatima, 2018). Therefore, people in typically collectivist cultures may find it more challenging to deal with individualist employees (Hussain and Deery). Because of the collectivist nature of both countries, it may be easier for positive relationships to develop between them. This study has no positive links between individualism and Chinese expatriates' performance in Dubai. Hence, **H2 is rejected**.

H3 ）Long-term orientation has a significant relationship with Chinese expatriates' working performance in Dubai.

The majority of migrants in the Gulf Cooperation Council (GCC) countries are unable to obtain citizenship, so that they work on a temporary work visa, according to Naithani and Jha (2009), and permanent resident status for expatriates is not encouraged for social and cultural reasons in GCC countries. Work visas are typically provided until the age of 60 and must be renewed every two years that creates a sense of uncertainty and job insecurity in the minds of expatriates, as current labor regulations benefit the employer and work contracts can be canceled at any time by the employer (Alali, 2008). There is very little formal option for permanent residency in the UAE, and people born in the nation to foreign parents are not eligible for naturalization rights, according to Valenta, Knowlton, Jakobsen et al. (2020), therefore, for large groups of

migrants, they will ultimately return to their home country. Moreover, short-term orientation expatriates provide the stimulation of travel and a break from home responsibilities, and then return home from the cross-cultural demands of foreign countries, who are unaware of the long-term expenses associated with losing family ties and friendships (Tahir, 2021). Some expatriate managers may avoid making long-term decisions because they have to bear the risks and are unlikely to get long-term benefits there; according to Bebenroth and Froese (2020), this is because of the lack of clear job prospects prior to repatriation. Given the above analysis of the special circumstances in UAE, long-term orientation has no positive effect on Chinese expatriates' performance in Dubai. Hence, **H3 is rejected**.

H4）Masculinity has a significant relationship with Chinese expatriates' working performance in Dubai.

The gender roles in UAE culture are different because of the country's masculine environment (Hofstede, 2001). Despite being privileged in the employment market, female expatriates in the Middle East face gendered structural inequality and are socially disadvantaged as women (Rodriguez and Ridgway, 2019). Women in UAE are expected to fulfill their traditional roles, which mostly focus on domestic responsibilities, they are limited to being good mothers and wives, financially dependent on the males in the household, and expecting the men to take care of them (Tahir, 2018). However, women in the Arab world have progressed from being subordinate to the male head of the family to playing an active role in decision-making across all sectors and levels (Alimam, 2020). Most professionals in the UAE believe that both genders work equally, according to Gaweesh and Al Haid, (2018), which aligns with UAE labor rules that do not discriminate and benefit working women more than males in terms of job rights and duties, especially when it comes to giving birth and breastfeeding. People believe in a masculine culture in the UAE but realize that women have equal opportunities in work, leadership, power, and education due to legal protections and successful female leaders and professionals. This study shows no positive effect of masculinity on Chinese expatriates' performance in Dubai. Hence, **H4 is rejected**.

H5）Uncertainty Avoidance has a significant relationship with Chinese expatriates' working performance in Dubai.

Arab countries exhibit high levels of uncertainty avoidance, where people are typically linked to rigid religious standards, intolerant for unconventional viewpoints and taking risks (Alfaqeeh et al.,2019). Compared to those with low uncertainty avoidance, employees with high uncertainty avoidance established better commitments and had stable employment (Amanor and Demirel, 2023). Through established norms and practice, cultures with a relatively high level of uncertainty avoidance make employees feel more ease and secure in an atmosphere where policies, processes, or a distributed control system are in control, according to (Kucharska and Bedford, 2019), increased job satisfaction and information sharing are encouraged by a more predictable working environment. While China has a relatively low score in the dimension of uncertainty avoidance, according to figure 1. Chinese people show a pragmatic perspective and can readily shift circumstances and customs (Balicante et al., 2018). Employee satisfaction with the current situation demonstrates that China does not regard uncertainty avoidance as the main principle of leader guidance (Shi et al., 2019). Employees in low uncertainty avoidance environments often regard change and uncertainty as opportunities rather than dangers and value the resources supplied, even without clear directions (Engelen et al., 2018). The data analysis shows that high uncertainty avoidance has no positive or significant impact on Chinese expatriates' performance in Dubai. Hence, **H5 is rejected**.

H6）Indulgence distance has a significant relationship with Chinese expatriates' working performance in Dubai.

The Muslim world is highly restraint, where people's satisfaction of desire is suppressed and controlled by rigid social rule laws, conventions and regulations, according to Luria, Cnaan and Boehm (2019), who value

advancement and promotion more than frequent celebrations of life. Products like gaming, alcoholic drinks, and porcine food items are forbidden in Islamic culture (Mohsen, 2022). In restraint societies, those who can freely engage in exciting interests or leisure are seen as disfavor and labeled as ill manner or irresponsible (Amanor and Demirel, 2015). However, expatriates in the UAE society are free to live their lives and have fun because they need not be subject to the restrictions that apply only to UAE nationals; according to Gaweesh and Al Haid (2018), the multi-nationalism and the freedom of UAE allow everyone living their own lives based on their social norms. The data analysis result in this research shows that indulgence has no positive impact on Chinese expatriates' performance in Dubai. Hence, **H6 is rejected**.

Social Implications

This study advances the social and cultural mutual understanding between China and the United Arab Emirates. It makes deeper bilateral connection in the fields of culture and society. Besides, this research reinforces the social applicability of Hofstede's cultural dimensions in a global business context which explains in detail the impact of each dimension in understanding how cultural differences influence expatriate performance. By aligning the relevance of Hofstede's cultural dimensions into specific area, it advances the academic discourse on cross-cultural management, particularly in the context of the study on the performance of Chinese expatriates in Dubai, which provides more insight of how this theory plays a role in managing cross-cultural relationships in the workplace.

Expatriates acquire knowledge of the cultural differences that exist between China and the UAE, and learn methods of interaction in the context of Arab cultures. It benefits expatriates by enhancing their abilities to integrate into a local environment and build a sense of belonging. Chinese expatriates may ease the adjustment and may better integrate into local society, which in turn reduce the likelihood of cultural disputes and create a more pleasant environment for people involved.

In order to ensure that expatriate assignments are successful, this research helps organizations to design global mobility programme that take into account the cultural dimensions and the requirement for expatriates when work overseas. The requirements and preferences of expatriates could be recognized by organizations which includes working arrangements, strategies for career development, recognition for personal accomplishments, etc. Companies therefore could improve expatriates' satisfaction and efficiency by addressing these cultural factors, which will result in more successful international operations.

This study provides government policymakers with some data and analysis, with the hope that they can establish a more expatriate-friendly environment so that appeal more Chinese expatriates work and live in this region. It offers policymakers in Dubai to help them identify the policies to generate well-being of expatriates that creates a good environment to improve expatriates' work performance. The results may help guide efforts to create policies that ease the transition for foreign people living in Dubai.

Recommendation

For expatriates, it is essential to improve their intercultural knowledge and competence. Be aware of the cultural difference in Dubai, such as the potential of high power distance in certain business contexts. Understanding and respecting the local culture will make relationships with natives more smoothly. Given the collectivist cultures of both China and the UAE, expatriates living there should practice their cooperation and teamwork which is essential to highlight group cohesion and collaborative achievement. Due to visa restrictions in UAE, expatriates should adjust their professional goals accordingly. Some of them could concentrate on short-term goals and rapid career accomplishments. Female expatriates should prepare for the local masculine characteristics. Legal compliance, financial management, and complying religion rules are also essential for their risk avoidance. Training programme could be provided by organizations which covers business rules, cultural norms, social etiquette in the context of Dubai before and during the expatriation. In respect of UAE policymakers, expatriate assignments can be strongly affected by their decisions, who play important roles in shaping the environment in which expatriates work and live. They could consider creating a more hospitable environment for expatriates, which benefits the UAE's economic development and cultural fabric. The UAE government could offer more long-term visas

and even relaxes the immigration policies for foreigners, it might help expatriates establish their careers and lives in the UAE more effectively. Pension policies is also another crucial consideration of expatriates to continue work in Dubai. In this way, expatriates will feel a stronger sense of belonging to Dubai and be able to live and develop there more stably.

Conclusion

The goal of this study is to investigate Hofstede's cultural impact on China's expatriates working performance in Dubai. According to the results of the analysis, hypotheses H1 is accepted, showing that power distance has a positive impact on Chinese expatriates' performance in Dubai. While hypotheses H2, H3, H4, H5 and H6 are rejected, showing that individualism, long-term orientation, masculinity, uncertainty avoidance and indulgence have no positive impact on Chinese expatriates' performance in Dubai.

For expatriates, it is essential to improve their intercultural competence by handling professional obstacles, adjusting to cultural nuance, and managing their well-being. Be aware of the cultural difference in Dubai, including the potential of high power distance in certain business contexts. Understanding and respecting the local culture will make relationships with natives more smoothly. Given the collectivist cultures of both China and the UAE, expatriates living there should practice their cooperation and teamwork which is essential to highlight group cohesion and collaborative achievement. Due to visa restrictions in UAE, expatriates should adjust their professional goals accordingly. Some expatriates could concentrate on short-term goals and rapid career accomplishments. According to the result in this research, masculine characteristics has no significant influence on female expatriates in Dubai. The working environment there is friendly and accommodating for female expatriates. Chinese expatriates do not influence much about cultural differences in the Islamic context. In Dubai, expatriates are free to live their lives and have fun because they needn't subject to the restrictions that apply only to UAE nationals, who can choose a lifestyle that suits for themselves. For organizations, the differences of cultural dimensions could be taken into account when global mobility programme are planed. In order to ensure that expatriate assignments are successful, they could design accordingly, such as working arrangements, strategies for career development, recognition for personal accomplishments, etc. Therefore expatriates' satisfaction and efficiency could be increased by addressing these cultural factors from the supporting of their organizations.

The findings can be helpful for both academic research and practical applications in international human resource management. This study extends to the existing literature by proving the relevance of Hofstede's cultural dimensions in a global business context. It assists expatriates in improving their cultural understanding of Dubai environment, so they may adjust the new environment more effectively and obtain a better understanding of their working culture, which leads to improved performance in this area. In addition, organization also could make strategies to improve expatriate performance by evaluating a wide range of demands and adopting support systems, resulting in more successful international assignments and good outcomes for organization.

Author Contributions

Acknowledgments

Conflict of Interest

The authors have no conflict of interest to declare.

Data Availability Statement

The authors will provide a data set for the approval of our manuscript.

Link of data: https://zenodo.org/records/11044441.

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