June 2017

Examining Cross-cultural Affective Components of Global Competence From a Value Perspective

Nadia Awaida-Nachabe
University of South Florida, nawayda@gmail.com

Examining Cross-cultural Affective Components of Global Competence

From a Value Perspective

by

Nadia Awaida-Nachabe

A dissertation completed in partial fulfillment
of the requirements for the degree of
Doctor of Philosphy
in Curriculum and Instruction with an emphasis in
Adult Education
Department Of Leadership, Counseling, Adult, Career, Higher ED
College of Education
University of South Florida

Major Professor: Waynne James, Ed.D.
Jeffrey Kromrey, Ph.D
William Young, Ed.D.
Edward Fletcher, Ph.D.

Date of Approval:
April 6, 2017

Keywords: globalization, competencies, culture, Schwartz value theory

Dedication

This dissertation is dedicated to my remarkable family and circle of friends

scattered across the globe. Thank you for your endless love, words of encouragement,

prayers, phone calls, texts, and being there for me.

Acknowledgments

I would like to acknowledge the support and encouragement I received during my PhD journey. First, I wish to extend my sincere gratitude to my major advisor, Dr. Waynne B. James, for her generous expertise and time. Thank you for the countless hours of reading, pondering, and encouragement. Your dedication is unrivaled. I would like to thank my committee members for widening my perspective and pushing my boundaries. To Dr. William H. Young for challenging my development as a scholar. To Dr. Jeffrey Kromrey for your extreme patience, guidance, and mentorship. To Dr. Edward C. Fletcher for your scholarly wisdom and constant enthusiasm.

I extend my candid gratitude to my supportive friends and colleagues in the United States and across the globe. To those who facilitated the networking, identified respondents, and took on the role of the intermediaries, thank you. I couldn't have done it without you! To my expert panel members, and pilot group–thank you for your contribution and unwavering support.

My heartfelt gratitude to my family. I am so grateful for your boundless support. My mom, Najla Awaida, whose words of love and tenacity ring in my ears. To my husband, Mahmood Nachabe, for backing me up throughout the process. To my amazing children, Dodie, Deena, and Jad Nachabe. Thank you for bearing with me and being my chief advocates. You are my inspiration! To my extended family in Lebanon, thank you for being my number one fan. I'm lucky to have a family like you!

Table of Contents

List of Tables

List of Figures

Abstract

The purpose of this study was to explore perceived importance of cultural values and affective components in the Middle East and North Africa (MENA) region and their relationships. This study identified which of the nine affective components of global competence and four higher order cultural values were perceived to be important in the MENA region. It also examined the correlations between cultural values and affective components and whether significant differences existed based on gender, age, and country of citizenship.

This research involved the combination of Wallenberg-Lerner's *Affective Component Questionnaire* (ACQ) and Schwartz's *Portrait Value Questionnaire* (PVQ). In conjunction with a demographic information form, the Affective Component Value Questionnaire (ACVQ) was developed. A panel of experts assisted in establishing the validity of the instrument.

All nine affective components were perceived to be important in this global era. Self-assurance, Tolerance for Ambiguity, and Connectedness were perceived to be the most important affective components of global competence, while the cultural value of Self-transcendence was recognized as the most important. Several positive correlations existed between three cultural values and eight affective components. The cultural value of Self-transcendence had the highest number of positive correlations with the seven affective components. Self-enhancement did not reveal any correlations.

Analysis of variance was conducted to determine the differences in perceptions based on age, gender, and country of citizenship. No significant differences were present in the perceptions of the affective components and the cultural values based on gender.   Perceptions by age were similar for the affective components, but differed for the cultural values. MENA citizens between the ages of 18-25 years more highly regarded the cultural value of Openness to Change and the 46 years and older age group more highly regarded Conservation than the other groups. Perceptions by country of citizenship differed for the affective components, but were similar for the cultural values. Lebanon more highly regarded the affective components, of Adaptability and Empathy. Morocco more highly regarded Connectedness while Tunisia more highly regarded Curiosity.

The findings of this research could have a global benefit of raising the awareness and the integration of the MENA's perceptions of global competencies into the areas of education, research, policy initiatives, and the private sector.

Chapter 1

Introduction

Global interdependence has grown unpredictably, driving global competence to the center stage in many areas of research especially adult and higher education (Hudzik, 2011). As a result, a plethora of initiatives to internationalize higher education were executed in an effort to graduate globally competent students equipped with 21st century skills and prepared to function in an increasingly interconnected world (Balistreri, Di Giacomo, Ptak, & Noisette, 2012; Briscoe, 2015; Gopal, 2001; National Education Association, 2010; Reimers, 2013; Wit & Leask, 2015). Bok (2006), 25th president of Harvard University, mourns the inadequate performance achieved by those institutions in regard to developing global competence. Bok explains that these initiatives offer little guidance on the means to the end as they offer opportunities, but lack focus. Harrison and Peacock (2009) and Wit and Leask (2015) express that universities are failing to capture existing international and intercultural opportunities. Similarly, the Hart Research Associates (2013) survey of 318 employers conducted on behalf of the Association of American Colleges and Universities (AACU) asserts that most graduates are not ready to face the global market. Three in four employers recognize the importance of intercultural skills in career success (Hart Research Associates, 2013).

The rising need for a global perspective forced *intercultural competence* to gain recognition (Deardorff, 2011). A surge of terminologies has been used interchangeably

for the past 50 years (Fantini, 2009). Western inquiry has extensively described the scope and application of a global perspective with little agreement. This discrepancy is demonstrated in the diverse viewpoints in current literature. A global perspective varies among scholars. Sometimes powered by economic forces (Friedman, 2005), based on world view (Purdy, 2003), or focused on cognitive, affective, and behavioral skills (Bennett, 2004; Deardorff, 2004; Hunter, 2004; Wallenberg-Lerner, 2013). Existing research emphasizes that global perspective is concentrated on the development of intercultural competence (Behrnd & Porzelt, 2011; Bennet, 1993; Cui, 2013; Deardorff, 2004; Hett, 1993; Hunter, 2004) in which strict knowledge of objective culture is insufficient (Bennett, 2011).

Despite extensive disagreements regarding the scope of the definition, everyone agrees on the significance of values in the development of global competence (Bennett, 1993; Carano, 2010; Crawford, 2013; Deardorff, 2004; Delors 1998; Hett, 1993; Hunter, 2004; Merriam & Associates, 2007; Olson & Kroeger, 2001; Reimers, 2008; Wallenberg-Lerner, 2013). Values are highly acknowledged in the field of social science specifically when considering intercultural competence (Bennett, 2011; Hofstede, 2011; Schwartz, 1992; Welzel, Inglehart, & Klingemann, 2003). Schwartz (2006) believes that culture is a rich composite of meanings, values, and traditions central to social groups. Schwartz (2006) supports Hofstede's (1984) and Ingelhart and Wetzel's (2005) view that societal values are the most important features of culture.

Bennett (2004) stresses that developing intercultural competence is partially communication that relies on behavior and does not occur without *thought and emotion*. Bennett refers to this unity as *intercultural mindset*. This skillset has been identified by

2

Bennett (1993) as cognitive, affective, and behavioral skills, and established by Wallenberg-Lerner (2013) as affective components of global competencies. Wallenberg-Lerner researched cross-cultural perspectives and affirmed the universal importance of affective components in her identified Geocultural regions and subcategories.

Existing research incites a need for global competence framework in which successful interpersonal, academic, and professional life is achieved in a world of global economies. Today's interconnectedness mandates an agenda to bridge, understand, and appreciate cultural differences. Current research has been advocating priming future generations with a compatible set of skills to function in this rapidly transforming global social system, education, workforce, and government (National Education Association, 2010; Mansilla & Jackson, 2011; Reimers, 2013; Wit & Leask, 2015). In order to support and build on current research, this study adapted and administered a questionnaire that elicited responses to identified affective components of global competencies and cultural values in the Middle East and North Africa (MENA) region. The questionnaire utilized the Schwartz Value Theory (2006) and the Wallenberg-Lerner research on affective components of global competencies (2013). The MENA region was identified using Wallenberg-Lerner's map of Geocultural region map.

Statement of the Problem

Existing definitions, models, and instruments of global competence represent an array of theoretical approaches and methods. Despite extensive research, almost all inquiries have been explored from an American-Western perspective with no consensus or inclusion of an authentic intercultural definition (Almeida, Simoes, & Costa, 2012;

3

Bennett, 1993; Deardorff, 2004, 2006; Hett, 1993; Hunter, 2004; Mansilla & Jackson, 2011; Merriam & Associates, 2007; Olson & Kroeger, 2001; Reimers, 2008; United Nations Educational, Scientific, and Cultural Organization, 1998; Wallenberg-Lerner, 2013).

Existing research on global competence is rooted in universalism. The Global Policy Forum (GPF) (n.d.) describes universalism as a form of cultural imperialism. Hunter (2004) and Deardorff (2006) reveal that American perspectives and the researcher's cultural background guide these investigations respectively. Wallenberg-Lerner stresses the absence of a worldwide perspective that rises above cultural biases (2013).

Cummings (2001) asserts that existing literature is *sporadic and non-cumulative*. Hunter, White, and Godbey (2006) state that existing empirical descriptions are "one plausible working definition of global competencies that can be customized to fit institutional mission and character" (p. 6). A review of existing literature revealed that current definitions are driven by local objectives and missions that do not cross the border to include *the other* perspective.

Schwartz's (2006) and Hofstede's (1984) research supports the importance of universal values as they relate to personal decisions, motivations, and culture. Cultural values have major influence on personal decisions (Briscoe, Hall, & Mayrhofer, 2012; Schwartz, 2006). Little research existed on the relationship between cultural values and global competence or its cross-cultural perception. Many intercultural studies overlook the role of social values.

Values are vital in the development of global competence (Bennett, 1993; Deardorff, 2004; Delors 1998; Hett, 1993; Hunter, 2004; Merriam & Associates, 2007; Olson & Kroeger, 2001; Reimers, 2008; Wallenberg-Lerner, 2013). Wallenberg-Lerner (2013) asserted that existing definitions and components of global competence have emerged from an American-Western perspective representing their respective values. Therefore, cross-cultural interpretations might vary across Geocultural regions based on cultural values.

Purpose of the Study

The purpose of this study was to explore perceived importance of cultural values and affective components in the Middle East and North Africa (MENA) region and their relationships. This was achieved by investigating the extent to which individuals in the MENA region perceive affective components of global competence and cultural values to be important.

Research Questions

The research study answered the following questions:

1. What affective components of global competence are perceived to be important in the Middle East and North Africa region?

2. What cultural values are perceived to be important in the Middle East and North Africa region?

3. Is there a correlation between perceived importance of cultural values and affective components of global competence?

4. Are there differences in these perceptions based on gender, age, and citizenship?

Significance of the Study

The results of this study can be meaningful in many ways. The American Council on Education (ACE) (2002) stated that America's welfare hinges on advanced training in languages and cultures of the world. The ACE has been stressing the need for Americans to understand how other people, cultures, and societies think and respond to American actions. They specifically call for the development of globally competent citizens.

This study may be used to inform academics and practitioners about the relationship between cultural values and global competence. Caruana (2014) specifically advises institutions to "re-conceptualise global citizenship in a way that embraces diversity, belonging, community and solidarity" (p. 1). This study supports this notion by providing awareness about cultural values that may guide the development of culturally inclusive pedagogies in the US and abroad.

Numerous countries in the MENA region have been experiencing unrest. Yet, local and global improvement and rescue efforts continue to emerge. According to the National Endowment for Democracy, *Middle East and North Africa*, (n.d.), despite the challenges facing the MENA region,

> Civil society throughout the region persisted in advocating for rights, dignity and tolerance through increased civic initiatives, newly born civic groups, regional networks, and political organizations. Despite their inexperience and limited capacity, a younger generation has been connecting across borders. The stakes for reformers and democrats throughout the region have reached new highs as they have sought to formulate alternatives to authoritarianism and mobilize a wide range of social sectors, including small businesses, labor and political groups. (para. 2)

Various official and non-profit organizations such as the United Nations
Development Programme (UNDP), United Nations (UN), United Nations Educational,
Scientific and Cultural Organizations (UNESCO), and United States Agency for
International Development (USAID) continue to estimate a slow economic growth amid
their efforts to restructure local governance, expanding access to education, and
reversing the harms caused by civil wars (Salehio-Isfahani, 2010; The World Bank,
2016a). This study may guide a comprehensive framework in regard to cultural values
and affective components in this region which, in turn, may guide civic, educational, and
political reform programs.

This study built on Wallenberg-Lerner's international research on affective
components of global competence (2013) and Schwartz's (2006) prevalent value theory
by focusing on the MENA region and examining the relationship between both. This
research could contribute to the development of a universal cross-cultural perspective of
global competence.

Limitations

There were a few possible limitations to this study related to the participants and
the methods. The first limitation was participant bias. Participants were individuals
living in the MENA region (MENA citizens). Participants may have been influenced by
diverse views of the west considering the political unrest in the region. This study was
field tested and measures were taken to avoid perpetuating any bias if present.
Moreover, most respondents (47%) were from Lebanon. As a result, the perceptions
revealed may have been skewed by the Lebanese sample. Furthermore, 68% of the
respondents were males. The views presented in this study may reflect the male-

7

dominated societies of the MENA region. The second limitation pertained to language

proficiency. Throughout the MENA countries, English language is taught as a second

or third language. Despite participants' English proficiency, understanding the research

questions may have varied and could have been partial. Time and cost did not allow for

this survey to be translated into Arabic. Finally, self-reported data were another

methodological limitation of this study. Respondent self-reports reflected numerical

scores in which inferences and associations were made. These self-reports could not

be impartially verified. Another limitation was the demographics of the respondents in

regards to gender and country of citizenship. Over half of the responses were males

and 50% of the respondents were Lebanese.

Theoretical Framework

This study was inspired by the socio-cultural theory that describes learning as a

social practice and a foundation of society and culture. Social interactions are

fundamental in the development of cognition (Kozulin, Gindis, Ageyev, & Miller, 2003),

and are referred to as developmental niches (Smidt, 2009). Smidt explains these

niches as situations of living and interactions, upbringing and socialization in family and

community, and characteristics of parents and their expectations.   Vygotsky, a major

contributor to the socio-cultural theory, suggested the notion of cultural development

happens in three stages through society's influence: development itself, development

for others, and development for oneself (Kozulin et al., 2003). Vygotsky (1978) stated

> Every function in the child's cultural development appears twice: first,
> on the social level, and later, on the individual level; first, between
> people (interpsychological) and then inside the child
> (intrapsychological). This applies equally to voluntary attention, to

8

logical memory, and to the formation of concepts. All the higher
functions originate as actual relationships between individuals. (p. 57)

Furthermore, Vygotsky's social development theory proposes the idea of the

zone of proximal development (Vygotsky, 1978). This development level is only

achieved when individuals are involved in social activities and thus, full development

hinges on social interaction and collaboration (Kozulin et al., 2003). Smidt (2009)

insists that "all learning is social" and that "knowledge of and respect for cultural values

and cultural tools is vital to successful learning" (p. 139). In that sense, advocates of

the socio-cultural theory insist on a specific learning and teaching framework that

considers learners' experiences and cultural schemes where interactive experiences

develop a culture of learners and learning (Smidt, 2009).

This study was informed by Schwartz's theory of cultural values. This theory

generates 76 national cultures and permits detailed characterization of cultures.

According to Schwartz (2006),

> Cultural value emphases shape and justify [*sic*] individual and
> group beliefs, actions, and goals. Institutional arrangements and
> policies, norms, and everyday practices express underlying
> cultural value emphases in societies. For example, a cultural
> value emphasis on success and ambition may be reflected in and
> promote highly competitive economic systems, confrontational
> legal systems, and child-rearing practices that pressure children to
> achieve. (p. 139)

Schwartz's precise description of culture yielded a worldwide map of national cultures

(2006). This map classifies distinct cultural regions and gives rise to national

differences based on cultural value dimensions. Schwartz's theory allows the

investigation of dominant cultural value orientations on attitudes and behavior within

countries where distinct variations exist.

9

Definitions of Terms

　　For the purpose of this study, the following terms were used.

Affective Components--characteristics of individuals related to the emotional or affective area rather than specific skill, behavior, or knowledge areas (Wallenberg-Lerner, 2013).

Culture--a rich set of socially acquired skills, beliefs, traditions that are common to a large group with common ethnicity, language, religion, heritage, and attitudes.

Cultural Values--the desired, trans-situational goals that vary in importance and serve as controlling principles in people's lives (Schwartz, 1992).

Global Competence—a set of skills global knowledge; global communication and working skills; ability to synthesize information from global sources; model global values, global respect, and global concern for other cultures, peoples, and global realities.

MENA Region--a cluster of countries in the Middle East and North Africa (MENA) that includes the 21 countries of Algeria, Bahrain, Djibouti, Egypt, Iran, Iraq, Israel, Jordan, Kuwait, Lebanon, Libya, Malta, Morocco, Oman, Qatar, Saudi Arabia, Syria, Tunisia, United Arab Emirates, West Bank and Gaza [Palestine], and Yemen sharing similar convictions and language.

Geocultural Region--eight cultural areas of the world defined by geographical area with similar cultural attributes, which may include religion, language, cultural outlook, and other attributes. For this research, the Geocultural region under investigation is Middle East and North Africa (MENA). Appendix A provides representation of Wallenberg-Lerner Geocultural regions (2013).

Intercultural Competence—the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes. (Deardorff, 2006, p. 247)

Intercultural Mindset—the development of intercultural competence in which thought and emotions are involved (Bennett, 2004).

Schwartz Cultural Units--clusters of countries sharing similar value orientations.

Schwartz Value Construct--a conceptual framework of seven cultural value types that form three cultural value dimensions: affective autonomy and intellectual autonomy versus embeddedness, hierarchy versus egalitarianism, and mastery versus harmony.

Values--shared perceptions that shape individual and group beliefs, actions, and goals.

Organization of the Study

This study is organized into five chapters. Chapter 1 introduced the statement of the problem, purpose of the study, research questions, significance of the study, limitations, theoretical framework, definitions of terms, and organization of the study. Chapter 2 included the review of literature which contains globalization, role of culture, global competence, affective components, MENA region, and a summary. Chapter 3 presented the methods used in this study. This includes the research design and research questions, population and sample, instrumentation, collection of data, analysis of data, and a summary. Chapter 4 presented the results, the demographic characteristics of the respondents, question 1 results, question 2 results, question 3 results, question 4 results, observations, and a summary. Chapter 5 included a summary of the study, conclusions, implications, and recommendations.

Chapter 2

Review of Literature

The purpose of this study was to explore perceived importance of cultural values and affective components in the Middle East and North Africa (MENA) region and their relationships. This chapter includes a review of scholarly literature on globalization, the role of culture, global competence, affective components, MENA region, and a summary.

Globalization

Globalization refers to an array of interconnections that exceeds nation states to comprise the modern-world structure (Berry, 2008). This definition refers to an intricate procedure involving "flow of cultural elements . . . and establishing relationships and networks" (Berry, 2008, p. 329). Global interdependence is perceived as worldwide connections in which the local influences the global resulting in changes to everyday life (Tidwell & Lerche, 2004). According to Giddens (1990), globalization is "the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa" (p. 64). Global interconnectedness has been a consequence of the massive and rapid technological advancement (Lerche, 1998). Giddens (1990) also sees globalization as the birth of new individualism characterized by social disorientation due to the compression and intensification of consciousness of the world. Globalization, undoubtedly, has not equally been attended to all parts of the world (Lindert &

Williamson, 2001). UNESCO's 2007 report recaps Odora-Hopper's views on

globalization as

> Not a wholly new phenomenon. Empires throughout history have sought to extend their dominion and influence beyond their immediate horizons. European colonialism reflected a similar imperialist impulse, inaugurating political, social, economic and cultural imbalances that have persisted into the new millennium. Yet contemporary globalization is of a different order to such historical anticipations. Recent decades have witnessed an unprecedented enmeshment of national economies and cultural expressions, giving rise to new challenges and opportunities. Communication networks have shrunk or abolished distance, to the benefit of some and the exclusion of others. Travel has never been so rapid and convenient, while remaining beyond the reach of many. In a world in which the possibilities of intercultural contact have multiplied, linguistic diversity and many other forms of cultural expression are in decline. (2006, p. 10)

Giddens (1990) explains by what means the interactive dimension of

globalization intensifies social relations. Lerche (1998) recognizes this phenomenon as

homogenization, hybridization, and conflict intensification. Friedman (2005)

acknowledged that homogenization is *McDonaldization* of other cultures into a

westernized consumer culture which ultimately ends cultural diversity. Hybridization, on

the other hand, refers to the integration of each culture in which its traces remain

observable (Lerche, 1998). Lerche considers conflict intensification to be the reduction

of the world with heightened awareness of differences. It is the increase in economic,

social, and cultural heterogeneity which, in turn, presents great challenges to the world,

misunderstandings, and conflicts (Haller, Fisher & Gapp 2007; Shah, 2004; Stier 2003,

2004).

Globalization influences conflict in many ways that interfere with daily life

threatening *deeply held values* (Tidwell & Lerche, 2004). An adverse consequence is

conflict in identity (Lerche, 1998). Berry (2005) criticizes homogenization referring to

societies and individuals that "may react against any attempt to undermine, devalue or otherwise eliminate their cultural heritage and identity" (p. 329). This counter process of preserving culture has come to be known as *localisation* (Berry, 2008). Yeganeh (2012) restates Kellner's views on culture supporting local identities and practices; a security against the raid of outer notions. Boundaries that outline ethnicity, religion, power, and nations are rooted in cultures and cannot be standardized by capitalism (Yeganeh, 2012).

Role of Culture

    The term culture originates from the Latin term *colere* meaning to cultivate. This term has been widely discussed in diverse areas of research like anthropology, sociology, communication, linguistics, and education. Anthropologists Kroeber and Kluckhohn (1952) grouped a list of over 160 definitions for the term culture. Table 1 presents definitions that have influenced this research.

    Schwartz (2006) defines culture as a rich composite of meanings, principles, customs, representations, and values dominant to social groups. Giddens (1990) asserts that culture is a fundamental aspect of globalization referred to as *cultural globalization*. According to Hofstede (1984), societal values are the most important features of culture.

    Lerche (1998) shares similar views as Huntington's that affirms globalization to be mainly shaped by western values which are "being aggressively promoted internationally as universal values" (Globalization and Identity, para. 22). The overflow of non-western cultures with new systems, food, drugs, clothing, music, films, books, television programs, even values instigates weakened cultures and traditions (Fuller,

1995). Lerche (1988) supports Fuller's account of the dynamics of this *culture conflict*

stating that

> Such cultural anxieties are welcome fuel to more radical political groups that call
> for cultural authenticity, preservation of traditional and religious values, and
> rejection of the alien cultural antigens. Big Macs become in-your-face symbols of
> American power, political, economic, and military over weak or hesitant societies
> and states. (p. 512)

Table1

Excerpt of Definitions of Culture

Author	Definition
Becker and Geer (1957)	Culture is a set of common understandings expresses in language.
GLOBE Project (House et al., 2002)	Culture consists of shared motives, values, beliefs, identities, and interpretations or meanings of significant events that result from common experiences of members of collectives and are transmitted across age generations.
Hall (1989)	Culture is communication and communication is culture.
Hofstede (2011)	Culture is the collective programming of the mind which distinguishes the members of one human group from another.
Kroeber and Kluckhohn (1952)	Culture consists of patterns, explicit and implicit, of and for behavior, acquired and transmitted by symbols.
Schwartz (2006)	The rich complex of meanings, beliefs, practices, symbols, norms, and values prevalent among people in a society

Globalization pulls almost all identity groups out of their isolation and into *a global*

ecumene (Lerche, 1998) demanding them to *relativize*, a process of either rejection or

integration of dominant culture and its economic influences (Robertson, 1994). The

World Value Survey (2015) affirms that individual's priorities change from secular-

rational to traditional a result of perceived threat to their existence. In recent years, cultural apprehensions have been witnessed repeatedly stimulating a demand for cultural conservation of tradition and religion (Lerche, 1998).

The negative impacts of globalization are seen on cultural diversity and on those whose culture are intrinsic to their way of life and a threat to their existence (UNESCO, 2007). Coerced by civil and global obligation, in the UNESCO *Conventions,* Kurin's *Safeguarding of the Intangible Cultural Heritage* (2004) and Smith's *Protection and Promotion of the Diversity of Cultural Expressions* (2007) have both expressed concern for protecting the world's cultural heritage. Both conventions acknowledge that culturalism is growing into cultural identities, which in turn empowered by emergence of new national pathways reclaimed by religious factors directly linked to the haven of the country as the foundation of cultural identity.

Existing research addresses the relation between culture and social development. Albert and Trommsdorff (2014) refer to cultural context as the opportunity and restraint for behavior in which shared meaning systems enable individuals to internalize certain cultural values and develop adaptive competences. Hence,

> Possible universalities of human development are based on biological processes may function in different ways according to the given cultural context and the related proximate contexts according to its respective cultural and subjective meaning. (Albert & Trommsdorff, 2014, p. 6)

Culture is increasingly viewed as central feature in all aspects of daily lives. Culture plays a major role in defining goals, methods, and desires (Yeganeh, 2012). Gannon (2009) explains that studying culture involves the *etic* and *emic*. The etic way, Gannon explains, includes general culture while the emic looks at the internal specifics.

Utilizing local culture and resources, knowledge, and abilities will foster ingenuity and promote sustainable development (UNESCO, 2016). The United Nations Educational, Scientific, and Cultural Organization (UNESCO) 2016 report *In the Future We Want: The Role of Culture* highlights the significance and value of cultures calling for the creation of conditions for mutual understanding, discourse, and peace.

Existing literature presents wide-ranging theories that discusses culture and a variety of instruments that measure and compare cultures. The following theorists and frameworks focus on cross-cultural issues and are frequently cited in cross-cultural studies in the Social Science Citation Index. The section below introduces and discusses the cultural frameworks of Hofstede (1984), Ingelhart and Welzel (2005), Kluckhohn and Strodtbeck (1961), and Schwartz (1992).

Hofstede. Hofstede's comprehensive study on the impact of culture on workplace values. His National Cultural Value Dimensions are based on data collected from IBM's international employee's survey between 1967 and 1973. According to Hofstede (1984, 2001), cultural values are deep-rooted by mental programming and may fail if violated by cross-cultural interactions. Hofstede (2001) called for shared meaning system of cultural norms and values. Table 2 lists Hofstede's identified six national cultural dimensions.

Hofstede's cultural dimensions provide insight on how and why people behave differently. These six dimensions explain the causes for societal and cultural variations. These dimensions further provide a clear and practical framework that is applicable in various fields particularly in relation to intercultural studies, the corporate sector, and educational research.

Table 2

Hofstede National Cultural Dimensions

Hofstede's Cultural Dimensions	Implication
Individualism/Collectivism	The degree personal needs and goals are prioritized versus the needs of the group.
Uncertainty Avoidance	The degree people are comfortable with changing their lifestyle.
Power-Distance	The degree of inequality in power perceived by the less powerful and accepting of inequality.
Masculine/Feminine	The degree of dominance of masculine values in a country.
Short term/Long term orientation	The degree to which a culture focuses on future while others focus on the past and present.
Indulgence/Restraint (added in 1991)	The degree to which a culture allows gratification of basic drives versus regulating it through strict social norms.

Note. Adapted from G. Hoefstede (2011).

Inglehart-Welzel. A result of a series of World Value Survey from 1981 to 2015, political scientists Inglehart and Welzel (2005) identified two major dimensions of cross-cultural variations. Their findings consistently revealed two major dimensions of cross cultures in the world:

- The traditional versus secular-rational dimension which concerns orientations towards authority.
- The survival versus self-expression dimension which concerns the relation between self and group.

Traditional values emphasize the importance of religion, parent-child ties, respect for authority and traditional family values. These societies have high levels of national

pride and a nationalistic outlook. Survival values depend on economic security, and safety; they are associated with low levels of tolerance and trust. Whereas, self-expression values give priority to protecting the environment, while promoting gender equality and tolerance for foreigners, gays, and lesbians. Inglehart's cultural map is founded on the World Value Survey (2015) which organizes countries based on the two dimensions and the corresponding marks represent each country's values. This map exemplifies the contrast between traditional and secular societies in which religion is very important and those in which it is not.

Kluckhohn and Strodtbeck. Cultural anthropologists Kluckhohn and Strodtbeck proposed a cultural model based on value orientations. Kluckhohn and Strodtbeck's field study (1961) on five geographically close, small communities in the Southwestern United States and included Mormons, Spanish Americans, Texans, Navaho Indians, and Zuni Indians. Their theory suggests that in any given society, a dominant value system is present. All societies respond to a set of universal issues, but their preferences vary by culture.

> These cultural norms can take a variety of forms. They may be quite concrete and specific, like the type of clothing we find acceptable on a given occasion, or extremely complex and abstract, as are our religious beliefs. An important type of norm is the concept we have of ourselves in relation to other objects and people. These may range from our belief about the nature of human nature (Wrightsman, 1992), to the opinions we hold (our political opinions, for instance) to the attitudes we have toward a variety of concepts which we hold. (p. 3)

Kluckhohn and Strodtbeck's theory has been verified in many cultures. It facilitated communication and aided in creating awareness and support to ethnic groups. It also assisted with the examination of value changes caused by migration.

Table 3 describes their identified cultural orientations with their corresponding values and behaviors.

Kluckhohn and Strodtbeck's variations in value orientations provide a framework that describes how different societies cope with obstacles. Their framework provides a lens through which people understand the *cultural mores* of other cultures if they were to interact with them. Hills (2002) explains that in order for corresponding and effective dialogue to take place, issues such as *basic motives for behavior*, tradition, human relationships, and decision making should be recognized.

Table 3

Kluckhohn and Strodtbeck Cultural Orientations

Orientations	Values and Behavior		
Human nature	Basically good	Mixture of good and evil	Basically evil
Relationship to natural environment	Humans dominate	Harmony exists between both	Nature dominates
Time orientation	Future	Present	Past
Activity orientation	Being	Containing	Doing
People relationship	Hierarchical	Group	Individualistic

Note. Adapted from "Kluckholn and Strodtbeck's Values Orientation Theory," by M. Hills, (2002).

Schwartz. Schwartz's research (1992, 2006, 2012) on personal motivational values and cultural value orientations has been *intensely* used. Schwartz asserts that his research has been validated by data from over 73 countries from two different

instruments then followed by "conceptual and empirical comparisons of cultural value

orientations with Inglehart's two dimensions" proving that his theory "holds near

universally and is not instrument dependent" (Schwartz, 2006, p. 138; 2012, p. 1216).

In *An Overview of the Schwartz Theory of Basic Values* (2012), Schwartz identifies the

following characteristics of values:

1. Values are beliefs intricately linked to our affect. When values are activated, they become infused with feeling.

2. Values refer to desirable goals that motivate action.

3. Values transcend specific actions and situations.

4. Values serve as standards or criteria. Values guide the selection or evaluation of actions, policies, people, and events. The impact of values in everyday decisions is rarely conscious.

5. Values are ordered by importance relative to one another. They form an ordered system of priorities that characterize them as individuals.

6. The relative importance of multiple values guides action. (p.3)

According to Schwartz (2012), the above descriptions are typical of values, but

what differentiates them is "the type of goal or motivation that it expresses" (p. 4).

Schwartz considers that values are centered on basic requirements of life. Values

focus on achieving personal or social outcomes, promoting growth, self-expansion,

anxiety-avoidance, self-protection, and openness to change or conservatism of the

status quo. They also promote self-interest or interest in servicing others. Therefore,

Schwartz considers values to be "socially desirable concepts used to represent these goals mentally and the vocabulary used to express them in social interaction" (2012, p. 4). In his original research, Schwartz (2006) specified 10 broad universal values driven by their fundamental motivations. Schwartz et al. (2012) refined the 10 values and included other specific and *conceptually* distinct values. The new set of the 19 refined values complement and capture the initial 10 which allow researchers to focus on a smaller set of values, on all 19, on the four higher order values, or their subsets (Schwartz et al., 2012). Table 4 presents the 19 values of Schwartz refined theory and defines them in terms of their motivational goals.

In addition to their identification, Schwartz proposed a structure of these values and their relations on a cultural map of 76 national groups. "Actions in pursuit of any value have consequences that conflict with some values but are congruent with others" (2012, p. 8). Schwartz presented the values on a circular two-dimensional continuum. Figure 2 depicts the original 10 values along with their broad higher order values. Figure 3, on the other hand, represents the circular structure of the 19 refined values with their conceptual foundation. "The innermost circle arrays the values such that pursuit of a value on one side of the circle is likely to conflict with the pursuit" (Schwartz et al., 2012, p. 669). For instance, pursuing achievement values compliments with chasing power, but contradicts with pursuing benevolence values in which individuals tend to exhibit care and dependability on others. The second inner circle reveals the relationship between the four higher order values, which were the focus of this research. O*penness to change* contrasts with Conservation values. This dimension relates to the conflict between one's tendency to follow emotional and intellectual interests countered

by one's motivation to maintain conformity to norms, self-restriction, preservation of the past and resistance to change. The second axis is *Self-enhancement* as opposed to *Self-transcendence.* This relates to individual quest for personal status and success opposed by concern for the welfare of others. Hedonism, one of the 19 values, relates to both Openness to Change and Self-Enhancement. According to Schwartz (2012), individuals may possess both personal success and care for others values; however, they will prioritize one over the other given a particular situation. According to Schwartz et al. (2012), the values at the "the top half of the outermost circle express growth and self-expansion and are more likely to motivate people when they are free of anxiety", but the values situated at the bottom half of the exterior circle are "directed toward protecting the self against anxiety and threat" (p. 668). Similarly, the right and left sides of the circle resemble values that are directed either towards personal or social focus.

Schwartz (2006) mapped those values and stated that the closer the *value points*, the more importance they will have. In contrast, the farther the value points are from each other, the less likely they'll be regarded as significant. Figure 1 presenta an analysis of the value structures across 68 countries and 64,271 people.

Schwartz (2006) affirms that values are dominant in societies and "may be the most essential feature of culture" (p. 139). Those cultural values that justify individual or group beliefs are engrained in value orientations (Schwartz, 2006). Schwartz's recent findings (2012) indicate that the structure of value relations is common in all societies investigated. He affirms that "across societies . . . there is a consensus regarding the hierarchical order of the values" (p. 14).

Table 4

Schwartz's Refined 19 Values With Their Motivational Goals

Value	Conceptual Definitions Based on Motivational Goals
Self-direction-thought	Freedom to cultivate one's own ideas and abilities
Self-direction-action	Freedom to determine one's own actions
Stimulation	Excitement, novelty, and change
Hedonism	Pleasure and sensuous gratification
Achievement	Success according to social standards
Power-dominance	Power through exercising control over people
Power-resources	Power through control of material and social resources
Face	Security and power through maintaining one's public image and avoiding humiliation
Security-personal	Safety in one's immediate environment
Security-societal	Safety and stability in the wider society
Conformity-rules	Compliance with rules, laws, and formal obligations
Conformity-interpersonal	Avoidance of upsetting or harming other people
Humility	Recognizing one's insignificance in the larger scheme of things
Tradition	Maintaining and preserving cultural, family, or religious additions
Benevolence-ependability	Being a reliable and trustworthy member in the in-group
Benevolence-caring	Devotion to the welfare of in-group members
Universalism-concern	Commitment to equality, justice, and protection for all people
Universalism-nature	Preservation of the natural environment
Universalism-tolerance	Acceptance and understanding of those who are different from oneself

Note. Schwartz's The 19 Values in the Refined Theory, each defined in terms of its motivational goal from refining basic values theory (Schwartz et al., 2012, p. 669). Reprinted with Permission

Figure 1. Analysis of Schwartz Value Structure (Schwartz,1992). Reprinted with Permission.
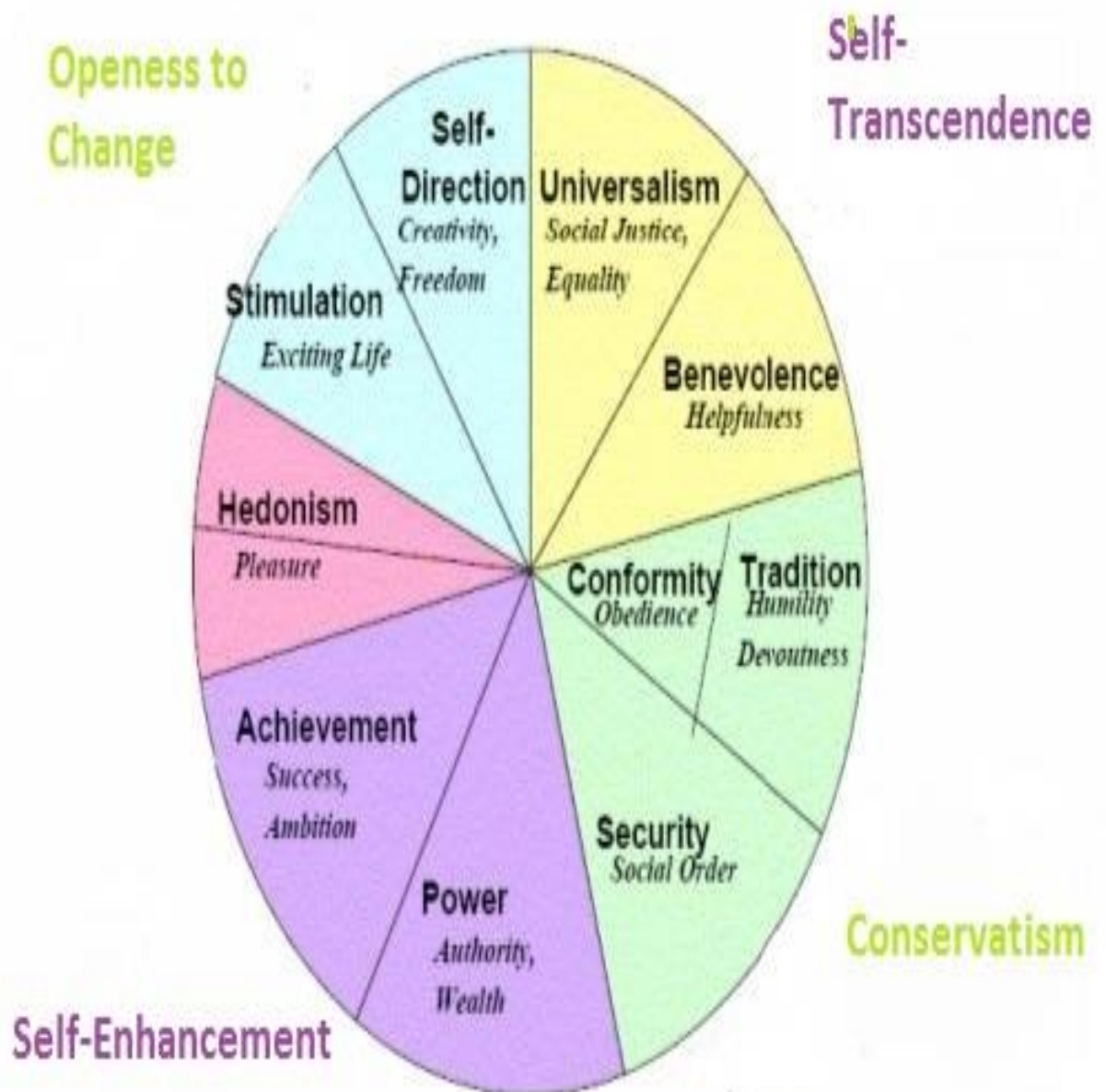
Figure 2. Overview of Schwartz relations among 10 motivational values organized by motivation and dissimilarities. Self-Enhancement and Self-Transcendence = one dimension. Openness to Change and Conservation = one dimension. Stimulation and Self-direction counters Security. Hedonism counters Conformity and Tradition. Achievement and Power Counters Universalism and Benevolence. (Schwartz, 2012). Reprinted with Permission.
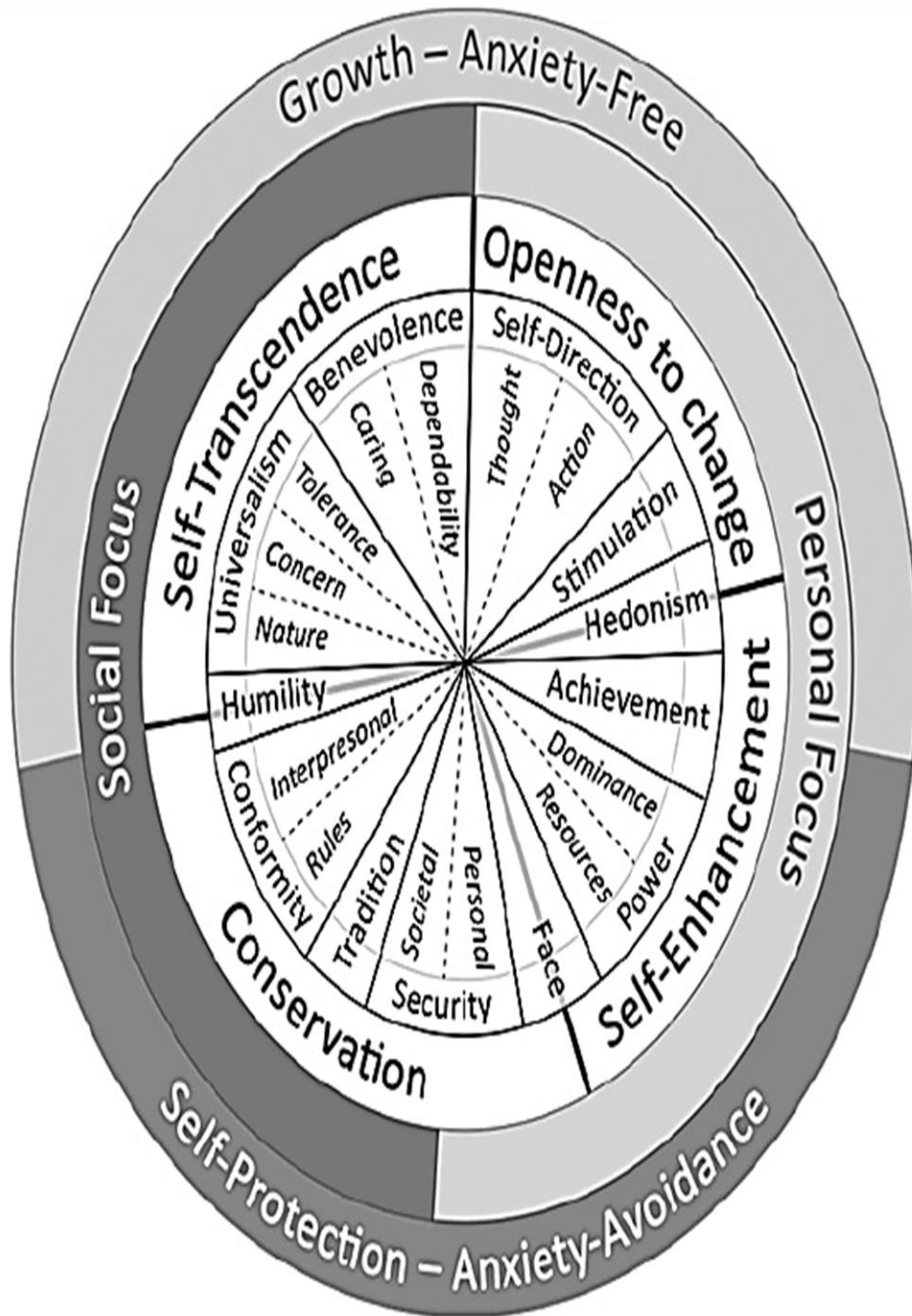
Figure 3. Overview of Schwartz revised continuum of 19 values (Cieciuch, Schwartz, & Vecchione, 2013). Reprinted with Permission.

According to Schwartz (2006), cultural value orientations promote coherence among different aspects of culture. Gannon (2009) supports Schwartz's awareness of both the emic and etic aspects of culture. Schwartz cultural value orientation model illustrates three value dimensions that distinguish societies and cultures. Table 5 explains Schwartz three bipolar dimensions of culture.

Table 5

Schwartz's Three Cultural Dimensions

Dimensions	Bipolar Explanation
Autonomy versus Embeddedness	Focuses on the relation between the individual and the group. Autonomous cultures promote individual's feelings and preferences while embedded cultures focus on collectivity and social relationships.
Egalitarianism versus Hierarchy	Focuses on people's responsibility and social role as well as resource allocation. Egalitarian cultures promote human equality and welfare for everyone while a hierarchical system identifies unequal distribution of power and resources.
Harmony versus Mastery	Focuses on the way people interact with the natural and social world. In harmonious cultures, individuals try to fit into the world appreciating it as it is without attempting to make any changes. Mastery supports efforts of mastery and change to surrounding environment.

Note. Schwartz cultural dimensions (2006, p. 141). Reprinted with Permission.

Cultural value orientations can be compatible and conflicting due to shared societal and cultural assumptions (Schwartz, 2006). For example, egalitarian cultures that focus on individual's autonomy (seen in western cultures) assume individuals' responsibility for their actions and decisions. On the other hand, embedded and Hierarchical cultures (seen in Southeast Asian cultures) view one's ideas and ambitions

as not significant as their obligation to the group. In summary, Schwartz's (2006) theory considers that a

> societal emphasis on the cultural type at one pole of a dimension typically accompanies a de-emphasis on the polar type, with which it tends to conflict. American culture tends to emphasize mastery and affective autonomy and to give little emphasis to harmony. And the culture in Singapore emphasizes hierarchy but not egalitarianism and intellectual autonomy. (p. 141)

Global Competence

On behalf of The National Association for Foreign Student Affairs (NAFSA), West (2012) defines global competence as

> a set of knowledge of other world regions, cultures, and international issues; skills in communicating in languages other than English while working in global or cross-cultural environments; the ability to use information from different sources around the world; and modeling the values and perspectives of respect and concern for other cultures, peoples, and global realities. (West, 2012, p. 1)

Existing western research describes the scope and application of this lexicon. Despite this range of western descriptions, little agreement is found. The term global competence could be powered by economic forces (Friedman, 2005) or related to higher education and the development of skills (Bennett, 1993, Deardorff, 2004; Hett, 1993; Hunter, 2004). Killick and Parry (1997) explain this development in terms of acquisition of low level skills represented in awareness, understanding, maturity, or capability.

A surge of terminologies has been used interchangeably for the past 50 years (Fantini, 2009). Fantini explains the variations in terminologies depending on discipline and approach. Variations include intercultural competence, intercultural communicative competence, global competence, global citizenship, multicultural competence, and so

29

on. Table 6 lists alternative expressions for global competence that emerged from numerous scholars.

Deardorff (2011) asserts Kuada's views in her study that the rising need for global competence led the term intercultural competence to reclaim popularity. The development of intercultural competence is established in the works of Bennett (1993), Deardorff (2004), Hett (1993), Hunter (2004), Merriam and Associates (2007), and Reimers (2008). Gopal (2001) affirms that cultural self-awareness is the foundation for intercultural competency, because it assists in recognizing other cultures.

Table 6

Alternative Terms for Global Competence

Terms for Global Competence		
transcultural communication	international communication	ethnorelativity
cross-cultural communication	intercultural interaction	biculturalism
cross-cultural awareness	intercultural sensitivity	multiculturalism
global competitive intelligence	intercultural cooperation	pluralingualism
global competence	cultural sensitivity	effective inter-group communication
cross-cultural adaptation	cultural competence	
international competence	communicative competence	

Note. Adapted from Wallenberg-Lerner (2013). Reprinted with Permission.

Components of global competence are expressed by many as awareness, attitude, openness, respect, and curiosity. Mabin, Commons, Gao, and Plimmer (2012) explain global competence as an active, constant, and collaborative process that changes people's outlooks and abilities. Hunter et al. (2006) regard internal awareness of individuals' cultural norms and expectations as the most crucial steps in becoming globally competent. Deardorff's (2006) outcome-based definition of intercultural competence includes *effective behavior and communication* as well as *internal and external outcomes*.

Various models attempt to explain the process of becoming globally competent. Hunter et al. (2006) believe that the most crucial steps in becoming globally competent are internal awareness and possession of a deep understanding of one's cultural norms and expectations. Hunter's (2004) model of intercultural competence embraces "an open mind while actively seeking to understand the norms and expectations of others leveraging gained knowledge to interact, communicate and work effectively outside one's environment" (pp. 130-131). Deardorff's (2006) multidimensional model considers intercultural competence the result of external outcome that occur subsequent to the acquisition of the right attitude, the cultural knowledge and skills, the internal changes such as flexibility, adaptability, and ethno relative perspective and empathy. Table 7 depicts various conceptual definitions and corresponding models.

Existing definitions and frameworks on intercultural competence are engrained in a universalist paradigm in which people are viewed identical and a single way exists to explain notions. They undermine culture by disregarding the forces of social values on everyday life. Current literature reveals the extent to which individuals are socially

embedded in their external environment and affected by respective culture and values

(Swidler, 1986). Hunter (2004) asserts that culture is an important aspect of cross-

cultural competence in which an individual "actively seeks to understand cultural norms

and expectations of others. . . and has an ability to understand one's own culture,

norms and expectations" (p. 144).

Table 7

Conceptual Definitions of Global and Intercultural Competence

Term	Author	Model	Definition
Intercultural sensitivity	Bennett	Intercultural Sensitivity Model	Sensing cultural differences in order to behave appropriately.
Intercultural competence	Deardorff	Intercultural Competence Learning Spiral	Ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes.
Global competence	Hunter	Model of Global Competence	Having an open mind while actively seeking to understand cultural norms and expectations of others, leveraging this gained knowledge to interact, communicate and work effectively outside one's environment.
Intercultural competence	Paige	Intercultural Development Continuum	Dynamic, ongoing, interactive self-reflective learning process that transforms attitudes, skills and knowledge for effective communication and interaction across cultures and contexts.

Scholarly literature exists on culture shock, culture differences, and cross cultural communication, but little or no research exists on global competencies regarding cultural values with its regional variations. While components of global competence have emerged from an American-Western perspective, their interpretations might vary regionally and across cultures. Intercultural skills, knowledge, awareness, attitude, and expectations are skills that carry unique cross-cultural interpretations. As noted by Wallenberg-Lerner (2013) and Hunter (2004), most existing research is from a western American-biased perspective, reflecting what Deardorff (2006) describes as the researchers' "*cultural context*". The absence of a cross-cultural perspective necessitates an exploration and awareness of the cross-cultural values of global competence.

Affective Components

Affective components are associated with "emotions, values and beliefs" (Wallenberg-Lerner, 2013, p. 40). Wallenberg-Lerner (2013) explains that affective components are a "complex construct that appears to involve more than one component" (2013, p. 115). The research investigates perceived importance of affective components in today's global society and whether any differences exist from a cross-cultural perspective. This research identified nine different affective components required to be culturally competent in an interconnected world. Table 8 lists all nine affective components and their corresponding definitions.

Wallenberg-Lerner (2013) attests that social intelligence is an underlying component of living in a global world. The study further clarifies that social intelligence

such as one's awareness and relationships to others lead to an individual's success in

life. Wallenberg-Lerner's research (2013) is grounded on two notions:

> First, social intelligence is culturally bound and cannot explain cross-cultural
> behaviors. They describe this as the marriage between intelligence and culture.
> Second, their ideas are based on the two basic concepts of empathy and non-
> ethnocentrism. Empathy has been defined as a key element of social
> intelligence, while non-ethnocentrism is defined as the ability to think about and
> experience life outside one's own culture. (p. 44)

Understanding the feelings of others, recognizing interconnections, identifying

emotional distinctions, sympathizing with the other person, and considering an

individual's culture are regarded as essential competencies in this globalized world

(Wallenberg-Lerner, 2013). Bennett (2004) suggests that individuals are conditioned to

their specific culture and its biases. While that may conflict with other cultures, this

leads individuals to maintain their own cultural harmony. This confirms Schwartz's work

on cultural values (2006, 2012).

Wallenberg-Lerner (2013) indicates that "affective components had high

importance ratings across all Geocultural regions and subcategories, although, a range

of differences in the importance ratings both for the affective components and

Geocultural regions/subcategories" (p. 112). Adaptability is regarded the most

important affective component while curiosity is regarded to be the least important. The

Caribbean respondents perceive several affective components to be less important

compared to respondents from other Geocultural regions. According to Wallenberg-

Lerner, the demographics of Caribbean respondents, specifically gender and age, are

different from other Geocultural regions. Also, responses of Asia and Oceania

subcategories were comparable, supporting the concept of the two subcategories being a single region (2013).

This idea generates a great effect on how people develop global competence (Wallenberg-Lerner, 2013). In order to consider the role of values and affective components in regard to developing global competence, a closer examination of educational initiative for higher education is essential. The question remains about how to prepare students to be globally competent and what cultural knowledge, particularly cultural values, is communicated.

Table 8

Wallenberg-Lerner Affective Components and Definitions

Affective Components	Definition
Adaptability	Ability to handle change or be able to manage differences in diverse cultures and environments
Cross-cultural Social Intelligence	Ability to understand the feelings, thoughts, actions, and perspectives of others from different cultures
Connectedness	Ability to encourage understanding across different cultures
Curiosity	Being interested in learning more about people and customs from different cultures
Empathy	Ability to understand the feelings and perceptions of others without having/wanting to adopt them personally
Non-ethnocentric	Willingness to objectively welcome different cultures and experience them without judgment
Self-assurance	Trust and confidence in yourself and your own ideas and values when getting involved with other cultures.
Self-awareness	Ability to understand your own feelings and thoughts while involving yourself in different cultures
Tolerance for Ambiguity	Ability to accept and practice differences in other cultures even if there is more than one interpretation

Note. Affective component list by Wallenberg-Lerner (2013, p. 71). Reprinted with Permission.

MENA Region

The Middle East and North Africa (MENA) includes 21 countries Algeria, Bahrain, Djibouti, Egypt, Iran, Iraq, Israel, Jordan, Kuwait, Lebanon, Libya, Malta, Morocco, Oman, Qatar, Saudi Arabia, Syria, Tunisia, United Arab Emirates, West Bank and Gaza [Palestine], and Yemen. Three hundred and fifty-five million people of this region are mostly united by faith and language (The World Bank, 2016b). Roudi (2001) explains in The *Population Reference Bureau (PRB) Report* that the MENA region accounts for 6% of world population and two-thirds of the world's oil reserves. This region, which used to be considered the foundation of global economic stability, is currently a major focus for the world's interest and a huge market with a population exceeding 250 million.

According to the PRB Report (Roudi, 2001), the people in the MENA region have played a vital role in the evolution of human civilization since the region is considered a cradle of world civilization. Judaism, Christianity, and Islam, three of the world major religions, emanated from the MENA region (Roudi, 2001). The PRB Report emphasizes the region's strategic geographical location and role in cultural interconnectedness and economic interchange.

The region is demographically and economically diverse. The World Bank data (2016b) list oil-rich countries in the Gulf such as United Arab Emirates with a population of 9 million and $399.5 billion Gross Domestic Product (GDP) compared to resource-scarce developing countries such as Egypt whose population is about 90 million and $301.5 billion GDP. One of the region's major challenges is establishing sustainable development that delivers employment and economic growth (The World Bank, 2016a). According to the World Bank, projections reveal slow growth due to ongoing conflicts.

The possibility that the January 2016 forecast of 2.9 percent growth for the year may have to be revised downwards, economic prospects in the Middle East and North Africa (MENA) region remains grim. A combination of civil wars and refugee inflows, terrorist attacks, cheap oil, and subdued global economic recovery is expected to keep average growth in the MENA region around 3 percent in 2016. (The World Bank, 2016a).

In addition to current regional conditions, "four Arab countries—Syria, Iraq, Libya, and Yemen— ultimately sank into failed states with no effective central authority over the expanse of national territory" (Salem, 2014, p. 1). In addition, the Islamic State of Iraq and the Levant (ISIL) is today considered a radical threat to political borders, identities, and governance (Salem, 2014).

Bocco and Belhadj (2014) stress the importance of peace building and outline opportunities to capitalize on the region's diversity and culture. They believe local and global agencies, such as the United Nations, need promote new levels of partnerships address refugee challenges, human rights, transitional justice post war, and role of women.

Schwartz (2006) considers the MENA region to encompass seven clusters comprised of sub-Saharan, North Africa, and the Muslim Middle Eastern cultures that could not be divided into clear sub-regions. Figure 4 illustrates the Schwartz non-orthogonal map of the world cultures calculated by regression lines. The arrows represent trajectories for each orientation. The embeddedness trajectory is sketched in full. The correlation between raw scores of the cultural groups on orientation and their location on that corresponding trajectory are represented in parenthesis. In this map, Schwartz reveals 76 national cultures and seven transnational cultural groupings:

West European countries (small clear circles) to the far left, English-speaking countries in the lower left center (dark circles), Latin American countries in the center (shaded circles), East European countries in the upper center and to the left of Latin America (lightly shaded circles), South Asian countries (shaded circles) in a band to the right, Confucian influenced countries below them to the right (clear circles), and African and Middle Eastern countries (dark circles) to the far right and above. Only nine cultures are located outside of their expected region. Four of these are from the culturally diverse Middle East (Turkey, Greek Cyprus, Israel Arabs, Israel Jews). (p. 157)
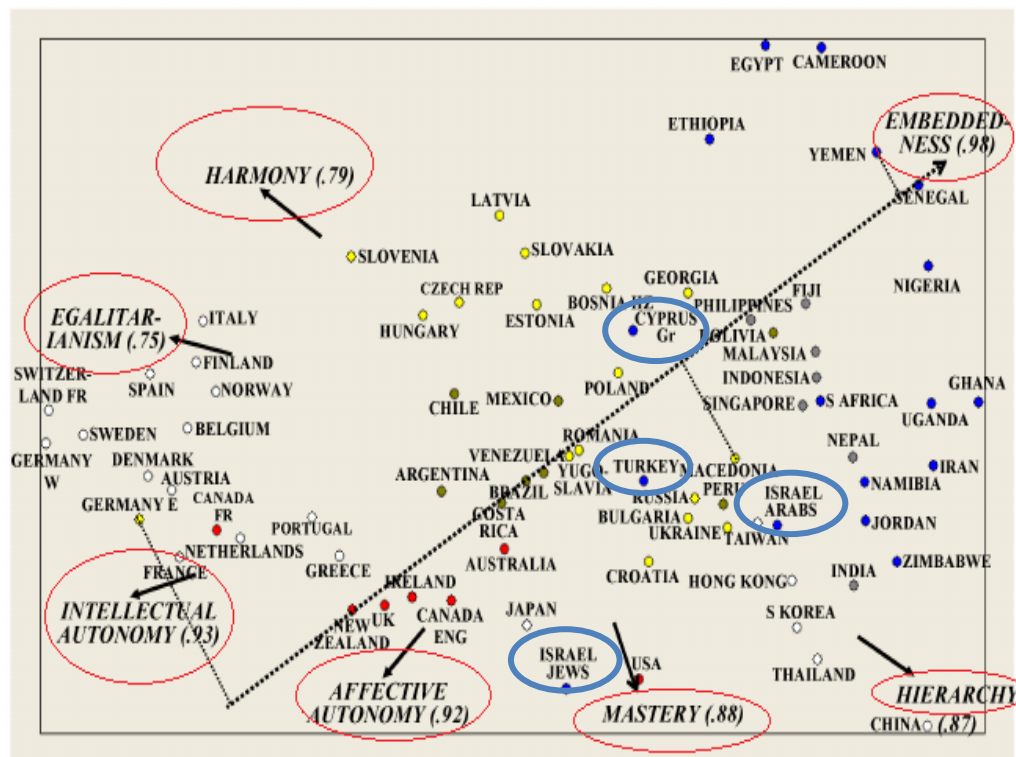
Figure 4. Schwartz cultural map of 76 national groups on seven cultural orientations (2006, p. 156). Cultural orientations are in all capitals with trajectory lines. West European countries (far left, clear circles), English-speaking countries (lower left center, red circles), Latin American countries (center, gray circles), East European countries (upper center yellow circles), South Asian countries (mid to high right, gray circles); Confucian countries (bottom right, clear circles), and African and Middle Eastern countries (top far right, blue circles). The small blue circles represent the diverse populations located outside their expected geographical location. Numbers in parenthesis represent correlation between actual cultural group scores on an orientation and their location on related trajectory. Reprinted with Permission.

According to Schwartz (2006), these cultures score high in embeddedness and low "*affective and intellectual autonomy*" (p.157). They merit social relationships and guarding group solidarity. Traditional order is highly regarded compared to individualism. Robust regional similarities are characterized in embeddedness, egalitarianism, and intellectual autonomy (Schwartz, 2006).

Summary

In this era of intense global interdependence, developing global competence has become a requisite. Higher education institutions have been revamping their curricula in an effort integrate components of global competence. The goal is to produce global graduates who are equipped with indispensable skills in this interconnected world. A comprehensive and inclusive definition of global competence is lacking. Western scholars have identified skills essential to becoming globally competent; however, those skills lack a cross-cultural perspective. Present research fails to notice the role of values in determining personal and collective behaviors and motivations. Social values influence public interest, political decisions, curricula development, and many others. Exploring perceived values and affective components from a cross-cultural perspective is fundamental.

Chapter 3

Methods

The purpose of this study was to explore perceived importance of cultural values and affective components in the Middle East and North Africa (MENA) region and their relationships. This chapter includes the research design and research questions, population and sample, instrumentation, data collection, data analysis, and summary.

Research Design and Research Questions

This cross-sectional exploratory research investigated affective components of global competencies and perceived cultural values in the MENA region. The first component of this research was the adaptation and validation of existing instruments. Wallenberg-Lerner's (2013) *Affective Component Questionnaire* (ACQ) was adapted to measure perceived importance of affective components of individuals in the MENA region. Schwartz's (2006) *Portrait Value Questionnaire* (PVQ) was also adapted to investigate cultural values of individuals in the MENA region. The combination of both questionnaires yielded a modified Affective Component Value Questionnaire (ACVQ).

The research study answered the following questions:

1. What affective components of global competencies are perceived to be important in the Middle East and North Africa region?

2. What cultural values are perceived to be important in the Middle East and North Africa region?

3. Is there a correlation between perceived importance of cultural values and affective components of global competencies?

4. Are there differences in these perceptions based on gender, age, and citizenship?

Population and Sample

The target population in this study was citizens from the MENA region which includes 21 countries: Algeria, Bahrain, Djibouti, Egypt, Iran, Iraq, Israel, Jordan, Kuwait, Lebanon, Libya, Malta, Morocco, Oman, Qatar, Saudi Arabia, Syria, Tunisia, United Arab Emirates, West Bank and Gaza [Palestine], and Yemen. Prospective intermediaries were identified through academic, professional and personal contacts, as well as the social media platform of LinkedIn. Ten intermediaries ($n = 10$) were identified in 11 countries (Kuwait, Algeria, Egypt, Iraq, Jordan, Kingdom of Saudi-Arabia, Lebanon, Morocco, Syria, Tunisia, and United Arab Emirates). No intermediaries were identified from Djibouti, Iran, Yemen, and Libya; whereas fewer than 10 intermediaries were identified from Israel, Malta, Oman, Palestine, Qatar, and Bahrain. The study utilized the snowballing technique in which identified intermediaries recruited prospective respondents from their network of contacts. All identified Intermediaries were emailed an invitation letter to participate and a description of the study. Each intermediary was requested to take the survey and distribute it to a minimum of $n = 10$ contacts. The survey link was emailed in January 2017 and included specific instructions for the participants.

Respondents were identified as individuals who met the criteria for participation in this study. These individuals were citizens of the MENA region who were 18 years of age or older and proficient in English. According to the US Department of Defense

41

foreign language related standards used in the US Navy (n.d.), code 26 corresponds to limited working proficiency, plus in which sufficient accuracy and vocabulary to effectively participate in formal and informal conversations and ability to read standard newspapers, routine communications, reports, and technical material related to the individual's field (Foreign Language and Related Codes, Appendix A) (n.d.). English is considered a second or other language in practically all the countries in the MENA region.

Power refers to the probability of rejecting the null hypothesis when it is false. Statistical power analysis was performed to estimate the sample size. Considering G-power for *F* test repeated measures within, between, and the interaction of 9 variables in which the effect size (ES) is medium ($f = .25$) and α = .05, the necessary sample size for 17 groups is $n = 85$. The total sample size needed for power of .80 *was N = 85.*

Instrumentation

The instruments used in this study to collect data were: (a) a demographic information form, (b) Wallenberg-Lerner's affective component questionnaire (ACQ), and (c) Schwartz's portrait value questionnaire (PVQ). Combining these questionnaires produced the Affective Component Value Questionnaire (ACVQ).

Validation procedures. The ACVQ was tested for content validity with the help of a panel of experts. Ten graduate students and experts in the field of adult education, research, and intercultural experience assisted in the validation process. Members of the panel were doctoral students in the field of adult and higher education and research methods. They were sent an invitation and instruction letter to participate. See Appendix B for a copy of this letter. Due to the length of the ACVQ (73 items), the panel

members were assigned different tasks. Five members were asked to review the

background information form and the affective component questionnaire. Appendix C

contains instructions for the validation panel reviewing the background information form

and Appendix D presents the instructions for the validation panel reviewing the affective

component questionnaire. The other five members were asked to review the portrait

value questionnaire. Appendix E includes instructions for the validation panel

responding to the portrait value questionnaire. Equivalent numbers of experts and

corresponding experiences were assigned to each task.

Members of the panel were instructed to review and rate each question for clarity

and appropriateness based on a 6-point Likert scale (1 being very unclear and 6 being

very clear). They were asked to provide feedback following each question in all three

subsections of the ACVQ: the demographic information form, the affective components

questionnaire, and portrait value questionnaire. The backgrounds of the panel

members assisted in offering constructive feedback regarding linguistics, connotations,

research methods, and applicability to adults. Appendix F lists the validation panel

members and their areas of expertise.

Demographic information form. The demographic information form was

developed to collect information about respondents' citizenship, age, gender, and

educational background. This information assisted in data analysis and variable control.

See Appendix G for a copy of the demographic information form. The validation panel

members were asked to rate each question on a scale of 1 to 6 for clarity and

appropriateness and to provide feedback if necessary. A few changes were

recommended by the panel pertaining to clarity of words specifically for non-native

speakers of English. The expert panel also suggested adding technical degrees which

are common in the Middle East and North Africa region. Based on the panel's

recommendation, this option was added to question six in the demographic information

form.

Table 9 presents the mean ratings and standard deviations of clarity and

appropriateness of each question provided by the validation panel. The means for

clarity ranged from a low of $M = 5.2$ for question four about country in which the person

was born to a high of $M = 5.6$ for questions one, two, and five involving gender, age,

and list of countries that participants had lived for more than six months respectively.

The means for appropriateness ranged from a low of $M = 5.2$ for question six regarding

highest level of education to a high of $M = 5.6$ for question five regarding the name of

countries in which the individual had lived in.

Table 9

Mean Ratings for Clarity and Appropriateness of the Demographic Information Form

Demographic Information Questions	Clarity		Appropriateness	
	Mean	*SD*	*Mean*	*SD*
Please select your gender	5.6	.89	5.2	.83
Please select your age	5.6	.89	5.2	.83
Name of the country in which you were born	5.2	.83	5.2	.83
Name of the country in which you now live	5.4	.89	5.2	.83
Name all the countries you lived in for six months or more	5.6	.89	5.2	.83
Circle the highest level of education you have completed	4.6	1.10	5.2	.83

Note. N =10 based on a 6-point scale.

The means for all questions were above 3.5, which was the cut-off for means to consider question or item change. All recommendations were related to language nuisances and cultural variations. Based on the panel feedback, small revisions were implemented to the demographic information form which was then resent to the validation panel for review. No additional changes were suggested and no new information was noted as missing, redundant, or unclear.

Affective Component Questionnaire. Wallenberg-Lerner's (2013) instrument was used with her permission. See Appendix H for a the permission email to use the affective component questionnaire. This 10-item questionnaire measures cross-cultural perceptions and importance of affective components. Appendix I presents the affective component questionnaire. The original questionnaire was validated through a process using four expert panels (Wallenberg-Lerner, 2013).

Wallenberg-Lerner's initial validation panel were participants in an international adult education conference from various Geocultural regions. The first panel provided feedback on the verbiage, on personal viewpoints regarding affective components, and assessed clarity, completeness, and appropriateness of the questionnaire. The validation panel, which included individuals from eight Geocultural regions, were asked to rate the importance of descriptions identified by the initial panel. The verification panel involved persons from eight Geocultural regions with extensive cross-cultural experience. They were asked to rate the importance of descriptions identified by the verification panel and requested to rate their clarity, completeness, and appropriateness. The final panel consisted of four representatives who were asked to check the verbiage and descriptions. The questionnaire was pilot tested through an

electronic link and a paper-and-pencil on 12 persons from seven [*sic*] Geocultural

regions. Mean importance ratings were calculated and this questionnaire was

considered the final version.

In this study, the affective component questionnaire was validated with the help

of a panel of experts. The panel members were asked to rate each question on a scale

of 1 to 6 for clarity and appropriateness and to provide feedback if necessary. Table 10

presents the mean ratings and standard deviations for clarity and appropriateness for

each question provided by the validation panel. The means for clarity ranged from a

low of $M = 3.6$ for Adaptability and Tolerance for Ambiguity to a high of $M = 5.6$ for

Cross Cultural Social Intelligence. The means for appropriateness ranged from a low of

$M = 4.2$ for Adaptability to a high of $M = 5.6$ for Empathy, Cross-cultural Social

Intelligence, and Curiosity.

Table 10

Mean Ratings for Clarity and Appropriateness of the Affective Component Questionnaire

Affective Component Questions	Clarity		Appropriateness	
	Mean	*SD*	*Mean*	*SD*
Adaptability	3.60	1.14	4.20	1.30
Connectedness	4.00	1.58	4.40	1.50
Cross-cultural Social Intelligence	5.60	0.89	5.60	0.80
Curiosity	5.00	1.00	5.60	0.80
Empathy	5.00	1.41	5.60	1.70
Non-ethnocentric	4.80	1.09	5.00	1.00
Self-awareness	5.00	1.41	5.00	1.40
Self-assurance	5.00	1.41	5.00	1.40
Tolerance/Ambiguity	3.60	2.07	4.40	2.00

*Note. N =*10, based on a 6-point scale.

All means were above 3.5, which was the cut-off for means to consider question changes. The panel recommended a few adjustments to questions involving verbiage and clarity. The panel also recommended the deletion of repetitive and ambiguous words that might have signaled multiple interpretations particularly for diverse cultures. The panel recommended to rephrase one question for clarity purposes. Once changes were made, the members of the panel were asked to review the modified questionnaire. No additional changes were suggested and no new information was noted as missing, redundant, or unclear.

Portrait Value Questionnaire. Schwartz's Portrait Value Questionnaire (PVQ) consists of 57 items originally developed to measure 10 specific cultural values, but later was modified and expanded to measure either the 19 specific cultural values or the four higher order comprehensive cultural values. The PVQ was developed to measure the basic values in children who "were not educated in Western schools that emphasize abstract, context free thinking" (2012, p. 11) and is equally consistent with adults. The survey is *gender matched with the respondent*; females and males are provided separate surveys. The survey describes 40 different portraits of people that explicitly describes their goals and implicitly elicits their values. Respondents are asked to compare each portrait to themselves by rating the importance of each portrait or value. According to Schwartz (2012), "comparing other to self directs attention only to aspects of the other that are portrayed. . . similarity in judgement is also likely to focus on these value-relevant aspects" (p. 11). Verbal portraits describe individuals in relation to matters that are important to them depicting values without labeling them explicitly. Schwartz (2012) explains that for each portrait "we infer respondents' own values from

47

their self-reported similarly to people describes implicitly in terms of particular values"

(p. 11). Appendix J presents a copy of the portrait value questionnaire for Males and

Appendix K presents a copy of the portrait value questionnaire for Females. The PVQ

has been subjected to extensive validation and triangulation procedures (Schwartz,

1992, 2006, 2012). Appendix L presents the permission to use the Portrait Value

Questionnaire.

The current modified instrument reflects the updated theoretical value continuum

that further divides the values into 19 motivationally distinct entities (Schwartz et al.,

2012). The number of portraits for each value varies from three to six revealing the

extent of the values (Schwartz et al., 2012). Confirmatory factor analysis and

multidimensional scaling of data validate the distinction of values and provides a

sharper understanding of the relations of values with selected background and other

variables (Schwartz et al., 2012). Goodness-of-fit statistics yielded *an acceptable fit*

based on the confirmatory fit index (CFI) .915 and .892. Regarding the

multidimensional scaling (MDS) analyses, "at least 17 of the 19 values formed distinct

regions (M =17.80, SD = 1.42)." (Schwartz et al., 2012, p. 673).

The other five members of the panel validated the Portrait Value Questionnaire.

The panel members were requested to rate each question on a scale of 1 to 6 for clarity

and appropriateness and to provide feedback if necessary. The means for clarity

ranged from a low of $M = 3.4$ to a high of $M = 5.8$ for multiple questions. The means for

appropriateness ranged from a low of $M = 3.6$ to a high of $M = 5.6$ for numerous

questions. With the exception of one question, the means for all questions were above

3.5, which is the cut-off for means to consider question changes. Minor changes and

additions were recommended by the panel and they related to verbiage and clarity of the question with $M = 3.4$, plus the two addition questions. The panel suggested alternative expressions that would help enhance the meaning related to diverse cultures. With Schwartz's approval, these enhancements/additions were implemented. Members of the panel were asked to review the questionnaire after the changes were implemented. No additional amendments were proposed and no further information was noted as unclear or inappropriate.

Other recommended changes were associated with the context of the statements, some verbiage, and the use of third person. Regarding the use of the third person, per Schwartz, gender neutral statements distance the person described on a dimension that may "affect the rating of similarity" (personal communication, December 13, 2016). As far as the context and verbiage, a few synonyms were added at the end of statements to improve clarity. In one instance, the panel recommended deleting "weak" or "vulnerable" as the two terms may be viewed differently. As stated by Schwartz, there has been no issue with the meaning in *hundreds of usages* of the instrument. As a result of Schwartz's feedback, the two items were kept the same. An open-ended question was added at the end of the questionnaire to provide respondents an opportunity to communicate any missing values that were not addressed.

Affective Component Value Questionnaire (ACVQ). This 74-item questionnaire is the combination of three surveys that gathered demographic information, perceived importance of affective components (ACQ), and cultural values (PVQ). The PVQ is gender matched; therefore, two sub-branches were created using the Qualtrics survey tool. Qualtrics is a research platform, provided by USF, which

manages online surveys. Based on respondents' gender response, the appropriate

PVQ section was generated. The other two subsections of the survey (the demographic

information forms and the affective component questionnaire) remained the same. The

survey was field tested prior to administration of this research. The survey was

expected to take about 30 minutes for non-native speakers of English. Nine affective

components and four values were investigated. They represented the categorical

variables as presented in Table 11. Perceived importance of these variables was

measured based on a 6-point Likert rating scale.

Table 11

Variables Measured by the Affective Component Value Questionnaire

Affective Components	Higher Order Values
• Adaptability	• Self-transcendence
• Connectedness	• Self-enhancement
• Cross-cultural Social Intelligence	• Openness to Change
• Curiosity	• Conservation
• Empathy	
• Non-ethnocentric	
• Self-assurance	
• Self-awareness	
• Tolerance	

Note. Schwartz Motivational Values (2006) & Wallenberg-Lerner
Affective Components (2013).

Affective components. Affective components relate to "emotions, values and

beliefs" (Wallenberg-Lerner, 2013, p. 40). They are a multifaceted concept with more

than one component involved (Wallenberg-Lerner, 2013). Wallenberg-Lerner identified

nine affective components: Adaptability—relates to one's ability to handle change in

diverse environments; Connectedness—relates to one's ability to foster cross-cultural understanding; Cross-cultural Social Intelligence—relates to one's ability to see others' perspectives especially in different cultures; Curiosity—relates to one's interest in learning about different cultures; Empathy—relates to one's ability to recognize the feelings and perceptions of others; Non-ethnocentric—relates to one's willingness to accept different cultures without judgment; Self-assurance—relates to one's trust and confidence in own ideas and values in regard to other cultures; Self-awareness—relates to one's understanding own positions while in different cultures; and, Tolerance for Ambiguity—relates to accepting and exercising differences in other cultures. The research investigated perceived importance of affective components in today's global society and whether any differences exist from a cross-cultural perspective. Table 8 previously listed all nine identified affective components and their corresponding definitions.

 Values. According to Schwartz (2012), 19 motivationally driven values have been universally recognized. Cultural values represent notions that are socially and culturally accepted. Schwartz explains the dynamic structure of those 19 values by placing them on a circular continuum grouped into four higher order values reflected in two conflicting or compatible dimensions (Schwartz, 1992). Schwartz explains these four higher order values as follows: Openness to change--refers to individuals' readiness for new actions, thoughts, and practices; Conservation--refers to individuals' practice of self-restraint, stability, and change prevention; Self-enhancement refers to values where individuals pursue their own interests; and, Self-transcendence--refers to values that put emphasis on exceeding ones' own welfare for the sake of others.

Pilot test. A pilot test was conducted to assess the appropriateness of the

ACVQ and the process of administration. The pilot group was identified and referred by

colleagues and personal contacts. The group consisted of 10 international students

from Saudi Arabia and Oman which included six males and four females whose ages

ranged between 18 and 25 years. Seven individuals had lived in the United States for

six months and three about a year. Eight members of the pilot group had a bachelor's

degree and two held graduate degrees. The group attended the INTO program at the

University of South Florida and the ELS Language Center at the University of Tampa.

INTO is a global education partnering organization headquartered in the United

Kingdom with the aim of helping universities meet their internationalization needs.

INTO USF assists international students with educational (language), social, and

cultural norms as they proceed to their undergraduate and graduate programs. ELS is

a private educational service that provides English language training and prepares

students to take the Test of English as a Foreign Language (TOEFL) and/or the

International English Language Testing System (IELTS).

The pilot group was emailed an invitation letter with an electronic link requesting

their participation in this pilot study. See Appendix M for a copy of this letter. Upon

completion, data were downloaded onto a spreadsheet and then analyzed.

To further ensure the validity of the ACVQ, a cognitive interview was conducted

with five members of the pilot test. The initial invitation letter specified that some

participants would be selected for a cognitive interview after the completion of the

survey. Cognitive interviewing is a process that assists in uncovering factual

information that may be difficult to spot (Waddington & Bull, 2007). The cognitive

interview followed Willis' (1999) think-aloud technique in which participants were instructed to *think aloud* what each question meant after it was read to them by the interviewer. The researcher recorded the participants' feedback throughout the process without interrupting their thought process. There was little need for additional elaboration on the questions. Since the feedback was minimal for the entire cognitive interview process, no changes were deemed necessary for the individual items.

     Reliability procedures. Test-retest reliability was conducted to ensure ACVQ results were consistent. Five members of the pilot group $n = 5$ were asked to retake the survey after 10 days. The initial invitation letter specified that some of the participants would be requested to retake the survey. Members of the panel were emailed a new link to the ACVQ. Data were downloaded and Pearson Correlation Coefficient was calculated to assess the relationship between questions. SAS was used to analyze the data. Correlation coefficient r measures the strength of the relationship between two variables. The value of r falls between +1 and -1 where exactly 1 indicates a perfect linear relationship, -1 indicates a negative linear relationship and 0 indicates no relationship at all. Pearson product moment correlation for the Portrait Value Questionnaire test re-test indicated positive moderate to strong $r = .49$ to perfect correlations $r = 1$. The correlation coefficient for the Affective Component Questionnaire test-retest ranged from $r = .65$ *to* $r = .98$. Moderate to strong reliability was evident in both surveys.

Collection of Data

     The ACVQ survey link was distributed electronically to intermediaries in 17 countries of the 21 in the MENA region. Intermediaries were identified through

academic, professional, and personal contacts and the social media platform of

LinkedIn. Contact with intermediaries from Djibouti, Yemen, Libya, and Iran were not

established. A total of 10 intermediaries were identified in each of the following

countries: Kuwait, Algeria, Egypt, Iraq, Jordan, Kingdom of Saudi-Arabia, Lebanon,

Morocco, Syria, Tunisia, and United Arab Emirates. Less than 10 intermediaries were

identified in Israel, Malta, Oman, Palestine, Qatar, and Bahrain, which hindered the

number of responses. Intermediaries utilized their network to invite additional

individuals to participate. This research utilized snowballing sampling technique in

which intermediaries invited 10 individuals to participate in this survey. Intermediaries

received an invitation letter with the description of the study and the responsibilities

involved. Appendix N presents a copy of the letter sent to the intermediaries. Also, a

letter was prepared for intermediaries to provide to prospective respondents. This

instruction letter from intermediaries to respondents is presented in Appendix O. An

initial letter describing the research study was also sent to both intermediaries and their

prospective respondents. This letter included the survey link. See Appendix P for a

copy of the introductory letter to participants. Two weeks after the survey link was

emailed, a follow-up message was sent to all intermediaries requesting the number of

identified prospective respondents. Some intermediaries confirmed the identification

and contribution of 10 respondents. Others did not verify the number, but rather the

process and commitment to follow up. A small number of intermediaries did not

respond to the follow-up email. The intermediaries served the purpose of ethical

principles outlined by the Belmont Report and IRB policies and procedures (Reiser &

Knudson,1993). A copy of the IRB approval letter is found in Appendix Q. Four weeks

after the original contact was established, a final email reminder was sent to all intermediaries asking them to follow-up with their contacts and urging them to take the survey before its closed. Prior to closing the survey and following a quick analysis of the responses received, a conclusive request was emailed to intermediaries in countries where low number of responses (less than 10) had been received to identify possible additional intermediaries and/or prospective respondents.

Prospective respondents, who were identified by intermediaries, received a web link for the survey with description of the study and information regarding voluntary participation. The survey was created and customized using Qualtrics research platform. An anonymous link was generated, in which participants had to click to access the survey. Once the survey was closed, data were exported and downloaded onto an EXCEL spreadsheet for analysis. Statistical Package for the Social Science (SPSS) program was used to analyze the data.

Analysis of Data

This study investigated the perceived importance of nine affective components of global competence, four higher order cultural values, and the relationship between them, their means, variations, and their relationship within the MENA region. Respondents represented individuals from nine countries in the MENA region. Data were downloaded on an EXCELL spreadsheet, descriptive statistics, repeated measures ANOVA, correlation, and factorial ANOVA were used to analyze the data. Assumptions for ANOVA tests were examined. Normality of affective components and cultural values were investigated by calculating and checking kurtosis and skewness of the data from these two variables. The equality of variance for all levels in the affective

components and cultural values were examined to see if the homogeneity of variance

for conducting ANOVA and factorial ANOVAs were satisfied. Means, standard

deviations, and rank order for the variables (affective components and values) were

calculated.

The first step to data analysis was to answer the initial research questions: 1.

What affective components of global competencies are perceived to be important in the

Middle East and North Africa region? and 2. What cultural values are perceived to be

important in the Middle East and North Africa region? To determine Schwartz's higher

order values, the scores of importance of each value were calculated by averaging the

ratings of their markers and combining the means of their corresponding values. Once

the higher order values were determined, descriptive statistics were performed on all

affective components and cultural values.

Means of affective components were compared, ranked per country, and

standard deviations were documented. The same procedures were conducted to

analyze cultural values. Means of values were compared and rank ordered to establish

comparison of significant values. Standard deviations were also calculated.

In order to determine whether there were significant differences among the mean

scores of values and affective components, paired t Tests were used to test the equality

of means. Null hypotheses were stated and calculations were conducted. P value was

compared to nominal alpha .05 based on the following assumptions: If the p value was

smaller than nominal alpha, then a statistically significant difference existed among

groups/variables and if the p value was larger than alpha, then no statistically significant

difference existed.

To answer question three about correlation between perceived importance of cultural values and affective components of global competencies, Pearson product-moment *r* correlation was used to assess the relationship between values and affective components. Thirty-six correlation tests were conducted on each of the affective components and corresponding values. Correlation coefficients vary from 0 (no relationship) to 1 (perfect linear relationship) or -1 (perfect negative linear relationship). A direct relationship is indicated by a positive correlation coefficient. Cohen's standards were used to evaluate the correlation coefficient between two variables where 0.10 to 0.29 represents a weak correlation, 0.30 to 0.49 represents a moderate correlation, and 0.50 and larger represents a strong correlation.

Finally, factorial ANOVA, independent *t* tests, and post hoc Tukey tests were performed to assess the differences in the perceptions of affective components and cultural values by gender, age, and country of citizenship. Gender was a dichotomous variable in which two categories (female and male) were established. Age was a categorical variable originally divided into four groups (18-25, 26-45, 46-60, and 61+). The age group of 61+ was added to the 46-60 years group due to few responses. This resulted in three age categories. Country of citizenship was a nominal variable corresponding to all countries in the MENA region. The process was repeated for each independent variable. *F* values were compared to determine whether the means were significantly different. *F*-test degrees of freedom were calculated between and within groups. The assumption was that if the obtained value was larger than the critical value of *F*, the null hypothesis would be rejected.

Summary

This cross-sectional research design investigated nine affective components and four values and examined whether a correlation existed between them. This study involved the combination of three questionnaires that generated the affective components value questionnaire (ACVQ). This questionnaire was validated with the help of a panel of experts and the pilot test used USF and non-USF students from the MENA region. The questionnaire was administered to individuals in the MENA region through an online link with the help of intermediaries in 17 countries. Once data were collected and downloaded, statistical procedures were conducted followed by analyses of variance to address all four research questions.

Chapter 4

Results

The purpose of this study was to explore perceived importance of cultural values and affective components in the Middle East and North Africa (MENA) region and their relationships. This chapter includes demographic characteristics of the respondents, question one results regarding perceived importance of affective components, question two results about perceived importance of cultural values, question three results pertaining to the correlation between the cultural values and the affective components, question four results about the differences in perceptions regarding gender, age, and country of citizenship, observations, and summary.

Demographic Characteristics of the Respondents

The target population in this study included citizens of the MENA region who were 18 years of age or older and proficient in English. Upon downloading the data, the first criterion considered for analysis was the respondents country of citizenship which should be in the MENA region. The other criterion was that the minimum number of responses should be 10 completed surveys for the country to be considered.

The total number of responses received was 472 from 17 countries. However, of these 472 responses, 90 opened the survey, but did not complete anything; 60 were incomplete; and 24 were from non-MENA regions. Identified intermediaries were balanced between males and females. All intermediaries were requested to invite their

contacts to participate in the study. Initially, most respondents were females. Upon

further analysis, female responses were unusable, because they were incomplete.

That left 298 potential responses. Upon further analysis, another 38 responses

were eliminated due to low numbers from specific countries. Therefore, the usable

responses totaled 260 from nine countries.

Table 12 presents the demographic characteristics of the respondents by gender,

age, education level, and citizenship. There was a total of 260 respondents: 178

(68.5%) were males and 82 (31.5%) were females. Age was divided into four

categories: 18-25, 26-45, 46-60, and 61 years and above. Ninety (34.6%) respondents

were between the ages of 18-25 years, 134 (51.5%) respondents were between the

ages of 26-45, 32 (12.3%) respondents were between the ages of 46-60, and 4 (1.5%)

respondents were above 61 years of age. Due to the small number of respondents ($n =$

4) who were 61 years of age or older, they were added to the 46-60 age group resulting

in ($n = 36$) in this category and dropping the number of age groups to three for data

analysis purposes.

Respondents' education level was diverse. Three (1.2%) respondents indicated

their highest degree earned was a technical degree, 40 (15.4%) high school degree,

107 (41.2%) Bachelor's degree, 69 (26.5%) Master's degree, and 29 (11.2%) indicated

having a PhD. Twelve (4.6%) respondents indicated "other". Some of the "other"

indicated pursuing a Bachelor's degree that overlapped with the written comments as in

Education, *PhD candidate*, *Master's degree*. Further comments were *Higher Diploma*

and *Higher License* which are analogous to an associate degree, *Diplôme D'ingénieur*

an advanced French academic degree in higher education, and *MD*.

A snapshot of the respondents' demographic information shows that the majority were males *n* = 178 (68%); their age ranged between 26 and 45 (51.5%); 41.2% had a Bachelor's degree.

Table 12

Demographic Characteristics of the Respondents

Characteristics	*n*	*%*
Gender		
Male	178	68.5
Female	82	31.5
Age		
18-25 years	90	34.6
26-45 years	134	51.5
46-60 years	32	12.3
61 years and above	4	1.5
Education Level		
Technical Degree	3	1.2
High school Degree	40	15.4
Bachelor's Degree	107	41.2
Master's Degree	69	26.5
Doctorate Degree	29	11.2
Other	12	4.6

Note. N = 260.

Table 13 presents the distribution of responses by country of citizenship. The highest representation was from Lebanon which accounted for 47.7% (*n* = 124), and Saudi Arabia, which accounted for 11.9% *(n* = 31). The lowest numbers of responses

were from Kuwait and Morocco both ($n = 10$) each representing 3.8% of the total

sample.

Table 13

Distribution of Responses by Country of Citizenship

Country	n	%
Algeria	13	5.0
Jordan	17	6.5
Kuwait	10	3.8
Lebanon	124	47.7
Morocco	10	3.8
Saudi Arabia	31	11.9
Syria	15	5.8
Tunisia	17	6.5
United Arab Emirates	23	8.8

Note. N = 260.

Question 1 Results: Perceived Importance of Affective Components

The respondents received a comprehensive description of all affective

components. A summary of overall mean ratings for various affective components in

the study is provided in Table 14.   All scores were based on a 6-point scale. The

highest mean was for Self-assurance ($M = 5.27$) followed by Tolerance for Ambiguity ($M = 5.20$) and the lowest means were for Curiosity and Empathy ($M = 4.76$).

Respondents were invited to convey additional comments regarding other emotional

characteristics. The suggestions were numerous and in some cases repetitive. What

follows are original samples of respondents' comments:

- tolerance; reviewing one's beliefs; judging other cultures no matter how neutral
  one tries to be;

- importance of an Islamic country to embrace other differences without contradicting with own values and beliefs and that is the freedom of being;
- promoting the awareness of the other culture before living in that foreign country and being aware of that culture and its differences to enhance our emotional characteristics;
- accepting other religions; love;
- appreciating diversity and embracing it;
- capacity to develop other culture;
- sympathy and empathy with other human;
- optimism; being non-judgmental;
- accepting the difference between people, culture, look, language and tradition;
- understanding people and respecting their lifestyles and decisions without the need to compare them to society's norms; and
- crying.

Table 14

Means, Standard Deviations, and Rank for the Affective Components

Affective Components	*Mean*	*SD*	*Rank*
Self-assurance	5.27	1.15	1
Tolerance for Ambiguity	5.20	1.21	2
Connectedness	5.19	1.12	3
Self-awareness	5.14	1.09	4
Cross-cultural Social Intelligence	5.10	1.15	5
Adaptability	5.08	1.26	6
Non-ethnocentric	5.01	1.30	7
Empathy	4.76	1.21	8
Curiosity	4.76	1.25	8

Note. N = 260. Based on a 6-point Likert scale.

Analysis of variance on the means for the affective components resulted in significant differences $F(7.17, 1516.46) = 12.18$, $p < 0.05$. Paired t tests revealed

significant differences between the means of seven of the nine affective components.

The results of the significant pairwise comparisons are presented in Table 15.

Table 15

Pairwise Means T Tests for the Affective Components

Affective Components	Mean	S-As[a]	Toler	Conn	S-Aw	CCSI	Adap	NEthn	Cur	Emp
S-As	5.27									
Toler	5.20									
Conn	5.19									
S-Aw	5.14	.13*								
CCSI	5.10	.18*								
Adap	5.08	.19*								
NEth	5.01	.27*	.19*							
Cur	4.76	.52*	.44*	.43*	.39*	.34*	.32*	.25*		
Emp	4.76	.56*	.44*	.43*	.39*	.34*	.32*	.25*		

Note. [a] S-Asa = Self-Assurance; Toler= Tolerance; Conn = Connectedness; S-Aw = Self-awareness; CCSI = Cross Cultural Social Intelligence; Adap = Adaptability; Nethn = Nonethnocentric; Cur = Curiosity; Emp = Empathy.
N = 260. Significant at .05 level.

Self-assurance, Tolerance for Ambiguity, and Connectedness are not significantly different from each other, but Self-assurance (M = 5.27) is significantly higher than the other six affective components. Tolerance for Ambiguity (M = 5.20) and Connectedness (M = 5.19) are not significantly lower than any of the other components but are significantly higher than Non-ethnocentric (M = 5.01), Curiosity (M = 4.76) and Empathy (M = 4.76). Curiosity and Empathy are not significantly different from each other, but they are significantly lower than the other seven components.

Question 2 Results: Perceived Importance of Cultural Values

The descriptive statistics for cultural values, the mean ratings, and standard deviations are presented in Table 16. Overall mean scores ranged from a high of $M =$ 4.99 for Self-transcendence to a low of $M = 4.00$ for Self-enhancement. The value of Openness to Change was second highest with mean score $M = 4.83$ followed by Conservation $M = 4.77$.

Table 16

Means, Standard Deviations, and Rank for the Cultural Values

Values	Mean	SD	Rank
Self-transcendence	4.99	0.60	1
Openness to change	4.83	0.68	2
Conservation	4.77	0.58	3
Self-enhancement	4.00	0.81	4

Note. N = 260. Based on a 6-point Likert scale.

Respondents were invited to convey additional comments regarding other emotional characteristics. The suggestions were numerous and in some cases repetitive. What follows are original samples of respondents' commentaries:

- we are equal by birth, differentiated by politics;

- appreciation and enculturation;

- the idea of being raised in a collectivist culture and being exposed to an individualistic culture are what made me as a person who cares so much

about her traditions, moral, and beliefs, but, at the same time, I highly care

about having my own, independent opinions that shape me as who I am

today, working with others to achieve common objectives;

- tolerance and safeguarding minorities;

- it is important to search for the Truth and not take things for granted;

- critical thinking is important;

- honesty and forgiveness;

- people in the middle east still stuck in the traditions, I'm a person who

   doesn't really care about traditions and [do not] follow them because of

   that I face multiple rejections and people choose to judge me as person

   who doesn't look good, nothing is related to religion, we have a closed

   community stuck to some beliefs already are not correct in our religion we

   follow; and

- hopefully one day we as young people will be a community who accept

   people beliefs more than what we do now.

Analysis of variance on the means for the cultural values resulted in significant

differences $F(2.28, 489.27) = 950.51$, $p = < 0.05$. This was followed by paired t-tests

to compare the mean variances of the cultural values. Only significant pairwise

comparisons of Self-transcendence, Self-enhancement, and Openness to Change are

presented in Table 17. Self-transcendence ($M = 4.99$) was significantly higher than

Openness to Change, Conservation, and Self-enhancement. Self-enhancement ($M =$

4.00) is significantly lower than Self-transcendence, Openness to Change, and

Conservation. Openness to Change and Conservation were not significantly different

from each other.

Table 17

Pairwise Means T Tests for the Cultural Values

Cultural Values	Mean	Trans[a]	Openn	Consv	Enhanc
Trans[a]	4.99				
Openn	4.83	.16*			
Consv	4.77	.22*	.06		
Enhanc	4	.99*	-.83*	-.77*	

Note. [a] Transa = Self-Transcendence; Openn = Openness to Change; Consv = Conservation; Enhanc = Self-Enhancement.
N = 260. Based on a 6-point Likert scale.

Question 3 Results: Correlations Between Values and Affective Components

To determine whether correlations existed between the perceived importance of

the affective components and the cultural values, Pearson product-moment correlations

were calculated between the nine affective components and the four values. Table 18

presents the correlation coefficients between all nine affective components and the

cultural value of Self-transcendence. This Table discloses a weak to moderate

correlation between the cultural value of Self-transcendence and the affective

components of Adaptability $r = .14$, $p = .02$; Connectedness $r = .18$, $p = .003$; Cross-

cultural Social Intelligence $r = .27$, $p < 0.001$; Curiosity $r = .20$, $p < .01$; Empathy $r = .38$,

$p < .01$; Non-ethnocentrism $r = .23$, $p < .01$; and Tolerance for Ambiguity $r = .30$, $p < .01$.

Results indicated that the more individuals perceive these affective components to be

important, the more significant Self-transcendence is deemed. However, there was no

significant correlation between the affective components of Self-assurance $r = .00$, $p =$

.94 and Self-awareness $r = .11$, $p = .07$, and the cultural value of Self-transcendence.

Table 18

Correlation Coefficients Between the Affective Components and Self-transcendence

Affective Components	*r*	*p*	*Relationship*
Adaptability	.14	.02*	Positive relationship
Connectedness	.18	.003*	Positive relationship
Cross-cultural Social Intelligence	.27	<.01*	Positive relationship
Curiosity	.21	<.01*	Positive relationship
Empathy	.38	<.01*	Positive relationship
Non-ethnocentric	.24	<.01*	Positive relationship
Self-assurance	.00	.94	No relationship
Self-awareness	.11	.07	No relationship
Tolerance for Ambiguity	.30	<.01*	Positive relationship

Note. N = 260. Significant level at .05

Table 19 presents the correlation coefficients between all nine affective

components and Self-Enhancement. No significant correlations existed between the

cultural value of Self-enhancement and the affective components of Adaptability $r =$ -

.07, $p = 0.25$; Connectedness $r = -.03$, $p = 59$; Cross-cultural Social Intelligence $r =$

.01, $p = .84$; Curiosity $r = .05$, $p = .34$; Empathy $r = .02$, $p = .65$; Non-ethnocentrism $r =$

-.02, $p = .66$; Self-assurance $r = -.07$, $p = .20$ and Tolerance for Ambiguity $r = -.05$, $p =$

.41; and Self-awareness $r = -.11$, $p = .07$. Overall, there was no correlation between

the perceived importance of the cultural value of Self-enhancement and any of the

nine affective components.

Table 19

Correlation Coefficients Between the Affective Components and Self-enhancement

Affective Components	*r*	*p*	*Relationship*
Adaptability	-.07	.25	No relationship
Connectedness	-.03	.59	No relationship
Cross-cultural Social Intelligence	.01	.84	No relationship
Curiosity	.06	.34	No relationship
Empathy	.03	.65	No relationship
Non-ethnocentric	-.03	.66	No relationship
Self-assurance	-.08	.20	No relationship
Self-awareness	-.11	.07	No relationship
Tolerance for Ambiguity	-.05	.41	No relationship

Note. N = 260. Significant level at .05

Table 20 presents the correlation coefficients between the affective components and the cultural value of Openness to Change. No correlation existed between the cultural value of Openness to Change and the affective components of Adaptability $r =$ .08, $p =$ .19; Self-assurance $r =$ .02, $p =$ .68; and Self-awareness $r =$ .05, $p =$ .40. However, positive but weak correlations existed between the cultural value of Openness to Change and the affective components of Connectedness $r =$ .14, $p <$ .01; Cross-cultural Social Intelligence $r =$ .17, $p <$ .01; Curiosity $r =$ .18, $p <$ .01; Empathy $r =$ .19, $p <$ .01; Non-ethnocentric $r =$ .18, $p <$ .01; Tolerance for Ambiguity $r =$ .19, $p <$ .01.

Table 20

Correlation Coefficients Between the Affective Components and Openness to Change

Affective Components	*r*	*p*	*Relationship*
Adaptability	.08	.19	No relationship
Connectedness	.15	<.01*	Positive relationship
Cross-cultural Social Intelligence	.18	<.01*	Positive relationship
Curiosity	.19	<.01*	Positive relationship
Empathy	.19	<.01*	Positive relationship
Non-ethnocentric	.19	<.01*	Positive relationship
Self-assurance	.03	.68	No relationship
Self-awareness	.05	.40	No relationship
Tolerance for Ambiguity	.19	<.01*	Positive relationship

Note. N = 260. Significant level at .05

Table 21 presents the correlation coefficients between the affective components and the cultural value of Conservation. There was no correlation between the cultural value of Conservation and the affective components of Adaptability *r* = .03, *p* = .66; Connectedness *r* = .04, *p* = .52; Cross-cultural social intelligence *r* = .10, *p* = .11; Curiosity *r* = .08, *p* = .19; Self-assurance *r* = .07, *p* = .27. However, a weak positive correlation existed between the cultural value of Conservation and the affective components of Empathy *r* = .20, *p* < .01 and Self-awareness *r* = .14, *p* = .02; Non-ethnocentric *r* = .12, *p* = .05; and Tolerance for Ambiguity r = .12, *p* = .05.

Table 21

Correlation Coefficients Between the Affective Components and Conservation

Affective Components	*r*	*p*	Relationship
Adaptability	.03	.66	No relationship
Connectedness	.04	.52	No relationship
Cross-cultural Social Intelligence	.10	.11	No relationship
Curiosity	.08	.19	No relationship
Empathy	.20	<.01*	Positive relationship
Non-ethnocentric	.11	.05	No relationship
Self-assurance	.07	.27	No relationship
Self-awareness	.14	.02*	Positive relationship
Tolerance for Ambiguity	.12	.05	No relationship

Note. N = 260. Significant level at .05

Pearson product-moment correlations revealed seven positive correlations with the cultural value of Self-transcendence, six with Openness to Change, and two with Conservation. Table 22 presents an overview of the correlations between the nine affective components and the four cultural values established in this study. Figure 5 presents graphic representation of the correlations between the affective components and the cultural values.

Table 22

Overview of the Correlations Between the Affective Components and the Cultural Values

Affective Components/Cultural Values	ST[a]	SE	OC	C
Adaptability	+[b]			
Connectedness	+		+	
Cross-cultural Social Intelligence	+		+	
Curiosity	+		+	
Empathy	+		+	+
Non-ethnocentric	+		+	
Self-assurance				
Self-awareness				+
Tolerance for Ambiguity	+		+	

Note. [a] ST = Self-transcendence; SE = Self-enhancement; OC = Openness to Change; C = Conservation.
[b] (+) indicates a positive correlation
N = 260
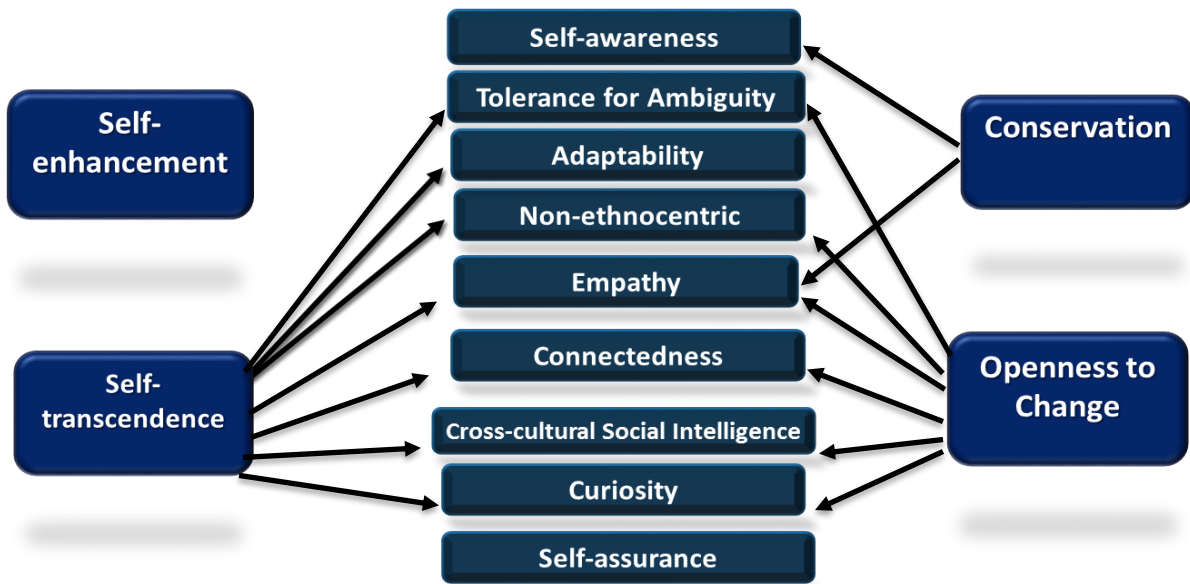
Figure 5. Graphic Representation of correlations between the affective components and the cultural values.

Question 4 Results: Differences in Perceptions, Gender, Age, and Citizenship

To determine whether differences in perceptions of the nine affective components and the four cultural values existed based on gender, age, and country of citizenship, factorial ANOVAs were conducted. Gender included two levels, age three levels, and country of citizenship nine levels.

Repeated measures ANOVAs were conducted with the multivariate test in SPSS. One notion in the repeated measures is that of sphericity. Sphericity is an assumption that the variances of observed pairs within-subjects are equal. Mauchly's Test of Sphericity was used to validate a repeated measures analysis of variance. The result was significant, $W = 0.57$, $p < 0.001$. This indicated that the observed data did not have equal variances. This also would yield an inflation of type I Error, which could mean rejecting the null hypothesis when it was true. Greenouse-Geisser corrections were considered with corresponding corrective coefficients of $\varepsilon = .0.88$.

The affective components. The mean ratings and standard deviations for the affective components by country of citizenship are presented in Table 23. The highest mean score for Algeria was for Tolerance for Ambiguity $M = 4.85$ and the lowest was for Adaptability $M = 4.62$. Algeria's overall mean was $M = 4.98$. The highest mean score for Jordan was for Self-assurance $M = 5.29$ and the lowest mean score was for Curiosity $M = 4.59$. The overall mean score for Jordan was $M = 4.86$. The highest mean scores for Kuwait and Lebanon were for Tolerance for Ambiguity $M = 5.60$ and $M = 5.37$ and their lowest $M = 4.60$ for Empathy and $M = 4.95$ for Curiosity respectively.

Table 23

Affective Components Means and Standard Deviations by Country of Citizenship

Country of Citizenship	Adapt[a]	CCSI	Cnt	Curios	Emp	N-eth	Slfas	Slfaw	Tol	Overall
	M/SD	M/SD	M/SD	M/SD	M/SD	M/SD	M/SD	M/SD	M/SD	M/SD
Algeria	4.62	5.15	5.15	4.76	4.84	4.62	5.54	5.31	4.85	4.98
	1.50	1.14	0.81	1.58	1.34	1.66	0.87	0.48	1.57	0.23
Jordan	5.00	4.94	4.88	4.59	4.58	4.71	5.29	4.65	5.12	4.86
	0.93	1.14	1.16	1.21	1.22	0.98	0.77	0.78	0.78	0.20
Kuwait	5.20	5.00	4.90	4.70	4.60	4.80	5.20	5.20	5.60	5.02
	1.03	0.82	0.87	1.05	0.69	1.31	0.91	1.03	0.51	0.27
Lebanon	5.41	5.16	5.31	4.95	4.99	5.30	5.35	5.23	5.37	5.20
	1.13	1.03	1.06	1.13	1.06	1.06	1.06	1.06	1.12	0.77
Morocco	6.00	5.20	5.80	5.20	5.00	5.10	5.80	5.30	5.30	5.41
	0.00	1.03	0.42	0.91	0.94	1.28	0.63	1.05	0.94	0.27
Saudi Arabia	5.03	5.32	5.29	4.65	4.51	5.00	5.26	5.10	4.90	5.01
	1.58	1.04	1.07	1.19	1.28	1.31	1.23	1.24	1.22	0.15
Syria	4.47	4.53	4.73	4.20	4.40	4.13	4.87	5.07	5.00	4.60
	1.56	1.50	1.58	1.47	1.68	1.76	1.55	1.28	1.51	0.22
Tunisia	5.65	5.24	5.53	5.18	4.82	5.35	5.18	5.18	5.53	5.29
	0.60	1.34	0.87	1.01	1.13	0.78	1.18	0.80	0.51	0.21
United Arab Emirates	4.65	4.78	4.56	3.87	4.04	4.26	4.83	4.96	4.57	4.50
	1.66	1.56	1.47	1.51	1.49	1.88	1.64	1.46	1.83	0.18
Total	5.08	5.19	5.10	4.76	4.76	5.01	5.27	5.14	5.20	4.98
	1.26	1.12	1.15	1.24	1.21	1.29	1.15	1.08	1.21	0.07

Note. [a] Adapt = Adaptability; CCSI = Cross-cultural Social Intelligence; Cnt = Connectedness; Curios = Curiosity; Emp = Empathy; N-eth = Non-ethnocentric; Slfas = Self-assurance; Slfaw = Self-awareness; Tol = Tolerance for Ambiguity.

Lebanon's overall mean was *M* = 5.20 and Kuwait's was *M* = 5.02. Morocco's highest mean score was for Adaptability *M* = 6.00 and its lowest mean score was for Empathy *M* = 5.00. Morocco's overall mean was *M* = 5.41. Saudi Arabia's highest mean score was for Cross-cultural Social Intelligence *M* = 5.32 and its lowest mean was for Empathy *M* = 4.51. Saudi Arabia's overall mean was *M* = 5.01. Syria scored highest on Self-awareness *M* = 5.07 and lowest on Non-ethnocentric *M* = 4.13. Syria's overall mean was *M* = 4.60. Tunisia's highest mean score was for Adaptability *M* = 5.65 and lowest for Empathy *M* = 4.82. Tunisia's overall mean was *M* = 5.29. United Arab Emirates highest mean score was for Self-awareness *M* = 4.96 and its lowest mean score was for Curiosity *M* = 3.87 compared to its overall mean of *M* = 4.50.

The mean ratings of the affective components by gender are presented in Table 24. The female score was highest (*M* = 5.28) on Self-assurance and lowest (*M* = 4.66) on Empathy. The overall total female mean was *M* = 5.04. The male score was also highest (*M* = 5.27) on Self-assurance but lowest (*M* = 4.70) on Curiosity. The overall male mean was *M* = 5.05.

The mean ratings and standard deviations for the affective components by age group are presented in Table 25. The highest mean score for the 18-25 age group was for Empathy (*M* = 5.54) and the lowest was for Adaptability (*M* = 4.81). The overall total 18-25 group mean was (*M* = 4.85). The highest mean score for the 26-45 age group was for Self-assurance (*M* = 5.40) and the lowest mean score was for Empathy (*M* = 4.84).

Table 24

Affective Components Means and Standard Deviations by Gender

Affective Components		*M*	*SD*	Total *M*
Adaptability				5.08
	Female	5.12	1.15	
	Male	5.06	1.32	
Connectedness				5.19
	Female	5.12	1.09	
	Male	5.22	1.14	
Cross-cultural social intelligence				5.10
	Female	5.21	1.00	
	Male	5.04	1.21	
Curiosity				4.76
	Female	4.89	1.11	
	Male	4.70	1.30	
Empathy				4.76
	Female	4.66	1.18	
	Male	4.80	1.23	
Non-ethnocentric				5.01
	Female	5.00	1.22	
	Male	5.01	1.34	
Self-assurance				5.27
	Female	5.28	0.99	
	Male	5.27	1.22	
Self-awareness				5.14
	Female	5.06	0.95	
	Male	5.18	1.15	
Tolerance for Ambiguity				5.20
	Female	5.09	1.12	
	Male	5.25	1.25	
Total		5.04	0.09	5.05
		5.05	0.06	

Note. N = 260

The overall 26-45 group mean was *M* = 5.16. The highest mean score for the 46+ age group was for Self-assurance (*M* = 5.47) and the lowest was for Empathy and Non-ethnocentric (*M* = 4.97). The overall 46+ group mean was *M* = 5.15.

ANOVA results revealed both significant main effects of the affective components $F(7.09, 1524.5) = 6.74$, $p < 0.05$ and main effects of the country of citizenship $F(8, 215)$

= 1.99, $p < 0.05$. Significant interaction effects were also present for the affective

components and the country of citizenship $F(56.72, 215) = 1.36$, $p < 0.05$., the affective

components, age, and country of citizenship $F(92.18, 215) = 1.41$, $p < 0.05$, and the

affective components, gender, age, and country of citizenship $F(70.91, 215) = 1.49$, $p <$

0.05. The ANOVA summary table of the affective components is presented in Table 26.

Post hoc multiple comparisons revealed significant differences in mean ratings of

the affective components. Lebanon's scores were significantly higher than the scores of

Syria on Adaptability and higher than the United Arab Emirates on Ethno-centric and

Empathy. The mean ratings scores of Morocco were significantly higher than the

scores of Lebanon on Connectedness. The mean ratings scores of Tunisia were

significantly higher than those of Lebanon on Curiosity.

Post hoc comparisons using the Tukey HSD showed significant differences in the

responses among the United Arab Emirates, Tunisia, Morocco, Syria, and Lebanon.

Adaptability was perceived by Lebanese ($M = 5.41$, $SD = 1.13$) significantly higher than

the Syrian respondents ($M = 4.46$, $SD = 1.59$). Connectedness was perceived by

Lebanese ($M = 4.95$, $SD = 1.06$) significantly lower than the Moroccans ($M = 5.80$, $SD =$

0.42). Curiosity was perceived by Lebanese ($M = 4.95$, $SD = 1.13$) significantly lower

than the Tunisian respondents ($M = 5.17$, $SD = 1.01$). Lebanese respondents scored

significantly higher on Empathy ($M = 4.99$, $SD = 1.06$) and Non-ethnocentric ($M = 5.29$,

$SD = 1.03$) compared to the Emirate respondents' scores on Empathy ($M = 4.04$, $SD =$

1.49) and Non-ethnocentric ($M = 4.26$, $SD = 1.88$).   Lebanese scored highest on

Adaptability, Empathy, and Non-ethnocentric but scored lower on Connectedness and

Curiosity.

Table 25

Affective Components Means and Standard Deviations by Age Group

Affective Components	Age	*M*	*SD*	Total *M*
				5.08
Adaptability	18-25	4.81	1.46	
	26-45	5.27	1.07	
	46+	5.06	1.30	
				5.19
Connectedness	18-25	5.02	1.25	
	26-45	5.31	0.96	
	46+	5.14	1.31	
				5.10
Cross-cultural social intelligence	18-25	4.97	1.32	
	26-45	5.16	1.02	
	46+	5.17	1.10	
				4.76
Curiosity	18-25	4.52	1.41	
	26-45	4.85	1.12	
	46+	5.00	1.14	
				4.76
Empathy	18-25	5.54	1.32	
	26-45	4.84	1.14	
	46+	4.97	1.10	
				5.01
Non-ethnocentric	18-25	4.84	1.48	
	26-45	5.13	1.17	
	46+	4.97	1.20	
				5.27
Self-assurance	18-25	5.01	1.37	
	26-45	5.40	0.98	
	46+	5.47	1.02	
Self-awareness	18-25	4.91	1.33	5.14
	26-45	5.22	0.90	
	46+	5.42	0.90	
Tolerance for Ambiguity	18-25	5.06	1.39	5.20
	26-45	5.28	1.09	
	46+	5.22	1.14	
Total	18-25	4.85	0.09	5.05
	26-45	5.16	0.07	
	46+	5.15	0.14	

Note. N = 260

Table 26

ANOVA Summary Table for the Affective Components

SOURCE	SS	df	MS	F	p
AC [a]	37.94	7.09	5.35	6.74	.018*
Error	1209.42	1524.55	.793		
Age	1.96	2	0.98	0.15	.86
AC x Age	9.98	14.18	0.70	0.88	.57
Gender	0.05	1	0.05	0.008	.92
AC x Gender	6.39	7.09	0.90	1.13	.33
Cc	103.37	8	12.92	1.99	.04*
AC x Cc	61.39	56.72	1.08	1.36	.03*
AC x Gender x Age	12.06	14.18	850	1.07	.37
AC x Gender x Cc	46.15	56.72	0.81	1.02	.42
AC x Age x Cc	103.22	92.18	1.12	1.41	.007*
AC x Gender x Age x Cc	83.83	70.91	1.18	1.49	.008*
Error	1393.02	215	6.47		

Note. [a] AC = Affective Components; Cc = Country of citizenship. Significant level at .05.

The cultural values. The mean ratings and standard deviations for the cultural

values by country of citizenship are presented in Table 27. Most of the countries scored

highest on Self-transcendence: Algeria (M = 5.22); Jordan (M = 4.90), Kuwait (M =

4.87), Lebanon (M = 5.03), Saudi-Arabia (M = 4.94), Syria (M = 4.74); Tunisia (M =

5.07); and United Arab Emirates (M = 4.88). Morocco's highest mean score was for

Openness to Change (M = 5.03). All countries scored lowest on Self-enhancement.

The mean scores were Algeria (M = 4.09); Jordan (M = 4.28); Kuwait (M = 4.10);

Lebanon (M = 3.94); Morocco (M = 3.74); Saudi Arabia (M = 4.14); Syria (M = 3.87);

Tunisia (M = 4.05); and United Arab Emirates (M = 3.96). The overall mean score for

Algeria was M = 4.79. Jordan's overall mean score was M = 4.64. Kuwait and

Lebanon's overall means were M = 4.61 and M = 4.63 respectively. Morocco's overall

mean was *M* = 4.62. Saudi Arabia's overall mean was *M* = 4.71 and Syria's was *M* =

4.46. Tunisia's overall mean was *M* = 4.70 and United Arab Emirates was *M* = 4.61.

The mean scores of the cultural values by gender are presented in Table 28.

The females scored highest (*M* = 4.91) on Self-transcendence and lowest on (*M* = 4.07)

on Self-enhancement. Similarly, the males scored highest (*M* = 5.02) on Self-

Transcendence and lowest (*M* = 3.96) on Self-enhancement. The overall total for

female mean was *M* = 4.61 and the total for the male mean was *M* = 4.65.

Table 27

Cultural Values Means and Standard Deviations by Country of Citizenship

Country of Citizenship	SelfTr [a]		SelfEnh		OptoCh		Conser		Overall	
	M	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*
Algeria	5.22	0.33	4.09	0.78	5.11	0.47	4.74	0.56	4.79	0.13
Jordan	4.90	0.66	4.28	0.75	4.81	0.50	4.59	0.60	4.64	0.12
Kuwait	4.87	0.65	4.10	0.95	4.75	0.76	4.72	0.72	4.61	0.15
Lebanon	5.03	0.59	3.94	0.78	4.78	0.70	4.78	0.57	4.63	0.04
Morocco	5.01	0.70	3.74	0.76	5.03	0.68	4.70	0.54	4.62	0.15
Saudi Arabia	4.94	0.62	4.14	0.84	4.87	0.67	4.88	0.65	4.71	0.08
Syria	4.74	0.65	3.87	0.68	4.52	0.77	4.70	0.67	4.46	0.12
Tunisia	5.07	0.62	4.05	0.87	4.99	0.59	4.70	0.46	4.70	0.12
United Arab Emirates	4.88	0.52	3.96	0.93	4.84	0.75	4.76	0.55	4.61	0.10
Total	4.98	0.59	3.99	0.80	4.82	0.68	4.76	0.58	4.64	0.04

Note. [a] SelfTr = Self-transcendence; SelfEnh = Self-enhancement; OptoCh = Openness to Change; Conser = Conservation.

Table 28

Cultural Values Means and Standard Deviations by Gender

Cultural Values	Gender	*M*	*SD*	Total *M*
Self-Transcendence				4.98
	Female	4.91	0.68	
	Male	5.02	0.055	
Self-enhancement				3.99
	Female	4.06	0.77	
	Male	3.96	0.82	
Openness to Change				4.82
	Female	4.77	0.77	
	Male	4.85	0.64	
Conservation				4.76
	Female	4.71	0.62	
	Male	4.79	0.56	
Total	Female	4.61	0.05	4.63
	Male	4.65	0.03	

Note. N = 260

The mean scores of the cultural values by age are presented in Table 29. The 18-25 group scored highest on (*M* = 5.02) on Self-transcendence and lowest (*M* = 4.15) on Self-enhancement. The total mean for this age group was *M* = 4.69. The 26-45 group scored highest on (*M* = 4.15) on Self-Transcendence and lowest (*M* = 3.89) on Self-enhancement. The total mean for the 26-45 group was *M* = 4.59. The 46+ year group scored highest on Self-transcendence (*M* = 5.16) and lowest on Self-enhancement (*M* = 3.97). The total mean for the 46+ group was *M* = 4.72. The overall total mean for Self-transcendence was 4.98 and Self-enhancement was *M* = 3.99.

Table 29

Cultural Values Means and Standard Deviations by Age Group

Affective Components	Age	*M*	*SD*	Total *M*
				4.98
Self-transcendence	18-25	5.02	0.56	
	26-45	4.92	0.64	
	46+	5.16	0.41	
				3.99
Self-enhancement	18-25	4.15	0.80	
	26-45	3.89	0.81	
	46+	3.97	0.75	
				4.82
Openness to Change	18-25	4.98	0.67	
	26-45	4.75	0.72	
	46+	4.71	0.46	
				4.76
Conservation	18-25	4.61	0.66	
	26-45	4.80	0.52	
	46+	5.02	0.45	
				4.67
Total	18-25	4.69	0.05	
	26-45	4.59	0.04	
	46+	4.72	0.08	

Note. N = 260.

ANOVA results revealed both a significant main effect for cultural values and an interaction effect between the cultural values and age. The cultural values had significant main effect $F(2.27, 489.21) = 950.60$, $p < 0.001$. The interaction effect of the cultural values and age was significant $F(4.55, 215) = 3.83$, $p = 0.003$. The ANOVA summary table of the cultural values is presented in Table 30. Due to the interaction effect, post hoc comparisons between age groups revealed significant differences existed between the 18-25 age group and the 26-45 age group, $p = 0.03$ and significant differences between the 18-25 age group and the 46+ age group, $p < 0.001$.

Table 30

ANOVA Summary Table for the Cultural Values

SOURCE	SS	df	MS	F	p
CV [a]	153080.94	2.27	67275.84	950.60	<0.001*
Error	34622.44	489.216	70.77		
Age	219.82	2	109.91	0.58	0.55
CV x Age	1233.66	4.55	271.08	3.83	0.003*
Gender	386.34	1	386.34	2.06	0.15
CV x Gender	319.84	2.27	140.56	1.98	0.13
Cc [a]	2010.82	8	251.35	1.34	0.22
CV x Cc	717.87	18.20	39.43	0.55	0.93
CV x Gender x Age	240.25	4.55	52.79	0.75	0.57
CV x Gender x Cc	1007.35	18.20	55.34	0.78	0.72
CV x Age x Cc	1399.65	29.58	47.32	0.67	0.90
CV x Gender x Age x Cc	1489.13	22.75	65.44	0.93	0.41
Error	40151.02	215	186.74		

Note. [a] CV = Cultural Values; Cc = Country of Citizenship. Significant at the .05 level.

Tukey's post hoc multiple comparison test revealed that the 18 to 25 age group (M = 4.98, SD = 0.67) valued Openness to Change more than the 26-45 age group (M = 4.75, SD = 0.72). Also, the 46+ age group (M = 5.02, SD = 0.46) scored significantly higher on Conservation than the 26-45 age-group (M = 4.80, SD = 0.52).

Observations

A few observations were noted in this study. First, the time the survey was emailed corresponded with winter break in the MENA region. Many intermediaries and participants were on vacation especially those in the field of higher education. It was also observed that despite a high number of female respondents, the majority of their responses were incomplete and thus discarded. Several participants commented that

the survey was *too long*. Researchers conducting a study on the MENA population

could be more assertive with the follow-up emails and reminders to complete the survey

in a timely manner.

The political unrest dominating the MENA region was depicted in this study

through the demographics of the respondents as well as the role of western mainstream

media. The 1970 Civil War in Lebanon initiated a major diaspora that resulted in the

migration of over 5 million Lebanese. In this study, while 47% of the respondents were

Lebanese and 23% do not live Lebanon. Furthermore, despite the Syrian crisis and the

Syrian displacement, 5% of the respondents were Syrians who also lived outside Syria.

Even though the Syrians were experiencing major turmoil in their lives, they still were

willing to participate in the survey, which surprised the researcher. This behavior within

the MENA population is not often depicted in the mainstream media. In contrast, the

dominant news media focuses on the conflicts and the hostility in the region rather than

on the individuals themselves.

Summary

This chapter presented the results of the data analysis. There were 260

individuals in the MENA region who completed the online Affective Components Value

Questionnaire (ACVQ). The majority (68%) of the respondents were males, over 51%

were between ages of 26 and 45, and over 41% held a Bachelor's degree. The largest

percentage of responses (47.7%) were from Lebanon.

The highest mean score rating for perceived importance of the affective

components was for Self-assurance. However, there were no significant differences in

the mean ratings between Self-assurance, Tolerance for Ambiguity, and

Connectedness. The highest mean score rating for the cultural values was for Self-transcendence. There were no significant differences between the mean score ratings of Openness to Change and Conservation. Several positive correlations existed between some of the nine affective components and the four cultural values. Self-enhancement was the only cultural value with no correlations with any of the nine affective components. The affective component of Self-assurance had no correlations with any of the cultural values. There were no differences in the perceptions of the affective components and the cultural values in relation to gender. There were significant differences in the perceived importance of the affective components regarding country of citizenship. No significant differences were present in perceptions of cultural values in relation to country of citizenship or gender. There was no effect of age on the perceptions of the affective components. Significant differences in perceptions of cultural values were present among different age groups.

Chapter 5

Summary, Conclusions, Implications, and Recommendations

The purpose of this study was to explore perceived importance of cultural values and affective components in the Middle East and North Africa (MENA) region and their relationships. This chapter presents a summary of the research, conclusions, implications, and recommendations for further research.

Summary

Western scholars have identified skills that are crucial for becoming globally competent. Current research, lacking a cross-cultural perspective, falls short of recognizing the role of values in regulating personal achievements and collective motivations. The purpose of this study was to explore perceived importance of cross-cultural values and affective components in the MENA region. This research study addressed the following questions:

1. What affective components of global competence are perceived to be important in the Middle East and North Africa region?

2. What cultural values are perceived to be important in the Middle East and North Africa region?

3. Is there a correlation between perceived importance of cultural values and affective components of global competence?

4. Are there differences in these perceptions based on gender, age, and citizenship?

86

The research involved the combination of two existing instruments. Wallenberg-Lerner's (2013) *Affective Component Questionnaire* (ACQ) and Schwartz's (2006) *Portrait Value Questionnaire* (PVQ), which were adapted to investigate affective components and cultural values. This combination along with a demographic information form yielded the Affective Component Value Questionnaire (ACVQ).

The study sought the help of a panel of experts (n = 10) in the field of adult education, research, and intercultural experience to help validate the instrument. The ACVQ was tested for content validity and reliability. A pilot test was conducted to assess the appropriateness and the procedures of the ACVQ prior to the administration of the survey to the entire MENA region.

The survey was administered to individuals in the MENA region during January 2017. Two hundred and sixty responses were used. The majority of the respondents (68%) were males and more than half (51%) of the respondents were 26 to 45 years old. The largest percentage (41%) of the respondents indicated holding a Bachelor's degree as the highest degree earned. Most of the responses (47.7%) were from Lebanon.

The results for question one revealed that individuals in the MENA region perceived Self-assurance, Tolerance for Ambiguity, and Connectedness to be the most important affective components. These individuals have trust and confidence in their own ideas and established values.

The results for question two showed that individuals in the MENA mostly valued Self-transcendence as the cultural value. MENA citizens disclosed their apparent

predisposition for unity, concern, and loyalty for the group as well as commitment to equality, justice, and the protection of all individuals.

Question three disclosed correlations between several cultural values and affective components. First, there were positive correlations between the cultural value of Self-transcendence and seven affective components except for Self-assurance and Self-awareness. No correlations existed between the cultural value of Self-enhancement and any of the nine affective components. Positive correlations were present between the cultural value of Openness to Change the six affective components of Connectedness, Cross-cultural Social Intelligence, Curiosity, Empathy, Non-ethnocentric, and Tolerance for Ambiguity. Finally, weak correlations were present between the cultural value of Conservation and the affective components of Empathy, Non-ethnocentric, Self-awareness, and Tolerance for Ambiguity.

The results for question four revealed variations related to gender, age, and country of citizenship. Gender was not a factor in the perceptions of the affective components nor the cultural values.   Country of citizenship contributed significantly to different perceptions in regard to the affective components, but not the cultural values. Lebanese respondents scored the highest on affective components of Adaptability, Connectedness, Curiosity, Empathy, and Non-ethnocentric. Age influenced the perceptions of the cultural values, but not the affective components. MENA citizens who were between 18 and 25 years of age valued Openness to Change, while the 46 years and older group highly valued Conservation.

Conclusions

This study identified perceived importance of the affective components and cultural values and their relationship in the MENA region. Most of the affective components were highly valued. In this study, the affective component of Self-assurance, Tolerance for Ambiguity, and Connectedness were viewed to be the most important affective components while Curiosity and Empathy were perceived to be the least important. Wallenberg-Lerner's research (2013) indicated all affective components were perceived to be important across all regions and Adaptability was the most important while Curiosity was the least important affective component.

The cultural value Self-transcendence was perceived to be the most important in this study. The cultural values of Openness to Change and Conservation were also perceived to be important in the MENA region. According to Schwartz (2006), the MENA region falls into the Embeddedness and Hierarchy dimensions of culture. Self-transcendence corresponds with Embeddedness denoting individuals focus on social roles and group loyalty.

Perceptions by country of citizenship differed for the affective components but were similar for the cultural values. For the affective components, Lebanon had higher perceptions of importance of Adaptability than Syria and higher scores on Empathy and Non-ethnocentric than United Arab Emirates. Morocco had higher scores for Connectedness compared to Lebanon. Tunisia had higher regard for Curiosity compared to Lebanon. The perceived importance of the cultural values was consistent by country of citizenship. This indicates homogeneous cultural value perceptions which confirms national and regional ideologies.

Perceptions by age were similar for the affective components but differed for the cultural values. The perceived importance of the cultural values varied by age. The youngest age group revealed highest importance to the cultural value of Openness to Change while the eldest age group showed greatest importance to Conservation.

Perceptions by gender were similar for both the affective components and the cultural values.

Three cultural values were associated with eight affective components. The cultural value of Self-transcendence, with highest score, correlated with seven of the 10 affective components except for Self-assurance and Self-awareness. This suggests that the respondents' values of benevolence and universalism were associated with all affective skills except Self-awareness and Self-assurance. The cultural value of universalism was not related to self-confidence, trust in own ideas, and ability to understand own feelings and thoughts.

The cultural value of Self-Enhancement did not correlate with any of the affective components. This implies that the cultural value of personal and power achievement is regarded distinct and unrelated to the affective skills.

The cultural value of Openness to Change correlated with six of the affective components. Individuals' self-direction, stimulation, and hedonism are viewed equivalent to most of the affective skills except for the ability to handle change, confidence in one's ideas and values, and one's ability to understand own feelings and thoughts.

The cultural value of Conservation correlated with the affective components of Empathy and Self-awareness. Individuals who value security and self-restraint appreciate the ability to understand own ideas and thoughts as well as others.

Implications

Suggestions from this study include implications for educators, researchers, government organizations, non-profit organizations, policy makers, and the corporate sector.

The findings of this research could enhance educator's cultural awareness particularly in relation to students from the MENA region. Educators' knowledge about MENA culture and values could bridge cultural understanding. Also, culture is central to student learning (Ladson-Billings, 2009). Educators could integrate elements of these findings into their syllabi and lesson plans guiding inventive and enriched curriculum. Learning activities could depict the cultural values of Self-Transcendence, encourage discussions about universalism, and raise awareness about the meaning of being loyal and group dependent. Curricular objectives could integrate the dichotomies of cultural values to enhance student performance.

Curiosity was ranked least by MENA citizens. It was also regarded poorly in Wallenberg-Lerner's research (2013). Students from the MENA region may be intimidated by activities driven by Curiosity. The information provided in this research could be utilized by educators to offer strategies for students to acquire, practice, and enhance their Curiosity. The findings could also invite discussions among MENA scholars, educators and government officials on the need to infuse Curiosity into the curriculum. The educators' role in modern diverse classrooms is increasingly important

91

in fostering shared values and empowering students. The information provided in this study could lead to the development of an online modules about integrating cultural values into the curriculum.

Based on the findings of this research, higher education institutions could evaluate existing global and cultural programs and their proper representation of the MENA cultural characteristics. At the same time, higher education institutions in the MENA region could revisit their instructional strategies and their preparation of their students to function and adapt in this global era.

Researchers interested in cross-cultural competence could improve their knowledge about the MENA culture and its perceived values. This research could assist in revealing where cultures interconnect. An instructive measure would be to sketch a global map of cultural values that guides researchers in building on existing models and frameworks of cultural competence. This could inform decisions regarding global educational programs.

The findings and observations of this study could also educate IRB personnel on the differences in culture particularly in the MENA and the western world. IRB policies specify the number of follow-ups and reminders to be performed. In contrast, in the MENA culture, it is widely accepted, and sometimes expected, to be assertive in following up.

Government and non-profit agencies involved in cross-cultural topics and decision making, particularly in the MENA region, could benefit from the information in this study. They could present informed propositions that support the cultural values and affective skills of that region. These resolutions could capture the interaction

92

between the original cultural behaviors and what may be considered as expectations. An enhanced cultural consciousness could improve the services, the support, and the policies implemented. It could be a great tool to promote diversity and tolerance.

The information in this study provides a platform for global coexistence; one that builds on cultural values and global unity. In today's increasingly tense, but interconnected world, cultural competence and values ought to be discussed in classrooms, speeches, workshops, and lectures. Communication is the key to bridge cross-cultural gaps and unlocks emotional and intellectual abilities which, in turn, breaks misperceptions particularly towards citizens of the MENA region. This could enlighten the public and create relations of mutual understanding--the core of democracy. This is critical in practices of cultural diplomacy and fostering peace.

Data analysis of this study revealed that more females clicked on the survey link but never completed the survey. In a highly male-dominated society, this disclosed a high degree of female receptiveness yet stagnant reaction. This revelation could help in providing a broad approach to motivate and ensure an increased female engagement.

Global corporations recognize the advantages of a diverse workforce. Integrating aspects of cultural competence in the workplace helps foster collaboration and aid success of the entire team. Corporations could utilize the information about the MENA region to incorporate cultural perspectives and values into their trainings, everyday practices, and decision-making processes. Decreased cultural barriers improve employees sense of belonging, which could improve efficiency.

Recommendations for Further Research

      This study revealed the non-western perspectives of the MENA region. There are gaps in western literature in regard to non-western perspectives, particularly in the areas of cross-cultural/global competence. Several recommendations are presented for further research including research design, instrumentation, and sample.

      The study utilized quantitative methods to investigate affective components, cultural values, and the relationship between the two areas. Additional qualitative research that builds on this research would help validate the results and add valuable insight to the deeper personal perceptions of individuals in this region.

      A mixed method study would provide enhanced understanding of individuals' values by capitalizing on quantitative data combined with qualitative feedback. This could offer a profound understanding of the MENA's unique non-western perspective.

      This study utilized a snowballing technique in which intermediaries were identified; they then forwarded the survey to 10 of their contacts. Future studies could target a specific sample such as university faculty members or undergraduate and/or graduate students. Research based on specific backgrounds might provide a clearer insight into whether individual perceptions vary due to their academic environment. This might also lead to a discussion on the role of universities in the MENA region in globalizing their campuses and their efforts into advancing globally competent graduates.

      Similarly, this research did not address socio-economic status. Many countries in the MENA region have been experiencing wars and distress for many years which have affected the entire region particularly its economic growth. Many populations are

struggling to make ends meet. Basic life necessities are what is most important to the

survival of individuals and their families; because of this, they may have no or very little

knowledge of what is happening in the rest of the world. Future research could address

the perceptions and priorities of individuals from a socioeconomic stand point.

This study focused on the entire MENA region and recruited intermediaries from

all countries. Future studies could focus on individual countries or smaller regions

within the MENA. The MENA region is comprised of diverse areas, populations, and

micro cultures, with extensive unrest. Considering these variations might provide a

clear assessment of the region and its constituents regarding its views on affective

components of global competencies and cultural values.

The western media coverage of the wars and distress in the MENA region has

led to misperceptions and misinterpretations of the MENA culture. Future comparative

research on western and non-western cultural values and affective components could

help enhance individual and cross-cultural awareness, the foundation of intercultural

competence. This cross-cultural dialogue could establish credibility and guide an

expanded cultural understanding that confronts stereotypes and offers opportunities to

challenge ethnocentrism.

The younger generation is the quickest to embrace change in this interconnected

world. Future research could focus on the younger age group (18 to 25 years) across

the MENA region and explore how their values differ from those of their predecessors.

A similar proposition could be presented regarding gender. Gender remains a

social apparatus in many countries and cultures in the MENA region. Although no

variations were found in this research, with the majority of respondents were males, it

would be interesting to focus on the role of gender in the perceived importance of such values.

Another topic of interest could be time spent abroad and exposure to other cultures. Developing cultural competence largely depends on experiencing diverse cultures, individuals, and countries. Future research could compare the perceived values of people who lived abroad with those who remained in their country of citizenship within the MENA region.

In this study, respondents were asked to identify their country of citizenship. Several responses listed countries that did not belong to the MENA region. Future research could avoid this glitch by listing MENA countries from which respondents would have to select. Similarly, the open-ended question about the countries in which respondents have visited yielded diverse answers. Future research could ask respondents to choose specific world regions.

This research was conducted in English. English is a second or other language to much of the MENA population. The survey could be translated into formal Arabic, the native language of the MENA region. Conducting this survey in their native tongue might yield a greater number of responses and enriched insight.

This research study has made clear that even with global interconnectedness, local realities are shaped through interchange of significant human perceptions and motivations established by cultural values. The MENA region is no exception. This study demonstrated how perceptions of cultural values and interpretations of global competencies and affective components shape global understanding and influence global interaction. This investigation affirmed that any research on global competence

is incomplete without a close consideration of the cultures among us. This study's aspiration was to push this intellectual dialogue from the awareness to implementation stage; from a global dialogue to universal agreements that uncover our global shared values.

References

Albert, I., & Trommsdorff, G. (2014). The role of culture in social development over the life span: An interpersonal relations approach. *Online Readings in Psychology and Culture*, *9*(2*)*. Retrieved from https://www.researchgate.net/publication/260368923_The_Role_of_Culture_in_Social_Development_Over_the_Life_Span_An_Interpersonal_Relations_Approach

Almeida, J., Simoes, A. R., & Costa, N. (2012). Bridging the gap between conceptualization and assessment of intercultural competence. *Social and Behavioral Sciences*, *69,* 695-704. Retrieved from http://www.sciencedirect.com/science/article/pii/S1877042812054493

American Council on Education. (2002). *Beyond September 11: A comprehensive national policy on international education.* Washington DC: ERIC Clearinghouse on Opinion Paper. (ERIC No. ED467614)

Balistreri, S., Di Giacomo, T. F., Ptak, T., & Noisette, I. (2012). *Global education: Connections, concepts and careers.* (Research Report No. 2012-4). Retrieved from http://research.collegeboard.org/sites/default/files/publications/2012/9/researchinreview-2012-4-global-education-connections-concepts-careers.pdf

Becker, H., & Geer, B. (1957). Participant observation and interviewing: A comparison. *Human Organization*, *16*(3). 28-32.

Behrnd, V., & Porzelt, S. (2011). Intercultural competence and training outcomes of students with experiences abroad. *International Journal of Intercultural Relations, 36,* 213-223. doi:10.1016/j.ijintrel.2011.04.005

Bennett, M. J. (1993). Towards ethno relativism: A developmental model of intercultural sensitivity. In R. M. Paige (Ed.), *Education for the intercultural experience* (pp. 21-71). Yarmouth, ME: Intercultural Press.

Bennett, M. J. (2004). Becoming interculturally competent. In J. Wurzel (Ed.), *Toward multiculturalism: A reader in multicultural education* (pp. 62-77). Newton, MA: Intercultural Resource Corporation.

Bennett, M. J. (2011, February). *Developing intercultural competence for international education faculty and staff.* Paper presented at the Association of International Education Administrators (AIEA) Conference, San Francisco, CA. Abstract retrieved from http://www.intercultural.org/documents/competence_handouts.pdf

Berry, J. W. (2005). Acculturation: Living successfully in two cultures. *International Journal of Intercultural Relations, 29*(6), 697-712. doi:10.1016/j.ijintrel.2005.07.013

Berry, J. W. (2008). Globalization and acculturation. *International Journal of Intercultural Relations*, *32*(4), 328-336. doi: 10.1016/j.ijintrel.2008.04.001

Bok, D. (2006). *Our underachieving colleges: A candid look at how much students learn and why they should be learning more.* Princeton, NJ: Princeton University Press.

Bocco, R., & Belhadj, S. (2014). Middle East regional perspectives for the White Paper Peacebuilding. *UN White Paper on Peacebuilding in the Middle East.* Geneva, Switzerland: Peacebuilding Platform. Retrieved from https://www.academia.edu/8399386/UN_White_Paper_on_Peacebuilding_in_the_Middle_East

Briscoe, J. (2015). Educating students for sustainable careers: In the classroom and beyond. In A. De Vos & B. Van der Heijden (Eds.), *Handbook of research on sustainable careers* (pp. 415-500). Northampton, MA: Edward Elgar.

Bricoe, J. P., Hall, T. D., & Mayrhofer, W. (Eds.). (2012). *Careers around the world: Individual and contextual perspectives.* New York, NY: Routledge.

Carano, K. (2010). *Through the lens of a global educator: Examining personal perceptions regarding the construction of world-mindedness* (Doctoral dissertation). ProQuest Dissertations and Theses, Retrieved from http://search.proquest.com/docview/822665224?accountid=14745 (AAT 822665224)

Caruana, V. (2014). Re-thinking global citizenship in higher education: From cosmopolitanism and international mobility to cosmopolitanisation, resilience and resilient thinking. *Higher Education Quarterly, 68*(1), 85–104. doi:10.1111/hequ.2014.68.issue-1

Cieciuch, J., Schwartz, S. H., & Vecchione, M. (2013). Applying the refined values theory to past data: What can researchers gain? *Journal of Cross-Cultural Psychology, 44*(8*),*1215-1234. doi: 0022022113487076.

Crawford, E. (2013). *Exploring our roles as global citizens* (ITeach UNICEF Report). Retrieved from https://teachunicef.org/sites/default/files/documents/units-lesson-plans/global_citizenship_gr_3-5_final_7-13.pdf

Cui, Q. (2013). *Global mindedness and intercultural competence: A quantitative study of pre-service teachers.* (Doctoral dissertation, Indiana State University). Retrieved from: http://scholars.indstate.edu/bitstream/10484/5366/1/Cui%2c%20Qi.pdf

Cummings, W. (2001). *Current challenges of international education.* Washington, DC: ERIC Clearinghouse on Higher Education. (ED464523)

Deardorff, D. K. (2004). Internationalization: In search of intercultural competence. *International Educator*, *13*(2), 13-15. Retrieved from https://www.nafsa.org/_/File/_/in_search_of_intercultural.pdf

Deardorff, D. K. (2006). The identification and assessment of intercultural competence as a student outcome of internationalization at institutions of higher education in the United States*. Journal of Studies in International Education*, *10*, 241-266. Retrieved from http://jsi.sagepub.com/content/10/3/241.short

Deardorff, D. K. (2011). Assessing intercultural competence. *New directions for institutional research, 2011*(149), 65-79. doi:10.1002/ir.381

Delors, J. (1998). *Learning:Treasure within.* Fontenoy, Paris,France: UNESCO.

Department of Defense Foreign Language and Related Codes. (n.d.). Appendix A. Retrieved from http://www.public.navy.mil/bupers-npc/reference/noc/NOOCSVol2/Documents/II59_pt_a%20Apr%202017.pdf

Fantini, A. E. (2009). Assessing intercultural competence. In D. K. Deardorff (Ed.), *The SAGE handbook of intercultural competence* (pp. 456-476). Washington, DC: Sage. Retrieved from http://cercll.arizona.edu/_media/development/conferences/2014_icc/workshops/5._fantini_ch_27_assessing_icc_pps_456-476.pdf

Friedman, T. L. (2005). *The world is flat: A brief history of the twenty-first century*. New York, NY: Picadorusa.

Fuller, G. (1995). The next ideology. *Foreign Policy, 1995*(98), 145-158.

Gannon, M. J. (2009). The cultural metaphoric method description, analysis, and critique. *International Journal of Cross Cultural Management*, *9*(3), 275-287. Retrieved from http://ccm.sagepub.com/content/9/3/275.short

Giddens, A. (1990). *The consequences of modernity.* CA: Stanford University Press.

Gopal, A. (2001). Internationalization of higher education: Preparing faculty to teach cross-culturally. *International Journal of Teaching and Learning in Higher Education, 23(*3), 373-381.

Global Policy Forum. (GPF). (n.d.). *Cultural relativism vs. universalism*. Retrieved from https://www.globalpolicy.org/home/163-general/29441.html

Hall, E. T. (1989). *Beyond culture*. New York, NY: Anchor.

House, R. J., Javidan, M., Hanges,, P., & Dorfman, P. (2002). Understanding cultures and implicit leadership theories across the globe: An introduction to project GLOBE. *Journal of World Business*, *37*(1), 3-10.

Haller, C., Fisher, R., & Gapp, R. (2007). Reflection as a means of understanding: Ways in which Confucian heritage students learn and understand organisational behavior. *Multicultural Education & Technology Journal*, *1*(1), 6-26.

Harrison, N., & Peacock, N. (2009). "It's so much easier to go with what's easy": "Mindfulness" and the discourse between home and international students in the United Kingdom. *Journal of Studies in International Education, 73*(4), 487-508.

Hart Research Associates. (2013). *It takes more than a major: Employer priorities for college learning and student success*. Retrieved from https://www.aacu.org/sites/default/files/files/LEAP/2013_EmployerSurvey.pdf

Hett, E. J. (1993). *The development of an instrument to measure globalmindedness* (Doctoral dissertation). Retrieved from ProQuest Dissertation and Theses: Full Text. (AAT 9408210)

Hills, M. D. (2002). Kluckhohn and Strodtbeck's values orientation theory. *Online Readings in Psychology and Culture, 4(*4). Retrieved from http://scholarworks.gvsu.edu/cgi/viewcontent.cgi?article=1040&context=orpc

Hofstede, G. (1984). C*ulture's consequences: International differences in work-related values*. Newbury Park, CA: Sage.

Hofstede, G. (2001). C*ulture's consequences: Comparing values, behaviors, institutions and organizations across nations.* Thousand Oaks*,* CA: Sage.

Hofstede, G. (2011). Dimensionalizing cultures: The Hofstede model in context. *Online Reading in Psychology and Culture, 2*(1). Retrieved from: http://dx.doi.org/10.9707/2307-0919.1014

Hudzik, J. K. (2011). *Comprehensive internationalization: From concept to action*. (NAFSA Report). Retrieved from http://www.nafsa.org/wcm/Product?prodid=382

Hunter, W. D. (2004). *Knowledge, skills, attitudes and experiences necessary to become globally competent.* (Doctoral dissertation). Retrieved from ProQuest: Full Text. (AAT 3128751)

Hunter, B., White, G. P., & Godbey, G. C. (2006). What does it mean to be globally competent? *Journal of Studies in International Education, 10*(3), 267-285.

Inglehart, R., & Welzel, C. (2005). *Modernization, cultural change and democracy.* New York, NY: Cambridge University Press*.*

Killick, D., & Parry, M. (Eds.). (1997). *Cross-cultural capability. The why, the ways and the means: New theories and methodologies in language education.* Proceedings of the conference at Leeds, Metropolitan University, December 15-16, 1997.

Kluckhohn, F. R., & Strodtbeck, F. L. (1961). *Variations in value orientations.* Evantson, IL: Row, Peterson.

Kozulin, A., Gindis, B., Ageyev, V., & Miller, S. (Eds.). (2003). *Vygotsky's educational theory in cultural context.* New York, NY: Cambridge University Press.

Kroeber, A. L., & Kluckhohn, C. (1952). *Culture: A critical review of concepts and definitions.* Cambridge, MA: Harvard University.

Kurin, R. (2004). Safeguarding intangible cultural heritage in the 2003 UNESCO Convention: A critical appraisal. *Museum International, 56*(1-2), 66-77.

Ladson-Billings, G. (2009). *The dreamkeepers: Successful teachers of African-American children.* New York, NY: John Wiley.

Lerche, C. O., III. (1998). The conflicts of globalization. *The International Journal of Peace Studies, 3*(1), 47-66. Retrieved from http://www.gmu.edu/programs/icar/ijps/vol3_1/learch.htm

Lindert, P. H., & Williamson, J. F. (2001). *Does globalization make the world more equal?* The National Bureau of Economic Research. Working Paper 8228. Retrieved from http://www.nber.org/papers/w8228.pdf

Mabin, V., Commons, K., Gao, X., & Plimmer, G. (November, 2012). Internationalisation in the curriculum: Using cultural diversity to enhance student learning. In H. Kaynak (Ed.), *Proceedings of the 42nd Annual Meeting of the Decision Sciences Institute*, San Francisco. (pp. 48401-48415). Retrieved from http://www.victoria.ac.nz/vbs/teaching/publications/Internationalisation-in-the-Curriculum.pdf

Mansilla, V., & Jackson, A. (2011). *Educating for global competence: Preparing our youth to engage the world.* Retrieved from http://www.pz.harvard.edu/sites/default/files/Educating%20for%20Global%20Competence%20Short%20HHJ.pdf

Merriam, S. B., & Associates. (2007). *Non-western perspectives on learning and knowing: Perspectives from around the world*. Malabar, FL: Krieger.

National Education Association. (2010). *Global competence is a 21st century imperative: Middle East and North Africa.* Retrieved from http://www.nea.org/assets/docs/HE/PB28A_Global_Competence11.pdf

National Endowment for Democracy. (n.d.). *Middle East and North Africa.* Report retrieved from http://www.ned.org/region/middle-east-and-northern-africa/

Olson, C. L., & Kroeger, K. R. (2001). Global competency and intercultural sensitivity. *Journal of Studies in International Education, 5*(2), 116-137.

Purdy, J. (2003). *Being America: Liberty, commerce, and violence in an American world*. New York, NY: Vintage.

Reiser, S. J., & Knudson, P. (1993). Protecting research subjects after consent: The case for the research intermediary. *IRB: A Review of Human Subjects Research*, *15*(2), 10-11. doi: 10.2307/3564582

Reimers, F. (2008). Educating for global competency. In J. E. Cohen & M. B. Malin (Eds.), *International perspectives on the goals of universal basic and secondary education* (pp.183-202). New York, NY: Routledge.

Reimers, F. (2013). Education for improvement: Citizenship in the global public sphere. *Harvard International Review, 35*(1), 56-61.

Robertson, R. (1994). Globalization: Social theory and global culture. *Journal of World History, 5*(1), 158-160.

Roudi, F. (October, 2001). Population trends and challenges in the Middle East and North Africa. *Population Reference Bureau*. Retrieved from http://www.prb.org/pdf/PoptrendsMiddleEast.pdf

Salehio-Isfahani, D. (2010). Human Development in the Middle East and North Africa. United Nations Development Programme *Human Development Reports, 26.* Retrieved from http://hdr.undp.org/sites/default/files/hdrp_2010_26.pdf

Salem, P. (2014). *The Middle East in 2015 and beyond: Trends and drivers*. Middle East Institute Policy Focus Series. Retrieved from http://www.mei.edu/sites/default/files/publications/The%20Middle%20East%20in%202015.pdf

Schwartz, S. H. (1992). Universals in the content and structure of values. Theoretical advances and empirical tests in 20 countries. *Advances in Experimental Social Psychology*, *25*,1-65. Retrieved from: http://kodu.ut.ee/~cect/teoreetiline%20seminar%2023.04.2013/Schwartz%201992.pdf

Schwartz, S. H. (2006). A theory of cultural value orientations: Explication and applications. *Comparative Sociology*, *5*(2), 137-182. doi: 0.1163/156913306778667357

Schwartz, S. H. (2012). An overview of the Schwartz theory of basic values. *Online Readings in Psychology and Culture, 2*(1). Retrieved from: http://dx.doi.org/10.9707/2307-0919.1116

Schwartz, S. H., Cieciuch, J., Vecchione, M., Davidov, E., Fischer, R., Beierlein, C. & Dirilen-Gumus, O. (2012). Refining the theory of basic individual values. *Journal of Personality and Social Psychology*, *103*(4), 663-688.

Shah, N. M. (2004). Gender and labour migration to the gulf countries. *Feminist Review, 77*, 188-185. doi: 10.1057/palgrave.fr.9400167

Smidt, S. (2009). *Introducing Vygotsky: A guide for practitioners and students in early years education*. New York, NY: Routledge.

Smith, R. C. (2007). The UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions: Building a new world information and communication order? *International Journal of Communication, 1*(1), 24-55.

Stier, J. (2003). Internationalization, ethnic diversity and the acquisition of intercultural competencies. *Intercultural Education, 14(*1), 77-91.

Stier, J. (2004). Taking a critical stance toward internationalization ideologies in higher education: Idealism, instrumentalism and educationalism. *Globalisation, Societies and Education, 2*(1), 83-97.

Swidler, A. (1986). Culture in action: Symbols and strategies. *American Sociological Review*, *51*(2), 273-286.

Tidwell, A., & Lerche, C. (2004). Globalization and conflict resolution. *International Journal of Peace Studies*, *9*(1), 47-59.

The World Bank. (2016a). *The economic effects of war and peace*. MENA quarterly economic brief. Retrieved from http://www.worldbank.org/en/region/mena/publication/mena-quarterly-economic-brief-january-2016.print

The World Bank. (2016b). *The Middle East and North Africa.* Overview Middle East and North Africa Home. Retrieved from http://www.worldbank.org/en/region/mena/overview#1

United Nations Educational, Scientific, and Cultural Organization (UNESCO). (2007). *Investing in cultural diversity and intercultural dialogue. UNESCO World Report*. Executive Summary. Retrieved from http://www.acpcultures.eu/_upload/ocr_document/UNESCO_WorldReport_Invest InCulturalDiversity_2009.pdf

United Nations Educational, Scientific, and Cultural Organization (UNESCO). (2016). *The future we want: The role of culture in sustainable development*. Paris, France: Author.

Vygotsky, L. (1978). Interaction between learning and development. *Readings on the Development of Children, 23*(3), 34-41.

Waddington, P. A. J., & Bull, R. (2007). Cognitive interviewing as a research technique. *Social Research Update 50*, Retrieved from http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.304.6003&rep=rep1&type=pdf

Wallenberg-Lerner, H. (2013). *Affective components perceived to be important in today's global society from a cross-cultural perspective*. (Doctoral dissertation). Retrieved from http://scholarcommons.usf.edu/etd/4604/

Welzel, C., Inglehart, R., & Klingemann, H. D. (2003). The theory of human development: A cross-cultural analysis. *European Journal of Political Research, 42*(3), 341-379.

West, C. (2012). Toward globally competent pedagogy. *National Association of Foreign Student Advisors*. Retrieved from http://www.nafsa.org/uploadedFiles/Chez_NAFSA/Find_Resources/Publications/ Periodicals/Epublications/epub_toward_globally.pdf

Willis, G. B. (1999). *Cognitive interviewing: A "How To" guide*. In R. A. Casper, J. T. Lessler, & G. B. Willis (Eds.), Short course presented at the 1999 American Statistical Association Meeting, Research Triangle Institute, Raleigh, NC.

Wit, H. D., & Leask, B. (2015). Internationalization, the curriculum, and the disciplines. *International Higher Education*, *83*, 10-12.

World Value Survey. (2015). *World values survey: Findings and insights*. Vienna, Austria: Author.

Yeganeh, H. (2012). A review of globalization and culture: Global mélange. [Review of the book globalization and culture: Global mélange, by J. N. Pietrese]. *Journal of International Marketing, 24*(3). http://dx/doi.org/10.1080/08961530.2012.682043

APPENDICES

Appendix A: Wallenberg-Lerner's Geocultural Region Map

Geocultural World Divisions

Appendix B: Invitation Letter to the Validation Panel Members

Dear _____,

I am in the process of defending my doctoral proposal about perceived importance of affective components of global competencies and cultural values in the Middle East and North Africa (MENA) region. In this study, a panel of experts from the MENA region will assist by taking the survey and providing feedback in regards to appropriateness and clarity of the questionnaire.

Your knowledge, experience, and background are valuable to this research. If you choose to assist in this research, you will be asked to rate the questionnaire in regard to appropriateness, clarity, and provide additional feedback if necessary. Your help in this process will be appreciated.

The overall process should take no more than 30 minutes to complete. There will be no cost incurred nor compensation provided. If you have any questions about this research, feel free to contact me at the address or phone number below.

Sincerely,

Nadia Awaida-Nachabe
Doctoral Candidate
Adult Education, EDU 106
University of South Florida
4201 East Fowler Avenue
Tampa, FL 33620

Appendix C: Instructions to the Validation Panel Responding to the Background

Information Form

The form below includes demographic questions. Please rate each question or statement in terms of clarity and appropriateness. Circle the rating for each question below.

1. What is your gender? Female____ Male____	

Clarity of question

Very Unclear   Very Clear

    1   2   3   4   5   6

Appropriateness of question

Very Unclear   Very Clear

    1   2   3   4   5   6

Comments: _____

---

2. What is your age?

Clarity of question

Very Unclear   Very Clear

    1   2   3   4   5   6

Appropriateness of question

Very Unclear   Very Clear

    1   2   3   4   5   6

Comments: _____

3. What is the name of the country in which you were born?

Clarity of question

	Very Unclear				Very Clear	
	1	2	3	4	5	6

Appropriateness of question

	Very Unclear				Very Clear	
	1	2	3	4	5	6

Comments: _____

---

4. What is the name of the country in which you now live?

Clarity of question

	Very Unclear				Very Clear	
	1	2	3	4	5	6

Appropriateness of question

	Very Unclear				Very Clear	
	1	2	3	4	5	6

Comments: _____

---

5. Name all countries you lived in more than 6 months:

Clarity of question

	Very Unclear				Very Clear	
	1	2	3	4	5	6

Appropriateness of question

	Very Unclear				Very Clear	
	1	2	3	4	5	6

Comments: _____

6. Circle the highest degree you earned?
   High School
   Bachelor's Degree
   Master's Degree
   PhD

Clarity of question

	Very Unclear				Very Clear	
	1	2	3	4	5	6

Appropriateness of question

	Very Unclear				Very Clear	
	1	2	3	4	5	6

Comments: _____

Appendix D: Instructions to the Validation Panel Responding to the Affective Component Questionnaire

The form below includes affective components questions. Please rate each statement in terms of clarity and appropriateness. Circle the rating for each question below.

1. Ability to handle change or be able to manage differences in diverse cultures and environments.

Clarity of question					
Very Unclear					Very Clear
1	2	3	4	5	6
Appropriateness of question					
Very Unclear					Very Clear
1	2	3	4	5	6
Comments:					
_____					

2. Ability to encourage understanding across different cultures.

Clarity of question					
Very Unclear					Very Clear
1	2	3	4	5	6
Appropriateness of question					
Very Unclear					Very Clear
1	2	3	4	5	6
Comments:					
_____					

Appendix D Continued

3. Ability to understand the feelings, thoughts, actions, and perspectives of others from different cultures.

    Clarity of question

    Very Unclear   Very Clear
    1   2   3   4   5   6

    Appropriateness of question
    Very Unclear   Very Clear
    1   2   3   4   5   6

    Comments:

    _____

4. Being interested in learning more about people and customs from different cultures.

    Clarity of question

    Very Unclear   Very Clear
    1   2   3   4   5   6

    Appropriateness of question
    Very Unclear   Very Clear
    1   2   3   4   5   6

    Comments:

    _____

5. Ability to understand the feelings and perceptions of others without having/wanting to adopt them personally

    Clarity of question
    Very Unclear   Very Clear
    1   2   3   4   5   6

    Appropriateness of question
    Very Unclear   Very Clear
    1   2   3   4   5   6

    Comments:

    _____

Appendix D Continued

6. Willingness to objectively welcome different cultures and experience them without judgment

> **Clarity of question**
>
> Very Unclear   Very Clear
>
> 1   2   3   4   5   6
>
> **Appropriateness of question**
>
> Very Unclear   Very Clear
>
> 1   2   3   4   5   6
>
> **Comments**:
>
> _____

7. Trust and confidence in yourself and your own ideas and values when getting involved with other cultures.

> **Clarity of question**
>
> Very Unclear   Very Clear
>
> 1   2   3   4   5   6
>
> **Appropriateness of question**
>
> Very Unclear   Very Clear
>
> 1   2   3   4   5   6
>
> **Comments**:
>
> _____

8. Ability to understand your own feelings and thoughts while involving yourself in different cultures

> **Clarity of question**
>
> Very Unclear   Very Clear
>
> 1   2   3   4   5   6
>
> **Appropriateness of question**
>
> Very Unclear   Very Clear
>
> 1   2   3   4   5   6
>
> **Comments**:
>
> _____

Appendix D Continued

9. Ability to accept and practice differences in other cultures even if there is more than one interpretation.

> **Clarity of question**
> | Very Unclear | | | | | Very Clear |
> |---|---|---|---|---|---|
> | 1 | 2 | 3 | 4 | 5 | 6 |
>
> **Appropriateness of question**
> | Very Unclear | | | | | Very Clear |
> |---|---|---|---|---|---|
> | 1 | 2 | 3 | 4 | 5 | 6 |
>
> **Comments**:
>
> _____

10. Is there anything missing in the list above? If yes, please add below.

> **Clarity of question**
> | Very Unclear | | | | | Very Clear |
> |---|---|---|---|---|---|
> | 1 | 2 | 3 | 4 | 5 | 6 |
>
> **Appropriateness of question**
> | Very Unclear | | | | | Very Clear |
> |---|---|---|---|---|---|
> | 1 | 2 | 3 | 4 | 5 | 6 |
>
> **Comments**:
>
> _____

Appendix E: Instructions to the Validation Panel Responding to the Portrait Value Questionnaire

The form below includes portrait value statements. Please rate each statement in terms of clarity and appropriateness. Circle the rating for each question below.

1. **It is important to him to form his views independently.**

Clarity of question

Very Unclear					Very Clear
1	2	3	4	5	6

Appropriateness of question

Very Unclear					Very Clear
1	2	3	4	5	6

Comments: _____

2. **It is important to him that his country is secure and stable.**

Clarity of question

Very Unclear					Very Clear
1	2	3	4	5	6

Appropriateness of question

Very Unclear					Very Clear
1	2	3	4	5	6

Comments: _____

Appendix E Continued

3. **It is important to him to have a good time.**

Clarity of question

      Very Unclear   **Very Clear**

          1   2   3   4   5   6

Appropriateness of question

      Very Unclear   **Very Clear**

          1   2   3   4   5   6

Comments: _____

4. **It is important to him to avoid upsetting other people.**

Clarity of question

      Very Unclear   **Very Clear**

          1   2   3   4   5   6

Appropriateness of question

      Very Unclear   **Very Clear**

          1   2   3   4   5   6

Comments: _____

5. **It is important to him that the weak and vulnerable in society be protected.**

Clarity of question

      Very Unclear   **Very Clear**

          1   2   3   4   5   6

Appropriateness of question

      Very Unclear   **Very Clear**

          1   2   3   4   5   6

Comments: _____

Appendix E Continued

6. **It is important to him that people do what he says they should.**

Clarity of question

Very Unclear   **Very Clear**

        1   2   3   4   5   6

Appropriateness of question

Very Unclear   **Very Clear**

        1   2   3   4   5   6

Comments: _____

7. **It is important to him never to think he deserves more than other people.**

Clarity of question

Very Unclear   **Very Clear**

        1   2   3   4   5   6

Appropriateness of question

Very Unclear   **Very Clear**

        1   2   3   4   5   6

Comments: _____

8. **It is important to him to care for nature.**

Clarity of question

Very Unclear   **Very Clear**

        1   2   3   4   5   6

Appropriateness of question

Very Unclear   **Very Clear**

        1   2   3   4   5   6

Comments: _____

Appendix E Continued

9. It is important to him that no one should ever shame him.

Clarity of question

Very Unclear   Very Clear

1   2   3   4   5   6

Appropriateness of question

Very Unclear   Very Clear

1   2   3   4   5   6

Comments: _____

10. It is important to him always to look for different things to do.

Clarity of question

Very Unclear   Very Clear

1   2   3   4   5   6

Appropriateness of question

Very Unclear   Very Clear

1   2   3   4   5   6

Comments: _____

11. It is important to him to take care of people he is close to.

Clarity of question

Very Unclear   Very Clear

1   2   3   4   5   6

Appropriateness of question

Very Unclear   Very Clear

1   2   3   4   5   6

Comments: _____

Appendix E Continued

12. **It is important to him to have the power that money can bring.**

Clarity of question

           Very Unclear   **Very Clear**

               1   **2**   **3**   **4**   **5**   **6**

Appropriateness of question

           Very Unclear   **Very Clear**

               1   **2**   **3**   **4**   **5**   **6**

Comments: _____

13. **It is very important to him to avoid disease and protect his health.**

Clarity of question

           Very Unclear   **Very Clear**

               1   **2**   **3**   **4**   **5**   **6**

Appropriateness of question

           Very Unclear   **Very Clear**

               1   **2**   **3**   **4**   **5**   **6**

Comments: _____

14. **It is important to him to be tolerant toward all kinds of people and groups.**

Clarity of question

           Very Unclear   **Very Clear**

               1   **2**   **3**   **4**   **5**   **6**

Appropriateness of question

           Very Unclear   **Very Clear**

               1   **2**   **3**   **4**   **5**   **6**

Comments: _____

Appendix E Continued

15. It is important to him never to violate rules or regulations.

Clarity of question

	Very Unclear							Very Clear
	1	2	3	4	5	6		

Appropriateness of question

	Very Unclear							Very Clear
	1	2	3	4	5	6		

Comments: _____

16. It is important to him to make his own decisions about his life.

Clarity of question

	Very Unclear							Very Clear
	1	2	3	4	5	6		

Appropriateness of question

	Very Unclear							Very Clear
	1	2	3	4	5	6		

Comments: _____

17. It is important to him to have ambitions in life.

Clarity of question

	Very Unclear							Very Clear
	1	2	3	4	5	6		

Appropriateness of question

	Very Unclear							Very Clear
	1	2	3	4	5	6		

Comments: _____

Appendix E Continued

18. **It is important to him to maintain traditional values and ways of thinking.**

Clarity of question

          Very Unclear   **Very Clear**

        1   2   3   4   5   6

Appropriateness of question

          Very Unclear   **Very Clear**

        1   2   3   4   5   6

Comments: _____

19. **It is important to him that people he knows have full confidence in him.**

Clarity of question

          Very Unclear   **Very Clear**

        1   2   3   4   5   6

Appropriateness of question

          Very Unclear   **Very Clear**

        1   2   3   4   5   6

Comments: _____

20. **It is important to him to be wealthy.**

Clarity of question

          Very Unclear   **Very Clear**

        1   2   3   4   5   6

Appropriateness of question

          Very Unclear   **Very Clear**

        1   2   3   4   5   6

Comments: _____

Appendix E Continued

21. It is important to him to take part in activities to defend nature.

Clarity of question

      Very Unclear   **Very Clear**

            1   **2**   **3**   **4**   **5**   **6**

Appropriateness of question

      Very Unclear   **Very Clear**

            1   **2**   **3**   **4**   **5**   **6**

Comments: _____

22. It is important to him never to annoy anyone.

Clarity of question

      Very Unclear   **Very Clear**

            1   **2**   **3**   **4**   **5**   **6**

Appropriateness of question

      Very Unclear   **Very Clear**

            1   **2**   **3**   **4**   **5**   **6**

Comments: _____

23. It is important to him to develop his own opinions.

Clarity of question

      Very Unclear   **Very Clear**

            1   **2**   **3**   **4**   **5**   **6**

Appropriateness of question

      Very Unclear   **Very Clear**

            1   **2**   **3**   **4**   **5**   **6**

Comments: _____

Appendix E Continued

24. **It is important to him to protect his public image.**

Clarity of question

   Very Unclear   Very Clear

   1   2   3   4   5   6

Appropriateness of question

   Very Unclear   Very Clear

   1   2   3   4   5   6

Comments: _____

25. **It is very important to him to help the people dear to him.**

Clarity of question

   Very Unclear   Very Clear

   1   2   3   4   5   6

 Appropriateness of question

   Very Unclear   Very Clear

   1   2   3   4   5   6

 Comments: _____

26. **It is important to him to be personally safe and secure.**

Clarity of question

   Very Unclear   Very Clear

   1   2   3   4   5   6

 Appropriateness of question

   Very Unclear   Very Clear

   1   2   3   4   5   6

 Comments: _____

Appendix E Continued

27. It is important to him to be a dependable and trustworthy friend.

Clarity of question

Very Unclear   Very Clear

1   2   3   4   5   6

Appropriateness of question

Very Unclear   Very Clear

1   2   3   4   5   6

Comments: _____

28. It is important to him to take risks that make life exciting.

Clarity of question

Very Unclear   Very Clear

1   2   3   4   5   6

Appropriateness of question

Very Unclear   Very Clear

1   2   3   4   5   6

Comments: _____

29. It is important to him to have the power to make people do what he wants.

Clarity of question

Very Unclear   Very Clear

1   2   3   4   5   6

Appropriateness of question

Very Unclear   Very Clear

1   2   3   4   5   6

Comments: _____

Appendix E Continued

30. It is important to him to plan his activities independently.

Clarity of question

Very Unclear					Very Clear
1	2	3	4	5	6

Appropriateness of question

Very Unclear					Very Clear
1	2	3	4	5	6

Comments: _____

31. It is important to him to follow rules even when no-one is watching.

Clarity of question

Very Unclear					Very Clear
1	2	3	4	5	6

Appropriateness of question

Very Unclear					Very Clear
1	2	3	4	5	6

Comments: _____

32. It is important to him to be very successful.

Clarity of question

Very Unclear					Very Clear
1	2	3	4	5	6

Appropriateness of question

Very Unclear					Very Clear
1	2	3	4	5	6

Comments: _____

33. It is important to him to follow his family's customs or the customs of a religion.

Clarity of question

      Very Unclear   **Very Clear**

          1   2   3   4   5   6

Appropriateness of question

      Very Unclear   **Very Clear**

          1   2   3   4   5   6

Comments: _____

34. It is important to him to listen to and understand people who are different from him.

Clarity of question

      Very Unclear   **Very Clear**

          1   2   3   4   5   6

Appropriateness of question

      Very Unclear   **Very Clear**

          1   2   3   4   5   6

Comments: _____

35. It is important to him to have a strong state that can defend its citizens.

Clarity of question

      Very Unclear   **Very Clear**

          1   2   3   4   5   6

Appropriateness of question

      Very Unclear   **Very Clear**

          1   2   3   4   5   6

Comments: _____

Appendix E Continued

36. **It is important to him to enjoy life's pleasures.**

Clarity of question

Very Unclear					Very Clear
1	2	3	4	5	6

Appropriateness of question

Very Unclear					Very Clear
1	2	3	4	5	6

Comments: _____

37. **It is important to him that every person in the world have equal opportunities in life.**

Clarity of question

Very Unclear					Very Clear
1	2	3	4	5	6

Appropriateness of question

Very Unclear					Very Clear
1	2	3	4	5	6

Comments: _____

38. **It is important to him to be humble.**

Clarity of question

Very Unclear					Very Clear
1	2	3	4	5	6

Appropriateness of question

Very Unclear					Very Clear
1	2	3	4	5	6

Comments: _____

39. It is important to him to figure things out himself.

Clarity of question

       Very Unclear   **Very Clear**

             1   **2**   **3**   **4**   **5**   **6**

Appropriateness of question

       Very Unclear   **Very Clear**

             1   **2**   **3**   **4**   **5**   **6**

Comments: _____

40. It is important to him to honor the traditional practices of his culture.

Clarity of question

       Very Unclear   **Very Clear**

             1   **2**   **3**   **4**   **5**   **6**

Appropriateness of question

       Very Unclear   **Very Clear**

             1   **2**   **3**   **4**   **5**   **6**

Comments: _____

41. It is important to him to be the one who tells others what to do.

Clarity of question

       Very Unclear   **Very Clear**

             1   **2**   **3**   **4**   **5**   **6**

Appropriateness of question

       Very Unclear   **Very Clear**

             1   **2**   **3**   **4**   **5**   **6**

Comments: _____

Appendix E Continued

42. It is important to him to obey all the laws.

Clarity of question

Very Unclear					Very Clear
1	2	3	4	5	6

Appropriateness of question

Very Unclear					Very Clear
1	2	3	4	5	6

Comments: _____

43. It is important to him to have all sorts of new experiences.

Clarity of question

Very Unclear					Very Clear
1	2	3	4	5	6

Appropriateness of question

Very Unclear					Very Clear
1	2	3	4	5	6

Comments: _____

44. It is important to him to own expensive things that show his wealth

Clarity of question

Very Unclear					Very Clear
1	2	3	4	5	6

Appropriateness of question

Very Unclear					Very Clear
1	2	3	4	5	6

Comments: _____

Appendix E Continued

45. It is important to him to protect the natural environment from destruction or pollution.

Clarity of question

Very Unclear					Very Clear
1	2	3	4	5	6

Appropriateness of question

Very Unclear					Very Clear
1	2	3	4	5	6

Comments: _____

46. It is important to him to take advantage of every opportunity to have fun.

Clarity of question

Very Unclear					Very Clear
1	2	3	4	5	6

Appropriateness of question

Very Unclear					Very Clear
1	2	3	4	5	6

Comments: _____

47. It is important to him to concern himself with every need of his dear ones.

Clarity of question

Very Unclear					Very Clear
1	2	3	4	5	6

Appropriateness of question

Very Unclear					Very Clear
1	2	3	4	5	6

Comments: _____

48. It is important to him that people recognize what he achieves.

Clarity of question

       Very Unclear   **Very Clear**

          1   **2**   **3**   **4**   **5**   **6**

Appropriateness of question

       Very Unclear   **Very Clear**

          1   **2**   **3**   **4**   **5**   **6**

Comments: _____

49. It is important to him never to be humiliated.

Clarity of question

       Very Unclear   **Very Clear**

          1   **2**   **3**   **4**   **5**   **6**

Appropriateness of question

       Very Unclear   **Very Clear**

          1   **2**   **3**   **4**   **5**   **6**

Comments: _____

50. It is important to him that his countries protect itself against all threats.

Clarity of question

       Very Unclear   **Very Clear**

          1   **2**   **3**   **4**   **5**   **6**

Appropriateness of question

       Very Unclear   **Very Clear**

          1   **2**   **3**   **4**   **5**   **6**

Comments: _____

51. It is important to him never to make other people angry.

Clarity of question

      Very Unclear   **Very Clear**

         1   2   3   4   5   6

Appropriateness of question

      Very Unclear   **Very Clear**

         1   2   3   4   5   6

Comments: _____

52. It is important to him that everyone be treated justly, even people he doesn't know.

Clarity of question

      Very Unclear   **Very Clear**

         1   2   3   4   5   6

Appropriateness of question

        Very Unclear   **Very Clear**

         1   2   3   4   5   6

Comments: _____

53. It is important to him to avoid anything dangerous.

Clarity of question

      Very Unclear   **Very Clear**

         1   2   3   4   5   6

Appropriateness of question

      Very Unclear   **Very Clear**

         1   2   3   4   5   6

Comments: _____

54. It is important to him to be satisfied with what he has and not ask for more.

Clarity of question

Very Unclear					Very Clear
1	**2**	**3**	**4**	**5**	**6**

Appropriateness of question

Very Unclear					Very Clear
1	**2**	**3**	**4**	**5**	**6**

Comments: _____

55. It is important to him that all his friends and family can rely on him completely.

Clarity of question

Very Unclear					Very Clear
1	**2**	**3**	**4**	**5**	**6**

Appropriateness of question

Very Unclear					Very Clear
1	**2**	**3**	**4**	**5**	**6**

Comments: _____

56. It is important to him to be free to choose what he does by himself.

Clarity of question

Very Unclear					Very Clear
1	**2**	**3**	**4**	**5**	**6**

Appropriateness of question

Very Unclear					Very Clear
1	**2**	**3**	**4**	**5**	**6**

Comments: _____

Appendix E Continued

57. It is important to him to accept people even when he disagrees with them.

Clarity of question

        Very Unclear   **Very Clear**

                1   2   3   4   5   6

Appropriateness of question

        Very Unclear   **Very Clear**

                1   2   3   4   5   6

Comments: _____

Appendix F: List of Validation Panel Members

Name*	Gender/Country	Expertise
H. A.	Female, Palestine	Adult Education, Intercultural Expertise
M. A.	Female, Kingdom of Saudi Arabia	Educational Research, Intercultural Expertise
M. A.	Male, Kingdom of Saudi Arabia	Adult Education, Intercultural Expertise
A. A.	Female, Kingdom of Saudi Arabia	Educational Research, Intercultural Expertise
A. A.	Male, Kingdom of Saudi Arabia	Adult Education, Intercultural Expertise
S. A	Female, Palestine	Adult Education, Intercultural Expertise
M. C.	Male, Turkey	Adult Education, Intercultural Expertise
J. C.	Female, Trinidad And Tobago	Adult Education, Intercultural Expertise
C. E.	Female, USA	Adult Education, International Experience
M. G.	Female, Turkey	Adult Education, Intercultural Expertise

*Names have been changed to protect the innocent.

Appendix G: Demographic Information Form

1. Please select your gender.
   - o Female
   - o Male

2. Please select your age.
   - o 18-25
   - o 25-45
   - o 45-60
   - o 61 and above

3. Name of the country in which you were born.

4. Name of the country in which you now live.

5. Name all countries you have lived in for 6 months or more.

6. Select the highest level of education you have completed.
   - o Technical Degree
   - o High school
   - o Bachelor's Degree
   - o Master's Degree
   - o Doctorate's Degree
   - o Other, please specify

Appendix H: Permission to Use the Affective Component Questionnaire

Nadia Nachabe

10/3/16

Good morning Helena,

My name is Nadia Awaida-Nachabe. I am currently working on my proposal with Dr. James. My research aims to explore perceptions of global competencies (affective components) and cultural/motivational values in the MENA region.

I would like to request the following:

1. your permission to use your affective component questionnaire in my research.
2. your permission to use the Geocultural region map and if you could email me the map as a jpeg or pdf.

Your research was inspiring. I hope that my study will add to the knowledge you have established on this topic. I hope it'll also shed light on the overlooked and underrepresented non-western perspective.

Thank you,

Nadia Awaida-Nachabe
PhD Candidate
Department of Leadership, Counseling, Adult, Career, and Higher Education
University of South Florida
4202 E. Fowler Avenue
Tampa, FL 33620

Helena wallenberg

10/3/16

That is wonderful Nadia. I am honored that you want to use them and I wish you the very best!
Helena

Helena Wallenberg-Lerner, Ph.D.
Department of Leadership, Counseling, Adult, Career, and Higher Education
University of South Florida
4202 E. Fowler Avenue
Tampa, FL 33620

Appendix I: The Affective Component Questionnaire

How important are emotional characteristics in functioning as an individual, living in today's global society? Listed below are known characteristics, which relate to feelings and emotions. These characteristics refer to the emotional qualities of an individual. Please rate how important each emotional characteristic is to the functioning of an individual, living in today's global society. The scale is 1 to 6, where "1" = Very Unimportant, 2 = Unimportant, 3 = moderately important, 4 = Of little importance, 5 = Important, and "6" = Very Important.

1. Ability to handle change or be able to manage differences in diverse cultures and environments.

        1   **2**   **3**   **4**   **5**   **6**

2**.** Ability to encourage understanding across different cultures.

        1   **2**   **3**   **4**   **5**   **6**

3. Ability to understand the feelings, thoughts, actions, and perspectives of others from different cultures.

        1   **2**   **3**   **4**   **5**   **6**

4. Being interested in learning more about people and customs from different cultures.

        1   **2**   **3**   **4**   **5**   **6**

5. Ability to understand the feelings and perceptions of others without having/wanting to adopt them personally

        1   **2**   **3**   **4**   **5**   **6**

6. Willingness to objectively welcome different cultures and experience them without judgment

        1   **2**   **3**   **4**   **5**   **6**

7. Trust and confidence in yourself and your own ideas and values when getting involved with other cultures.

        1   **2**   **3**   **4**   **5**   **6**

8. Ability to understand your own feelings and thoughts while involving yourself in different cultures

        1   **2**   **3**   **4**   **5**   **6**

9. Ability to accept and practice differences in other cultures even if there is more than one interpretation.

        1   **2**   **3**   **4**   **5**   **6**

10. Is there anything missing in the list above? If yes, please add below.

Appendix J: Portrait Value Questionnaire for Males

In this section, you are provided with brief description of different people. Please read each description and think about how much that person is or is not like you. Put an X in the box to the right that shows how much the person described is like you.

PVQ-RR Male (10/2013)

Here we briefly describe different people. Please read each description and think about how much that person is or is not like you. Put an X in the box to the right that shows how much the person described is like you.

		HOW MUCH LIKE YOU IS THIS PERSON?					
		Not like me at all	Not like me	A little like me	Moderately like me	Like me	Very much like me
1.	It is important to him to form his views independently.	☐	☐	☐	☐	☐	☐
2.	It is important to him that his country is secure and stable.	☐	☐	☐	☐	☐	☐
3.	It is important to him to have a good time.	☐	☐	☐	☐	☐	☐
4.	It is important to him to avoid upsetting other people.	☐	☐	☐	☐	☐	☐
5.	It is important to him that the weak and vulnerable in society be protected.	☐	☐	☐	☐	☐	☐
6.	It is important to him that people do what he says they should.	☐	☐	☐	☐	☐	☐
7.	It is important to him never to think he deserves more than other people.	☐	☐	☐	☐	☐	☐
8.	It is important to him to care for nature.	☐	☐	☐	☐	☐	☐
9.	It is important to him that no one should ever shame him.	☐	☐	☐	☐	☐	☐
10.	It is important to him always to look for different things to do.	☐	☐	☐	☐	☐	☐
11.	It is important to him to take care of people he is close to.	☐	☐	☐	☐	☐	☐
12.	It is important to him to have the power that money can bring.	☐	☐	☐	☐	☐	☐
13.	It is very important to him to avoid disease and protect his health.	☐	☐	☐	☐	☐	☐
14.	It is important to him to be tolerant toward all kinds of people and groups.	☐	☐	☐	☐	☐	☐
15.	It is important to him never to violate rules or regulations.	☐	☐	☐	☐	☐	☐
16.	It is important to him to make his own decisions about his life.	☐	☐	☐	☐	☐	☐
17.	It is important to him to have ambitions in life.	☐	☐	☐	☐	☐	☐
18.	It is important to him to maintain traditional values and ways of thinking.	☐	☐	☐	☐	☐	☐
19.	It is important to him that people he knows have full confidence in him.	☐	☐	☐	☐	☐	☐
20.	It is important to him to be wealthy.	☐	☐	☐	☐	☐	☐
21.	It is important to him to take part in activities to defend nature.	☐	☐	☐	☐	☐	☐
22.	It is important to him never to annoy anyone.	☐	☐	☐	☐	☐	☐
23.	It is important to him to develop his own opinions.	☐	☐	☐	☐	☐	☐
24.	It is important to him to protect his public image.	☐	☐	☐	☐	☐	☐
25.	It is very important to him to help the people dear to him.	☐	☐	☐	☐	☐	☐
26.	It is important to him to be personally safe and secure.	☐	☐	☐	☐	☐	☐
27.	It is important to him to be a dependable and trustworthy friend.	☐	☐	☐	☐	☐	☐

Appendix J: Continued

	Not like me at all	Not like me	A little like me	Moderately like me	Like me	Very much like me
28. It is important to him to take risks that make life exciting.	☐	☐	☐	☐	☐	☐
29. It is important to him to have the power to make people do what he wants.	☐	☐	☐	☐	☐	☐
30. It is important to him to plan his activities independently.	☐	☐	☐	☐	☐	☐
31. It is important to him to follow rules even when no-one is watching.	☐	☐	☐	☐	☐	☐
32. It is important to him to be very successful.	☐	☐	☐	☐	☐	☐
33. It is important to him to follow his family's customs or the customs of a religion.	☐	☐	☐	☐	☐	☐
34. It is important to him to listen to and understand people who are different from him.	☐	☐	☐	☐	☐	☐
35. It is important to him to have a strong state that can defend its citizens.	☐	☐	☐	☐	☐	☐
36. It is important to him to enjoy life's pleasures.	☐	☐	☐	☐	☐	☐
37. It is important to him that every person in the world have equal opportunities in life.	☐	☐	☐	☐	☐	☐
38. It is important to him to be humble.	☐	☐	☐	☐	☐	☐
39. It is important to him to figure things out himself.	☐	☐	☐	☐	☐	☐
40. It is important to him to honor the traditional practices of his culture.	☐	☐	☐	☐	☐	☐
41. It is important to him to be the one who tells others what to do.	☐	☐	☐	☐	☐	☐
42. It is important to him to obey all the laws.	☐	☐	☐	☐	☐	☐
43. It is important to him to have all sorts of new experiences.	☐	☐	☐	☐	☐	☐
44. It is important to him to own expensive things that show his wealth	☐	☐	☐	☐	☐	☐
45. It is important to him to protect the natural environment from destruction or pollution.	☐	☐	☐	☐	☐	☐
46. It is important to him to take advantage of every opportunity to have fun.	☐	☐	☐	☐	☐	☐
47. It is important to him to concern himself with every need of his dear ones.	☐	☐	☐	☐	☐	☐
48. It is important to him that people recognize what he achieves.	☐	☐	☐	☐	☐	☐
49. It is important to him never to be humiliated.	☐	☐	☐	☐	☐	☐
50. It is important to him that his country protect itself against all threats.	☐	☐	☐	☐	☐	☐
51. It is important to him never to make other people angry.	☐	☐	☐	☐	☐	☐
52. It is important to him that everyone be treated justly, even people he doesn't know.	☐	☐	☐	☐	☐	☐
53. It is important to him to avoid anything dangerous.	☐	☐	☐	☐	☐	☐
54. It is important to him to be satisfied with what he has and not ask for more.	☐	☐	☐	☐	☐	☐
55. It is important to him that all his friends and family can rely on him completely.	☐	☐	☐	☐	☐	☐
56. It is important to him to be free to choose what he does by himself.	☐	☐	☐	☐	☐	☐
57. It is important to him to accept people even when he disagrees with them.	☐	☐	☐	☐	☐	☐

142

Appendix K: Portrait Value Questionnaire for Females

Here we briefly describe different people. Please read each description and think about how much that person is or is not like you. Put an X in the box to the right that shows how much the person described is like you.

HOW MUCH LIKE YOU IS THIS PERSON?

	Not like me at all	Not like me	A little like me	Moder-ately like me	Like me	Very much like me
1. It is important to her to form her views independently.	☐	☐	☐	☐	☐	☐
2. It is important to her that her country is secure and stable.	☐	☐	☐	☐	☐	☐
3. It is important to her to have a good time.	☐	☐	☐	☐	☐	☐
4. It is important to her to avoid upsetting other people.	☐	☐	☐	☐	☐	☐
5. It is important to her that the weak and vulnerable in society be protected.	☐	☐	☐	☐	☐	☐
6. It is important to her that people do what she says they should.	☐	☐	☐	☐	☐	☐
7. It is important to her never to think she deserves more than other people.	☐	☐	☐	☐	☐	☐
8. It is important to her to care for nature.	☐	☐	☐	☐	☐	☐
9. It is important to her that no one should ever shame her.	☐	☐	☐	☐	☐	☐
10. It is important to her always to look for different things to do.	☐	☐	☐	☐	☐	☐
11. It is important to her to take care of people she is close to.	☐	☐	☐	☐	☐	☐
12. It is important to her to have the power that money can bring.	☐	☐	☐	☐	☐	☐
13. It is very important to her to avoid disease and protect her health.	☐	☐	☐	☐	☐	☐
14. It is important to her to be tolerant toward all kinds of people and groups.	☐	☐	☐	☐	☐	☐
15. It is important to her never to violate rules or regulations.	☐	☐	☐	☐	☐	☐
16. It is important to her to make her own decisions about her life.	☐	☐	☐	☐	☐	☐
17. It is important to her to have ambitions in life.	☐	☐	☐	☐	☐	☐
18. It is important to her to maintain traditional values and ways of thinking.	☐	☐	☐	☐	☐	☐
19. It is important to her that people she knows have full confidence in her.	☐	☐	☐	☐	☐	☐
20. It is important to her to be wealthy.	☐	☐	☐	☐	☐	☐
21. It is important to her to take part in activities to defend nature.	☐	☐	☐	☐	☐	☐
22. It is important to her never to annoy anyone.	☐	☐	☐	☐	☐	☐
23. It is important to her to develop her own opinions.	☐	☐	☐	☐	☐	☐
24. It is important to her to protect her public image.	☐	☐	☐	☐	☐	☐
25. It is very important to her to help the people dear to her.	☐	☐	☐	☐	☐	☐
26. It is important to her to be personally safe and secure.	☐	☐	☐	☐	☐	☐
27. It is important to her to be a dependable and trustworthy friend.	☐	☐	☐	☐	☐	☐

Appendix K: Continued

	Not like me at all	Not like me	A little like me	Moder- ately like me	Like me	Very much like me
28. It is important to her to take risks that make life exciting.	☐	☐	☐	☐	☐	☐
29. It is important to her to have the power to make people do what she wants.	☐	☐	☐	☐	☐	☐
30. It is important to her to plan her activities independently.	☐	☐	☐	☐	☐	☐
31. It is important to her to follow rules even when no-one is watching.	☐	☐	☐	☐	☐	☐
32. It is important to her to be very successful.	☐	☐	☐	☐	☐	☐
33. It is important to her to follow her family's customs or the customs of a religion.	☐	☐	☐	☐	☐	☐
34. It is important to her to listen to and understand people who are different from her.	☐	☐	☐	☐	☐	☐
35. It is important to her to have a strong state that can defend its citizens.	☐	☐	☐	☐	☐	☐
36. It is important to her to enjoy life's pleasures.	☐	☐	☐	☐	☐	☐
37. It is important to her that every person in the world have equal opportunities in life.	☐	☐	☐	☐	☐	☐
38. It is important to her to be humble.	☐	☐	☐	☐	☐	☐
39. It is important to her to figure things out herself.	☐	☐	☐	☐	☐	☐
40. It is important to her to honor the traditional practices of her culture.	☐	☐	☐	☐	☐	☐
41. It is important to her to be the one who tells others what to do.	☐	☐	☐	☐	☐	☐
42. It is important to her to obey all the laws.	☐	☐	☐	☐	☐	☐
43. It is important to her to have all sorts of new experiences.	☐	☐	☐	☐	☐	☐
44. It is important to her to own expensive things that show her wealth	☐	☐	☐	☐	☐	☐
45. It is important to her to protect the natural environment from destruction or pollution.	☐	☐	☐	☐	☐	☐
46. It is important to her to take advantage of every opportunity to have fun.	☐	☐	☐	☐	☐	☐
47. It is important to her to concern herself with every need of her dear ones.	☐	☐	☐	☐	☐	☐
48. It is important to her that people recognize what she achieves.	☐	☐	☐	☐	☐	☐
49. It is important to her never to be humiliated.	☐	☐	☐	☐	☐	☐
50. It is important to her that her country protect itself against all threats.	☐	☐	☐	☐	☐	☐
51. It is important to her never to make other people angry.	☐	☐	☐	☐	☐	☐
52. It is important to her that everyone be treated justly, even people she doesn't know.	☐	☐	☐	☐	☐	☐
53. It is important to her to avoid anything dangerous.	☐	☐	☐	☐	☐	☐
54. It is important to her to be satisfied with what she has and not ask for more.	☐	☐	☐	☐	☐	☐
55. It is important to her that all her friends and family can rely on her completely.	☐	☐	☐	☐	☐	☐
56. It is important to her to be free to choose what she does by herself.	☐	☐	☐	☐	☐	☐
57. It is important to her to accept people even when she disagrees with them.	☐	☐	☐	☐	☐	☐

Appendix L: Permission to Use the Portrait Value Questionnaire

Value Survey Permission

Nadia Nachabe   10/2/15

Dear Professor Schwartz,

I am a PhD student at the University of South Florida in the Adult Education Program. I am conducting my research on effect of values on perceptions of global competencies. I am requesting your permission to use your survey in my research. In case of agreement, could you please let me know where I can locate or download the survey.

Thank you,

Nadia Awaida-Nachabe
PhD Candidate
Department of Leadership, Counseling, Adult, Career, and Higher Education
University of South Florida
4202 E. Fowler Avenue
Tampa, FL 33620

Shalom Schwartz   10/4/15

Dear Nadia,

I attach the survey instrument I recommend together with its scoring and analysis instructions and some papers that place it in the framework of my work on values.

Should you decide to use it, please let me know what kind of sample and of what size you plan to gather.

Cordially, Shalom

Appendix M: Invitation Letter to Pilot Test Group

I am in the process of conducting my research about perceived importance of affective components of global competencies and cultural values in the Middle East and North Africa (MENA) region. In this study, a panel of experts from the MENA region will assist in taking a survey and providing feedback in regards to appropriateness and clarity of the questionnaire.

Your knowledge, experience, and background are extremely valuable to this research. If you choose to assist in this research, you will email a link to the survey which should not take more than 30 minutes to complete. Some of you will be asked to retake the survey a second time in about 10 days. Others may be asked to sit down for a one-on-one feedback session. This also should not take more than 30 minutes. Your help in this process will be much appreciated.

There will be no compensation provided nor cost incurred. If you have any questions about this research, feel free to contact me at the address or phone number below.

Sincerely,

Nadia Awaida-Nachabe
Doctoral Candidate
Adult Education, EDU 106
University of South Florida
4201 East Fowler Avenue
Tampa, FL 33620

Appendix N: Invitation and Instruction Letter to Intermediaries

Dear _____,

I am in the process of completing my doctoral research about the importance of affective components and cultural values in the Middle East and North Africa (MENA) region. Affective components are skills related to emotions, values, and beliefs.

In this research, 2100 respondents from all countries in the MENA region will assist in this process by answering a questionnaire by

1. filling out a short background information form.
2. rating the importance (scale 1-6) of the nine affective components.
3. rating the importance (scale not like me at all – very much like me) of cultural values.

Your experience, network and expertise in the MENA region are highly valuable. I hope that you will be able to help me distribute this questionnaire to your network, colleagues, friends, family, or contacts in your country or any other country in the MENA region. The requirements for the respondents are: 18 years of age or older who are proficient in the English language in order to complete the survey.
A cover page to the questionnaire will be included stating that this is a voluntary process.

Sincerely,

Nadia Awaida-Nachabe
Doctoral Candidate
Adult Education, EDU 106
University of South Florida
4201 East Fowler Avenue
Tampa, FL 33620

Appendix O: Instructions from the Intermediaries to the Respondents

Dear _____,

A doctoral candidate at the University of South Florida is conducting research on the importance of affective components (emotional qualities) and cultural values in the Middle East and North Africa (MENA region). I have been asked to take the survey and invite my friends and colleagues to take it in order to achieve an enriched perspective.

Please take a few moments to take the survey in the attached link. Instructions are included in the survey. If you are comfortable, feel free to forward to any of your contacts to participate and have them contact me with any questions.

Sincerely,

Intermediary (name)

Appendix P: Survey Introductory Letter to Participants

Voluntary Participation Specifications

My name is Nadia Awaida-Nachabe. I am a doctoral Candidate at the University of South Florida. I am interested in the importance of affective components and cultural values in the Middle East and North Africa (MENA) region. The research questions will identify the importance of specific emotional qualities and cultural values of individuals in the MENA region. The research will investigate the extent at which affective components and cultural values play a role in the development of global competency.

You are being asked to respond because you meet the requirements for this study: age 18+, proficient in English language, and citizen of the MENA region.
Your participation in this is voluntary and confidential. You can withdraw at any time before completing the survey. There will be no risks associated with completing this survey and no penalties if you choose not to respond.

If you choose to participate, you will agree to fill out the survey. The survey should take no longer than 30 minutes. To complete the questionnaire, go to the next page. By clicking on the next page, you are indicating that you have read the description of the study and agree to participate.

If you have any questions regarding this research, you may contact USF IRB rsch-arc@usf.edu, my advisor Dr. Waynne James wjames@xx.xxx or myself: Nadia Awaida-Nachabe, nadia@xxx.xxx

Your privacy and research records will be kept confidential to the extent of the law. Authorized research personnel, employees of the Department of Health and Human Services, the USF Institutional Review Board and its staff, and any other individuals acting on behalf of USF, may inspect the records from this research project. Your name will not be recorded with your responses to the questionnaire. All data will be retained for a minimum of five years after the close of the study with the USF IRB.

Appendix Q: IRB Approval Letter

USF
UNIVERSITY OF
SOUTH FLORIDA

RESEARCH INTEGRITY AND COMPLIANCE
Institutional Review Boards, FWA No. 00001669
12901 Bruce B. Downs Blvd., MDC035 • Tampa, FL 33612-4799
(813) 974-5638 • FAX (813) 974-7091

December 13, 2016

Nadia Awaida-Nachabe
Undergraduate Studies
Tampa, FL 33612

RE: **Exempt Certification**
IRB#: Pro00028778
Title: Examining Cross-cultural Affective Components of Global Competence From a Value
       Perspective

Dear Ms. Awaida-Nachabe:

On 12/12/2016, the Institutional Review Board (IRB) determined that your research meets
criteria for exemption from the federal regulations as outlined by 45CFR46.101(b):

(2) Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement),
survey procedures, interview procedures or observation of public behavior, unless:
(i) information obtained is recorded in such a manner that human subjects can be identified,
directly or through identifiers linked to the subjects; and (ii) any disclosure of the human
subjects' responses outside the research could reasonably place the subjects at risk of criminal or
civil liability or be damaging to the subjects' financial standing, employability, or reputation.

As the principal investigator for this study, it is your responsibility to ensure that this research is
conducted as outlined in your application and consistent with the ethical principles outlined in
the Belmont Report and with USF HRPP policies and procedures.

Please note, as per USF HRPP Policy, once the Exempt determination is made, the application is
closed in ARC. Any proposed or anticipated changes to the study design that was previously
declared exempt from IRB review must be submitted to the IRB as a new study prior to initiation
of the change. However, administrative changes, including changes in research personnel, do not
warrant an amendment or new application.

Given the determination of exemption, this application is being closed in ARC. This does not
limit your ability to conduct your research project.

We appreciate your dedication to the ethical conduct of human subject research at the University
of South Florida and your continued commitment to human research protections. If you have
any questions regarding this matter, please call 813-974-5638.

Sincerely,

John A Schinka, Ph.D.

John Schinka, Ph.D., Chairperson
USF Institutional Review Board

150

About the Author

Nadia Awaida-Nachabe holds an M.A. in Applied Linguistics (TESOL) from the University of South Florida (2000). In 2014, she was accepted to the department of Leadership, Counseling, Adult, Career and Higher Education to pursue her PhD in Curriculum and Instruction with emphasis in Adult Education.

Born in Lebanon, Nadia is a former educator, entrepreneur, and a global guru. She has over 15 years of experience in teaching at Higher Education Institutions in the United States and abroad and five years in private business. She is passionate about promoting intercultural competence and considers cultural values to be a governing force in our global time. She likes to travel and explore new places.