

2008

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The Moderating Influence of Cultural Dimensions on the Relationship Between Role  
Stressors, Job Satisfaction, and Organizational Commitment

by

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A dissertation submitted in partial fulfillment  
of the requirements for the degree of  
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Date of Approval:  
June 27<sup>th</sup>, 2008

Keywords: individualism, collectivism, facets, affective, work

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## Acknowledgments

This dissertation would not have been possible without the guidance and support of several individuals. I want to first thank Dr. Paul Spector, who has been a steady force in my sometime shaky graduate career. His careful guidance, counsel, and deep consideration throughout my years in the program have helped shape and inform the professional I am today. I would also like to thank my dissertation committee members and chair, Drs. Mike Brannick, Russ Johnson, Joe Vandello, Marcia Finkelstein, and Robert Dedrick for their suggestions and insights.

I want to thank my friends and family both near and far who made this process so much easier. It wouldn't have been as fun or engaging without you! Thank you especially to Jessie Handelsman, Greg Schmidt, and Ashley Nixon for always being there when I needed it and to Ghadeer Barghouty for the late night chats from 5000 miles away; I deeply appreciate it.

To my brothers Wael and Walid and sister Elena - whom I count on to always keep me grounded - I couldn't have accomplished this were it not for your support.

Lastly and most importantly, I wouldn't be here were it not for the invaluable support, encouragement, patience, and love of my parents, Ameed and Gloria, who have given up so much to see me succeed.

This has been a long and winding road for me, and I am delighted with where it has led me. Thank you.

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The Moderating Influence of Culture on the Relationships Between Role Stressors,  
Job Satisfaction, and Organizational Commitment

Haitham A. Khoury

ABSTRACT

The purpose of this study was to explore the implications of cultural dimensions on the relationship between job satisfaction facets, role stressors, and organizational commitment. Using data from 214 university employees, the moderating influence of individualistic and collectivistic orientations as expressed through four cultural dimensions (responsibility, affiliation, social welfare, and achievement) on those relationships were investigated. Results indicated that role ambiguity had a greater negative influence on affective commitment for those who were more cooperative as opposed to competitive in their achievement orientation; whereas the relationship between coworker and supervision satisfaction and affective commitment was stronger for those who endorsed an individualist achievement orientation. Responsibility was found to moderate the relationship between satisfaction with the nature of work and continuance commitment more strongly and negatively for those who endorsed a collectivist orientation. The prediction that the relationship between role stressors and normative commitment would be more negative for those endorsing a collectivist orientation of affiliation was supported. Support was also found for the more positive influence of a collectivist orientation of affiliation on the relationship between job

satisfaction facets (coworkers and supervision) and normative commitment. Finally, support was found for the collectivist orientation of affiliation positively influencing the relationship of satisfaction with the nature of work with normative commitment.

Cross-cultural psychology has moved towards the inclusion of cultural dimensions into the study of psychological behavior in the workplace in a two-pronged approach: refining the theory of cross-cultural industrial/organizational psychology and determining the processes by which cultural dimensions are linked to work behaviors. This study aimed to tackle both approaches by extending the empirical research that is ongoing in the area and accelerating the theoretical development.

## Chapter 1

### Introduction

#### *Individualism and Collectivism: A Brief Review*

Culture in its broadest sense is comprised of the shared values, beliefs, norms, customs, and behaviors that are held by members of a society and is transmitted from generation to generation through learning. As such, the definition of culture is overly broad and does not provide a clear, working construct for researchers who seek to discern how cultures and societies differ and how to organize them. The impact of culture as an explanatory variable can be found in various social, scientific, and economic arenas, such as social perception, economic development, and the organization of industries and companies (Triandis, 1994). Fundamental to the debate of culture and its impact is the identification of the dimensions that comprise it. By identifying and measuring these dimensions, researchers can then organize cultures empirically and develop complex descriptions of various cultures (Triandis, Bontempo, Betancourt, Bond, Leung, Brenes, Georgas, Hui, Marin, Setiadi, Sinha, Verma, Spangenberg, Touzard, & De Montmollin, 1986).

Arguably the most researched and studied cultural dimension in cross-cultural psychology is that of individualism/collectivism (I/C). Beginning in the 1980s, I/C was identified as one of the major themes in cross-cultural social and organizational psychology (Triandis, Chen, Chan, 1998). Hofstede (1980) initially used the term

individualism to refer to societies that placed importance on the individual, the individual's interests, and the individual's achievement, which prevail over those of the group's. The commonly accepted definition of individualism is the tendency to view and treat the self as the most meaningful social unit. Members of individualistic societies are raised with the idea that the development of a unique personality is most important. One is encouraged to develop a differentiated identity, focusing on autonomy, personal goals, and needs. Individualists tend to view the self as independent, and therefore the pursuit of personal goals supersedes the goals of the group, particularly when they are incompatible, and persons are motivated by their needs and rights. In fact, Triandis (1995) finds that individuals are likely to remove themselves from a group if the pursuit of the individual goal is hampered or inhibited by the group. In contrast, collectivism describes societies that place emphasis and importance on the group and the group's interests and achievements. The group to which people belong to makes up the most meaningful social unit, such that the identity that one develops is strongly defined by that group membership. One is encouraged to seek out and maintain group harmony through seeking and prioritizing the group's preferences over personal preferences, needs, and goals. Interdependence and aligning personal goals with group goals is essential (Markus & Kitayama, 1991). The US and Europe have been systematically labeled and assumed to be the torch bearers of individualism, whereas East Asian countries – China being the quintessential example – to be especially low (high) on individualism (collectivism), although systematic tests for this assumption are few and are based on early research by Hofstede (Triandis, 1995; Oyserman, Coon, and Kemmelmeier, 2002).

### *Hofstede's Individualism/Collectivism*

Hofstede (1980) is credited with kick-starting interest and research in cross-cultural psychology by introducing a number of dimensions which he theorized to be culture-relevant. The basic idea is that cultures can be described according to a set of dimensions that would allow for a better, more workable description, allowing researchers to describe and organize those cultures of interest. His work encompassed defining 4 (later to become 7) cultural dimensions, which are: Individualism vs. collectivism, power distance (large vs. small), masculinity vs. femininity, uncertainty avoidance (strong vs. weak), time orientation (long-term vs. short-term) (1997) and more recently indulgence vs. restraint and monumentalism vs. self-efacement (Hofstede, 1990, 1997, 2008).

Large power distance cultures are those whose less powerful members (within institutions and organizations) expect and accept that power is distributed unequally. Societies in which social gender roles are clearly distinct are more masculine societies e.g. men are assertive, tough, and focused on material success whereas women are tender and more concerned with the quality of life. In contrast, feminine societies are those where social gender roles overlap.

Societies whose members are threatened by ambiguous or unknown situations would be categorized as high uncertainty avoidance. Uncertain and unstructured situations are considered intolerable and societies usually attempt to control these situations with strict laws, rules, and security measures. Short term orientation typically describes societies that cultivate virtues related to the past and present, including respect

for tradition, saving face, and fulfilling social obligations. Societies that are oriented toward the long term are those that promote adaptation, perseverance, and thrift.

Hofstede added to his theory of cultural dimensions by describing societies that allow free gratification of desires and feelings, consumption, and sex as indulgent societies in opposition with restraining societies; those that have controls on gratification and members are less able to enjoy their lives. The last cultural dimension introduced is that of monumentalism which defines societies that reward their members who achieve greatness by immortalizing them rather than fostering a society that looks for humility and flexibility (self-effacement).

By far the most common dimension researched has been that of individualism-collectivism. Hofstede defined individualism as the degree to which societies placed importance on the individual, with a focus on individual achievement, attitudes, and interests. Individualistic cultures focus strongly on individual rights over individual duties to the group; they place a high value on autonomy and self-fulfillment. More specifically, individualism in a particular society is defined by the ties between individuals in that society. A person is expected primarily to look after himself or herself and his or her immediate family. Hofstede (1997) describes healthy individualists as those who are not dependent on a group, who think of themselves in terms of "I". Each individual's personal identity is therefore defined in terms of individual characteristics. Individualist cultures value speaking one's mind, where expressing truthfully how one feels is highly regarded, even if it leads to confrontation. In essence, it is an individual's focus on rights over duties, one's concern for oneself and immediate family, one's focus

on autonomy and self-fulfillment, and the basing of one's identity on one's personal accomplishments.

He contrasted this definition with collectivism, which describes cultures or societies that emphasize the groups one belongs to, and the focus is on the group achievements and interests over the individual's. In this sense, the focal point of a culture is the group - strong cohesion, with strong expectations and obligations of performing for the betterment of the group first, and then personal achievement. The overriding concept here is that of group harmony and maintaining group harmony, whereby if there is a clash between the individual's needs and the group's, the needs of the individual come second. Individuals learn to think of themselves in terms of "we", such that their personal identities derive security and protection from belonging to the "we" group. Collectivist cultures value the maintenance of harmony through a social contact that extends into various aspects of one's life such as school and the workplace.

The defining quality of individualism-collectivism according to Hofstede (1994) is that the two are conceptually opposing ideas. In other words, a culture can be either individualistic or collectivistic, but both cannot exist within the same culture. According to Hofstede (1994) individualism is defined as the opposite of collectivism – that they formed a single continuum. That is to say an individual can either be high on individualism or collectivism, but not both.

This early organization of cultures and countries spurred the development of many hypotheses that involved the relationship between culture and various social behaviors and phenomena (Matsumoto, Weissman, Preston, Brown, & Kupperbusch, 1997). Hofstede's I/C construct provided fuel to the cultural psychology field by

presenting a structure and general theoretical framework within which the concept of culture could be properly operationalized. Further, I/C demonstrated that it is a coherent construct that is also an empirically testable dimension of cultural variation (Bond, 1994).

The organizing concept of individualism/collectivism in cross-cultural psychology has become a universal one, with individualism and collectivism describing a bipolar construct. The initial idea was that cultures and societies could (and were) categorized into one of those poles (Ho & Chiu, 1994) and reference thus far to I/C cultures gives the impression that members of a particular society are uniformly individualist or collectivist. Like many other psychological constructs, individualism and collectivism have been defined and conceptualized in terms of dichotomies. While this method provides an expedient form of characterizing societies and cultures, it is also an oversimplified way of describing. There is a tendency to explain complex social realities in simplified terms, glossing over the nuances of cultures in exchange for stereotypical explanations. This can result in the pigeonholing of cultures and societies into broad yet simplified categories, and the subtle differences and fine distinctions that make up societies are missed. The problem with this conceptualization then is that it has led to an oversimplification of the constructs, and most importantly, of the culture or society being described. The focus of research then shifts towards simplified fixed impressions of groups rather than a representation of their complexities (Sinha & Tripathi, 1994).

#### *Triandis' Individualism/Collectivism*

Several researchers (Triandis, 1994, Singh & Tripathi, 1994) find issue with Hofstede's construction in that it is too constrained and simplistic. The lack of empirical evidence that shows that individualism and collectivism are inversely related indicates

that Hofstede's bipolar conceptualization of individualism-collectivism is misguided. Current research (Ayyash-Abdo, 2001, Ho and Chiu, 1994, Khoury, 2006) points toward the multidimensionality of individualism-collectivism, and supports the contention that elements of both can exist within the same culture.

Triandis built upon the theory of individualism and collectivism by introducing two more dimensions that aim to distinguish between different cultures – horizontal and vertical. A horizontal society is one where the emphasis is on equality between members of a society, where members of the society accept that all are of equal status. It refers to a sense of cohesion among members, that the members are equal within their group, and have a feeling of oneness with other members of the group. The horizontal dimension emphasizes that people are similar in status. When the emphasis shifts toward accepting that there are status differences among members of a culture, that shift is more descriptive of vertical societies. Members in these cultures accept more the idea of rank and privileges associated with one's rank/status in society. Vertical refers to having a sense of service to the group, where the members sacrifice for the benefit of the group. The ranking of members in the group has precedence, and there is an acceptance of inequality and of privileges of those who rank higher. The four types therefore are: (a) horizontal individualism where the individual is considered of equal status as others, but maintains an autonomous sense of the self, (b) horizontal collectivism where the individual is also considered of equal status, but is also interdependent – the self merges with the members of the in-group and individuals see themselves as being the same as others, (c) vertical individualism considers an autonomous self coupled with an expected inequality between people, where individuals see each other as different, and (d) vertical

collectivism, where the self is defined in terms of the in-group while acknowledging that some members have more status than others, thus group members are different from each other.

Triandis (1995) further defined individualism and collectivism at the individual level as idiocentric and allocentric, versus the society level as individualism and collectivism. Idiocentric refers to individuals who seek personal gains and interests, while allocentric defines individuals who see their interests and goals as aligned with the group's interests and goals.

Triandis' (1995) review of culture focuses on the specific manifestations of individualism and collectivism; themselves defined as cultural syndromes, and highlighting their particular characteristics. A cultural syndrome is in essence a collection of beliefs, attitudes, norms, roles, and values that are related through a common theme. The themes serve the purpose of organizing these characteristics, and are influenced by their geographical location. As such, one would find variations in the manifestation of the syndromes with the variation in geographical location. Thus, while Triandis' conceptualization of I-C is not of a single dimension, he doesn't propose that both can coexist in the same society.

#### *Schwartz's Individualism/Collectivism*

Schwartz (1990) defined individualistic societies as those that focused on centralizing the individual and peripheralizing the social group. Individuals belong to narrow groups, with obligations and expectations based on that membership focused on achievement of personal status. The emphasis is more on the achievement of one's personal goals and uniqueness. Collectivists according to Schwartz (1990) are

characterized by obligations to the group, ascribed statuses, and strong obligations and expectations based on those statuses. The main focus or emphasis is on the social units within which individuals belong to that emphasize a common fate, goals, and values.

At the individual level, Schwartz (1996) proposed a structure of values consisting of 10 types: power, achievement, hedonism, stimulation, self-direction, universalism, benevolence, tradition, conformity, and security. In addition, Schwartz's value structure had two features: circularity and value priorities. The circular feature involves the compatibility of pursuing adjacent values and the incompatibility of pursuing diametrically opposite values, which generates conflict within the individual. Schwartz also emphasizes value priorities as meaningful predictors of social behavior, whereby individuals' ranking of the relative importance of one value over the other values allow for robust hypothesis generation.

Recent trends in cross-cultural research have focused on exploring the complexity and multidimensionality of I/C. The construct of I/C is seen as two distinct constructs, where "one is not reducible simply to the antithesis of the other" (Ho & Chiu, 1994, p. 138). It is argued that individualism and collectivism should be conceptualized as two multidimensional constructs, and recent discussion in the literature has noted that individualism and collectivism are likely to be multidimensional rather than polar opposites, with individualist and collectivist tendencies both coexisting within individuals (Ayyash-Abdo, 2001). It seems clear that within a given culture both individualist and collectivist beliefs are likely to be held and rejected. Schwartz (1990) found that individualist or collectivist beliefs within a culture do not necessarily make up a coherent

constellation. That is, within either the individualist or collectivist individual, some of the components can be affirmed while the rest are negated.

*Hui's INDividualism-COLlectivism (INDCOL)*

Hui (1998) developed the INDCOL scale based on the assumption that people's values, specifically people's collectivistic values, were target-specific. The implication is that people's behaviors would vary depending on the target of interaction in such a way that the closer the target is to the person, the more collectivistic the behaviors shown are. Hui (1988) originally specified six relevant target groups (corresponding to six subscales in the INDCOL scale): spouse, parents, kin, neighbors, friends, and colleagues, and these subscales would theoretically distinguish between collectivist tendencies. Research into the factor structure of the INDCOL (Hui and Yee, 1994) could not support or confirm the six factor solution, but a five factor solution emerged that comprised of the following:

*Colleagues and friends/supportive exchange (CF):* Items loading on this factor referred to issues of intimacy, sharing, and interdependence among work colleagues and friends. Items also describe the (un)willingness of individuals to have fun or seek advice from friends.

*Parents/consultation and sharing (PA):* Items loading on this factor tapped into a person's readiness to discuss and consult with parents on personal issues, as well as the willingness with which one shares ideas, knowledge, and material resources with parents.

*Kin and neighbors/susceptibility to influence (KN):* Items loading on this factor referred to the influence exerted by relatives, kin and neighbors that influence an individual's attitudes, and is opposed by a "none of your business" attitude.

*Parents and spouse/distinctiveness of personal identity (PS):* Items loading on this factor looked at the degree of differentiation between the individual and parents, with an emphasis on communal relationships and shared honors between the two.

*Neighbor/social isolation (NE):* Items loading on this factor describe the casual relationships (or lack thereof) an individual has with neighbors.

#### *Matsumoto et al.'s (1997) ICIAI*

Matsumoto et al. (1997) developed the Individualism-Collectivism Interpersonal Assessment Inventory (ICIAI) based on defining I-C in terms of values that applied to specific relationships and interpersonal interactions. Similar in many ways to Hui's INDCOL, the ICIAI differs in that the items are not specific to the collective or target rated, but instead could be used across social relationships. The four social groups identified by Matsumoto et al. were: family, close friends, colleagues, and strangers. The scale includes 25 items that are rated twice by respondents, once as values on a 7-pt. Likert scale, and another time as behaviors in terms of the frequency with which someone engages in each of the behaviors.

Although they've been viewed as opposites, the literature points to a more accurate view of the two concepts as being worldviews that differ in the issues they make salient. Past literature has moved in the direction of a possible synthesis of individualist and collectivist dimensions. Within one culture, both orientations can be valued to varying degrees. That is, one orientation may dominate or be more characteristic of a group, but not to the point of negating the weaker of the two. Furthermore, one should underscore how misleading it is at the individual level of analysis to classify people indiscriminately as individualist or collectivist, and at the cultural level to characterize a

society globally as either individualist or collectivist. Rather, it seems more appropriate to describe a culture as predominantly individualist or collectivist while specifying further on how the attributes or dimensions apply to this culture (Ho & Chiu, 1994).

### *Methodological Concerns*

The debate on the conceptualization of individualism and collectivism is also fueled by the extensive research on individualism and collectivism involving a comparison of US and Asian (predominantly Chinese) samples and the development of scales that are drawn from these societies. This approach does not represent the fullness of the individualism and collectivism construct with respect to facets of it, because it is specific to two cultures that are posited on opposite ends. Other cultures would differ also in a ranking of these facets, and which are more important for that particular society. According to Ayyash-Abdo (2001), since both dimensions are theorized to exist in one society, it seems more appropriate to conceptualize I/C in terms of multiple facets or dimensions, by which cultures or societies can be compared.

From a methodological perspective, it appears that it is necessary to consider the multidimensionality of the I/C construct in cross-cultural research, where the focus should be on recognizing and identifying the components of this construct and on which construct/facets the differences exist (Ho & Chiu, 1994). How the two orientations interact and the conditions needed for them to come out would provide great insight into the culture itself. What seems to be taking place is the coexistence of distinct elements in one society. The trend appears to be that societies/individuals end up compartmentalizing different facets of their culture, with different sets of thoughts and beliefs coexisting alongside one another (Sinha & Tripathi, 1994).

Beyond characterizing cultures as being relatively individualistic or collectivistic, the measurement of individualism and collectivism is valuable at the individual level as well. Estimates of the proportion of the population that are characterized as individualistic or collectivistic can be made based on individual measurement (Matsumoto et. al., 1997). Furthermore, empirical support can be generated in reference to different samples, negating the need for assuming that the group composition is only one way or the other.

Probably the strongest indication that individualism and collectivism do not form a single, bipolar dimension is the lack of empirical support indicating that they are equally and inversely related to one another. Rather, individualism and collectivism can be multidimensional and non-polar. Ho and Chiu (1994) found that both individualist and collectivist attributes can be displayed on separate dimensions, contradicting the contention of polarity and providing support for the existence of both attributes.

The main limitation with any cultural scale has been its reliability and consequent validity – where the measures have failed to achieve acceptable levels (Singelis, Triandis, Bhawuk, Gelfand, 1995). Hofstede's VSM 94 yielded a .52 mean coefficient alpha across countries (Spector, Cooper, Sparks, Bernin, Büssing, Dewe, Lu, Miller, de Moraes, O'Driscoll, Pagon, Pitariu, Poelmans, Radhakrishnan, Russinova, Salamatov, Salgado, Sanchez, Shima, Siu, Stora, Teichmann, Theorell, Vlerick, Westman, Widerszal-Bazyl, Wong, & Yu, 2001) while Hui and Yee (1994) report Cronbach alphas for the INDCOL scale ranging from .38 to .73 for 5 subscales. Oyserman, Coon, and Kimmelmeier (2002) provided evidence for the importance of having reliable measures of individualism and

collectivism in their meta analysis, where it was shown that effect sizes and differences between countries change dramatically when comparing reliable and unreliable measures.

As mentioned earlier, individualism and collectivism are no longer thought of as a uni-dimensional construct and each occupying an opposite end of the spectrum. Instead, the construction of culture here is construed as being made up of multiple dimensions that are bipolar, with I on one end and C on the other. In other words, culture has many dimensions, and for each dimension one holds a particular worldview or orientation – either individualism or collectivism.

While individualism and collectivism are helpful in describing the different ways in which cultures differ, as it stands, they are also too broadly defined and are too often used to explain almost any cultural or cross cultural difference (Oyserman, Kemmerlmeier, & Coon, 2002). Perhaps it is more appropriate to think of them as general cultural schemas or abstracted ways of making meaning of the world. It is not enough to describe a culture or region as being individualistic or collectivistic in orientation - one should look into the dimensions that a particular culture is individualistic or collectivistic in. Societies could be organized and distinguished based on these dimensions. The expectation is that each region will respond differently across the factors in terms of individualistic or collectivistic orientation.

#### *Dimensions of Individualism-Collectivism*

Research in this area, as described earlier, has shifted from the idea of I/C as a single, bipolar construct towards the notion of defining I/C as a constellation of dimensions reflecting a worldview or predilection. Culture is a highly complex construct that cannot be condensed into one dimension. Oyserman, Coon, and Kimmelmeier

(2002) point to the notion that it seems more reasonable to view societies as dealing with collective and individual oriented value choices, where any given society is likely to have at least some representation of both individualistic and collectivistic worldviews.

Both individualistic and collectivistic tendencies have been found to exist in individuals across cultures. Additionally, within each tendency, it has been found that individuals in one culture could rate a particular facet or dimension differently from another, while both can be described as being collectivistic (or individualistic). That is, two collectivistic cultures could differ in their ranking on these facets, indicating which facet(s) is (are) more important for that particular society. Vandello and Cohen (1999) found similar patterns *within* a country. Their study looked at the U.S., which has consistently been characterized as being individualistic, and found variations in the way the dimension was expressed depending on the region studied. So by identifying and measuring these dimensions and facets, researchers can then organize cultures empirically and develop complex descriptions about them.

Khoury (2006) provides further evidence for the conceptualization of individualism and collectivism as worldviews or orientations, and that cultures would differ in their orientation depending on the pertinent dimension being measured. In other words, there is variation in the expression of individualism and collectivism across regions. The study looked at scores on five dimensions of I-C (responsibility, affiliation, social welfare, religion, and achievement), comparing American with several groups of international students, and found that the U.S. sample scored the highest or near highest across only three of five dimensions (responsibility, religion, and achievement) indicating a higher individualist orientation.

While the results for the U.S. sample scoring highest may come as no surprise, the more illuminating data is where the other groups ranked on those factors. For achievement, the East Asian sample scored third highest after the U.S. and African samples, and higher than the West European sample - opposing the generalization that eastern cultures are in general a collectivistic group. Similarly, the Middle Eastern/North African sample scored mid-pack on achievement. Similar trends were found with the religion dimension, where the African sample was most individualistic in their orientation, followed by the U.S. sample. Again, East Asian and Middle Eastern/North African samples ranked near the middle in terms of individualist/collectivist orientations. When summed, the total scores across geographical groups showed an interesting trend in that the U.S. sample overall was most individualist, followed by the Middle Eastern/North African sample, while both the East and West European samples were more collectivistic. Although these results are illuminating and highlight the differences between the geographic samples, it should be noted that the subjects in the samples may not be fully representative of their respective geographic locations. It is possible that students who make the decision to leave their home country to come to the U.S. may be qualitatively different from those who choose not to.

While it is fruitful to organize cultures in meaningful ways, there is considerable debate in the literature regarding how to measure individualism-collectivism in ways that would yield consequential results. An important issue that researchers should keep in mind is the issue of whether one is measuring culture at the country-level or the individual-level.

Hofstede maintains that his definitions of individualism-collectivism are intended for country-level analyses, and the research he presented is based on differences between countries (his original study looked at over 50,000 employees of IBM around the world) and the definitions provided thus far discuss culture at the country-level. In terms of research, the majority of the literature on individualism-collectivism has focused on the individual-level analyses, partly because of the difficulty inherent in sampling a large enough number of different groups (countries) to allow for proper analyses. At the individual-level, most research aims at showing that the variables of interest are varying in ways that are explainable by cross-cultural differences. What occurs more often is the comparison of two or three countries (akin to 2 or 3 sample groups) and comparisons are made between them, and any differences are attributed to culture. Such attributions make sense when culture (individualism-collectivism in this case), at the individual level, is also measured, rather than relying on the descriptive differences – that is differences based on non-psychological characteristics of the countries (language, religion, geography, economy, traditions). The concern here is that many researchers tend to describe this type of research as being cross-cultural, although in essence the data is collected and analyzed at the individual level. This concern is not minor in this area, because group-comparisons are more often than not generalized to describe cross-national or cross-cultural differences.

Interestingly, Schwartz (1994) and Triandis (1995) provide considerable support for the notion that cultural syndromes – in this case individualism and collectivism – can be found at the individual level of analysis, and can be conceptualized and measured as individual differences. Matsumoto et. al. (1997) points toward the possibility of making

cultural generalizations from individual measurement based on estimating the proportion in the population that can be characterized as either individualistic or collectivistic based on the sample studied. It is argued that either an individualistic perspective or a collectivistic perspective is activated in a given situation. Thus, the values, beliefs and norms comprise independent and discrete dimensions of the culture, and an individual would tend to respond to the situations that activate these dimensions with either individualism or collectivism.

### *Cross-Cultural Organizational Research*

To the extent that cultural dimensions are meaningful and prescribe behavior in a culture, it can also be argued that these dimensions might be meaningful and prescriptive within the context of organizations. The fact that organizations are embedded within the culture leads one to assume that dimensions deemed important at the societal level are influential in an organizational context. Culture at the societal level and culture at the organizational level share much overlap in the way each is defined in the literature. In both cases, culture is defined as the sharing and transmission of values, norms, and beliefs through learning that shape behavior (Robert & Wasti, 2002).

There is also need in linking individualism and collectivism to workplace variables, particularly with the ever-changing organizational landscape. Each year, more businesses choose to operate in different cultures by opening branches of their offices in various countries, and hiring employees from the host culture, while maintaining U.S. senior managers. With this expansion comes the need to develop and apply measures that make sense in the new culture and can more appropriately assess employees.

Central to the issue of conducting cross-cultural research, particularly if the interest also extends to work variables, are several questions that should be considered. First and foremost, it is important to question whether a particular construct of interest, for example, job autonomy, exists in the culture under study. The subsequent issue is would a comparison based on this construct be meaningful? That is, is the construct valued the same way, and does it mean the same thing?

Much of the literature concerns important work issues like job stressors and strains, job satisfaction, and locus of control (both general and work), as well as organizational commitment, OCB, and justice. Individualism-collectivism has also been studied as a predictor or as a moderator of work outcomes and the research presented covers both individual and ecological-level results. The idea of linking individualism-collectivism to workplace variables is of great interest to industrial/organizational psychologists given the expanding and changing nature of work from a localized, within-country focus to a more global, across-country nature. As mentioned earlier, there is considerable evidence that suggests that both orientations can manifest within one culture in the form of individual differences (Hui & Triandis, 1986, Triandis 1995). At the individual level this is displayed as the degree to which the attributes of individualism and collectivism are endorsed by people. Naturally, the differing endorsement of values, beliefs, and attitudes has implications for the workplace, whether it is employee attitudes or organizational outcomes. Culture influences the processing of information and specifies how things are to be evaluated. Also, it is prescriptive of the appropriate and proper behaviors to be displayed by members of the culture. Extrapolating this influence

to the workplace, cultural values determine, to a degree, an individual's expectations and attitudes regarding the job.

For example, at the individual level, Liu, Spector, & Shi (2007) researched the differences in job stressors between a U.S. and Chinese sample of professors and support staff. Both quantitative and qualitative data were collected, which adds to the strength of cross-cultural research. In terms of job autonomy, the U.S. sample reported higher levels of perceived job autonomy, although they also reported higher levels of lack of job control. Interestingly, lack of perceived job autonomy in the Chinese sample did not relate to a higher number of complaints about lack of job control. This underscores what was mentioned earlier about construct equivalence, and whether the constructs of interest are held equally important.

At the ecological level, Spector et. al., (2006) looked at work locus of control and well-being across 24 nations, which allows for a stronger cross-cultural comparison, and found that there were differences across nations, with more individualistic countries indicating more internality as opposed to more collectivistic countries indicating more externality. These results are mirrored at the individual level in a study by Narayanan et. al. (1999), who found significant differences in LOC and WLOC between an Indian working sample and an American working sample, with the Indian sample reporting external locus of control (and work LOC). This study also looked at job stressors between the two samples, and found that the American sample reported that work overload and lack of control/autonomy as being the highest stressors, while the Indian sample reported that the lack of structure and lack of rewards/recognition as being most stressful.

## Chapter 2

### The Current Study

As the discussion thus far suggests, different aspects of job satisfaction may be more salient for individuals who hold different cultural values. In other words, differences in the cultural values of individualism and collectivism can be argued to influence the relative importance of various facets of job satisfaction and role stressors in predicting organizational commitment. The differing emphasis on individualism and collectivism has implications for the nature of employee commitment to the organization. Hofstede (1980) proposed that individualists, who are generally more independent, would be more task-oriented in an organizational setting, and establish an exchange relationship with the organization. Further, individualist employees may be more attracted to the job attributes such as the task itself, pay, and promotion. On the other hand, members of collectivist societies generally tend to be people-oriented in an organizational setting, and are more likely to establish a commitment to the organization through establishing strong relationships with their peers, coworkers, and supervisors.

The purpose of this current investigation is to explore the implications of these cultural values on the relationship between job satisfaction facets, role stressors, and the three components of organizational commitment. Differential relationships between the facets of job satisfaction (work, supervisor, coworker, pay, and promotion opportunities) and role stressors (role conflict and role ambiguity) and the components of organizational

commitment (affective, normative, and continuance) will be explored, but more importantly, the moderating influence of individualistic and collectivistic orientations as expressed through four cultural dimensions (responsibility, affiliation, social welfare, and achievement) on those relationships will be investigated. A working sample from the U.S. will be targeted for data collection.

*Job Satisfaction:*

Job Satisfaction is one of the most studied variables in the field of industrial and organizational psychology. Job satisfaction is an attitudinal work variable that describes the extent to which an employee is satisfied with various aspects of the job. The global approach to the study of job satisfaction treats job satisfaction as a single, overall feeling and attitude toward the job. The job facets approach looks at different aspects of the job separately and presents a more nuanced picture of employee job satisfaction. The idea is that an employee typically holds different levels of satisfaction with the various facets.

Hui and Yee (1994, 1999) found that collectivism positively related to satisfaction with work, pay, opportunities for promotion, supervisors, and coworkers. Further, Hui's (1984, 1988) study on the relationship between job satisfaction and collectivism indicated that, in general, the more collectivistic employees rated themselves, the higher job satisfaction they reported, supporting the hypothesis that collectivism has a positive relation with job satisfaction. From a cross-cultural perspective, collectivism was found to be universally related to job satisfaction in typical individualistic and collectivistic samples (Oyserman et al., 2002; Sun, 2002), although the relationship was stronger between collectivism and work-related social networks than to aspects of the work itself. On the other hand, satisfaction with intrinsic aspects of the job (the work itself) was

higher for individualists than for collectivists. In another study, Hui and Yee (1999) found that more harmonious work groups produced higher job satisfaction among collectivists but lower satisfaction among individualists. The focus of collectivism on promoting social systems, collective interests, and groups has a stronger relationship with job satisfaction facets that have built into them those ideas – namely satisfaction with coworkers and supervisors.

The relationship between I-C and job satisfaction facets has been established in the literature, and some studies point to a stronger link between collectivism and the social aspects of work (coworkers and supervisors), while stronger relationships between individualism and intrinsic aspects of the work itself were found to be stronger. Therefore the following hypotheses are proposed:

*Hypothesis 1a: Overall I-C will be negatively correlated with satisfaction with supervisor and coworkers.*

*Hypothesis 1b: Overall I-C will be positively correlated with satisfaction with pay, promotion, and the nature of work.*

#### *Role Stressors*

Role conflict and role ambiguity are the two most popular stressors in the stressor-strain literature. Role conflict is defined as the incompatibility between the communicated expectations of an employee's job role and those perceived by the employee in that role, as it impinges on role performance (Rizzo, House, & Lirtzman, 1970). Role ambiguity on the other hand is described as the situation in which an employee does not have a clear direction about the expectations of his or her role in the job or organization (Rizzo et al., 1970). Research has shown support for the notion that

those who perceive higher levels of role conflict and role ambiguity (identified as stressors) experience lower levels of job satisfaction. Research also shows that role conflict is negatively associated with pay, coworkers, and supervision facets of job satisfaction, while role ambiguity is negatively related to promotion and coworker relationships (Fisher and Gitelson, 1983). Also, Yousef (2000) reported that role conflict and role ambiguity independently and negatively related to job satisfaction using a working sample from the United Arab Emirates. Similarly, Jamal (1997) found significant negative correlation between job stress and job satisfaction, where job stress was operationalized as role conflict and role ambiguity. As noted above, the literature consistently supports a significant negative relationship between role conflict, role ambiguity and job satisfaction.

Further, research at the country-level linking individualism and collectivism with role stressors found that lower levels of role ambiguity were associated with collectivism (Peterson et al., 1995). This relationship suggests that the emphasis in collectivistic societies on group harmony and the associated defined roles of members of the group results in lower occurrence of role ambiguity – people know what to do because they have prescribed roles, therefore:

*Hypothesis 2: Overall I-C will be negatively correlated with role ambiguity and role conflict.*

*Organizational Commitment:*

Organizational commitment is defined as an attitudinal variable that involves the attachment an employee develops to the organization. Allen and Meyer (1990) proposed a three-component model of organizational commitment: affective commitment,

normative commitment, and continuance commitment: Affective organizational commitment refers to the emotional attachment an employee develops with the organization. The employee identifies strongly with and becomes deeply involved in the organization. The model proposed by Allen and Meyer (1990) predicts that employees with strong affective commitment towards the organization choose to continue that relationship out of volition. Affective commitment to the organization is maintained through met employee expectations and job conditions. Other employees remain committed to the organization due to the lack of viable alternatives, as well as the costs associated with leaving the organization. An employee who commits to an organization because of a need to do so is drawing on the continuance component of organizational commitment. The employee's continuance commitment is driven by the benefits accrued from having worked at the organization (benefits) as well as the availability (or lack thereof) of other jobs. Lastly, normative commitment describes employees who feel they *ought* to remain with the organization out of a sense of obligation. It is value-driven, where the employee believes that he/she owes it to the organization to remain in their employ out of a sense that it is the right thing to do.

Meyer and Allen (1990) consider organizational commitment to be component-based rather than type-based because of the changing relationship an employee could have with the organization over the course of his/her tenure there, and each component could be more salient over any given period of time based on that relationship. Most research has focused on the role of affective commitment in its relationship with other work variables, and as the most investigated type of commitment, it is considered the

undisputed form of commitment, although more recent studies are looking at the two other components of organizational commitment.

Differences between commitment and job satisfaction as attitudinal variables can be seen in several ways (Mowday, et al., 1982). As previously stated, job satisfaction is an attitudinal response to a specific job or several facets of the job - Wiener (1982) states that job satisfaction is an attitude toward work-related conditions, facets, or aspects of the job, whereas commitment is a more general and global response to the organization.

Therefore, commitment suggests more of an attachment to the employing organization as opposed to specific tasks, environmental factors, and the location of where the duties are performed (Mowday, et al., 1982). Framed as such, it seems that commitment may be even more consistent and stable than job satisfaction over time, although there is much evidence to support the temporal stability and consistency of job satisfaction across different jobs and organizations (Staw & Ross, 1985). Perhaps day-to-day events have more of an effect on the level of job satisfaction of an employee but may not necessarily influence or lead the employee to reconsider his/her attachment to the organization.

(Mowday et al., 1982)

One could also argue that those who perceived higher levels of role conflict and role ambiguity as sources of stress would be less committed to the organization. Such an argument finds support in the research by Fisher and Gitelson (1983) who observed that both role conflict and role ambiguity are negatively correlated with organizational commitment. Research by Agarwal and Ramaswami (1993) found that role ambiguity directly and negatively relate to affective commitment, whereas role conflict had no relationship with affective commitment. Hartenian et al. (1994) reported negative

correlation between role conflict and organizational commitment and positive correlation between role clarity and organizational commitment while King and Sethi (1997) reported negative correlations between role stressors and affective commitment, and positive correlations between role stressors and continuance commitment. Lastly, in a study on an Arab working population, Yousef (2002) found a significant negative correlation between role conflict and affective commitment (-.18), normative commitment (-.14), and job satisfaction (-.30). Role ambiguity correlated strongly with affective commitment (-.42), and moderately with normative commitment and job satisfaction in the same sample (-.27 and -.33 respectively).

The influence of individualism and collectivism in a work setting has implications on the level of attachment an employee develops with an organization. Hofstede (1980) proposed that individualists would be more likely to develop an exchange-based relationship with an organization, in reinforcement of his view that individualists are more task-oriented. On the other hand, Hofstede proposed that collectivists would develop a relationship with an organization based on moral elements, since collectivists are more people-oriented. The literature presents evidence in support of similar ideas in that collectivists were found to develop commitment to an organization based on establishing relationships with colleagues and supervisors, while individualists were more committed to an organization based on the job content and promotional opportunities (Boyacigiller & Adler, 1991). In a sample of Turkish employees, Wasti (2003) found evidence for the moderating role of I/C such that the relationship between work and promotion satisfaction and affective and normative commitment was stronger for those who endorsed an individualist orientation, while those who endorsed a more collectivist

orientation had stronger relationships between their supervisor satisfaction and affective and continuance commitment, over and above satisfaction with work and promotional opportunities. From this discussion, it follows that people who endorse collectivist orientations would develop a relationship with an organization based on moral elements and social norms, therefore:

*Hypothesis 3a: Overall I-C will be negatively correlated with affective and normative commitment.*

On the other hand, people who endorse individualist orientations tend to develop an exchange-based relationship with the organization, therefore:

*Hypothesis 3b: Overall I-C will be positively correlated with continuance commitment.*

*Moderator Hypotheses for Overall I-C:*

*Hypothesis 4a: Overall I-C will moderate the relationship between satisfaction (coworker and supervisor) and organizational commitment (affective and normative) such that the relationship between job satisfaction and organizational commitment is stronger for collectivist orientation*

*Hypothesis 4b: Overall I-C will moderate the relationship between satisfaction (pay, promotion, and nature of work) and organizational commitment (continuance) such that the relationship between job satisfaction and organizational commitment is stronger for individualist orientation*

*Hypothesis 5: Overall I-C will moderate the relationship between role stressors (ambiguity and conflict) and organizational commitment (affective, normative, and*

*continuance) such that the relationship between role stressors and organizational commitment is stronger for individualist orientation*

*Moderator Hypotheses for Dimensions of I-C:*

Triandis et al. (1980) found that members of individualistic societies value competition over cooperation, and success is measured by material gain. Achievement as a cultural dimension focuses on the competitive pursuit of an individual's goals through individual effort (from an individualistic orientation) or the cooperative pursuit of those goals by the members of the group. Thus, extrinsic rewards will generate more commitment for individualists, whereas the relationship focused collectivists would develop stronger commitment as a result of higher satisfaction with coworkers and supervisor. Therefore:

*Hypothesis 6a: Achievement will moderate the relationship between role ambiguity and role conflict with affective commitment such that the relationship is more negative for collectivist orientation*

*Hypothesis 6b: Achievement will moderate the relationship between job satisfaction (coworker and supervisor) and organizational commitment (affective) such that the relationship between satisfaction and organizational commitment is stronger for collectivist orientation*

*Hypothesis 6c: Achievement will moderate the relationship between satisfaction (pay, promotion, and nature of work) and organizational commitment (affective) such that the relationship between satisfaction and organizational commitment is stronger for individualist orientation*

Responsibility for one's own actions, rights, and personal needs are descriptive of individualist societies, and that any continuance relationship developed would be a calculative one whereas feelings of responsibility for the group's needs is strengthened through developing and maintaining relationships. Therefore:

*Hypothesis 7a: Responsibility will moderate the relationship between role ambiguity and role conflict with continuance commitment such that the relationship is more negative for collectivist orientation*

*Hypothesis 7b: Responsibility will moderate the relationship between satisfaction (coworker and supervisor) and organizational commitment (continuance) such that the relationship is stronger for collectivist orientation.*

*Hypothesis 7c: Responsibility will moderate the relationship between job satisfaction (pay, promotion, and nature of work) and organizational commitment (continuance) such that the relationship is stronger for individualist orientation*

Collectivism's focus on group norms, rules, roles and obligations to maintain harmony would influence people to maintain obligatory/normative relationships. Also, the affiliation dimension from a collectivist orientation pertains to developing an identity based on acceptance of one's role in the group, and maintaining security that is gained from being a member of the group. Therefore:

*Hypothesis 8a: Affiliation will moderate the relationship between role ambiguity and role conflict with normative commitment such that the relationship is more negative for collectivist orientation*

*Hypothesis 8b: Affiliation will moderate the relationship between job satisfaction (coworker and supervisor) and organizational commitment (normative) such that the relationship is stronger for collectivist orientation*

*Hypothesis 8c: Affiliation will moderate the relationship between job satisfaction (pay, promotion, and nature of work) and organizational commitment (normative) such that the relationship is stronger for collectivist orientation*

The collectivist expression of the social welfare dimension focuses on the group as the source of the individual's well-being, and includes the economic well-being of the individual that comes from a sharing of wealth with the group.

*Hypothesis 9a: Social welfare will moderate the relationship between job satisfaction (coworker and supervisor) and organizational commitment (affective) such that the relationship is stronger for collectivist orientation*

*Hypothesis 9b: Social welfare will moderate the relationship between job satisfaction (pay, promotion, and nature of work) and organizational commitment (affective) such that the relationship is stronger for individualist orientation.*

Religion contrasts membership and participation in religious institutions with highly personal and private expression of one's religious beliefs. It relates to religious beliefs and the idea of religiosity being group-focused or individual focused. The relationship between religion and work variables may not be relevant in a U.S. sample, although Hofstede proposed that religion, and the Muslim faith in particular, demonstrated a significant role in people's lives. The relationships between the dimension and work variables will be exploratory in nature.

## Chapter 3

### Method

#### *Participants*

This study included responses from 214 University of South Florida employees working a minimum of 20 hours per week. An initial sample of 237 employees returned questionnaires that were screened for missing data and questionable responses. A case was eliminated if more than 10% of the items included in a scale were not responded to; 22 cases were eliminated based on this criterion. One case was deleted because of suspect response pattern. The final tally of 214 employees was predominantly female (66.4%), with an age range from 23 to 69 (mean age = 48.3 years, median age = 50). In addition, most of the employees were of White/Anglo or European-American ethnicity (82%). Participants on average worked 45 hours a week, had been in their current position an average of 7.8 years, and had been with the organization an average of 12 years. Finally, all participants were full-time employees and over half (54%) described their position as managerial (Table 1).

Table 1. *Participant Demographics (N = 214)*

	Frequency	Percent
Gender		
Male	71	33.6
Female	140	66.4

Table 1. Continued

Race/Ethnicity		
White/Anglo or European-American	173	82
Black/African-American	13	6.2
Middle Easter/Arab	0	0
Asian/Asian-American/Pacific Islander	10	4.7
Hispanic/Latino/Latina	10	4.7
Native American	2	0.9
Bi-Racial/Multi-Racial	3	1.4
Organizational Tenure		
0 – 1 year	4	1.9
2 – 5 years	57	27.7
6 – 10 years	54	26.2
11+ years	91	44.2
Job Tenure		
0 – 1 year	22	10.8
2 – 5 years	77	38.8
6 – 10 years	56	26.8
11+ years	48	23.6
Job Type		
Managerial/Professional	115	54.2
Non-managerial/administrative	97	45.8

### Measures

The employee survey included measures of job stressors (role conflict and role ambiguity), job satisfaction, organizational commitment, and individualism-collectivism.

*Role Stressors:* Rizzo et al.'s (1970) job stressor scale measures role conflict (8 items) and role ambiguity (6 items). A sample role conflict item is “*I receive incompatible requests from two or more people*”; a sample role ambiguity item is “*I know what my responsibilities are*”. Response options for both scales range from 1 (strongly disagree) to 5 (strongly agree), with high scores reflecting high perceptions of

role conflict and ambiguity. Scale coefficient alphas in this study for role conflict and role ambiguity were 0.84 and .80 respectively (see Appendix A).

*Job satisfaction:* Job satisfaction was measured using Spector's (1985) Job Satisfaction Survey. The survey covers 9 facets of job satisfaction, only 5 of which were used in this study: pay (e.g. "I feel I am being paid a fair amount for the work I do",  $\alpha=0.83$ ), promotion (e.g. "There is really too little chance for promotion on my job",  $\alpha=0.81$ ), supervision (e.g. "My supervisor is quite competent in doing his/her job",  $\alpha=0.88$ ), coworkers (e.g. "I like the people I work with",  $\alpha=0.73$ ), and nature of work (e.g. "I sometimes feel my job is meaningless",  $\alpha=0.80$ ). Response options ranged from 1 (strongly disagree) to 5 (strongly agree), with high scores reflecting greater levels of satisfaction (see Appendix B).

*Organizational Commitment:* The three components of organizational commitment were measured using Meyer, Allen, and Smith's (1993) scale. The affective component of organizational commitment is composed of items that refer to the emotional attachment held by the employee to the organization (e.g. "This organization has a great deal of personal meaning for me"). Continuance commitment is reflected by items that refer to the employee's need to stay with the organization due to the associated benefits and costs of leaving (e.g. "Too much of my life would be disrupted if I decided to leave this organization"). The normative commitment items tap into the feelings of obligation held by the employee in order to sustain membership (e.g. "Even if it were to my advantage, I do not feel it would be right to leave my organization"). Coefficient alphas for the three components were  $\alpha=0.85$ , 0.85, and 0.83 respectively (see Appendix C).

*Multidimensional Culture Scale (MCS)*: The scale consisted of the following dimensions: responsibility, affiliation, social welfare, religion, and achievement (see Appendix D).

The scale was developed by Khoury (2006) based on Ho and Chiu's (1994) content analysis of over 2,000 Chinese proverbs to determine the degree to which they affirmed or negated the basic ideas of individualism and collectivism. More specifically, sayings that expressed prescriptive or proscriptive beliefs were selected. The idea is that such beliefs promote actions and behaviors that are acceptable and prohibits actions and behaviors that are considered undesirable.

The scale items were generated by 13 psychology doctoral students of various national backgrounds: Barbados, China, Germany, Israel, Jordan, Lebanon, Turkey, the United States, and Venezuela. Each student was provided with clear and precise conceptual definition of each dimension, a general definition of individualism and collectivism to provide direction, and was asked to write items that reflect that definition. Based on later item analyses and qualitative evaluation, the final 30-item, 5-dimension scale was developed.

The first dimension concerns issues of responsibility. Specifically, it pertains to who is held responsible for a member's actions as well as who is affected by the member's actions. For example, *"I think people should be held responsible for their own actions"* and *"I must pay for the consequences of my actions"* illustrate this dimension. Alpha for the responsibility dimension in this study was 0.88.

The affiliation dimension encompasses three related ideas that are influenced by the degree of affiliation one has to the group and how that influences the formation of an

identity, contrasting the focus of the identity between the individual and the group: security, identity, and value of the individual/group. Security is gained from either the individual or from the group, one's identity is dictated either by personal attributes or group membership, and the individual or the group is given precedence and intrinsic value over the other. For instance, *"The group I belong to is a significant part of who I am"* and *"I feel it is important to belong to a social group"* exemplify this idea. Alpha for the affiliation dimension in this study was 0.85.

The social welfare dimension is primarily focused on the idea of whether the group or the individual is the primary source of social welfare. The onus of an individual's well-being and welfare lies either in his/her hands or falls under the obligation of society. It encompasses notions of well-being and economic sharing; contrasting that with the notion of private ownership. For example, *"Society is obligated to help those who can not help themselves"* and *"I think members of a group should care for each other's welfare"*. Alpha for the social welfare dimension in this study was 0.80.

Religion contrasts membership and participation in religious institutions with highly personal and private expression of one's religious beliefs. It relates to religious beliefs and the idea of religiosity being group-focused or individual focused, as illustrated by *"Religious beliefs and practices are private"* and *"My religion concerns only me"*. Alpha for the religion dimension in this study was 0.87.

The Achievement dimension focuses on the individual's initiative, effort, and effectiveness in the pursuit and attainment of goals, contrasting individual effort with collective effort in that pursuit. It concerns the idea of achievement or accomplishment. For example, *"It is more efficient to work alone than to work in a group"* and *"I do*

*things best when I work alone*". Alpha for the achievement dimension in this study was 0.80.

This scale consists of 30 items across the 5 dimensions, scored on a 5-point Likert scale ranging from "strongly disagree" to "strongly agree". Although the scale has near equal number of individualism- and collectivism-directed items, collectivism items were reverse scored and the final scores on the factors were calculated in the direction of individualism.

*Psychological Collectivism (PC)*: Eleven items from Hui and Yee's (1994) Psychological Collectivism scale was used to measure the level of overall I-C in the study sample. Participants indicated their agreement or disagreement on a 5-point scale ranging from "*strongly disagree*" to "*strongly agree*". A sample item is "*I have never chatted with my coworker about the political future of this place*". Alpha for the PC scale in this study was 0.56 (see Appendix E).

#### *Procedure*

All responses were collected online via SurveyMonkey.com. Participants were first contacted by phone to solicit participation, after which an email was sent that included a short description of the study, the time required to complete the survey (i.e., approximately 15 minutes); assurance that each of their responses would be held confidential; the survey web-link, and contact information for the primary researcher (see Appendix F). Six hundred and fifty-one USF employees out of an initial 1,516 contacted to solicit participation agreed to participate. Of these, 237 responded to the survey (36% response rate). Participation in the survey was completely voluntary and individuals were not given anything in exchange for their participation.

## Chapter 4

### Results

Means, standard deviations, range, and coefficient alpha for each of the measures included in this study are displayed in Table (2). All measures with the exception for Psychological Collectivism ( $\alpha=.56$ ) attained good internal consistency ranging from 0.73 (JSS – Coworkers) to 0.88 (JSS – Supervision and MCS – Responsibility).

Table 2. *Descriptive Statistics for Study Variables*

	Mean	SD	Range	Alpha
Pay (JSP)	10.43	3.83	16	0.83
Promotion (JSPR)	10.17	3.67	16	0.81
Supervision (JSS)	15.92	3.89	16	0.88
Coworkers (JSC)	15.00	3.08	15	0.73
Nature of work (JSW)	16.13	2.93	16	0.80
Role Conflict (RC)	19.31	5.79	30	0.80
Role Ambiguity (RA)	17.96	5.24	24	0.84
Affective Commitment (OCA)	20.53	5.13	22	0.85
Continuance Commitment (OCC)	19.05	5.51	24	0.85
Normative Commitment (OCN)	18.35	5.11	24	0.83
Responsibility (MCR)	25.99	2.88	12	0.88
Affiliation (MCAF)	21.11	4.82	29	0.85
Social Welfare (MCSW)	16.51	4.11	24	0.80
Religion (MCRG)	18.05	4.11	20	0.87
Achievement (MCAC)	11.32	2.88	16	0.80
Psychological Collectivism (PC)	30.78	4.19	26	0.56

### *Relationships Among Variables*

Table (3) presents the correlations amongst all the study variables. A number of significant relationships were observed between the variables included in this study. Job satisfaction facets were all significantly positively correlated with each other. These correlations ranged from  $r = .25$  ( $p < .01$ ) between pay and coworker satisfaction to  $r = .69$  ( $p < .01$ ) between pay and promotion satisfaction. All job satisfaction facets correlated significantly, positively, and strongly with overall job satisfaction ( $.66 < r < .76$ ). In keeping with previous research, significant negative relationships were observed between overall job satisfaction and job satisfaction facets (pay, promotion, nature of work, supervisor, and coworker) on the one hand and role stressors (role conflict and role ambiguity) on the other. Positive relationships were observed between affective and normative commitment with all job satisfaction facets; continuance commitment was negatively correlated with job satisfaction (overall and facets). Interestingly, continuance commitment did not correlate significantly with either affective or normative commitment ( $r = .04$  and  $.12$  respectively,  $p > .05$ ). Further, results did not find a relationship between continuance commitment and role ambiguity ( $r = .13$ ,  $p > .05$ ); continuance commitment was positively correlated with role conflict ( $r = .17$ ,  $p < .01$ ).

A significant correlation was found between responsibility and satisfaction with the nature of work and overall job satisfaction ( $r = .24$  and  $.16$  respectively,  $p < .05$ ); responsibility significantly correlated with role conflict ( $r = -.16$ ); a significant positive relationship was found between responsibility and both affective and normative commitment ( $r = .25$  and  $.15$  respectively,  $p < .05$ ).

With regard to affiliation, significant negative relationships were found with pay, coworker, nature of work, and overall job satisfaction ( $r = -.18, -.25, -.18,$  and  $-.22$  respectively,  $p < .01$ ) and with affective and normative commitment ( $r = -.31$  and  $-.33$  respectively,  $p < .01$ ). In contrast, a positive relationship was observed between affiliation and role conflict ( $r = .14, p < .05$ ). A similar pattern of significant negative relationships was observed between achievement, satisfaction (pay,  $r = -.18$ ; coworker,  $r = -.19$ ; nature of work,  $r = -.16$ , overall job satisfaction,  $r = .21$ ) and commitment (affective,  $r = -.20$ ; normative,  $r = -.20$ ).

Interestingly, observed results failed to show significant relationships between social welfare and religion with overall job satisfaction and any of the job satisfaction facets. A significant negative correlation was observed between social welfare and role ambiguity ( $r = -.20, p < .01$ ) while a positive relationship existed between religion and role conflict ( $r = .18, p < .05$ ) and with continuance commitment ( $r = .22, p < .01$ ). All dimensions of the MCS significantly and positively correlated with the overall score on the scale ( $.22 < r < .73$ ). IC as measured by the Psychological Collectivism scale (PC) significantly correlated with affiliation, achievement, and social welfare dimensions of the MCS ( $r = .34, .42,$  and  $.36$  respectively).

Lastly, PC significantly correlated with supervisor, coworker, and nature of work satisfaction ( $r = -.20, -.24,$  and  $-.17$  respectively) and with affective and normative commitment ( $r = -.19$  and  $-.16$  respectively,  $p < .01$ ).

Table 3 Correlations amongst Study Variables

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1. JSP	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2. JSPR	.69**	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
3. JSS	.26**	.29**	-	-	-	-	-	-	-	-	-	-	-	-	-	-
4. JSC	.25**	.27**	.48**	-	-	-	-	-	-	-	-	-	-	-	-	-
5. JSW	.29**	.40**	.45**	.46**	-	-	-	-	-	-	-	-	-	-	-	-
6. JST	.73**	.76**	.70**	.66**	.70**	-	-	-	-	-	-	-	-	-	-	-
7. RC	-.21**	-.35**	-.50**	.40**	-.48**	-.54**	-	-	-	-	-	-	-	-	-	-
8. RA	-.19**	-.18**	-.35**	-.44**	-.33**	-.41**	.57**	-	-	-	-	-	-	-	-	-
9. AC	.40**	.42**	.41**	.48**	.65**	.65**	-.32**	-.20**	-	-	-	-	-	-	-	-
10. CC	-.17**	-.20**	-.17**	-.12**	-.06	-.21**	.17*	.13	.04	-	-	-	-	-	-	-
11. NC	.41**	.39**	.34**	.33**	.42**	.53**	-.26**	-.15*	.60**	.12	-	-	-	-	-	-
12. MCR	.02	.13	.11	.10	.24*	.16*	-.16*	-.01	.25**	-.12	.15*	-	-	-	-	-
13. MCAF	-.18**	-.07	-.12	-.25**	-.18**	-.22**	-.14*	.06	-.31**	-.02	-.33**	-.10	-	-	-	-
14. MCSW	-.03	-.05	-.03	-.07	.01	-.05	-.05	-.20**	-.01	-.04	-.03	.05	.35**	-	-	-
15. MCRG	-.04	.05	.03	.04	-.04	.01	-.18*	.10	.04	.22**	-.01	-.04	.19**	.01	-	-
16. MCAC	-.18**	-.13	-.08	-.19**	-.16*	-.21**	.07	.11	-.20**	-.01	-.20**	-.01	.40**	.24**	.12	-
17. PC	-.10	-.13	-.20**	-.24**	-.17*	-.23**	.03	-.12	-.19**	.05	-.16**	.01	.34	.36**	.11	.42**

Note. JSP = Pay satisfaction; JSPR = Promotion satisfaction; JSS = Supervision satisfaction; JSC = Coworker satisfaction; JSW = work satisfaction; JST = overall job satisfaction; RC = Role conflict; RA = Role ambiguity; AC = Affective commitment; CC = Continuance commitment; NC = Normative commitment; MCR = Responsibility; MCAF = Affiliation; MCSW = Social Welfare; MCRG = Religion; MCAC = Achievement; PC = Psychological collectivism

\* $p < .05$ , \*\* $p < .01$ . N = 214

### *Hypotheses Tests*

*Hypothesis 1a: IC will be negatively correlated with satisfaction with supervisor and coworkers.*

To test this hypothesis, zero-order correlations between the variables were examined and the results provided support for the negative relationship between overall IC and both supervisor and coworker satisfaction (Table 3).

*Hypothesis 1b: IC will be positively correlated with satisfaction with pay, promotion, and the nature of work.*

In contrast, hypothesis 1b predicted that overall IC would correlate positively with pay, promotion, and nature of work satisfaction but the results failed to support this hypothesis; on the contrary, the relationship between IC and nature of work satisfaction was negative and significant while the relationship with pay and promotion satisfaction was non-significant.

*Hypothesis 2: IC will be negatively correlated with role ambiguity and role conflict.*

Hypothesis 2, which predicted a negative relationship between overall IC and both role conflict and role ambiguity, was not supported.

*Hypothesis 3a: IC will be negatively correlated with affective and normative commitment.*

*Hypothesis 3b: IC will be positively correlated with continuance commitment.*

The results supported the negative relationship between IC and both affective and normative commitment; the results failed to support the positive relationship between IC and continuance commitment.

### *Moderator Results:*

To test for moderation, the dependent variable (organizational commitment) was regressed onto: (1) the independent variable (either job satisfaction facet or role stressor), (2) the predicted moderator (culture), and (3) the product of these two variables (job satisfaction and culture or role stressor and culture). Evidence of moderation is indicated when the beta-weight associated with the product term is significant, while controlling for the individual effects of the independent and moderator variables (job and organizational tenure were controlled for all moderated regression analyses). The results did not support the moderating relationships described in hypothesis 4a; the moderating influence of overall IC on the relationship between coworker satisfaction and either affective or normative commitment, nor the relationship between supervisor satisfaction and either affective or normative commitment (Table 4a).

*Hypothesis 4a: IC will moderate the relationship between satisfaction (coworker and supervisor) and organizational commitment (affective and normative) such that the relationship between job satisfaction and organizational commitment is stronger for collectivist orientation*

Table 4a. *Moderated Regressions of Affective and Normative Commitment on Supervisor and Coworker Satisfaction*

	B	$\beta$	R <sup>2</sup>	$\Delta R^2$
<b>Criterion: Affective Commitment</b>				
JSS	.501	.381**	.169	.169**
IC	-.120	-.098	.181	.012
JSS x IC	.024	.089	.189	.008
<hr/>				
JSC	.761	.457**	.227	.227**
IC	-.094	-.077	.233	.006
JSC x IC	.002	.005	.233	.000

Table 4a. Continued

<b>Criterion: Normative Commitment</b>				
JSS	.423	.322**	.117	.117**
IC	-.106	-.087	.125	.008
JSS x IC	.006	.024	.126	.001
JSC	.504	.304**	.109	.109**
IC	-.097	-.080	.115	.006
JSC x IC	.014	.042	.117	.002

Note. B = Unstandardized Coefficient,  $\beta$  = Standardized Coefficient; JSS = supervisor satisfaction; JSC = coworker satisfaction; IC = individualism/collectivism

\* =  $p < .05$ , \*\* =  $p < .01$ ;  $N = 200$

Hypothesis 4b did not find support in the data across all moderating relationships (Table 4b).

*Hypothesis 4b: IC will moderate the relationship between satisfaction (pay, promotion, and nature of work) and organizational commitment (continuance) such that the relationship between job satisfaction and organizational commitment is stronger for individualist orientation*

Table 4b. Moderated Regressions of Continuance Commitment on Pay, Promotion, and Nature of Work Satisfaction

	B	$\beta$	R <sup>2</sup>	$\Delta R^2$
<b>Criterion: Continuance Commitment</b>				
JSP	-.246	.171*	.027	.027*
IC	-.080	-.061	.031	.004
JSP x IC	.000	.001	.031	.000
JSPR	-.311	-.207**	.040	.040**
IC	-.092	-.070	.045	.005
JSPR x IC	.008	.024	.045	.001
JSW	-.152	-.081	.004	.004
IC	-.085	-.065	.007	.003
JSW x IC	.031	.068	.011	.005

Note. B = Unstandardized Coefficient,  $\beta$  = Standardized Coefficient; JSP = pay satisfaction; JSPR = promotion satisfaction; JSW = work satisfaction; IC = individualism/collectivism

\* =  $p < .05$ , \*\* =  $p < .01$ ;  $N = 200$

Similarly, the results did not support the moderating influence of overall IC on the relationship between role conflict and normative commitment (Table 4c).

*Hypothesis 5: IC will moderate the relationship between role stressors (ambiguity and conflict) and organizational commitment (affective, normative, and continuance) such that the relationship between role stressors and organizational commitment is stronger for individualist orientation*

Table 4c. Moderated Regressions of Affective, Normative, and Continuance Commitment on Role Stressors

	B	$\beta$	R <sup>2</sup>	$\Delta R^2$
<b>Criterion: Affective Commitment</b>				
RC	-.286	-.323**	.100	.100**
IC	-.223	-.183**	.133	.032**
Table 4c. Continued				
RC x IC	.007	.035	.134	.001
<hr/>				
RA	-.229	-.234**	.041	.041**
IC	-.266	-.218**	.087	.046**
RA x IC	.009	.015	.089	.002
<b>Criterion: Normative Commitment</b>				
RC	-.242	-.274**	.066	.066**
IC	-.188	-.154*	.088	.022*
RC x IC	.014	.067	.092	.004
<hr/>				
RA	-.161	-.166*	.021	.021*
IC	-.213	-.175*	.051	.030**
RA x IC	-.001	-.006	.051	.001
<b>Criterion: Continuance Commitment</b>				
RC	.189	.199**	.030	.030**
IC	-.055	-.042	.032	.002
RC x IC	-.017	.080	.038	.006
<hr/>				
RA	.130	.124	.017	.017*
IC	-.040	-.030	.018	.001
RA x IC	.009	.040	.020	.002

Note. B = Unstandardized Coefficient,  $\beta$  = Standardized Coefficient; RC = role conflict; RA = role ambiguity; IC = individualism/collectivism  
\* =  $p < .05$ , \*\* =  $p < .01$ ;  $N = 200$

*Moderator Hypotheses for Dimensions of MCS:*

The moderating effect of culture on the relationship between job satisfaction (and role stressors) and organizational commitment was tested using moderated regression analysis. It was assumed that the effect of job satisfaction (or role stressor) on organizational commitment would change linearly with respect to the moderator.

Hypothesis 6 predicted that achievement would moderate the relationship between role stressors (role conflict and role ambiguity), job satisfaction facets (pay, promotion, work, supervision, and coworker), and organizational commitment (affective). Significant interactions were graphed by using values 1 standard deviation above and below the mean. Figure 1 displays the significant interaction found between achievement and role ambiguity (Table 5) ( $\beta = .127, p < .05, \beta = .001, n.s.$ ). Role ambiguity more negatively impacts affective commitment for those who are collectivist in achievement (low achievement).

*Hypothesis 6a: Achievement will moderate the relationship between role ambiguity and role conflict with affective commitment such that the relationship is more negative for collectivist orientation*

Table 5. *Moderated Regressions of Affective Commitment on Role Stressors and Achievement*

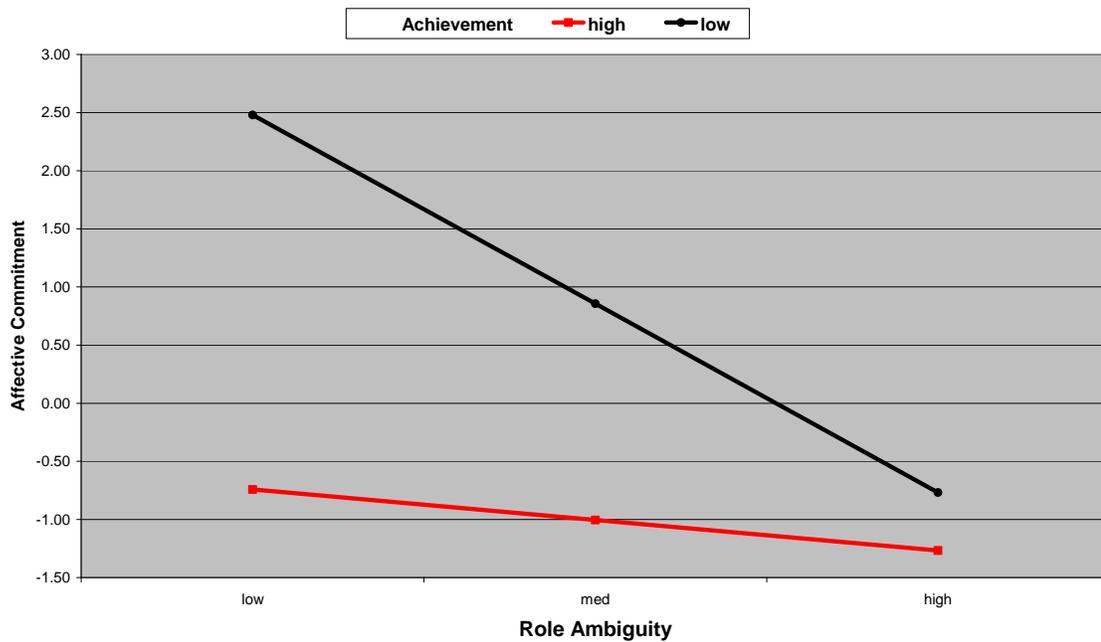
	B	$\beta$	R <sup>2</sup>	$\Delta R^2$
<b>Criterion: Affective Commitment</b>				
RC	-.274	-.309**	.100	.100**
MCAC	-.306	-.172**	.131	.031**
RC x MCAC	.010	.039	.132	.001

Table 5. Continued

RA	-.180	-.184*	.041	.041**
MCAC	-.323	-.181*	.072	.031**
RA x MCAC	.045	.127*	.088	.016*

Note. B = Unstandardized Coefficient,  $\beta$  = Standardized Coefficient; RC = role conflict; RA = role ambiguity; MCAC = achievement  
 \* =  $p < .05$ , \*\* =  $p < .01$ ;  $N = 200$

Figure 1. Achievement as moderator of Role Ambiguity and Affective Commitment



Achievement orientation moderated the relationship between supervisor job satisfaction and affective commitment (Table 6a, Figure 2) but not the relationship between coworker satisfaction and affective commitment ( $\beta = .141$ ,  $p < .05$ ;  $\beta = .001$ , *n.s.*). The pattern of data in Figure 2 illustrates that when achievement was more individualist (high achievement) oriented the line depicting the relationship between satisfaction with supervision and affective commitment had a steeper positive slope than when achievement was more collectivist (low achievement) oriented.

*Hypothesis 6b: Achievement will moderate the relationship between job satisfaction (coworker and supervisor) and organizational commitment (affective) such*

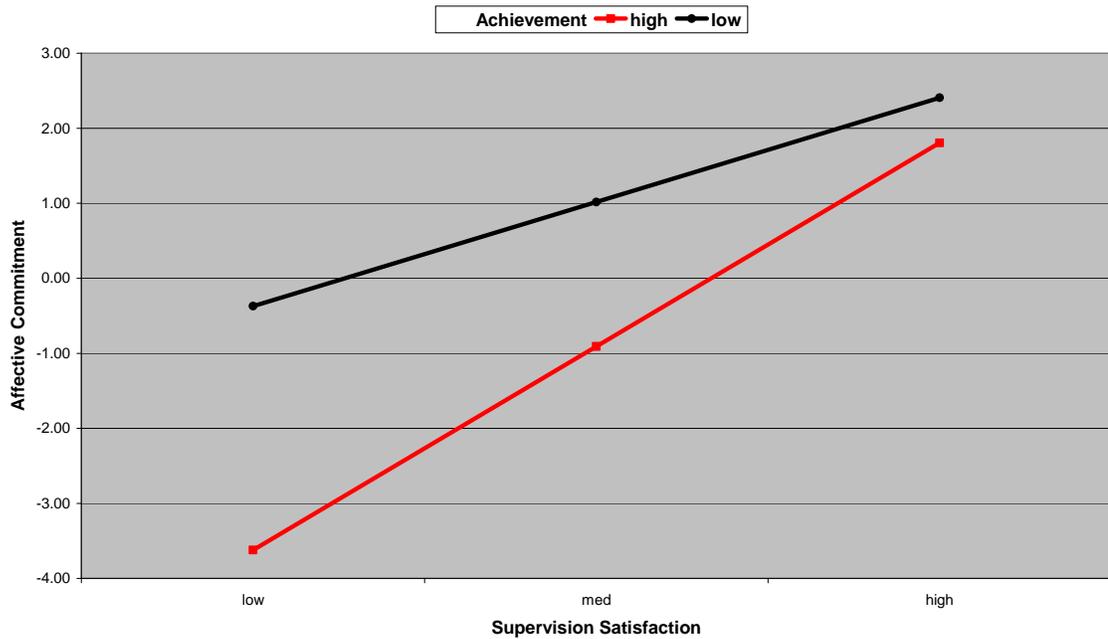
that the relationship between satisfaction and organizational commitment is stronger for collectivist orientation

Table 6a. Moderated Regressions of Affective Commitment on Supervisor and Coworker Satisfaction and Achievement

	B	$\beta$	R <sup>2</sup>	$\Delta R^2$
<b>Criterion: Affective Commitment</b>				
JSS	.527	.400**	.169	.169**
MCAC	-.334	-.188**	.196	.027**
JSS x MCAC	.059	.141*	.215	.019*
JSC	.758	.456**	.227	.227**
MCAC	-.195	-.110	.239	.012
JSC x MCAC	-.008	-.013	.240	.001

Note. B = Unstandardized Coefficient,  $\beta$  = Standardized Coefficient; JSS = supervisor satisfaction; JSC = coworker satisfaction; MCAC = achievement  
 \* =  $p < .05$ , \*\* =  $p < .01$ ;  $N = 200$

Figure 2. Achievement as moderator of Supervision Satisfaction and Affective Commitment



No significant interaction effects were found between pay, promotion, and nature of work satisfaction and affective commitment when achievement orientation was the moderator (Table 6b), ( $\beta = .050, n.s.$ ;  $\beta = -.060, n.s.$ ;  $\beta = -.064, n.s.$  respectively).

*Hypothesis 6c: Achievement will moderate the relationship between satisfaction (pay, promotion, and nature of work) and organizational commitment (affective) such that the relationship between satisfaction and organizational commitment is stronger for individualist orientation*

Table 6b. *Moderated Regressions of Affective Commitment on Pay, Promotion, Nature of Work Satisfaction and Achievement*

	B	$\beta$	R <sup>2</sup>	$\Delta R^2$
<b>Criterion: Affective Commitment</b>				
JSP	.499	.372**	.156	.156**
MCAC	-.240	-.135	.173	.017
JSP x MCAC	-.021	.050	.175	.002
JSPR	.562	.402**	.177	.177**
MCAC	-.264	-.148*	.195	.021*
JSPR x MCAC	.024	-.060	.199	.004
JSW	1.112	.635**	.417	.417**
MCAC	-.173	-.097	.426	.009
JSW x MCAC	-.035	-.064	.430	.004

Note. B = Unstandardized Coefficient,  $\beta$  = Standardized Coefficient; JSP = pay satisfaction; JSPR = promotion satisfaction; JSW = work satisfaction; MCAC = achievement  
\* =  $p < .05$ , \*\* =  $p < .01$ ;  $N = 200$

Hypothesis 7a predicted that the relationship between role stressors (conflict and ambiguity) and continuance commitment would be more negative for individuals who endorsed a collectivist responsibility orientation. The results (Table 7) did not support either moderating hypothesis ( $\beta = .023$ , *n.s.*;  $\beta = -.001$ , *n.s.*).

*Hypothesis 7a: Responsibility will moderate the relationship between role ambiguity and role conflict with continuance commitment such that the relationship is more negative for collectivist orientation*

Table 7. *Moderated Regressions of Continuance Commitment on Role Stressors and Responsibility*

	B	$\beta$	R <sup>2</sup>	$\Delta R^2$
<b>Criterion: Continuance Commitment</b>				
RC	.148	.155*	.030	.030*
MCR	-.179	-.094	.039	.009
RC x MCR	.007	.023	.040	.001
RA	.138	.131*	.017	.017*
MCR	-.227	-.119	.031	.014
RA x MCR	.000	-.001	.032	.001

Note. B = Unstandardized Coefficient,  $\beta$  = Standardized Coefficient; RC = role conflict; RA = role ambiguity; MCR = responsibility

\* =  $p < .05$ , \*\* =  $p < .01$ ;  $N = 200$

Also, the relationship between supervision and coworker satisfaction and continuance commitment (Table 8a) was predicted to be stronger for individuals with a collectivist responsibility orientation. This hypothesis was not supported.

*Hypothesis 7b: Responsibility will moderate the relationship between satisfaction (coworker and supervisor) and organizational commitment (continuance) such that the relationship is stronger for collectivist orientation*

Table 8a. *Moderated Regressions of Continuance Commitment on Supervisor and Coworker Satisfaction and Responsibility*

	B	$\beta$	R <sup>2</sup>	$\Delta R^2$
<b>Criterion: Continuance Commitment</b>				
JSS	-.224	-.158*	.027	.027*
Table 8a. Continued				
MCR	-.198	-.103	.037	.010*
JSS x MCR	.010	.022	.037	.000
JSC	-.175	-.098	.013	.013
MCR	-.216	-.113	.025	.012
JSC x MCR	-.012	-.021	.025	.000

Note. B = Unstandardized Coefficient,  $\beta$  = Standardized Coefficient; JSS = supervisor satisfaction; JSC = coworker satisfaction; MCR = responsibility

\* =  $p < .05$ , \*\* =  $p < .01$ ;  $N = 200$

Finally, it was predicted that the relationship between pay, promotion, and work satisfaction and continuance commitment would be stronger for individuals with an individualist responsibility orientation. Those who were more collectivist in their responsibility (low responsibility) had a negative relationship between their satisfaction with the nature of work and continuance commitment. In other words, when someone is dissatisfied with the type of work they do, they tend to commit to the organization based on lack of alternative prospects, as well as the threat of losing accrued pay and benefits. As satisfaction with one's work increases, the need to continue committing decreases; whereas the relationship remained unchanged for those with an individualist orientation in responsibility as indicated by the small slope (Table 8b, Figure 3), ( $\beta = .120, p < .05$ ).

*Hypothesis 7c: Responsibility will moderate the relationship between job satisfaction (pay, promotion, and nature of work) and organizational commitment (continuance) such that the relationship is stronger for individualist orientation*

Table 8b. *Moderated Regressions of Continuance Commitment on Pay, Promotion, Nature of Work Satisfaction and Responsibility*

	B	$\beta$	R <sup>2</sup>	$\Delta R^2$
<b>Criterion: Continuance Commitment</b>				
JSP	-.228	-.158**	.027	.027*
MCR	-.220	-.115	.040	.013
JSP x MCR	-.011	-.023	.041	.001
JSPR	-.300	-.200*	.040	.040*
MCR	-.190	-.099	.049	.009
JSPR x MCR	.026	.054	.052	.003
JSW	-.217	-.118*	.100	.100*
MCR	-.246	-.129*	.118	.018*
JSW x MCR	.075	.120*	.132	.014*

Note. B = Unstandardized Coefficient,  $\beta$  = Standardized Coefficient; JSP = pay satisfaction; JSPR = promotion satisfaction; JSW = work satisfaction; MCR = responsibility  
 \* =  $p < .05$ , \*\* =  $p < .01$ ;  $N = 200$

Figure 3. Responsibility as moderator of Satisfaction with Nature of Work and Continuance Commitment



The data (Table 9) supported the moderating influence of affiliation on the relationship between role ambiguity and role conflict with normative commitment ( $\beta = .161, p < .01, \beta = .123, p < .05$ ). Figure 4 and 5 illustrate the steeper negative slope for collectivist orientation of affiliation (low affiliation) in comparison to an individualist orientation.

*Hypothesis 8a: Affiliation will moderate the relationship between role ambiguity and role conflict with normative commitment such that the relationship is more negative for collectivist orientation*

Table 9. Moderated Regressions of Normative Commitment on Role Stressors and Affiliation

	B	$\beta$	R <sup>2</sup>	$\Delta R^2$
<b>Criterion: Normative Commitment</b>				
RC	-.188	-.213**	.066	.066**
MCAF	-.300	-.283**	.151	.085**
RC x MCAF	.030	.161**	.177	.026**

Table 9. Continued

RA	-1.05	-.108*	.021	.021*
MCAF	-.338	-.319**	.122	.101**
RA x MCAF	.024	.123*	.137	.015*

Note. B = Unstandardized Coefficient,  $\beta$  = Standardized Coefficient; RC = role conflict; RA = role ambiguity; MCR = responsibility  
 \* =  $p < .05$ , \*\* =  $p < .01$ ;  $N = 200$

Figure 4. Affiliation as moderator of Role Conflict and Normative Commitment

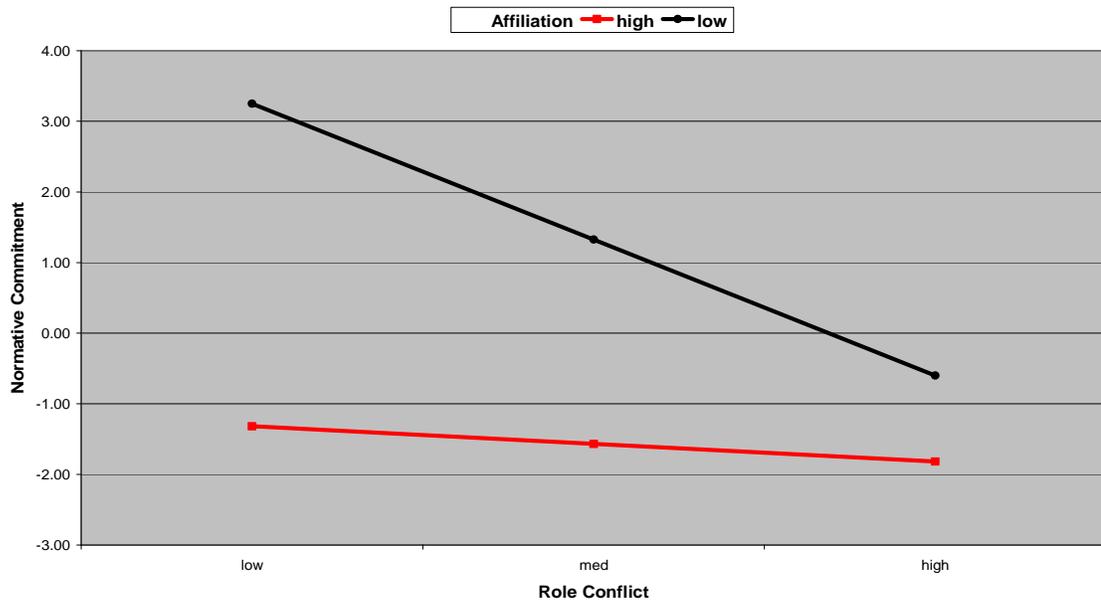
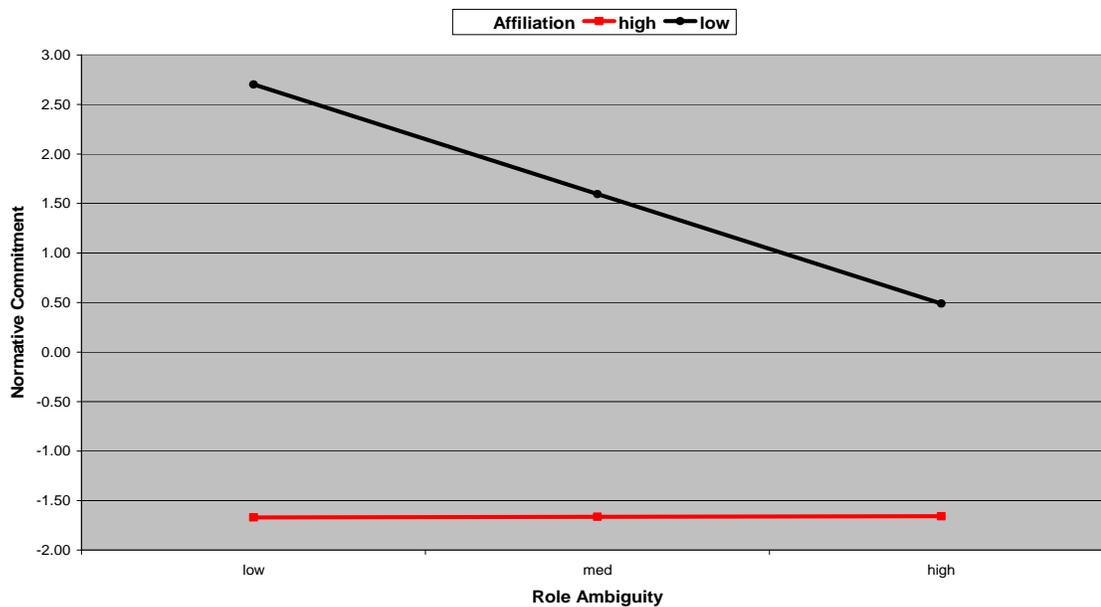


Figure 5. Affiliation as moderator of Role Ambiguity and Normative Commitment



The results (Table 10a, Figure 6 & 7) supported the prediction that the relationship between satisfaction with supervision and coworker and normative commitment is moderated by a collectivist affiliation orientation (low affiliation) ( $\beta = -.109, p < .05$ ;  $\beta = -.131, p < .05$ , respectively).

*Hypothesis 8b: Affiliation will moderate the relationship between job satisfaction (coworker and supervisor) and organizational commitment (normative) such that the relationship is stronger for collectivist orientation*

Table 10a. *Moderated Regressions of Normative Commitment on Supervisor and Coworker Satisfaction and Affiliation*

	B	$\beta$	R <sup>2</sup>	$\Delta R^2$
<b>Criterion: Normative Commitment</b>				
JSS	.401	.305**	.117	.117**
MCAF	-.301	-.284**	.200	.083**
JSS x MCAF	-.027	-.109*	.212	.012*
JSC	.408	.246**	.109	.109**
MCAF	-.298	-.282**	.172	.063**
JSC x MCAF	-.043	-.131*	.188	.016*

Note. B = Unstandardized Coefficient,  $\beta$  = Standardized Coefficient; JSS = supervisor satisfaction; JSC = coworker satisfaction; MCAF = affiliation

\* =  $p < .05$ , \*\* =  $p < .01$ ;  $N = 200$

Figure 6. Affiliation as moderator of Supervisor Satisfaction and Normative Commitment

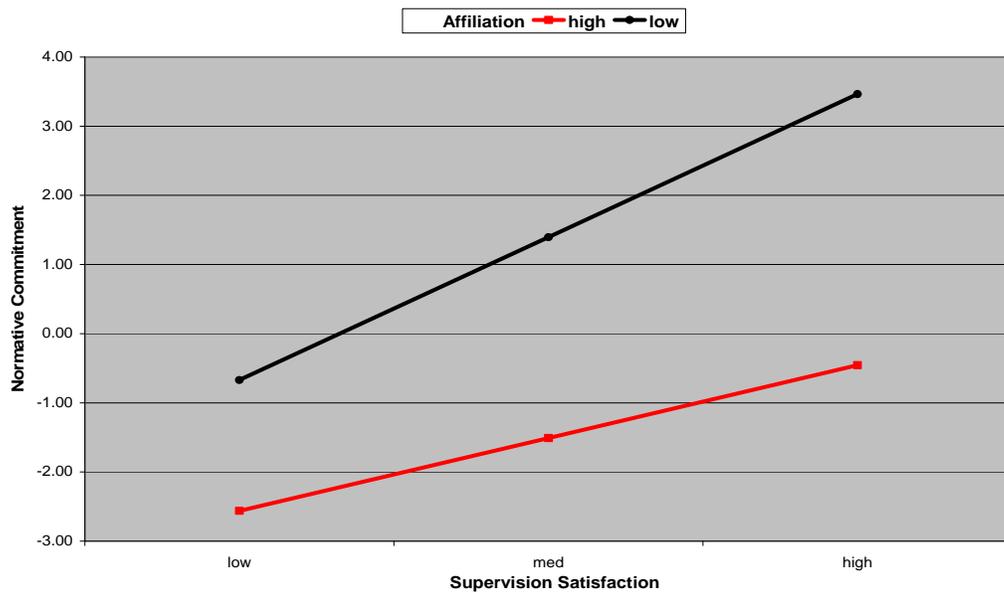
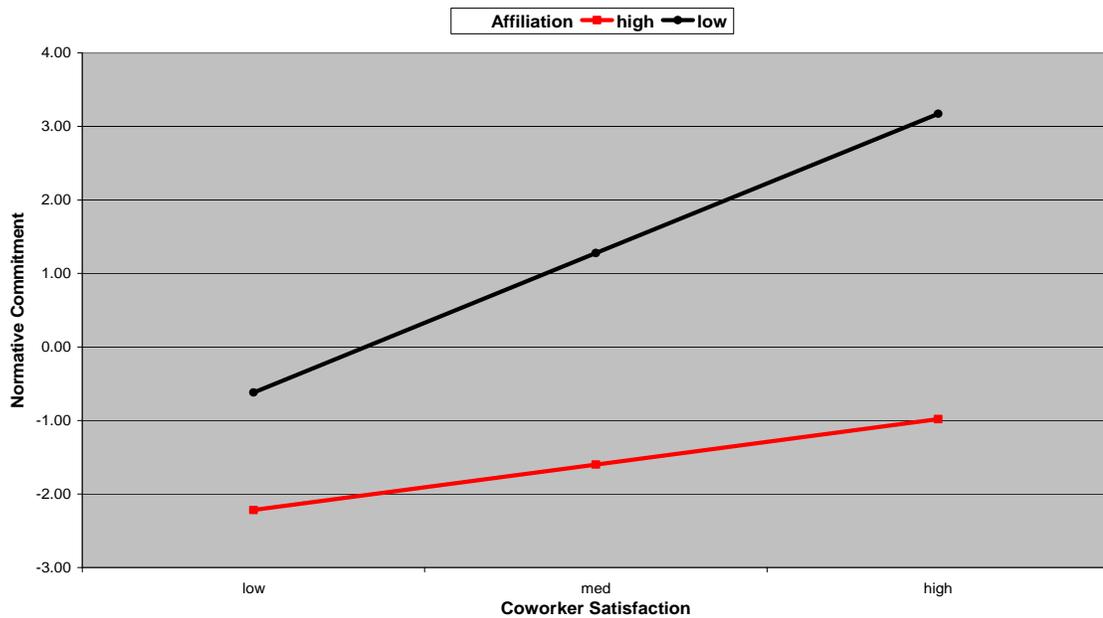


Figure 7. Affiliation as moderator of Coworker Satisfaction and Normative Commitment



The results (Table 10b) failed to support a moderator prediction with regard to the relationship for pay and promotion satisfaction with normative commitment; on the other hand, the results supported the moderated relationship between nature of work satisfaction and normative commitment ( $\beta = -.123, p < .05$ ).

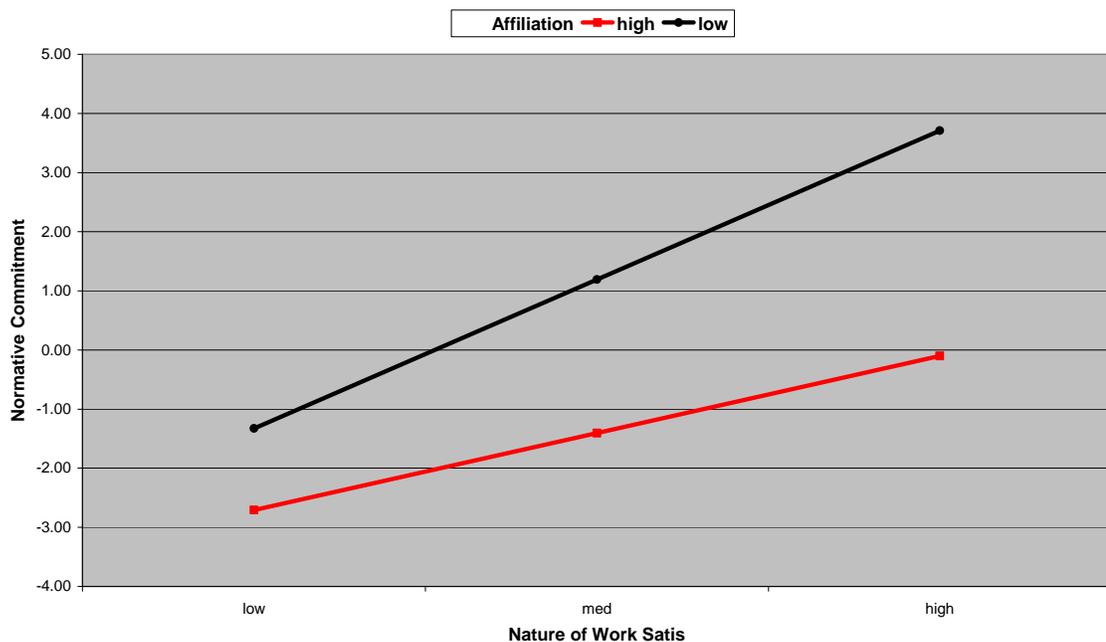
*Hypothesis 8c: Affiliation will moderate the relationship between job satisfaction (pay, promotion, and nature of work) and organizational commitment (normative) such that the relationship is stronger for collectivist orientation*

Table 10b. Moderated Regressions of Normative Commitment on Pay, Promotion, Nature of Work Satisfaction and Affiliation

	B	$\beta$	R <sup>2</sup>	$\Delta R^2$
<b>Criterion: Normative Commitment</b>				
JSP	.478	.358**	.165	.165**
MCAF	-.278	-.263**	.232	.067**
JSP x MCAF	-.005	.021	.232	.000
JSPR	.514	.369**	.149	.149**
MCAF	-.308	-.291**	.239	.090**
JSPR x MCAF	-.018	-.072	.244	.005
JSW	.653	.374**	.178	.178**
MCAF	-.269	-.254**	.244	.065**
JSW x MCAF	-.043	-.123*	.259	.015*

Note. B = Unstandardized Coefficient,  $\beta$  = Standardized Coefficient; JSP = pay satisfaction; JSPR = promotion satisfaction; JSW = work satisfaction; MCAF = affiliation  
 \* =  $p < .05$ , \*\* =  $p < .01$ ;  $N = 200$

Figure 8. Affiliation as moderator of Satisfaction with Nature of Work and Normative Commitment



Results did not support either Hypothesis 9a or Hypothesis 9b.

*Hypothesis 9a: Social welfare will moderate the relationship between job satisfaction (coworker and supervisor) and organizational commitment (affective) such that the relationship is stronger for collectivist orientation)*

*Hypothesis 9b: Social welfare will moderate the relationship between job satisfaction (pay, promotion, and nature of work) and organizational commitment (affective) such that the relationship is stronger for individualist orientation)*

Table 11a. *Moderated Regressions of Affective Commitment on Supervisor, Coworker, and Social Welfare*

	B	$\beta$	R <sup>2</sup>	$\Delta R^2$
<b>Criterion: Affective Commitment</b>				
JSS	.534	.405**	.169	.169**
MCSW	.023	.018	.169	.000
JSS x MCSW	.028	.094	.178	.009
JSC	.800	.481**	.227	.227**
MCSW	.053	.042	.229	.002
JSC x MCSW	.021	.054	.232	.003

Note. B = Unstandardized Coefficient,  $\beta$  = Standardized Coefficient; JSS = supervisor satisfaction; JSC = coworker satisfaction; MCSW = social welfare

\* =  $p < .05$ , \*\* =  $p < .01$ ;  $N = 200$

Table 11b. *Moderated Regressions of Affective Commitment on Pay, Promotion, Work Satisfaction and Social Welfare*

	B	$\beta$	R <sup>2</sup>	$\Delta R^2$
<b>Criterion: Affective Commitment</b>				
JSP	.533	.398**	.156	.156**
MCSW	.023	.019	.156	.000
JSP x MCSW	-.011	-.036	.157	.001
JSPR	.585	.419**	.177	.177**
MCSW	.031	.025	.178	.001
JSPR x MCSW	.021	.064	.182	.004
JSW	1.128	.644**	.417	.417**
MCSW	.004	.003	.417	.000
JSW x MCSW	-.013	-.029	.418	.001

Note. B = Unstandardized Coefficient,  $\beta$  = Standardized Coefficient; JSP = pay satisfaction; JSPR = promotion satisfaction; JSW = work satisfaction; MCSW = social welfare

\* =  $p < .05$ , \*\* =  $p < .01$ ;  $N = 200$

## Chapter 5

### Discussion

The goal of this study was to investigate the influence of cultural values on the processes that link job satisfaction and role stressors with organizational commitment. Specifically, differential relationships between job satisfaction facets (work, supervision, coworker, pay, and promotion opportunities), role stressors (role conflict and role ambiguity) and the components of organizational commitment (affective, normative, and continuance) were examined. Further, the moderating impact of individualistic and collectivistic orientations as expressed through four cultural dimensions (responsibility, affiliation, social welfare, and achievement) on those relationships was examined.

#### *General Appraisal of the Relationships between Study Variables*

The results regarding the pattern of relationships among the study variables were fairly consistent with previous research, which showed that overall job satisfaction and job satisfaction facets correlated positively and significantly with each other; job satisfaction facets were also negatively related to role ambiguity and role conflict. Dejonge and Schaufeli (1998) found negative associations between overall job satisfaction and role ambiguity, while research Fisher and Gitelson (1983) found role conflict is negatively associated with pay, coworkers, and supervision facets of job satisfaction while role ambiguity is negatively related to promotion and coworker

relationships. Jamal (1997) and Yousef (2000) found significant negative relationships between role conflict and ambiguity and job satisfaction.

Research has shown a positive relationship between organizational commitment components and job satisfaction facets, and this was reflected for the most part in the results, where, predictably, affective and normative commitment positively correlated with all job satisfaction facets while continuance commitment negatively correlated with job satisfaction (overall and facets). The results indicated that role conflict and role ambiguity were also negatively related to affective and normative commitment, and role conflict, surprisingly, was positively related to continuance commitment. A review of the literature provides some support for these findings where research by Agarwal and Ramaswami (1993), King and Sethi (1997), and Hartenian et al, (1994) found a negative relationship between role ambiguity, role conflict, and affective commitment, while King and Sethi (1997) found support for a positive relationship between role stressors and continuance commitment.

Overall IC, as measured by the Psychological Collectivism scale (PC), was expected to negatively relate to supervision and coworker satisfaction and positively relate to satisfaction with pay, promotion, and nature of work. These hypotheses were partially supported in that overall IC did relate negatively to supervision and coworker satisfaction, in addition to being negatively related to nature of work satisfaction and overall job satisfaction. In general, this finding supports previous research that addressed the relationship between collectivism and job satisfaction (Sun, 2000). That is, collectivism was found to have a positive association with job satisfaction, particularly, satisfaction with supervision and coworkers. Hui and Yee (1999) report higher perceived

satisfaction among collectivists than among individualists with respect to extrinsic aspect of the job. In other words, although both individualists and collectivists experience positive job satisfaction, it appears that the extrinsic job characteristics are more strongly associated with job satisfaction among collectivists.

The third hypothesis dealing with the relationships between overall I-C and organizational commitment components was shown to be significant. As predicted, overall I-C was negatively correlated with both affective and normative commitment. In accordance with research by Wasti (2003), affective and normative organizational commitment were more strongly associated with collectivism. Wasti (2003) found that satisfaction with supervision was the strongest predictor of organizational commitment (affective) among collectivists, whereas satisfaction with both work and promotion opportunities were important predictors of organizational commitment among individualists. This falls neatly with the discussion on collectivism; people who are more collectivist tend to be motivated by the welfare of the group – the organization in this case – and are driven to identify with the organization, develop emotional attachments to their organization, and consider the group's norms (Johnson & Chang, 2006; Meyer & Herscovitch, 2001).

Prior to discussing the moderating influence of culture on the job variables in this study, it is worth highlighting the support for a multidimensional approach to measuring culture with reference to individualism and collectivism as orientations expressed within the same culture. The correlations among the dimensions of MCS scale underscore this proposal. Specifically, the dimensions moderately relate to one another, indicating that they are measuring fairly different components. Further, the relationships between the

dimensions and study criteria across the other scales are, for the most part, significant and in the hypothesized direction. The advantage of utilizing a multidimensional culture scale is made all the more clear when the pattern of correlations described above are compared to an established scale like the PCS, illustrating stronger correlations than the overall I-C scale.

#### *The Appraisal of IC as Moderator*

While the above discussion highlights the overall relationships between the variables, a more nuanced look into the relationships between job satisfaction facets, role stressors, and organizational commitment components vis-à-vis cultural dimensions is necessary to provide a more accurate and complete description of the relationships between the variables.

This study predicted that the relationship between role stressors, job satisfaction, and organizational commitment would be moderated by the dimensions of culture (achievement, responsibility, affiliation, and social welfare). In the case of Hypothesis 6a, it was predicted that a collectivist orientation on achievement would moderate the relationship between both role ambiguity and conflict with affective commitment. As evidenced in Figure 1, role ambiguity had a greater negative influence on affective commitment for those who were more cooperative as opposed to competitive in their achievement orientation; that is, the impact of role ambiguity on the development of an emotional relationship with one's organization appears to be more negative for those who prefer to work with others. This impact is intensified when the confusion and ambiguity over what an employee is supposed to be doing at work is coupled with the inclination to work with others. Similar predictions (Hypothesis 6b) were made for the relationship

between coworker and supervision satisfaction and affective commitment, and the results were supportive for those with a collectivist orientation of achievement. In other words, an individual who is satisfied with his/her coworkers and supervisors will develop an emotional bond with his/her organization that is made stronger by favoring cooperative work and having a congenial work group. However, stronger evidence was found for those who endorsed an individualist achievement orientation; that is, satisfaction with one's coworkers and supervisors produced stronger affective commitment for those who favored an individualist achievement orientation. Triandis et al. (1990) presented the idea that individualist tendencies manifest themselves in people who endorse the value of individual effort in the pursuit of success as measured by personal gain. By the same token, Stata (1992, in Triandis, 1995) argued that cooperation is not necessarily incompatible with individualism and suggests that people who tend to endorse individualist orientations are likely to cooperate insofar as it brings them benefits; that is, they take cooperation as a means to fulfilling their personal needs. It was expected that achievement orientation would moderate the relationship between extrinsic facets of job satisfaction (pay, promotion, and work) and affective commitment though the hypothesis was not supported. A possible explanation lies in the likely incompatibility between the 3 variables, whereby affective commitment and achievement orientation are driven by an intrinsic component whereas the job satisfaction facets are extrinsic in their nature and could possibly relate to a different, extrinsic component of commitment more strongly e.g. continuance commitment (Johnson & Chang, 2006).

Responsibility was found to moderate the relationship between satisfaction with the nature of work and continuance commitment more strongly and negatively for those who

endorsed a collectivist orientation. Those who were more collectivist in their responsibility had a negative relationship between their satisfaction with the nature of work and continuance commitment. In other words, when someone is dissatisfied with the type of work they do, they tend to commit to the organization based on lack of alternative prospects, as well as the threat of losing accrued pay and benefits. As satisfaction with one's work increases, the need to continue committing decreases; Interestingly, while the pattern is clear for collectivists and mirrors the relationship usually found for satisfaction and continuance commitment, there is no relationship between satisfaction with work and continuance commitment for those with an individualist orientation on responsibility. Perhaps other aspects of commitment come into play for those who are collectivist in their responsibility for their actions – possibly the tendency to look to the group first establishes an affective/normative commitment that works in opposition to continuance commitment. The group's role in absorbing the responsibility for the individual's actions may explain the relationship in that it acts as a safeguard - the group takes responsibility for the individual's actions at work, and thus increases his/her satisfaction and reduces the impact on continuance commitment.

The prediction that the relationship between role stressors and normative commitment would be more negative for those endorsing a collectivist orientation of affiliation was supported; it appears that belonging to a group may create competing rules for behavior outside of those prescribed by the role that exacerbate existing role conflict and ambiguity. That is, the stressors of existing role conflict and ambiguity and related negative consequences are aggravated by the need for having clear rules and roles, and maintaining one's prescribed role in the group. Support was also found for the more

positive influence of a collectivist orientation of affiliation on the relationship between job satisfaction facets (coworkers and supervision) and normative commitment; it seems that those who look for group belonging and identification may find that in their relationships with their coworkers and supervisors on the one hand and in the organization they belong to on the other. The endorsement of a collectivist orientation of affiliation further motivates them to maintain those relationships and associated normative behaviors. Hypothesis 8c was partially supported in that a collectivist orientation of affiliation positively influenced the relationship of satisfaction with the nature of work with normative commitment but not the relationship between pay and promotion satisfaction on the one hand and normative commitment on the other. A possible explanation is that people may develop and maintain an identity via the type of work they do but not the pay and promotional opportunities that are afforded by the particular work. The lack of support for hypotheses 9a and 9b is surprising given that the social welfare dimension focuses on both the social and economic well-being of an individual, which could reasonably derive from various social and economic aspects of the job as well as commitment to the organization. A potential explanation is that the moderator (social welfare) may be confounded with the dimension of affiliation, although previous factor analysis research on the dimensionality of the MCS (Khoury, 2006) found the two dimensions to be distinct.

#### *Limitations*

As with all studies that are cross-sectional in nature, it is difficult to make causal inferences regarding the relationships between role stressors, job satisfaction, cultural dimensions, and organizational commitment; incorporating a longitudinal design in future

studies could better illustrate the potential causal relationships among the variables of interest. An additional limitation to this study is that due to the number of moderated regression analyses that were conducted, the probability of type-I error is potentially inflated.

Finally, a potential shortcoming of this study was that the data was collected from a U.S. university working sample only which limits generalizability to both country and work environment. The challenge of studying culture is access to samples from several countries to allow more insight and better assess the possible differential impact of culture.

#### *Future Directions*

The direction psychology has been taking is towards the inclusion of culture dimensions into the study of psychological behavior in the workplace. This inclusion entails a two-pronged approach: refining the theory of cross-cultural industrial/organizational psychology and determining the processes by which cultural dimensions are linked to work behaviors. A common end product of these two lines would be illuminating further various areas of applicability and research. This study aimed to tackle both approaches by extending the empirical research that is ongoing in the area and accelerating the theoretical development.

A significant issue facing cross-cultural psychology is that the theory is developing at a faster rate than the research carried out to support it. In terms of organizational cross-cultural research, a critical question that needs further research is how people manage their cultural differences for the purpose of increasing positive outcomes for themselves, others at the organization, and the organization itself. It is also

critical, in this age of increased globalization and interconnectedness, for developing theories and research to look into understanding and explaining further the impact of culture at several levels – individual, organizational, and national level. Specifically, are there individual characteristics (e.g. cultural intelligence) that facilitate cultural adaptation, perception, and performance (Gelfand, Erez, & Aycan, 2007; Earley & Ang, 2003). Looking ahead at understanding organizational behavior and managing cultural difference, further research can look to self-identity literature to provide a roadmap for understanding if and how global identities develop and the factors that facilitate their development (Erez & Gati, 2004). At the organizational and national level, research could focus on what alternative cultural values to individualism and collectivism are at play, how they differ across multinational organizations, and the interplay between those values and the national culture in which the organization resides.

A review of cross-cultural research over the years reveals evidence for the demonstration and relevance of a number of ‘Western’ organizational constructs in non-Western samples as well as evidence for the irrelevance of other ‘Western’ constructs in those samples. Additionally, evidence exists for a number of general work principles holding well across cultures while other relationships may vary depending on the cultural context. The distillation of these results point toward the need for research to look further into both emic and etic perspectives underpinning organizational behavior, advancing theory and overall literature, and delineating more appropriate strategies promoting human resource development (Marsden, 1991). More often than not cultural differences and cross-cultural organizational behavior are explained through individualism and

collectivism, and future efforts should move toward discovering other pertinent cultural values to help explain variance in organizational behavior.

At a time when nations and organizations are facing opposing forces of global opportunities and associated global threats, the drive and need to better understand and manage cultural differences is all the more salient, and the fast growing research in this area faces the challenge of developing theories and conducting research that would best capture the complexity inherent in cross-cultural organizational psychology.

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## Appendices

## Appendix A: Role Ambiguity and Role Conflict

Please think about your current job and indicate the extent to which you Agree or Disagree with each of the following statements.

	<b>1</b> Strongly Disagree	<b>2</b> Disagree	<b>3</b> Neither Agree nor disagree	<b>4</b> Agree	<b>5</b> Strongly Agree
1. I know exactly what is expected of me					1 2 3 4 5
2. I know that I have divided my time properly					1 2 3 4 5
3. Explanation is clear of what has to be done					1 2 3 4 5
4. I feel certain about how much authority I have					1 2 3 4 5
5. I know what my responsibilities are					1 2 3 4 5
6. Clear, planned goals/objectives exist for my job					1 2 3 4 5
7. I have to do things that should be done differently					1 2 3 4 5
8. I have to buck a rule of a policy in order to carry out an assignment					1 2 3 4 5
9. I receive incompatible requests from two or more people					1 2 3 4 5
10. I do things that are apt to be accepted by one person and not accepted by others					1 2 3 4 5
11. I work on unnecessary things					1 2 3 4 5
12. I work with two or more groups who operate quite differently					1 2 3 4 5
13. I receive assignments without the manpower to complete them					1 2 3 4 5
14. I receive assignments without adequate resources and materials to execute them					1 2 3 4 5

## Appendix B: Job Satisfaction Scale

Please think about your current job and indicate the extent to which you Agree or Disagree with each of the following statements.

	1	2	3	4	5
	Strongly Disagree	Disagree	Neither Agree nor disagree	Agree	Strongly Agree
1. I feel I am being paid a fair amount for the work I do.	1	2	3	4	5
2. There is really too little chance for promotion on my job.	1	2	3	4	5
3. My supervisor is quite competent in doing his/her job.	1	2	3	4	5
4. I like the people I work with.	1	2	3	4	5
5. I sometimes feel my job is meaningless.	1	2	3	4	5
6. Raises are too few and far between.	1	2	3	4	5
7. Those who do well on the job stand a fair chance of being promoted.	1	2	3	4	5
8. My supervisor is unfair to me.	1	2	3	4	5
9. I find I have to work harder at my job because of the incompetence of people I work with.	1	2	3	4	5
10. I like doing the things I do at work.	1	2	3	4	5
11. I feel unappreciated by the organization when I think about what they pay me.	1	2	3	4	5
12. People get ahead as fast here as they do in other places.	1	2	3	4	5
13. My supervisor shows too little interest in the feelings of subordinates.	1	2	3	4	5
14. I enjoy my coworkers.	1	2	3	4	5
15. I feel a sense of pride in doing my job.	1	2	3	4	5
16. I feel satisfied with my chances for salary increases.	1	2	3	4	5
17. I like my supervisor.	1	2	3	4	5
18. I am satisfied with my chances for promotion.	1	2	3	4	5
19. There is too much bickering and fighting at work.	1	2	3	4	5
20. My job is enjoyable.	1	2	3	4	5

## Appendix C: Organizational Commitment Scale

Please think about your current job and indicate the extent to which you Agree or Disagree with each of the following statements.

	1	2	3	4	5
	Strongly Disagree	Disagree	Neither Agree nor disagree	Agree	Strongly Agree
1. I would be happy to spend the rest of my career with my current organization	1	2	3	4	5
2. I really feel as if my organization's problems are my own	1	2	3	4	5
3. I do not feel like 'part of the family' at my organization	1	2	3	4	5
4. I do not feel 'emotionally attached' to my organization	1	2	3	4	5
5. My organization has a great deal of personal meaning for me	1	2	3	4	5
6. I feel a strong sense of belonging to my organization	1	2	3	4	5
7. It would be very hard for me to leave my organization right now, even if I wanted to	1	2	3	4	5
8. Too much in my life would be disrupted if I decided to leave my organization now	1	2	3	4	5
9. Right now staying with my organization is a matter of necessity as much as desire	1	2	3	4	5
10. I feel that I have too few options to consider leaving my organization	1	2	3	4	5
11. One of the few serious consequences of leaving my organization would be the scarcity of available alternatives	1	2	3	4	5
12. One of the major reasons I continue to work for my organization is that leaving would require considerable personal sacrifice – another organization may not match the overall benefits that I have here	1	2	3	4	5
13. I do not feel any obligation to remain with my current employer	1	2	3	4	5
14. Even if it were to my advantage, I do not feel it would be right to leave my organization now	1	2	3	4	5
15. I would feel guilty if I left my organization now	1	2	3	4	5
16. This organization deserves my loyalty	1	2	3	4	5
17. I would not leave my organization right now because I have a sense of obligation to the people in it	1	2	3	4	5
18. I owe a great deal to this organization	1	2	3	4	5

## Appendix D: Multidimensional Culture Scale

Please think about your culture and values and indicate the extent to which you Agree or Disagree with each of the following statements.

1	2	3	4	5	
Strongly Disagree	Disagree	Neither Agree nor disagree	Agree	Strongly Agree	
1. I am responsible if I do something wrong	1	2	3	4	5
2. I think people should be held responsible for their own actions	1	2	3	4	5
3. The individual is responsible for the consequences of his/her actions	1	2	3	4	5
4. We are affected by our own actions	1	2	3	4	5
5. I must pay for the consequences of my actions	1	2	3	4	5
6. My own development makes me feel strong and secure	1	2	3	4	5
7. My group is important to me	1	2	3	4	5
8. The group I belong to is a significant part of who I am	1	2	3	4	5
9. I always keep in contact with my group	1	2	3	4	5
10. I feel it is important to belong to a social group	1	2	3	4	5
11. Being part of a group makes me happy	1	2	3	4	5
12. I prefer being with other people	1	2	3	4	5
13. I gain a sense of security by associating with a strong group	1	2	3	4	5
14. I derive a sense of security from myself	1	2	3	4	5
15. Poverty is the result of the failure of society as whole	1	2	3	4	5
16. Mutual help within my group means much for my well-being	1	2	3	4	5
17. Society is obligated to help those who can't help themselves	1	2	3	4	5
18. It is important to share wealth and property for the common good	1	2	3	4	5
19. Sharing one's wealth is better than keeping it for oneself	1	2	3	4	5
20. The fortunate members of society should help benefit the less fortunate	1	2	3	4	5
21. I think members of a group should care for each other's welfare	1	2	3	4	5
22. Established religion strives to control the individual	1	2	3	4	5
23. I do not share my prayers with others, they are personal	1	2	3	4	5
24. Religion is ultimately a highly private matter	1	2	3	4	5
25. Religious beliefs and practices are private	1	2	3	4	5
26. My religion concerns only me	1	2	3	4	5
27. Things get done better when I work with others	1	2	3	4	5
28. It is more effective to work alone than it is to work in a group	1	2	3	4	5
29. I do things best when I work alone	1	2	3	4	5
30. It is more efficient to work in a group than to work alone	1	2	3	4	5

## Appendix E: Psychological Collectivism

Please think about your culture and values and indicate the extent to which you Agree or Disagree with each of the following statements.

	1	2	3	4	5
	Strongly Disagree	Disagree	Neither Agree nor disagree	Agree	Strongly Agree
1. It is inappropriate for a supervisor to ask subordinates about their personal life	1	2	3	4	5
2. When I am among my colleagues, I do my own thing without minding about them	1	2	3	4	5
3. If a colleague lends a helping hand, one needs to return the favor.	1	2	3	4	5
4. I have never loaned a personal item to my coworker	1	2	3	4	5
5. We ought to develop independence among workers, so that they do not rely upon others to get their work done	1	2	3	4	5
6. There is everything to gain and nothing to lose for coworkers to help each other.	1	2	3	4	5
7. Coworkers' assistance is indispensable to good performance at work	1	2	3	4	5
8. I would help if a colleague at work told me that he/she needed money to pay utility bills	1	2	3	4	5
9. In most cases, to cooperate with someone whose ability is lower than one's own is not as desirable as doing the thing alone.	1	2	3	4	5
10. Do you agree with the proverb "Too many cooks spoil the broth"?	1	2	3	4	5
11. Going along with others' decisions is the better choice	1	2	3	4	5



## Appendix G: Email to Participants

Dear Employee,

I am a Ph.D. graduate student at USF conducting a research study on American university employees (IRB# 105902E)

Specifically, I am interested in studying culture and its impact on people's reactions to their jobs. The information you provide in this survey will help me complete my education as well as advance the study of the workplace.

Let me assure you that your responses to the survey will remain anonymous and confidential and cannot be tracked back to you in any way.

The survey should take *less than 15 minutes* of your time. You can also complete the survey in stages – just click on the survey link in your email and you will return to where you left off.

The link to the survey is:

[http://www.surveymonkey.com/s.aspx?sm=C3LI7RPox819QSz5kLIGMQ\\_3d\\_3d](http://www.surveymonkey.com/s.aspx?sm=C3LI7RPox819QSz5kLIGMQ_3d_3d)

If the link does not open when you click on it, please copy and paste it into the address line of a new browser window.

Thank you again for agreeing to participate! Feel free to contact me if you have any questions.

Sincerely,

Haitham A. Khoury, M.A.  
Department of Psychology

University of South Florida  
hkhoury@mail.usf.edu  
PCD 4118G

### About the Author

Haitham Khoury received his Bachelor's Degree in Psychology from the American University of Beirut, Lebanon in 1999. In 2001 he was awarded the Fulbright Foreign Student Scholarship and a year later, enrolled in the graduate program in Industrial and Organizational psychology at the University of South Florida (USF) in Tampa.

While in the Ph.D. program at USF, Mr. Khoury was active in the Psychology department as Vice President and Treasurer of the Psychology Graduate Student Organization and the Psychology Student Diversity Committee, as well as Graduate Student representative for the Psychology Department Executive Committee. He also has made several paper presentations at national meetings of the Society of Industrial and Organizational Psychology.