

**A COMPARATIVE STUDY OF INDIVIDUALISM-COLLECTIVISM:  
EFFECTS ON PERFORMANCE IN GROUPS  
(CANADA, LIBYA, AND TURKEY)**

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**BİREYSELÇİLİK -TOPLUMSALLIK KONULARININ KARŞILAŞTIRMALI  
BİR ARAŞTIRMASI: GRUP İÇİ PERFORMANS ÜZERİNDEKİ ETKİLERİ  
(KANADA, LİBYA ve TÜRKİYE)**

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To Mom, Dad,  
and my small family



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## **A COMPARATIVE STUDY OF INDIVIDUALISM-COLLECTIVISM: EFFECTS ON PERFORMANCE IN GROUPS (CANADA, LIBYA AND TURKEY)**

### **SUMMARY**

With the increasing use of work groups around the world, understanding group members' collectivistic orientation toward group goals and activities, the effect of communication in increasing cooperation and group performance, the role that self-efficacy for teamwork play in guiding one's behavior toward performing in groups, and the relationship of individual to members of his/her in-groups are critical factors for developing cooperative and productive groups.

Although work group has been studied in the fields of psychology, sociology, and management for several decades and even expanded across cultural boundaries in recent years, the inquiry is so far inconclusive.

This study examined several factors that affect individual's performance in group setting. Cultural dimension individualism-collectivism represented the first factor. The second factor, self-efficacy for teamwork, had two categories: high self-efficacy for teamwork and low self-efficacy for teamwork. The third factor consisted of three within-subject performance phases that represented different task conditions as discussed below in task section. Phase 1 was an individual task. Phase 2 was a group pooled task, wherein each member contributed to a group output without needing to directly interact with other work group members; phase 3 was the same as phase 2 but in this phase it was a group pooled task with communication. Subjects were MBA students with work experience from 3 countries in 3 continents: Libya, Turkey, and Canada, who worked on a simulated task requiring them to evaluate resumes.

A model of performance in groups was proposed and empirically tested using data collected from surveys and experiments, implementing ANOVA, Person correlation, Regressions, and other related statistical techniques. The overall results were supportive of the model. Suggestions are discussed in terms of future research and practical and theoretical implications were provided.



## **BİREYSELÇİLİK -TOPLUMSALLIK KONULARININ KARŞILAŞTIRMALI BİR ARAŞTIRMASI: GRUP İÇİ PERFORMANS ÜZERİNDEKİ ETKİLERİ (KANADA, LİBYA ve TÜRKİYE)**

### **ÖZET**

Dünyada çalışma gruplarının genel kullanımının artması sonucu, grup amaçları ve faaliyetleri doğrultusunda grup üyelerinin toplumsallık eğilimlerinin incelenmesi, grup performansını ve işbirliğini arttırması açısından iletişimin etkileri, grup içinde kişinin takım çalışmalarındaki davranışını yönlendirme açısından sosyal boşluğun rolü ve kişinin kendi grubu içindeki ilişkileri, işbirlikçi ve verimli gruplar oluşturma açısından kritik faktörler olarak önem kazanmıştır.

Grup çalışmaları, psikoloji, sosyoloji ve yönetim bilimleri gibi değişik dallarda çok uzun dönemlerce ve farklı kültürlerde incelenmesine rağmen, sonuçlar konuya çok açıklık kazandırmamıştır.

Bu araştırma, grup ortamında kişinin performansını etkileyen farklı faktörleri incelemektedir. Bireysellik ve toplumsallık eğilimlerinin kültürel açısının incelendiği ilk değişkendir. İkinci değişken olan takım çalışmasındaki sosyal boşluk iki grupta ele alınmıştır: Takım çalışması için yüksek sosyal boşluk ve Takım çalışması için düşük boşluk. Üçüncü faktör, çalışma gruplarında farklı bireysel performans aşamaları olarak ele alınmıştır.

1. aşama bireysel çalışma, 2. aşama diğer grup üyeleri ile direkt ilişki kurulmadan tek bir grup üyesinin grup çalışmalarına katkısı, 3. aşama ikinci boyutunda olup, üyeler arasında iletişimi içermektedir. Araştırmadaki denekler, üç farklı kıtadaki üç ülkeden, Libya, Türkiye ve Kanada'daki MBA öğrencileridir ve örnek özetleri değerlendirerek umulasyon çalışması yapmışlardır.

Grup içindeki performansı etkileyen faktörleri inceleyen bir model oluşturulmuş, mülakat ve deney sonuçlarında toplanan veriler, ANOVA, Person Korelasyonu, Regresyon Yöntemi ve diğer istatistiksel teknikler kullanılarak incelenmiştir. Tüm sonuçlar modeli destekler mahiyettedir. Önerilen gelecekteki araştırma konuları, teorik ve uygulama açısından tezin sonuçlarının katkıları da ele alınmıştır.

## **CHAPTER ONE**

### **INTRODUCTION**

There is a growing emphasis on work group in organizations, and its use is “raining substantial popularity” (e.g., Guzzo & Shea, 1992). Although groups form their own social systems, they also exist in a larger social and organizational context. Each and every culture is a system for sending, storing and processing information, which operates according to its own internal dynamic, and its own principles. Different cultures have different attitudes and therefore different behavior systems. Values drawn from culture provide a standard for judgment of the reactions of self and others and for perception of environmental stimuli and task structure. Individuals in different cultures learn sets of values with which to evaluate situations and potential courses of action in group settings. Thus, People carry the values and beliefs they have acquired through their cultures into the workplace and behave based on them and therefore, these socialcultural standards spill over into the work group context.

According to some current models (e.g., Hackman, 1987) and reviews (e.g., Goodman, Devadas, & Hughson, 1988), groups hold the potential for simultaneously increasing both productivity and employee satisfaction. However, the difficulty with groups is that sometimes they lead to negative outcomes, such as low productivity, poor decisions, and conflict. Moreover, research results of the two last decades have indicated that people working together have not performed as well as they performed when working alone.

This phenomenon of people exerting less effort when they work in groups than when they work alone is known as Social loafing (Latane et al., 1979). A meta- analysis of 78 studies on social loafing led to the conclusion that the effect is robust and generalizes across tasks and work populations (Karau & Williams, 1993). The validity

of the phenomenon of social loafing has been tested under several conditions and with several tasks. Social factors appear to influence the magnitude of the social loafing effect. A large number of variables moderate or mediate the tendency to engage in social loafing. Examples are, task difficulty; identifiability of output; task involvement

A few studies have examined loafing tendencies in different societies, or differences in loafing that have resulted from differences in socialization (Gabrenya et al., 1985). Some of these studies in other societies showed evidence of social loafing in group performance (Gabrenya et al., 1983), and others showed that group performance was better than individual performance (Earely, 1989; 1993). These mixed findings might be due to differences in cultural values.

Culture in this study is viewed as “the collective programming of the mind which distinguishes one group or category of people from another” (Hofstede, 1980, 1993). Although culture is “not directly accessible to observation”, it is “inferable from verbal statements and other behaviors” and is useful in “predicting still other observable and measurable verbal and nonverbal behavior” (Hofstede, 1993: 89). According to a number of investigators of cultures, the most important dimension or value across cultures may well be individualism-collectivism. That is, the degree to which the individual feels that he or she is integrated into a group, even to the extent of making decisions only if they are acceptable to the group. Thus, cultural differences captured along individualism- collectivism dimension will be able to predict individual’s contribution on group performance using the model proposed in this thesis.

## **1.1 Work Group**

The real conflict organizations face these days is the conflict between the individual and the newly emerging image of the collective. Groups are currently at the forefront of organizations. They are very important in the culture of today’s work force. Because the problems we are currently confronting at work are so new and complex that they require us not merely to surpass ourselves as individuals, as we did in the past, but also to pool our efforts in order to reach the best possible solutions.

Are “two heads better than one” or do “too many cooks spoil the broth”? Do “many hands make light work” or should you, in order to do something well, do it yourself? Is there really “strength in unity” or should individuals best look out for themselves? These various (and conflicting) adages reveal our society's long interest in the question of whether people work harder, think more clearly, learn more effectively and are more creative in the company of others or on their own. This interest is hardly surprising in view of the close interdependence between people that is one of the hallmarks of human existence; today as they have for millennia.

Groups are an inescapable part of human existence. Like them or not, they simply are not going to go away. People grow up in groups, work together, play together and make crucial life and death decisions together. It has been of no little practical importance to have known how best to organize ourselves to perform these tasks effectively and harmoniously. According to Alcock et al., (1988) “a true group involves two or more people who are aware of each other, who both influence and are influenced by one another, who are engaged in an ongoing and relatively stable relations, who share common goals and who view themselves as belonging to a group” (p. 414). Kirkman & Shapiro (1997) defined the group as “a number of individuals working interdependently to solve problems or to accomplish tasks. David, Pearce & Rondolph (1989) explained “interdependence” as “the degree to which individuals are dependent on and support others in the task accomplishment”. The use of groups in the workplace may best be thought of as lying on a continuum. At one end, groups with a low degree of interdependence consist of employee who rarely see each other and perform their tasks without exchanging information or materials. At the other end of continuum, groups with a high degree of task interdependence consist of employees who frequently interact and constantly exchange materials and information to complete their tasks (Kirkman & Shapiro, 1997). Interdependence among tasks in the same job (Wong & Campion, 1991) or between jobs (Kiggundu, 1983) has been related to increased motivation. It may also increase group effectiveness because it enhances the sense of responsibility for others' work (Kiggundu, 1983).

Groups have emerged as one of the most important phenomenon in organizations. The term “group” is not new, and group work has been stressed throughout the years. Today, groups are becoming increasingly popular as a result of advanced information technology and the concern for total quality and organizational learning processes. These organizational developments have shifted from a reliance on individuals to groups and group work that focus on complex problems and tasks. Thus organizations are increasingly using work group to streamline processes, enhance employee participation, and improve quality.

To fully understand the proclivity to work collectively rather than individually, it may be necessary to simultaneously examine several motivational bases. According to Shamir (1990), collective behavior such as preferring to work in a team context maybe influenced by calculative concerns (e.g., expected outcomes for oneself and the perceived likelihood of attaining performance goals), internalized values (e.g. valuing cooperative norms), and identity salience (e.g. maintaining one’s self-concept through affiliation with others. Also potency “the belief by the group members that they can be effective” is very important (Guzzo & Shea, 1992). It is similar to “team spirit” and the notions of self-efficacy (Bandura, 1986). Hackman (1987) argues that groups with team spirit are more committed and willing to work hard for the group.

An individual difference variable that has received very little attention yet may be central to understanding how an employee responds to working in a group based organization, is his or her collective orientation. Employees who prefer to work in groups may be more satisfied and effective in groups (Cummings, 1981). Group success through individual efforts can be explained in terms of a group orientation that can be evolve when group members interact effectively. Group discussion stimulates the development of ideas, insights, and strategies that no one member previously considered. For example, when discussing problems, groups have been found to provide a greater number crucial insights as to how to best solve problems than did individuals working alone (Skon et al., 1981). Groups also are more likely to identify and reject incorrect solutions to problems (Shaw, 1983), and they facilitate a higher motivation to achieve. Thus, the orientation toward group-based work differs from traditional group

attraction constructs such as cohesiveness in that collectivism is context free, referring to a general orientation toward group goals and proclivity to cooperate in group endeavors. In other words, it is not specific to a particular group but refers to a general preference for working in groups, while cohesiveness refers to interaction to and desire to remain in a particular group. (Goodman et al., 1987; Hofstede, 1984; Wagner, 1995).

## **1.2 Social Loafing**

Most organizations have shown a growing interest in work group, but research evidence has not fully supported great hopes that work group will increase organizational effectiveness. In fact, in the results of numerous studies, people working together have not performed as well as they performed when working alone, even when process loss was controlled for (Gabrenya, et al, 1983).

The promise of social life is that, through collective action, people can attain needed or valued goals that they would not be able to achieve as individuals acting in isolation. A corollary to this idea might be that there is something special about group activities that people “pull together” in goal-oriented groups and that “team spirit” spurs them on to greater efforts than they would likely evidence as individuals (Hackman, 1987).

A number of studies, however, reported by Latane et al. (1979) and others call into question such generalizations about the advantages of group effort, revealing that people tend to work less hard, slacken their efforts and generally reduce their contribution in groups. Earley defined social loafing as the reduced performance of individuals who act as part of a group rather than alone, (Earley, 1989: p. 565). Individuals who believe that they are taking part in a task with others reduce their performance, independent of any potential loss attributable to distraction or lack of coordination during actual group performance (Steiner, 1972, cited in Early, 1989).



For example, Latane et al., (1979) asked subjects to hand clap and shout while wearing a headphone alone and in a group context (pseudo groups) in which they are led to believe that they are performing the task with others, although they are actually performing alone, performance is found to decline with increasing group size. Latane et al., (1979) found that the average sound amplitude produced by groups of two and six persons was 66% and 36% respectively, of the mean sound for each individual. Latane et al., (1979), who called this phenomenon “**social loafing**” reported that subjects put forth less effort when clapping and shouting as a group. Social loafing has also been observed in the group performance of other tasks, such as brain storming and evaluation of vigilance (Harkins & Petty, 1982), simple and difficult maze problems (Jackson & Williams, 1985), thought generation (Brickner, Harkins, & Ostrom, 1986), and judgment tasks (Weldon & Gargono, 1988). Some of these tasks require some criterion performance, whereas others require the subjects to produce as much as possible. Thus, this effect has been demonstrated using both within-and between-subjects designs and on tasks that require cognitive effort or physical effort on the part of subjects.

Whether the tasks are physical and require producing as much as possible (e.g., rope-pulling, shouting, or clapping) or are cognitive and emphasize accuracy or correctness (evaluation or vigilance, for example). Group performance is typically based on the additive outputs of individual group members. In other words, the task demands that have been imposed across studies demonstrating the social loafing effect have been additive or conjunctive, in Steiner (1972) terminology, each individual's performance was added to the performance of other group members. With additive task demands, individuals within a collectivity perform the same activity, and the group product is the sum of individual contributions. Under these task conditions, it becomes difficult if not impossible to monitor and identify individual contributions to the task effort, increasing individual tendencies to reduce effort and loaf compared with individual conditions in which one's output is always identifiable.

Another critical feature for the display of loafing is an individual's expectation concerning others' behavior (Kerr, 1983; Jackson & Harkins, 1985). Several studies support these propositions. For example, in a study by Kerr and Bruun (1983),

participants working in pairs believed that they were more or less able than their partner at an air-blowing task. In addition, participants believed that the pair's performance would be equal to the performance of the least able member of the pair (a conjunctive task) or would equal the performance of the most able member of the pair (a disjunctive task). Kerr and Bruun found that high-ability participants exerted greater effort on the disjunctive task than on the conjunctive task, whereas low-ability participants exerted greater effort on the conjunctive task than on the disjunctive task. In short, when participants saw their contributions as crucial (indispensable) for a good collective performance, they worked harder. When they saw their contributions as dispensable, they loafed. Jackson and Harkins (1985) also found that individuals did not loaf if they worked with others whom they expected to work hard. However, if they expected their partners to loaf then they loafed too.

Social loafing is a fancy name for free loading when a person is placed in a group and removed from individual accountability. Fancy or not, Duncan (1994) argued that social loafing is real and if we have not done it personally we have certainly observed others perfecting this fine art. The practice of social loafing is not as simple as we imagine. Managers have attempted to overcome it and researchers have attempted to understand it for years. Most theorists involved in the study of performance efficiency assume that collective performance is susceptible to social loafing, we argue that the way traditional research was conducted is the reason for social loafing. Most studies have often been conducted in artificial groups that did not conform to the definition of groups as involving people's mutual awareness and potential mutual interaction (McGrath, 1984).

The presence of others, a major characteristic of groups that enhances evaluation apprehension was missing in almost all of the studies on social loafing. One main feature of the studies investigating social loafing has been the reliance on the use of both ad hoc and pseudo-groups. In most of these studies there were pseudo groups which refers to the condition when an experimental participants were led to believe, through deception, that they were part of a group rather than performing in the physical or social presence of others (Earley, 1989, 1993). Instead of using pseudo groups, other studies used ad hoc



groups, which refers to a collection of individuals with no prior history of performing together, brought together for a brief period to complete a task for experimental purpose. In rare situations where true groups have been employed in the study of collective performance, partitions were used between group members so that they could not see, hear, or communicate with each other (Sanna, 1992).

The earliest account of social loafing, provided by Ringelmann in 1913 (cited in Lictlacz & Partington, 1996) in which individuals were compared with groups on a rope-pulling task. He found that three persons on a rope-pulling task failed to exert three times as much force as that of one individual. Ringelmann concluded that Ringelmann effect or, more recently, social loafing was a function of coordination loss. This procedural account proposed that while the addition of group members creates more “Links” within the group. Consequently, these additional links make it more difficult to coordinate the human resources needed to promote maximum, or potential, group efficiency. Thus, a net decrease in individual performance results from increases in group size

The idea that social loafing was the result of coordination loss began to lose its appeal with the rise of theoretical developments pertaining to individual motivation within social settings. A meta-analysis of 78 studies on social loafing led to the conclusion that the effect is robust and generalizes across tasks and work population (Karau & Williams, 1993). However, a large number of variables moderate and/or mediate the tendency to engage in social loafing. For example, social loafing was eliminated when participants worked with close friends or group mates, when there were clear performance standards, when individual responsibility for the final outcome is lessened, when task is involving, or when the task is difficult. In his review of related literature, Hardy (1990) found that “when individuals are held solely responsible for the outcome, the social loafing is eliminated” (p.315). In addition, social loafing was not apparent, when people did not feel that their inputs was redundant, when individual output could be evaluated and tasks were meaningful, when they did not think others were taking advantage of them, and when the culture in which they were embedded supported contribution to a group.

### **1.2.1 Social Loafing and Related Concepts**

Over the last two decades, a number of theorists have explored the behavior of individuals in groups. One particular stream of investigating has focused on the tendency of individuals to withdraw from actively participating or contributing as fully as they might have in a group setting. This tendency has been variously dealt with in the literature under such notions as Social loafing; free rider; social facilitation.

#### **1.2.1.1 Social Loafing and Social Facilitation**

**Social loafing** is often explained by the attributions people make about the motivation and performance of other group members. A potential inequity in contributions may occur when one person contributes more than others do. To avoid the possibility of becoming a sucker, that is, one who contributes to the collective good when nobody else does, individuals attenuate their efforts and cause an overall loss in group performance.

However, a separate line of research conducted over a number of years has noted a tendency for output to improve when individuals work in the presence of others. In other words, people working in the presence of others may, in fact, increase the level of performance compared to working alone. This is, of course, not entirely a group phenomenon; people can work well in the presence of others and not be members of a group at all. Yet the group situation is more likely to provide the conditions for this **social facilitation** to occur. Social facilitation is the result of people's motivation to maintain a positive self-image in the presence of others, particularly when they perceive the others as potential evaluators. Three factors, the mere presence of others, evaluation apprehension, and motivation to maintain a positive self-image, account for the social facilitation effect.

First, the mere presence of others affects behavior by increasing an individual's general level of arousal (Guerin, 1986). Arousal enhances the emission of dominant and familiar responses. Therefore, the presence of others increases performance on tasks that

require novel responses, because overarousal occurs. Alternatively, the mere presence of others may create a cognitive overload, which can cause either performance increment or decrement, depending on the information-processing demands of the task (Baron, 1986).

Second, the presence of others increases evaluation apprehension. It affects the focus of attention and creates demands on a person to behave in a certain way and to gain positive evaluation. Harkins (1987) showed that the presence of others and evaluation apprehension have an additive effect on performance. These two effects occurred when the performers could be identified and their performance could be compared to certain standards or norms.

Third, the presence of others causes people to focus attention on the self, and to become aware of potential discrepancies between the actual and the ideal self. Self-awareness creates demands on a person to behave in a certain way and to accomplish a certain level of performance. Self-awareness can either enhance or impair performance, depending on how it affects motivation and attention (Erez & Somech, 1996).

The lines of research on social loafing and social facilitation, have been developed separately from each other, and in most social psychology text books accounts of that research have appeared in separate sections: social loafing appears as a subcategory of group performance, whereas social facilitation appears as a subcategory of coalition - the effect of the presence of others working independently on the same task (Erez & Somech, 1996). As evidence has accumulated, it has also become apparent that social facilitation does not necessarily lead to more effective performance.

Two major differences distinguish past research on social loafing and social facilitation: the presence of others, and evaluation by others. Both existed in the social facilitation research but were often missing in the social loafing paradigm. In most social loafing studies, individual performance was not identifiable and could not be evaluated.

### 1.2.1.2 Social Loafing and Free Rider

Another set of studies has dealt with the tendency of certain people to obtain benefits from work conditions while not sharing proportionately in the cost of those benefits (Albanese & Van fleet, 1985). This tendency to shirk and do less than one's share may be counteracted by norms of fairness in the group, but if the "free rider" can avoid enforcement of the group's fairness norms or if such norms are weak, social loafing can have a real impact on group effectiveness. However, when each member's contribution is highly visible, and especially when individual-performance controls or incentives are in operation, free rider behavior tends to be limited (Matsui, Kakuyama & Onglacto, 1987).

Thus, **Free riding** is a choice individuals sometimes make to avoid cooperating in the pursuit of rewards to be shared by the members of a group, organization, or society, while expecting to derive personal benefit from those rewards, acquired through others' efforts. Also, people may believe that other group members exert enough effort to achieve a group's goals, thereby making their own effort unnecessary or dispensable.

To the extent that free riding actually leads to reductions of individual effort, joint performance may be depressed and shared rewards may not be acquired. Social loafing is the tendency to exert less effort when working with others than when working alone.

Social loafing differs conceptually from free riding in that the latter grows out of rational calculation but social loafing can occur without conscious awareness. Moreover, free riding effect has been found only when group members were seen as being capable of task success, and when individual contributions to the task effort were fully identifiable (Kerr & Bruun, 1983). However, research has suggested that the primary origins of social loafing are motivational. Therefore, free riding and social loafing are analogous in source and effect: both grow out of the same choice to withhold cooperative effort from group endeavors, and both have the same potential to jeopardize group performance and well-being (Kidwell & Bennet, 1993).

What all of these notions seem to be addressing is a general tendency for group members to engage in some form of self-limiting behavior (Veiga, 1991). While the manifestations of such behavior can take many forms such as: sulking, daydreaming, refraining from one's views or judgments, exerting less energy than one has, and so forth, which reflect individual differences, at the core of these behavior is a choice on the part of the individual to reduce his/her efforts to influence the performance of the group.

### **1.3 The Issue of Culture**

The concepts of behavior and language are more or less easy to agree on. Culture, on the other hand, means different things in different contexts. Each and every culture is a system for sending, storing and processing information that operates according to its own internal dynamic and its own principles. In observing other cultures, Triandis (1994) mentioned that it is useful to keep in mind that we see the world less “as it is” and more “as we are.” Depending on the experience we have had, the habits that we have required, we see events differently. Adler is quoted as saying “in interacting with foreigners, we learn to recognize and value our fundamental humanity- our cultural similarities and dissimilarities. For years people have thought that organizations were beyond the influence of culture and that they were only determined by technology and task. Today we know that work is not simply a mechanistic outgrowth of either technology or task. At every level, cultural profoundly influences organizational behavior. (Adler, 1992.p.33).

Societies often differ with respect to certain practices, characteristics and values, such as, differences in work-related attitudes, which exist across a wide range of cultures. People carry the values and beliefs they have acquired through their cultures into the workplace and behave accordingly. Problems encountered during intercultural business interactions are often caused by misunderstandings of the basic systemic guidelines exhibited by each culture. The cultural milieu shaping the mentality and behavior of most Arab people for example is a unique blend of Islam and mixed with Arab traditions. According to Islam, people worship one God, who is distinguished by

his divinity, creatorship and omnipotence in the full meaning of the words. They derive their conceptions, values, and standards institutions, legislature and laws, orientation, ethics and morals from him alone (Bjerke & Al Meer, 1993).

### **1.3.1 Cultural Bias in Theory Building**

Until recently, our understanding of management thought and practice came primarily from the United States. Boyaciller & Adler (1991) stated that during this “domestic phase” of management thought, researchers observed and measured the attitudes and behavior of employees in USA based organization and largely ignored the world outside of the united states. Likewise, most of what we know about social psychology comes from studies that were done with respondents from Europe or North America. Whether or not theories developed in the United States applied to other cultures was not of great concern to academics. As Hofstede (1980) stated, “ there is a silent assumption of universal validity of culturally restricted findings” in scholarly journals. That assumption has been increasingly challenged over the last decade. Researchers are beginning to realize that they have underestimated the extent to which culture profoundly influence management thought and practice (Boyacigiller and Adler, 1991). It is now recognized that theories developed in one culture may simply not apply to other cultures.

An important indicator of culture is the value orientations held by individuals within a given society. Values are often viewed as central tenets of a society’s culture (Kluckhohn & Strodtbeck, 1961), representing that that is explicitly or implicitly desirable to a group or an individual. They are seen as relationships among abstract categories with strong emotional components attached; they predispose individuals to a preference for a given end state or outcome. Triandis (1979) suggested that values influence behavior by providing nonspecific guidelines toward pursuing end goals. Values affect perception by increasing or decreasing the chance that a stimulus will be perceived by an individual. In addition, values are believed to influence the interpretation of response outcomes of work, causing some outcomes to be positive



reinforcements and others negative. Rokeach (1972) suggested that people have value if they have enduring beliefs “ that a specific mode of conduct or end-state of existence is personally and socially preferable to alternative modes of conduct or end-state of existence”. (pp. 159-160). When individuals within a given group have similar value orientations, that at the same time are distinct from the values held by other groups, then it is often assumed that the group constitutes a culture. Moreover, Pepitone pointed out that “ the basic sources of the normative social behavior are values, beliefs, and other conceptual dynamism that originate in and are maintained by the collective entities of which individuals constitute interdependent parts” (1976, p. 652). Therefore, theorists raised in a single cultural environment are relatively insensitive to possible cultural constraints and overlook issues less relevant to their cultural agendas, then the study of the impact of individualism-collectivism dimension is an indispensable part in understanding individual’s performance patterns in group contexts.

### **1.3.2 Critique of the Cross-Cultural Research**

Extending social loafing and specifically individual’s performance in group context research into different nations and cultures has broadened the horizons of this field. However, many effects, including cultural values, should be specified. Although cross-cultural implementation and studies on individual performance and social loafing have become the new focus in the field of work groups and progression has been implemented, various drawbacks are apparent.

#### **Unmeasured Cultural Variables**

Among the studies that tried to connect social loafing to culture, cultural variables were not actually measured. Researchers often inferred cultural influences in two ways. In one approach, culture was inferred from general knowledge about history and social environment (e.g., Erez & Somech, 1996). Such method heavily relied on subjective interpretation. Should researchers focus on different aspects of history and society, diverse conclusions could be drawn.

Another common practice is to rely on cultural maps drawn from previous cultural research, mainly from Hofstede's (1980) study. Most researchers implicitly assumed that a) Hofstede's model is precise and comprehensive, and b) the characteristics of their samples were identical to those of the population as depicted by Hofstede. This is hardly a reliable approach. As will be discussed in the later subsections, Hofstede's study is only one perspective in cultural research. No matter how precisely Hofstede's study measured the four dimensions of culture, it can be hardly provide a comprehensive profile for a culture. Most studies in psychology and management (i.e., organizational behavior and human resource management) employ convenience samples, including those in laboratory experiments and questionnaire surveys. As such samples may not be representative of the target populations. If they are the marginal group of a population, they may bear less of the characteristics of the culture than the rest of the population does. They may even look more like people from another population. Therefore, results from these studies may be confusing. For example, Fernandez et al (1997) found that Mexico shifted from been a collectivist country as Hofstede (1980) classified to an individualistic country in their study. Therefore, managers and researchers should use caution before attempting to use work-related values to understand human behavior in organizations. At the least, managers should make an effort to determine the values currently prevailing and not rely on classifications or labels placed on cultures by researchers.

### **Unclearly identified cultural variables**

Some differences in preference of social loafing across nations have been spotted and several international and intercultural studies have been conducted. Unfortunately, researchers have failed to explore why such discrepancies exist. Two studies by Gabrenya, Latane, and Wang (1981, 1983) compared the performance of U.S. and Chinese students, and both studies also compared the performance of Chinese students working alone and in groups. In the first study, Gabrenya and colleagues found that transfer students in the United States who came from China, a collectivist nation, produced more working together than working alone. In their second study, however, the



researchers discovered that students from China who were tested in their homeland produced more working alone than working together. Is this consistency due to within Chinese variations of cultural elements, or due to some non-cultural factors? The researchers provided no clue. Another example presented by Matsui, Kakuyama, and Onglatco (1987), who found that individuals' performance in groups was superior to their performance alone. The researchers argued that their finding might have been related to the collectivistic background of their subjects, who were Japanese students. Atoum & Farah (1993) provided evidence for the occurrence of social loafing in Jordan, a collectivist nation. However, the researchers reported that such research must be replicated in Jordan with subjects from different socioeconomic and educational levels, to control for recent changes in Jordanian values, and with additional types of tasks and factors.

### **1.3.3 Culture Definition**

Culture is to society what memory is to the person. In other words, culture includes traditions that tell "what has worked" in the past. It also encompasses the way people have learned to look at their environment and themselves, and their unstated assumptions about the way the world is and the way people should act (Triandis, 1994). It specifies designs for living that have proven effective in the past, ways of dealing with social situations, and ways to think about the self and social behavior that have been reinforced in the past. It includes systems of symbols that facilitate interaction (Greetz, 1973), rules of the game of life that have been shown to "work" in the past. If you know a culture, you know how the game is played. Of course, Triandis (1994) concluded that knowing the rules does not mean you can predict the outcome, but you can understand the games you see. When a person is socialized in a given culture, that person can use custom as a substitute for thought, and save time.

The definition of culture has been controversial in the social sciences. Cultural anthropologists have defined it in more than one hundred ways. Tylor (1871) presented one of the earliest definitions of culture. Tylor defined culture as "the complete whole

which includes knowledge, belief, art, morals, laws, customs, and any other capabilities or habits acquired by man as a member of society” (Tylor, 1871 cited in Davis et al., 1988). Also it has been defined as the human-made part of the environment (Herskovits, 1955, cited in Triandis, 1995) and thus it can be distinguished into objective culture (e.g., tools, roads or radio stations) and subjective culture (e.g., categorizations, associations, attitudes, norms or values) (Triandis, 1972).

Kroeber & Kluckhohn offered one of the most comprehensive and generally accepted definitions:

Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols constituting the distinctive achievement of human groups, including their embodiment in artifacts; the essential core of culture consists of traditional ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other, as conditioning elements of future action. (Kroeber et al. 1952 cited in Adler. 1992).

Hofstede (1984,1994) defined culture as “ the collective programming of the mind which distinguishes the members of one category of people from those of another” and “being to humans what a program is to a computer”. Triandis (1994) summarized the definition of culture as “a set of human-made objective and subjective elements that in the past have increased the probability of survival and resulted in satisfactions for the participants in an ecological niche, and thus became shared among those who could communicate with each other because they had a common language and they lived in the same time and place.” Tosi, Rizzo, & Carroll (1994) also defined culture as “ the patterned way of thinking, feeling, and reacting that exists in a particular group, organization, profession, subgroup of a society, nation, or group of nations. Operationally, the concept of *widely shared* is central to the concept of culture, and culture allows its members to “ fill in the blanks,” or behave automatically without having to specify everything in detail. Thus, although there are many definitions, there is wide agreement that culture consists of shared elements (Shweder & Levine, 1984) that provide the standards for perceiving, believing, communicating, and acting among those

who share a language, a historic period and a geographic location. These shared elements are transmitted and handed down from generation to generation with modifications.

Culture exists at multiple levels, ranging from broad societal or national cultures to individualized corporate or organizational cultures. At the broadest level, culture provides a basic framework for social interaction, and represents a cohesive element among the individual members of a society. Within an organization, culture serves the same function as personality does to the individual- a hidden yet unifying theme that provides meaning, direction and mobilization (Kilmann, 1989, cited in Morris et. al, 1993). Given the complexities of defining culture, most management studies have used country as a surrogate of culture. However, culture is not something that granted only to citizens of a country or something, with which we are born, it is something we learn as we grow in our environment. Similar environments provide similar experiences and opportunities and hence tend to shape similar behavior.

Therefore, culture is: (a) something that is shared by all or almost all members of some social group, (b) something that the older members of the group try to pass on to the younger members, and (c) something that shapes behavior, or...structures one's perception of the world. (Carrol, 1982, cited in Adler, 1992).

#### **1.3.4 Cultural Dimensions**

Keesing (1974) argued that culture provides its members with an implicit theory about how to behave in different situations and how to interpret others' behavior in these situations. He contended that culture is shared in "its broad design and deeper principles," but "that not every individual shares precisely the same theory of cultural code" (p.89). Members of cultures learn their implicit theories of their cultures when they go through the socialization process. Members of different cultures learn different implicit theories to guide their behavior.

Cross- cultural researchers have approached the issue from diverse perspectives and suggest dimensions that can be used to explain similarities and differences in these implicit theories across cultures. A number of culture frameworks have been proposed.

Anthropologists' Kluckhohn & Strodtbeck (1961) formulated three specific assumptions for their profiling and distinguishing cultures from each other:

- 1) there is a limited number of common human problems for which all people at all times must find some solutions;
- 2) While there is variability in solutions to all the problems, it is neither limitless nor random but is definitely variable within a range of possible solutions;
- 3) All alternative solutions are present in all cultures at all times. But they are differentially preferred.

The pattern of preferred alternative or rank order of alternatives to these common problems will provide the clue to trace the cultures—cultural profiles, in terms of its value orientations (Kluckhohn & Strodtbeck, 1961; Lane & Distefane, 1988. Cited in Adler, 1992).

Kluckhohn & Strodtbeck (1961) pointed out that philosophers, social scientists, and commentators interested in understanding cultural differences have focused attention on the following six dimensions.

1. Character of innate human nature;
2. Relation of man to nature;
3. Temporal focus of human life;
4. Modality of human activity;
5. Modality of man's relationship to others;
6. People's conception of space and their place in it.

Kluckhohn & Strodtbeck's model has been widely adopted in the comparative and cross-cultural management field (Adler, 1992).

Hofstede's (1980) study is one of the most frequently cited research efforts regarding the relationship between culture and work-related values. His research has been instrumental in furthering an understanding of cross-cultural management theory and practice, revealing that members of different societies hold divergent values concerning the nature of organization and interpersonal relationships within them. Research has been conducted subsequently in the United States and in Europe to establish value and belief components of organizational culture and workplace belief systems. Comparative managerial values have been examined extensively across national boundaries.

Hofstede (1980) provided a watershed conceptual foundation for many subsequent cross-national research endeavors. Although his work involved much more than the identification of key work-related dimensions of national culture, it is best known for four dimensions: power distance, uncertainty avoidance, individualism, and masculinity. He viewed these dimensions as universal constructs that, considered together, provide a framework for understanding how a culture resolves the most basic problems of life in organizations.

In a survey of work-related attitudes across cultures, he found that managers and employees from different countries vary with respect to four primary dimensions, as mentioned earlier: (1) Power distance which measures the extent to which less powerful members of organizations accept the unequal distribution of power. On this dimension, Philippines is the highest and Austria is the lowest; (2) Uncertainty avoidance measures the extent to which people in society feel threatened by ambiguous situations and the extent to which they try to avoid these situations by avoiding greater career stability. For this dimension, Greece has the highest uncertainty avoidance and Singapore has the lowest. (3) The masculinity dichotomy determines whether a society emphasized the predominantly masculine values of assertiveness, and the acquisition of money and things, or the predominantly feminine values of relationships among people, concern for others, and overall quality of life. Hofstede found Japan to be the most masculine and Sweden as the most feminine. (4) The last dimension to be gauged is individualism-collectivism. In Hofstede's definition, individualism implies a loosely knit social

framework in which people are supposed to take care of themselves and their immediate families only. Whereas collectivism is characterized by tight social framework in which people distinguish between their own and other groups and expect their ingroup to look after them in exchange for their absolute loyalty to it. Hofstede found the USA to be the most individualistic society and Venezuela to be the most collective.

The four dimensions considered here relate to very fundamental problems which face any human society, but to which different societies have found different answers. They are used to explain: (1) different ways of structuring organizations, (2) different motivations of people within organizations, and (3) different issues people and organizations face within society.

Although much of Hofstede's work has been well received, concern over his methodology has also been expressed (Goodstein, 1981; Hunt, 1981). Roberts and Boyacigiller (1984) criticized Hofstede for not attempting to develop his theory from alternative cultural perspectives. Dorfman and Howell (1988) developed new scales, based on Hofstede's (1980) study, that are applicable to the individual or micro unit of analysis. These scales contain items measuring each of the four Hofstede dimensions plus one additional construct: paternalism. Paternalism represents the extent to which it is appropriate for managers to take a personal interest in the private lives of the workers. Dorfman and Howell's scales are psychometrically more sound (i. e., reliable) than Hofstede's scales and are able to capture a different unit of analysis (Nicholson et. al., 1990; Fernandez et. al., 1997).

Hofstede himself has taken his research in new directions. In his work with Micheal Bond and the Chinese Culture Connection (1987), he proffered a new dimension labeled Confucian dynamism, which emanates from Chinese culture rather than being a measure developed in occidental countries and applied else where. Time orientation, or the degree to which members of a society are willing to defer gratification of wants and needs in order to achieve long-term objectives and goals, was added after Hofstede's original IBM research in an effort to capture dimensions that might be particularly relevant in Asia. Long-term-oriented cultures are characterized by patience,



perseverance, respect for one's elders and ancestors, and a sense of obedience and duty toward the larger well (Hofstede, 1994). Hofstede's dimensions overlap with those developed by Kluchholn and Strodtbeck (1961) in such areas as individualism and time orientation.

#### **1.4 The Main Objectives and The Significance of The Study**

The three countries chosen for this study are Canada, Libya, and Turkey. No study to date has been conducted comparing these countries together. Although (Libya and Turkey) and (Canada) differed on all dimensions of national culture according to (Hofstede, 1991), their differences on individualism- collectivism dimension was most germane to this study. Other differences between the three countries could be pertinent, depending on the issue under investigation.

Hofstede's (1980, 1983) concept of individualism-collectivism differentiates between cultures in which individual identity and goals are preferred and cultures that are oriented toward the welfare of the group. The results of Hofstede's study indicated distinct clusters on the individualism-collectivism dimension. Of particular interest in that Canada was categorized as an individualistic culture, whereas responses from the Arab sample and Turkey categorized them as a collectivist cultures.

The literature on social loafing suggests that the generalizability of this phenomenon is limited, particularly in non-Western societies. This researcher examined the generalizability of social loafing, along with Canada, Libya and Turkey where group cohesiveness and cooperation are emphasized (Hofstede, 1994; Wagner, 1995).

A key aspect of cultural beliefs is the relation of individualists and collectivists to members of their ingroups. According to Tajfel's (1982) social identity theory, individuals form ingroups based on mutual interests and common traits, since they are most likely to receive reinforcement for such traits from similar others. Research on work conditions and individualism-collectivism dimension indicate that individualists prefer to work alone while collectivists prefer to work in groups. This study examined



the interaction of work conditions (alone and ingroup context) and individualism-collectivism dimension and their implications for individuals' performance in a group setting.

Communication, a major characteristic of interactive groups, has been found to be an effective method of eliminating social loafing (Shepperd, 1993; Erez & Somech, 1996). This dissertation sought to find out empirical data that either supports or refutes the notion that communication is an effective element in eliminating social loafing. In addition to eliminating social loafing, this dissertation examines communication's effect on both individualistic and collectivistic cultures.

The underlying assumption that individuals who show evidence of "team orientation" will be more productive if selected to work on a team than those who have more of an "individual orientation" (Cummings, 1981) has been considered in this study. An individual difference variable that has received little attention yet may be central to understanding how an individual responds to working in a group-based task is his/her collectivistic orientation. This orientation toward group-based work refers to a general propensity toward group-based work and not to an affective reaction to a particular group (Eby & Dobbins, 1997).

In recent years, self-beliefs have emerged as a prominent component in many theories of human behavior. Brief & Aldag (1981), for example, pointed out that employees in organizations have explicit beliefs and expectations about their performance and suggested that these should be considered when trying to explain organizational behavior. This study assumes that one's preference for working individually or collectively may be closely tied to his/her belief about working alone or with others. Self-efficacy for teamwork is the belief that one has or has not the interpersonal skills necessary to work effectively in a group setting. An individual's high or low self-efficacy for teamwork evaluates teamwork and the opportunity to contribute to team performance differently. Individuals with high self-efficacy for teamwork will prefer working with others and contributing to a group fulfills his/her collective

orientation and strengthens his/her sense of belonging to the group. Individual contribution to a group is less meaningful to individual with low self-efficacy for teamwork because it is less central to his/her values.

In sum, social loafing can be eliminated when the members of the group are all present, know each other, work together and communicate with each other. These conditions that eliminate social loafing coincide with the definition of a group as involving mutual awareness and potential mutual interaction among group members (Erez & Somech, 1996). This dissertation is designed to answer the social loafing question by simulating working conditions in which the members of a working group know each other, communicate with each other. The researcher examined these effects in individualistic and collectivistic cultures with high and low self-efficacy for teamwork

The major objective of this dissertation is to examine the effect of cultural values on group performance. Specifically, the effect of individualism and collectivism cultures, which differ in their values, is examined. How individualistic and collectivistic individuals perform under conditions of communication and varying work conditions (alone/ingroup) will also be tested? Moreover, this dissertation attempts to explore how cultures influence individual self-efficacy for teamwork and how this self-efficacy for teamwork, in turns, influence individual's contribution on group performance. The present dissertation also, provides an opportunity to reexamine the individualism-collectivism dimension on two of Hofstede's (1980) original countries, with the addition of Libya. The purpose was to expand the cross-cultural research knowledge available on one of the work-related values by considering shifts that might occurred in terms of relative country ranking.

This dissertation is believed to be significant in several ways: First, it will build on and expand previous research conducted on the issues of self-efficacy for team work, group performance, communication and social loafing; Second, very little research has been conducted on the relationship between group conditions and group performance within a cross-cultural framework. This study attempts to study these relationships using as many cultures as possible; Third, three decades have passed since Hofstede (1980)

collected the data used to classify countries by their underlying work-related value structures. The present study, in which recent data from 3 countries in 3 continents was collected, is a reexamination of his classifications on individualism-collectivism dimension. Forth, this study can also be viewed as significant for business people who are interested in learning more about each other in order to reduce the cultural differences encountered when conducting business across cultures. These differences can jeopardize foreign relations and result in a loss of millions of dollars in wasted negotiations. A deeper understanding of these differences can be beneficial to foreign business people and strategic alliances.

Not only is the empirical research in the Arab world scarce, but most of it pertains to Arabs from Egypt and Saudi Arabia, with little or not attention paid to Arabs from Libya. Moreover, there is no study analyzing Libyan culture along this dimension, individualism-collectivism, except Hofstede's research. However, Hofstede analyzed Libya only as part of Arab countries region, which he called Arab-speaking countries, including Libya, Egypt, Iraq, Kuwait, Lebanon, Saudi Arabia, and United Arab Emirates. However, there are some differences among Arabs (Hofstede 1994; Buda and Elsayed-Elkhoully 1998) and this study addresses the need for more specific information in this area. By exploring Libya's culture and its relation to individual and group performance in terms of one of the cultural dimensions, namely, individualism-collectivism, this study will provide business people with more information, which will help them in their business dealings with Libya. A better understanding of Libyan individuals and their environment is in the vital interests of multinational and international corporations.

In conclusion, this dissertation attempts to fill a particular gap in cross-cultural studies. As Muna (1980) mentions, "the reader is encouraged to compare Arabs with whichever society he or she is most familiar". His reasoning, however, is that the dearth of systematic research on business and management in the Arab world encourages exploratory work but discourages premature comparison.

## **CHAPTER TWO**

### **LITERATURE REVIEW:**

#### **THE FACTORS INFLUENCING INDIVIDUAL'S PERFORMANCE IN GROUP SETTING**

In this chapter, literature on individual's performance in group setting will be reviewed. Research on four influencing factors will be reviewed: the cultural dimension (individualism-collectivism), the group conditions (alone-ingroup context), self-efficacy for teamwork, and communication. The discussion turns to the key question of the topic: social loafing is preferred by whom, and why? The final section will be devoted to the conclusion on the influencing factors.

##### **2.1 Why Individualism-Collectivism Dimension?**

The study of culture plays an increasing role in psychology around the world today. Increasing numbers of cross-cultural psychologist are recognizing the importance of conceptualizing culture along meaningful dimensions of socio-psychological variability and developing ways to measure these dimensions. Culture is "in other words" a fuzzy construct, if we are to understand the way culture relates to social psychological phenomena, we must analyze it by determining dimensions of cultural variation. One of many dimensions discussed until now, arguably the most important has been individualism-collectivism. This dimension has been used theoretically and empirically to explain and predict similarities and differences across cultures (Hofstede 1980, Triandis, 1994,1995).

The concepts of individualism-collectivism are taken to define an important dimension on which cultural populations differ. Moreover, it has been studied extensively in both field and experimental laboratory setting both within a single socio-cultural context and cross-culturally, by both psychologists and anthropologists. Reviews from the viewpoint of different disciplines, mainly psychology, anthropology and education, have pointed to diversity and common patterns regarding individualistic and collectivistic orientations (Hofstede, 1980; Triandis 1987; Kagitcibasi, 1987). An individualist or a collectivist orientation supposedly is deeply anchored in the values and norms systems of the members of a cultural group and allegedly has implications in a large variety of behavior settings (Hui & Triandis, 1986).

Although most of the research has focused on societal cultures, individualism-collectivism is a dimension of culture at both the societal and organizational levels. Hofstede (1980) has shown that countries such as the United States, Australia and Canada demonstrate high scores on his individualism-collectivism index, while Japan, China, Pakistan, Turkey and the Arab countries score fairly low.

### **2.1.1 Definition of Individualism-Collectivism**

Although unfamiliar to many organizational scientists and practitioners, individualism-collectivism is not a new concept in social theory. Wagner & Moch (1986) pointed out that its development could be traced back at least as far as nineteenth-century classical sociology.

Parsons introduced the distinction between individualism-collectivism to contemporary theorists. Parsons (1951) distinguished between self-orientation and collectivity-orientations. Self-orientation is the “permissibility of an actor’s pursuing any interest private to himself” or to a small ingroup; whereas collectivity-orientation refers to the actor’s obligation to pursue “the common interests of the collectivity” (Parsons, 1951 cited in Hui & Triandis, 1986). Although Parsons considered this contrast as but one of the many alternative pairs of value orientations, he nevertheless saw it as central to many social behavior and social institutional systems.

One feature inherent to Parsons's conception of self-orientation should be reiterated: self-oriented persons always act in their own interests, or in the interests of a very small "subcollectivity" to use parsons's term. On the other hand, collectivism is the pursuit of common interest. Subsequently, individualism-collectivism has appeared in some discussions of the relationships between individuals and their workgroups, for example, Silverman, (1971) and Hofstede's (1980) cross-cultural comparison of business organizations. A small body of research also developed in which researchers examined the origins of individualistic-collectivist differences on various personal and social outcomes (e.g., Wagner & Moch, 1986).

Individualism refers to the view that the rights of the individuals are of higher importance than the rights of the group, the state or other collectives (Verma, 1985). According to Waterman (1984), individualism embodies four psychological qualities:

1. A sense of personal identity, which is the knowledge of who one is and what one's own goals and values are.
2. Maslow's self-actualization, which, in brief, is the striving to be one's trued self.
3. Rotter's (1966) internal locus of control, which reflects one's willingness to accept personal responsibility for life's happiness and sorrows.
4. Principled moral reasoning: Waterman believed that an individual holds moral principles that are universalizable and acts in accordance with what is right.

Collectivism on the other hand, can be defined as concern for others for example, Hui & Triandis (1986) argued that collectivism is a syndrome of feelings, emotions, beliefs, ideology, and actions related to interpersonal concern and reflected in the following seven categories:

1. Consideration of implications (costs and benefits) of one's own decisions and/or actions for other people.
2. Sharing of material resources.



3. Sharing of non-material resources (such as time and effort).
4. Sharing of outcomes.
5. Susceptibility of social influence.
6. Self-presentation and face-work.
7. Feeling of involvement in others' lives (pp. 229-231).

Individualism-collectivism is an analytical dimension that captures the relative importance people accord to personal interest and to share pursuits. As defined by Wagner & Moch (1986), individualism is the condition in which personal interests are accorded greater importance than are the needs of groups. The opposite is collectivism which occurs when the demands and interests of groups take precedence over the desires and needs of individuals.

According to Morris et al, (1993). Individualism refers to a self-orientation, an emphasize on self-sufficiency and control, the pursuit of individual goals that may or may not be consistent with ingroup goals, a willingness to confront members of the ingroup to which a person belongs, and a culture where people derive pride from their own accomplishments. Collectivism involves the subordination of personal interests to the goals of the larger workgroup, an emphasis on sharing, cooperation, and group harmony, a concern with group welfare and hostility toward out group.

Leung & Bond (1984) described individualism as follows: **(a)** one's own views, needs and goals rather than those of others; **(b)** pleasure, fun, personal enjoyment rather than on social norms and duties as defined by others; **(c)** one's beliefs that are unique, and; **(d)** maximizing one's own outcomes. (p. 794). Also, they described collectivism in the following way: **(a)** the views, needs and goals of the ingroup rather than of oneself; **(b)** social norms and duties rather than on pleasure; **(c)** beliefs shared with the ingroup rather than beliefs which distinguish oneself from the ingroup, and; **(d)** great readiness to cooperate with the members of the ingroup (p.794).



Sinha & Verma (1987) concluded that individualist cultures “foster contractual relationships which are based on the principles of exchange. People calculate profit and loss before engaging in a behavior. Affect is missing in such relationships”. A number of characteristics of the individualist orientation have been mentioned in the literature. Individualists are concerned with the relation of their behavior to their own needs, interests, and goals (Leung & Bond, 1984); the major focus is on oneself or at most on some close loved ones. They value independence, self-sufficiency and think in terms of “I” (Hofstede, 1980; Hui & Triandis, 1986).

On the contrary, people in collectivist culture tend to behave according to the social norms, which are often designed to maintain social harmony among the members of the ingroup. They help each other, share scarce resources, tolerate each other's view and minimize conflicts (Sinha & Verma, 1987). People from collective cultures also, prefer to receive group recognition and be responsible as a whole, and they fear being singled out among their peers (Hofstede, 1980). For example, the Japanese, who are (on average) moderately high collectivistic people, often say “Deru kugi wa utateru” (the nail that sticks out will be pounded down) (Kirkman & Shapiro, 1997). A characteristic of collectivists is that they consider the implications of their actions for wider collectives, share material and nonmaterial resources and think in terms of “We” (Hofstede, 1980; Hui & Triandis, 1986).

### **2.1.2 Individualism-Collectivism and Social Loafing**

The importance of the individualism-collectivism dimension in distinguishing among cultures has long been recognized and empirical work on the subject has been done (e. g., Hofstede, 1980). Often researchers report that social dynamics vary according to the norms held by individuals concerning appropriate social behavior and these norms vary across cultural settings (Triandis, 1989). The dimension of individualism-collectivism appears to be relevant to social loafing and is known to vary

significantly across cultural settings (Earley, 1989; 1993). The relationship between individualism and social loafing maybe, as Gabreyne et al., (1985) indicated, attributed to preferences for individual rather than collective reward contingencies and to participants' overall sense of cohesiveness and social obligation in collective activities.

Individualism-collectivism determines, in part, an individual's perceived dispensability and expectations of others' actions. Collectivists emphasize the attainment of group outcomes and subordination of personal interests to ensure that group outcomes are attained. Additionally, collectivists will contribute freely to group activities and not worry that other group members will fail to shoulder their burdens and will take advantage of them. However, self-interest and the attainment of personal goals motivate individualists. If an individualist's contributions to collective action go unnoticed, then he or she will maximize self-gain by relying on the efforts of others to attain collective goods and redirect effort to pursue personal outcomes (Earley, 1989).

For example, Arabs prefer to use "we" when referring to their own actions. This tendency among Arabs is sanctioned by Islam and tribal tradition. Islam is considered an important source for the high collectivism orientation. Moslems are required to co-operate with other Moslems and to share one another's sorrows and happiness. Ali (1987) indicated that Arab managers value the approval of their peer groups and associates more than individual fame. Muna (1980) reported that two thirds of the Arab executives in his survey thought employee loyalty was more important than efficiency. Furthermore, in collectivist societies, there is no clear line between job life and private life, so relationships (both within and outside of the job) take precedence over work tasks. Highly individualistic groups, on the other hand, manifest greater assertiveness in meeting personal objectives and needs, such as the desire to actualize one's gifts and abilities (Hofstede, 1980).

In western cultures, the concept of the individual has been basic to social thought since the Renaissance (Abu-Saad,1998). The opposite is true for collectivist cultures, such as Arab society which has tended to de-emphasize the individual as an end in and of itself and emphasize instead the network of obligations and responsibilities that the

individual assume as a member of his or her family and his or her immediate community. Traditional Arabs values put more emphasize on the group than on the individual, on solidarity than on the activity and needs of the individual, and on communion of persons than on their autonomy.

As Barakat (1993) stated,

“Individuals engage in unlimited commitments to the group. Instead of asserting their separateness and privacy as independent individuals, they behave as committed members of a group... hence the significance of family, tribe, neighborhood, community, village, sect, and so forth. Generally speaking, one may claim that the need for affiliation is nurtured at the expense of needs of power and achievement. In fact, however, the latter two needs are often met through affiliation (pp. 203-204).”

To conclude, the debate on individualism-collectivism and its implications for organizational and cross-cultural relationships has accentuated an important reality: individuals and society alike can simultaneously hold individualism-collectivism beliefs and attitudes (Kim, 1994). Group welfare, group goals, interdependence, and relationships in a collective culture have priority in personal life and conduct. In contrast, persons in an individualistic society are more concerned with their personal goals, they are more independent and seek self-gratification through self-reliance and the persistent pursuits of activities that promote individual gain. A sample is presented in Table (2-1) below, to show the comprehensive nature of individualism-collectivism. As seen above, a number of characteristics purported to be components of individualism-collectivism appear rather to be traditions or customs (e.g., filial piety, sacrifice of women, involvement in community life) or not necessarily implicated by individualism-collectivism (e.g., large military spending, equality of individuals). Therefore, Kagitçibasi (1997) pointed out that the tendency to identify general cultural differences with individualism-collectivism is a serious problem.

**TABLE 2-1 Features and Component Ideas of Individualism-Collectivism**

|                                                    | Individualism                                                                                                                                                                                                                                                                                                                                                                                                                            | Collectivism                                                                                                                                                                                                                                                                                                                                       |
|----------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Janxx (1991)</b>                                | Human beings as the fundamental "building block" of society; "dignity," of the individual; individual as the primary source of value (ethical individualism); collective goals subsumed under personal ones; individual having firm boundaries (Homo Clausus); "equality" of individuals (at least in principle); and "liberty" from interference of others                                                                              | Emphasis on the group or community; the group as the source of values; the interests of the group taking precedence over those of the individual, with "commitment" as the moral aspect of the ideology; individual not separate from others but inextricably linked with them or embedded in groups; individual freedom "restricted" by the group |
| <b>HSU (1983)</b>                                  | Self reliance, competitiveness; aggressive creativity; conformity; insecurity; large military spending; prejudice toward different racial and religious groups; unrealistic interpersonal (and international relations- policeman of the world                                                                                                                                                                                           | Low emotionality; seeking group protection; not interested in competition; low in creativity.                                                                                                                                                                                                                                                      |
| <b>Triandis (1990)</b><br>(after Gould Kolb, 1964) | Individual is an end in himself, and as such ought to realize his "self" and cultivate his own judgment, notwithstanding social pressures                                                                                                                                                                                                                                                                                                | Emphasis on (a) the views, needs, and goals of the (in)group (b) social norms and duty toward defined by the group rather than pleasure seeking; (c) beliefs shared with the group rather than beliefs that separate self from group; and (d) readiness to cooperate with the group conformity.                                                    |
| <b>Ho &amp; Chiu (1994)</b>                        | Value of the individual; autonomy Individual responsibility (consequences of action affect the individual); individual achievement; self-reliance (individual interests; security in individual's strength).                                                                                                                                                                                                                             | Value of the group; conformity; collective responsibility (consequences of action affect the whole group); group achievement; interdependence (group interests; security in group solidarity).                                                                                                                                                     |
| <b>Cha (1994)</b>                                  | -----                                                                                                                                                                                                                                                                                                                                                                                                                                    | Korean collectivism: dependence; hierarchy; courtesy; heartfulness/ fraternity; family line; filial piety; and sacrifice women.                                                                                                                                                                                                                    |
| <b>Bellah et al. (1985)</b>                        | American individualism: self-reliance, Independence and separation from Family, religion, and community; Hedonism, utilitarianism, and emphasis on exchange; competition; equity and fairness in the distribution of rewards; trust in others; emphasis on competence; involvement in community life (getting something in return); equality of people and the rejection of arbitrary authority; the self as the only source of reality. | -----                                                                                                                                                                                                                                                                                                                                              |
| <b>Yamaguchi (1994)</b>                            | -----                                                                                                                                                                                                                                                                                                                                                                                                                                    | Japanese collectivism: expectation of rewards and punishment from the ingroup lead to "collectivistic tendencies"; low need for uniqueness, high self-monitoring, and external locus of control.                                                                                                                                                   |

Source: Cigdem Kagitcibasi, 1997.

### **2.1.3 Key Attributes of Individualism-Collectivism and their Antecedents and Consequences**

The behavior of individualists and collectivists is completely different. The behavior of individualists tends to be friendly but nonintimate toward a wide range of people outside the family. However, there is a fair amount of competition (Sullivan, Peterson, Kameda, & Shimada, 1981) in individualistic cultures, sometimes even within the family.

The behavior of collectivists tends to be self-sacrificing toward in-group members and is not exploitative, it is formal toward outsiders, and when resources are scarce. Collectivists behave quite differently depending on whether the other person is a member of their in-group or is out-group. If the other is an in-group member, the behavior is very associative, and in some cases it reflects self-sacrifice; if the other is an out-group member, the behavior is indifferent or dissociative. Individualists do not switch their behavior dramatically when an out-group member becomes an in-group member; as collectivists do.

Many of the ways that distinguish collectivists and individualists are summarized by Triandis (1995) in his extensive review of the literature. He identified four attributes of individualism-collectivism:

- 1- Conceptions of the self: individualists define the self as an autonomous entity independent of groups, whereas collectivists define the self in terms of its connectedness to others in various ingroups.
- 2- Goal relationships: Personal goals have priority over group goals in individualism, but they are subordinated to the collective goals in collectivism. When there are conflicts between individuals' self-interest and the collective interest, individualists find it permissible to give priority to self-interest, whereas collectivists feel obliged to give priority to collective interests (Parsons, 1951).

- 3- Relative importance of attitudes and norms: Social behaviors of collectivists are more likely to be driven by social norms, duties, and obligations, whereas those of individualists are more likely to be driven by their own beliefs, values, and attitudes.
- 4- Emphasis on relationships: Individualists are more oriented toward task achievement, sometimes at the expense of relationships, whereas collectivists put more emphasis on harmonious relationships, sometimes at the expense of task accomplishment (Kim et al., 1994)

#### **2.1.3.1 Antecedents of Individualism-Collectivism**

There appears to be a shift from collectivism to individualism in many parts of the world. Many modern, complex cultures that used to be quite collectivist are shifting toward individualism in some of their cultural patterns. For example, Mexico which was classified as collectivist in Hofstede's study (1980) became an individualistic country in a study conducted by Fernandez, Carlson, Stepina, & Nicholson (1997). The trend toward more economic development in Mexico supports the greater emphasis placed on individual reward by the Mexican respondents in the study. Another interesting case is that of Japan, where the women born in the 1960s are spearheading the change toward individualism (Iwao, 1993). Iwao wrote that women are less interested in following male norms of groupism in the corporate context (p. 207).

A major determinant of this shift is affluence: as people become affluent, they become financially independent and independent from their ingroups. Affluence is also usually associated with industrialization, Hofstede (1994) indicated that individualism prevails in developed and Western countries and collectivism in developing and Eastern countries because industrialization reinforces individualism.

Affluence is related to cultural complexity. Complex cultures tend to be more individualistic than simple cultures because there are many potential ingroups and individuals have an opportunity to choose whether to stay in or leave these ingroups.



Affluence is also related to having small families, including having only one child. Small families allow parents to raise their children individualistically, and children of such families tend to be idiocentric (Triandis, et al., 1990).

In addition, the method of making a living is an important determinant of individualism. In cultures, where people make a living by gathering food, hunting, or fishing, self-reliance tends to be more functional than dependence on authorities. Moreover, parents socialize their children by given them much freedom and by encouraging independence. In such cultures people conform less than in cultures that is based on agriculture. In agricultural cultures there is more collectivism and conformity because it is more functional to conform to authorities while public works are being performed. Socialization in such cultures emphasizes dependability, responsibility, and conformity (Triandis, et al., 1990; Triandis, 1994).

Moreover, exposure to the modern mass media increases the shift from collectivism to individualism because most TV programs are produced in the individualistic cultures. Social mobility and geographical mobility further contributes to individualism. Those who have migrated to other countries are more individualistic. Movement from rural to urban centers also is correlated with individualism (Goregenli, 1997; Triandis et al., 1990).

To put it succinctly, migration to big cities, heavy industrialization, strong influence of the media, the nuclear family, the need for individual freedom and autonomy, self-sufficiency, and determination of targets on the basis of personal needs are considered signs of individualist cultures. Whereas social and individual parameters, such as an agricultural economy, the extended family, integration with the family, expression of personal aims and targets on the basis of the ingroup, strong perceived differentiation between ingroup and outgroup, loyalty-dependent socialization, a search for intimacy and confidence, social support, and interdependence are considered signs of collectivist culture (Göregenli, 1997).



### **2.1.3.2 Consequences of Individualism-Collectivism**

Parenting and socialization can be conceived of as both antecedents and consequences of individualism. Individualists raise their children to be self-reliant and independent, but self-reliance and independence also create individualism. Thus, circular causation is involved among the cultural syndrome, parenting and socialization. Children are raised to do their duty, self-sacrifice for the group, and obey authorities in collectivist cultures much more than in individualistic cultures. Conversely, children are raised to be exploratory, creative, and self-sufficient in individualistic cultures more than in collectivist cultures.

Ordinarily, we would not make sweeping generalizations when comparing individualists and collectivists, but they seem to have quite different styles of parenting, and in this area the generalization seems warranted. As a general rule, Arab mothers for example, closely watch their children and are physically close to them. Arab mothers tend to encourage their children to focus on their faces, and discourage an exploration of the external environment. Also, because many Arab mothers do not have occupations outside the home, they are able to devote large amounts of time in raising their children and are expected to do so.

Western mothers, by contrast, even if they are at home full time, encourage their children to explore the world around them. Their primary goal is to make the children inquisitive and independent. Accordingly, this pattern of parenting and socialization can retard the adult developmental process, particularly among men who as children receive not only an excessive amount of love from their mothers but also its withdrawal if they do not live up to familial expectations. Thus, throughout their lives, they look to others for love and approval, and their psychological well being is critically dependent upon it.

Furthermore, Kim (1994) argued that socialization in an individualistic society emphasizes assertiveness, autonomy, achievement, and self-reliance. Individuals seek to maximize their rewards and to secure professional and personal progress. In contrast, socialization in collective society places emphasis on compliance, obedience and responsibility. Consequently, collectivism, with its inherent need to preserve the

harmony of the primary group, will lead to a more egalitarian assignment of rewards and punishments for individual contributions to a group product (Bond, Leung & Wan, 1982).

Among the consequences the most important concern is social behavior. There is considerable empirical evidence that social behavior is different in collectivist and individualistic cultures (e.g., Earley, 1989). Moreover, collectivists behave toward their friends and co-workers with more intimacy, and toward their outgroups with less intimacy, than do individualists (Gudykunst, 1983; Verma, 1992). Even advertising is different and corresponds to the cultural pattern (Han, 1990), with collectivist themes (e.g., "This product is good for your family") and individualistic themes (e.g., "Use this product and you will have fun; try it, you will like it!"). The hierarchical structure of collectivist cultures means that there is more subordination, and less superordination toward ingroup members in collectivist than in individualist cultures; also there should be less subordination and more superordination of outgroups by collectivists than by individualists. Because individualists must enter and leave many ingroups, they develop superb skills for superficial interactions, but do not have very good skills for intimate behaviors. Individualists appear very sociable, but relationship is superficial and depends on social exchanges and contracts. (Triandis, McCusker & Hui, 1990; Triandis, et al., 1988).

What is presented in Table (1-2) below, is more a heuristic device than a theory, as Kagitcibasi (1997) claimed because it does not identify exclusively the conditions that lead to individualism and collectivism and in turn their exclusive consequences in terms of any "necessary" causal relations. Nevertheless, there is an attempt to link background (ecological, social structural, economic) factors to individualism and collectivism, treated as mediating variables, which are in turn linked to behavioral outcomes

Table (2-2) summarized the key attributions that define individualism-collectivism and their antecedents and consequences.

**TABLE 2-2 Attributes defining Individualism-Collectivism and their antecedents and consequents**

| Antecedents                                                          | Attributes                                                                                                                                                                                                             | Consequents                                                                                                                                                                                                                |
|----------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Individualism</b>                                                 |                                                                                                                                                                                                                        |                                                                                                                                                                                                                            |
| Affluence<br>Cultural complexity<br>Hunting/food gathering           | Emotional detachment from ingroup<br>personal goals have primacy over<br>ingroup goals                                                                                                                                 | Socialization for self-reliance and independence.<br>Good skills when entering new group<br>Loneliness                                                                                                                     |
| Upper social class<br>Migration<br>Urbanism                          | Behavior regulated by attitudes<br>and cost-benefit analyses<br>Confrontation is okay                                                                                                                                  |                                                                                                                                                                                                                            |
| <b>Collectivism</b>                                                  |                                                                                                                                                                                                                        |                                                                                                                                                                                                                            |
| Unit of survival is food<br>Ingroup<br>Agriculture<br>Large families | Family integrity<br>Self defined in ingroup terms<br>Behavior regulated by ingroup<br>norms<br>Hierarchy and harmony within<br>ingroup<br>Ingroup is seen as homogeneous<br>Strong ingroup/outgroup -<br>distinctions. | Socialization for obedience and duty<br>Sacrifice for ingroup<br>Cognition: Focus on common<br>elements with ingroup members<br>Behavior: intimate, saving face<br>reflects hierarchy, social support,<br>interdependence. |

Source: Triandis et al., 1990, cited in kagitcibasi, 1997.

To sum up, in collectivist cultures people are more likely than individualistic cultures to define themselves as members of groups; make attributions that focus on in-group norms; know more about others than themselves; remember more about other people; emphasize the achievement of groups; experience little dissonance when they act correctly though inconsistently with their attitudes; subordinate their personal goals to the goals of in-groups; use more other-focused emotions; favor attitudes and values that emphasize interdependence, security, duty, in-group harmony, and hierarchy; be very worried about ostracism from groups; behave very differently when other person is an in-group versus an out-group member; accept hierarchical relationships; be reserved about joining new groups; be more intimate after they do join groups; try to save both own face and other person's face; be regulated by in-group norms; pay more attention to context during communications; be modest; and reciprocate social behavior.

#### **2.1.4 Idiocentric- Allocentric vs. Individualism-Collectivism**

There has been a growing interest in individualism-collectivism constructs since Hofstede's (1980) seminal work. Although Hofstede's work was concerned primarily with cultural differences subsequent researchers have become interested in individualism-collectivism at the individual level as well (Kim, 1994; Triandis, 1994).

At the cultural level, comparisons are made among cultures based on the mean of national data, as Hofstede (1980) did. On the other hand, at the individual level, the relationship between each person's individualist or collectivist tendencies and the person's behavior, cognition or emotion is examined (Triandis et al, 1990). At the individual (psychological) level, these differences are reflected in a personality dimension labeled allocentrism versus idiocentrism. Individuals differ in the extent to which they subordinate their personal goals to the goals of some collective called allocentrism or place their personal goals above the goals of collective called idiocentrism (Triandis et al 1985). It avoids confusion if we use the term's collectivist cultures and allocentric individuals, this also allows us to determine if allocentric persons in individualist cultures relate to groups differently than do allocentric individuals in collectivist cultures.

Hofstede (1980) also argued that constructs observed at the cultural level can be different from the same constructs observed at the individual level. Although in some studies these two levels of description have been found to be closely interrelated and highly congruent (Bond, 1988; Schwartz, 1994). It is recognized that individualism-collectivism may manifest themselves differently at the cultural and individual levels (Kim et al., 1994). Triandis with his colleagues (1985) proposed to use the terms of idiocentrism and allocentrism as the personality constructs corresponding to the cultural constructs of individualism and collectivism.

The distinction between the cultural (collectivist vs. Individualist) and the psychological (allocentric vs. Idiocentric) levels needs to be emphasized here. Hofstede (1980) has shown that ecological factor analyses (in which the number of observations is based on the number of cultures) give different results from within-culture analyses (in

which the number of observation is the number of people responding to a questionnaire). Triandis et al, (1985) distinguished individual level collectivism from cultural level collectivism; the former indicates the extend to which individuals perceive themselves being embedded in their ingroups and the latter signifies the extent to which the people in a culture are perceived believing and practicing according to the group norms.

To sum up, then, whereas ecological factor analyses, as used by Hofstede (1980), tend to provide bipolar factors suggesting that individualism -collectivism are opposite poles of one dimension. Individual-level factor analyses (Triandis, 1987) suggest that the two can coexist and are simply emphasized more or less in each culture, depending on the situation. All of us carry both individualist and collectivist tendencies; the difference is that in some cultures the probability that individualist selves, attitudes, norms, values and behaviors will be sampled or used is higher than in others.

Interestingly, individualism, at both the cultural and psychological level, is perceived to be composed of three facets, broadly described as follows:

1. Low sacrifice- low subordination of personal goals to those of the ingroup.
2. Self- reliance- high independence from others.
3. Low extension- the actions of others are seen as reflecting very little on oneself, and one's own actions are seen as being of little concern to others (Bontempo, 1993).

## **2.2 Work conditions and Social Loafing**

Tajfel's (1982) social identity theory addressed the nature of work conditions. Tajfel, one of the most important theorists of group processes, was interested in what happens to people's identity (their sense of themselves) and then to their motivations, judgments and their perceptions when they become members of groups. He argued that people's psychological processes are qualitatively transformed in group settings. Tajfel (1981) suggested that, first of all, the bases of people's self-definition change in groups. Personal identity gives way to social identity. Personal identity includes specific

attributes of individual such as competence, talent, and sociability. The other which is social identity defined as “that part of an individual’s self-concept, which derives from his/her knowledge of his/her membership in a social group (or groups) together with the value and emotional significance attached to that membership.” Moreover, Tajfel’s theory suggested that individuals form ingroups based on mutual interests and common traits since they are most likely to receive reinforcement for such traits from similar others. In other words, people are attracted to similar others for their ingroups because such individuals will most likely reinforce their self-images, and such an experience is rewarding. Over time, a mutual attraction mediates the mutual satisfaction of reassuring self-image.

It seems reasonable to expect that the members of an in-group will ultimately view their long-term welfare in terms of the successes of the group (Hofstede, 1980; Triandis et al., 1988). In support of this proposition, Tajfel and his colleagues (e.g., Tajfel, 1982; Tajfel & Turner, 1979) found that individuals divided into groups on even a random or trivial basis—assigned to clubs or diamonds groups using a deck of cards, for instance, treated in-group and out-group members somewhat differently, even though individual and group links such as goals and outcomes were separated. Their results demonstrated that subjects tend to discriminate in favor of in-group and against out-group members (Turner et al., 1983).

Earley (1993) concluded that two complementary explanations have been proposed for these findings. The first is a cognitive categorization process, in which some classifying stimulus, such as trait similarity, leads to an accentuation of intraclass similarities and intergroup differences. The second is a social identity process, in which in-group members derive a positive self-identity from their work conditions. The need to achieve positive group distinctiveness causes people to compare their in-group with an out-group and to perceive the in-group as preferable, even if the in-group and the outgroup are not in direct conflict. The result of this comparison process is a general denigration of out-groups to enhance self-identity and in-group status. The motive driving those comparisons is an individual’s desire to maintain and enhance a positive self-image that he or she finds personally rewarding.



### 2.2.1 The Meaning of In-Groups

People are ready to cooperate with and even sacrifice themselves for some groups, their in-group, and are ready to fight with, oppose, or be indifferent to other groups, their out-groups. When people feel that they have a “common fate” with a set of other people, they often feel that these other people belong to their in-groups.

Triandis (1988) defined an in-group as:

“A group of people about whose welfare one is concerned, with whom one is willing to cooperate without demanding equitable returns, and separation from whom leads to discomfort or even pain.” (p.75).

He argues that in-work conditions is culturally variable but that an individual’s ingroups often include family members, friends, coworkers and members of political and religious groups to which the individual belongs. People may also identify their ingroups on the basis of similar demographic attributes and attitudes or as a result of sharing time, place, language and experience (Hui, 1988). Earley (1993) also defined in-group as:

An aggregate of peoples sharing similar traits and background characteristics. In-group members may identify one another via common interest, values, and beliefs or heritage. (p. 321).

Earley’s definition does not require that in-group members have direct contact with one another while working or that they work interdependently. Just as the definition of ingroups varies, the predominant bases for in-group categorization also vary across cultures. Whereas ingroups tend to be ascribed through (e.g. kin, religion, and nation) in one culture, they tend to be achieved (through similar beliefs, attitudes and occupations) in another culture. Thus, for example, coworkers maybe considered as an in-group in one culture and as out-group in the other. One of the crucial distinctions in this literature is the differentiation between ingroups and out-groups, because behavior may differ toward in-group and outgroup members in different cultures.

Moreover, Kagitcibasi (1987, 1994) noted that one could not assume that in-group referents, or the settings that determine their importance, have the same meaning across cultures.



### **2.2.2 Key Distinction between Individualistic-Collectivistic Cultures as the Focus on Ingroups**

In this section, we want to look at why groups so strongly affect individuals in some cultures. What does it mean to say a person is “acting as a member of a group”? The importance of the distinction between personal and social aspects is evident in the research done by Triandis and his colleagues (e.g., Hui, 1988; Triandis, 1989) who distinguished between individualism-collectivism, that is the extent to which personal versus in-group goals, needs, and beliefs are emphasized. Triandis et al (1988) has indicated that individualism-collectivism differences should be different in different social contexts, pointing to the conceptual necessity of incorporating this approach. People act differently depending on with whom they are interacting and the situation in which the interaction is occurring. An important attribute of a collectivistic society for example, is that individuals view and identify themselves through a small number of memberships in ingroups.

Triandis (1987) has linked individualism-collectivism to in-group-out-group differences. People with whose welfare the individual is concerned and to whom he or she feels emotionally close belong to the in-group. People with whom one has little emotional affinity belong to the out-group. Collectivistic cultures emphasize goals, needs and views of the in-group over those of the individual; the social norms of the in-group rather than individual pleasure; shared in-group beliefs; and cooperation with in-group members, rather than maximizing individual outcomes. Triandis goes on to argue that the number of ingroups, the extent of influence for each in-group, and the depth of the influence must be taken into consideration in the analysis of individualism-collectivism. He contended that the larger the number of ingroups, the narrower their influence and the less the depth of their influence. Since individualistic cultures have many specific ingroups, they exert less influence on individuals than ingroups do in collectivistic cultures where there are few general ingroups.

In another article, Triandis, McCusker, & Hui (1990), list ( a ) emotional detachment from in-group, ( b ) primacy of personal goals over in-group goals, ( c ) behavior regulated by attitudes and cost-benefit analysis, and ( d ) acceptance of confrontation as attributes of individualism and ( e ) family integrity, ( f ) self defined ingroup terms, ( g ) behavior regulated by ingroup norms, ( h ) hierarchy and harmony within ingroup, ( i ) perception of ingroup as homogeneous, and ( j ) strong ingroup / outgroup distinctions as attributes of collectivism. An individualist society can be summarized as a society with an emphasis on the "self". A collectivist society can be summarized as a society in which concern for the well being of others is important (Leung & Bond, 1984). Bontempo, Lobel, & Triandis (1990) looked at the relation of ingroup identification to the internalization of goals among Brazilians and Americans. In two settings, one public and one confidential, they asked individuals how likely, and how desirable, it would be for them to visit a sick friend in the hospital. They found that the Americans (individualists) publicly said that they would visit the friend but confidentially stated that they would be unlikely to do so and that, even if they did perform the act, they would not enjoy doing so. The Brazilians (collectivists) were consistent in their public and confidential statements; they reported that they would undertake the action and that they would likely enjoy doing so.

Empirical research, typically using the minimal inter group paradigm, in which individuals are divided into groups on the bases of trivial or even arbitrary distinctions, is generally consistent with these predictions. Even when the self is explicitly excluded from evaluations, and even when the self does not benefit from the rewards, people will evaluate in group members more favorably than out group members. And allocate more rewards to members of the in group than to the out-group (Crocker and Luhtanen, 1990). Thus, even under these minimal inter group boundaries are essentially meaningless, and in the absence of any history of hostility, rivalry, or conflict between groups. People show bias in favor of the in group.

An understanding of the in-group becomes very relevant in the present context because collectives consist of one or more ingroups. The in-group helps the individual learn the value of interdependence and provide opportunities for the development of

bonds with others. Ingroups are conceived as groups of people about whose welfare one is concerned and with whom one is willing to cooperate without demanding equitable returns. Research has indicated that members of collectivist cultures tend to be very cooperative with other members of their ingroups but uncooperative and hostile to members of out-groups (Brislin, 1993). Such a zero-sum or winner-loser perspective has obvious ramifications for defining acceptable managerial behaviors. For instance, a manager should always try to help members of his or her culture or in-group and act in an honest and trusting way toward them. However, this same manager may well lie to members of the out-groups and even view them as “less than human.” Some Japanese managers, for example, believe that they need to be honest only when speaking Japanese, and so they sometimes use the English language when dealing with non-Japanese managers if they want to deceive them or avoid being held to a commitment (DeMente, 1991).

In general, cultures that are collectivist disclose more within the in-group and less toward the out-group than do individualistic cultures. Collectivists are especially opposed to “washing the family’s dirty laundry in public” and go to extremes to hide unfavorable information about in-group members from outsiders. To conclude then, the sharp difference in behavior toward in-group and out-group in collectivist cultures, which does not occur as sharply in individualistic cultures, can confuse observers who are not examining these cultures with the in-group-out-group distinction in mind. In collectivist cultures, people share and show harmony within ingroups, but many disharmonies and non-sharing may characterize the total society, because so many interpersonal relationships are individual-outgroup relationships. Individualists also have ingroups-out-groups, but they do not see as sharp a contrast between them and do not behave as differently toward in-group and out-group members as do collectivists. When there is a conflict between in-group and individual goals in collectivist cultures, in-group goals have primacy over individual goals; in individualist cultures, personal goals have primacy over in-group goals.

To sum up, collectivism means greater emphasis on, and conformity to the views, needs and goals of one's group. An essential attribute of collectivist cultures is that work conditions is very salient. Moreover, value standards differ for in-groups and out-groups. People from collectivist cultures are more likely to be concerned about the other in-group members' outcomes because of their collective nature.

### **2.3 Communication**

Popular opinion appears to favor the view that group interaction in general, and communication in particular, are necessary pre-conditions for effective group performance. Various researchers have suggested that discussion is essential for group performance because it allows group members to: (1) pool their information and critical resources, (2) check for errors and reject flawed suggestions, (3) exert positive influence over the decisional preferences of others, and (4) satisfy the requisites for successful group performance (e.g., Hackman & Morris, 1975; Hirokawa & Scheerhorn, 1986).

The literature is replete with historical and laboratory examples supporting the necessity of group discussion. This empirical data comes from two primary sources. First, investigations comparing the task performance of noninteracting and interacting groups have generally found that groups whose members are able to communicate freely prior to choice making tend to produce higher performance, higher quality decisions, and solutions than noninteracting groups or individuals working alone (Erez & Somech, 1996; Hirokawa, 1990; McGrath, 1984).

One of the most convincing bits of evidence from this line research is provided by Burleson, Levine and Samter (1984). In contrast to prior studies that compared the performance of interacting groups versus non-interacting individuals, Burleson et al., (1984) compared the quality of decisions produced by groups using a noncommunication, restricted communication, or free-discussion procedures. The study found that groups using the free discussion procedure produced significantly better decisions than those did in either noncommunication or restricted-communication

conditions. These researchers concluded that “the findings of the present study underscore the fact even groups employing nonvigilant social interaction make better decisions than groups where interaction is severely constrained or does not occur at all” (p. 570).

A second source of data supporting the importance of group communication comes from investigations examining the facilitative influence of specific types of communicative behaviors on group decisions making and problem solving. Studies in this line of research have sought to identify relationships between group performance and the production of various types of communicative behaviors (e.g., Hirokawa, 1985, 1988; Mabry & Attridge, 1990; Watson & Michaelson, 1988). These investigations have generally indicated that although group problem-solving and decision-making efficacy is not necessarily “affected by the production of specific types of communicative behaviors, per se it does appear to be affected by the extent to which those actions allow the group to satisfy critical preconditions for successful task performance” (Gouran & Hirokawa, 1983, p.170). Two studies by Hirokawa (1985, 1988), for example, provide convincing evidence that group interaction facilitates problem-solving and decision-making efficacy to the extent that it results in a group’s accomplishment of three major task functions—problem analysis, evaluation of positive qualities of alternatives and evaluation of negative qualities of alternatives.

### **2.3.1. Is Group Communication Necessary?**

Although many acknowledge the importance of communication for higher group performance and effective group decision making and problem solving, a review of the extent literature provides surprisingly little conclusive empirical support for this popular and long-standing notion. In fact, several prominent theorists have openly questioned the necessity of group interaction and communication for the achievement of high-quality group decision outcomes.

Steiner (1972) and Davis (1973) explained group decision outcomes primarily in terms of noninteractive input variables like member intelligence, ability, or knowledge and skills. For instance, in Steiner's (1972) model, "actual group productivity = potential productivity—losses due to faulty processes," group interaction and communication are unceremoniously included among "losses due to faulty process" and are assumed to only hinder (not enhance) group achievement. In addition, what negative impact communication has in Steiner's model is dependent on the primary determinants of productivity—namely, member characteristics and task type. Davis's (1973) theory of social decision schemes likewise accounted for group performance on the basis of noncommunication variables. His model explained decisions as functions of overarching decision norms (e.g., consensus or majority rule) that combine members' prediscussion preferences into a final group choice. For Davis, the quality of a group's final decision is largely dependent on the quality of members' prediscussion preferences as combined through a social decision scheme. Communication, at best, serves as a less than perfect medium through which individual preferences are made known to others in the group and are combined through the aid of a social decision scheme to produce a final group decision.

Additional evidence questioning the importance of group communication for effective group performance comes from studies comparing the performance of free-discussion versus limited discussion procedure (e.g., nominal group technique or Delphi Method) have tended to produce decisions of comparable or greater quality than free discussion groups (e.g., Kanekar & Rosenbaum, 1972). These findings collectively indicate that although some communication among group members may be helpful in achieving higher performance, effective group performance does not necessitate complete and unrestricted discussion. On the other hand, research conducted by Burleson et al. (1984), Erffmeyer and Lane (1984), Hegedus and Rasmussen (1986), for example, provided evidence that variations in the quality of group decision outcomes are directly associated with variations in the opportunity for direct interaction. In a similar vein, studies by Hirokawa (1980) and Hirokawa and Pace (1983), these researchers found that effective decision-making groups manifested significantly different profiles and patterns of interaction behaviors than ineffective groups. Moreover, Hirokawa



(1980) found that effective groups displayed more “procedural orientation” comments than ineffective groups, thus implying that the presence of such communication behaviors enhanced group performance.

To sum up then, current efforts to determine whether group communication is a necessary prerequisite for effective group performance has produced mixed, and often contradictory, results. Thus they provide little assistance in identifying the critical determinants of effective group performance.

### **2.3.2. Communication and Social Loafing**

The literature is replete with historical and laboratory examples of cases in which groups do not perform in a manner consistent with the efforts of their members. Typically, when performance is at a level below that which would have been predicted given the members’ abilities and efforts (social loafing), researchers tried to understand the reasons for this loss in performance. Erez & Somech (1996) concluded that the mere presence of others as one group was not enough to overcome social loafing, which decreased with the introduction of communication that enhanced evaluation apprehension.

Evidence is advanced for communication effect that occurs between members and interaction has served to bring about something that was not there. For example, when discussing problems, groups have been found to provide a greater number of crucial insights as to how to best solve problems than did individuals working alone. As Hirokawa and Scheerhorn (1986) noted, the opportunity for group discussion allows group members to clarify, refute, support, extend, modify, and build upon each other’s ideas in reaching a better decision than they could have achieved individually. Comparison of the performance of interacting groups against the performance of noninteracting groups suggests a supportive evidence of the role of communication in group performance (e.g., Erez & Somech, 1996). In other words, when there is communication, it merely will serve as a conduit for the impact of individual level



performance on a group's performance. Therefore, communication serves as the means by which individual level abilities and efforts are combined and pooled in reaching a desired level of performance. Moreover, communication serves to produce a positive effect where the group is able to achieve collectively performance, which could not have been achieved by members working alone or by a combination of individual efforts.

In situation where the performance (task) may be characterized as ambiguous, members strive to reduce that ambiguity through communication means by obtaining information and asking questions of their members, group members may also engage in communication that promotes vigilance (Harkins & Petty, 1982). Alternative viewpoints are given serious consideration and carefully scrutinized. These viewpoints are given more than surface consideration, and critically examined such that each has the possibility of becoming the group's choice. Thus, group members strive to resolve disagreements and answer questions, efforts are made to avoid glossing over questions and disagreements. In short, communication promotes, sustains, and extends inquiry along a given task-related line.

How does communication make a difference? The answer, according to Hill (1982), lies in the opportunity that the group setting provides for members to learn and provide cognitive stimulation. Gabbert et al., (1986) claimed that "discussion among group members may create insights that result in higher reasoning strategies than any of the group members would discover working alone. (P.267). Communication and interaction among group members have been shown to increase commitment and group performance (Matsui, et al., 1987), it also has been found to be an effective method of eliminating social loafing (Shepperd, 1993) and enhancing cooperation. (Wagner, 1995).

## **2.4 Self-Efficacy Theory**

In recent years, self-beliefs have emerged as a prominent component in many theories of human behavior. This trend can be seen in industrial / organizational psychology as well. Brief and Aldag (1981), for example, pointed out that employees in

organizations have explicit beliefs and expectations about their performance and suggested that these should be considered when trying to explain organizational behavior. In addition to pointing out the value of considering self-beliefs and expectations, they proposed a model of the self in work organizations that addressed to the role self-beliefs play in task performance. Subsequent studies have shown that self-beliefs predict motivation and task performance in organizational settings.

Self-efficacy theory maintains that all processes of psychological change operate through the alteration of the individual's sense of personal mastery or efficacy (Bandura, 1986). According to this theory, psychological changes achieved through different methods and techniques can be explained and predicted by an evaluation of changes in the individual's expectations of self-efficacy. This theory also maintains that expectancy held by a person concerning mastery or coping can be viewed as two related expectancies: First, outcome expectancy, and the belief that a given behavior will or will not lead to a given outcome. People are prone to act on their self-precepts of efficacy when they believe that their actions will produce outcomes that are beneficial to them (Bandura, 1986). Second, self-efficacy expectancy, the belief that the person is or is not capable of performing the requisite behavior. Such belief influence what people choose to do, how much effort they mobilize, and how long they will persevere in the face of real or perceived obstacles. For example, people who judge themselves as inefficacious in coping with their environmental demands may imagine their difficulties (e. g., family obligations) as more formidable than they are in fact. In contrast, people who have a strong sense of self-efficacy focus their attention and effort on the demands of the situation and are spurred to an increase in effort by perceived obstacles (Bandura, 1986).

In recent years, the construct of self-efficacy has received increased empirical attention in the human resource and organizational behavior literature (Gist & Mitchell, 1992). Gist (1987) was one of the first to discuss the implications of self-efficacy theory for work behavior and noted that "research is still needed to determine the extent to which self-efficacy is relevant in human resource management"(p. 483).

Self-efficacy perceptions are judgments regarding one's capability to successfully perform specific tasks and behaviors. Bandura (1986) defined self-efficacy as follows:

"People's judgments of their capabilities to organize and execute courses of action required to attain designated types of performance. It is concerned not with the skills one has but with judgments of what one can do with whatever skills one possesses"(p. 391).

Those who have a strong sense of self-efficacy in a particular situation will devote their attention and effort to the demands of the situation, and when faced with obstacles and difficult situations, these individuals will try harder and persist longer. Such individuals are also inclined to attribute failures on difficult tasks to insufficient effort.

Gist & Mitchell (1992) highlighted three important aspects of self-efficacy. First, they noted that self-efficacy involves a comprehensive summary or judgment of one's perceived capability for performing a specific task. In organizations, the information that is used in the formation of this judgment comes from the individual, the task, and others in the organization. Second, self-efficacy involves a mobilization or motivational component. Third, self-efficacy is a dynamic construct that changes over time and in response to new experiences and information.

#### **2.4.1 Self-Efficacy for Team Work**

The discussion this far focused mainly on the personal effects of perceived self-efficacy. People do not live their lives in social isolation. Many of the challenges and difficulties they face reflect problems requiring sustained collective effort to produce any significant changes. The strength of groups, organizations and even nations lies partly in individual's sense of efficacy that he/she can solve his/her problems and improve his/her life through concerted effort. Groups can perform at a higher level than

individuals can alone if team- oriented behaviors are enhanced and if self-expectations do not inhibit teamwork too much. One's preference for working individually or collectively may be closely tied to his or her belief about working alone or with others. Self-efficacy for teamwork is the belief that one has or has not the interpersonal skills necessary to work effectively in a group setting (Eby & Dobbins, 1997).

An individual's high or low self-efficacy for teamwork evaluates teamwork and the opportunity to contribute to group performance differently. Individual with high self-efficacy for teamwork will prefer working with others and contributing to a group fulfills his or her collective orientation and strengthens his or her sense of belonging to the group. Individual contribution to a group is less meaningful to individual with low self-efficacy for teamwork because it is less central to his or her values.

In the context of working on interdependent task with others, such expectations reflect an individual's belief that he/she possesses skills necessary to work effectively on a group task. In such situations, cooperation and coordination are high and individuals feel comfortable interacting with others and believe they are skilled at maintaining harmony in a group setting. Examples of individual's skills to function effectively on a group assignment are: the ability to coordinate activities, resolves conflicts with others, facilitates communication between people, and contribute valuable insight to a team project.

In addition, the ability to establish specific, challenging, and accepted team goals, to monitor and evaluate individual and team performance, and to establish task and role expectations of team members are the most necessary characteristics of effective work group members. Thus, self-efficacy for teamwork is related to a preference for working in groups, hence, several studies conclude that self-efficacy for team work is positively related to individual's collectivistic orientation (e.g., Eby & Dobbins, 1997). Obviously, collectivistic orientation can become too powerful for the good of the group and its members.

#### **2.4.1.1 Self-efficacy for teamwork and collectivism**

Bandura (1986) suggested that self-efficacy, in part socially constructed and that such construction may differ as a function of national cultures. Although several organization, task, and individual characteristics relevant to self-efficacy have been identified (Gist & Mitchell, 1992), the cultural context in which people work is only beginning to receive research attention. Several researchers argue that collectivists derive, in part, their sense of self based on the actions and reactions of important others, whereas individualists do so based on their self-evaluations of personal achievements (Markus & Kitayama, 1991; Triandis, 1989). Earley (1994) who describe the relation of one important component of cultural values, individualism-collectivism, to self-efficacy formation, verified that individualists and collectivists, categorized by the cultures from which they come, constructed their self- efficacy differently. How cultural beliefs influence an individual's sense of efficacy might be related to a number of means.

Parental and social training during childhood may become the first and most important means in teaching children cultural values and norms. People from different cultures teach their children differently. People in collectivistic cultures spend very long time in encouraging children to engage in cooperative activities, which will provide them with their earliest successes. Thus, those children will shape their general sense of efficacy from their childhood successes in group setting and these successes continues to reinforce and foster individuals' efficacy when working in groups. During adulthood, such experiences as work performance will have direct impact on a person's efficacy expectations in those settings. Bandura (1986) summarized four sources of information from which people derive their notions about their self-efficacy. One of these sources is enactive attainment (i. e, successful performance) which has the strongest influence on self-efficacy because seeing oneself attain success at a job is incontrovertible evidence of one's ability to do the job.

Likewise, in the context of work groups, Loher et al. (1994) noted in their study that group performance at time 1 was related to expectation that the group would be successful at time 2, and this expectation of future success was associated with a

preference for working in teams in the future. This suggests that past successes working in teams influences future expectations, which in turn enhance the attractiveness of working in group setting.

Several studies have found a positive relationship between collectivism and self-efficacy. For example, Earely (1993) found that collectivists feel more efficacious while working in an ingroup context and individualists feel more efficacious while working alone. Earley (1994) also found that employees' cultural orientation influences their use of training information that further enhances their efficacy expectations. Campion et al. (1993) concluded that team-level self-efficacy was related to a preference for working in teams. Moreover, Eby & Dobbins (1997) examined the relationship between collectivism orientation and self-efficacy for teamwork. They found that self-efficacy for teamwork was positively related to individuals' collectivistic orientation.

#### **2.4.1.2 Self-efficacy for Teamwork and Performance**

There is an increasing emphasis on the role of self-efficacy to organizational behaviors such as work performance (Gist, 1987; Gist & Mitchell, 1992; Wood & Bandura, 1989). Self-efficacy, or the perceived level of personal efficacy related to the exercise of effort and skill in effecting change in a particular context, is an effective predictor of an individual's level of effort and task performance across a range of tasks.

Gist (1987) reviewed self-efficacy and its implications for organizational behavior and human resource management. She discussed the self-efficacy /performance relationship and argued that there is a significant correlation between self-efficacy and subsequent task performance. Gist, Stevens and Bevetta (1991) administered basic negotiation and skill maintenance training to 79 first and second year MBA students. The purpose was to examine the effects of self-efficacy. The results indicated that self-efficacy contributed positively to both initial and delayed performance.



Self-efficacy, also, has been found to be associated with faculty research productivity (Taylor, Locke, Lee & Gist 1984), insurance sales (Barling & Beattie, 1983), coping with difficult career-related tasks (Stumpf, Brief & Hartman, 1987), learning and achievement (Campbell & Hachett, 1986; Wood & Locke, 1987). Geringer and Frayne (1993) found that self-efficacy was related to performance of international joint venture managers, Earley (1993) concluded that self-and group efficacy and anticipated outcomes accounted for nearly all of the influence of group setting, individualism –collectivism, and their interaction on task performance. Therefore, based on the results of these studies and others, self-efficacy can be expected to relate to performance. In particular, collectivism should strengthen self-efficacy for accomplishing tasks that will result in higher performance.

To conclude, according to previous research on motivation, effort and performance are functions of an individual's efficacy expectations. A key to the willingness to commit oneself to a highly demanding undertaking is one's belief in one's capacity to mobilize the physical, intellectual and emotional resources needed to succeed, that is, self-efficacy (Bandura, 1986). Self-efficacy is emerging as an important determinant of work motivation. Field experiments have begun targeting self-efficacy as an effective way to increase motivated performance of work-related behavior. In a self-management-training program, Frayne & Latham (1987) raised workers' self-efficacy for reducing their absenteeism and succeeded in improving attendance. Gist et al. (1989) demonstrated the performance advantage of a computer software-training program designed to increase university administrators' computer self-efficacy.

## **2.5 Conclusion**

Although groups form their own social systems, they also exist in a larger social and organizational context (e.g., Hackman, 1991). Values, which defined by Ravlin & Meglino (1987) as beliefs about how one should behave, drawn from culture provide a standard for judgment of the reactions of self and others and for perception of environmental stimuli and task structure. Individuals in different cultures learn sets of



values with which to evaluate situations and potential courses of action in group settings (Erez & Earley, 1993; Hofstede, 1980). Thus, these socialcultural standards spill over into the work group context.

Bettenhausen & Murnighan (1991) provided evidence that group members initially base their actions on the values that they held as members of different groups in similar situations. In their study, members of new groups who had previously developed norms for cooperation acted cooperatively in a subsequent, similar task. Also, Earely (1989, 1993) presents empirical evidence that specific cultural orientations influence the behavior of group members in a motivational context.

A number of cultural values could logically be related to group processes and outcomes. However, collectivism is singled out for special consideration in this investigation of work groups because, as described below, this dimension of culture has a number of implications for social behavior. It is a well-developed, cross-disciplinary construct that has for many years been used to describe the cultural orientations of people within societies (e.g., Hofstede, 1980; Schwartez & Bilsky, 1987; Triandis, 1972).

According to Hofstede (1984, 1994), individualist and collectivist cultures vary on a number of principal characteristics, including the relationship of the individual to the collective's interests and goals, the structure of the family, the amount of individual discretion for behavior, the amount of emotional dependence on the group, the extent that one's self-identity is based in the social group, the location of decision making, and the amount of emphasis placed on belonging to the social group. Many examples of the outcomes of a collectivist or individualist orientation underscore the importance of this cultural dimension in the context of work groups. For example, in their study, Bontempo et al., (1990) found that collectivists were more likely than individualists to perform and enjoy performing a behavior that was costly to themselves. Collectivist cultures also exhibit a concern for the needs of others in an exchange relationship as opposed to an overriding concern for equity (Leung and Bond, 1984).

Another important cultural difference is how people look at in-groups. In some collectivist cultures, such as Japan, classmates, neighbors constitute important in-groups to a greater extent than in more individualistic cultures, such as Australia. Mann, et al., (1985), asked children in Japan and Australia to divide chocolates between their own and another group formed by their classmates. The Japanese divided the chocolate equally between the two groups, while the Australians gave more to their own group. These behaviors suggest that the Japanese saw all their classmates as an in-group, while the Australians did not.

At work settings, this culture difference, which is the relationship between an individual and his/her colleagues, is related to group performance. In a collectivist culture, people who work together are friends, each one help the others, they all care about each other, all share others happiness and sorrows, in-group goals have primacy or overlap with personal goals, and individual and group goals are often consistent. On the other hand, in an individualistic culture, each individual is taking care of his/her own self, each person is emotional detachment from other colleagues, personal goals have primacy over group goals and individual and group goals are often inconsistent. Thus, when working together, people from collectivist culture perform higher than they do working alone, and the opposite is true for people from individualistic cultures.

Communication is another factor that related to group performance. As have been discussed in the literature review, there are mixed findings about the importance of communication in enhancing performance. However, communication with others increases both awareness of the presence of others and evaluation apprehension. It affects the focus of attention and creates demands on a person to behave in a certain way that may increase his/her performance. Furthermore, Mischel & Northcraft (1997) noted that a workgroup's success depends not only on its ability to do the task but also on the group's ability to manage its own interactions effectively, including communicating, cooperating, and coordinating its collective efforts. Moreover, different cultures have different implications for communication.

Gudykunst (1991) pointed out that people communicate out of habit, and they give themselves instructions about how to communicate. They follow norms, and their communication depends on their skills. Collectivists, for example, make friends with their relative and with friends of the family to a much greater extent than do individualists, so they do not need highly developed skills for getting in and out of groups. Conversely, individualists need cocktail party skills and even they develop verbal skill in order to shine in the group. In collectivist cultures, people spend longer time in establishing a good relationship before any negotiations take place. Creating good relationships may mean the difference between good and bad communication and successful and unsuccessful negotiations. Individualists on the other hand, tend to use small talk, place great values on facts, distrust what is not said clearly and get to the point so quickly because they believe that time is money.

The behavior of individuals from collectivist cultures toward members of their in-group requires harmony, trust, and conformity. When interacting with in-group members, collectivists tend to be very cooperative and helpful. This cooperative behavior among collectivists can be motivated solely by the knowledge that the outcomes will benefit the entire in-work conditions (Wagner & Moch, 1986). Thus, these and other differences may predicate various effects of communication on group work and outcomes such as performance. Whereas, in individualist cultures, it is considered socially accepted to pursue one's own ends without minding the welfare of others. This causes individualists to be concerned for their own outcome, and during interactions or negotiation, to behave competitively.

Although there is a call for group-based work and increasing emphasis is being placed on group-based activities, an incomplete understanding of such activities exists. It is unclear which factors underlie such group activities. Only recently have researchers begun to understand many of the processes underlying task-performing groups. More important, there is growing recognition that low motivation and effort in collective settings is best conceptualized within self-efficacy theoretical framework (Karau & Williams, 1993). Bandura (1986) for example, demonstrated that individuals' self expectations will guide their choice of activities, preferences for tasks, and persistence in

working on a task. He also suggested that the strength of groups and organizations lies in people's sense of their efficacy that they can solve their problems and improve their lives through concerted effort.

Other researchers e.g. Campion, et al., 1993; Eby & Dobbins, 1997) have since investigated the notion that group beliefs about capabilities influence performance. In the Campion et al., analysis, for example, three group effectiveness measures for 80 work groups were correlated with 19 different work group characteristics drawn from the existing literature on group effectiveness. of the 19 characteristics, the strongest predictor of effectiveness was the measure of group performance beliefs. Furthermore, the extent to which the groups possessed confidence in their ability was the only characteristic that demonstrated a statistically significant relation with all three-effectiveness criteria.

With respect to individual's preference for work in group setting, Eby & Dobbins (1997) extended the theoretical and empirical research by proposing that one's preference for working collectively closely tied to his/her belief about working with others. This belief is named self-efficacy for teamwork and defined as "a belief that one has the interpersonal skills to work effectively in a group setting" (p. 227).

Therefore, with regard to performance, motivation research has established that self-efficacy is strongly related to performance. This relation between self-efficacy and individual performance is quite robust. Moreover, self-efficacy for teamwork is posited as a significant predictor of individual performance in groups, as is the analogous case of self-efficacy (Bandura, 1986; Shamir, 1990).

In the next chapter, A model that addresses some of these issues raised in the literature review will be proposed.

## **CHAPTER THREE**

### **THE MODEL OF PERFORMANCE IN GROUPS**

**Groups are widely held** to be integral in accomplishing specific organizational goals as well as broader organizational agendas (Bettenhausen, 1991). Organizations are becoming increasingly reliant on group work for both structural and process reasons (Guzzo & Shea, 1992). Individuals often work collectively to complete tasks or achieve goals. Many human endeavors can not be accomplished individually, requiring instead that people combine their effort toward a common goal. Committee members pool their cognitive efforts when making decisions or deciding policy. Factory workers combine the products of their individual efforts in producing goods. Members of an orchestra collectively produce a harmonious blend from the sounds of individual instruments. Playing a team sport such as football or baseball, and completing a group project such as writing a group paper all require that individuals pool their efforts to produce the desired outcome. However, group performance researchers have repeatedly observed that individuals exert less effort when their efforts are pooled than when their efforts are considered individually (e.g., Latane et al., 1979). Latane et al. (1979) coined the term “social loafing” to describe the reduction in effort of people working collectively as opposed to coactively and described it as a social disease.

In this chapter, what factors that allow groups to achieve a performance level below that of their efforts is investigated; under what conditions are groups likely to experience social loafing; is social loafing general in all cultural setting or is it exhibited only in some cultures? The central idea of this study, is the issue, which focuses on how to ensure that groups make the most out of the abilities and efforts of their members so that social loafing is eliminated.

### **3.1 An Overview of the Model**

In the last two decades, researchers have documented a variety of causes of social loafing and related phenomena (e.g., free riding) and have proposed several cures (Karau & Williams, 1993; Shepperd, 1993). This dissertation is aimed to examine the following effects on group performance: The effects of cultures as they are represented by high and low collectivism; the impact of work conditions; the influence of communication among group members; and the mediating effect of self-efficacy for team work. These four factors influence awareness of the presence of others and evaluation apprehension, which further affect individual contribution to a group.

In summery, studies of group performance and social loafing suggest a model in which high collectivism, in-group context, high level of self-efficacy for teamwork, and communication encourage performance in groups. Briefly, each of these factors is discussed below.

#### **Collectivism**

Interest in management in a cross-cultural context has grown rapidly over the last two decades, and work practices is no exception to this trend. Several researchers identified macro and micro antecedents of effective work practices (e.g., Lincoln et al., 1987; Ronen & Shenkar, 1985; Triandis et al., 1988). Most of the emphasis in the literature has been on individualism-collectivism. Individualism-collectivism is an analytical dimension that captures the relative importance people accord to personal interests and to share pursuits. The individualism-collectivism dimension is used in this dissertation as a key determinant of how cultural influence might affect workplace dynamics. Collectivism is proposed to have direct influence on group performance and therefore, it is considered as an independent variable in this relationship.

#### **Work conditions**

The idea that the extent to which the individuals in a work group are different from each other has an influence on work group processes and outcomes. Explanations for the effects of relative differences on outcomes have generally followed one of two



paths. One such explanatory track is provided by social identity theory (Tajfel & Turner, 1986). Social identity theory assumes that people derive their social identities from their membership in various groups or social categories. A second explanatory path is the similarity-attraction paradigm (Byrne, 1971). Essentially, this perspective suggests that similarity between people produce positive affect through validation of the perceiver's worldview. Moreover, it has been demonstrated that culture has relevance for understanding the effect of social loafing, thus, in this dissertation, it is proposed that the interaction between collectivism and work conditions will explain why social loafing appears in some cultures but not in all cultures.

## **Communication**

The present dissertation sought to obtain empirical data that either directly supports or refutes the popular assumption that communication is an essential element of effective performance. Communication enhances mutual awareness and interaction among group members, which provide further support to the positive effect of communication on enhancing cooperation and performance. Communication also increases evaluation apprehension. When comparing group performance with and without communication, the findings suggests that the mere presence of others (without communication) was not enough to overcome social loafing, which decreased with the introduction of communication (Erez & Somech, 1996). Therefore, it is proposed in this dissertation that communication is an important factor for increasing performance in groups. Also in this dissertation, it is proposed that collectivism moderate the influence of communication on group performance by assuming that individualistic subjects would increase their performance more than collectivist subjects. In sum then, communication in this relationship will be considered as an independent variable, whereas collectivism will be considered as moderator variable.

## **Self-efficacy for teamwork**

Much research has noted the central role efficacy expectations play in affective reactions toward a task, motivation for engaging in a task, and performance (e.g., Bandura, 1991). Self-efficacy for teamwork is seen as the generative mechanism through



which people integrate and apply their existing cognitive, behavioral, and social skills to the performance of a task. Moreover, several streams of research provide guidance in that one's preference for working collectively may be closely tied to his or her belief about working with others such as the self-efficacy for teamwork "the belief that one has the interpersonal skills to work effectively in a group setting." In this dissertation, self-efficacy for teamwork is hypothesized to function as a mediating variable. Thus, a causal order is implied in which an antecedent (collectivism) precedes and directly affects the mediating variable (self-efficacy for teamwork) and the mediator has a direct effect on the consequences (performance).

Figure (3-1) depicted the complete model containing the relationship between a set of five variables: culture, work conditions, communication, self-efficacy for teamwork, as well as individual performance in group setting.

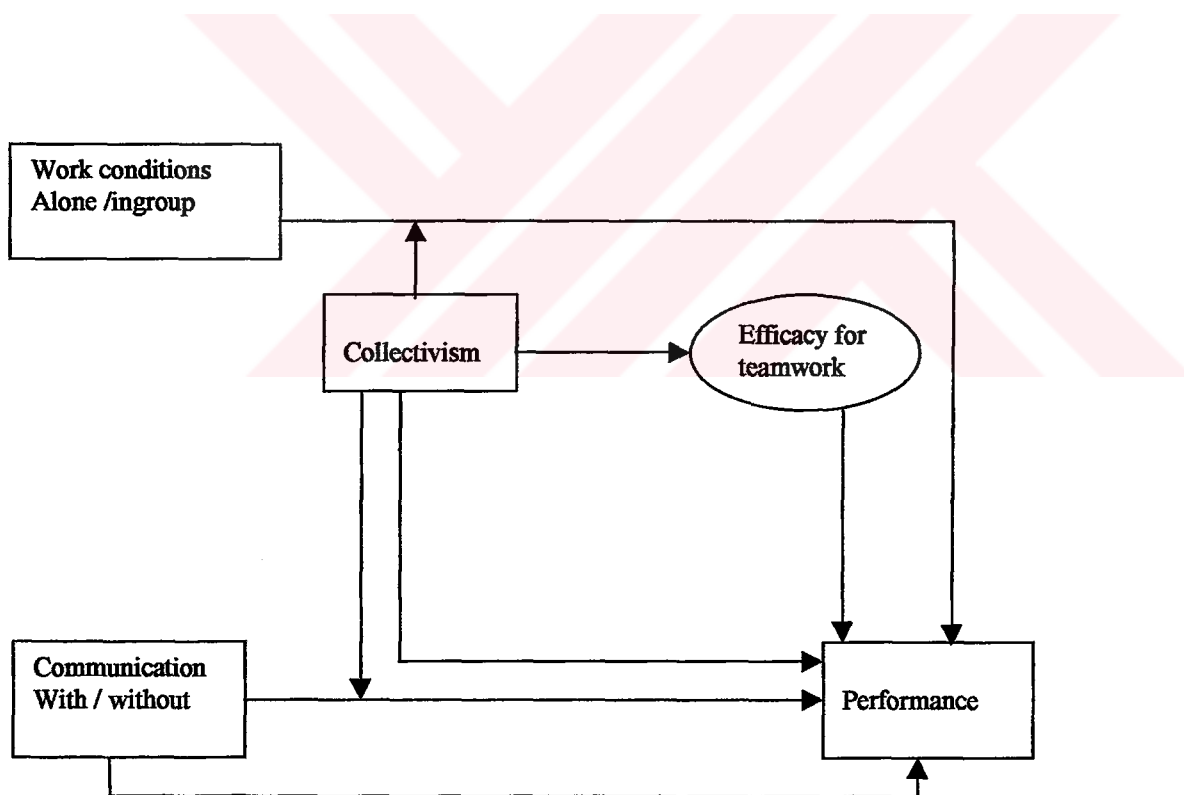


Figure (3-1) The Model of Performance in Groups

### **3.2 The Linkage between Collectivism and Group Performance**

A massive amount of work has been carried out of the area of individualism-collectivism since 1980, so much so that the 1980s maybe called the decade of individualism-collectivism in cross-cultural psychology (Kagitcibasi, 1994). In particular, a number of researchers have used the concept of individualism-collectivism, which captures an aspect of an individual's relation to his or her social group, as a key determinant of how cultural influence might affect workplace dynamics. Since the individualism-collectivism constructs have been discussed in many contexts in social science, and the utility of these constructs is increasingly becoming clear, hence, there is evidence that individualism-collectivism are "cultural syndromes"; that is, beliefs, attitudes, norms, roles, values, and behaviors found in certain cultures which converge and also differ in expected ways from beliefs, norms, attitudes, roles, values and behaviors found in other cultures

To understand the factors that may shape this collectivism system, some existing research evidence is presented, followed by the development of the specific hypothesis related to understanding one's collectivistic orientation.

At the core of every culture will be assumptions about the proper way for individuals to relate to each other in order to make the group or the community safe and comfortable (Schein, 1985: 104). Group work is a process of exchange and interaction among people. It is guided by culture's basic assumptions concerning the nature of human relations: individualism-collectivism. As members of individualistic cultures are socialized into their culture, they learn the major values of their culture (e.g., independence, achievement, and self-interest) and acquire preferred ways for how members of the culture are expected to view themselves (e.g., as unique persons). Members of collectivistic cultures learn different major values (e.g., harmony, solidarity, and group-interest) and acquire different preferred ways to conceive of themselves (e.g., as interconnected with others).

According to Hofstede (1980), collectivism, as opposed to individualism, represents an emphasis on the goals of the collectivity rather than an emphasis on the individual goals. Individualism involves a social framework in which the norm is “sink or swim”. That is, people are supposed to only look out for themselves and/or their families. Conversely, close association and loyalty to a higher-level entity characterize collectivism. Hsu (1963) has noted that a member of such a collectivity, be it a family, clan, or work unit, “is dependent upon other members as much as others are dependent on him, and he is therefore fully aware of his obligation to make repayment.” (cited in Kozan & Ergin , 1998). Schwartz (1994) has interpreted the individualism-collectivism construct in terms of autonomy versus embeddedness of the person vis-à-vis the group. Cultures high in autonomy view persons as having independent rights and desires and as relating to others in terms of self-interest and negotiated agreements. Cultures high in embeddedness (conservatism) view persons as part of a social fabric, as sharing its way of life, and as favoring propriety and in harmony in interpersonal relations.

With the increasing focus on international ventures and management, it is important that organizational researchers understand intercultural similarities and differences, particularly since many psychological and managerial principles are culturally relative. The concepts of individualism-collectivism are taken to define an important dimension in which cultural populations differ. Moreover, these concepts dispose a culture group or an individual to favor certain behaviors over alternatives. Such concepts are constructed through learning and experience. People’s exposure to family, education and a social-economic system constantly provide opportunities to acquire basic cultural assumptions and general cultural values. These assumptions and values in turn shape people’s specific attitudes toward group performance.

Individualists when given a choice would rather perform a job where he/she can work alone rather than performing a job where he/she has to work with others in a group. In contrast, collectivists will prefer working in group than working alone. One direct evidence exists linking collectivistic orientation to working in groups comes from Breer and Locka (1965) who experimentally manipulated individualistic and collectivistic work setting by altering incentive system payout and examined attitude

change over time. After completing a pretest questionnaire assessing individualism-collectivism, subjects were randomly assigned to an individualistic or collectivistic incentive payout condition. Once assigned to a condition, subjects' time was divided into sessions where they worked alone or in a group. Based on the subject's group assignment, he/she was consistently rewarded more during either the individualistic session (i.e. individual incentive payout) or the collectivistic session (i.e. group incentive payout).

Upon completion of the experiment, subjects in the collectivistic or group payout condition reported more positive attitudes toward group work (e.g. believed it to be more efficient and enjoyable). In addition, over the course of time and experience in the different payout conditions, subjects' self-report individualism-collectivism scores tended to strengthen depending on their payout condition. Beer and Locke explained this finding as evidence that individual success enhances individualistic attitudes whereas group success enhances collectivistic attitudes (cited in Eby et al., 1997).

In addition, evidence indicates that members of collectivist cultures frequently opt to cooperate in groups, especially when cultural traditionalism is favored over modernity and when they are working in ingroups of close associates (Earley, 1993). Arabs, for example, use proverbs such as "one hand alone does not clap" to show that cooperation is essential. Islamic people also teach their children that there is strength in unity and the group by the saying "the hand of God is with the group". On the other hand, members of individualistic cultures show a marked tendency to avoid cooperation and their cooperative behavior observed only in small groups, and when they can be personally identified (Gabrenya et al., 1983). Several studies have illustrated the relationship between cooperation and collectivism. For example, Wagner's (1995) study of undergraduate students engaged in a team case analysis found that collectivism was related to the degree of team cooperation. Similarly, Campion et al. (1993) reported that an individual's preference for working in teams was linked to workload sharing within his/her team.

To recapitulate, research suggests that differences among people in level of individualism-collectivism are likely to affect their performance in groups, with greater collectivism stimulating higher performance. For example, since collectivism means group members working together toward the achievement of collective goals, one can expect that there is more cooperation among collectivists than among individualists. In fact, such a generalization has some validity, scholars (e.g. Wagner, 1995) have shown that collectivists, compared with individualists enjoy working together more, and are generally more cooperative. Collectivist cultures are much more concerned with the maintenance of harmony in interpersonal relationships within the in-group than are individualistic cultures. Therefore, we hypothesises the following:

**Hypothesis A:** Individualism-collectivism will influence group performance in such a way that subjects from higher collectivistic cultures will perform better in groups than will subjects from lower collectivistic cultures.

In many cases, various cultural dimensions are not orthogonal. That is, each dimension may correlate with the others to a certain extent. To simplify, when the relationship between group performance and a particular cultural dimension is discussed, the relationships between the group performance and other dimensions are held constant. By this rule, hypothesis 1, for example, states that the more collectivistic culture will prefer group performance than the other culture, and the more individualistic culture will not prefer group performance, assuming two cultures possess the same characteristics in all the cultural dimensions except individualism-collectivism.

### **3.3 The Moderator Effect of Collectivism on Work conditions-Performance Linkage**

Individuals may be involved in the social loafing phenomenon- which refers to the “often replicated finding that collective responsibility for task performance leads to reduced individual effort under certain task conditions”. (Gabrenya et al., 1985) through its relationship to preferences and to participants’ overall sense of cohesiveness and social obligation in collective activities. Hardy & Latane (1988) contend that social

loafing may be a function of the individuals' desire to economize their effort when performing in group situations because they can "hide in the crowd" and escape recognition or blame because their individual efforts are not identifiable.

When people value the welfare of the group more than the welfare of the individual, they are called collectivists. People from collectivistic cultures tend to put aside their own self-interest in deference to the interests of their group. For example, several studies have found that people in South Korea and Sweden (collective cultures) disregard individual performance differences when determining employee rewards (Kim et al, 1990). Consistent with this, collectivists believe in cooperating rather than competing, following a group purpose rather than individual agendas, and promoting the welfare of the group over that of the individual members. Many studies indicate that Arabs show a strong tendency toward cooperation in performance, which may reflect the influence of Islamic and tribalistic values and beliefs (Muna, 1980; Nydell, 1987). In addition, collectivists fear being ostracized personally or bringing shame to their group for behavior not contributing to the welfare of the group.

Conversely, individualistic people tend to put forth and promote their own welfare over the interests of their groups. In an individualistic culture, people look to their own actions to understand who they are and these actions are relatively independent of others. In the workplace, a person from an individualistic culture strives to improve work performance because of the personal recognition he or she may receive. In collectivistic culture, however, people base their self-understanding on the reactions of important others around them. It follows then that in a working environment an individual from a collective culture seeks to improve work performance because of the gains his or her group may receive (Earley, 1994; Erez & Earley, 1993).

The dominant explanation for social loafing and related collective dilemmas in previous research hinges on the opposition between individuals' self-interest and group interests (Earley, 1989; Ouchi, 1980). Underlying that explanation is the assumption that a primarily motivational effect, maximizing individual gain, explains differences in performance in a group context as a function of an individual's individualism or



collectivism. For an individualist, social loafing can increase personal gains. For a collectivist, personal gains can be increased through the successes of an ingroup.

Evidence supporting this literature can be found in four cross-cultural analyses, two by Gabrenya, Latane & Wang (1981, 1983), and two by Earley (1989, 1993). Both studies by Gabrenya and colleagues compared the performance of Chinese students working alone and ingroups. In the first study, the researchers found that the Chinese students produced more working together than working alone. However, in the second study they discovered that the Chinese students produced more alone than working together.

In contrast to these mixed findings, both of Earley's studies showed no significant reduction of productivity in groups of Chinese collectivists, and a noticeable amount of reduction in group of people from the USA, an individualistic nation. Earley (1989,1993) demonstrated that group members with highly collectivistic values did not loaf and contributed to their group's performance, whereas members with individualistic values loafed, in particular when they were not held personally accountable for performance. Moreover, Earley (1993) noticed that people in collectivist cultures (Israel & China) contributed to group performance when they were led to believe that they were working in ingroups but did not do so when working alone. Conversely, individualistic people (USA) performed better when they were working alone than when working in ingroups. Furthermore, the results of Earley's studies explained in part the mixed findings of Gabrenya and colleagues' studies (1981, 1983). Earley concluded that the failure is due to that the ad hoc groups of Taiwanese school children who were the subjects in the 1983 study did not view one another as ingroup members, or perhaps they had not yet developed the social norms characteristic of collectivists within an in-group, given their youth. Earley also showed that social loafing rarely occurred in collectivist cultures like China but occurred more often in individualistic cultures like the USA. The reason social loafing does not occur among collectivists is that they place group goals and collective action ahead of their own interests. In contrast, individualists are motivated by personal gain, and contribution to the group is inconsistent with self-



interest, unless they are held personally accountable for, and personally responsible for, their group's performance (Earley, 1989, 1993).

Overall, the strongest evidence indicates that members of individualistic cultures had higher incidences of social loafing than did members of collectivistic cultures when working on an interdependent group task. In other words, social loafing should not appear in collective cultures because it serves only to maximize individual gain, which is an outcome characteristic of individualistic cultures. People in collective culture will work to attain collective goals, whereas people in individualistic cultures will reduce their efforts while working in groups, which in turn reduces their performance to gain personal goals only. Therefore, it is hypothesized that collectivism will influence the work conditions (alone/ ingroup)– performance linkage in such a way that:

Social loafing measured by the difference between the mean performance scores of subjects working alone and their scores working in an ingroup context is less likely to occur in higher collectivistic cultures than in lower collectivistic cultures.

**Hypothesis B.1:** Subjects from lower collectivistic cultures will perform better when working alone than when working in-group context.

**Hypothesis B.2:** Subjects from higher collectivistic cultures will perform better when working in-group context than when working alone.

### **3.4 The Relationship between Communication and Group Performance and The Moderator Role of Collectivism**

Most research on social loafing has examined the performance of groups in which interaction is low: group members are often do not know each other, they have no direct contact, and they are not allowed to communicate with each other. These groups do not fit the definition of groups as social aggregates that involve mutual awareness and interaction.

The success of group performance is a complex issue, and research has demonstrated tasks on which an individual's effort is superior to group effort. Nevertheless, groups are likely to be more productive than individuals on certain tasks. The likelihood of the group performing better than individuals increases when the task is interdependent, and no one member has the information necessary. Mitchell & Silver, (1990) found that groups with both a group goal and group feedback for reciprocal task interdependence had better performance than groups with low levels of interaction. Group success through individual efforts can be explained in terms of communication when group members interact effectively. Group discussion stimulates the development of ideas, insights, and strategies that no one member previously considered. Moreover, participation in goal setting and group discussion led to the highest level of commitment to personal goals and to individual performance (Erez & Arad, 1986). Thus, communication assured awareness of the presence of others and facilitated evaluation apprehension. Communication and interaction among group members have been shown to increase commitment and group performance (Matsui, et.al., 1987).

There is reason to believe that communication may bolster group members' beliefs regarding their performance, that is, the extent to which they can influence outcomes together. One way this could occur is through members' interaction on the tasks and activities. Communication entails some degree of commitment to tasks individuals perform as group members.

Therefore, communication may influence group performance. Communication may increase group performance by enhancing mutual awareness and interaction among the group members. Thus, Hypothesis C1 is proposed that communication has an effect on group performance in such a way that:

**Hypothesis C.1:** Regardless of subjects' cultural background, communication will increase group performance more than when there is no communication at all.

Communication has an effect because it affects the norms and rules that guide behavior in individualistic and collectivistic cultures. Previous research indicated that the greater the degree of collectivism present in a culture the greater the amount of

communication, and the less the difficulty perceived in communication with ingroup (Gudykunst et. al., 1987). In contrast, Erez & Somech (1996) found that the collectivistic members did not improve their group performance with communication. Since it is evident from the literature that social loafing occurred more in individualistic cultures, we assumed that communication would have greater influence on group performance of individualistic subjects than on group performance of collectivistic subjects who prefer working in groups. Therefore, we hypothesized the following:

**Hypothesis C.2:** Subjects from lower collectivistic cultures will perform better in groups when they can communicate with each other than will subjects from higher collectivistic cultures.

### **3.5 The Mediator Effect of Self-Efficacy for Team Work on Collectivism-Performance Relationship**

Empirical research on self-efficacy has consistently found that it has a significant impact on performance on a variety of tasks as well as motivation, emotional reactions and persistence on a task (Gist and Mitchel, 1992). Because of this relationship between self-efficacy, effort and performance, it is likely that an employee's self-efficacy regarding the ability to carry out the tasks required of group work members would be a good predictor of the amount of effort given and performance on group work.

Just as sports psychologists are aware of the mental aspects of physical performance, organizations have begun to focus attention on the effects of confidence on task accomplishment. This focus on self-confidence and performance begins with the observation that a "growing body of evidence suggests that one's perception of capability or self-confidence is the central mediating construct in achievement strivings" (Druckman & Bjork, 1994). The most prominent theoretical framework for these studies is self-efficacy theory (Bandura, 1986, 1993) in which self-efficacy refers to an individual's belief that he or she is capable of success in a specific situation. Self-efficacy is not an estimation of skills; rather it is a judgment about what one can do with

one's skills that influence choice of activities, effort level expended, and persistence. It is seen as the generative mechanism through which people integrate and apply their existing cognitive, behavioral, and social skills to the performance of a task. People with high self-efficacy think, behave, and feel differently than people with low self-efficacy. Earley (1989) concluded that an individual with high self-efficacy works harder and longer than an individual with low self-efficacy.

It is worth mentioning that one characteristic of teams which is widely accepted is the need to interact well with other people. Friendliness, cooperativeness, flexible, and trusting are factors that evoke higher interaction among members of a team. Thus, individuals who are high in friendliness, cooperativeness, flexible and trusting will have confidence in their abilities to interact effectively and perform on a team task in a positive light. Consistent with this idea, Pahlhus (1983) found that individuals who felt comfortable while interacting with others and believed they were skilled at maintaining harmony in a group setting were more likely to choose to work on a group task than on an individual task. In a similar vein, Campion et al., (1993) conclude that team-level self-efficacy was related to a preference for working in teams. Therefore, in terms of group performance, if an individual possesses a high level of self-efficacy for teamwork, this person will believe that he/she can perform in groups, and this will lead to greater persistence in attempting to perform higher (Bandura, 1986). Thus, individuals with strong self-efficacy for teamwork will perform better and higher in group context.

The underlying assumption that individuals who show evidence of team orientation will be more productive if selected to work on a team than those who have more of an individual orientation (Cummings, 1981) has been considered. An individual difference variable that has received little attention yet may be central to understanding how an individual responds to working in a group-based task is his/her collectivistic orientation. This orientation toward group-based work refer to a general propensity toward group-based work and not to an affective reaction to a particular group (Eby & Dobbins, 1997).

Based on the small but increasing body of literature on self-efficacy for team work and group performance, we proposed that one's belief that he/she possesses skills necessary to function effectively on a team will be related to one's collectivistic orientation and one's preference for working in a team environment.

**Hypothesis D.1.** Self-efficacy for teamwork will be positively related to participants' collectivistic orientation.

**Hypothesis D.2.** Self-efficacy for teamwork will influence performance in such away that the higher the level of self-efficacy for team work the participant possess, the higher the performance in groups.

How cultural beliefs influence an individual's sense of efficacy may be related to child-rearing practices. People are typically affected by their cultural and social backgrounds. The family structure and the relationship between family members and the degree of acceptance of authority in the society contribute to differences in efficacy. In collectivist cultures, interdependence is maximized between parent and child by frequent guidance and consultation. In addition, ingroup fate, ingroup achievement and interdependence within the ingroup are emphasized. In individualistic cultures, there is emotional detachment, independence, and privacy for the child. Also, personal fate, personal achievement are emphasized.

Bandura (1986) suggested that self-efficacy is, in part, socially constructed and that such construction may differ as a function of a national culture. Just as our culture teaches us what ideals to hold and what beliefs to endorse, it plays a role in how we construct our self-efficacy (Earley, 1989). Moreover, Eby & Dobbins, (1997) found that self-efficacy for teamwork was positively related to one's collectivistic orientation.

Individualism-collectivism dimension influences self-efficacy for teamwork in the sense that collective people will have higher self-efficacy for teamwork while working in ingroup context than individualistic people. Collectivistic people will expect themselves and others to work and perform better while working together with close associates

Since team cohesiveness and interdependence require its members to focus on the welfare of the group rather than on the welfare of the individual (Hackman, 1987). It seems likely that people in collectivistic rather than those in individualistic cultures have more of the abilities and skills that lead to preference for group work. Also, based on a rigorous and extensive field study of intact teams Campion, et.al., (1993) and on Eby & Dobbins (1997) study, self-efficacy for teamwork is positively related to one's collectivistic orientation. We assume that individualists will have lower self-efficacy for teamwork when working in groups than the collectivists who will have higher self-efficacy for teamwork. Taken together, this study lays the groundwork for a mediated model of group performance. Specifically, as the level of collectivistic orientation increases, so should the likelihood level of self-efficacy for teamwork, and ultimately group performance.

**Hypothesis D.3.** Self-efficacy for teamwork mediates the effect of collectivism on performance.

In order to understand the reason for using self-efficacy for teamwork as a mediator in this study, it is important to comprehend the difference between mediators and moderators. This is because both mediators and moderators influence a given relationship, however both operate in distinct ways.

According to James and Brett (1984), a mediator is described as the explanation of how an antecedent is related to a consequence. Further, they stated that when the relationship between two variables is a function of a third variable, that third variable is considered a moderator. Baron and Kenny (1986) also set out to clearly define the differences between mediators and moderators. They explained that a variable can be said to be a mediator to the extent that it accounts for the relationship between the predictor and criterion. They defined a moderator as affecting the direction and/or strength of the relationship between an independent variable (or predictor) and a dependent variable (or criterion). They stated that moderators specify *when* certain effects will hold while mediators speak of *how* or *why* such effects actually occur.

These definitions of mediators in addition to the literature strengthen the argument of self-efficacy as a mediator. The literature suggests that collectivism influences self-efficacy (Earley, 1993; 1994; 1999), moreover, Eby et al. (1997) concluded that self-efficacy, namely self-efficacy for teamwork related to collectivism, or by path diagram: Collectivism  $\longrightarrow$  self-efficacy. It also suggests that self-efficacy serves to increase several outcomes, such as performance (Gist, 1987; Barling & Beattie, 1983; Earley, 1993; 1994; Paulhus, 1983; Campion et al., 1993), leading to this diagram: self-efficacy  $\longrightarrow$  performance. Placing the two diagrams together, one can see how self-efficacy could be considered a mediator, since collectivism is related to self-efficacy which in turn is related to performance: collectivism  $\longrightarrow$  self-efficacy  $\longrightarrow$  performance. This is the precise form that James & Brett (1984) employ in their discussion of mediation. They stated that *m* (the mediator) is a function of *x* (the antecedent) and *y* (the consequence) is a function of *m* (the mediator) or in shorthand:  $x \longrightarrow m \longrightarrow y$ .



## **CHAPTER FOUR**

### **RESEARCH METHODOLOGY**

#### **4.1. Research Design**

To test the model and hypotheses of this dissertation, a combination of scales and experimental methods were applied. First, a questionnaire containing all variables was designed including three sections: first section was designed to measure the level of collectivism in each country. The second section was designed to measure the level of self-efficacy for teamwork for each participant in the three countries. And the last section includes demographic data concerning the participants' background information. Second, an experiment was run to measure the performance of participants in each phase of the three phases: phase1 (individual performance); phase2 (group performance); phase3 (group performance with communication). The complete questionnaire and the instruction for the experiment with their three versions (English, Arabic and Turkish) are provided in Appendices A, B, and C.

This dissertation consisted of a two-by-two-by-three (Culture x self-efficacy for team work x phase). Cultural dimension individualism-collectivism represented the first factor. The second factor, self-efficacy for teamwork, had two categories: high self-efficacy for teamwork and low self-efficacy for teamwork. The third factor consisted of three within-subject performance phases that represented different task conditions as discussed below in task section. Phase 1 was an individual task. Phase 2 was a group pooled task, wherein each member contributed to a group output without needing to directly interact with other work group members; phase 3 was the same as phase 2 but in this phase it was a group pooled task with communication. The comparison between phase 1 and phase 2 served to test the social loafing effect; and the comparison between phase 3 and phase 2, and between phase 3 and phase 1 served to test the communication effect on group performance.

## 4.2. Subjects

This dissertation endeavored to use students in the MBA programme from different universities in the three countries included in this dissertation: Canada, Libya, and Turkey. Students from the MBA programme had been chosen as the target population because they were considered to be very close to real managers if not in fact real managers. In other words, the present sample may reflect with greater accuracy the prevailing work-related values held by the culture in consideration because of the diversity of individuals in the sample. All respondents in this study were advanced business students, they either represent the values of those working (or preparing to work) in business organizations, which could differ from the country as a whole; however, because the researcher's purpose in this study was to examine work-related values, the sample was appropriate. Subjects in each sample had known each other for at least one semester.

To ensure matched and comparable samples, participants from the three countries were compared on a number of variables, including age, gender, and work experience (see Table 4-1) below. An examination of age, gender and work experience with a one-way analysis of variance (ANOVA) demonstrated no significant differences for age and work experience. A chi-square analysis of gender demonstrated significant differences in the Libyan sample, there were more males than females in the sample which may be due to that there were more males than females seeking higher education. Despite the fact that women work alongside men in Libya, men hold the more managerial positions. Thus, it was not surprising that there were more males than females in MBA programs.

In as much as the researcher's purpose in using the three countries was to obtain a wide and diverse range of individualists and collectivists, she was relatively unconcerned about using convenience samples. In addition, convenience samples are often necessary in intercultural research because of the many obstacles in collecting such data.

A total of two hundred and sixty-eight subjects (109 Libyans, 96 Turks, and 63 Canadians) participated in the study on a voluntary basis. These three samples of subjects differed greatly in terms of language and cultural heritage. All of the participants were natives of the countries in which they were attending their classes. 30 participants from Libya, 40 participants from Turkey and 30 from Canada were female (37.3%). 79 participants from Libya, 56 participants from Turkey and 33 from Canada were male (62.7%). The mean age of the total sample was 28.98 years, with the oldest being 51 and the youngest being 18. In addition, the mean working experience of participants was 6.10 years, ranging from 1 year to 25 years. Participants were both from full-time and part-time students.

First, there were 109 subjects comprising 39 groups constituted the Libyan sample. When possible, participants were run in groups of three. However, in some sessions, fewer than 3 participants left on time for the experiment, resulting in only 2 participants participated in a group. All participants were recruited from the Academic institute for Managerial postgraduate studies located in Tripoli, the capital city of Libya. Their mean age was 30.45 years, ranging from 22 years to 45 years. Of the total participants, there were 27.5% women and 72.5% men. Their mean working experience was 6.47 years and ranging from 1 year to 20 years.

Next, 96 subjects participated in the Turkish sample were randomly selected from three major universities in Istanbul, Turkey. The participants comprised 34 group ranging from 3-participant group to 2-participant group. The mean age of the total sample was 27.84 years, with the oldest being 51 and the youngest 22. There were 41.7% female and 58.3% male, their average working experience was 5.46 years ranging from 1 year to 25 years.

Finally, there were 63 subjects participated in the Canadian sample and drawn from two universities located in Montreal, Canada. Twenty-one groups were comprised from the Canadian sample all were 3-participant groups. From this total sample, There were 47.6% female and 52.4 % male. Their mean age was 28.15 years, with the oldest

being 51 and the youngest 18. Participants average work experience was 6.46 years ranging from 1 year to 24 years. Table (4.1) summaries the statistic variables used for matching the three samples.

Table (4-1) Descriptive Statistics Used for Matching the Samples

| Characteristics     | Libya |         | Turkey |         | Canada |         | Total |         |
|---------------------|-------|---------|--------|---------|--------|---------|-------|---------|
|                     | Mean  | s.d.    | Mean   | s.d.    | Mean   | s.d.    | Mean  | s.d.    |
| Age                 | 30.45 | 5.18    | 27.84  | 4.98    | 28.16  | 7.52    | 28.98 | 5.86    |
| Work exper.         | 6.47  | 5.29    | 5.45   | 4.60    | 6.46   | 4.72    | 6.10  | 4.92    |
| Gender <sup>a</sup> |       |         |        |         |        |         |       |         |
| Male                | 79    | (72.5%) | 56     | (58.3%) | 33     | (52.4%) | 168   | (62.7%) |
| Female              | 30    | (27.5%) | 40     | (41.7%) | 30     | (47.6%) | 100   | (37.3%) |

<sup>a</sup> statistics shown were the number of participants within each group.

### 4.3. Selection of Target Cultures

Since only cultural differences captured along individualism- collectivism dimension will be able to predict individual's contribution on group performance using the model proposed in this dissertation, the target cultures must be different on this dimension.

Too often, cross-cultural comparative research involves two countries (cultures), yet it is often desirable to have a larger sample of countries. However, such an endeavor is difficult, if not impossible. An attempt was made in this dissertation to include countries at different levels of individualism-collectivism. The current research included and compared three countries. Two chosen countries were similar to each other while differ to the other country. The three countries were Canada, Libya, and Turkey. The researcher chose these three countries, in part, because they provide a means for

attaining a wide variation on the cultural construct of individualism-collectivism. That is by sampling from countries whose cultural orientation differs on a given dimension, the researcher increases the likelihood that she will sample individuals who range widely on personal endorsement of these cultural values and beliefs.

Although the three countries differed on all dimensions of national culture, according to (Hofstede, 1994), their differences on individualism-collectivism dimension was most germane to this study. As shown below, there are both similarities and differences among the three countries. Thus, the three countries provided a cross-cultural basis to test the model.

#### **4.3.1 Comparison among Canada, Libya, and Turkey on**

##### **The basis of Individualism-Collectivism**

When Canada, Libya, and Turkey were compared on the basis of Hofstede's individualism-collectivism dimension, the three countries proved to be opposites. Canada viewed as individualistic, whereas Libya and Turkey were referred to as being collective. Furthermore Libyan culture closely resemble the Turkish culture (Bjerke & AlMeer, 1993). The same could be said about Canadian and American cultures which resembled each other more than either resembles any other nation (Lipset, 1990).

The results of Hofstede research (1980, 1984) indicate that Canada can be considered individualistic country. This country had standardized score falling above the mean 43. It scored 80 on individualism-collectivism dimension and ranked the fourth, which places it on the individualistic side very close to the USA.

On the other side of this dimension, the collective side, Arab countries (Egypt, Lebanon, Libya, Kuwait, Iraq, Saudi Arabia and UAE) scored very low on individualism, they ranked 26 among 53 countries and regions in the survey. In the same survey, Turkey scored very close to Arab countries and ranked 28. Since the mean score of 53 countries and regions was 43 in Hofstede's study and Arab countries and Turkey scored 38 and 37 respectively, therefore, one may speculate that Libyans and Turks will

not be very much different in this cultural dimension. Thus, both can be considered as low individualism countries. However, Schwartz's (1994) measures of conservatism versus autonomy place Turkey in the lower half in autonomy and higher half in conservatism. This pattern is reversed for the United States, but the difference between the two countries is not as pronounced as in Hofstede's measures.

Not so far from Hofstede's conclusion, Bjerke & AlMeer (1993) found that Saudi Arabia scored 41 towards the collectivistic side and it would be placed alongside Turkey which scored 37. Also, Bierbrauer et al., (1994) found that subjects who come from collectivist cultures (i.e. Iran, Lebanon, and Turkey) showed higher scores on collectivism than did subjects from Germany.

Likewise, Ali, Toqi, & Krishnan (1997) indicated that Kuwaitis and Arab expatriates display similar tendencies in their individualism-collectivism. Ali et al, (1997) point out that the collectivism of both groups attests to the similarity of cultural upbringing among Arabs, regardless of their country of origin. Islamic teaching and Arab traditions that place emphasis on group loyalty, respect for the family, and humbleness in dealing with other people thus may influence employees in the work setting. In summary, the researchers provide evidence that Kuwaitis and Arab expatriates in Kuwait are more collectivist than individualist.

Buda & Elsayed Elkhoully (1998) use Wagner's individualism-collectivism survey to investigate the cultural differences between Arabs and Americans. They conclude that Arab subjects were significantly more collectivist than US subjects, and within the Arab culture, Egyptian subjects were significantly more individualistic than Gulf states subjects.

With reference to the general definitions of individualism-collectivism and also to the findings obtained from research carried out on similar cultures (i.e. Hofstede, 1984; Bjerke & AlMeer, 1993), it would not seem wrong to state that the Turkish culture exhibits a high proportion of the collectivist pattern. However, studies and models suggest that the Turkish society does not exemplify the position of collectivism as a cultural syndrome (Erelçin, 1988; Fijneman et al., 1996; Goregenli, 1997; Kagitçibasi,



1994). Moreover, Goregenli, (1997) indicates that Turkish culture cannot be placed on one or the other side of the individualism-collectivism dichotomy in terms of all the dimensions of social behavior defined by the relevant literature and by target groups. She also states, that this does not mean that the Turkish culture does not exhibit any collectivist tendencies or does not hold a position closer to the collectivism side of the dichotomy. In fact, it seems that the Turkish society displays some but not all of the characteristics of a collectivist orientation. In other words, the Turkish culture carried signs of both individualism and collectivism. Therefore, a trend toward increased individualistic elements in Turkish society is possible.

This trend may be a function of increased urbanization and industrialization. However, as Kagitcibasi (1994) observed, not all aspects of the culture are equally influenced. Kagitcibasi distinguished between the material dimension of individualism – collectivism construct, relating to social-economic patterns, and its emotional dimension, which involve relationships. Many studies on Turkish culture suggest that the emotional dimension shaping relationships, which is embedded in early socialization, changed much more slowly than the material dimension

The researcher of this dissertation believes that there are degrees of collectivism among collectivistic cultures. Turkish people for example, have had a long-standing relationship with Western countries. Many were educated there and certainly have been exposed to western culture for a longer and more intense period of time than people in many other collectivist countries, such as Arab countries and Libya in specific.

Taken together, then, Canada is a highly individualistic culture in which the focus is on individual accomplishment and self-interest (Hofstede, 1980), whereas ample evidence exists attesting to the strong collectivist orientation of individuals from Libya (Hofstede, 1980; Bjerke & AlMeer, 1993). In Libya, there exists an emphasis on extended family and friendships as well as an emphasis on work units. Employees come from a society that historically has been focused on collective actions and groupism (Ali et al. 1997). With regard to Turkey, several researchers demonstrated Turkey as more collectivistic country than individualistic (Hofstede, 1980; Bjerke & AlMeer, 1993;



Goregenli, 1997; Kagitçibasi, 1994). For example, Turks endorsed a number of values including helping those close to oneself, having good friendships. Such these dominant values reflect a general collectivist orientation toward group loyalty and team action. Therefore, the three countries provide evidence for cross-culture comparison to test the study's Hypotheses.

#### **4.4. Task**

Since the experimental study method of research is feasible for comparison of within-subject performance, it used in this study to draw comparisons among the three phases in each country, and among the three countries. Erez & Somech (1996) experiment was partly adopted and modified for the purpose of this study. Subjects were asked to work on a simulated task requiring them to evaluate the suitability of candidates for a personal manager position. Subjects read candidates' resumes and evaluated them on five relevant criteria. Four sources of information were available for each candidate:

- 1) Personal data.
- 2) Work experience date.
- 3) General and specific ability data.
- 4) Age date.

The level of task complexity is not high. The task did not require the processing of a great amount of information since there were only 5 criteria for evaluating the applicants and it did not require a high level of coordination. The task was pilot-tested on a number of students to ensure that no needed data were left out of the resumes. Students were also asked to evaluate the resumes for 5 minutes and later asked if any were unfamiliar, odd, or confusing. The students indicated that they were not. In addition to that, two personnel managers in two banks indicated that the tasks were typical of their tasks. Thus the task appeared appropriate for the participants.

In keeping with the social loafing literature, the researcher chose a task for which performance was additive. That was, each individual's performance was added to the performance of other group members. Moreover, in most social loafing studies, subjects were instructed to (work their hardest) or to (do their best) as they perform a task. In this study too, subjects were told to do their hardest in a duration of 5 minutes in each phase. Also, they were asked to put their completed evaluation forms in one file; this procedure, which was used to ensure the unidentifiability of the subjects output, is commonly used in research on social loafing (Szymanski & Harkins, 1987). In contrast to most social loafing studies, in this study group members performed in the presence of others and they had known each other for at least one semester.

All the materials used in the study were translated into the target languages for each country. Items were then back-translated into English by different bilingual translators, and variances were resolved to ensure equivalency between the versions. That is, the materials were translated into Turkish for the participants in Turkey and into Arabic for the participants in Libya with the aid of four professional translators familiar with business materials and terms. For the Canadian participants, all the materials were given in English since all of them were fully bilingual in English and French.

#### **4.5. Measurements**

Finding appropriate measurements to measure the variables included in this study had posed great effort. Although a large pool of scales had been used in numerous cultural and cross-cultural studies, the ones that were suitable to the current study were few. Likewise, there was only one scale to measure self-efficacy for teamwork. Thus for the whole study, two choices were selected: an adaptation of previously used scales and adaptation with modification for the experiment. To assess reliabilities, all scales were pre-tested using students sample from two universities in Istanbul. In the following section, the measurements that used in this research are discussed in detail.

#### **4.5.1 Performance**

Performance was measured as the number of criteria checked and correctly completed by the subjects at each performance phase in five minutes.

#### **4.5.2 Cultural dimension (Individualism-collectivism)**

Levels of collectivism obviously vary within countries as well as between them, this was the reason for comparing each country scores with one another (Hofstede 1984, 1994), this dissertation samples offered this comparability. While several measures exist to assess the cultural dimension (individualism-collectivism), Earley's scale was chosen and adapted to assess collectivistic orientation. This scale was developed from Earley's (1989) measures of collectivism, and specifically, the subordination of personal for ingroup goals. This work builds on the efforts of Triandis et al., (1985) and the work of Wagner & Moch (1986). In other words, Earley adapted previous items in the form of statements in order to focus on the goal, task performance and ingroup aspects of the cultural values of individualism-collectivism.

This scale consists of 8 items structured as a 5-point Likert scale ranging from 1 strongly agree to 5 strongly disagree. Earley found these items, when factor analyzed, produced a single factor with loading from 0.71 to 0.87. The reliability for this composite was 0.88. The reliability alpha of this scale obtained from the pre-test was .61, while the total sample has a reliability alpha of .82. This researcher chose this scale because it deals with group interaction and context given that this was the focus of her intervention. The 8-item scale include:

1. Employees like to work in a group rather than by themselves.
2. If a group slowing me down, it is better to leave it and work alone.
3. To be superior, a man must stand-alone.
4. One does better work when working alone than in a group.
5. I would rather struggle through a personal problem by myself than discuss it with my friends.

6. An employee should accept the group's decision even when personally he/she has a different opinion.
7. Problem solving in groups leads to better results than problems-solving alone.
8. The needs of people close to me should take priority over my personal needs.

Scale anchors: 1= strongly agree; 2= agree; 3= neutral; 4= disagree; 5= strongly disagree. Responses on the scale were coded so that a high score indicates collectivistic values, and a low score indicates individualistic values.

#### **4.5.3 Self-efficacy for team work**

Self-efficacy for teamwork was measured using an 8-item scale developed by Lillian T. Eby & Gregory H. Dobbins (1997). This scale content reflected perceptions of one's ability to work effectively in a team environment (e.g., solve interpersonal disputes, coordinate group task) and items were measured on a 5-point likert scale ranging from 1 strongly disagree to 5 strongly agree. Coefficient alpha for this scale was 0.77. When this scale was used in the current study, The total sample has a reliability of .90 and the pilot test has a reliability alpha of .80. The 8-item scale include:

1. I can work very effectively in a group setting
2. I can contribute valuable insight to a team project
3. I can easily facilitate communication between people.
4. I am not effective at delegating responsibility for tasks. (R )
5. I can effectively coordinate tasks and activities of a group
6. I am able to resolve conflicts between individuals effectively.
7. I do not feel I can take on a leadership role in a group and be effective. (R)
8. Integrating information and suggestions from individuals into a plan is something I am not very good at. (R )

Scale anchors: 1= strongly disagree; 2= disagree; 3= neutral; 4= agree; 5= strongly agree. (R) Indicates a reverse coded item.

#### **4.5.4 Demographic information**

To match the three groups, for the purpose of comparison, a list of characteristics was verified, such as age, gender, and work experience.

#### **4.6 Procedures**

In the three cultures, the experiment took place in the classrooms, either before or after lectures or other pedagogical activities, but still within regular class time. In Turkey, this researcher with the collaboration of a colleague went to the classrooms to administer the experiment in person, whereas two-research assistants fluent in the local language administered the experiments in Libya and Canada. The experiment usually started as the class instructor allowed and introduced the researcher to the participants.

Immediately following the introduction of the nature and purpose of the project given by the researcher orally, each participant received two-page questionnaire with an attached cover letter asking for cooperation as following:

I am writing to solicit your cooperation in a research project I am conducting as a part of my study. As you are aware, not all people are the same. They may hold different values. They also may behave differently. In this study, I am currently engaged in, we want to find out what the differences are. To do this, of course, means going to someone such as you. We would like to know how you, as an individual person, would think about and react to various tendencies of group work.

Your help with the questions on the followed pages will take only a few minutes and will make a real contribution to the accuracy and success of this study. Please be assured that your responses will be anonymous and kept strictly confidential.

Thank you very much for your participation, it means a great deal to me.

All participants from the three samples followed the same experimental procedure. All participants were guaranteed confidentiality and were assured that participation was voluntary. Participants completed a demographic questionnaire and questionnaires measuring collectivism and self-efficacy for teamwork. These

questionnaires were handed back after the subjects finished them. Upon reporting to the experimental setting, each subject received a set of instructions and a packet of evaluation forms. Subjects were asked to work down the stack of resumes without skipping any of them. They also were asked to read the first set of instructions, which included a description of the position of personal manager, and the list of criteria for evaluation before starting phase1. The set included the following:

### **Instructions**

Scotia bank is one of the biggest and deep-rooted banks in Canada. It employed over 5.000 employee distributed among more than 50 branch across the country. Recently, the manger of personal department has been promoted to a higher level position.

After the announcement of the job opening, many resumes have been received. The papers in your hands contains:

1. A set of instructions which included: a) A list of criteria for evaluation, b) A description of the position of personal manager.
2. A packet of evaluation forms.

Please evaluate each resume according to the relative criteria (below) and place a check on the evaluation form indicating whether or not the applicant met each of the criteria.

You have only 5 minutes to evaluate and complete as much as you can resumes. Do your best.

### **Criteria list**

The following criteria are the most important criteria that have been chosen to evaluate the suitability of the applied candidates to the personal manager position. Please evaluate each candidate along these criteria:

1. The candidate must have a graduate degree in business or a related field preferable MBA.

2. The candidate must have a wide variety of professional experiences with several corporations, not less than 8 years in related positions.
3. The candidate must not be under 40 or over 48 years of age.
4. The candidate must have good social abilities, such as organizing social and volunteer works, welcome and goodbye parties.
5. The candidate must be able to speak and write at least one of these languages: French or Spanish along with English.

### **Description of the Position of Personal Manager**

1. Selection and recruitment of personnel having necessary qualifications for each position;
2. Providing all employees with reliable working facilities in accordance with their talents;
3. Providing all employees with reliable working facilities in accordance with their positions;
4. Respecting personalities of the employees, protecting and watching over their rights;
5. Encouraging employees to be successful and creative, and try to provide them with facilities for improving their knowledge and manners;
6. Awarding successful employees;
7. Informing employees of relevant matters on time;
8. Ensuring a working medium in order to increase the employee's ambitions and powers, and help them to establish social relations.

### **EVALUATION FORM**

After reading and analyzing the information included in the resume applied by MR/ MS – \_\_\_\_\_, I concluded that the applicant met/unmet the relevant criteria as follows:

|                     | Met | Unmet | Don't Know |
|---------------------|-----|-------|------------|
| 1. Education        | ( ) | ( )   | ( )        |
| 2. Work experience  | ( ) | ( )   | ( )        |
| 3. Foreign Language | ( ) | ( )   | ( )        |
| 4. Social ability   | ( ) | ( )   | ( )        |
| 5. Age              | ( ) | ( )   | ( )        |



The manipulation of the experiment conditions was then introduced, and the participants were allowed to work on the candidates' resumes. The following was a typical candidate's resume:

## **RESUME**

|                        |                                                                                                                                                                                                                                                                                                                                                         |
|------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>PERSONAL DATA</b>   | NAME: Jim Choy<br>AGE: 46 years old<br>MARITAL STATUS: married with one child<br>TEL: 819 220-4505<br>ADDRESS: 30 Despres # 5, Hull Qui.                                                                                                                                                                                                                |
| <b>EDUCATION</b>       | Ph.D. in Human resource management from Concordia University in 1994.<br>M.Sc. in marketing from Concordia University in 1985.<br>Bachelor's degree in management from Ottawa University in 1978.                                                                                                                                                       |
| <b>WORK EXPERIENCE</b> | I employed at Redbird products Inc. in 1980 as a sale representative.<br>From 1984 to 1990, I worked as a member of sales and promotion team.<br>In 1991 I moved to IBM Montreal branch and employed as a consultant in the administration department. I promoted to the position of personnel manger in 1995 and still at the same position until now. |
| <b>LANGUAGE</b>        | Speak and write very good French.                                                                                                                                                                                                                                                                                                                       |
| <b>ABILITIES</b>       | I like music, poems and sports. I love going out with my friends which I have many of. I like to help people and try to find solutions to their questions.                                                                                                                                                                                              |

Note: the names of the candidates, banks, streets, and others were translated into local equivalents during the translation part of the study.

### **Phase 1: Individual Performance**

Each subject receives 5 completed resumes and 5 uncompleted resumes. Each subject has to evaluate candidates resumes as much as possible by placing a check on an evaluation form indicating whether or not each applicant met each of the criteria given before. After 5 minutes, the researcher or her assistants stopped subjects even if they did not finish evaluating all the resumes, and collected the evaluation forms (each subject alone). Individual performance served as the basis for comparison with subsequent group performance.

## **Phase 2: Team Performance**

Subjects were asked to seat themselves in groups of 3. After that, each subject received 5 uncompleted resumes but for each group there is only 1 copy of the five completed resumes (they have to share these completed resumes without communicating with each other).

The order of uncompleted resumes was not the same for the three subjects, so they would not lose time waiting for the complete resume which was with one of them. Whenever a subject finished evaluating an applicant, he/she had to put it with what his/her 2 colleagues have finished. After 5 minutes, the researcher or her assistants stopped subjects even if they did not finish evaluating all resumes, and collected the evaluation forms (what all 3 subjects did together).

## **Phase 3: Team Performance with Communication**

Subjects were still sitting as in phase 2. Each subject received 5 uncompleted resumes. In this phase, which permitted communication, there were no complete resumes. Instead, the three subjects in the same group had to communicate with each other to find the missing information. Each member of 3-person group received partial information that consisted of personal data plus 2 of the additional sources of information. The order of the uncompleted resumes was not the same in phase2, instead in this phase the order must be the same so the three subjects could complete each other with the missing information. The researcher or her assistants stopped subjects even if they did not finish evaluating all the resumes, and collect the evaluation forms (the 3 subjects together).

To encourage group members to communicate with each other and exchange the missing information, the files that Erez & Somech (1996) used in this phase were

eliminated. The missing information was available from other group members through personal communication because each member lacked a different source of information.

**Note:** Table (4.2) below explains which sources of information that each group member received. The sources are the following:

A- Personal information.

B- Age information.

C- Experience information.

D- Specific and general information.

Table (4-2) Distribution of Information among Subjects in Phase 3

| Subject/<br>Information | A | B | C | D |
|-------------------------|---|---|---|---|
| 1                       | A | B | C | - |
| 2                       | A | B | - | D |
| 3                       | A | - | C | D |

The experiment lasted about twenty-five minutes. After finishing the evaluations, participants were thanked for their participation and dismissed.

## **CHAPTER FIVE**

### **DATA ANALYSIS**

A model of performance in groups with its causes: high versus low cultural collectivism, with and without communication, high versus low level of self-efficacy for teamwork and alone versus ingroup setting was proposed in chapter two. The hypotheses were tested using data collected from surveys and experiments conducted in Libya, Turkey and Canada. To test the theoretical development and the construction of the hypotheses, we had to go to the operationalization stage, which is the transition from theory to measurement. Special statistical procedures were employed in this regard to analyze the collected data in order to search for meaning in it.

The data were coded into a computer file and analyzed using SPSS 9.0 for Windows. The preliminary steps that were taken into consideration in this direction included editing, coding and tabulating. In addition to that, before any hypothesis testing can be conducted, the data must be shown to be clear and error-free. Frequency of raw variables and computed variables were examined for the quality of data coding, in addition to obtaining descriptive information about the sample, such as the participants' age, gender and work experience. Section 5.1 showed the assessing of the quality of the variables.

The tests of those hypotheses are presented in five sections. Section 5.2 points out the results of the test of the proposed cultural dimension (individualism-collectivism)-performance linkage (hypothesis A). Section 5.3 derives conclusions from the implication of work conditions and its interaction with individualism-collectivism dimension on performance (hypotheses B1 and B2). Section 5.4 reports the test of the effects of communication and interaction among group members on performance. It also demonstrates the test of the moderating effect of cultural dimension on the communication- performance relationship (hypotheses C1 and C2). Section 5.5 indicates

the relationship between self-efficacy for teamwork and collectivism. Furthermore, it describes the test of the level of self-efficacy for teamwork and its effect on performance. Finally, it presents the test of the mediation relationship between the cultural dimension and the level of self-efficacy for teamwork, in terms of their impact on group performance (hypotheses D1, D2 and D3). Section 5.6 tests the moderated model presented in this thesis.

A conclusion at the end of each section summarizes the results from the main test and it is supported by using additional tests to verify the conclusions.

## **5.1 Preliminary analysis of the variables**

### **5.1.1 Comparison of Cultural Dimension (individualism-collectivism)**

To ensure any cross-cultural comparison to be meaningful, the three samples must be distinctive from each other in terms of their cultural values. Therefore, the means of cultural dimension (individualism-collectivism) of the three samples were compared. One way ANOVA was conducted to look at the differences on individualism-collectivism dimension between the three samples. More precisely, this was examined by using “F” value. A significant “F” tells us that the population means are probably not all equal (SPSS for Windows: Base System User’s Guide 1993, p.273).

Then Scheffe test was used, which is a conservative multiple comparison statistical procedure “for pairwise comparisons of means and requires larger differences between means for significant than the other multiple comparison tests” (SPSS for Windows: Base System User’s Guide 1993, p.278). The results are summarized in table 5-1.

Table5-1 Means and Std. for Individualism-Collectivism Dimension

| Statistic | Libya  | Turkey | Canada |
|-----------|--------|--------|--------|
| N         | 109    | 96     | 63     |
| Mean      | 3.9427 | 3.6094 | 2.3274 |
| s.d.      | .3873  | .5163  | .3949  |
| low       | 2.88   | 1.88   | 1.00   |
| high      | 4.88   | 5.00   | 3.00   |

F= 294.834; P<0.001

As it can be seen here, one-way ANOVA revealed significant differences between the three samples for this dimension. The results showed that Libya, Turkey and Canada differ significantly on this dimension ( $F(2,265) = 294,834$ ,  $P < 0.001$ ). Accordingly, Scheffe post Hoc tests showed that Canada scores the lowest ( $M = 2.3274$ ), Turkey from medium to high ( $M = 3.6094$ ) while Libya scores the highest on individualism-collectivism dimension ( $M = 3.9427$ ). Figure (5-1) shows the different levels of collectivism between the three countries.

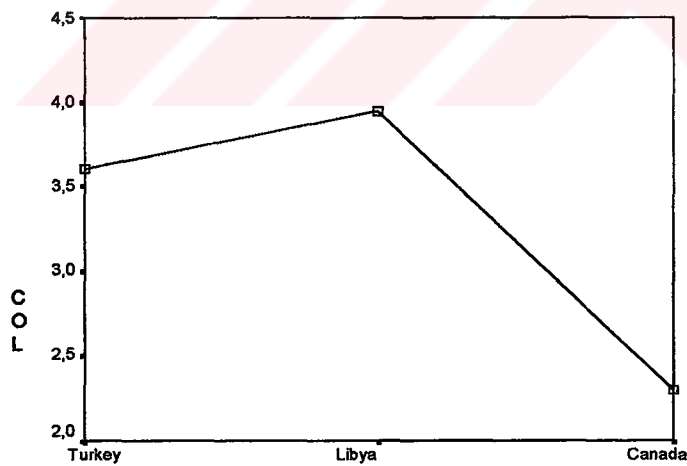


Figure (5-1) collectivism among the three countries

In other words, the Libyans mean score on collectivism was 3.94 on a five point scale, the Turks mean score was 3.60, while the Canadians mean score was 2.32 on the same five point scale. All the differences are highly significant  $p < .000$ . Considering that the midpoint of the scale was 3.00, these results supported previous finding that Turkey and the Arab countries (including Libya) were low in individualism, while Canada was high in individualism (Hofstede, 1980; 1984).

These results showed that the Libyan, Turkish and the Canadian cultures are significantly different, which sets the stage where the model and specific hypotheses might be further tested. The contrast of culture is depicted in the culture plot shown in Figure (5.2)

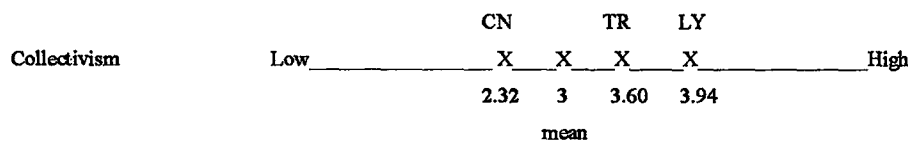


Figure (5-2) Cultural Plot of Collectivism Among The Three Countries

Note: The culture abbreviations denote: CN: Canada, TR: Turkey, LY: Libya

### 5.1.2 Comparison of Self-efficacy for Teamwork

One-way ANOVA was employed to show the differences on self- efficacy for teamwork between the three cultures. The results are summarized in Table 5-2

Table 5-2 Means and Std. for self- efficacy for teamwork

| Statistic | Libya  | Turkey | Canada |
|-----------|--------|--------|--------|
| N         | 109    | 96     | 63     |
| Mean      | 4.0539 | 4.0339 | 2.2956 |
| Std. D    | .3965  | .4689  | .3422  |
| Low       | 2.38   | 2.25   | 1.50   |
| High      | 4.75   | 5.00   | 3.00   |

$F = 432.806$ ;  $P < 0.001$



As it can be seen from the Table 5-2, one-way ANOVA revealed significant differences between the three countries ( $F(2,265) = 432,806, P < 0.001$ ) on self-efficacy for teamwork. Figure (5-3) verified these differences.

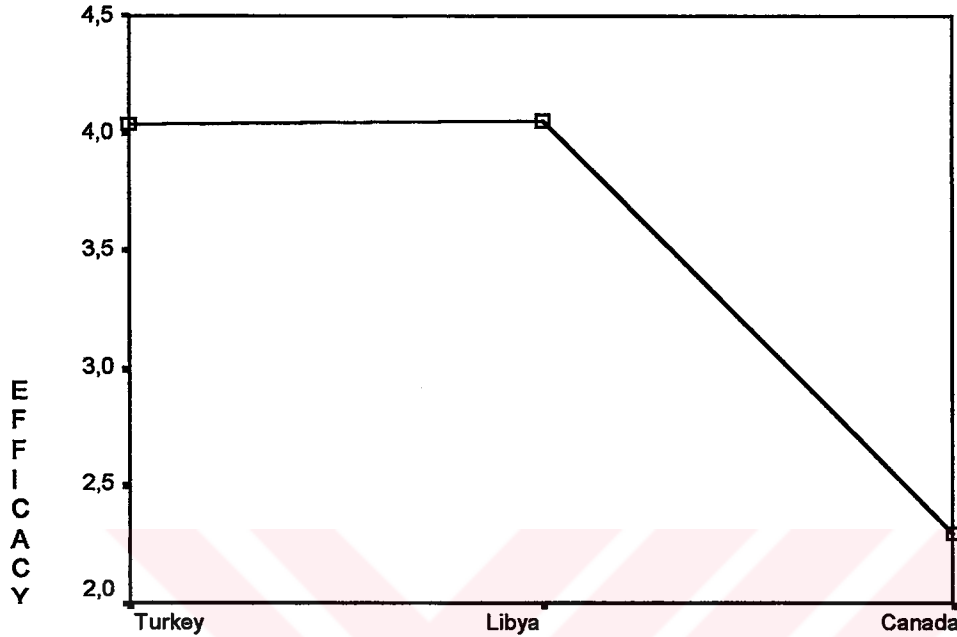


Figure (5-3) comparison of Efficacy for teamwork among the three countries

Scheffe post Hoc tests showed that Libya mean score (4.0539) and Turkey mean score (4.0339) were not significantly different on self-efficacy for teamwork as shown in Table (5-3). Canada scores the lowest ( $M = 2.2956$ ) on self-efficacy for teamwork and its mean score was significantly different from both Libya's and Turkey's mean scores  $p < .000$ . Thus, while the Libyans and the Turks mean scores were around the high side of the scale, the Canadians leaned more to the low side

This researcher concluded that the Libyan and Turkish participants had the same level of self-efficacy for teamwork and this level was higher than the level of self-efficacy for teamwork achieved by the Canadian participants who have lower level of self-efficacy for teamwork.

Table 5.3 Results from ANOVA and Scheffe post hoc test

| Nation | N   | Subset for alpha=.05 |        |
|--------|-----|----------------------|--------|
|        |     | 1                    | 2      |
| Canada | 63  | 2.2956               |        |
| Turkey | 96  |                      | 4.0339 |
| Libya  | 109 |                      | 4.0539 |
| Sig.   |     | 1.000                | .951   |

The contrast of self-efficacy for teamwork is depicted in the plot shown in Figure (5.4)

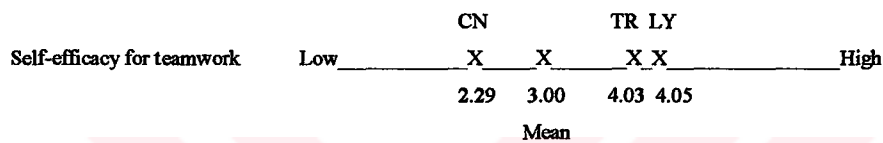


Figure (5-4) self-efficacy for teamwork Plot among the Three Countries

Note: The country abbreviations denote: CN: Canada; TR: Turkey; LY: Libya

### 5.1.3 Comparison of Performance by Experimental Phases

One-way ANOVA was conducted to compare performance between the three cultures in each phase.

The results showed that Libya, Turkey and Canada differ significantly on the three phases, phase one (individual performance) ( $F(2,265)=31.209, p<0.000$ ), phase two (group performance) ( $F(2,265)=98.575, p<0.000$ ) and phase three (group performance with communication) ( $F(2,265)=71.571, p<0.000$ ).

To allocate the differences, post hoc multiple comparisons tests were run. Table (5-4) summarized the results.

Table (5-4 ) Performance by Experimental Phases

| Experimental phases | Libya  | Turkey | Canada |
|---------------------|--------|--------|--------|
| N                   | 109    | 96     | 63     |
| <b>Phase1</b>       |        |        |        |
| Mean                | 2.5596 | 2.4271 | 3.5397 |
| Std. D              | .8968  | .8175  | 1.1046 |
| <b>Phase2</b>       |        |        |        |
| Mean                | 4.4495 | 4.1667 | 3.2381 |
| Std.D               | .4809  | .6084  | .5787  |
| <b>Phase3</b>       |        |        |        |
| Mean                | 4.7431 | 4.5104 | 3.6984 |
| Std.D               | .5297  | .5396  | .6384  |

The results demonstrated that in phase1 (individual performance), Libya's mean score (2.5596) was not significantly different from Turkey's mean score (2.4271), while it was significantly different from Canada's mean score (3.5397)  $p < .000$ . Also, in phase1 Turkey's mean score (2.4271) was significantly different from Canada's mean score (3.5397)  $p < .000$ . Therefore, Canada's mean score was statistically significantly different from both Libya's and Turkey's mean scores.

In phase2 (group performance), the results showed significant different between the three countries. Libya's mean score (4.4495) was significantly higher than Turkey's mean score (4.1667)  $p < .001$ , it was also significantly higher than Canada's mean score (3.2381)  $p < .000$ . Furthermore, in phase2 Turkey's mean score (4.1667) was significantly higher than Canada's mean score (3.2381)  $p < .000$ . Thus, the three countries were statically significant different in phase2.

The same post hoc multiple comparison tests showed that the three countries significantly differ from each other in phase3 (group performance with communication). Turkey's mean score (4.5104) was significantly different from Canada's mean score (3.6984)  $p < .000$ . Also it was significantly different from Libya's mean score (4.7431)  $p < .05$ . Canada's mean score (3.6984) was significantly different from Libya's mean score (4.7431)  $p < .000$ .

The result summarized in Table (5.4) demonstrated that participants in the Libyan sample outperformed participants in the other two samples, the Turkish and the Canadian samples. Moreover, post hoc analyses of the difference between the three phases showed that performance was significantly higher in the third phase (group communication) than in the other two phases in the Libyan and Turkish samples. Furthermore, performance was significantly higher in phase3 than in phase2 for the Canadian sample. Figure (5-5) below shows the differences in the three phases in each country.

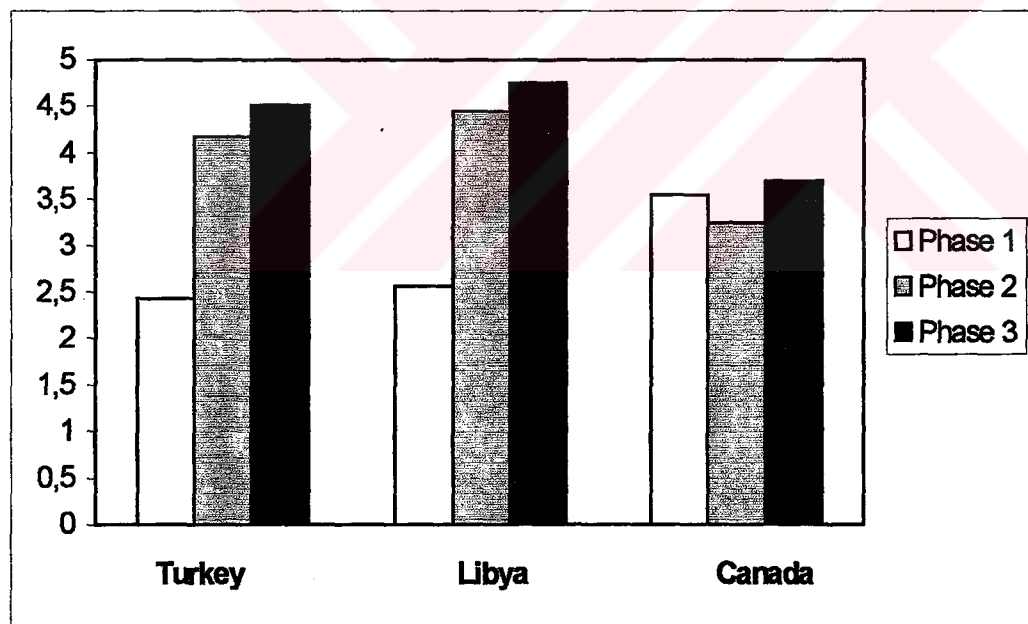


Figure (5-5) summary of the three phases in the three countries

#### 5.1.4 Further Exploration

Correlation matrix was employed to further assess the quality of the variables. Means, standard deviations and correlations for all variables appeared in Table (5.5).

Table5-5: Descriptive Statistics and Pearson Correlation (Total sample)

| Variables                  | M    | std. d | 1      | 2      | 3      | 4     | 5 |
|----------------------------|------|--------|--------|--------|--------|-------|---|
| Ind/collectivist           | 3.43 | ,78    | 1      |        |        |       |   |
| Self-efficacy for teamwork | 3.63 | ,84    | ,76**  | 1      |        |       |   |
| Phase1                     | 2.74 | 1,02   | -,37** | -,40** | 1      |       |   |
| Phase2                     | 4.06 | ,72    | ,55**  | ,56**  | -,14*  | 1     |   |
| Phase3                     | 4,41 | ,69    | ,51**  | ,50**  | -,35** | ,30** | 1 |

N= 268; \*\*, p<.01; \*, p<.05

As seen in the correlation matrix (Table 5-5) above, all connections implied by the researcher were found significant and in the expected direction. Specifically, the individualism-collectivism dimension was positively correlated with self-efficacy for teamwork ( $r = .76$ ,  $p < .001$ ) This suggests that participants from higher collectivism culture had higher levels of self-efficacy for teamwork than participants in lower collectivism culture who had lower levels of self-efficacy for teamwork. In other words, the correlation indicates that self-efficacy for teamwork was positively related to participants' collective orientation.

Also, individualism/collectivism dimension was negatively correlated with phase1 (individual performance) ( $r = -.37$ ,  $p < .001$ ). This indicates that participants in higher collectivism culture do not prefer working individually (alone). In addition, it was positively correlated with phase2 (group performance) and phase3 (group communication) ( $r = .55$ ,  $p < .001$ ), ( $r = .51$ ,  $p < .001$ ), respectively. This concludes that participants from higher collectivism culture prefer working ingroups and their performance were higher than their performance when they work alone. In sum, table (5-5) presents the direct and the moderator effects of individualism-collectivism dimension.

Self-efficacy for teamwork was also negatively correlated with phase 1 (individual performance) ( $r = -.40, p < .001$ ) and positively correlated with phase2 (group performance) and phase3 (group communication) ( $r = .56, p < .001$ ), ( $r = .50, p < .001$ ), respectively. This suggests that the higher the level of self-efficacy for teamwork, the higher the level of performance in phase2 (group performance) and phase3 (group communication). Thus, participants perceived themselves as having high level of self-efficacy for teamwork performed better in phase2 and phase3 than they performed in phase1 when they work alone.

Phase 1 (individual performance) was negatively correlated with both phase2 (group performance) and phase3 (group communication) ( $r = -.14, p < .001$ ), ( $r = -.35, p < .001$ ), respectively. That is, participants who performed high in individual condition did not prefer working in groups even when they can communicate with each other. Phase2 (group performance) was positively correlated with phase3 (group communication) ( $r = .30, p < .001$ ). This explained that communication enhanced performance when participants worked in groups

While several variables appear to be related, multicollinearity did not appear to exist.

#### **5.1.5 Gender and cultural differences**

Even though the differences were not statistically significant between gender on collectivism, females of the three countries scored higher on collectivism than males. Likewise, the Libyan and Canadian female participants performed higher in group performance and group performance with communication. The Turkish female participants performed higher in only group condition. In contrast, males from the three countries scored higher on efficacy for teamwork than females did. Thus, the two genders did not differ statically on any one of the variables included in the study.

## **5.2 Tests of Hypotheses**

### **5.2.1 Cultural Dimension (Individualism-Collectivism)- Performance Linkage:**

#### **Test of hypothesis A**

This section reports the results from the testing of the following Hypothesis:

**Hypothesis A** Individualism-collectivism will influence performance in such away the participants from higher collectivistic culture are more likely to perform higher in groups than participants from lower collectivistic culture.

Cultural dimension in this dissertation may be categorized as high collectivism, medium to high and low collectivism. The essence of the hypothesis was to point out that a particular level of collectivism might foster a particular pattern of performance.

#### **5.2.1.1 Results from One-way ANOVA Test**

To recapitulate, it was predicted that differences among people in level of collectivism are likely to affect their performance in groups. In other words, group performance is more likely to be high in a culture with stronger characteristics of collectivism, whereas low group performance is more likely to exist in a culture with weaker characteristics of collectivism.

The profile of Libyan, Turkish and Canadian cultures from the earlier one-way ANOVA test exhibited (table 5-1) that, in comparative terms, Libyans were more collectivistic than Turks and Canadians. Turks were also more collectivistic than Canadians were.

One-way ANOVA test performed on performance in phase2 (group performance) between the three cultural samples indicated that there were significant differences in performance ( $F(2,265)=98.57, p<.000$ ).



Table (5-6) Collectivism- performance linkage

| Country | N   | Phase2<br>Mean | Ind-col<br>Mean |
|---------|-----|----------------|-----------------|
| Libya   | 109 | 4.4495         | 3.9427          |
| Turkey  | 96  | 4.1667         | 3.6094          |
| Canada  | 63  | 3.2381         | 2.3274          |

F= 98.57; P<0.000

Table (5-6) above, contains the mean scores for each of the three countries on the cultural dimension (individualism- collectivism and on the participants' performance when working in groups (phase 2).

According to Scheffe post hoc test, the performance of the Libyan sample (4.4495) was significantly higher than that of the Turkish sample (4.1667) ( $p < .001$ ) and Canadian sample (3.2381) ( $p < .000$ ). Also the performance of the Turkish sample was significantly higher than the performance of the Canadian sample ( $p < .000$ ). This was supportive of the prediction, therefore, the results supported hypothesis A in that participants from higher collectivistic culture performed higher in groups than participants from lower collectivistic culture. The following table (5-7) pointed out the significant differences in group performance between the three countries.

Table (5-7) differences in group performance between the three countries.

| Country        | Mean          | Mean<br>Difference | Significant |
|----------------|---------------|--------------------|-------------|
| Libya –Turkey  | 4.4495-4.1667 | .2829              | .001        |
| Libya –Canada  | 4.4495-3.2381 | 1.2114             | .000        |
| Turkey –Canada | 4.1667-3.2381 | .9286              | .000        |

#### **5.2.1.2 Further Exploration of individualism/collectivism-performance Linkage**

Correlation matrix was employed to further probe the linkage between the cultural dimension (individualism-collectivism) and performance. As shown in the correlation matrix (table 5-5), individualism/collectivism-performance connection implied by the hypothesis was found significant and in the expected direction. Phase2 (group performance) was positively correlated with collectivism ( $r = .55, p < .001$ ).

To summarize, in support of hypothesis A, the effect of the extent of people's cultural beliefs of individualism/collectivism was in the expected direction: high collectivism contributed to high group performance.

#### **5.2.2 The Moderator effect of Collectivism on Work conditions -Performance Linkage.**

##### **Test of Hypotheses B1 and B2**

This section reports the results from the testing of hypotheses B1 and B2

**Hypothesis B1** subjects from lower collectivism culture will perform better when working alone than when working in an ingroup context.

**Hypothesis B2** subjects from higher collectivism culture will perform better when working in an ingroup context than alone.

The essence of the Hypotheses B's was to point out that the extent of participants' high or low collectivism will moderate the effects on performance of the condition of group within which they are working.

### 5.2.2.1 Results from T-tests

To reiterate Hypotheses B1 and B2 succinctly, it was predicted that the varying work conditions moderates the linkage between the level of collectivism in a country and performance. That is, those with higher collectivistic level are likely to perform more in such an in-group context than they would do in the other type of context (alone). In contrast, those with lower collectivistic level are likely to perform more alone (individual context) than they would do in an in-group context. As a conclusion, social loafing, measured by the difference between the mean performance scores of subjects working alone and their scores while working in an in-group context, is less likely to occur in a higher collectivistic culture than in a lower collectivistic culture.

Hypotheses B1 and B2 were tested employing t-test procedure and were found to have received strong support.

Table( 5-8) Results of T-test

| Country | N   | Phase1-phase2 | t-test   |
|---------|-----|---------------|----------|
|         |     | Mean          |          |
| Libya   | 109 | -1.73         | -18.02** |
| Turkey  | 96  | -1.89         | -19.43** |
| Canada  | 63  | .3016         | 2.36*    |

\*,  $p < .05$ ; \*\*,  $p < .000$

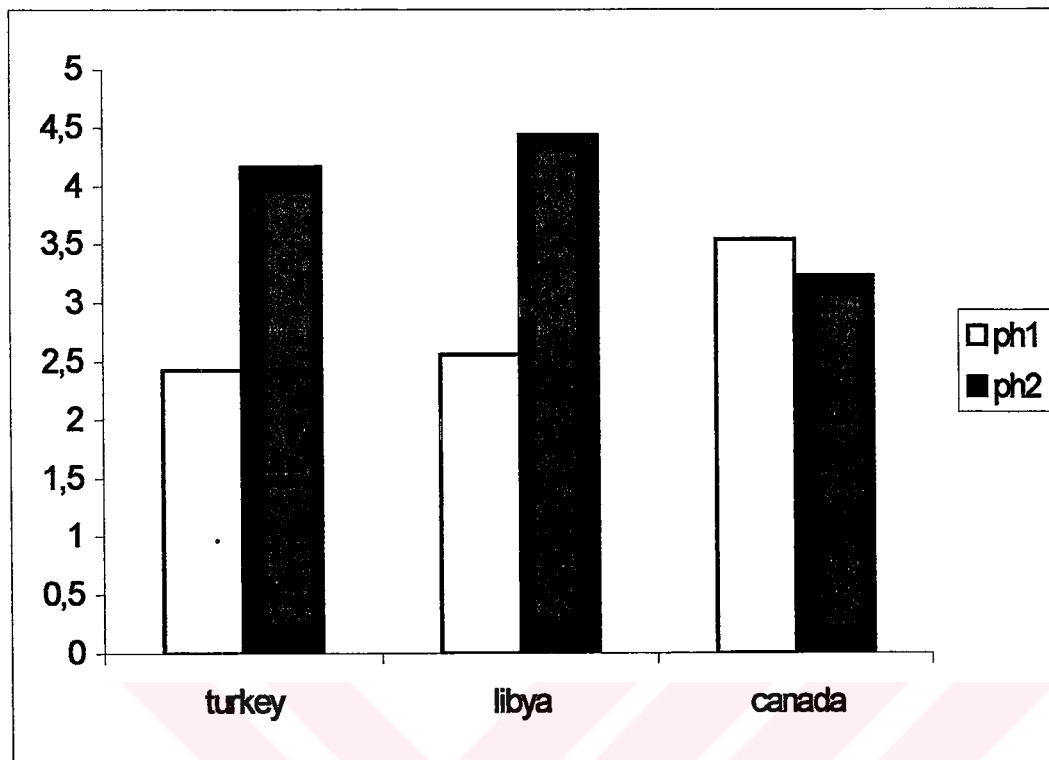
First, T-test showed significant differences between phase1 (individual performance) and phase2 (group performance) across the three cultures. Secondly, paired samples statistics demonstrated that there was significant differences between phase1 (individual performance) and phase2 (group performance) in each country. In Libya, the mean score in phase2 was 4.4495 under the ingroup condition, which was higher than the mean score of phase1 (2.5596) under the individual condition. The mean

score of difference was (-1.88)  $t=-19.43$ ,  $p<.000$ . That is, the participants in the Libyan sample performed significantly higher in the group condition than they did in the individual condition.

In Turkey the mean score in phase2 was 4.1667 under the ingroup condition, which was higher than the mean score of phase1 (2.4271) under the individual condition. The mean score of difference was (-1.73)  $t=-18.02$ ,  $p<.000$ . That is, the participants in the Turkish sample also performed significantly higher in the group condition than they did in the individual condition. Whereas in Canada, the mean score in phase2 under the ingroup condition 3.2381 was lower than the mean score of phase1 (3.5397) under the individual condition. The mean score of difference was (-.3016)  $t= -2.357$ ,  $p<.000$ . That is, the participants in the Canadian sample performed significantly lower in the group condition than they did in the individual condition. Table (5-8) above summarized the results obtained from t- test and their significant for each country.

As mentioned earlier, Libya was high in collectivism and Canada was low in collectivism whereas Turkey appeared to be lower than Libya but higher than Canada in collectivism which considered as medium to high collectivism culture (see previous findings, table 5-1). Moreover, performance was significantly higher for the Libyans and the Turks in the group setting (phase2) than alone (phase1), while performance was significantly higher for the Canadians when they worked alone (phase1) than when they work in group setting (phase2). Therefore, the results lent strong support for the hypothesized moderating effect of the work conditions. The results also provided evidence that social loafing as conceptualized in Western research does not appear to occur in all cultural settings. In other words, participants from high collectivistic cultures (Libyans) did not exhibit social loafing but Canadians who were from low collectivistic culture exhibited social loafing and their performance were less in a group setting than when working alone. Participants from Turkey also did not exhibit social loafing because they were from medium to high collectivistic culture who prefer working in groups rather than working alone. Figure (5- 6) supports this conclusion.

Figure (5-6) Social loafing and Collectivism



#### 5.2.2.2 Results from Correlation Matrix

Correlation matrix was used to assess the relation between cultural dimension and Phase1 (individual performance). As seen in Table 5-5, the matrix indicated that individualism/collectivism was negatively correlated with phase1 ( $r = -.37, p < .001$ ). This result showed that participants in higher collectivistic culture do not prefer working individually (alone). On the other hand, it was demonstrated in the same table that individualism/collectivism was positively correlated with phase2 ( $r = .55, p < .001$ ). This result provides evidence that high collectivists perform better when working in groups.

In sum therefore, the results supported Hypothesis B1 and hypothesis B2 by demonstrating that performance level achieved in phase2 was significantly higher than that in phase1 in the Libyan and Turkish samples ( $p < .000$ ). It also demonstrated that the Canadian sample performed significantly less well in phase2 than in phase1 ( $p < .005$ ). In

other words, work conditions (alone, ingroup) moderate the effect of cultural beliefs about individualism-collectivism on performance such that the reduced performance associated with social loafing occurred for participants with low collectivistic beliefs but not for participants with highly collectivistic beliefs. Therefore, there is no doubt that social loafing occur in low collectivistic culture such as Canada and not in a high collectivistic culture such as Libya or medium to high such as Turkey.

### **5.2.3 Communication and its Effect on Performance**

#### **Test of Hypotheses C1 and C2**

This section reports the results from testing of the following two hypotheses.

**Hypothesis C1** Regardless of subjects' cultural background, communication will increase group performance more than no communication at all.

**Hypothesis C2** Participants from lower collectivistic culture will perform more better in groups when they can communicate with each other than will participants from higher collectivistic culture .

Hypotheses C1 and C2 propose that performance will be higher when group members communicate with each other than when it is not possible. It was predicted that communication had a significant effect on performance in all cultures, high, medium and low collectivism. Moreover, it was hypothesis that when communicating, subjects from low collectivistic culture will perform higher than subjects from high collectivistic culture in groups. Comparing phase3 (group performance with communication) with phase1 (individual performance) and with phase2 (group performance) tested Hypothesis C1, while comparing phase3 (group communication) between the three countries tested Hypothesis C2.

### 5.2.3.1 Results from T- tests

T-test was conducted to find the significant effect of communication on performance, Hypothesis C1. The results summarized in Table 5-9 below, indicated that in the three samples there were significant difference ( $p < .000$ ) in performance between phase2 and phase3. Also, it indicated that there were significant difference ( $p < .000$ ) in performance between phase1 and phase3 for the Libyans and Turks, whereas no significant difference in performance between phase1 and phase3 for the Canadians.

The mean score of phase2 and phase3 were (4.495; 4.7431) respectively, and the mean score of the difference was ((-, 2936)  $t = -3.88$ ,  $p < .000$ ) for the Libyan participants. That is, the participants in the Libyan sample performed significantly higher in the group communication condition than they did in the in-group condition. For the Turkish participants, the mean score of phase2 and phase3 were (4.1667; 4.5104) respectively, and the mean score of the difference was ((-, 3437)  $t = -4.23$ ,  $p < .000$ ). That is, the Turkish participants performed also significantly higher in the group communication condition than they did in the ingroup condition.

Table (5-9) Means and t-tests results between Experimental phases

| Country | N   | Phase2-phase3 | t-test   | Phase1-phase3 | t-test    |
|---------|-----|---------------|----------|---------------|-----------|
|         |     | Mean          |          | Mean          |           |
| Libya   | 109 | -.2936        | -3.88* * | -2.1835       | -21.26* * |
| Turkey  | 96  | -.3437        | -4.23* * | -2.0833       | -20.70* * |
| Canada  | 63  | -.4603        | -3.76* * | -.1587        | -.849     |

\*\*  $p < .000$ .

There was also significantly increase in the performance of the Canadian participants in phase3 (3.6984) compared to phase2 (3.2381) and the mean score of difference was (-, 4603)  $t = -3.76$ ,  $p < .000$ . Table (5-9) above summarized these differences and their significance.



Taken into consideration that the results showed group performance significantly increased in phase3 for the three countries, this researcher concluded that communication was more effective in enhancing group performance than no communication at all. Especially the significant increase in phase3 for Canada provided further support to the positive effect of communication on enhancing cooperation and performance. Therefore, these findings supported hypothesisC1. (See figure 5-7)

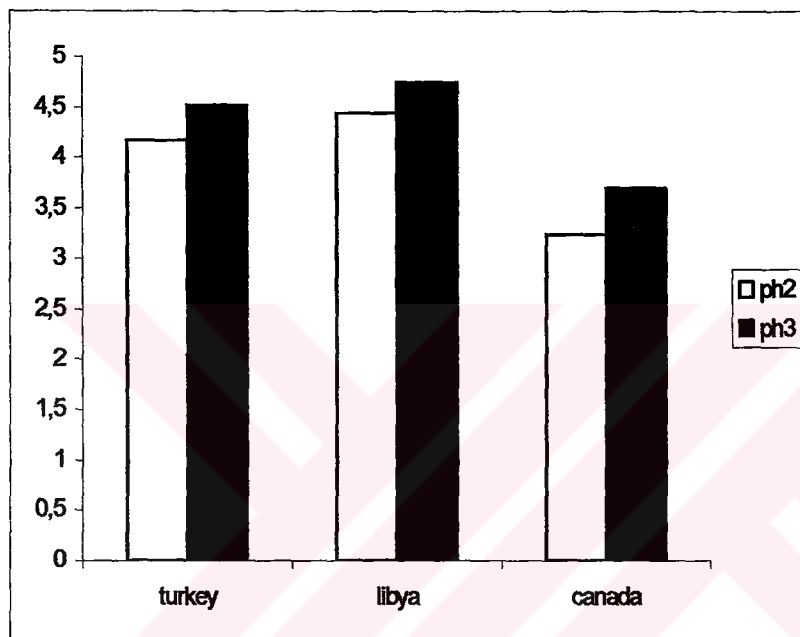


Figure (5-7) Communication and its effect on group performance

It has been found earlier (table 5-8), that performance in phase2 (group performance) was higher than performance in phase1 (individual performance) for the Libyan and Turkish participants, also, performance in phase3 was higher than performance in phase2. Therefore, performance in phase3 was higher than performance in phase1 for the same samples (see table 5-9).

Although it appeared that there was a significant increase in phase3 (group performance with communication) compared with phase2 (group performance) for the Canadian participants but when comparing phase1 (individual performance) with phase3 (group performance with communication) the increase in performance was not significantly increased. In light of this, one can conclude that this increase was not enough to overcome social loafing. Figure (5-8) identifies the comparison of individual performance and group performance with communication.

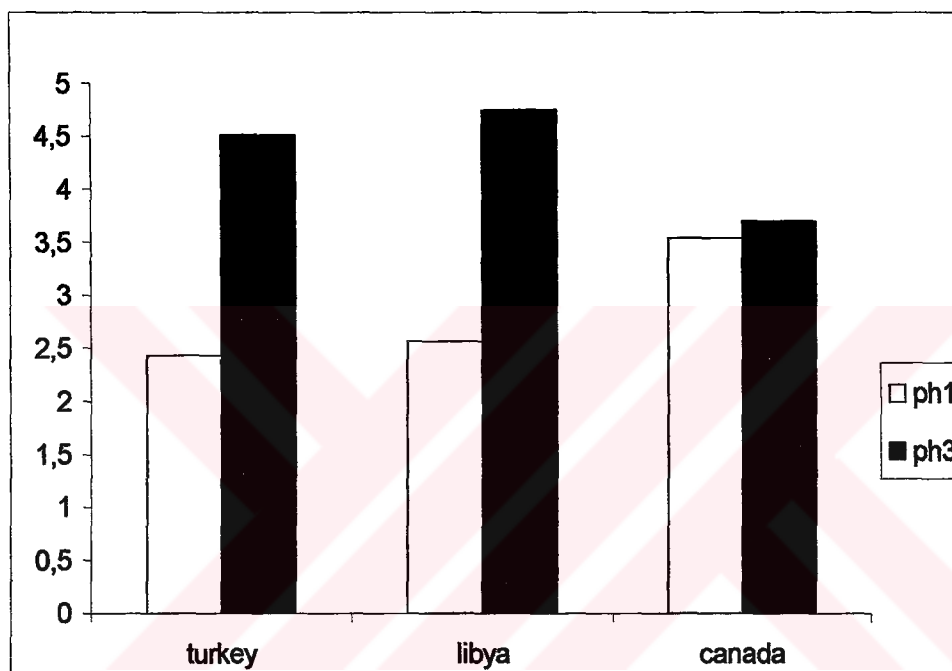


Figure (5-8) Comparison of performance in phase1 and phase3

### 5.2.3.2 Results from one-way ANOVA

To test hypothesis C2, one-way ANOVA was used to show the differences in phase3 (group performance with communication) between the three countries. The main motive of this test was to test the moderator effect of culture on the communication-performance relationship. In other words, the essence of testing this hypothesis was to

confirm that performance in phase3 of Canadians was higher than performance in phase3 of Libyans or Turks. The results demonstrated that there were significant differences between the three countries ( $F(2,265)=71.571$ )  $p<.000$ .

Table (5-10) Scheffe multiple comparisons

| Experimental phase | country-country | Mean difference | significance |
|--------------------|-----------------|-----------------|--------------|
| Phase 3            | Libya-Turkey    | .2327           | .013         |
|                    | Libya-Canada    | 1.0447          | .000         |
|                    | Turkey-Canada   | .8120           | .000         |

Even though Scheffe post hoc multiple comparisons as seen above (table, 5-10) indicated that there were significant differences between performance of the Canadian sample and performance of the Libyan and the Turkish samples in phase3, these differences were in the opposite direction of expected. The Canadians scored significantly lower than the Libyans or the Turks scored instead of higher than them. Figure (5-9) below illustrated these differences which were found to be contradictory to the prediction, therefore, hypothesis C2 was rejected.

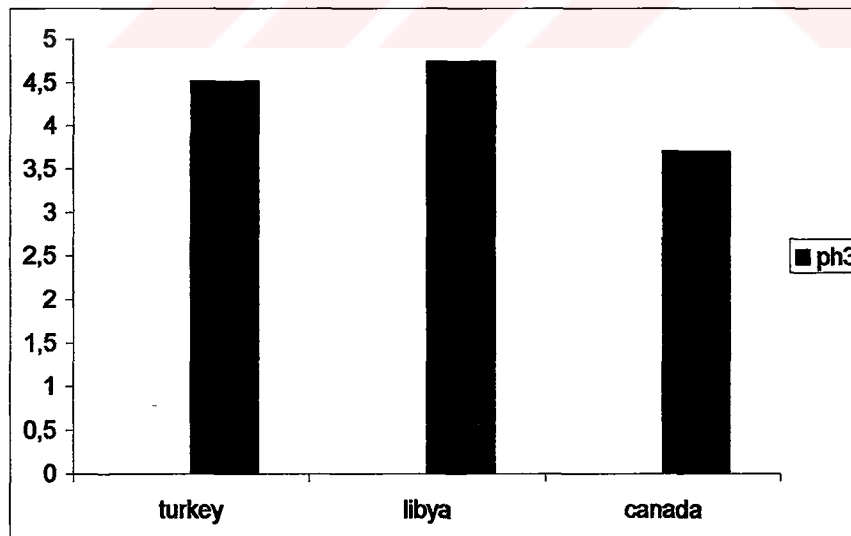


Figure (5-9) Comparison of Performance In Phase 3 Among The Three Countries

## **5.2.4 Self-efficacy for Teamwork and its Relation to Group performance**

### **Tests of Hypotheses D1, D2, and D3**

This section reports the results from the testing of the following three hypotheses

**Hypothesis D1** Self-efficacy for teamwork will be positively related to participants' collectivistic orientation.

**Hypothesis D2** Efficacy for teamwork will influence performance in such away that the higher level of efficacy for teamwork the participant possess, the higher the performance in groups.

**Hypothesis D3** Efficacy for teamwork mediates the effect of levels of collectivism on group performance.

The essence of these Hypotheses was to explore the relationship between individual characteristic and the self-reported collectivism and to determine whether efficacy for teamwork was related to group performance. That is lower collectivists feel least efficacious while working in groups while higher collectivists feel most efficacious while working in groups. Moreover, it was to detect the mediated effect of efficacy for teamwork on the relationship between the level of collectivism in a culture and group performance.

### **5.2.4.1 Results from One-way ANOVA**

One-way ANOVA was conducted to look at the differences in efficacy for teamwork between the three countries with different level of collectivism. The collectivism variable was 0-1-2 coded, where 2 stands for the high level of collectivism, 1 stands for the medium to high level and 0 stands for the low level of collectivism. The results indicated that there was a significant difference between the three samples on efficacy for teamwork ( $F(2, 265) = 190.543, p < .000$ ). To find the significant difference,

Scheffe multiple comparisons test was used. It showed that there was a significantly higher level of efficacy for teamwork ( $p < .000$ ) when comparing participants with higher level of collectivism ( $M=4.0987$ ) with participants with medium to high level of collectivism ( $M=3.6312$ ) and with participants with low level of collectivism ( $M=2.3265$ ). Also, there was a significantly higher level of efficacy for teamwork ( $p < .000$ ) when comparing participants with medium to high level of collectivism ( $M=3.6312$ ) with participants with low level of collectivism ( $M=2.3265$ ). Figure (5-10) summarized the positive relation between levels of Efficacy for teamwork and levels of collectivism.

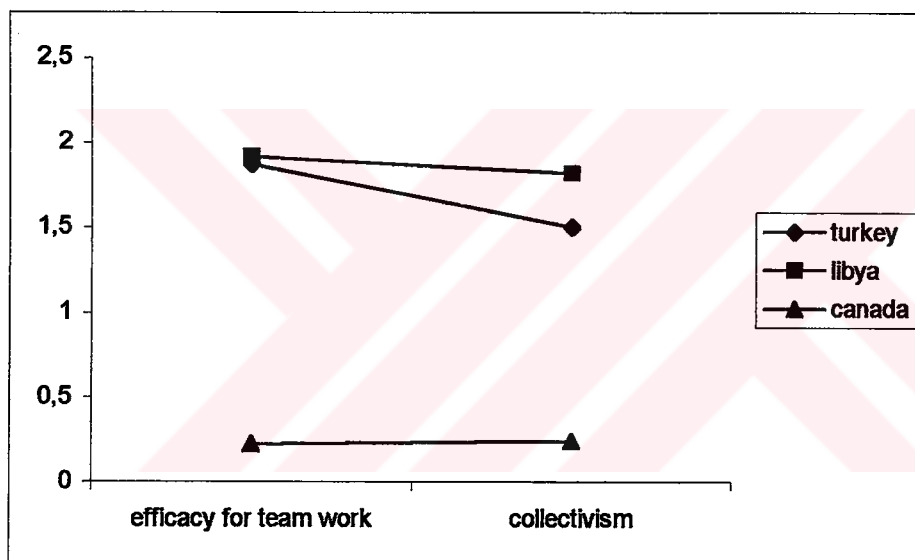


Figure (5-10) The relationship between Efficacy for teamwork and Collectivism

To test Hypothesis D2, one-way ANOVA was used to see the differences between the level of efficacy for teamwork and group performance. The levels of efficacy for teamwork were dummy coded in such as 0,1 and 2, where 0 stands for low level of efficacy for teamwork, 1 stands for medium level and 2 stands for high level of

efficacy for teamwork. The results showed significant differences between the three levels of efficacy for teamwork ( $F(2,265)=70.861, p<.000$ ) on group performance. The homogeneity of the variances was tested, and the variances were not equal.

Least square difference (LSD) and Tamhane post hoc tests showed that the performance of participants with the highest level of efficacy for teamwork ( $M=4.3190$ ) was significantly higher than the performance of the other participants with medium ( $M=3.9194$ ) and low ( $M=3.2190$ ) levels of efficacy for teamwork. All the differences were significant ( $p<.000$ ). Figure (5-11) plots these results.

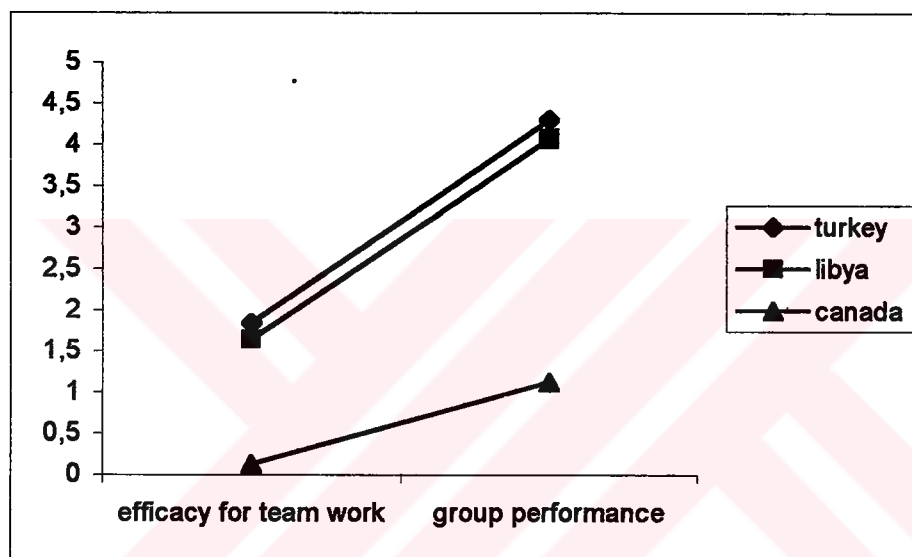


Figure (5-11) Efficacy for teamwork –group performance linkage.

#### 5.2.4.2 Additional Test

Pearson correlation was employed to further explore the relationship between individual characteristic (efficacy for teamwork) and collectivism. The correlation matrix revealed that those two variables were related to one another. As seen before (Table 5-5), efficacy for teamwork was highly correlated with high level of collectivism ( $r=.76, p<.000$ ), that is, the higher the participants' level of efficacy for teamwork, the higher their collectivistic orientations

Taken in sum, the findings from both tests provided insight into one of the variables related to collectivism that is self-efficacy for teamwork. This was consistent with earlier prediction and therefore, Hypothesis D1 was supported.

Pearson correlation was also employed for the relationship between self-efficacy for teamwork and group performance. It was found that efficacy was positively correlated with group performance ( $r = .56$ ,  $p < .001$ ). Thus participants perceived themselves as having high level of efficacy for teamwork performed higher in groups than participants perceived themselves as having low level of efficacy for teamwork. This conclusion supported Hypothesis D2.

#### **5.2.4.3 Results from Mediation Regression**

Since ANOVA provides relatively limited capability for testing mediation Hypothesis, a series of multiple regression equations were computed to test for the mediating effects of efficacy for teamwork on the collectivism-performance relationship, Hypothesis D3. According to Baron and Kenny (1986), who recommended a strategy for tests of mediated models, three regression equations should be estimated. First, the proposed mediator must be regressed on the independent variable, in this case efficacy for teamwork was regressed on collectivism (regression 1). The impact of the independent variable on the mediator variable should be significant. In order for a variable to mediate a relationship between an independent variable and dependent variable, the independent variable must influence the mediator. Second, the dependent variable, or the performance, must be regressed on the independent variable (regression 2). The impact of the independent variable on the dependent variable should be significant. If it is not, there is no mediation relationship to be tested. Third, the dependent variable must be regressed on both the independent variable and the mediator (regression 3).



Therefore, to establish mediation, three conditions are necessary. First, the independent variable must affect the mediator (regression 1). Second, the independent variable must affect the dependent variable (regression 2). Third, the mediator must affect the dependent variable in regression 3. Further, the effect of the independent variable on the dependent variable must be less in the third equation than in the second.

Table (5- 11) Summary of mediation analysis

| Variable                                                                            | R <sup>2</sup> | F          | B             | T              |
|-------------------------------------------------------------------------------------|----------------|------------|---------------|----------------|
| Equation 1: efficacy for teamwork regressed on:<br>Collectivism                     | .525           | 885.72 *** | .751          | 29.761***      |
| Equation 2 group performance regressed on:<br>Collectivism                          | .011           | 9.200 **   | .152          | 3.033**        |
| Equation 3 group performance regressed on:<br>Efficacy for teamwork                 | .015           | 12.316 *** | .170          | 3.509***       |
| Equation 4 group performance regressed on:<br>Efficacy for teamwork<br>Collectivism | .016           | 6.414**    | .133<br>.0052 | 1.897*<br>.720 |

\*\*\* p<.000, \*\* p<.005, \* p<.010

The first step for mediation was to regress mediator on the independent variable. As was evident from table (5-11) above, collectivism was significantly related to efficacy for teamwork as expected ( $R^2 = .52$ ,  $p < .000$ ). In addition, the second regression showed that collectivism was significantly related to performance ( $R^2 = .011$ ,  $p < .005$ ). Finally, the third set of regression equations provided support for the mediated model ( $R^2 = .016$ ,  $p < .005$ ).

To show that the decrease in coefficient for collectivism between the second regression model and the third model was significant, a significant portion of the impact of collectivism on group performance was mediated via efficacy for teamwork. To find this decrease in coefficient, a specific test must be used.

In this test, the standard error for path (a) was denoted as  $S_a$  and the standard error for path (b) was denoted as  $S_b$ . To obtain the standard error for path (b), a fourth regression was done in which group performance (dependent variable) was regressed on efficacy for teamwork (mediator variable).

This researcher began by computing the coefficient representing the indirect effect of collectivism on group performance by multiply the coefficient for path (a) by coefficient for path (b). She then computed the standard error for this indirect effect using the following formula:

$$\text{SQRT}(b^2 S_a^2 + a^2 S_b^2 + S_a^2 S_b^2)$$

Next, the (ab) product was divided by the standard error for the indirect effect. This produced a Z value test statistic and the value was (3.52), which was larger than the standard value (1.96). Therefore, the mediation effect was significant, and the results supported Hypothesis D3.

## **5.2.5 Test of the Moderated Interactions**

### **5.2.5.1 Results from Hierarchical Regression**

Multiple regressions were employed to further probe the linkages between the variables (collectivism, work conditions, communication) and performance. For purposes of the analysis, the work conditions variable was 0-1 coded, where 0 stands for the individual condition and 1 stands for the group condition. The same procedure was used for the communication variable where 0 stands for without communication and 1 stands for with communication. However, using the strategy recommended by Aiken and West (1991) centered the continuous variable (collectivism). Centering refers to rescaling the predictor variable such that it is in mean deviation form. In other words, the mean for collectivism was subtracted from each observation on collectivism. This results in the mean for each transformed predictor being 0.

This researcher centered the continuous variable collectivism to serve to minimize the multicollinearity among interaction terms and the components upon which they were based. Moderated regression procedures were performed to assess the main and the moderator effects on performance of collectivism, communication and work conditions. First, collectivism, communication, and work conditions were entered to assess the main effects. Next, first-order interactions were entered in a second step to examine the simple moderator effects after the elimination of main effects.

First step, forward stepwise method was carried out with the three variables; collectivism, communication and work conditions entered into the model to predict performance. In order for an independent variable to enter the model  $R^2$  had to increase beyond 0.05 level of significant.

Table (5-12) Model Summary

| Model | R    | R Square | Adjusted R Square | Std. Error of the Estimate |
|-------|------|----------|-------------------|----------------------------|
| 3     | .667 | .445     | .443              | .8185                      |

As shown in the above Table (5-12), Multiple Determination Coefficients  $R^2$  was calculated as 44.5%. Adjusted  $R^2$  was calculated for the comparison of models that did not have the same number of independent variables and there was not a sign of Autocorrelation.

It was found that performance could be predicted by the independent variables. As seen in Table (5-13), the variables, collectivism, work conditions and communication were significant variables predicting performance, accounting for about 44.5% of its total variance. The overall tests of the regression equation, F's was significant at ( $p < .000$ ) level.

Table (5-13) ANOVA Results

| Step | Variable entered | F        | R <sup>2</sup> |
|------|------------------|----------|----------------|
| 1    | Work conditions  | 567.602* | 0.414          |
| 2    | Communication    | 303.945* | 0.431          |
| 3    | Collectivism     | 213.689* | 0.445          |

\* p&lt; .000

As also seen in the following Table (5-14), the predicted linkages turned out to be significant. Collectivism, communication and work conditions were significant predictors of performance (b's were 0.16, 0.35 and 1.32) respectively. All these b's bore as they would be expected.

Table (5-14) Regression Analysis: Effects of Collectivism, Work conditions, and Communication on Performance

| Model |            | Unstandardized coefficients |            | T      | Sig. |
|-------|------------|-----------------------------|------------|--------|------|
|       |            | B                           | Std. Error |        |      |
| 3     | (constant) | 2.185                       | .136       | 16.007 | .000 |
|       | G.mem      | 1.321                       | .071       | 18.686 | .000 |
|       | Comm.      | .350                        | .071       | 4.955  | .000 |
|       | Col.       | .162                        | .007       | 4.392  | .000 |

The abbreviations denote: G.mem= work conditions Comm.= communication  
Col. = collectivism

Including product terms in the second step represented interaction effects among variables. That is, creating a new predictor variable that is the product of the two predictors could test each interaction between two predictors. These new variables were included in the regression model. The first order interaction variables were collectivism\* work conditions; collectivism\* communication and communication\* work conditions.

Table (5-15) Model Summary

| Model | R    | R Square | Adjusted<br>R Square | Std. Error of<br>the Estimate |
|-------|------|----------|----------------------|-------------------------------|
| 2     | .519 | .269     | .267                 | .9385                         |

As shown in the above Table (5-15), Multiple Determination Coefficients  $R^2$  was calculated as 26.9% Adjusted  $R^2$  was calculated for the comparison of models that did not have the same number of independent variables and there was not a sign of Autocorrelation.

It was found that performance could be predicted by interaction variables. Collectivism\* work conditions and communication\* work conditions which were significant variables predicting performance, accounting for about 26.9 % of its total variance. The overall test of the regression equation, F's was significant (147.495,  $p < .000$ )

As also seen in the Table (5-16), the predicted linkages turned out to be significant. Collectivism\* work conditions and communication\* work conditions were significant predictors of performance (b's were 0.486, 1.01) respectively. All these b's bore as they would be expected. In contrast, collectivism\* communication interaction was not significant predictor of performance.

Table (5-16) Regression Analysis: Interaction Effects on Performance

| Model        | Unstandardized Coefficients |            | T      | Sig. |
|--------------|-----------------------------|------------|--------|------|
|              | B                           | Std. Error |        |      |
| 2 (constant) | 3.404                       | .041       | 83.969 | .000 |
| G.mem*col    | .486                        | .052       | 9.363  | .000 |
| Comm.*g.mem  | 1.012                       | .070       | 14.411 | .000 |

The abbreviations denote:

G.mem= work conditions; Comm.= communication; Col. = collectivism

The last regression was performed including collectivism, work conditions, communication, collectivism\* work conditions; communication\* work conditions and collectivism\* communication interaction using a stepwise method.

Table (5-17) Model Summary

| Model | R    | R Square | Adjusted<br>R Square | Std. Error of<br>the Estimate |
|-------|------|----------|----------------------|-------------------------------|
| 4     | .743 | .553     | .550                 | .7353                         |

As can be seen from the above table (5-17) these variables, Multiple Determination Coefficients  $R^2$  was calculated as 55.3 % of its total variance.

As also seen in the Table (5-18), some of the predicted linkages turned out to be significant. Collectivism\* work conditions, communication\* work conditions, collectivism and work conditions were significant predictors of performance (b's were 0.977, .350, -.489 and 1.325) respectively. All these b's bore as they would be expected. In contrast, collectivism\* communication interaction and communication were not significant predictor of performance.

Table (5-18) Regression Analysis: Multiple-Predictor Approach

| Model |                    | Unstandardized<br>coefficients |            | T      | sig. |
|-------|--------------------|--------------------------------|------------|--------|------|
|       |                    | B                              | Std. Error |        |      |
| 4     | (constant)         | 4.422                          | .203       | 1.822  | .000 |
|       | G.mem*collectivism | .977                           | .070       | 3.867  | .000 |
|       | Comm.*g.mem        | .350                           | .064       | .516   | .000 |
|       | Collectivism       | -.489                          | .058       | -8.500 | .000 |
|       | G.mem              | 1.325                          | .064       | 20.855 | .000 |

The abbreviations denote: G.mem= work conditions; Comm.= communication; Col. = collectivism

Results of the moderated regression analysis, shown in Table (5-19), revealed that the block of the main effects had a statistically significant joint effect on performance. In support of Hypotheses A and C1, all these effects were in the expected direction: high collectivism and communication all contributed to high performance.

Table (5-19) Results of Hierarchical Regression Analysis: Effects on performance

| Step | R <sup>2</sup> | Variables                       | B     | T        |
|------|----------------|---------------------------------|-------|----------|
| 1    | .445           | collectivism                    | .162  | 4.392**  |
|      |                | work conditions                 | 1.321 | 18.686** |
|      |                | communication                   | .350  | 4.955**  |
| 2    | .269           | work conditions x communication | 1.012 | 14.411** |
|      |                | work conditions x collectivism  | .486  | 9.363**  |
|      |                | collectivism x communication    | -.023 | -.533    |
| 3    | .553           | collectivism                    | -.489 | -8.500** |
|      |                | work conditions                 | 1.325 | 20.855** |
|      |                | communication                   | -     | -        |
|      |                | work conditions x communication | .350  | 5.516**  |
|      |                | work conditions x collectivism  | .977  | 13.867** |
|      |                | collectivism x communication    | -.024 | -.728    |

\*\* p<. 000

The regression also verified that the block of first order interactions had a statically significant effect. Within this block, collectivism formed statically significant first order interaction with work conditions. In addition, unexpected linkage was also found significant. That was the combination of work conditions and communication, which produced evidence of statically significant interaction effect. On the other hand, neither communication nor the interaction between collectivism and communication form statistically significant effects in the final model. Thus, Hypothesis C2 was rejected.



Plots of these interactions, shown in Figure (5-12), showed that it was consistent with the expectations specified in Hypotheses B1, B2 and C1.

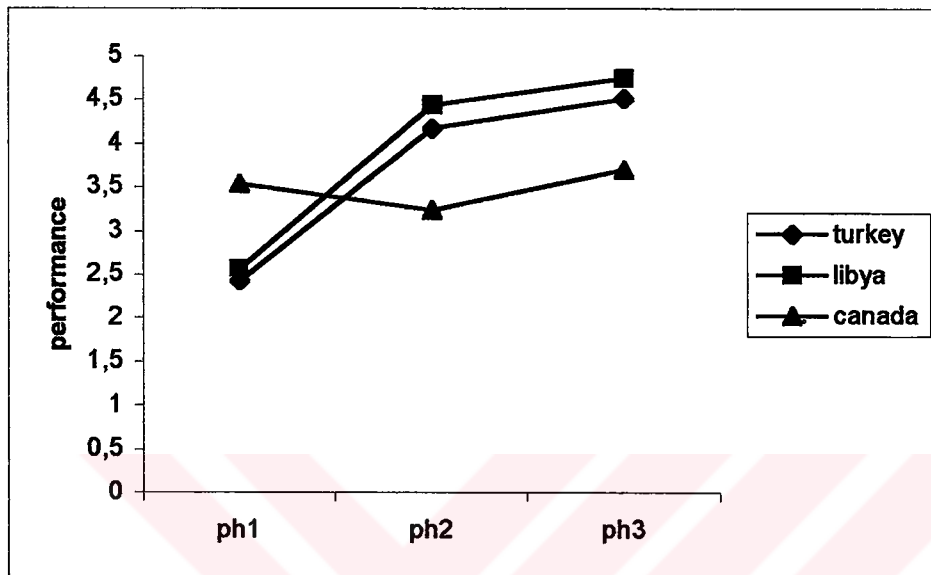


Figure (5-12) plot of statically significant first-order interactions

#### 5.2.5.2 Potential Multicollinearity Problem

Intercorrelations between the variables may cause the problem of multicollinearity. A Collinearity statistic was run and all VIF (Variance Inflation Factor) values were found to be smaller than 10. Another statistics (Condition Index) was used and all the values were smaller than 30. There was no need to examine the variance proportions matrix and therefore, multicollinearity did not exist.

### 5.2.5.3 Normal Distribution Assumption

One of the assumptions of multiple regression models is the Normal distribution of error terms. It was expected to be  $\{e \sim N(0,1)\}$ . This model's error terms were distributed with a mean of 0 and a standard deviation of 1. Thus there was no change in normality assumption.



## CHAPTER SIX

### DISCUSSION

During the most recent decades interest in management in a cross-cultural context has grown rapidly and work groups is no exception to this trend. One focus of such cross-cultural research has been cultural influences on the utility of work groups in organizations. Theoretical discourse and empirical research on work groups have constantly enhanced our understanding and invigorated more focused investigation. Most researchers have called into question the benefits of group-based work, and research evidences has not fully supported great hopes that group-based work will increase organizational effectiveness. In fact, results of numerous studies suggested that group-based work may promote reduced effort under certain circumstances (Gabrenya et al., 1983; Latane et al., 1979). That is, people working together have not performed as well as they performed when working alone, “social loafing” (e.g., Earley, 1989; Shepperd, 1993). However, reviewing the current literature; many mixed findings were found.

First, most of the surveyed literature on social loafing has been conducted in artificial groups that did not conform with the definition of groups as involving people’s mutual awareness and potential mutual interaction (McGrath, 1984). For example, the presence of others, an important characteristic of groups that enhances evaluation apprehension, was missed in almost all these studies (exceptions are Erev et al, 1993; Erez & Somech, 1996; Wagner, 1995.). Another example is that in some of these studies researchers used pseudo groups, where others used partitions between group members.

Second, since most groups in organizations consist of individuals who work together and get to know each other, one may wonder concerning the generallizabillity of social loafing. Few studies attempted to investigate the generallizabillity of this phenomenon

Third, the attitudinal antecedents of self-efficacy, in the form of self-efficacy for teamwork, were largely neglected, even though research findings on self-efficacy could largely be extended to self-efficacy for teamwork research.

Forth, although research on self-efficacy is rare concerning its relation to cultural dimension, individualism-collectivism, cross-cultural research on group performance under the effect of self-efficacy for teamwork is new (Eby et al., 1997). This study attempts to investigate and explore the effect of self-efficacy for teamwork on group performance.

Fifth, there is no clear answer in the surveyed research that either support or refute the popular assumption that communication is an essential element of increase of group performance. Therefore, the importance of communication is remained unsolved.

Finally, ideally, cross-cultural comparative research involves two countries (cultures), yet it is often desirable to have a larger sample of countries. However, such an endeavor is difficult, if not impossible. Therefore, to make the results more strong and accurate a choice of different samples is of importance.

## **6.1. The Model and the Test**

This dissertation attempts to reply to some of the issues clarified from the literature by addressing some basic questions.

1. Since the construct of individualism-collectivism has been used in this dissertation, one may wonder under what level of collectivism people prefer group performance.
2. Do the effect of social loafing exist across all cultures or are there some cultures exhibiting more social loafing than others.
3. Is group communication necessary for increasing group performance and if it is necessary, does it eliminate social loafing?

4. Is there any direct relation between communication and levels of collectivism. Do people from low collectivist culture use communication differently from people from high collectivist cultures?
5. Is in-work conditions culturally variable or it is getting the same attention in individualistic and collectivist cultures?
6. Are the difference in preferring group performance related to the discrimination people do in favor of the in-group?
7. Is there any relation between individual characteristics such as self-efficacy for teamwork and levels of collectivism?

This dissertation proposed a model of performance in-groups. This model suggested a relationship among five sets of variables: cultural dimension, work conditions, self-efficacy for teamwork, communication and performance and its objective was to answer the above questions. The model was tested cross-culturally, using samples from three countries around the world: Libya as North African country, Turkey as Middle Eastern country and Canada as a Western country. The results that reported in section (5-1) in chapter five indicated that a) differences in the level of collectivism between the three samples exist and b) these results validated earlier predictions and set the stage for testing the model via specific hypotheses derived from the model.

Many statistical procedures were utilized to test the different linkages and relationships proposed in the model. Each of these techniques was applied to a particular hypothesis after considering its capacity and appropriateness for carrying out the assigned tests. Moreover, other statistical procedures were employed to further probe the data to enhance our understanding.

The present study examined social loafing in 24 conditions representing four factors: alone/ in-group, with/without communication, high/low self-efficacy for teamwork, and high/low collectivism. The purpose of this dissertation was then to investigate four possible avenues that may influence group-based work. Also, it is worth

mentioning in this respect the fact that collectivism, a well-established dimension of cultural difference, was the dimension of cultural variation chosen for this examination. In all the experimental conditions the group members performed in the presence of others, and they had known each other for at least one semester.

Overall, the results were mostly supportive of the notion that high level of collectivism, high level of self-efficacy for teamwork of group members, communication among them, and working in-group context all influence group performance. Among the results, the main effects which include the collectivism-group performance and communication-group performance linkages were strongly supported. The interaction effect of work conditions and collectivism also received strong support. Furthermore, the mediated effect of self-efficacy for teamwork received very strong support. There was also an unpredicted yet significant linkage. However, the moderator effect of collectivism on the communication-group performance relationship was not supported.

The results are summarized and discussed in the following sections. The methodological issues will be discussed later and the contributions at the end.

### **6.1.1 Collectivism – Performance Linkage**

Culture values and beliefs have relevance in understanding the preference of some people concerning group performance. However, cross-cultural research on group performance is still in its infancy stage.

This dissertation aimed to clarify the values and beliefs held by participants from different cultures and how these differences shape their performance in group context. In other words, in this study an attempt was made to investigate the effects of cultural values on group performance by using three different levels of collectivism.

The first linkage in the model is that between collectivism and group performance. Essentially, the model predicted the following relationships: each level of collectivism would influence group performance in a particular way. Moreover, cultures differing in their level of collectivist orientation would differ in their preferences in group performance. The result of the analysis strongly supported the model.

The values of group members as measured on the dimension of collectivism appeared to have an effect on some aspects of individual function. The extent of individual's collectivist orientation was clearly related to the process outcome construct, which reflected several aspects of individual functioning. As expected, the higher the level of collectivism in a culture the higher the performance in groups. The relationship found here suggests that individual's behavior was generally consistent with collectivists' expectations as influenced by his/her cultural values. That is, cultural values seemed to spill over into the work group context.

One-way ANOVA has provided a direct test to hypothesis A on collectivism overall effect on group performance. Individuals from high collectivism cultures outperformed individuals from low collectivism cultures on group performance. Subsequent correlation and regression analysis supported the same finding. Collectivism was positively correlated with group performance (see Table 5-5).

For example, according to the hypothesized linkage between collectivism and group performance (Hypothesis A) and based on the cultural profile of Libya, Turkey, and Canada (see Table 5-1, 5-6, and Figure 5-2), it confirms that Libyans (from a high collectivist culture) preferred group performance more strongly and performed higher than Turks or Canadians. Moreover, Turks (from medium to high collectivist culture) preferred group performance more strongly and performed better than Canadians did. Whereas, Canadians (from low collectivist culture) performed very poor, compared with Libyans and Turks on group performance.



All the results and findings of this study were consistent over all the statistical techniques that were used. One-way ANOVA, Pearson correlation and regressions were used to predict the relationship between collectivism and group performance and its results strongly supported the hypothesis.

Thinking about these findings in terms of self-definition, it appears to indicate that variations in collectivism should influence personal tendencies to perform in group situations. For individuals with low collectivist orientation, whose self-definition arouse interest in the pursuit of personal gains, group performance should prove attractive only if working with others leads to the attainment of personal benefits. Otherwise, they are likely to avoid group performance. In contrast, group performance is consistent with the self-definitions of individuals with high collectivist orientation who favor the pursuit of group interests. In attending to group performance and well-being, they are likely to seek out and contribute to group endeavors that benefit their groups.

The current study in the context of collectivism-group performance linkage was consistent with the findings of a few prior research on group performance that have been conducted cross-culturally. Moreover, this study made an attempt to enrich the literature concerning group performance in different cultures.

#### **6.1.2 The Moderator Effect of Collectivism on Work conditions- Performance**

##### **Linkage**

The moderator effect of collectivism on work conditions and performance did not have its chance in investigation. There were no study manipulating this effect (exception is the studies conducted by Earley, 1989;1993). It is not confirmed by any study how collectivist orientation affects people discrimination in favor of their in-group. The absence of such information may confuse and misunderstand any results regarding social loafing.

The impact of collectivism on individual's task performance under conditions of work conditions was tested in this dissertation. Moreover, this dissertation was designed to investigate the generalizability of social loafing. Such investigation is important as more and more organizations shift from individual work to group-based work.

The results were as expected. Individuals with high collectivist orientation have lower performance when working alone than they do working in an in-group. The opposite was true for individuals with low collectivist orientation. They have higher performance level when working alone than they do working in an in-group. It is confirmed by the results that social loafing phenomenon was observed for individuals holding low collectivist beliefs (Canadians) but not high collectivist beliefs (Libyans and Turks). The current study in the context of the interaction of group members and collectivism and its effect on group performance has made a contribution. This study made its contribution in studying and testing the generalizability of social loafing.

In light of that, most social loafing phenomenon appeared to be found only in Western cultures, one might expect that social loafing does not appear to occur in all cultural settings. However, it is interesting to know that some researchers such as Gabrenya, Latane, and Wang (1983) found that even collectivists (Taiwanese school children) loafed, likewise, Atoum and Farah (1993) reported loafing among collectivists (Jordanian college students). These findings and others suspect the earlier conclusion that social loafing appeared only in individualistic culture. Therefore, this study's results provide consistent support for the notion that social loafing reported only in individualistic cultures. Moreover, this study's finding queries the findings of Gabrenya et al., (1983) and Atoum & Farah (1993) which may be due to the subjects, the type of task, or other factors such as evaluation.

Why would social loafing effect appear in only low collectivist cultures (individualistic) such as Canada and not in high collectivist cultures such as Libya or Turkey? Based on Shamir (1990) and Wagner's work (Wagner & Moch, 1986; Wagner, 1995), it is possible that when faced with a task that requires interdependence and group work, more effort is exerted by collectivists due to enhanced motivations and task

involvement. This motivation may emerge in such a setting due to the inherent appeal of group-based settings for collectivists, which in turn may foster attachments to the group, internalization of group's goals, and enhanced commitment to the group.

According to what has been mentioned earlier in chapter one and above, the main motives of the Canadians, Libyans, and Turks clearly explain the study's findings. Libyans and even Turks, who are considered as medium to high collectivists, place group goals and collective action ahead of their self-interests. High collectivists positively evaluate contributions to group performance that lead to high levels of performance. Moreover, high collectivists look out for the well-being of the groups to which they belong, even if such actions sometimes require that personal interests be disregarded. They see self-sacrifices for the group as natural and view their individual actions as important contributions to their group's well-being.

The opposite can be found in low collectivist cultures such as Canada, Canadians look after themselves and tend to ignore group interests if they conflict with personal desires. Personal interests' motive governing an individualist's (from low collectivist culture) actions emphasizes personal gain and the acquisition of rewards based on individual accomplishments. Also, they are less willingness to self-sacrifice for groups and personal interests are accorded greater important than are the needs of groups.

As a closing statement in this respect, it is worth mentioning that contributing to the attainment of group goals is more highly valued by the Libyans and the Turks who are also more sensitive to evaluations made by significant others than are the Canadians. On the other hand, Canadians can maximize personal gain by diverting efforts from attaining collective good and pursuing personal goals.

### **6.1.3. Communication and its effects on Group Performance**

Group interaction in general, and communication in particular, has received a considerable attention. However, results regarding the importance of communication were mixed. Several researchers have suggested that communication is essential for high

group performance. Other researchers concluded that another noninteraction factors such as group potential might account for the increase in group performance. Few studies (e.g., Erez & Somech, 1996) have concluded that communication is an essential element for higher group performance. Investigations comparing the task performance of noninteracting and interacting groups have generally found that groups who communicate tend to perform higher than noninteracting groups or individuals working alone (e.g., McGrath, 1984; Erez & Somech, 1996).

In this section of the dissertation, the researcher sought to determine whether group performance is affected by the opportunity for group discussion. The researcher sought to obtain empirical data that earlier directly supports or refutes the popular assumption that communication is an essential element of high and effective group performance. As noted, most research on group performance and namely, social loafing has examined the performance of groups in which interaction is low: group members often do not know each other, they have no direct contact, and they are not allowed to communicate with one another (e.g., Earley, 1993). These groups do not quite fit the definition of groups as social aggregates that involve mutual awareness and potential mutual interaction (McGrath, 1984), because both were minimized.

The current study in the context of communication effects on group performance has made a contribution to research on the necessity of communication for the achievement of high group performance. The present study, in which communication enhanced mutual awareness and interaction among group members, provided further support to the positive effect of communication on enhancing cooperation and performance (Chen & Komorita, 1994; Wagner, 1995). The participants in this study knew each other prior to the experiment; they were sitting together as a real group and not as pseudo groups or partitions were put between them; they had direct contact with each other, and were allowed to communicate on work-related issues. In light of this, intragroup communication assured awareness of the presence of others and facilitated evaluation apprehension. The present finding demonstrated that in the three cultural samples (Libyan, Turkish, and Canadian), performance significantly increased in phase 3 (group communication) than it was in phase2 (group performance).

The findings clearly establish the importance of communication opportunity for higher performance. In essence, groups that are allowed to interact freely prior to choice making are more likely to reach correct evaluations in less time than they are denied this opportunity.

Although the results support the general claim that the opportunity for communication is important for group performance, they do not inform us for the effect of communication on individual performance. The investigation discovered that in the low collectivist sample, the performance in phase3 (group with communication) increased more than the performance in phase1 (individual performance). The mean scores were (3.6984, 3.5397) respectively. At first glance, the results appear to simply endorse what the extant literature (e.g., Erez & Somech, 1996) already assumes to be true—namely, that group performance in phase3 is higher than that in phase1, but this increase was not statistically significant which suggests that intragroup communication was not enough to overcome social loafing. Although the results did not support the moderator effect of collectivism on the communication-group performance linkage, they draw attention to such relation and replicated research must be conducted.

Participants from high collectivist cultures did improve their group performance in the communication phase compared with phase1 (individual performance). For them there is no doubt that personal relationship is part of the context. Thus, it is important to establish a good relationship before serious communications even if takes time since it will eventually facilitate the communication. According to Triandis (1994) creating good relationships with verbal embellishments may mean the difference between good and bad communications. Wherefore, one possible explanation for the high group performance is that participants from high collectivist cultures are used to interpersonal communication, and therefore they were more sensitive to its effect than participants from low collectivist cultures.

A second possible explanation is based on observation that the researcher and her assistants made during the experiment: higher collectivists took advantage of their familiarity with interpersonal communication to pursue the evaluations of the resumes in

the communication phase. This may be due to the fact that the more attention given by groups to engaging in task-relevant communication (e.g., talk that focused on task accomplishment), the more likely the group was to arrive at the correct evaluation in shorter time.

The model also suggested that collectivism moderated the effect of intragroup communication on group performance (Hypothesis C2). Intragroup communication increased awareness of the presence of others as potential evaluators. As a result, group performance significantly increased. However, intragroup communication did not eliminate social loafing that appeared by low collectivists as it has been mentioned earlier. Even though the results indicated that there were significant differences between the performance of the participants from the three cultures in the communication phase, it is interesting to know that these differences were in the opposite direction from the expected. That is, when communicating with each other, participants from high collectivist cultures such as Libya and Turkey performed higher than participants from Canada did.

To conclude then, the findings suggests that in the case of low collectivist culture (Canada) the mere presence of others in phase2 (group performance) was not enough to overcome social loafing. Further, the introduction of communication, which enhanced evaluation apprehension almost eliminate social loafing. On the other hand, communication appeared to be an essential element of higher group performance. Specifically, the significant increase in group performance for the three cultures (high, medium to high, and low collectivist) provide such conclusion.

#### **6.1.4. Effects of Self-efficacy for Teamwork**

Although several organization, task, and individual characteristics relevant to self-efficacy have been identified (e.g., Gist & Mitchell, 1992), the cultural context in which people work is only beginning to receive research attention. In this dissertation, the researcher describe the relation of one important component of cultural values,



individualism-collectivism, to self-efficacy for teamwork formation as an extension and clarification of small but existing research (e.g., Eby et al., 1997). Individualism-collectivism is of key importance to social relationships in work organizations, and it serves to shape people's self-concepts and actions. Moreover, extending the theoretical and empirical research on self-efficacy, this dissertation implied that when an individual has confidence that he/she can perform successfully on a group context (self-efficacy for teamwork), he or she will prefer and perform higher in group performance than when he/she lack such confidence.

Several researchers argue that collectivists derive, in part, their sense of self, based on the actions and reactions of others that are important to them, whereas individualists' evaluation is based on their self evaluations of personal achievements (e.g., Triandis, 1989). This suggests, for example, that a collectivist from Libya or Turkey evaluates his or her actions based on the outcomes that his/her group accomplish, an individualist, on the other hand does so on the basis of personal work attainments and accomplishment.

The mediating linkage specified in the model predicted the following relationships: the relationship between individual characteristic namely, self-efficacy for teamwork and collectivism; is self-efficacy for teamwork related to group performance; and finally, detecting the mediated effect of self-efficacy for teamwork on the relationship between collectivism and group performance. The results confirmed the existence of the three predicted linkages. Thus, the results of analysis strongly supported the model.

#### **6.1.4.1. Collectivism – Self-efficacy for Teamwork Connection**

The first linkage in the mediating model is the one between collectivism and self-efficacy for teamwork. In particular, the model predicted the following relation: the higher the level of collectivism in a culture the higher the level of self-efficacy for teamwork of the people.



In sum, the findings showed support for the predicted relationship. Self-efficacy for teamwork positively correlated with high levels of collectivism ( $r = .76, p < .000$ ). Also, ANOVA techniques and its multicomparison analysis provided a direct test and strong support to the hypothesis. Participants from high collectivist cultures have higher levels of self-efficacy for teamwork than do others from lower collectivist cultures. By identifying and clarifying the cultural value antecedent of self-efficacy for teamwork, this dissertation adds to a small, but increasing body of literature on collectivism and its relation with self-efficacy for teamwork.

#### **6.1.4.2. Self-efficacy for Teamwork-Group Performance Linkage**

The second linkage that indicated in the mediating model is between self-efficacy for teamwork and group performance preferences. Basically, this linkage represents the relationship between self-efficacy for teamwork and group performance that has been hypothesized in the current study. Although it is a very important relationship, it is almost neglected in the literature.

The proposed relationship was found to be neglected because of at least two factors:

1. The cultural context in which people work relevant to self-efficacy is only beginning to receive attention.
2. Self-efficacy for teamwork as an individual characteristic is a new and undeveloped field of inquiry.

The results identified the existence of this relation proposed in hypothesis D2. That is, self-efficacy for teamwork has a very important effect on group performance, the higher the level of self-efficacy for teamwork in an individual the more that he/she prefers group performance.

Self-efficacy for teamwork has been found in this dissertation to be positively related to group performance. When comparing participants with high levels of self-efficacy for teamwork with participants with lower levels of self-efficacy for teamwork on group performance, the findings indicated that participants with high levels of self-efficacy for teamwork preferred group performance. Therefore, as an individual's confidence that he/she can work successfully in a group context increases, he/she is more inclined to prefer working in groups. Hence, group-based tasks may be more attractive to individuals with high levels of self-efficacy for teamwork. These results shed new light on how to increase group performance. That is, by pinpointing ways to increase one's level of self-efficacy for teamwork, the level of the desired outcomes such as group performance can be increased.

#### **6.1.4.3 The Mediating Effect of Self-efficacy for Teamwork**

The effects of self-efficacy have been well documented in the literature. (Bandura, 1986; Gist et al, 1992; Earley, 1989; 1993). However, most studies that have been conducted so far focused on self-efficacy and a few studies focused on collective efficacy and none of studies focused on self-efficacy for teamwork as a mediator variable. In an initial attempt to explore this variable, the last linkage specified in the model is the mediating effect of self-efficacy for teamwork on the collectivism-group performance relationship. This effect represents the hypothesized relationship D3.

The finding in this respect was the strong mediating effect of self-efficacy for teamwork on collectivism-group performance relationship. Three regressions were run and in all regressions significant relatedness were found. First: collectivism was significantly related to self-efficacy for teamwork ( $R^2 = .52$ ,  $p < .000$ ); second: collectivism was significantly related to performance ( $R^2 = .11$ ,  $p < .005$ ); and finally, there was support for the mediated model ( $R^2 = .016$ ,  $p < .005$ ). Z value test statistic provided that the mediation effect was significant (3.52) compared to the standard value (1.96). In other words, high collectivists view themselves as most capable when they are performing in group context. This is maybe, as a result of the fact that the efficacy-

building opportunities high collectivists experience throughout childhood and young adulthood, shape and reinforce their sense of capability in line with Bandura's (1986) basic argument about efficacy development (Earley, 1993).

Taken in sum, the findings provide insight into the variables related to collectivism and indicate that collectivism affects group performance by impacting self-efficacy for teamwork. These findings also confirm the claim that collectivism is important predictor of group performance. In an attempt to bridge the gap in the literature regarding the missing attention on self-efficacy for teamwork, the results laid the foundation for self-efficacy for teamwork to be tested, which include the mediating effect of self-efficacy for teamwork on the collectivism-group performance linkage. Further, they suggest that self-efficacy for teamwork is a meaningful and potentially important construct that warrants further attention.

#### **6.1.5 The Impact of Cultural Values**

In comparing the group performance of the Libyans, the Turks and the Canadian, it was revealed that the Libyans scored the highest in the two phases of group performance. The Turks too, scored higher than the Canadians did in the two phases.

It should not be a surprise that the Libyans preferred group performance and therefore scored the highest. Given the reasons discussed in the literature, the cultural milieu shaping the mentality and behavior of the Libyans is a unique blend of Islam mixed with Arab traditions. Islam is considered an important source for the high collectivism orientation. Libyans, as Moslems, are required to co-operate with others and to share one another's sorrows and happiness. Arab gregariousness is well know and well documented. Libyans live in a society where family and friendship remain important and influential factors in the functioning of institutions and groups. Moreover Libyan manager for example, relies on family and friendship ties for getting things done within his/her organization. The reverse of this is that formal planning systems and

business policies may become only shells within which smaller groups, functions and families operate to the detriment of the efficiency and the effectiveness of the organization as a whole.

For Turks, it also should not be a total surprise that they prefer group performance to working alone. Because Turkey in most research found to be more on the collectivism side (e.g., Hofstede, 1980; Kagitcibasi, 1994; Goregenli, 1997). Furthermore, Imamoglu et al., (1993), found that human relations are more emphasized in Turkey than in Sweden and these relations are more deeply experienced. Also, Fijneman et al., (1996) in their study indicate that not only readiness to support others were found among the Turks but also the expectation to receive support from others. However, we have to take into consideration that trend toward increased individualistic elements in Turkish society is possible. Turkish people for example, have had a long-standing relationship with the Western world. Many were educated there and certainly have been exposed to western culture for a long and more intense period of time. Also, this trend may be a function of increased urbanization and industrialization. Therefore, one can expect that Turks are having medium to high collectivist orientation. Moreover, this orientation which is embedded in early socialization caused them to prefer group performance.

## **6.2. Methodological Issues**

This section will focus on some methodological issues such sampling frame, internal validity, external validity, prevention of self-presentation and common method variance.

### **6.2.1. The Sampling Frame**

This proposed model was empirically tested using samples from three countries: Libya, Turkey, and Canada. This study utilized a student sample, a subject of many debates. Counteracting this limitation is the fact that:

a) The group context in these samples is similar in some ways to group contexts found in real organizational contexts. In all experimental conditions the participants performed in the presence of others, and they had known each other for at least one semester. All respondents in this study were advanced business students. Furthermore, all of the participants in this study had working experience. Most of them were working full time and the remaining were working part time. They either represent the values of those working as full time or those working as part time and preparing to work in business organizations, of which they are part. Thus, the present sample may reflect with greater accuracy the prevailing work-related values held by the culture in consideration because of the diversity of individuals in the sample. Since the researcher's purpose in this study was to examine work-related values, the results indicate that the sample was appropriate.

b) Organizational culture can affect its members, in terms of their way of thinking, the norms they hold, their values and images and in terms of the way they work. Research on organizational culture suggests that employees may be more or less melted into the organization's culture through the socialization process. Thus their value systems may possibly be at variance from the national culture (Killman, et al., 1986). This notion may introduce a serious challenge to cross cultural research. To avoid any problem that may appear from this variance, the number of organizations sampled from each culture should be sufficiently large so that any impact from any single organization can be counteracted. To counteract the influence of organizational culture, subjects participated in this study were from various organizations, big and small, private and public. Therefore, the influence of any particular organizational culture has been counteracted.

c) Another factor that may effect the samples is that of industries' traits. In the current study, the participants' working experience was related to diverse industries. This access to various industries had neutralized any unique trait associated with particular industry or profession. Therefore, the results from the current study were not likely be limited to one or a few particular industries or professions.

d) The sampling sites made the three samples more comparable. That is, all participants were recruited from universities, all procedures concerning the experiment and surveys were the same, the experiment run during class time. One threat to external validity (the quality of being able to generalize beyond the results of the study to other subjects or other groups in the population) is the use of college students as experimental subjects. The researcher used considerable caution when utilizing students to ensure that the student subjects and the real people are portrayed similar. Taken together, with the neutralized of industries traits and organizational culture, the differences found on the behavior and the value held by the participants from the three countries were positively related to cultural differences. Moreover, the mean ages of the participants from the three culture samples were very similar to those of the labor force in the three countries. Also, it is worth mentioning in this respect the fact that drawn from MBA programs, the participants had different level of education and enrolled in different subjects. These educational backgrounds are similar to that of the population of working people in general.

## **6.2.2 Internal Validity**

Researchers must address a fundamental problem in choosing or evaluating experimental results: Internal validity. It refers to whether the experimental treatment was the sole cause of observed changes in the dependent variable. If the observed results are influenced by the confounding effects of extraneous factors, the researcher has problems making valid conclusions about the relationship between the experimental treatment and the dependent variable (Zikmund, 1994).

Because any researcher does not want extraneous factors to affect the results of an experiment, such variables must be controlled or eliminated. The researcher of this dissertation takes into consideration these extraneous factors. For example to avoid the effect of testing, the researcher used three phases to measure performance: Individual phase, group-pooled phase, and intracommunication group phase. Using this strategy reduces the effect of testing because of the change in the measuring instrument.



Constant experimental error is another extraneous variable that the researcher of this dissertation had taken into consideration. By running the experiments in the three cultures in classroom settings and using identical procedures with similar subjects, the researcher had controlled the conditions that may be allowed to have influences on group performance every time the experiment is repeated.

The term demand characteristics refers to experimental design procedures that unintentionally give hints to subjects about the researcher's hypotheses. Demand characteristics are situational aspects of the experiment that demand the participants to respond in a particular way. If participants recognize the researcher's exception or demand, they are likely to act in a manner consistent with the experimental treatment. In all the experimental settings, the researcher and her assistants give brief information about the experiment without giving any hints that may influence participants' reactions. They did not make any action or give any comments that show the interest of the researcher, which may influence participants to slant their performance to cooperate with the researcher.

The selection effect is a sample bias resulting from differential selection of participants for the comparison groups. This researcher consider this problem by matching the three samples on the basis of pertinent background information as have been discussed in the methodology chapter.

### **6.2.3 External Validity**

The use of student samples in research has received its share of criticism on grounds of external validity. Much of this criticism hinges on the use of students in tasks where interaction is constrained, work conditions is very short term and the task is not highly relevant to subjects' personal goals. In the present study, such concerns seem mitigated based on the characteristics of the task (e.g., high interdependence), group (e.g., naturally occurring, in existence for an academic semester) and the nature of the data obtained (e.g., objective measure of performance).



#### **6.2.4 Prevention of Self-Presentation**

Due to self-report measures, the responses are retrospective in nature. This could result in problems with the responses. With self-report measures, some individuals tend to use extremes when responding to questionnaires; others always avoid extreme positions and tend to respond neutrally. Responding styles vary from person to person, and may cause an extremity bias. Two strategies were considered to eliminate self-presentation bias. First, although Likert scales measures were used for the two sections in the questionnaire, the researcher takes into consideration when designing the questionnaire that the scales ranged differently.

1. Likert scale measure ranged from strongly agree to strongly disagree was used for the cultural dimension (collectivism).
2. Likert scale measure ranged from strongly disagree to strongly agree for self-efficacy for teamwork.

Second, anonymity was ensured in the questionnaire on the cover page to reduce the possible self-presentation bias. Also, since the researcher administrated the questionnaires by herself, she frequently repeated that participants have to answer the questions as frankly as possible and she personally guarantee their responses to be anonymous and keep them strictly confidential.

#### **6.2.5 Common Method Variance**

Due to the method used in obtaining the results of some variables (collectivism and self-efficacy for teamwork), common method variance could exist. Another problem that may face this researcher in the questionnaire stage, is common method variance. Replying to the independent variables as well as the dependent variables by the same person in the same questionnaire could bias the results. In this study, an experimental manipulation was used to assess the dependent variable. Due to the nature of this study therefore, this problem was avoidable. Also, some respondents are very agreeable. They

are “yes sayers” and this may cause acquiescence bias (a response bias due to respondent’s tendency to concur with a particular position). This tendency to agree with all or with most questions is particularly prominent in research on ideas or statements that are previously unfamiliar to the respondents. In an attempt to minimize this threat, the items that were used in the questionnaire were:

1. Every item is sufficient to generate the intended information from it.
2. Every item is listed as needed.
3. All items were simple and straightforward.
4. All the words in each item have only one meaning to all respondents.
5. The two scales were involved words regarding group performance collectivism and other managerial topics.
6. All items were in respondents’ native language.

By using such questionnaires, participants were all familiar with items. As a result, common method variance was not likely to be a problem in this dissertation.

### **6.3 Contributions of the Proposed Model**

Based on the findings of this dissertation, it has been useful for contributing to the group-related work literature. The main motive of this dissertation is to explore how cultures effect individual performance in group context. The proposed model was strongly supported in cross-cultural settings.

As the current literature is limited especially in cross-cultural extension, this study was successful in making a contribution. This dissertation made its contribution in studying the influence of collectivism by comparing and contrasting various conditions. Further, self-efficacy for teamwork was examined as a tool in the relationships between collectivism and group performance.

The research that has been covered is mainly done in United States, China, Israel, Taiwan, and Czech Republic. To the researcher's knowledge, no direct investigation has been undertaken in the Arab world and, namely in Libya. Therefore, it is important that now there is a study focusing on the level of cultural dimension (collectivism) of Libyans and its relation to other variables.

In other words, a positive feature of this study was the empirical testing of the cultural values concerning individualism-collectivism dimension. In the past, few studies on collectivism dimension have actually measured samples from the Arab countries (e.g., Hofstede, 1980; Buda & Elsayed Elkhoully 1998). Therefore, this is the first study that actually measured the cultural characteristics of Libyans. Researchers usually took the general attributes of the Arab cultures as the Libyans' characteristics. This approach is responsible for many confusing and sometimes contradictory results in the literature. Without the actual cultural profile of the Libyan subjects, researchers can not demonstrate whether the finding considered as a rule for all Arabs or there are some exceptions. It is confirmed by Buda & Elsayed Elkhoully (1998) for example, that when comparing Arabs with Americans, Arab subjects were significantly more collectivist than US subjects, and within the Arab culture, Egyptian subjects were significantly more individualistic than Gulf states subjects.

By actually measuring the cultural characteristics of Libyan participants, the sample of this study can be compared against other samples to verify how well it has reflected the true characteristics it was supposed to represent. Moreover, the findings of this study concerning the three cultures and specifically Libya are forthright comparable to any other study using different sampling frame.

As a closing statement in this respect, it is worth mentioning that by measuring and assessing the cultural characteristics of the three samples, and of importance the Libyan cultural characteristics, an attempt has been made to facilitate any future studies to compare and validate the findings of this study.

Based on the results, a strong support was found for self-efficacy for teamwork as a mediator. This does lend very much support to the studies, which found self-efficacy to be a mediator (Latham & Frayne, 1989; Earley, 1993). Being an explorer, this study in particular found self-efficacy for teamwork to be a mediator, which may enhance our understanding of this notion.

In terms of collectivism literature, support was found for the relationship between collectivism and group performance. High level of collectivism was positively related to group performance and to group performance with communication. Further, high level of collectivism was found to eliminate social loafing. Also it appears that high level of collectivism positively related to an individual characteristic namely, self-efficacy for teamwork. These findings provide evidence for individualism-collectivism dimension as a useful framework for studying and comparing differences and similarity (if any) among people with different cultural background. Moreover, the findings confirmed that individualism-collectivism is a key determinant of how cultural influence might affect workplace dynamics.

There is no doubt that this dissertation addressed very important points in the group performance literature by offering conceptualization and complementary perspective for many otherwise neglected variables. The main objective of this dissertation is to investigate how and why cultural values affect group performance. This investigation was empirically tested and strongly supported.

Figure (6-1) below depicts the supported model of performance in group containing the relationship between a set of five variables: culture, work conditions, communication, self-efficacy for teamwork, as well as individual performance in group setting. This dissertation suggests a model of performance in groups in which high collectivism, high self-efficacy for teamwork, working in an ingroup conditions and communication encourage and enhance individual performance in a group setting.

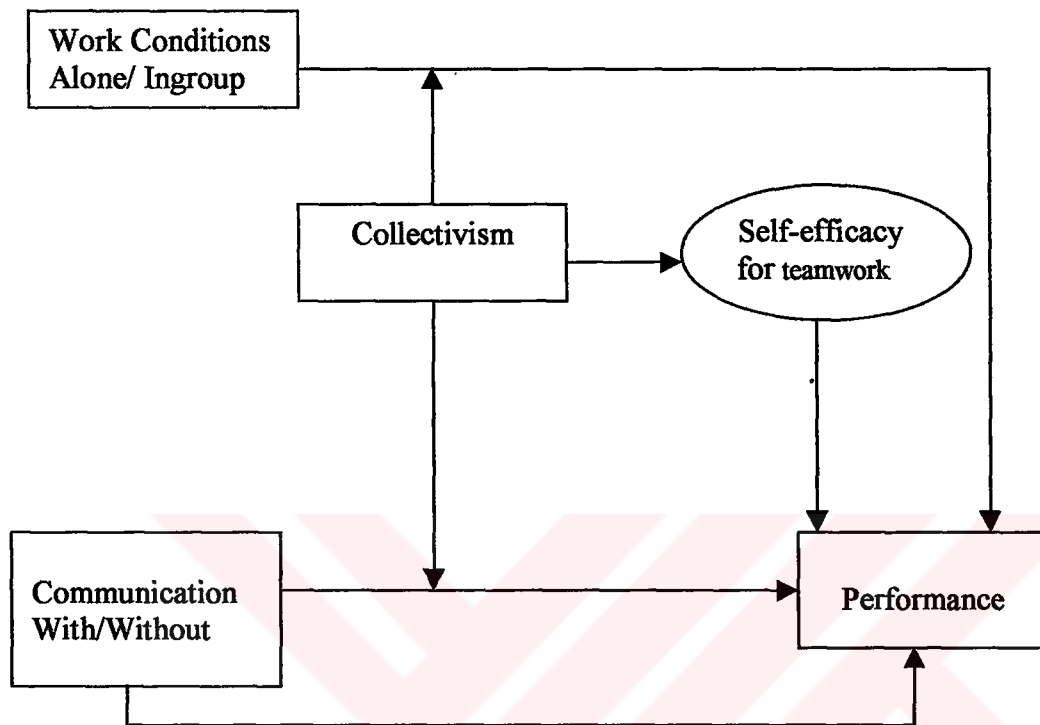


Figure (6.1) The Supported Model of Performance In Groups

## **CHAPTER SEVEN**

### **CONCLUSION**

This final chapter included the dissertation's conclusion, limitations, and proposes future research directions in light of both study's findings and limitations.

This chapter consists of three sections. The first section presents a conclusion of the proposed model and its findings. The second section draws attention to several potential limitation of the study. The final section derives along the study's findings the possible implication for organizations implementing work group along with other theoretical implication.

#### **7.1 A Model of Performance in Groups**

Work group has received a considerable research as more and more organizations shift from individual work to group work. There is a great academic research concerning the important of this topic in the literature. Moreover, the research on group performance has led to the conclusion that social loafing (explained by the attributions people make about the motivation and performance of other group members) is a robust phenomenon that occurs when individuals work in groups.

However, studying social loafing in cross-cultural settings did not receive attention until recently. In reviewing the related literature, mixed findings were found for the reasons that caused social loafing to be noticed. Many questions remained unanswered. Why social loafing found in some cultures and not in all cultures? Whether social loafing, which leads to group performance loss, is the rule or the exception? How can organizations eliminate social loafing? What are the factors that influence social loafing positively? What are the factors that enhance social loafing? All these are examples of questions that some of it received mixed findings and others may be neglected.

Another conclusion emerged from group performance is self-efficacy for teamwork. This individual characteristic is in need for more investigation and exploring. Based on the small but increasing body of research on self-efficacy for teamwork, it appeared that this variable is very important in increasing group performance and cooperation.

Communication and its relation to group performance also got a share in the group performance literature. There are researchers who concluded that communication is an important factor for higher group performance. On the other hand, others indicated a minor effect for communication in increasing group performance. More focused attention must be directed to such notion.

And finally in this respect, what is the role of cultural values in people's discriminating in favor of their in-group. Are there any differences between in-groups in individualistic cultures and collectivist cultures?

A model of performance in groups was proposed in this dissertation as an attempt from this researcher to answer all or at least some of the questions addressed above. By empirically testing this model, positive answers were found for all these questions, which led to a significant contribution to the existing literature. In summary the objectives of this study were as following:

1. Reexamine the ranking of the cultures have been chosen on the dimension of individualism-collectivism.
2. Examine the effect of the culture orientation on group performance.
3. Examine the generalizability of the phenomenon of social loafing
4. Support or refute the popular assumption that communication is a necessary element in group performance.
5. Do people from different collectivist cultures prefer performing in a group context or performing alone?



This dissertation was designed to implement these objectives by simulating working conditions in which the members of a working group know each other and communicate with each other. The researcher examined these effects and others in high and low collectivist cultures.

The proposed model then, suggested relationships among the five factors namely; a) low and high collectivistic cultures represent the first variable; b) self-efficacy for teamwork was viewed as high and low levels; c) with and without communication; d) performing alone or with others (groups); and e) individual performance in a group setting. The proposed model indicated that cultural values concerning collectivism might influence individual's performance in a group setting. Also, these values could effect the way people communicate with each other and as a consequence effect their performing in groups. The interaction of work conditions and collectivism receive more attention in this dissertation. And finally, how could self-efficacy for teamwork be related to collectivism as well as to group performance is suggested

The proposed model was empirically tested using samples from different cultures: Libya, Turkey, and Canada. Most of the hypothesized relationships received support by employing different statistical technique as needed. Therefore, the model is strongly supported. The following are findings that have been found in the dissertation:

1. Cultural values regarding collectivism were found to be positively related to the preference for group performance.
2. The interaction of collectivism and work conditions was found to have a strong direct influence on social loafing and group performance. When working alone, participants from low collectivist cultures outperformed participants from high collectivist cultures. On the other hand, when working in groups, participants from high collectivist cultures outperformed participants from low collectivist cultures who desire to economize their efforts. Their desire to economize efforts came from that their individual efforts were not identifiable, which allowed them to hide in the crowd.

3. Collectivism was found to have a strong effect on the level of self-efficacy for teamwork. That is, people from cultures that hold collectivist values and beliefs tend to have high expectation and confidence in their abilities to deal with others and perceived to be capable to work effectively in situations requiring cooperation and coordination. In other words, as the values of collectivist orientation increased so did exchange of effort and information within the group.
4. This dissertation found evidence to support the importance of communication in increasing individual's performance in a group setting. There is reason to believe that communication bolster group members' belief regarding their performance. That is, the extent to which they can influence outcomes together.
5. The preference for group performance was also found to be affected by the level of self-efficacy for teamwork. The higher the participants' beliefs that they possess skills necessary to function effectively on a group assignment, the higher the preference for working in a group environment.
6. Collectivism also has an indirect influence through self-efficacy for teamwork on group performance. It appeared that the impact of collectivism on group performance is direct and indirect, via its enhancing effect on self-efficacy for teamwork.

In conclusion, this dissertation provided evidence in enhancing our understanding of group performance and its antecedent and consequences. Briefly, here are some of the contributions that this dissertation made to extend the related literature, more details were discussed in chapter five.

1. Provide actual cultural characteristic measurement of the Libyan sample, instead of relying on other findings from other Arab countries. Therefore, this is the first study that actually measured the cultural characteristics of Libyans.

2. All related research is done on single or double cultures. This is one of the few studies on the topic examining three cultures together, and the first (to our knowledge) on developing countries (Libya and Turkey). The cross-cultural methodology strongly recommends such move, it would add to the credibility of the previous finding literature.
3. It is confirmed by this dissertation that cultural values regarding collectivism have direct, indirect, and interaction influence on group performance.
4. Reexamine countries ranking on individualism-collectivism dimension by using actual and empirical measurements and identify that there is no shift for Canada and Turkey on this dimension.
5. Confirm the role of self-efficacy in general and self-efficacy for teamwork in specific in improving group performance.
6. Provide an empirical evidence for the importance of communication in enhancing individual's performance in group environment.

In sum, this study substantiates the idea that variation in individualism-collectivism can have effects within different societal cultures on performance in groups, and that these effects can extend and modify the influence of factors often analyzed in research on social loafing.

## **7.2. Suggestions for Future Research and Limitations**

While this study attempted to overcome some limitations of previous research on group performance, it is not without its limitations. As in all studies, this study also has a number of limitations, which may limit the generalability of the study's findings. In any experimental study, generalizing from the findings presented here is appropriate only to the extent that the essential elements of the phenomenon have been captured.

First, in this study, the mechanisms of cultural influence have been evaluated with regard to the cultural dimension of collectivism. Other dimensions of culture may exhibit similar levels of influence on these or other variables related to work group effectiveness.

Second, this study was limited to a single type of group task, that of resumes evaluations. Variation in the nature of group task may have a dramatic effect on the opportunity for increasing group performance.

Third, since the samples used only from three countries namely; Libya, Turkey, and Canada, the finding of this study are only generalizable to these samples. The results may be similar for samples from other nations but more research must be conducted in order to support this assumption.

Forth, based on the literature review, it appeared that this has been the only study analyzing Libyan group work. Therefore, a great need exists for future research in the arena of management and group performance. A larger sample size is needed in order to improve upon this study.

Fifth, although the experimental provided control over a number of environmental contingencies, the impact of experimental interventions may have affected the three samples differently.

Sixth, it is not clear to what extent these findings capture social dynamics in a real organization and identification of alternative mediators rather than self-efficacy for teamwork for the relationship between collectivism and group performance would also be an interesting avenue for future research.

Seventh, the results of this study replicate previous findings in Western cultures in regard to social loafing. Evidences were provided for the occurrence of social loafing in Canada. However, this research must be replicated in Libya and Turkey with subjects from different socioeconomic and educational levels. Research on social loafing must also be conducted in other societies so that the generalizability of this phenomenon can be tested.

Eighth, the difference in the willingness and motivation to participate and respond on the respondents' part on experiments which may be due to social and cultural differences is a potential problem, which can plague a study that will otherwise yield precise comparison in such an instrument.

The results of this study suggest several other opportunities for future research, including investigations examining the extent to which the relationship found in this study hold over time and across different contexts. Although this study examined the dynamic of group performance, another potentially fruitful area for future research is available. Such studies could include investigation of how and why high efficacious people choose their preferable context. In a related vein, future research could explore aspects of the workplace or a managerial style that foster performance among coworkers. Other research methods other than experiment settings are needed to expand and enrich our understanding of the phenomena. A field study conducted in actual and real settings is a method that could achieve this objective.

### **7.3 Practical and Theoretical Implications**

The findings of this dissertation have both practical and theoretical implications. A summary for each implication is provided in the following subsections:

#### **7.3.1 Implications for Organizations Implementing Work Groups**

There is a growing emphasis on group work in organizations. Results of this study have practical implications for selecting, training, organizational development efforts, and international management. In terms of selection, the use of structured interviews based on critical incidents (Janz et al., 1986) may be a strategy to uncover candidates' past experiences in groups and provide information as to candidates' willingness to work in a group environment. Moreover, collectivistic orientation could be assessed through paper and pencil instruments and used to select and place employees.

Training and organizational development efforts can be aimed at impacting group member expectancies and efficacy beliefs, which in turn may impact cooperative group behavior and group performance. Organizations may want to focus on training which most influences self-efficacy for teamwork, for instance interventions designed to teach group process, communication, and cooperation or other training techniques and combinations thereof, may be especially important in the early stages of group formation by reducing resistance and increasing self-efficacy for teamwork. Therefore, teaching group skills may facilitate group performance by shaping expectancies for performance, educating group members on the importance of cooperation and coordination, and increasing group member accountability.

This study identify that when group members are familiar with each other, and when they work in the presence of each other, they are less likely to loaf than they are when they work in pseudo groups or in newly formed groups. Group productivity is enhanced when group members are familiar with each other, when they interact with each other to promote mutual awareness and understanding, knowledge sharing, and coordination. Companies may restructure their organizations and develop human resource management practices to support group work. Individual jobs often transform into functions of ad hoc or permanent cross-functional groups that increases people's interdependence and need to function together rather than independently. Shifting the focus from the job to the organization further enhances cooperation and collective responsibility. Combing group focus with individual focus and rewarding individual contributions to group efforts are effective ways for implementing group work even in individualistic cultures and for overcoming social loafing (Earley & Erez, 1996).

Another important finding suggest an implication for international management that that matching individuals having similar traits, values, norms, behaviors and backgrounds with each other can effect group identification. Similar matching was shown to have positive benefit for high collectivists in the current study. This finding is consist with the shift of some companies from reliance on expatriate manager to rely on local people as a good move for multinational companies (Earley, 1993). A local manager will more clearly represent employees' in-groups in many instances.

### **7.3.2 Theoretical Implications**

This dissertation has identified findings, which have many important implications for researchers and scholars. One important implication, which was also stated by others, is that the theories have significant cultural limits that must be understood. For example, even though Bandura's self-efficacy idea was supported in many studies, the impact of self-efficacy was neither uniform nor simple. Self-efficacy for teamwork is influenced by different sources of information that more or less depends on person's cultural values. These findings suggest that a more cultural contingency approach is needed for subsequent research on self-efficacy for teamwork.

The findings can be very helpful for scholars of organizational behavior who are interested in finding out the relations between cultural values and other related topics such as communication and social loafing. Also these findings may be fruitful for researchers interested in small group topics and research. The finding may facilitate solving some problems that are related to social loafing, group performance, communication and/or in-group manipulation. They can be so helpful for human-resource management researchers to address different issues such as training and selection. Such finding may overcome many negative attitudes such as absenteeism and increase positive attitudes such as satisfaction, cooperation and coordination among the group members.

Overall, this is one of few studies that examine group performance and their implication in such depth. It is hoped that the study findings and insights will be helpful to other researchers in their efforts to better understand the nature of group performance, as well as being helpful for organizations in their effort to design strategies for implementing work groups.



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**A. The English Version of The Questionnaire  
And The Instruction**

Dear student,

I am writing to solicit your cooperation in a research project I am conducting as a part of my study. As you are aware, not all people are the same. They may hold different values. They also may behave differently. In this study, I am currently engaged in, we want to find out what the differences are. To do this, of course, means going to someone such as you. We would like to know how you, as an individual person, would think about and react to various tendencies of group work.

Your help with the questions on the followed pages will take only a few minutes and will make a real contribution to the accuracy and success of this study.

Please be assured that your responses will be anonymous and kept strictly confidential.

Thank you very much for your participation, it means a great deal to me.

Seham Elarbash  
Ph.D Canaditate

## Section One

Please indicate the extent to which you agree or disagree with the following statements. Write a number in the blank beside each statement based on the following scale.

| 1              | 2     | 3       | 4        | 5                 |
|----------------|-------|---------|----------|-------------------|
| strongly agree | agree | neutral | disagree | strongly disagree |

- ( ) Employees like to work in a group rather than by themselves.
- ( ) If a group slowing me down, it is better to leave it and work alone.
- ( ) To be superior, a man must stand alone.
- ( ) One does better work in working alone than in a group.
- ( ) I would rather struggle through a personal problem by myself than discuss it with my friends.
- ( ) An employee should accept the group's decision even when personally he/she has a different opinion.
- ( ) Problem-solving in groups leads to better results than problem-solving alone.
- ( ) The needs of people close to me should take priority over my personal needs.

## Section Two

Think about your ability to work effectively in a team. Please indicate your degree of agreement or disagreement with these statements. Write a number in the blank beside each statement based on the following scale:

| 1                 | 2        | 3       | 4     | 5              |
|-------------------|----------|---------|-------|----------------|
| strongly disagree | disagree | neutral | agree | strongly agree |

- ( ) I can work very effectively in a group setting.
- ( ) I can contribute valuable insight to a team project.
- ( ) I can easily facilitate communication between people.
- ( ) I am not effective at delegating responsibility for tasks.
- ( ) I can effectively coordinate tasks and activities of a group.
- ( ) I am able to resolve conflicts between individuals effectively.
- ( ) I do not feel I can take on a leadership role in a group and be effective.
- ( ) Integrating information and suggestions from individuals into a plan is something I am not very good at.

### Section Three

Are you male ( ) female ( )?

How old are you? -----

What is your nationality? -----

How long have been in this country? -----

Are you working? Yes ( ) No ( ) If yes, for how long? -----



### **Instructions**

Scotia bank is one of the biggest and deep-rooted banks in Canada. It employed over 5.000 employee distributed among more than 50 branch across the country. Recently, the manger of personal department has been promoted to a higher level position.

After the announcement of the job opening, many resumes have been received. The papers in your hands contains:

1. A set of instructions which included: a) A description of the position of personal manager; b) A list of criteria for evaluation.
2. A packet of evaluation forms.

Please evaluate each resume according to the relative criteria (below) and place a check on the evaluation form indicating whether or not the applicant met each of the criteria.

You have only **5 minutes** to evaluate and complete as much as you can resumes. Do your best.

### **Description of the Position of Personal Manager**

1. Selection and recruitment of personnel having necessary qualifications for each position;
2. Providing all employees with reliable working facilities in accordance with their talents;
3. Providing all employees with reliable working facilities in accordance with their positions;
4. Respecting personalities of the employees, protecting and watching over their rights;
5. Encouraging employees to be successful and creative, and try to provide them with facilities for improving their knowledge and manners;
6. Awarding successful employees;
7. Informing employees of relevant matters on time;
8. Ensuring a working medium in order to increase the employee's ambitions and powers, and help them to establish social relations.

### **Criteria list**

The following criteria are the most important criteria that have been chosen to evaluate the suitability of the applied candidates to the personal manager position. Please evaluate each candidate along these criteria:

1. The candidate must have a graduate degree in business or a related field preferable an MBA.
2. The candidate must have a wide variety of professional experiences with several corporations, not less than 8 years in related positions.
3. The candidate must not be under 40 or over 48 years of age.
4. The candidate must have good social abilities, such as organizing social and volunteer works, welcome and goodbye parties.
5. The candidate must be able to speak and write at least one of these languages: French or Spanish along with English.

### **EVALUATION FORM**

After reading and analyzing the information included in the resume applied by MR/ MS -----, I concluded that the applicant met/unmet the relevant criteria as follows:

|                     | Met | Unmet | Don't Know |
|---------------------|-----|-------|------------|
| 1. Education        | ( ) | ( )   | ( )        |
| 2. Work experience  | ( ) | ( )   | ( )        |
| 3. Foreign Language | ( ) | ( )   | ( )        |
| 4. Social ability   | ( ) | ( )   | ( )        |
| 5. Age              | ( ) | ( )   | ( )        |



## **B. The Turkish Version of The Questionnaire And The Instructions**

### **Sayın öğrencisi,**

Çalışmalarımın bir bölümünü oluşturacak araştırma projesinde yardımınızı rica etmek üzere sözlerime başlıyorum.

Bildiğiniz gibi, herkes aynı özelliklere sahip değildir. Değişik değerlere sahiptirler ve davranışları da bu bağlamda farklılıklar gösterebilir.

Yapmış olduğum bu çalışmada ben bu farklılıkları tespit etme gayreti içerisindeyim. Bunu yapabilmek için sizlerin yardımına başvuruyordum.

Bir birey olarak sizin bu grup çalışmasına vereceğiniz tepkiler ve düşünceler bana ışık tutacaktır.

Arkadaki sahifelere yardımınız sizin sadece bir kaç dakikanızı alacaktır ve şüphesiz başarıya giden yolda önemli bir katkı sağlayacaktır.

Cevaplarınız kesinlikle gizli tutulacaktır.

Benim için büyük önemi olan değerli katkılarınıza ve iştirakinize peşinen teşekkür eder, saygılarımın kabulünü rica ederim.

Seham Elarbash  
Doktora Adayı

## **Bölüm I**

Aşağıda grup çalışması ile ilgili olarak verilen bir dizi ifadeyi ne denli onaylayıp onaylamadığınızı verilen skaladaki sayıları ifadelerin yanındaki boşluğa yazarak belirtiniz.

|                        |             |                                 |              |                         |
|------------------------|-------------|---------------------------------|--------------|-------------------------|
| 1                      | 2           | 3                               | 4            | 5                       |
| Kesinlikle katılıyorum | Katılıyorum | Ne katılıyorum, ne katılmıyorum | Katılmıyorum | Kesinlikle katılmıyorum |

- ( ) Çalışanlar yalnız çalışmaktansa bir grup içinde çalışmayı tercih ediyorlar.
- ( ) Eğer grup beni yavaşlatıyorsa yalnız çalışmak daha iyidir.
- ( ) En iyi olmak için insan tek başına ayakta durmalıdır.
- ( ) Kişi grup içinde değil tek başına daha iyi çalışır.
- ( ) Kişisel problemimi arkadaşlarımla tartışmaktansa tek başıma çözmeye çalışırım.
- ( ) Çalışan kişisel olarak farklı görüşte olsa da grup kararını kabul etmelidir.
- ( ) Grup içinde problem çözme tek başına problem çözmeden daha iyi sonuç verir.
- ( ) Bana yakın olan kişilerin gereksinimleri kişisel gereksinimlerimden daha önceliklidir.

## Bölüm II

Takım içinde etkin çalışma yeteneğinizi düşününüz. Aşağıdaki ifadeleri onaylayıp, onaylamadığınızı verilen skaladaki sayıları yanlarındaki boşluğu yazarak belirtiniz.

|                            |              |          |             |                           |
|----------------------------|--------------|----------|-------------|---------------------------|
| 1                          | 2            | 3        | 4           | 5                         |
| Kesinlikle<br>katılmıyorum | Katılmıyorum | Tarafsız | Katılıyorum | Kesinlikle<br>katılıyorum |

- ( ) Grup içinde etkin bir şekilde çalışabilirim.
- ( ) Ekip projesine etkili katkılarım olabilir.
- ( ) İnsanlar arasındaki iletişime kolayca katkıda bulunabilirim.
- ( ) Yapılan iş için sorumluluk vermekte başarılı değilim.
- ( ) Grup görevlerini ve etkinliklerini iyi bir şekilde koordine edebilirim.
- ( ) Kişiler arasındaki anlaşmazlıkları çözebilirim.
- ( ) Grup içinde lider olup başarılı olabileceğimi sanmıyorum.
- ( ) Kişilerin bilgi ve önerilerini bir planda bütünleştirmekte iyi değilim.

## Bölüm III

Cinsiyetiniz : Erkek ( ) Kadın ( )

Kaç yaşındasınız :

Tabiyetiniz :

Çalışıyormusunuz : Hayır ( ) Evet ( )

Eğer çalışıyorsanız ne zamandan beri :

## **TALİMATNAME**

Arab Türk Bankası en büyük ve köklü bankalarından biridir. 10'yi aşan şube sayısı ve ülke genelinde çalışan 500 kişi bulunmaktadır. Son dönemde, personel departmanının müdürü daha üst bir göreve atanmıştır. Bu açımdan sonra, çok sayıda özgeçmiş ile başvurular alınmıştır. Elinizdeki bu dosyada aşağıdakileri bulacaksınız:

- 1- Talimatnameler ve içeriğinde bulacağınız personel müdürlüğü pozisyonuna ait bir profil ve inceleme kriterleri listesi.
- 2- İnceleme formları.
- 3- İncelenmesi üzere bazı özgeçmiş örnekleri.

Lütfen her özgeçmişini ayrı ayrı belirlenen kriterlere göre inceleyiniz ve inceleme formlarına adayın kriterlere uyup uymadığını bir çarpı işareti ile belirleyiniz.

İncelemeyi yapmak üzere yalnızca beş dakikanız var; mümkün olduğunca fazla özgeçmiş analizi yapmanız rica olunur. Kolay gelsin.

## **PERSONEL MÜDÜRLÜĞÜ POZİSYONUNUN TARİFİDİR**

- 1- Aranan özelliklere sahip personel' in işe alınmadan önce seçimi ve işe yerleştirilmesi;
- 2- Tüm çalışanlara kabiliyetleri ile ilgili olarak güvenilir çalışma ortamının sağlanması;
- 3- Tüm çalışanlara ünvanları ile ilgili olarak güvenilir çalışma ortamının sağlanması;
- 4- Çalışanların karakterlerine saygı göstererek. Onların haklarını korumak;
- 5- Çalışanların çalışkan ve yaratıcı olmalarını teşvik etmek; onların görgü ve bilgilerini artırıcı faaliyetlerde bulunmak;
- 6- Başarılı çalışanları ödüllendirmek;
- 7- Çalışanları zamanında daima bilgilendirmek;
- 8- Çalışanların yetenek ve kuvvetlerini artırıcı bir çalışma ortamı sağlamak; onların sosyal etkinliklerde ve ilişkilerde bulunmalarına yardımcı olmak.

## **İNCELEMENİN YAPILMASINI TEMİN EDECEK KRİTERLİSTESİ**

Aşağıdaki kriterler açık olan Personel Müdürlüğü pozisyonuna başvuran müracaatçıların uygunluklarının incelenebileceği en önemli kriterlerdir.

Lütfen her müracaatçı' yı bu kriterlere göre inceleyiniz.

- 1- Aday mutlaka iş idaresi ve/veya ilgili bir disiplinde derece sahibi olmalı, tercihen master yapmış olmalıdır.
- 2- Aday'ın birden fazla yerde çalışmış olması ve mümkünse en az sekiz yıllık bir hizmeti bulunmalıdır.
- 3- Aday'ın yaşı 40 üzeri olmalı fakat 48 yaşı geçmemiş olmalıdır.
- 4- Aday' ın sosyal yönden birikimli olması gerekli, sosyal ve gönüllü işlerde aktif olması beklenmekte ve (Hoşgeldin ve Güle-güle) parti verme kabiliyetinin de gelişmiş olması gerekmektedir.
- 5- Aday aşağıdaki dillerden en az birini konuşmalı ve yazmalıdır: İngilizce veya Almanca (Türkçe'ye ilave olarak).

## **İNCELEME FORMU**

BAY/BAYAN .....’ ın özgeçmişı’ni inceledikten sonra aday aşığıdaki şekliyle değeriendirilmiştir:

### **KARŞILIYOR   KARŞILAMIYOR   BİLMİYORUM**

|                    |     |     |     |
|--------------------|-----|-----|-----|
| 1- Eğitim          | ( ) | ( ) | ( ) |
| 2- İş Tecrübesi    | ( ) | ( ) | ( ) |
| 3- Yabancı Dil     | ( ) | ( ) | ( ) |
| 4- Sosyal Yeteneğı | ( ) | ( ) | ( ) |
| 5- Yaşı            | ( ) | ( ) | ( ) |



## C. The Arabic Version of The Questionnaire

### And The Instructions

#### عزيزي الطالب

أكتب لكم متمسا تعاونكم ومشاركتكم في إبداء آرائكم و بصورة حرة على الأسئلة التي يتضمنها هذا الاستبيان الذي يدور موضوعه حول العمل الجماعي.

جميعنا يعلم بأنه هناك اختلافات جوهرية في طريقة تفكير وسلوك الافراد اتجاه العمل الجماعي, فمنهم من يفضل العمل منفردا ومنهم من يفضل العمل في جماعات. لذلك نريد أن نعرف منك كفرد كيف تفكر في العمل الجماعي وما هو رد فعلك اتجاهه.

إن الدقائق القليلة التي يأخذها هذا الاستبيان من وقتكم الثمين ستساهم بشكل فعال في نجاح هذه الدراسة و النتائج المرجوة منها.

عزيزي الطالب كن على ثقة من أن إجاباتك هذه لن تستخدم إلا في الأغراض البحثية.

تفضلوا بقبول خالص شكري وتقديري لاهتمامكم ومشاركتكم.

### الفقرة الاولى

أرجو تحديد إلى أي مدى أنت موافق أو غير موافق على العبارات التالية, و ذلك بوضع الرقم المناسب في الفراغ المخصص لذلك بجانب كل عبارة مستخدما المقياس التصاعدي التالي:

|                   |           |       |       |            |
|-------------------|-----------|-------|-------|------------|
| 5                 | 4         | 3     | 2     | 1          |
| غير موافق إطلاقاً | غير موافق | محايد | موافق | موافق جداً |

1. ( ) يفضل الطلبة العمل الجماعي على العمل الفردي.
2. ( ) يفضل الطالب أداء العمل بمفرده إذا شعر بأن الجماعة تعرقل إنجاز هذا العمل.
3. ( ) لكي تصيح ذو شأن, يجب ان تعتمد على نفسك.
4. ( ) أداء الطالب منفرداً أفضل من أدائه ضمن مجموعة.
5. ( ) أفضل أن أحل مشاكلي الخاصة بنفسى على أن أناقشها مع أصدقائي.
6. ( ) الطالب يجب أن يقبل بقرار الجماعة حتى وإن كانت له وجهة نظر مغايرة.
7. ( ) حل المشاكل بطريقة جماعية يعطي نتائج أفضل من حلها بطريقة فردية.
8. ( ) أفضل إعطاء الأولوية لاحتياجات المقربون لدي على احتياجاتي الشخصية.

### الفقرة الثانية

فكر بقدرتك على العمل بفاعلية ضمن مجموعة ثم حدد مدى موافقتك من عدمها على العبارات التالية مستخدما المقياس التصاعدي من 1-5 وذلك بوضع الرقم المناسب في المكان المخصص له.

|            |       |       |           |                   |
|------------|-------|-------|-----------|-------------------|
| 5          | 4     | 3     | 2         | 1                 |
| موافق جداً | موافق | محايد | غير موافق | غير موافق إطلاقاً |

1. ( ) باستطاعتي أن أعمل و بفاعلية عالية مع زملاء العمل.
2. ( ) بإمكانى المشاركة بأفكار قيمة في المشاريع الجماعية.
3. ( ) لدي القدرة على تسهيل الاتصالات بين زملائي.
4. ( ) لست فعالاً في تفويض مسئوليات أداء المهام.
5. ( ) أستطيع و بفاعلية التنسيق بين مهام وأنشطة زملاء العمل.
6. ( ) لدي القدرة على حل المشاكل وفض النزاعات التي تحدث بين أفراد مجموعتي.

7. ( ) لا أشعر بالقدرة على أن أكون قياديا وفعالا بين أفراد مجموعتي.
8. ( ) لست بارعا على دمج المعلومات والاقتراحات المقدمة من أفراد المجموعة في شكل خطة عمل.

#### الفقرة الثالثة

لأغراض إحصائية، أرجو الإجابة على الأسئلة التالية:

1. الجنس: ( ) ذكر ( ) أنثى
2. العمر: ( )
3. الجنسية: ( )
4. هل لديك خبرة عملية؟ ( ) نعم ( ) لا  
كم سنة؟ ( )

## التعليمات

مصرف الآمة من المصارف العربية والكبيرة في الجماهيرية حيث يبلغ عدد موظفيه ما يقارب 6800 موظف موزعين على أكثر من 32 فرع في مختلف أنحاء الجماهيرية. مؤخراً تم ترقية مدير شئون الموظفين بالمقر الرئيسي لشغل وظيفة مدير عام الشئون الإدارية. بعد أن أعلن المصرف عن هذه الوظيفة الشاغرة، تقدم عدد من المرشحين لشغلها.

تحتوي الأوراق المقدمة إليك على وصف شامل لهذه الوظيفة، كما تحتوي على عدد من المذكرات الشخصية التي تقدم بها المرشحون لشغلها. يرجى قراءة وتحليل كل مذكرة شخصية على حدى وتقييم المتقدمين بها في نموذج التقييم المرفق بكل مذكرة وذلك بناء على خمسة معايير (شروط) مهمة تم تحديدها لتقييم المرشحين (تجدها مرفقة بالوصف الوظيفي لوظيفة مدير شئون الموظفين).

أرجو الأخذ في الاعتبار إن الزمن المحدد للتقييم هو خمسة دقائق فقط، أرجو تقييم أكبر عدد ممكن في هذه الدقائق.

## الوصف الوظيفي لوظيفة

### مدير شئون الموظفين

- 1.. استقطاب واختيار موظفين ذو كفاءات مناسبة لشغل الوظائف الشاغرة.
2. تقديم التسهيلات للموظفين بما يتناسب ومواهبهم الشخصية.
- 3.. تقديم التسهيلات اللازمة للموظفين بما يتناسب ومراكزهم الوظيفية.
4. احترام شخصية الموظفين وحماية حقوقهم الوظيفية.
5. تشجيع الموظفين على الخلق والأبداع وتقديم كل التسهيلات اللازمة لتنمية المعرفة لديهم.
6. مكافأة الموظفين المتفوقين.
7. أعلام وإشعار الموظفين بالأحداث الهامة على مستوى المصرف في الوقت المناسب.
8. خلق جو عمل مناسب وذلك من أجل بناء علاقات اجتماعية حسنة بين الموظفين.

### قائمة المعايير (الشروط)

تجد مكتوب أدناه أهم المعايير (الشروط) الهامة التي تم تحديدها لتقييم قدرة وأهلية كل مترشح لشغل وظيفة مدير شئون الموظفين. المطلوب هو تقييم كل مرشح وفقا لهذه الشروط.

1. أن يكون متحصل على شهادة جامعية في إدارة الأعمال أو في تخصص مشابه.
2. أن يكون لديه خبرة عملية من 6 - 8 سنوات في وظائف مشابهة.
3. أن يجيد اللغة الإنجليزية.
4. أن يكون لديه قدرات عالية في تنظيم و المشاركة في الأنشطة الاجتماعية والثقافية.
5. ألا يقل عمره عن 40 سنة او يزيد عن 48 سنة.

## نموذج التقييم

بعد قراءة وتحليل البيانات الواردة في المذكرة الشخصية المقدمة من المرشح/.....  
استنتجت التالي:

| <u>المعايير</u>       | <u>مستوفي</u> | <u>غير مستوفي</u> | <u>لا اعرف</u> |
|-----------------------|---------------|-------------------|----------------|
| 1. المستوى التعليمي   | ( )           | ( )               | ( )            |
| 2. الخبرة العملية     | ( )           | ( )               | ( )            |
| 3. اللغة الإنجليزية   | ( )           | ( )               | ( )            |
| 4. القدرات الاجتماعية | ( )           | ( )               | ( )            |
| 5. العمر              | ( )           | ( )               | ( )            |



## **BIOGRAPHY**

### **Personal Data:**

|                |                           |
|----------------|---------------------------|
| Name           | Seham G. ELARBESH         |
| Date of Birth  | April 27, 1962            |
| Place of Birth | Tripoli- Libya            |
| Marital Status | Married with two children |
| Nationality    | Libyan                    |

### **Education:**

- Finished high school in 1980. Tripoli- Libya.
- Bachelor degree in Management from Management department in the spring of 1985 with a grade point of average (3.48). Al- Fateh University, Tripoli- Libya.
- Master degree in Management (M.sc.) in 1991 with a grade point of average (3.69). Faculty of Economic and political Science, Al-Fateh University, Tripoli- Libya.
- Completed four consecutive intensive sessions in English as a second language and attained an advanced level of proficiency in English in 1993-1994 at Ottawa University, Canada.
- Enrolled as a special student in M.Sc. program at Concordia University, Montreal -Canada. 1994-1995.
- Enrolled in Doctorate Program of Management at Management Department of Istanbul Technical University, November 1995 to presents. Expected to receive Ph.D. degree in November 2000.

### **Work Experience:**

- A staff member at the registration office of the High Institute of Managerial and Monetary science from July 1985- July 1989, Tripoli- Libya.

- A Teaching Assistant at the High Institute of Managerial and Monetary science from July 1985- July 1989, Tripoli-Libya.
- A Lecturer at Faculty of Economic and political Science, Al-Fateh University, Tripoli- Libya. and at Faculty of Accounting Al-Jabel Al-Gharbi University, Gharyan-Libya from 1991to 1993.
- A Lecturer at the Higher Institute of Management from 1991to 1993.

**Language Skills:**

- Arabic is my native Language.
- Fluent in English.

**Other Interests:**

Enjoy Reading and communication with close friends.

