THE EFFECT OF CULTURAL VALUES ON ORGANIZATIONAL CITIZENSHIP BEHAVIOUR: A COMPARATIVE STUDY ON ACADEMIC ADMINISTRATIVE STAFF IN TURKEY AND LIBYA

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THESIS APPROVAL PAGE

I certify that in my opinion the thesis submitted by Mohamed A. Abulghasem titled "The Effect of Cultural Values on Organizational Citizenship Behaviour: A Comparative Study on Academic Administrative Staff in Turkey and Libya" is fully adequate in scope and in quality as a thesis for the degree of PhD.

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December 30, 2019

The degree of PhD by the thesis submitted is approved by the Administrative Board of the Institute of Graduate Programs, Karabuk University.

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DECLARATION

I hereby declare that this thesis is the result of my own work and all information included has been obtained and expounded in accordance with the academic rules and ethical policy specified by the institute. Besides, I declare that all the statements, results, materials, not original to this thesis have been cited and referenced literally.

Without being bound by a particular time, I accept all moral and legal consequences of any detection contrary to the aforementioned statement.

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Signature :

FOREWORD

The basis for this research stems from my passion for understanding the cultural differences of nations. Since there are very few studies on Libyan culture in the related literature, I think this comparative study emphasizing the influence of national culture on business life is important.

I could not have achieved my current level of success without strong support from a group of people. First, I would like to thank my supervisor Assoc. Prof. Dr. Nuray Türker for her valuable effort and contribution. Her precious insights and directions gave me necessary guidance to complete the research and write this thesis. She was not only a supervisor, she treated me like a friend, and she was a wonderful example of humility and respect.

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ABSTRACT

The efforts of employees to increase organizational effectiveness beyond their determined role behavior are vital for the success of organizations. The future of organizations is determined by the quality of their workforce and the degree to which this workforce contributes to the organization. In this context, organizational citizenship behaviors have become increasingly important in human resource management and organizational behavior studies.

There are many factors that affect employees' organizational citizenship behaviors. The cultural values of employees are an important factor affecting OCB. Cultural values that are unique to societies and significantly affect organizational culture vary from country to country and even from region to region. Hofstede, who studied the cultural values of nations, categorizes cultural values in six dimensions. The dimensions of Power Distance, Masculinity, Individualism, Uncertainty Avoidance, Long-term Orientation and Indulgence play a significant role in the OCBs of employees.

In this study conducted to determine the effect of national culture on OCB, the results of an empirical study performed on administrative staff working at universities in Turkey and Libya are presented. Considering the cultural dimensions of Hofstede, this study examines Turkish and Libyan employee perceptions of OCB . Adopting a descriptive research method, a structured questionnaire including the cultural values of Hofstede's cultural dimensions and OCB scales has been used. The research has gathered responses at Karabük University in Turkey and various colleges of higher education in Tripoli (Libya). In the face-to-face survey, 733 usable questionnaires have been obtained, and the results are analyzed using frequency analysis, arithmetic mean, factor analysis, regression and correlation analyses.

The results show that Turkish respondents perceive moderate levels of Uncertainty Avoidance while higher scores are found in terms of Long-term Orientation, Power Distance, Indulgence, Masculinity, and Individualism. Regarding the Libyan administrative staff, there are high scores of Collectivism, Masculinity, Long-term Orientation and Power Distance, while moderate levels of Uncertainty Avoidance and Indulgence scores are found.

Results indicate that Turkish employees perceive higher Courtesy, Civic Virtue, Conscientiousness, and Sportsmanship. However, Libyan respondents have low scores in Altruism and Sportsmanship and high scores in Courtesy, Civic Virtue and Conscientiousness.

Correlation and regression analyses show that there is a weak and/or moderate relationship and effect between cultural dimensions and OCBs. Regarding the Turkish respondents, these relationships arise from Altruism and Conscientiousness, and Sportsmanship behaviors. Conscientiousness is the most-affected dimension by the cultural values. Results show a weak and/or moderate relationship between cultural dimensions and OCBs of Libyan respondents including an influence on Civic virtue, Altruism, and Sportsmanship behaviors. Civic virtue is the most affected dimension by the cultural dimensions of Libyan respondents.

Keywords: Cultural Values, Hofstede's Cultural Dimensions, Organizational Citizenship Behavior, Administrative Staff, University, Turkey, Libya.

ÖZ

İşgörenlerin örgütsel etkinliği belirlenen rol davranışlarının ötesinde artırma çabaları, örgütlerin başarısında büyük önem taşımaktadır. İşletmelerin geleceği, kalifiye işgücüne ve bu işgücünün örgüte ne derece katkıda bulunduğuna bağlıdır. Bu bağlamda, örgütsel vatandaşlık davranışları insan kaynakları yönetimi ve örgütsel davranış çalışmalarında giderek daha önemli hale gelmiştir.

İşgörenlerin örgütsel vatandaşlık davranışlarını etkileyen pek çok faktör bulunmaktadır. İşgörenin kültürel değerleri örgütsel vatandaşlık davranışını etkileyen önemli faktörlerden biridir. Toplumlara özgü olan ve örgüt kültürünü de önemli ölçüde etkileyen kültürel değerler, ülkeden ülkeye hatta bölgeden bölgeye farklılık göstermektedir. Ulusların kültürel değerleri üzerine çalışmalar yapan Hofstede, ulusların kültürünü altı kültürel boyutta toplamıştır. Güç Mesafesi, erillik, Bireysellik, Belirsizlikten Kaçınma, Uzun Döneme Yönelme ve Heveslilik olarak adlandırılan bu boyutlar bireyin örgütsel vatandaşlık davranışında da önemli rol oynamaktadır.

Ulusal kültürün örgütsel vatandaşlık davranışı üzerindeki etkisini belirlemek amacıyla gerçekleştirilen bu araştırmada; Türkiye ve Libya'daki üniversitelerde çalışan idari personel üzerinde yapılan ampirik bir çalışmanın sonuçları sunulmuştur. Hofstede'nin kültürel boyutları dikkate alınarak Türk ve Libyalı üniversite çalışanlarının örgütsel vatandaşlık davranışı ile ilgili algıları incelenmiştir. Betimsel araştırma yönteminin benimsendiği çalışmada; Hofstede'nin kültürel boyutlarını içeren kültürel değerler ölçeği ile örgütsel vatandaşlık davranışı ölçeğini içeren yapısal bir anket formu kullanılmıştır. Araştırma, Karabük Üniversitesi'nde ve Trablus'ta faaliyet gösteren yükseköğretim düzeyindeki kolejlerde çalışan idari personel üzerinde gerçekleştirilmiş, yüzyüze yapılan anket çalışması sonucunda toplamda 733 kullanılabilir anket elde edilmiş ve sonuçlar frekans analizi, aritmetik ortalama, Faktör analizi, Regresyon ve Korelasyon analizleri kullanılarak analiz edilmiştir.

Araştırma sonuçları, Türk katılımcıların orta düzeyde Belirsizlikten Kaçınma ile yüksek düzeyde Uzun Döneme Yönelme, Güç Mesafesi, Heveslilik, Erillik ve Bireysellik eğilimi gösterdiklerini ortaya koymuştur. Libyalı üniversite çalışanları ise yüksek derecede Kollektivist, Eril, Uzun Döneme Yönelme ve Güç Mesafesi, ayrıca orta düzeyde Belirsizlikten Kaçınma ve Heveslilik eğilimi göstermektedirler. Benzer şekilde sonuçlar, Türk çalışanların daha yüksek Nezaket, Sivil Erdem, Üstün Görev

Bilinci ve Centilmenlik davranışı gösterdiğini ortaya koymuştur. Bununla birlikte, Libyalı katılımcıların düşük Özgecilik ve Centilmenlik davranışları ile yüksek Nezaket, Sivil Erdem ve Üstün Görev Bilinci davranışları gösterdikleri belirlenmiştir.

Yapılan korelasyon ve regresyon analizleri kültürel boyutlar ve örgütsel vatandaşlık davranışları arasında zayıf ve / veya orta düzeyde bir ilişki olduğunu göstermiştir. Türk katılımcılar için bu ilişkiler Özgecilik, Üstün Görev Bilinci ve Centilmenlik davranışlarından kaynaklanmakta olup kültürel değerlerden en fazla etkilenen boyut Üstün Görev Bilincidir. Sonuçlar, Libyalı katılımcıların kültürel değerlerinin Sivil Erdem, Özgecilik ve Centilmenlik davranışlarını etkilediğini göstermektedir. Libyalı katılımcıların kültürel değerlerden en çok etkilenen örgütsel vatandaşlık davranışı ise Sivil Erdem davranışıdır.

Anahtar Kelimeler: Kültürel Değerler, Hofstede'nin Kültürel Boyutları, Örgütsel Vatandaşlık Davranışı, İdari Personel, Üniversite, Türkiye, Libya.

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ABBREVIATIONS

PDI **:** Power Distance

IDV **:** Individualism versus Collectivism

MAS **:** Masculinity versus Femininity

UA **:** Uncertainty Avoidance

LTO **:** Long Term Orientation versus Short Term Normative Orientation

IND **:** Indulgence versus Restraint

OCB **:** Organizational Citizenship Behaviour

SUBJECT OF THE RESEARCH

Focusing on the emphasis of organizational behaviors of employees, organizational citizenship behaviors (OCB) have gained importance for identifying and solving the problems of employees as well as increasing the performance of organizations in the last decade. However, the impact of cultural values on OCB is apparent in that OCBs, which play a crucial role in the performance and success of organizations, are influenced by the national cultural values.

Given the importance of cultural values, the purpose of this study is to examine the effect of national culture, specifically the cultural dimensions of Hofstede, on the OCBs of employees working for universities in Turkey where Turkish culture is prevailed and in Libya which expresses most characteristics of Arabic culture.

PURPOSE AND THE IMPORTANCE OF THE RESEARCH

The main aim of this study is to determine the effect of national culture on OCBs particularly in Libya and Turkey. To this end, an empirical study has been conducted on the administrative staff of universities in both countries, and the effect of the cultural values on OCB has been examined. In this study, cultural values which are assumed to have a significant impact on OCBs between two countries are analyzed using Hofstede's cultural dimensions. Cultural dimensions of Hofstede are widely used in social science research to explain the cultural differences between societies.

There are only a few empirical studies focusing on Hofstede's cultural dimensions in the context of national comparison. Considering the relevant literature, no comparative study on the cultural dimensions of Turkey and Libya are found. In this context, this study is valuable in terms of providing comparative analysis of the OCBs of Libyan and Turkish administrative staff working for universities and determining the importance of national culture on OCB. Therefore, this research provides a comprehensive understanding on OCBs of Turkish and Libyan university professionals considering the cultural values of the employees in the context of Hofstede's cultural dimensions.

This study will provide insight on how organizations operate among different cultural contexts and express OCBs. Furthermore, conducting this research will help build new approaches on the previous studies and to fill gaps in the literature.

Another critical issue in the research is the importance of OCBs. The success and performance of an organization are related to the human resources, or in other words, the productive workforce of the organization. The success of organizations operating in changing business conditions depends on employees who are willing to contribute to organizational effectiveness and development beyond the requirements of the task, without being limited to formal job descriptions. In order to achieve organizational success, it is becoming more important to promote OCB and to identify the factors that affect these behaviors. Cultural values and organizational culture have influences on the OCBs of employees. Therefore, this study will provide insights into how cultural values and cultural dimensions influence the OCBs that managers should take into consideration for the achievement of the overall performance of an organization.

METHOD OF THE RESEARCH

This study consists of three parts: the first and the second parts of the study focus on the information gathered from the related literature while the third part presents the results of the empirical study conducted on the administrative staff working for universities in Turkey and Libya. The theoretical framework of this study consists of secondary source information related to the impacts of cultural values, national culture and the effect of cultural dimensions on OCB using the relevant literature. Therefore, the information has been gathered from secondary sources including articles, books, and research papers.

This study attempts to find out whether cultural values have an impact on OCB. For this purpose, an empirical study has been conducted on employees working at universities in Libya and in Turkey. In the empirical study, the researcher relies on data collected using a structured questionnaire, adopting a quantitative research method. The organization of this section begins by describing the research method used in this study, the basis of the data collection, and the model of the research. This section also presents the strategy of the study, with the quantitative approach, where the questionnaire is discussed in detail. In addition, the population and samples are described. Next, the statistical analysis used in this study are explained and justified.

RESEARCH DESIGN

A comprehensive and systematic review of previous literature informs the design of the research. Based on the related literature, the survey instrument has been designed and the final questionnaire distributed to the study sample in Turkey and Libya. The data is analyzed using a statistical program for social sciences including a description of demographic variables, means and factor analysis. A correlation and regression analysis are conducted to determine the relationship between the independent variables, which include the cultural dimensions of Hofstede and dependent variables that refer to the OCB. Results of the study are discussed by taking into consideration the results of previous research.

RESEARCH APPROACHES

Research approaches are research plans and procedures that span steps from broad assumptions or research questions to detailed methods of data collection, analysis and interpretation. This plan includes many decisions that put forward the main objectives of the study and the philosophical assumptions that the researcher brings as well as the specific methods of data collection, analysis and interpretation.

Considering the nature and the main objectives of the study and the rationale of quantitative approaches that aim to measure psychological and behavioral issues such as emotions, attitudes, opinions and beliefs (Amaratunga, et. al., 2002), a quantitative approach has been adopted in this research. Therefore, a relational survey model is used in this research. A relational survey is a research model assuming that the characteristics of the variables are related to each other, or in other words, a model that describes both the cause and effect variables of a specific phenomenon.

There are two relational survey models: exploratory and predictive. In this study, an exploratory model has been used (Büyüköztürk, et. al., 2010, p. 17). Exploratory models are models that can be evaluated by statistical tests (Ulus et al., 2010, p. 44).

RESEARCH STRATEGY

A research strategy is the general plan of the researcher for answering the research question. A research strategy can be defined as a plan that guides the researcher's efforts, enables him/her to conduct a systematic study and to obtain good

results and detailed reports. This enables the researcher to continue, to focus, to reduce frustration and to enhance the quality of the research. More importantly, a clear strategy helps to save time and resources (Dinnen, 2014). Therefore, this study focuses on the appropriate strategies in order to achieve the research objectives. Since the survey instrument is the primary tool for collecting quantitative data, the researcher has focused on the questionnaire in this study. The data has been collected using a paper questionnaire comprising statements collected from the related literature. Also, an importance is given to the sample size that represents the population.

POPULATION OF THE STUDY

Scientific studies are generally carried out on a small sample, and the results are generalized to the whole population. The population of the research refers to the full range of individuals, events, or important things that the researcher aims to investigate (Saunders et. al., 2003).

The population and sample identification process is examined under five stages. The first stage is to determine the population, which the results will be generalized. In the second stage, the sample is determined. The third stage is related to the determination of the sampling method. The fourth step is to calculate the sample size, while the fifth step is related to giving information about sampling and non-sampling errors (Şencan, 2007, p. 130). The population is divided into two groups: general and accessible. A population is an abstract concept. It is easy to identify but difficult to access. The accessible population is the attainable one, and it is concrete in this respect (Karasar, 2011, p. 110).

The population of the research in this study is composed of university administrative staff in Turkey and Libya. According to Turkish State Personnel Presidency (2016), the total number of administrative staff working in universities is 102,729 people.

Based on the figures of the Libyan Ministry of Education (2019), the total number of administrative staff employed in Libyan universities is 52,460. The researcher used the sampling technique as the population of the research is large, and it is difficult to collect data in both countries because of time, cost and other restrictions.

SAMPLE OF THE STUDY

In this study, a sample has been determined by taking into consideration the response rate, cost, time and data collection instrument to be used in the research (Coşkun, et al., 2005, p. 128). The sample is defined as a small group selected within the framework of certain rules from the population, which is assumed to give answers to the problem of the research. In this context, the research is carried out on the selected group, and the results are generalized (Karasar, 2011, p. 110). Sampling is the process of identifying individuals who can represent the target group (Özen and Gül, 2007, p. 397).

Based on the number of employees at universities in each country, which was presented in the previous section, considering the research population is very large and distributed in different geographic areas, and because of the financial constraints, it is impossible to reach the adequate number of respondents using a probability sampling method (Saunders et. al., 2003). Therefore, this study has employed a non-probability sampling method, namely convenient sampling, because of the difficulty of data collection in two countries. Universities in two cities (Tripoli in Libya and Karabük in Turkey) are selected for conducting the empirical research because of easy access as well as the cost and time restrictions. The survey includes the administrative staff working at Karabük University and accredited public colleges of higher education in Tripoli namely College of Electronic Profession, College of Administrative and Financial Sciences, College of Computer Technology, Industrial Technology College, and The Higher Institute of the Medical Professions.[1]

The sample size in quantitative studies should be at least five times the number of variables used in the study (Tavşancıl, 2002, p. 51). In the literature, to calculate the sample size (Yamane, 2001, p. 116-117; Sekaran, 2003, p. 119) some formulas are

[1] Higher education in Libya is provided by both general and specialized universities, and polytechnics, higher institutes and teacher training colleges. Higher Education extends from 3 years at Technical Colleges on to 6 years at other colleges. Students can attend higher technical and vocational institutions, which include polytechnics, higher teacher training institutes, higher institutes for trainers, higher institutes of technical, industrial and agricultural sciences (Tamtam, et al., 2011). According to Libyan Organization for Policies and Strategies, there are 23 universities and around 100 technical colleges in Libya (LOOPS, 2016).

For more information about the education system of Libya, please check Tamtam, et al., 2011 and LOOPS, 2016.

used by calculating the size of the population (N> 10,000 or N <10,000), type of the variables (qualitative or quantitative) and the level of confidence is taken into consideration. According to Kozak (2014), there are two factors affecting the sample size: the size of the population and the reliability level. The following table shows the sample size in two levels of reliability (see Table 1). As the reliability level increases (90%, 95% and 99%), the sample size increases. Therefore, considering 100,000 the total size of the population and depending on a margin of error of 5% and a confidence level of 95%, the sample size must be at least 384 in this study.

Table 1. Calculation of Sample Size in Quantitative Research Methods

Size of the population	95 % Level of Reliability
100	80
1000	278
10.000	370
50.000	381
1.000.000	384

Source: (Krejcie and Morgan, 1970, p. 608).

In this study, a total of 733 questionnaires in two countries have been collected, which is considered to represent the total population.

SURVEY INSTRUMENT

Research questions are developed using previous studies in the literature (Hofstede and Minkov, 2013; Organ, 1988; Organ, 1997; Organ and Konovsky, 1989). Two scales are used in the study. For measuring the cultural values of employees, Hofstede's original VSM 2013 Values Survey Module Questionnaire and to determine the OCBs of employees Organ's (1997) original OCB scale are used.

The questionnaire used in this study consisted of three parts: the first part consists of cultural values scale, there are 24 statements related to the cultural dimensions of Hofstede; Power Distance, Individualism, Masculinity, Uncertainty Avoidance, Long-term Orientation and Indulgence. The second part includes questions on the demographic characteristics of the respondent such as gender, age, education and job position. The last part of the study focuses on OCBs, which consist of 24 items. For the survey conducted in Libya, the questionnaire uses Arabic language (see Appendix 2 and 3).

The measurement scale for cultural dimensions (24 items) consists of six subscales as Power Distance, Individualism, Masculinity, Uncertainty Avoidance, Long-term Orientation, and Indulgence, each including 4 items. The measurement scale for OCB includes 24 items which consist of the dimensions of Organ namely Altruism (5 items), Conscientiousness (5 items), Civic virtue (6 items), Courtesy (5 items) and Sportsmanship (3 items). The scales employ a Likert scale which is reversely coded for the questionnaire of Hofstede, ranging from 1 (of very little or no importance) to 5 (of utmost importance), from 1 (never) to 5 (always), and from 1 (strongly disagree) to 5 (strongly agree) in order to measure respondents' agreement with the statements.

SURVEY AND DATA COLLECTION

The questionnaire gathers responses from employees working at universities in Karabük and in Tripoli. The distribution of the questionnaire in Libya is limited to public colleges of higher education in Tripoli while the distribution of the questionnaire in Turkey is limited to the city of Karabük for the ease and speed of access.

Using a convenient sampling method, a face-to-face survey has been conducted by the researcher in Karabük while the survey in Tripoli has been conducted face-to-face by the help of the scholars. The data collection was completed in 6 months. 733 usable questionnaires were collected in two countries.

STATISTICAL ANALYSIS

The data obtained from the survey is analyzed using a statistical program for social sciences. The tests used in data analysis are reliability analysis, descriptive statistics such as frequency analysis and mean values, factor analysis, correlation and regression analysis for each country separately.

In the first stage of the analyzes, the construct validity and reliability of the data sets, which are of great importance in quantitative researches, have been tested (Christensen, Johnson and Turner, 2015: 154). The construct validity is related to the measured feature and the most commonly used method is the factor analysis. Factor analysis has two types: exploratory (EFA) and confirmatory (CFA). Exploratory factor analysis aims to uncover the underlying factor structure of a large set of variables. On

the other hand, confirmatory factor analysis refers to testing whether a previously used scale conforms to the original factor structure (Yaşlıoğlu, 2017). In this study, exploratory factor analysis is used in order to reveal the construct validity of the scale (Büyüköztürk et. al., 2004, p. 117).

There are two basic values in exploratory factor analysis. The first one is the Bartlett's test for sphericity that shows whether the variances from different groups (or samples) are equal. The Bartlett value should be $p < 0.05$ or $p < 0.01$ (Hair et. al., 2010, p. 99). The Kaiser-Meyer-Olkin (KMO) value is used to determine the sampling adequacy of data that are to be used for Factor Analysis. A result of over 0.60 is considered suitable for factor analysis (Tabachnick and Fidell, 2013:53). According to Hair et. al. (2010, p. 99), the KMO value should be equal to or over 0.5. Values below 0.5 are not suitable for evaluation.

Taking into account the factors having an eigenvalue greater than 1, the factors can be determined (Erdoğan, 2003, p. 358). In this study, Varimax Rotation Method, which is one of the orthogonal rotation methods, is used. The cumulative variance ratio of the dimensions that result from factor analysis should be in the range of 0.40-0.60 (Tavşancıl, 2002, p. 48).

Reliability analysis is performed to measure the reliability of the data sets. Sekaran (2003, p. 311) states that the Cronbach alpha coefficient is important in evaluating internal consistency. The Cronbach Alpha is a value indicating whether the expressions in the scale are homogeneous. The reliability coefficient of the scale can be shown as follows:

Table 2. Range of Reliability and Its Coefficient of Cronbach's Alpha

Coefficient of Cronbach's Alpha	Reliability Level
<0.60	Poor
0.60 to <0.70	Moderate
0.70 to <0.80	Good
0.80 to <0.90	Very Good
>0.90	Excellent

Source: (Hair et. al, 2011).

Therefore, taking the Cronbach's Alpha Coefficient values of Hair et. al. (2011), the coefficient of Cronbach's alpha is acceptable in this study.

In the second stage of the analysis, a descriptive analysis is performed to determine the demographic characteristics and responses of the participants. The descriptive analyzes consist of two variables: frequency and arithmetic mean. Frequencies indicate the number and percentages of frequencies for a number of quantitative variables, while averages only represent the arithmetic mean of variables (Veal, 2006, p. 159; Cebeci, 2010, p. 124). The evaluation range of arithmetic means according to 5-Point Likert Scale is given below.

Table 3. Evaluation Range of Arithmetic Means according to 5-Point Likert Scale

Evaluation Range	Mean Value	Options
1	1.00 - 1.80	Strongly disagree/of very little or no importance/never
2	1.81 - 2.60	Disagree/of little importance/seldom
3	2.60 - 3.40	Neutral (Neither agree nor disagree)/of moderate importance/sometimes
4	3.40 - 4.20	Agree/very important/usually
5	4.20 - 5.00	Strongly Agree/ of utmost importance/always

In order to perform parametric tests, it is necessary to determine whether the data are normally distributed and homogeneous. In this context, the normality tests of Skewness and Kurtosis have been calculated. Skewness and Kurtosis coefficients show that the data is distributed normally. Table 4 shows the normality test results of the scales.

Table 4. Skewness and Kurtosis Coefficients of the Scales

Turkey	**Normality Distribution**	**Skewness**	**Kurtosis**
Cultural Dimensions	p=0.003	-0.320	-0.114
OCB	p=0.081	-0,.34	-0.228
Libya	**Normality Distribution**	**Skewness**	**Kurtosis**
Cultural Dimensions	p=0.046	-0.433	0.194
OCB	p=0.200	0.107	-0.276

p>0.05

According to Tabachnick and Fidell (2013), the kurtosis and skewness values should be between -1.5 and +1.5 for parametric tests and p values should be greater than 0.05. Regarding the Table 1, kurtosis and skewness values of the data are within acceptable limits and provide parametric test conditions.

The relationship between cultural dimensions and OCBs of Turkish and Libyan respondents are analyzed. For this purpose, Pearson Correlation test is used. The Pearson correlation coefficient is between -1 and +1. A correlation coefficient close to

+1, refers to a positive and strong relationship between the variables, whereas -1 means that there is a negative and strong relationship (Nakip, 2013:439). The following values are used to interpret the level of the relationship between the variables (Kalaycı, 2010, p. 116);

0.00-0.25 = very weak,
0.26-0.49 = weak,
0.50-0.69 = medium,
0.70-0.89 = high,
0.90-1.00 = very high

Finally, simple and multiple regression analyses have been performed to determine the impact of cultural dimensions and OCBs of Turkish and Libyan respondents.

HYPHOTHESIS OF THE RESEARCH

The implementation of quantitative research is considered appropriate in exploratory studies in which the hypotheses are tested and to obtain statistical results (Padem et. al., 2012, p. 58). The hypothesis is a provisional proposition to test the accuracy of a study or a characteristics related to the study. The researcher attempts to confirm the proposed hypothesis by gathering information about the facts (Erdem, 2007, p. 47).

In this context, the independent variables of the research are determined to be cultural dimensions and the dependent variables are OCB dimensions. Considering the dependent and independent variables, the following hypothesis have been formulated;

- **H_1:** Long-term Orientation affects Turkish academic administrative staff's Courtesy behavior.
- **H_2:** Long-term Orientation affects Turkish academic administrative staff's Civic virtue behavior.
- **H_3:** Long-term Orientation affects Turkish academic administrative staff's Altruism behavior.
- **H_4:** Long-term Orientation affects Turkish academic administrative staff's Conscientiousness behavior.

- **H_5:** Long-term Orientation affects Turkish academic administrative staff's Sportsmanship behavior.
- **H_6:** Power Distance affects Turkish academic administrative staff's Courtesy behavior.
- **H_7:** Power Distance affects Turkish academic administrative staff's Civic virtue behavior.
- **H_8:** Power Distance affects Turkish academic administrative staff's Altruism behavior.
- **H_9:** Power Distance affects Turkish academic administrative staff's Conscientiousness behavior.
- **H_{10}:** Power Distance affects Turkish academic administrative staff's Sportsmanship behavior.
- **H_{11}:** Indulgence affects Turkish academic administrative staff's Courtesy behavior.
- **H_{12}:** Indulgence affects Turkish academic administrative staff's Civic virtue behavior.
- **H_{13}:** Indulgence affects Turkish academic administrative staff's Altruism behavior.
- **H_{14}:** Indulgence affects Turkish academic administrative staff's Conscientiousness behavior.
- **H_{15}:** Indulgence affects Turkish academic administrative staff's Sportsmanship behavior.
- **H_{16}:** Masculinity affects Turkish academic administrative staff's Courtesy behavior.
- **H_{17}:** Masculinity affects Turkish academic administrative staff's Civic virtue behavior.
- **H_{18}:** Masculinity affects Turkish academic administrative staff's Altruism behavior.
- **H_{19}:** Masculinity affects Turkish academic administrative staff's Conscientiousness behavior.
- **H_{20}:** Masculinity affects Turkish academic administrative staff's Sportsmanship behavior.

- **H_{21}:** Uncertainty Avoidance affects Turkish academic administrative staff's Courtesy behavior.
- **H_{22}:** Uncertainty Avoidance affects Turkish academic administrative staff's Civic virtue behavior.
- **H_{23}:** Uncertainty Avoidance affects Turkish academic administrative staff's Altruism behavior.
- **H_{24}:** Uncertainty Avoidance affects Turkish academic administrative staff's Conscientiousness behavior.
- **H_{25}:** Uncertainty Avoidance affects Turkish academic administrative staff's Sportsmanship behavior.
- **H_{26}:** Individualism affects Turkish academic administrative staff's Courtesy behavior.
- **H_{27}:** Individualism affects Turkish academic administrative staff's Civic virtue behavior.
- **H_{28}:** Individualism affects Turkish academic administrative staff's Altruism behavior.
- **H_{29}:** Individualism affects Turkish academic administrative staff's Conscientiousness behavior.
- **H_{30}:** Individualism affects Turkish academic administrative staff's Sportsmanship behavior.
- **H_{31}:** Long-term Orientation affects Libyan academic administrative staff's Courtesy behavior.
- **H_{32}:** Long-term Orientation affects Libyan academic administrative staff's Civic virtue behavior.
- **H_{33}:** Long-term Orientation affects Libyan academic administrative staff's Altruism behavior.
- **H_{34}:** Long-term Orientation affects Libyan academic administrative staff's Conscientiousness behavior.
- **H_{35}:** Long-term Orientation affects Libyan academic administrative staff's Sportsmanship behavior.
- **H_{36}:** Power Distance affects Libyan academic administrative staff's Courtesy behavior.

- **H_{37}:** Power Distance affects Libyan academic administrative staff's Civic virtue behavior.
- **H_{38}:** Power Distance affects Libyan academic administrative staff's Altruism behavior.
- **H_{39}:** Power Distance affects Libyan academic administrative staff's Conscientiousness behavior.
- **H_{40}:** Power Distance affects Libyan academic administrative staff's Sportsmanship behavior.
- **H_{41}:** Indulgence affects Libyan academic administrative staff's Courtesy behavior.
- **H_{42}:** Indulgence affects Libyan academic administrative staff's Civic virtue behavior.
- **H_{43}:** Indulgence affects Libyan academic administrative staff's Altruism behavior.
- **H_{44}:** Indulgence affects Libyan academic administrative staff's Conscientiousness behavior.
- **H_{45}:** Indulgence affects Libyan academic administrative staff's Sportsmanship behavior.
- **H_{46}:** Masculinity affects Libyan academic administrative staff's Courtesy behavior.
- **H_{47}:** Masculinity affects Libyan academic administrative staff's Civic virtue behavior.
- **H_{48}:** Masculinity affects Libyan academic administrative staff's Altruism behavior.
- **H_{49}:** Masculinity affects Libyan academic administrative staff's Conscientiousness behavior.
- **H_{50}:** Masculinity affects Libyan academic administrative staff's Sportsmanship behavior.
- **H_{51}:** Uncertainty Avoidance affects Libyan academic administrative staff's Courtesy behavior.
- **H_{52}:** Uncertainty Avoidance affects Libyan academic administrative staff's Civic virtue behavior.

- **H_{53}:** Uncertainty Avoidance affects Libyan academic administrative staff's Altruism behavior.
- **H_{54}:** Uncertainty Avoidance affects Libyan academic administrative staff's Conscientiousness behavior.
- **H_{55}:** Uncertainty Avoidance affects Libyan academic administrative staff's Sportsmanship behavior.
- **H_{56}:** Individualism affects Libyan academic administrative staff's Courtesy behavior.
- **H_{57}:** Individualism affects Libyan academic administrative staff's Civic virtue behavior.
- **H_{58}:** Individualism affects Libyan academic administrative staff's Altruism behavior.
- **H_{59}:** Individualism affects Libyan academic administrative staff's Conscientiousness behavior.
- **H_{60}:** Individualism affects Libyan academic administrative staff's Sportsmanship behavior.

RESEARCH MODEL

The main purpose of this comparative study is to investigate the effect of cultural values on OCBs on Libyan and Turkish university staff. This study is based on several questions that suggest each dimension of cultural values affect OCBs. The research model determines the structure of the research. The main function is to reach the answer of the main and sub-questions of the research.

The research model is designed based on the main purpose of the study, which examines the relationship between cultural values and OCBs, and to what extent cultural values influence the OCBs of Turkish and Libyan employees. Cultural values are categorized in six dimensions by Hofstede, which are widely used in the social sciences for the comparison of different cultures. These dimensions are labelled by Hofstede as Power Distance, Individualism versus Collectivism, Masculinity versus Femininity, Uncertainty Avoidance, Long-term Orientation versus Short-term Orientation, and Indulgence versus Restraint.

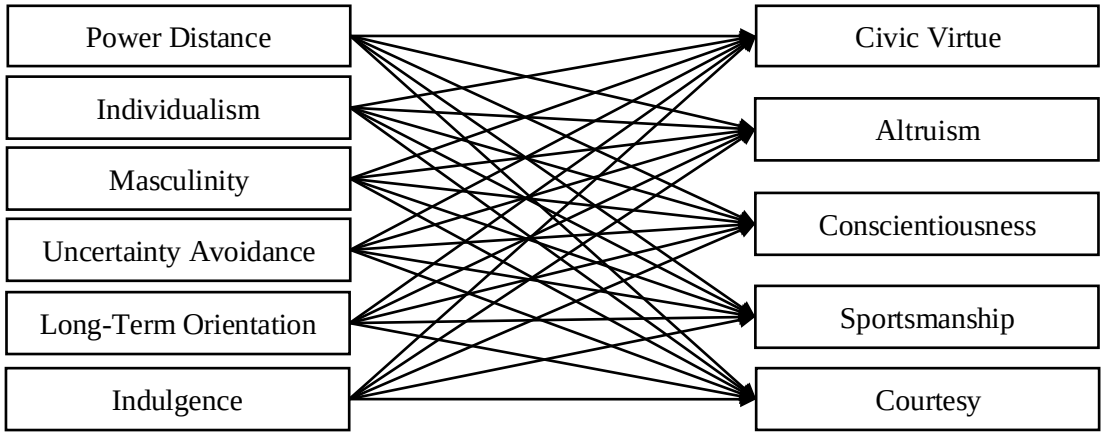


Figure 1. Research Model

SCOPE AND LIMITATIONS OF THE STUDY

The scope of the study is limited to administrative staff working at universities in Karabük (Turkey) and in Tripoli (Libya). The most important reason behind this is that the ease of reaching adequate sample size due to the employment of a large number of employees in big cities and also the difficulties encountered in reaching university employees and conducting surveys.

The nature of the empirical study requires collecting reliable and valid data from different sources. One of the common challenges faced by the researcher in the data collection stage is how to convince employees to participate in the survey. The data collection process is, therefore, a great challenge for the researcher, namely reaching an adequate sample size. The unwillingness to share information and the negative attitudes of employees towards the survey study are the most important difficulties encountered in the research process. Therefore, the number of participants has been limited to 733 in both countries.

INTRODUCTION

The dynamic nature of today's work environmental makes it imperative for businesses to be open to change, team-oriented, proactive and adaptive to changing environmental issues. Therefore, organizations, especially service institutions, should attach more importance to employees who are significant capital for organizational success. One of the most important factors leading to organizational success is the employees' loyalty to the organization as well as their knowledge, skills and experiences, and that they feel that they are an integral part of the organization.

In recent years, it has been acknowledged that human resources are the most powerful source of competition: human behaviors can be directed in line with the objectives of the organization, and they not only need material resources but also inimitable human elements in order to gain competitive advantage in the long term. For this reason, in today's business life, where human resources have gained such importance, management of organizations according to new management standards and insights of the global era should be considered. In addition, there is an increasing pressure on organizations to be effective, dynamic, fast, proactive and innovative. Therefore, it is necessary to make maximum use of the social and intellectual capital of the employees of the organization.

Organizational citizenship behavior (OCB), which has been increasingly important for organizations, is the individual behavior desired by the organization which contributes to organizational effectiveness. It is defined as the voluntary behaviors of the employees that are not explained directly and clearly in the formal reward system of the organization and that contribute to the effective functioning of the organization as a whole. Beyond the formal requirements of the work, any OCB that emphasizes a sense of responsibilities beyond formal or official job descriptions is completely sincere.

A high level of OCB is very valuable for organizations where different employees work together. The complex and dynamic nature of the tasks in such organizations and the necessity to benefit from the specialized knowledge and experience of team members working in such an environment make the issue important. Especially among employees who have varying educational levels and work in different areas of the organization, behaviors such as working together and showing

initiative, which is one of the basic characteristics of organizational citizenship behavior, become more important in team approached work areas, which necessitates the collaboration of many professionals. In order to realize OCBs, it is necessary to establish an organizational climate that encourages employees to participate and rely on mutual interaction, where information exchange is seen as important and facilitates helping behavior.

The OCB was first introduced by Denis Organ in the 1980s. There are different opinions about which behaviors should be accepted as OCBs in organizations. However, Organ (1988), who introduced the concept of OCB to management literature, and later Podsakoff (1994) that highlighted the OCBs with his research studies, categorize OCB dimensions under five factors as Civic Virtue, Altruism, Conscientiousness, Courtesy, and Sportsmanship.

Olson (2004) states that OCBs are closely related to people's belief and value systems. In this context, cultural values of employees gain importance as they affect the OCBs of employees. There are many studies on cultural values in the relevant literature, the most widely accepted is Hofstede's cultural dimensions consisting of Power Distance, Individualism, Uncertainty Avoidance, Masculinity, Long-term Orientation, Indulgence. These dimensions are also the subject of numerous studies.

National culture is also critical for organizational behavior and organizational culture. Many factors are effective in the formation of organizational culture. One of them is the national culture. Indeed, Swales (1995) and Tosi, Rizzo and Carroll (1996) state that national culture has an impact on the formation of organizational culture. Beliefs and values in society (such as human virtue and individual freedom) influence the formation of organizational culture through factors such as perceptions of power distance, time and work orientation in the society. Organizational culture, like national culture, is dependent on interpersonal interactions, and it affects the organizational behavior of employees. For example, it plays an important role in shaping the manager's leadership behaviors. Therefore, the success of an organization will highly depend on understanding national culture.

If the workforce of an organization consists of different ethnic or cultural groups, cultural differences gain greater importance since the executives must facilitate a heterogeneous workforce to work together in harmony to achieve the objectives of

the organization and to maximize the contribution of every member. To achieve this, the organization must consider the importance of culture and approach these cultural differences in a proactive manner.

Recognizing the importance of cultural values of employees in an organization and the OCBs, this study focuses on the influence of cultural values on OCB. For this reason, this study addresses cultural differences and cultural influence on OCBs among administrative staff working at universities in Turkey and Libya. This research consists of three chapters. The first and second chapters include the theoretical part of the thesis. However, the third chapter is an empirical part presenting the results of the surveys performed in Turkey and Libya on the administrative staff of universities. For the theoretical part, secondary sources collected from the related literature, such as books, thesis, articles and papers, are used.

In the first chapter of this study, which focuses on the culture and cultural differences of Turkey and Libya, the concept of culture, elements and levels of culture and cultural dimensions are explained. Cultural dimensions as studied by various scholars are reviewed. A special emphasis, however, has been given to the cultural dimensions of Hofstede as these dimensions constitute the basis of this study. The cultural backgrounds of Turkey and Libya are examined. The cultural values of Turkey and Libya have been summarized regarding Hofstede's work.

The second chapter consists of a review of organizational citizenship behavior. First, the concept of organizational citizenship behavior, its importance and historical background, the dimensions of organizational citizenship behavior, factors affecting organizational citizenship behavior are explained. Then, a brief literature review is given on the national culture and organizational citizenship behavior, and relationship between organizational culture and organizational citizenship behavior is explained.

The last chapter is an empirical part presenting the results of the study conducted on administrative staff of universities in Karabük (Turkey) and in Tripoli (Libya) in order to determine the influence of national culture on OCB. Using Hofstede's dimensions, two scales, including the cultural dimensions scale and OCB scale, are developed regarding the related literature.

A descriptive research method has been adopted for the study in the form of a face-to-face surveys. A total of 733 usable questionnaires has been obtained. Using a

convenient sampling method, data are collected from administrative staff at Karabük University and various colleges of higher education in Tripoli. The data are analyzed using a statistical package program for social sciences, and frequency analysis, arithmetic mean, factor analysis, regression and correlation analyses have been performed. The findings are presented in tables with explanations and interpretations of the results.

CHAPTER ONE

CULTURE, NATIONAL CULTURE AND CULTURAL BACKGROUNDS OF TURKEY AND LIBYA

1.1. The Concept of Culture

1.1.1. Definition of Culture

Culture is a complex multidimensional phenomenon that involves various attributes including behaviours, beliefs, norms, values, and basic assumptions (Bearden et al., 2006). As it is a broad term, it is difficult to arrive a common definition. There are different definitions of culture in several scientific areas. From a sociological perspective, the American Sociological Association (2019) describes culture as "the languages, customs, beliefs, rules, arts, knowledge, and collective identities and memories developed by members of all social groups that make their social environments meaningful." An anthropological definiton of culture entails dimensions of social and legal structures, language, politics, mysticism, art, and knowledge (Merriam-Webster, 2019).

In Kroeber and Kluckhohn’s (Chanchani and Theivanathampillai, n.d.) assessment of cultural conceptionalizations, they note 164 definitions with varying elements of focus. Some definitions are given in Table 1.1.

Table 1.1. Definitions of Culture

Author	Definition
Edward Tylor (1871)	"Culture is that complex whole which includes knowledge, belief, art, morals, law, customs and other capabilities and habits acquired by man as a member of society."
Herskovits (1948)	"Culture is the man-made part of the environment."
Kluckhohn (1951)	"Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiment in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values."
Geertz (1973)	"an historically transmitted pattern of meanings embodied in symbols."
Hofstede (1980)	"the collective programming of the mind which distinguishes the members of one group from another."
Lederach (1995)	"Culture is the shared knowledge and schemes created by a set of people for perceiving, interpreting, expressing, and responding to the social realities around them."

Source: (Karimzadi, 2019, p. 41)

The word “culture” derives from the Latin phrase: *cultura*, meaning to cultivate (Reisinberger, 2009, p. 86). The classic definition of culture made by Tylor (1924, as cited in Reisinger, and Turner, 2011:5) is the entirety of “knowledge, beliefs, art, morals, law, customs, and any other capabilities and habits acquired by a member of society." In other words, it is a collection of traditions, ideas, and habits that distinguish one group of people from another, which members of society share and learn (Mead, 1951; as cited in Needle, 2010). Kroeber and Kluckhohn (1952, p. 181, as cited in Enserink et. al., 2007) suggested that culture consists of explicit and implicit behaviours that symbolize “the distinctive achievements of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional;” it includes historic ideology and value systems that are both products of human activity and a force influencing future behaviour.

Culture describes the total values and acquired group behaviour as it is transmitted from one generation to another. These values affect the attitudes and behaviours of people by determining what is considered appropriate. According to Adler (2002), culture can influence a people’s values and therefore ultimately their behaviour. Schwartz (2008, as cited in Kenter et. al., 2015) stated that culture is the

‘mind programmer’. He argued that culture is the explicit or implicit sharing of ideas that tells us what is right, desirable and good in a society.

A more detailed explanation of culture is that it is a people’s style of constructing values and knowledge, including movements to reduce ambiguity and increase cohesion. It is also a form of located socialization that incorporates diverse pratices into a mixed system.

In the words of various authors, culture is described as the “human-made part of the environment" (Herskovits, 1948:17, as cited in Reisinger and Turner, 2011) that joins a “particular group of people" (Barnlund and Araki, 1985; Harris and Moran, 1987), through “socially acquired ways of feeling and thinking" (Harris, 1988 as cited in Reisinger and Turner, 2011), and rules and values that belong to a cohesive group that "guides behaviour in interaction" (Parsons, 1951 as cited in Reisinger and Turner, 2011).

1.1.2. Elements of Culture

Although the societies have different cultures, there are a number of basic elements of each national culture. The iceberg model is often used to demonstrate the levels of culture (Schmiedel et. al., 2015, p. 3.). The observable part of the iceberg includes visible features of human behaviour (e.g. mannerisms, ceremonies, and aspects of the built environment including tools, machinery, and transportation) which are manifestations of deeper principles (Schein, 2004). Beneath the “surface,” exist unconcscious elements of belief, value, and myth that are transferred through implicit norms and habit (See Figure 1.1).

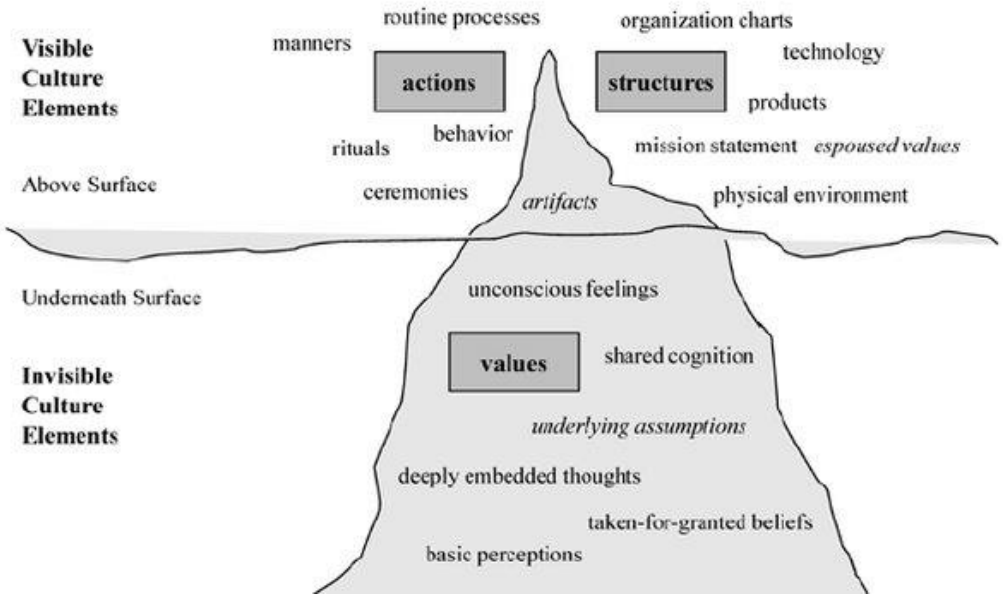


Figure 1.1. Culture Elements in an Iceberg Model

Source: (Schmiedel et. al., 2015, p. 5)

Culture has two distinctive components. (1) Material culture constitutes the physical elements of a particular culture, which is created by humans such as technology, tools, buildings, clothing, etc. (2) Nonmaterial culture includes ways of thinking and the abstract ideas such as norms, customs, values, beliefs, attitudes, gestures, symbols, language, etc. In other words culture, represents a system of tangible and intangible components.

Reisenberger (2009, p. 86-89) lists the elements of culture in a broad sense, as Figure 1.2 illustrates. These are:

- Human environments which bind social groups,
- Historic traditions such as the customs, music, architecture of a nation or a region, or a small area,
- Way of life which shows how the society lives,
- Culture influences how people live,
- Rules of social life which are followed to maintain the harmony with the society,
- Dress and appearance which is dictated by culture,
- Food and eating habits that are determined by culture. For example, what kind of food is consumed, how food is prepared and cooked are all related to culture,
- Culture provides meaning to identity and self,

- Relationships. Culture indicates how people should behave and treat others,
- Culture influences how people show respect and prioritize concerns,
- Culture affects worldviews and concepts of society,
- Modes of thinking, feeling, and doing are socially acquired,
- Culture influences ways of making decisions related to concepts of work and responsibility, as well as how these concepts are defined,
- Culture affects intepretions and perceptions of physical space
- Culture shapes cognitive knowledge, which Hofstede and Hofstede (2005) calls "the collective programming of the mind" that seperates groups,
- Mental process and learning. Organizing and processing information, learning and adapting to the surrounding environment are determined by culture,
- Culture is embedded in communication systems and language,
- Culture creates symbolic meaning,
- Culture is used to seperate and define social groups.

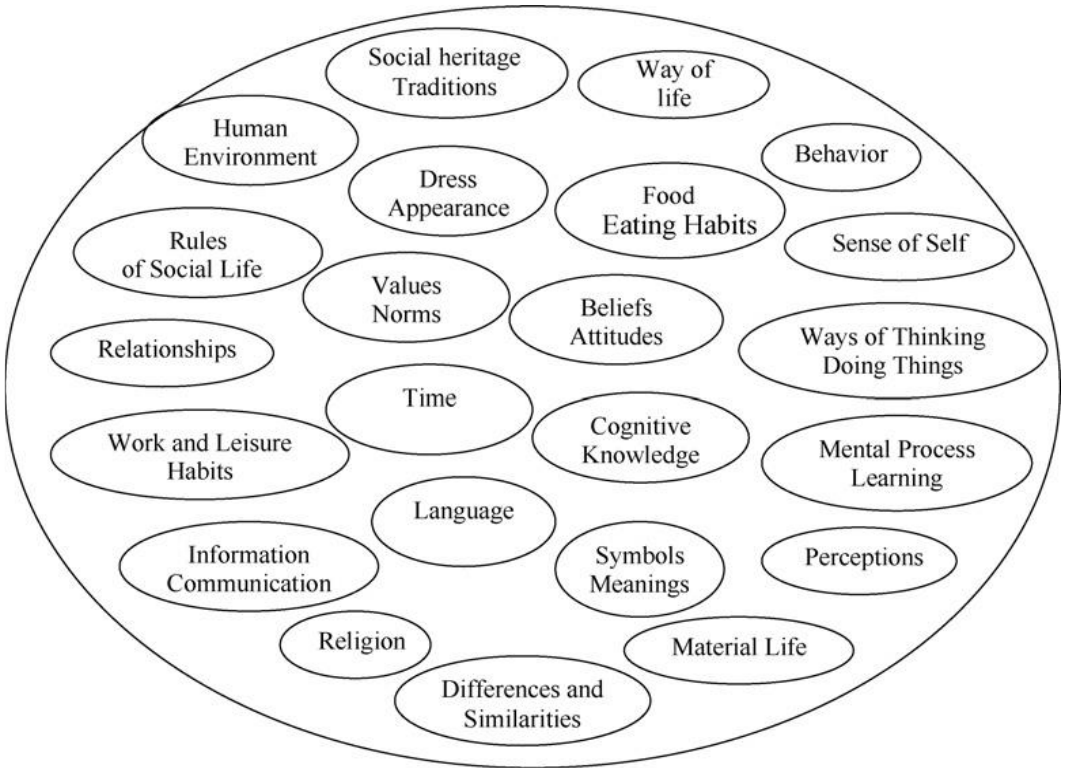


Figure 1.2. Elements of Culture

Source: (Reisenberger, 2009, p. 90)

1.1.3. Levels of Culture

Reisinger (2009, p. 98) states that individuals' cultural characteristics are affected by forces of regional overlap, including the "political and social systems, ethnicity, race, family, organization they work for." For this reason, culture can be classified into different levels. According to some researchers, culture can be organized on a spectrum from the most widespread, societal norms down to individual activity (Nazarian and Atkinson, 2012, p. 74). However, culture often refers to national culture. Hofstede and Hofstede (2005) points to the important of national cultures among spiritual, age- and class-based organizational categories.

In national culture, nations are considered the determinant of various factors which affect a particular society but may also have multitudinous influence (Mithika, 2014). The nations people belong to cause differences in cultures. Shared traditions, norms, beliefs, values, ideologies, attitudes, and way of life are the basics of the national culture.

National culture, in other words "country culture" is a set of tangible and intangible values that a nation created throughout its history. National culture is the sum of features such as language, religion, race, customs, norms, values, practices and attitudes of a particular society that distinguish it from other nations. Cultural values are shared by the whole society which along boundaries shape the behaviour of individuals in this society.

Different ethnic or religious groups that have different cultures may coexist within the boundaries of one nation. For example, several different nationalities, Kurds, Circassians, Arabs, Georgian, Armenian, Jewish, Alevist people live in Turkey. The culture of these ethnic groups more or less differ from others living in the same country. Besides, regional differences can produce different cultures. To illustrate, there are different values, priorities, and lifestyles in the Southeastern Anatolia of Turkey when compared to the west.

Cultures vary according to the generations in that Baby Boomers, gen X, Y, Z have different values, preferences, and needs (Reisenberger, 2009). Gen X represent a hard working, well-disciplined, faithful and traditional genaration who are also respectful to the authority and the rules, while gen Z are sometimes seen as addicted to technology, impatient, unambitious, and undetermined.

Individual culture is related to “what an individual ought to want as a goal in life” (Vauclair, 2009, p. 70). Core factors include expectations, intentions, and behaviours, influenced by demography and individual personality.

Business also affect the behaviours of working people. Industries such as tourism, security, finance, food, retailing, have their own specific cultures. Professional culture belongs to particular working groups. Different occupational groups (e.g., teachers, medical care providers, legal professionals, accountants, scientists) promote different tasks, beliefs, and values; they may even have unique dress codes (Reisenberger, 2009, p. 99).

In the case of organizational culture, the category is the organization. Organizational culture (OC) describes how shared and learned culture affect employee activity (Adewale and Anthonia, 2013). Every organization has culture, and these are often related to the country’s origins and seen by international comparisons. Organizations have specfic managerial style or concepts of work and responsibility that affect the individual's actions.

According to Schein (1990), there are three fundamental levels of culture in an organization (1) observable artifacts, (2) values, and (3) underlying assumptions. Similar to the cultural iceberg, these factors consist of visible factors that are manifestions of underyling value. The visible factors include fashion, physical structure, the smell and feel of the place, products, and philosophy. They are the conscious outputs of underlying forces occupying the unconscious.

1.1.4. Cultural Dimensions

Reserachers focus on how values distinguish countries to understand people's behaviours and social interaction across different cultures. There are several models that aim to determine these cultural dimensions. Various cultural concepts are used in business studies. However the most popular one is Hofstede’s cultural dimensions, which cover important elements of social behaviour. It is explained below.

1.1.4.1. Parson's Pattern Variables

In his work, Parsons (1951) selected six variables to distinguish cultural groups. These are (1) universalism–particularism, (2) ascription–achievement, (3)

diffuseness-specificity, (4) affectivity–affective neutrality, (5) instrumental–expressive orientation, and (6) self orientation–collective orientation (Reisinger, 2009).

Table 1.2. Parson's Cultural Dimensions

Cultural Dimension	Scale Anchors	
Universalism-Particularism: Ways of explaining people, material, and laws they abide by.	**Universalism:** Dependence on generalized principles, regardless of social circumstance. Examples: USA, Canada.	**Particularism:** Dependence on the rules of particular situations. Examples: China, Hong Kong, Japan, Thailand, Singapore, South Korea.
Ascription-Achievement: Depend upon how people assess each other.	**Ascription:** Assessment and prediction based on immutable qualities such as gender, race, ethnic group, lineage. Examples: France, Indonesia, India, China, Japan.	**Achievement:** Assessment based on performance and measured outcomes. Predicting others' behaviour through status and accomplishment. Examples: USA, UK.
Diffuseness-Specificity: Dependence on existing categories (people and material).	**Diffuseness:** Categorization of people and material holistically. Examples: China, Hong Kong, Japan, Thailand, Nepal, Malaysia, Singapore.	**Specifity:** Categorization of people and material based on known facts, outcomes, and statistics. Examples: USA, Canada, Australia, Germany, France, Netherlands, UK.
Affectivity-Affective neutrality: The mode of gratification and emotive reaction to decision-making.	**Affectivity:** Gratification and behaviour are primarily emotive. Examples: Spain, Italy, Mexico.	**Affective neutrality:** Self-restraint in expressing emotions; behaviour is primarily fact-driven. Examples: USA, Australia, UK.
Instrumental-Expressive: Dependence on the nature of the goals in social interaction.	**Instrumental:** Social interactions are necessary to achieve; they are a means to an end. Example: USA.	**Expressive:** Social interactions have significance in and of themselves. Examples: Latin America, Arab cultures.
Self-collective: Cultures focused on individuals versus caring for collective well-being.	**Self:** Individual goals are emphasized. Examples: USA, UK, Canada.	**Collective:** Concerned about interests and well-being of others. Examples: Korea, Singapore, Hong Kong, Malaysia.

Source: (Reisinberger, 2009, p. 128-129)

1.1.4.2. Kluckhohn and Strodebeck's Value Orientations

Clyde Kluckhohn, Florence Kluckhohn, and Fred Strodtbeck created an early model that informed later conceptualizations of culture. They compared attitudes (1) towards human nature, (2) values placed on anthropogenic activity, (3) the relationship of human with nature (4) with each other, and (5) with time (Reisinger, 2009).

They proposed five dimensions of culture, four of which were empirically tried among subgroups of the American Southwest including Native Americans, Hispanics, Mormons, and Anglo-American farmers (Nardon and Steers, 2009:3). These cultural dimensions are seen in Table 1.3.

Table 1.3. Kluckhohn and Strodtbeck's Cultural Dimensions

Cultural Dimension	Scale Anchors		
Relationship with Nature: Attitudes regarding nature.	**Mastery:** Suggests that people must dominate nature.	**Harmony:** Implies that a balance between people and the environment is best.	**Subjugation:** Suggests that the environment should rule people.
Relationship with People: Attitudes towards society.	**Individualistic:** Belief that individuals should determine social rules.	**Collateral:** Collections of individuals determine social rules.	**Lineal:** Groups belong to fixed and hierarchical ranks, and the most powerful decide the rules.
Human Activities: Attitudes towards purpose and accomplishment.	**Being:** Humans should focus on awareness.	**Becoming:** Humans can integrate present awareness and future goals.	**Doing**: Being accomplished is the ultimate status.
Relationship with Time: Perception towards what forces influence the present.	**Past:** The past is mainly responsible for influencing decisions.	**Present:** The present is mainly responsible for influencing decisions.	**Future:** The future is mainly responsible for influencing decisions.
Human Nature: Attitudes on environmental-societal interactions.	**Good:** Humans tend to be good.	**Neutral:** Humans tend to be neutral.	**Evil:** Humans tend to be evil.

Source: (Nardon and Steers, 2009, p. 28)

1.1.4.3. Fons Trompenaars's Dimensions

Based on their study of Shell, Trompenaars and Hampden-Turner (1997) offer another cultural model (Table 1.4). Considering a Harvard study by Parsons and Shils, Trompenaars and Hampden-Turner focused on interpersonal relationships, perceptions of time, and the specific relation of people with natural environment across cultures (Balan and Vreje, 2013; Nardon and Steers, 2009).

Table 1.4. Trompenaars' Cultural Dimensions

Cultural Dimension	Scale Anchors	
Universalism-Particularism: How rules should be enforced across different people and places.	**Universalism:** Rules apply equally. Examples: Austria, Germany, Switzerland, US.	**Particularism:** Different places and people best respond to rules that accompany their differences. Examples: China, Venezuela, Indonesia, Korea
Individualism-Collectivism: Understanding of where sense of identity stems.	**Individualism:** Personal action and influence is emphasized. Examples: US, Nigeria, Mexico, Argentina.	**Collectivism:** Societal action and influence is emphasized. Examples: Singapore, Thailand, Japan.
Specific-Diffuse: How multiple roles are separated or combined.	**Specific:** Parting of multiple roles is typical. Examples: Sweden, Germany, Canada, UK, US.	**Diffuse:** Multiple roles are combined into a single identity. Examples: China, Venezuela, Mexico, Japan, Spain
Neutral-Affective: Degree that people freely express emotions.	**Neutral:** Emotional display is resisted. Examples: Japan, Singapore, UK.	**Affective:** Emotional display is accepted or supported. Examples: Mexico, Brazil, Italy.
Achievement-Ascription: Degree by which social stature relies on activity or pre-exisitng status.	**Achievement:** Completed tasks earn respect. Examples: Austria, US, Switzerland.	**Ascription:** Inheritance and default group affilitation earns respect. Examples: Egypt, Indonesia, Korea, Hungary.
Time Perspective: Emphasis of activity along the spectrum of time.	**Past/present oriented:** Historic events and heritage are considered important. Examples: France, Spain, Portugal, Arab countries.	**Future oriented:** Potential events are considered important. Examples: China, Japan, Korea, Sweden, US.
Relationship with Environment: Attitudes regarding the natural environment.	**Inner-directed:** Calls for domination of nature. Examples: Australia, US, UK.	**Outer-directed:** Calls for harmony and balance with nature. Examples: China, India; Sweden, Egypt, Korea.

Source: (Trompenaars et. al., 1997, p. 8-10)

1.1.4.4. Shalom Schwatz's Dimensions

Schwartz (1994) approached cultural dimensions from a psychological view and attempted to provide a cross-cultural devices to ascertain differences. Therefore, he collected data (approximately 44,000 subjects) from teachers and students in 54 nations to structure cultural-level value types.

According to Schwartz (1994), motivational goals create distinguish societal values. Ten universal human values and needs were recognized. They reflect social motives, needs, and social demands of people. Values include hedonism, power, stimulation, accomplishment, tradition, self-direction, security, benevolence, conformism, and universalism (Nardon and Steers, 2009, p. 5).

Schwartz suggests that individuals and culturals must be analyzed on different levels. Individual-level elements represent the psychological experiences of value in

one's day-to-day life and business relations; cultural-level dimensions show how societies influence individual action (Nardon and Steers, 2009, p. 6).

Schwartz defined the cultural-level in three dimensions: (1) conservatism and autonomy (relating individuals to groups), (2) hierarchy and egalitarianism (focuses on preservation of social structures), and (3) mastery and harmony (human-environmental relations) (see Table 1.5).

Table 1.5. Schwartz's Cultural Dimensions

Cultural Dimension	Scale Anchors	
Conservatism-Autonomy: Individual-group integration.	**Conservatism:** Individuals should respect group authority by defending or upholding the status quo (e.g., social order, respect for tradition, family security).	**Autonomy:** Individuals are free to develop their own meaning and values. Two kinds of autonomy exist: (1) Intellectual autonomy allows individuals to follow their own intellectual direction (e.g., curiosity, creativity, broad mindedness); (2) Affective autonomy means individuals can freely pursue affective positivety (e.g., an exciting life, pleasure, a varied life).
Hierarchy-Egalitarianism: Expectation for equality.	**Hierarchy:** Social stratification is not only existant but a social and/or legal rule (e.g., authority, social power, wealth, humility).	**Egalitarianism:** The ideal of equality is widespread (e.g., social justice, equality, freedom, honesty, and responsibility).
Mastery-Harmony: Attitudes on environmental-societal and social interactions.	**Mastery:** Individuals stress goal-oriented assertiveness and control over natural and social order (e.g., ambition, success, competence).	**Harmony:** Individuals prefer not to challenge the natural/social order (e.g., harmony, protecting relations to nature and society).

Source: (Schwartz, 1999, p. 28-30)

1.1.4.5. Robert House's Dimensions

In his study of "GLOBE" (Global Leadership and Organizational Behaviour Effectiveness), Robert House focused on understanding the influence of cultural differences on leadership processes (House et al., 2004). House and his GLOBE researchers conducted a qualitative and quantitative cross-cultural study with 17.370 managers from 951 organizations in 62 countries. They conclude that nine cultural dimensions exist and include (1) power distance, (2) uncertainty avoidance, (3) assertiveness, (4) institutional collectivism, (5) in-group collectivism, (6) future orientation, (7) performance orientation, (8) humane orientation, and (9) gender egalitarianism. Most of the dimensions have been identified previously, but the

categories of gender egalitarianism and performance orientation are novel (House et. al., 2004, p. 30). These dimensions are presented in Table 1.6.

Data collected from 62 countries were compared and some differences were found in leadership behaviours across the cultures. To illustrate, individualist and collectivist cultures prefer different styles of leadership. Charismatic leaders are found in most cultures, but their level of assertiveness varies from place to place (House et. al., 2004).

Table 1.6. GLOBE's Cultural Dimensions

Cultural Dimension	Scale Anchors	
Power Distance: Expections towards the distribution of power.	**High:** Divisions are accepted; power is scare but unchallenged as part of social norms; little opportunity to increase status or power .	**Low:** A middle class exists; power is transitory and shared; power is linked to dishonesty, coercion, and domination; greater opportunity to increase status or power.
Uncertainty Avoidance: Degree that haphazard outcomes are minimized through rigid protocol.	**High:** Interactions are formal; contracts are documented and recorded; formal policies receive respect.	**Low:** Interactions are informal; word of mouth is reliable; less documentation and greater reliance on informal rules.
Humane Orientation: Degree that altruism is rewarded.	**High:** Positive treatment of other individuals receives greater reward.	**Low:** Self-interested activites are more acceptable.
Institutional Collectivism: Degree by which resources and actions are allocated collectively.	**High:** Individuals receive similar portions of resources and responsibility to act.	**Low:** Individuals are self-resourceful and act with autonomy.
In-Group Collectivism: Extent that people express pride, loyalty, and cohesion.	**High:** Commitment to organziations and institutions is high; individuals' goals align with these bodies.	**Low:** Commitment to organziations and institutions is low; individuals' goals are self-orientated.
Assertiveness: Degree that assertiveness is accepted.	**High:** Assertive behaviour, direct communication, and strength are valued.	**Low:** Communal behaviour, saving face, and sympathy for weakness are valued.
Gender Egalitarianism: Degree of gender-based equality.	**High:** Women access jobs and postions of authority similarly to men. Equal treatment is high.	**Low:** Women often do not access jobs and postions of authority like men do. Equal treatment is low.
Future Orientation: Extent by which people take future-oriented actions.	**High:** Success is measured by competitive status, performance, and non-rigid organizations.	**Low:** There is less stress on outcomes that take time to achieve; motivation is extrinsic; organizations are inflexible.
Performance Orientation: Degree that performance outcomes receive praise.	**High:** People control the future; performance and wealth are important.	**Low:** Peace is more important than control; loyalty to family and organization more valuable; less materialistic.

Source: (House et. al., 2004, p. 75)

1.1.4.6. Hall's Cultural Differentiation

In his research of communication and perceptions of time, Edward T. Hall proposes another model. He conducted ethnography in Germany, France, the US, and Japan, and he identified three cultural dimensions. Hall differentiated cultures through communication including: information flow, language, and the handling of personal space (Table 1.7). Hall coined many terms related to cross-cultural management (e.g., monochronic-polychronic) (Reisinberger, 2009; Nardon and Steers, 2009).

Table 1.7. Characteristics of Low- and High-Context Cultures

Cultural Dimension	Scale Anchors	
Context: Degree that communication relies on context.	**Low context:** Curt, blunt communication; well-defined meaning. Examples: Germany, US, Scandinavia.	**High context:** The context is important to a message's meaning; one message may have multiple meanings in multiple contexts. Examples: Japan, China.
Space: Perceptions of personal space.	**Center of power:** Protective; personal space is clearly defined. Examples: US, Japan.	**Center of community:** Shared; personal spaces overlap or are not distinguished. Examples: Latin America, Arab States.
Time: Degree of multi-tasking.	**Monochronic:** Segmentation of goals and responsibilities (e.g. work-life balance); exact timing. Examples: Germany, USA, Canada, Australia, Scandinavia.	**Polychronic:** Integration of multiple goals and roles; relative timing. Examples: France, Spain, Italy, Portugal, Mexico, Brazil, Middle East.

Source: (Nardon and Steers, 2009, p. 5; Reisinger, 2009, p. 136)

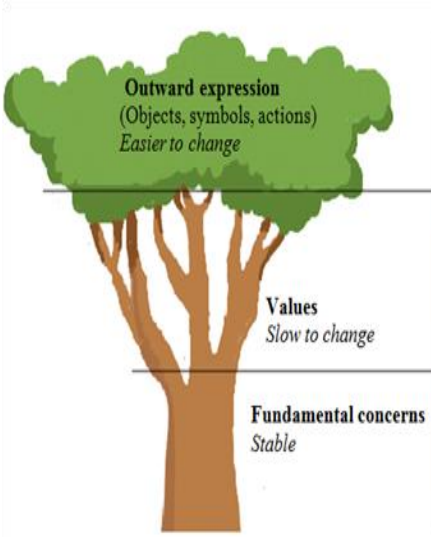
1.1.4.7. Hofstede's Cultural Dimensions

Dutch management researcher Geert Hofstede (1980) delivered famously comprehensive studies of value and culture (Reisinger, 2009) and developed a widely accepted model in organization studies (Nardon and Steers, 2009). Hofstede's classification was used in various fields including business (Cavusgil et al., 2012; Hannon and Jaw, 1995) and education (Barnes and Loui, 2012; Wursten and Jacobs, 2013).

Hofstede (1980; 2001) made his research on more than 116,000 IBM employees in 66 countries between 1967 and 1973 and identified four universal and distinguishable dimensions of culture: power distance (PDI), individualism-collectivism (IDV), masculinity-femininity (MAS), and uncertainty avoidance (UAI).

In 1991, he later devised a fifth dimension - the Confucian dynamic or long-term orientation (LTO) and in 2007, a sixth called: Indulgence (IDV). Hofstede's value system is illustrated in Figure 1.3 and the final six dimensions are presented in Table 1.8.

These bi-polar dimensions allow researchers to compare cultural beliefs along opposites: right and wrong, clean versus dirty, benign and malignant, acceptable and unacceptable, etc (Hofstede and Hofstede, 2005). Societies emphasis these values differently, so values measurements differ between nations. For instance, power is a universal value, but nations evaluate power differently (Nguyen-Phuong-Mai, 2014, p. 17).



	UNIVERSAL	COLLECTIVE	INDIVIDUAL
		TYPICAL outward expression presented in the tables Non-typical outward expression depends on specific situations	
Values Slow to change	Power Distance Group Attachment Gender Association Uncertainty Avoidance Time Orientation	High-Low Collectivistic- Individualistic Masculinity-Femininity Strong-Weak Short-Long	High-Low Collectivistic- Individualistic Masculinity-Femininity Strong-Weak Short-Long
Fundamental concerns Stable	Power Group Gender Uncertainty Time	Power Group Gender Uncertainty Time	Power Group Gender Uncertainty Time

Figure 1.3. Hofstede's Value Systems according to the Tree Model and the Inverted Pyramid Model

Source: (Nguyen et. al., 2014, p. 17)

Hofstede suggests that these categories can be used to distinguish different nations. For example, two societies may attach importance to equality among individuals, while others consider inequality acceptable. Similarly, attitudes towards certainty and ambiguity differ (Nardon and Steers, 2009).

Table 1.8. Hofstede's Cultural Dimensions

Cultural Dimension	Scale anchors	
Power Distance: Attitudes regarding the distribution of power.	**Low power distance:** Considerable power differentials are not considered necessary for leadership; may be discouraged. Examples: Austria, Israel, Denmark, Ireland, Norway, Sweden	**High power distance:** Considerable power differentials are seen as positive or encouraged for leaders. Examples: Malaysia, Mexico, Saudi Arabia
Uncertainity Avoidance: Degree that uncertainty is reduced through rules and protocol.	**Low uncertainty avoidance:** Uncertain and ambiguous outcomes are tolerated. Examples: Singapore, Jamaica, Denmark, Sweden, UK	**High uncertainty avoidance:** Uncertain and ambiguous outcomes are intolerable; rules formed to minimize. Examples: Greece, Portugal, Uruguay, Japan, France, Spain.
Individualism-Collectivism: Weighing of personal versus societal values.	**Collectivism:** Individuals' preferences conform to the group. Examples: Japan, Korea, Indonesia, Pakistan, Latin America.	**Individualism:** Individuals have differing preferences compared to groups. Examples: USA, Australia, UK, Netherlands, Italy, Scandinavia.
Masculinity-Femininity: Aggressiveness vs. passiveness; material vs. social outcomes.	**Masculinity:** Agressively pursue personal goals and possessions goals. Examples: Japan, Austria, Italy, Switzerland, Mexico	**Femininity:** Social issues and welfare take precedence over self. Examples: Sweden, Norway, Netherlands, Costa Rica.
Long-term vs. Short-term Orientation: Perception of time and orientation towards time.	**Short-term orientation:** Focuses on the moment as a product of the past. Revers heritage and duties. Examples: Pakistan, Nigeria, Philippines, Russia.	**Long-term orientation:** Delayed gratification. Values commitment and frugality. Examples: China, Korea, Japan, Brazil
Indulgence vs. Restraint: Attitudes towards restrictions or immediate enjoyment.	**Indulgence**: Society permits pleasure and enjoyment as basic requirements.	**Restraint:** Social limitiations placed on pleasure and gratification; needs may even be restricted.

Source: (Nardon and Steers, 2009, p. 5)

These dimensions can be measured and compared with other national cultures. Hofstede devised a formal to determine organizational values as a reflection of national values. Each category runs from 0–100, with 100 being full exhibition of that quality (Reisinger, 2009).

A. Power Distance (PDI)

Acording to Hofstede (1980, 2001) power distance describes how societies accept inequalities. Inequalities can be seen in many societies. Inequalities include differentials of control, affluence, prestige, etc, which are distributed among members of the society.

The power distance index (PDI) tracks inequality. Power distance index is an indicator that shows the extent people accept power differentials, whereas high scores equal high tolerance and respect to the authority (Reisinger, 2009).

Where high power distance is accepted, inequalities are more apparent. Low power people will depend on high power indiviudals, to whom they should show respect. In these societies, prestige, supervision, submissiveness, assimilation, and co-operation are widespread. Powerful people recieve entitlements unavailable for average citizens. For example, China, Malaysia, Philippines, Guatemala, Panama, Mexico, Venezuela, and Arab countries are accepted as high power distance countries. Hofstede indicates that power distance is learned in families during the childhood. For example, in societies accepting a hierarchy like Turkey, children learn to respect their parents and older relatives.

In low power distance cultures people appreciate independence, agency, and individualism rather than rule from the top-down. Places with low power distance include Scandinavia and Anglo-American nations (Hofstede 1994; Harrison and McKinnon, 2007).

PDI scores extend to work place behaviour. In high power distance enviroments, power is centralized, subordinates and superiors are not emotionally connected, superiors are paternalistic, and they are expected to lead autocratically. Workers do not commonly contact their superiors directly (Hofstede 1994). Subordinates are considerably dependent on their superiors. Individuals with power are perceived as superiors and elites, and lower-power individuals accept their ranking, trust their leaders and are normally loyal, submissive, and obedient (Daniels and Greguras, 2014: 1204). In high power distance societies, organizations are more task-oriented and less people-oriented. In the workplace, the salary gap is wide between the top- and the bottom-levels; subordinates expect direct commands, with the leader recognized as autocratic (Hofstede, 1994).

In small power distance environments, subordinates do not place as much value on status rank. In countries with low PDI, decentralized organizations, participative decision making, and consultative leadership are prevalent (Hofstede, 1980). Employee compensation is not dramatically different. The ideal leader listens to their employees; they are resourceful and democratic. This dimension of work-place

relations has a direct link to organizational culture (Williams and Seaman, 2001). Table 1.9 shows the describes high and low power distance societies and organizations.

Table 1.9. Differences Between High and Low Power Distance Societies and Organizations

High Power Distance	Low Power Distance
Power is concentrated.	Power is distributed.
Leader's descisions are not challenged or checked.	Employees participate in decisions; ideas are democratic.
Management sees lower-ranking people as inferior.	Little consideration of ranking.
Status rank is important and diverse.	Status rank is not important.
Supervisors are widespread.	Authority is questioned and even ignored.
Privilege is accepted.	Rights are promoted.
Inequality is considered inherent.	Equality is considered desirable.

Source: (University of Santiago, 2019).

B. Uncertainty Avoidance (UAI)

Uncertainty Avoidance describes tolerance for ambiguity and uncertainy. Where uncertainty avoidance is high, people are emotional, proactive, assertive, intolerant, and safety seeking. Where uncertainty avoidance is low, people are relatively unemotional, contemplative, less assertive, tolerant, and accepting of risk.

People in high UAI environments minimize novel, unknown, and surprising situations with stern codes, formal guidelines, and rules used to avoid risk. Therefore, people seek harmony and safety through law and order. In these cultures, people avoid conflict, take emotional restraint, are not competitive, act patriotically, and have suspicion toward new people, objects, or cultures which they do not understand. They may have increased emotional responses and a nervous disposition (Hofstede, 2011; Resinger, 2009). UAI is high in East and Central Europe, Latin countries, in Japan (the highest UAI-ranked Asian nation) and in German speaking countries. UAI is lower in anglophone countries, as well as countries influenced by Nordic and Chinese culture.

Employers with high UAI need forseeable outcomes and a structure that provides it. Formal and/or informal standards designate behaviour for emloyers and employees alike. They feel secure inside of controlled environments, which make everyday life expected. Employment is internally regulated, and company employers are expected to conform. In low UAI societies, employees work only when necessary,

and rules and rule-making are relaxed. Problems are addressed informally. Accuracy and timing are not as important, and the organizations tolerate ambiguity and risk, focus on advancement and competition, and new ideas are accepted; employees have greater flexibility and are not stressed.

Table 1.10. Differences between Weak and Strong Uncertanty Avoidance Cultures

Weak Uncertainity Avoidance	Strong Uncertainity Avoidance
Precariousness accepted.	Precariousness avoided.
Tolerance for deviance.	Intolerance for deviance.
Rules are informal, scarce; achievement-based promotions.	Rules are standardized and bureaucratic; commitment-based promotions.
Flexible.	Inflexible.
Low-pressure working environment	High pressure work enviroment.
Mobility is not an issue	Desire to perform assigned duty.
	Conformity is high.
	Planning is precise and intentional
	Status revered.

Source: (Hofstede, 2011, p. 10; University of Santiago, 2019).

C. Individualism (IDV)

Hofstede categorizes societies as individualist and collectivists. Individualism describes the emphasis of personal needs and goals and how people relate their interests to society.

Where individualism is high the individual takes precedent. In indivudalistic cultures, people value independence, self-development, autonomy, self-actualization, freedom, challenge, self-orientation, activity, achievement, initiative, financial security, and privacy. Individuals are expected to look after him/herself and his/her family. Children learn self-reliance, and child-parental contact is often minimal after children leave home, if they communicate at all (Hofstede, 1994).

Where collectivism is high people are highly integrated into institutions like work and the extended family. There, families are seen to include multiple generations and even members of the household like house cleaners. This broader concept of family creates more dependence.

Collectivistic cultures also generate concensual motivations. People are ‘‘we’’ oriented, and groups are considered when goals are set. Friends and family are defined

by long-term commitment. Collectivist cultures emphasize in-group loyalty and conformity while individualist cultures stress self-direction and self-achievement.

In collectivist countries on-the job training, quality work environments, and useful talents are considered important aspects of business. Such attributes would create independence for an individualist country, but the same qualities designate employee dependence on the organization in collective cultures (Hofstede, 1994).

East Asian countries are more collective, and English-speaking countries are more individualist. The United States, Australia, the United Kingdom, Netherlands, New Zealand, Canada, Italy are highly individiualistic countries, while Taiwan, Thailand, Guatemala, Ecuador, Panama, Venezuela, Colombia, Peru, Pakistan, Indonesia are the collectivists.

Table 1.11. Differences between Individualistic and Collectivistic Cultures

Individualism	Collectivism
Calculated, pre-meditated actions.	Actions reflect widespread values and tendency to promote social harmony.
Personal needs are most important, followed by immediate loved ones.	Collective needs are most important.
Resourcefulness is a positive indiviudal trait.	Society and institutions provide resources.
Emphasize individual wants.	Emphasize the desire of groups, such as family.
Attitude of uniqueness.	Attitude of integration.
Importance of relationship defined by individual.	See in-group as most important; out-group ignored or worse.
Others classified as individuals.	Others classified by affiliation to groups.
Personal pronouns are used frequently and fondly.	Personally pronouns are avoided.
Learning motivates education.	Action motivates education.
Goals more important than social connections.	Social connections prevail.
	Emphasize hierarchy and harmony within group.
	Regulate behaviour through group norms.

Source: (Hofstede, 2011, p. 11; University of Santiago, 2019)

D. Masculinity (MAS)

Gender roles are differentiated in societies. Traditionally, certain behaviours and roles are attributed to be more suitable for one gender than the other. As societal characteristics of countries, the masculinity dimension refers evaluation of gender-

related behaviour, such as “masculine” or “feminine” actions. For example, violence, competition, acquisition of money and material, and lack of empathy are categorized as masculine. In “masculine” cultures, people give emphasis on outcomes, ambition, commitment to work, success, and other dominant qualities. To the contrary, ‘‘feminine’’ cultures value modesty, caring, the welfare of others, interpersonal relationships, and the quality of life. In feminine socities, people also care for the environment. Anyone (in the feminine society) who emphasizes these values are traditionally seen as more feminine. IBM studies revealed that some societies show masculine behaviours while some show feminine ones. However, these traits are applicable to either gender; that is, men and women can express traits of the opposite gender.

The Masculinity index describes whether gender roles are more or less rigid. Hofstede's suggests that Japan, Germanophone countries, and some Latin countries like Italy and Mexico have higher masculine scores, while Latin and Asian countries like France, Spain, Portugal, Chile, Korea and Thailand are more feminine (Hofstede, 2011; Reisinger, 2009).

In masculine work environments, gender roles are distinct and unequal. Job stress is high, and the company often interferes with employee privacy. Extraordinary earnings, success, recognition, opportunities for career developmen are valued. Work offers challenge and chance for accomplishment. Leaders are expected make clear, definite descisions. However, in feminine cultures, gender roles are equal, relationships with supervisors are healthy, and there is more cooperation among co-workers, and employment security are valued. Leaders stress consensus.

Hofstede (1997) states that there is no correlation between the employment of men and women a nation’s masculine/feminine index. Domestic roles do differ, and historically, men hold more powerful positions. However, these qualities have started to diminish. Likewise in feminine nations, women hold more powerful positions (Hofstede, 1980).

Table 1.12. Differences between Masculine and Feminine Cultures

Masculinity	Feminity
Distinct gender roles.	Overlapping social gender roles.
Material posessions and success are important.	More focus on quality of life.
Assertiveness, toughness and material success prevail.	Modesty, tenderness and quality of life are concerned.
Family and work are balanced.	Giving more importance to work than family.
Places importance on the value of mastery (of job, nature, people, etc)	Emphasize non-materialistic aspects of success.
Weakness recieves empathy.	Strength is valued.
Women regularly become politicians.	Few women become politicians.
Religions are socially oriented.	Religions rever God/Gods.

Source: (Hofstede, 2011, p. 12; University of Santiago, 2019)

E. Long-term Orientation (LTO)

In 1987, Michael H. Bond extended Hofstede's research with a category called "Chinese Culture Connection" which is later called long-term orientation by Hofstede. Confucian work refers to responsible, commited, and learned individuals who have a sense of organizational identity and loyalty. Confucius describes these behaviours in his philosophy, written around 500 BC, and they are still present in nations with Chinese heritage (Hofstede, 2011). Confucian virtues include expertise, hard work, frugality, patience, and forward-thinking (Nguyen-Phuong-Mai, 2014, p. 15).

Finding that Confucian philosophy manifests differently between Asian and Western nations, Hofstede added a fifth dimension: Long-Term Orientation, to his model. Long-Term Orientation refelects Confucian values and a sense of heirarchy in Chinese societies. To the contrary, saving the face of self and others, personal steadiness and stability, spending to keep up with social pressure, respect for tradition, reciprocation of greetings, lower savings, favors, and preference for quick results and gifts reflect short-term orientation (Hofstede, 2011; Reisinger, 2011). LTO shows the degree that socieites make pratical, future-oriented decisions compared to a conventional, short view of time (Reimann et. al., 2008, p. 64). It describes the significance placed on events that unfold over long periods rather than instant outcomes or short-term projects.

Societies with high LTO teach grit and thrift from an early age. For long-term achievements, people postpone their present needs and save considerable amounts of

income for the future. For short-term orientated societies, consumption, short-term results, and respect for traditions are valued. People tend to meet their needs immediately. Taiwan, China, South Korea, Hong Kong, Japan, which are referred as the Five Economic Dragons, and Brazil are the six major countries that were scored highly on LTO (Hofstede, 1991).

Table 1.13. Differences between Long-term Orientatione and Short-term Orientation Cultures

Long-term Orientation	Short-term Orientation
The future is an important time.	The present and past are important times.
Stresses determination (in spite of obstacles).	Stresses tradition-oriented goals that are often unchanged.
Stresses hiearchary and order.	Stresses personal thinking.
Stresses frugality.	Stresses steadiness.
Stresses humility.	Stresses saving face.
Promotes social connectivity.	Stresses customs.
Recognized for economic productivity.	Not recognized for economic productivity.
Virtues and obligations are emphasized.	Values and rights are emphasized.
Adaptive to global trends.	Desire to maintain national identity.
Economically proactive.	Socially-oriented spending.
	Stresses reciprocity.

Source: (Hofstede, 2011, p. 15; University of Santiago, 2019)

F. Indulgence (IVR)

Hofstede added another category called Indulgence, based on the work of Michael Minkov, a Bulgarian sociologist. In his book published in 2007, Minkov describes three new cross-national value dimensions: Monumentalism versus Flexumility, Exclusionism versus Universalism, and Indulgence versus Restraint. As Exclusionism versus Universalism were strongly correlated with Collectivism/Individualism and Monumentalism versus Flexumility was moderately correlated with Short Term/Long Term Orientation, so Hofstede did not use these two new dimensions. Since, Indulgence is not covered by the other five dimensions, he added the new dimension to his work. Indulgence explains the degree that natural desires for pleasure and fun are fulfilled, and restraint describes the means by which these desires are restricted.

South and North America, Western Europe, and parts of Sub-Sahara Africa are indulgent whereas Asian, Eastern Europe, and Islamic countries are restrained. Mediterranean nations have moderate scores.

Table 1.14. Differences between Indulgence and Restraint Cultures

Indulgence	Restraint
Happiness is abundant.	Happiness is limited.
Control over everyday activity.	Lack of control in everyday activity.
Voicing one's opinion is valued.	Voicing one's opinion is not a primary value.
Pleasure ranked with greater importance.	Pleasure ranked with lower importance.
Positivity is more memorable.	Positivity is less memorable.
Education and fertility are positively associated.	Education and fertility are negatively associated.
Optimistic.	Pessimistic.
Order is not the greatest concern.	Greater law enforcement per capitia.

Source: (Hofstede, 2011, p. 16)

Table 1.15 shows the country rankings of Hofstede's six dimensions; Power Distance, Uncertainty Avaoidance, Individualism, Masculinity, Long-term Orientation, and Indulgence.

Table 1.15. Rankings of Countries according to Hodftede's Five Cultural Dimensions

Country	PDI	UAI	IDV	MAS	LTO	IVR
Africa East	64	27	41	52	32	40
Africa West	77	20	46	54	9	78
Albania	-	-	-	-	61	15
Algeria	-	-	-	-	26	32
Andorra	-	-	-	-	-	65
Arab countries	80	38	53	68	23	34
Argentina	49	46	56	86	20	62
Armenia	-	-	-	-	61	-
Australia	38	90	61	51	21	71
Austria	11	55	79	70	60	63
Azerbaijan	-	-	-	-	61	22
Bangladesh	80	20	55	60	47	20
Belaius	-	-	-	-	81	15
Belgium	65	75	54	94	82	57
Belgium Netherl	61	78	43	97	-	-
Belgium French	67	72	60	93	-	-
Bosnia	-	-	-	-	70	44
Brazil	69	38	49	76	44	59
Bulgaria	70	30	40	85	69	16
Burkina Faso	-	-	-	-	27	18
Canada	39	80	52	48	36	68
Canada French	54	73	45	60	-	-
Chile	63	23	28	86	31	68
China	80	20	66	30	87	24
Colombia	67	13	64	80	13	83
Costa Rica	35	15	21	86	-	-
Croatia	73	33	40	80	58	33
Cyprus	-	-	-	-	-	70
Czech Rep	57	58	57	74	70	29
Denmark	18	74	16	23	35	70
Dominican Rep	-	-	-	-	13	54
Ecuador	78	8	63	67	-	-
Egypt	-	-	-	-	7	4
Ethiopia	-	-	-	-	-	46
El Salvador	66	19	40	94	20	89
Estonia	40	60	30	60	82	16
Finland	33	63	26	59	38	57
France	68	71	43	86	63	48
Georgia	-	-	-	-	38	32
Germany	35	67	66	65	83	40

Source: (Hofstede, 2015, geerthofstede.com.)

Table 1.15. Rankings of Countries according to Hodftede's Five Cultural Dimensions (Continued)

Country	PDI	UAI	IDV	MAS	LTO	IVR
Germany East	-	-	-	-	78	34
Ghana	-	-	-	-	4	72
Great Britain	35	89	66	35	51	69
Greece	60	35	57	112	45	50
Guatemala	95	6	37	101	-	-
Hong Kong	68	25	57	29	61	17
Hungary	46	80	88	82	58	31
Iceland	-	-	-	-	28	67
India	77	48	56	40	51	26
Indonesia	78	14	46	48	62	38
Iran	58	41	43	59	14	40
Iraq	-	-	-	-	25	17
Ireland	28	70	68	35	24	65
Israel	13	54	47	81	38	-
Italy	50	76	70	75	61	30
Jamaica	45	39	68	13	-	-
Japan	54	46	95	92	88	42
Jordan	-	-	-	-	16	43
Korea South	60	18	39	85	100	29
Kyrgyz Rep	-	-	-	-	66	39
Latvia	44	70	9	63	69	13
Libya	80	68	38	52	23	34
Lithuania	42	60	19	65	82	16
Luxembourg	40	60	50	70	64	56
Macedonia Rep	-	-	-	-	62	35
Malaysia	104	26	50	36	41	57
Mali	-	-	-	-	20	43
Malta	56	59	47	96	47	66
Mexico	81	30	69	82	24	97
Moldova	-	-	-	-	71	19
Montenegro	-	-	-	-	75	20
Morocco	70	46	53	68	14	25
Netherlands	38	80	14	53	67	68
New Zealand	22	79	58	49	33	75
Nigeria	-	-	-	-	13	84
Norway	31	69	8	50	35	55
Pakistan	55	14	50	70	50	0
Panama	95	11	44	86	-	-
Peru	64	16	42	87	25	46
Philippines	94	32	64	44	27	42

Source: (Hofstede, 2015, geerthofstede.com)

Table 1.15. Rankings of Countries according to Hodftede's Five Cultural Dimensions (Continued)

Country	PDI	UAI	IDV	MAS	LTO	IVR
Poland	68	60	64	93	38	29
Portugal	63	27	31	104	28	33
Puerto Rico	-	-	-	-	0	90
Romania	90	30	42	90	52	20
Russia	93	39	36	95	81	20
Rwanda	-	-	-	-	18	37
Sudi Arabia	-	-	-	-	36	52
Serbia	86	25	43	92	52	28
Singapore	74	20	48	8	72	64
Slovak Rep	104	52	110	51	77	28
Slovenia	71	27	19	88	49	48
South Africa	-	-	-	-	34	63
South Africa White	49	65	63	49	-	-
Spain	57	51	42	86	48	44
Suriname	85	47	37	92	-	-
Sweden	31	71	5	29	53	78
Switzerland	34	68	70	58	74	66
Switzerland French	70	64	58	70	-	-
Switzerland German	26	69	72	56	-	-
Taiwan	58	17	45	69	93	49
Tanzania	-	-	-	-	34	38
Thailand	64	20	34	64	32	45
Trinidad and Tobago	47	16	58	55	13	80
Turkey	66	37	45	85	46	49
U.S.A	40	91	62	46	26	68
Uganda	-	-	-	-	24	52
Ukraine	-	-	-	-	86	14
Uruguay	61	36	38	100	26	53
Venezuela	81	12	73	76	16	100
Vietnam	70	20	40	30	57	35
Zambia	-	-	-	-	30	42
Zimbabwe	-	-	-	-	15	28

Source: (Hofstede, 2015, geerthofstede.com)

1.2. Cultural Backgrounds of Turkey and Libya

The cultural backgrounds of Turkey and Libya are summarized in terms of history, economy, social and business life.

1.2.1. Cultural Background of Turkey

1.2.1.1. General Overview and History of Turkey

Located on two continents, Europe and Asia, Turkey links western and eastern culture, economics, and politics. Turkey's European region is known as Thrace, and the Asian region is called Anatolia or Asia Minor, which consists the larger part of the country. Eight countries border Turkey: Armenia, Azerbaijan, Georgia, and Iran to the east; Bulgaria, Greece and Aegean Sea in the west; Iraq, Syria and Mediterranean Sea in the south, while the Black Sea borders turkey to the north (see the Figure 1.4.). The country covers 783,562 km² (Wikipedia, 2019). Turkey's population has been measured at 82,003,882 (Turkish Statistical Institute-TUIK, 2019a).

Figure 1.4. Map of Turkey

According to TUIK (2019a), 92 percent of the Turkish population lives in urban areas. Turkish is the official language, but Kurdish and Arabic are common in the eastern and southeastern parts of Turkey. Islam is Turkey's main religion, with

99.8 percent of the population registered as Sunni Muslims. The remaining 0.2 percent are Christian or Judaic (Balkan Heritage Field School, 2019).

Anatolia, which dates back to the Ice Age, has been home to many civilizations. Anatolia and Thrace, which have been the heart of the Turkish state throughout history, have been the centres of great civilizations: Hittites, Phrygians, Ions, Lydians, Persians, Hellenes, Urartians, Romans and Byzantines all reigned in these lands. With the arrival of Turks to Anatolia in 1071, Turkish states such as Seljuks, various principalities and the Ottoman Empire were established in Anatolia. Furthermore, the region houses the three monotheistic religions, namely Judaism, Christianity and Islam. These civilizations and religions have inevitably left their marks on how people look, think and define their feelings about the past and future.

When the Turks came to the region from Central Asia, they did not destroy the existing cultures but blended them with their own, which was already a mixture of Turkish, Persian, Greek, Islamic, Christian, Jewish and other Balkan and Caucasian ethnic cultures. In other words, Turkey is a religious and cultural crossroads, blending various traditions.

The Ottoman Empire, which ruled a territory spanning from Central Europe to the Arabian Peninsula and from Caucasus to North Africa for 600 years, collapsed with the establishment of the new Turkish government in 1923 following the First World War. The Ottoman Empire's downfall in the First World War allowed Allied armies to occupy the region. However, Anatolian nationalists resisted the Allies under the leadership of Mustafa Kemal, the chief commander of the Turkish army, and established a parallel government. Mustafa Kemal would become the first president of the new Turkish Republic when the Independence War concluded with the establishment of the Turkish Republic in 1923 (Kabasakal and Bodur, 2008:836).

Early independence was characterized by sweeping social and economic reform (Kabasakal and Bodur, 2008). A democratic government was adopted, so many out-of-era laws, regulations and practices from the Ottoman period were removed and new revolutions were made. These changes have rapidly shifted the political, economic, social and cultural structure of Turkey.

Turkish legislation was radically reformed with the introduction of western governance styles following 1923. The transformed legal system affected both private

and public life, as western styles were adopted. In some cases, religious laws and traditions contradicted these suggested norms. Under western influence, the early Republic brought a sense westernization and break from the historic religious state. However, parallel societies were observed, where some aspired for westernization and adhered to the rules and laws of the state, while others, mainly from rural areas or lower class groups, preferred traditional ways of life (Kabasakal and Bodur, 2008, p. 837).

Nevertheless, the Republic has suffered from political instability. For instance, May 27, 1960 marked a military revolution when armed forces usurped Adnan Menderes's leadership. In 1961, a new Constitution furthered a pluralistic democracy as a response to the majoritarian system that characterized the 1924 Constitution. Ten years later, another military takeover occured in 1972, triggering more political instability. Under weak coalition governments, radicalism and political polarization became widespread. Turkish armed forces intervened a third time in September 12, 1980, and a new constitution was written in 1982 (Kabasakal and Bodur, 2008, p. 837).

1.2.1.2. Economy of Turkey

The Turkish economic structure started with a statist approach in the 1920s (Sönmez and Şimşek, 2011). A liberal national economy model was adopted between 1923 and 1933, a state-led development model was applied between 1933-1950, and a planned economy came into force between 1960-1980. Parallel to the global developments after 1980, Turkey's economy is integrated with global economic systems (Ertuna, n.d.).

The multi-party rule spurred a period of economic liberalization that mixed Turkey's economy following 1946, but the state maintains important influence over Turkish businesses. Under Ottoman reign, there had been no capitalist class, nor was there much industry or infrastructure when the Republic of Turkey was founded. The Ottoman Empire was leery of foreign investment due to the war, and coupled with the prevailing economic ideology of the time, this environment allowed the state to become, and continue to be, the main economic actor.

Private companies depend on financial interventions from the state, but they have been frequent and unpredictable, which in turn generates a precarious business

environment. Although some sectors saw liberalization, such as finance and a few previously state-owned enterprises, the state has been a key distributor of resources throughout the late 1990s and early 2000s.

The World Bank (2019) claims that Turkey's economic and social development has been remarkable since 2000, with rising employment and incomes. Turkey has become a upper- to middle-income nation. Meanwhile, Turkey experienced rapid urbanization, generated new financial policy, opened to foreign finance, harmonized with European Union (EU) legal standards, and significantly improved public infrastructure.

Today, the Turkish economy, with 3.2 million enterprises across many sectors is among the world's top 20 economies (Sönmez and Şimşek, 2011). The World Economic Outlook Report of the World Bank 2017, suggests that that Turkish purchasing power parity (PPP) is 13th in the world and the 5th largest in Europe in 2016 (Ministry of Foreign Affairs, 2019).

The Gross Domestic Product (GDP) increased from 271 billion dollars in 2000 to 851 billion dollars by the end of 2017. Per capita income increased from USD 4,229 to USD 12,480 between 2000 and 2012, but in the following years, there was a reversal causing per capita income to decline (Ege Bölgesi Sanayi Odası, 2019). According to World Bank (2019) Turkey's gross national product (GNP) was projected at US$ 773.7 billion, and GDP per capita: US$ 9,505 (World Bank, 2019).

Turkey primarily relies on its industrial and service economy, yet traditional agriculture comprises about 25 percent of total employment. Turkey's economy heavily depends on agriculture, industry, construction, and service industries. Construction contributes between 8-9 percent of the GDP (Sezgin, 2018), employing around 2 million employees in 2018, excluding seasonal workers (KPMG, 2019). However, the industry sector accounts for 20.6 percent of GDP while the agricultural industry contributes 6.1 percent, and the services industry contributes 22.2 percent (TOBB, 2018). In the services industry, tourism holds an important place in the Turkish economy. In 2018, the tourism industry accounted for 3.8 percent GDP with US$ 29.5 billion tourism revenues (TÜRSAB, 2019). According to ILO, tourism directly or indirectly employs 1.8 million in 2010, while the share of tourism sector in

total employment was calculated as 8.1 percent (Ministry of Family, Labor and Social Security National Employment Strategy, 2019a).

The share of agricultural employment in total employment is gradually decreasing. While the rate of agricultural employment in the 1990s was 46 percent, today it has dropped to around 20 percent. However, agricultural remains a highly populated sector, employing one out of every 5 people (Ministry of Family, Labor and Social Security National Employment Strategy, 2019b).

Child labor laws prohibit employing children under 15 years of age, though children aged 13-14 can work relatively easy, part-time jobs while attending school or vocational training. Many children from poor families work, commonly as farm labor, but underage boys also work in tea gardens, mechanic shops, and small wood and metal craft industries. Underage girls typically make handicrafts from home (Akin, 2009).

As noted by Szigetvári (2017), Turkey has transitioned from heavy dependence on agriculture and low-skilled labor, historically among textile production, to an industrial economy. Turkey is today a leading producer of automobiles in Europe, a global shipbuilder, and a significant manufacturer of electronics and home appliances e.g. TV, white goods.

Turkey is the number one investor in the Caucasian and Central Asian Turkic Republics. Given their historic and cultural relationships, Turkish entrepreneurs have helped these nations' development (Arguden, 2007). By 2014, the overall stock Outward Foreign Direct Investments of Turkey was around 40 billion USD (Szigetvári, 2017).

Inflation has been an issue in recent decades, with the value of the Turkish lira inflated 30 percent per year since the mid-1980s. Political instability and geopolitical challenges have worsened the economic situation, making the economic environment turbulent. Furthermore, eastern Turkey is more rural and traditional compared to the western region, which is industrialized, urban and westernized, creating internal developmental differences (Kabasakal and Bodur, 2008).

Private businesses dominate the economy. Often family-owned and -operated businesses employ young people, typically sons, who ascribe to a trade from an early

age and later inherit the enterprise (Turkoz, 1985). 99.8 percent of all business are Small and Medium-Sized Enterprises (SMEs), which comprise 76.7 percent of the total employment or 14,752,620 employees in 2016, 38 percent of capital investment. SMEs create 26.5 percent of the value added, and they create 10 percent of exports (OECD, n.d.; Bayülken, 2017).

1.2.1.3. Social Structure and Culture of Turkey

Turkey has been a democratic and secular state since 1923. Turkish culture has a very long history dating back to ancient times. Atatürk, the founder of Turkish Republic implemented western legal codes and compulsory secular education. Educational efforts since 1923 raised the national literacy level to 82.3 percent by 1995, although rural literacy is lagging (Balım-Harding, 1995).

Historically, Turkish culture has uniquely impacted cultures and civilizations ranging from China to Vienna, from Russia to North Africa, but these cultures also affected Turkish culture. Thus, Turkish culture is distinctly rich and diverse, rooted in the Middle East, Anatolia and the Balkans, which has been considered the cradle of civilization for at least twelve thousand years (Turkish Cultural Foundation, 2017). Most Turks have a southern European appearance rather than central Asiatic given centuries of intermarriage and assimiliation between Mediterranean and Balkan people and the Ottoman Empire and Turkish state (Bernard, 1968).

Turkey is made up of several ethnic groups, such as Kurds, Armenians, Greeks, Circassians, Georgians, Laz, Arabs, Rom (Gypsies), Ossetes, Albanians, and Chechens. Among these groups, Kurds are the majority, potentially around ten million. The second largest group may be Arabs, who mainly live along the Syrian border and the Laz of the Eastern Black Sea coastal region at about one million and three hundred thousand, respectively (McDowall, 1997; Olson, 2013). These ethnic groups speak a variety of different Turkic languages and other languages such as Kurdish, Arabic etc. (Andrews, 1989). These ethnic differences affect the traditions, way of living and the social life of people living in Turkey. For instance, depending on the subculture, some apparent differences can be seen between the east and the west of Turkey.

Islam strongly influences the country. About 98 percent of Turkey's population is nominally Muslim. Most Turkish Muslims recognize standard Islamic practices, but only the most orthodox fast or make pilgrimages to Mecca (Tapper, 1994).

Tim Bright (n.d.) describes Turkish people as proud, emotional, hospitable, friendly, focused on relationships, sometimes late, hierarchical, patriarchal, respectful of older people, fond of one another, tightly-knit with the family, and less observant of personal space. Turkish people attach great importance to national values such as peace, tolerance and coexistence. Despite the considerable influence of the modern world, i.e. an increase in female employment, the family is still the basis of the Turkish society.

After the revolution, the Turkish government embraced the family law of the Swiss civil code with slight modifications. The law compels and recognizes civil marriage ceremonies, given that mature individuals consent to a binding marriage contract. It also prescribes monogamy. The law prohibits parents from arranging their children's marriage, but marriages without the consent of the brides have been commonplace (Fox, 1975; Tapper, 1994).

Given that Turkish adults are expected to marry, and marriage is expected to result in children, Turkish people typically do so. Values suggests that men should not lower their wives' standard of living, so men only marry within or below their socioeconomic standing. Marriage is common within religious sects and ethnic groups, but interethnic marriages between Sunni Muslims are somewhat regular. Traditionally, kin select spouses and determined the marriage ceremony, and the individuals being married played minor roles. Marriage rituals, especially the imam marriage ceremony, are essential for a morally and socially honorable marriage (Magnarella, 1974).

Relationships between family members are characterized by loyalty and warmth, in addition to control and authority (Hecker, 2006). Authoritarian and hierarchical structures with a clear differentiation of roles prevails in the traditional Turkish family. Males are dominant in the family, while respect for elderly people and female subservience are broadly accepted. The father or oldest male has authority to call for respect and obedience. The mother is respected too, but her relationship with her children is warm and relaxed. There is a traditional division of labor with women taking domestic responsibilities and men earning income and representing the household (Hayat and Muzaffer, 1997; Sunar and Fisek, 2005).

Nowadays, Turkish culture integrates modern, traditional and Islamic values, but citizens are not homogeneous; values are not equally adopted (Hayat and

Muzaffer, 1997). In recent decades, family life has been evolving. Women have received equal rights to private property and inheritance through the new family law. More women have formal jobs, and educated women have demanded equality (Sunar and Fisek, 2005).

Social status is strongly influenced by wealth and education. A basic breakdown of Turkish society includes a wealthy, urban, educated class, the urban middle class, and the urban lower class. Outside cities, there is a large rural landowner class as well as the overall rural population. A university education is needed to enter the urban educated class and substrata within it (Sunar and Fisek, 2005).

The urban upper class distinguishes itself with multiple high-status groups marked by their education, power, and wealth. Wealthy businessmen afford high status, as do important government directors, cabinet ministers, and other high-level officials. The urban upper class is generally westernized; most speak at least one western language and are accustomed to European or American culture. They may have close ties to the diplomatic and foreign business communities (Sunar and Fisek, 2005).

The urban middle class mostly comprises civil servants, proprietors of medium-size businesses and industries, members of service occupations, skilled workers, and university students. These people are less westernized than the upper class. There is considerable mobility within the urban educated class, and the urban middle class also includes most of the upper strata from provincial cities (Sunar and Fisek, 2005).

The urban lower class involves low-skilled and unskilled laborers, low-paid service workers, and the urban unemployed. Steady migration of young villagers to urban areas has made this the fastest growing class, but finding work is a challenge for migrants. Some do seasonal labor. Many live in impoverished slums surrounding the major cities. Urbanization is expected to continue with a growing rural population and the steady rise of urban incomes (Sunar and Fisek, 2005).

Rural farmers make about 30 percent of the population, often referred to as peasants. Improved communication and transportation infrastructure has improved rural contact with towns and cities. Some eastern rural areas are still controlled by large landowners, traditional clans, and religious leaders. Young villagers migrating to

urban areas typically cannot enter the middle class without furthering their education (Balım-Harding, 1995).

Most social classes have adopted western fashion, especially those from the upper and middle urban classes. These people own high-priced apartments and try to attain western luxury items, such as cars, electronic devices, cell phones, and computers. Their taste for western culture includes literature, music, and events such as plays. The upper class sends their children to European-language high schools and universities; the middle class accepts standard Turkish educational institutions. Both classes prefer using an educated, Istanbul-style of standard Turkish (Gumuscu, 2010).

The peasant and rural classes are less exposed to western and urban culture. Most lower urban class women wear traditional conservative clothing, including head scarves and long coats. They favor Turkish and Middle Eastern music. Rural classes tend to speak Turkish with accents and different grammar. Rural class women wear conservative dress consisting of loose pantaloons and head scarves (Ozdalga, 2013).

Women have achieved improved occupational outcomes and status. Turkish law guarantees equal gender pay; practically all educational programs and occupations have been opened to women. Still, men dominate high-status professions in business, the military, government, and academia. Despite traditional views that women should do domestic work (Ansay and Wallace, 1996), the Turkish Statistical Institute (2019) suggests that women contribute 28.9 percent of total employment in 2018.

Lower-class women generally have worked as maids, house cleaners, women's tailors, seamstresses, child care givers, agricultural laborers, and nurses, yet the by early 1990s, nearly 20 percent of factory employees and store clerks were women. Although only a small percentage of women are politicians, middle-class women commonly hold jobs as teachers and bank tellers, and upper-class women have become doctors, lawyers, engineers, and university teachers (Kagıtçıbası, 1982).

Men work in similar fields but avoid the conventional domestic work of lower-class women. Men monopolize the officer ranking of the military as well as transportation occupations such as pilots and drivers. Lower-class urban men work in crafts, manufacturing, and low-paid service industries. Middle-class men work as teachers, accountants, businessmen, and middle-level managers. Upper-class men

work as university teachers, specialists, upper-level managers, and entrepreneurs (Kagıtçıbası, 1982).

Modern western medicine has expanded considerably since 2003. Urban public health facilities are accessible, and these services have improved among rural areas (Baris, et. al., 2011). However, folk medicine is still practiced in rural areas, and migrants bring such practices to the city. Peasant mothers often teach their daughters folk medicine involving herbs, spices, prayers, and rituals, which is applied to family members instead of or in addition to modern medicine. Traditionally, some men study folk medicine as well (Yeşilada, 2002).

Throughout the 1990s and early 2000s, secularism and Islamism have influenced Turkey simultaneously. Increases in Islamism may be the result of frustration and criticism towards western modernization. In this respect, Islamism is somewhat a reaction to modernism, rather than being simply a traditional practice.

1.2.1.4. Effects of Culture on Business Life in Turkey

National culture may shape the behaviors of the members in an organization in that it influences organizational culture and workplace behavior (Gemlik et al., 2015). Indeed, Akdeniz and Seymen (2012) found a small relationship between national and organizational culture in their research on five-star hotel employees. Therefore, it is important to determine the national culture of a country to understand its effect on organizational behavior.

According to Hofstede (2019a), Turkish culture is characterized as a high power distance (66), collectivistic (with an IDV score of 37), feminine (with a MAS score of 45), and high uncertainty avoidance (85) culture (see Figure 1.5).

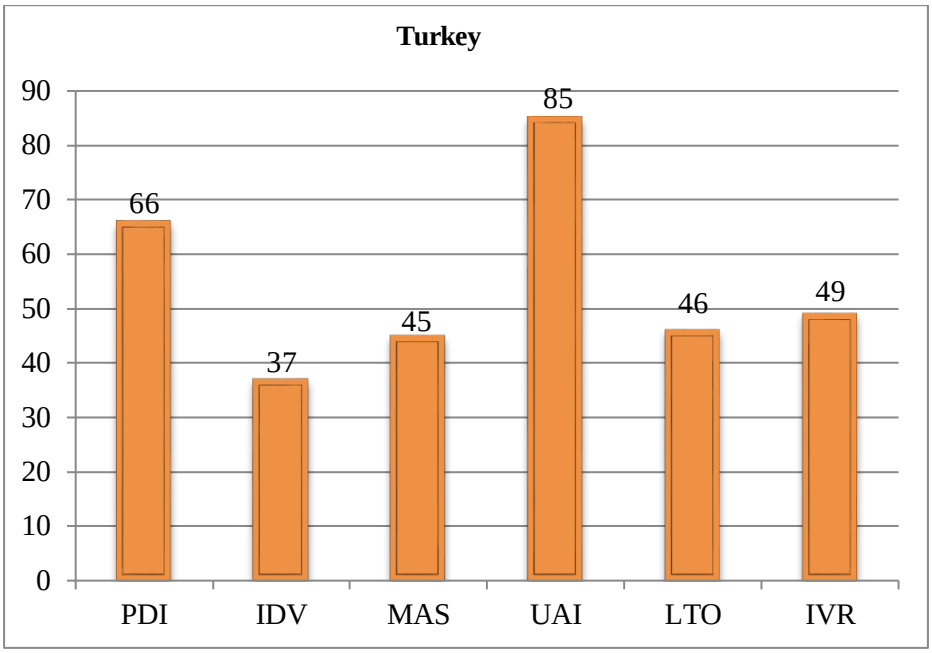


Figure 1.5. Turkey's Scores on the Cultural Dimension

Source: (Hofstede, G., 2019a, hofstede-insights.com)

Turkish culture is characterized by dependence, control and hierarchical structure in terms of power distance. Power is centralized and distributed unevenly. Formal relationships, indirect communication, and selective information flow prevails. Seniors are usually inaccessible. The ideal manager/director has a patriarchal nature and tells employee what to do. Executives are subject to their superiors and rules. Usually, subordinates are not allowed to participate in the decisions, they cannot take initiative about their work and their freedom is limited. As a matter of fact, research (Gürbüz and Bingöl, 2007; Warsame, 2016) conducted in enterprises operating in various sectors in Turkey show evidence that these qualities exist.

Turkey is a collectivistic society (Sargut, 2001). Individuals are members of social groups such as families, clans or organizations where people pay close attention to others. Communication and feedback are indirect even in the business environment. Harmony of the group is important and should be upheld. Visible disagreements are avoided. Social rules guide relationships and take priority. Trust develops slowly. Nepotism is more likely to prevail. Kinship and nation-defined relationships have been shown to carry great importance in Turkish society (Wasti, 1994).

The masculinity score of 45 suggests that Turkish culture is feminine. Consensus, honesty with others and sympathy for the weak-sometimes considered

softer aspects of a culture-are valued and supported. Therefore, people take steps to prevent conflict in social and organizational life. On the other hand, leisure time is highly important whenever the family or the clan as well as friends come together. In the research conducted on the banking sector, Sığrı et. al. (2009) found that banking staff are helpful and attach importance to traditions and respect for others.

Turkey scored 85 for uncertainty avoidance, meaning that structured protocol is critical in Turkish society. Many use routines to minimize anxiety. Regarding Turkey's intermediate scores on long-Term orientation (46) and indulgence (49), there is no predominant cultural norm.

Research conducted by Akdeniz and Seymen (2012) on five-star hotel employees in Istanbul reveals results that are contrary to Hofstede's finding: the employees tended towards a more masculine culture. The authors found low uncertainty avoidance, individualism and long-term orientation scores as well as higher scores in indulgence and power distance.

Turkish organizational culture show that similar features of national culture prevail such as hierarchy and harmonious relations (Dulaimi et al., 2007). Thus, a tradition of hierarchy may be noted as the basis for behavior inside the organization. According to several studies, flexibility is low among Turkish firms (Albayrak and Albayrak, 2014), but rather trust and familiarity are important to establish a successful business. Strong personal relationships are seen as a way to build stronger business relationships. Establishing close relationships with customers is also critical.

In Turkey, decisions are usually made from the top-down, so that decisions are often made by superiors alone, which demonstrates high power distance in the workplace. While more modern management methods have been introduced in large corporations, the most senior people continue to make decisions. Middle management usually implements protocol. Any thoughts from the staff are given to an immediate supervisor who carries the idea up the chain of command.

1.2.2. Cultural Background of Libya

1.2.2.1. General Overview and History of Libya

Libya is an Arabic nation hosting 6,7 million citizens. The religion is Islam, which counts 97% of the total population. Arabic is Libya's official language, but

English and Italian are used in commercial life (Central Intelligence Agency 2019; Ahmad and Gao, 2004).

Libya has significant geopolitical clout. In the middle of North Africa, its landmass exceeds 1.7 million square kilometers. To the north lies the Mediterranean Sea, on its eastern border: Egypt and Sudan, its western border: Tunisia and Algeria, and its souther border: Chad and Niger (See the map of Libya-Figure 1.4). Libya possesses multiple on-shore oil fields nearby the coast, which enables Libya to produce oil with competitive efficiency. The nearby develop economies of the West and growing economies of North Africa reduced transportation costs, amplyifing its ability to profit from oil (Yahia, 2008).

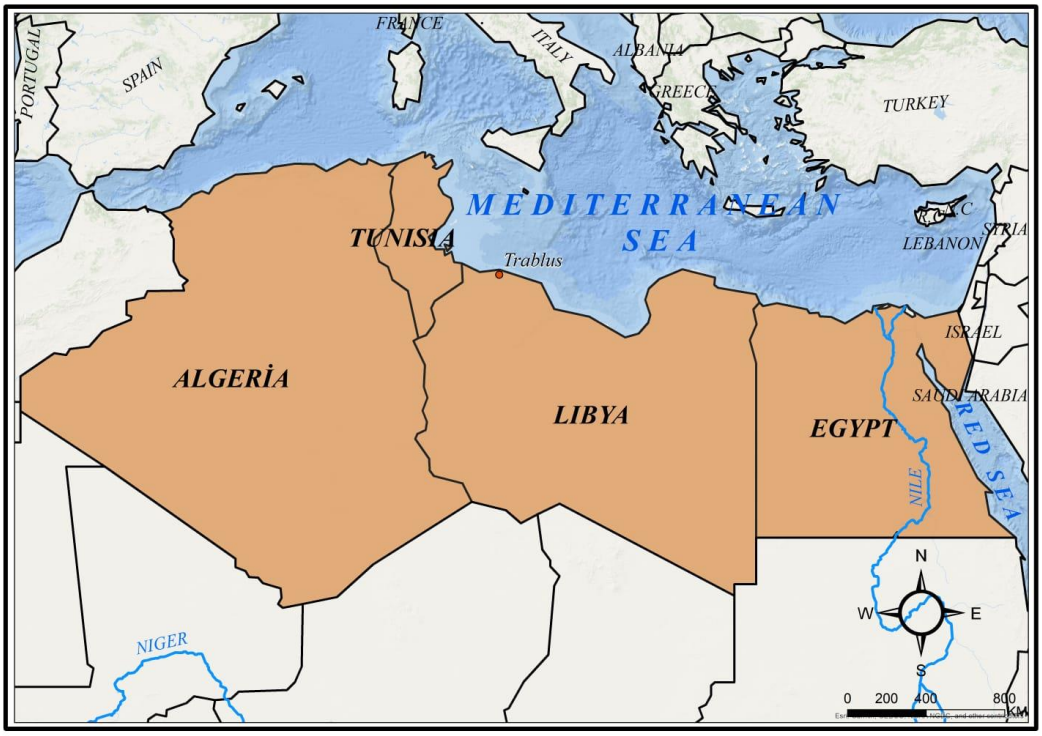


Figure 1.6. Map of Libya

Its name was derived from Lebu, a native of the ancient Egyptians which is today known as the “Berberi." This term, used by Egyptians, was later used in Greece and then in Rome. The name Libya was mainly used for the region of “Tripoli” or “Tripoli and Benghazi.” Libya was home to some of the world's oldest civilizations due to its transitional geography in the east-west direction and its location by the coast of Mediterranean Sea. First came the Phoenicians, then the Carthaginians, then Alexander the Great’s Empire, then the Romans, then the Byzantines, and then finally

the Ottomans dominated the region in 1553 (Ceviz, 2011, p. 81; Caner and Sengul, 2018, p. 46).

Tripoli was founded by the Phoenicians who came to the region for commercial purposes in the ancient period. Later, it was occupied by Carthage in the 5th century. Benghazii, located in the eastern region, was founded in 630 by the Greeks who came to the region. The ancient name of Bengâzi is Sirenaika (Ceviz, 2011, p. 81).

Throughout its long history, this geological feature made Libya vunerable to invasion. It was annexed by the Ottoman Empire between 1750 and 1911. Later, Italians occuppied the area between 1911-1945, but British and French forces subsequently invaded. The country became independent on December 24, 1951 (Yahia, 2008). A monarch named King Idriss was installed between the years of 1951-1969, and the nation later adopted the name Republic of Libya or the Socialist People's Libyan Arab Jamahiriya, which continued for four decades (Bakar and Russell, 1999).

A bulk of the population remained nomadic or semi-nomadic from earliest years of the Ottoman empire until the 1950s (Yahia, 2008). In the 1950s, literacy rates were below 10% for the one million inhabitants that occupied the arid or semi-arid Sahara (Oxford Business Group, 2008).

In 1969, Muammar Gaddafi led a bloodless coup against Libya's pro-western King Idriss and abolished the monarchy. He established the Libyan Arab Republic. Libya was ruled by Gaddafi from 1969 to the last quarter of 2011. His rule continued until the popular uprising that began in February 2011, which quickly turned into an armed rebellion. Gaddafi, the longest-ruling leader in the Arab world, was overthrown on August 22, 2011 with the intervention of France and USA. On July 7, 2012, under the leadership of Mahmud Jibril, the Alliance of National Powers formed a new government (Aljazeera Turk, 2019).

Important benchmarks in Libya’s history include establishing independence in 1951, and a period that followed years of stark povery and foreign dependence. 1961 onwards marked the beginning of oil exportation and as a result, a wanning need for foreign support (Ahmad and Gao, 2004). In the next decade, Libya accounted for about 7 per cent of global oil production and was the fourth largest producer in the Organization of Petroleum Exporting Countries or OPEC. The period of 1961-1970

saw continual oil production growth followed by a an intesnse decline until 2005, when began minorly increasing again (Otman, 2008).

1.2.2.2. Economy in Libya

The economy of Libya heavily depends on petroleum revenue that represents over 95% of export earnings and 60% of GDP. Libya joined OPEC ten years after independence, its success stemming from one of the largest oil reservations in North Africa (about 3.34% of the world's total) (Otman, 2008; Yahia and Saleh, 2008). Libya is one of the largest suppliers of European oil in North Africa (international services). Libya's advantage being its close location to European oil market compared to competitors in the Middle East.

In times prior, Libya was one of the most improverish countries. There were scarce minerals, water, and human resources combined with little arable land and 80% of landcover being desert (Gurney, 1996). Until the 1950s, the average annual income was under US$35. Agriculture, handicrafts and animal husbandry were the primary supplements to aid hailing from the United Nations, USA, UK, France and Italy. The United Nations appointed the economist Benjamin Higgins devised an economic and development master plan in 1959 (Gurney, 1996). At the time, aid still had insignificant effects on economic development (Heitmann, 1969).

Despite the discovery of oil reserves in 1951, its impacts developed slowly due a lack of proper infrastructure. For instance, there were few resources in management and accounting that posed a barrier to efficient exports-a problem partly caused by academic underdevelopment (Oxford Business Group, 2008). In 1949, there were no PhD students, and only 16 with graduate educations (Abouzied, 2005). Capital and management skills were scarce, so industrial development was stagnate.

The government introduced an open-door policy in the 1950s. The first comprehensive oil legislation was only established with the Libyan Petroleum Law of 1955 (No. 25) (Otman, 2008), and this law encouraged foreign investment to exploit and explore the oil industry. A successful period followed (Abouzied, 2005; Otman, 2008), and the policy attracted considerable investment by the Libyan government as well. Oil was first tapped on January 1, 1958 at Atshan in the Fezzan, producing 250,663 barrels per day. On September 12, 1961, Libya made its first international

shipment from Port Brega to Fawley refinery in Britain (Oxford Business Group, 2008).

Currently, Libya remains a developing country and heavily depends upon revenues from the energy sector, which account for nearly all of its exports. Income from this productive hydrocarbon economy and a small population gave Libya one of the highest GDPs per capita in Africa (Ammar, 2015).

Still, Libya's economy is characterized by little economic diversification and great dependence on the attitudes of its current regime. It is one of least diversified economies of oil producing countries inside the Arab Moroccan region (Manama, 2016). Economic diversification has been a target of recent development plans, but there is little progress and concrete action (Abubrig, 2012).

Since originating as an independent country in 1951 within its current boundaries, Libya experienced two radically distinct regimes and economic orientations. The Sanussi Monarchy regime (1951-1969) was backed by Western nations, (principally the United Kingdom), and the King supported the pro-Western conservative monarchy. However, the later Qadhafi regime (1969-2011) was deeply socialist. Under Sanussi, Libya was mainly capitalist: there was a strong private sector and governmental made limited interventions except in cases requiring large investments (El-Nakhat, 2006). On the other hand, Qadhafi eliminated most if not all of the private sector and promoted state ownership. According to Gamaty (2012), the private sector was marginalized in the mid 1970s and continually shrunk until almost totally disappearing by the end of 1970s.

After Qadhafi seized power in 1969, the movement towards a socialist centralised economy resulted in dramatic changes in Libya's economic life. For example, renting properties was forbidden (tenants who already lived in rented properties became instant owners of the properties they had been renting), in addition, citizens did not have the right to own more than one property (Gamaty, 2012). Moreover, workers were supported to take control, to be the 'partners not wage labourers,' and to participate in management of the organisations they work for affecting both the public and private sector (Gamaty, 2012). Indeed, this policy was implemented by the formation of worker councils in organisations, and a representative that was assigned as a member on boards of directors had power in the

decision making process within the company. Across sectors, this resulted in persons having no previous managerial experience being appointed to highly responsible and influential positions.

The regime's socialist transformation devastated the Libyan economy between 1970 and 1980, resulting in total state control of economic activity such as fuels, finance, real estate, industrials, construction, shipping, etc (Eljaaidi, 2012). According to Shernanna (2012), the government became the primary, if not only, investor and producer of goods and services.

In the late 1980s, the regime announced an economic plan to liberate political and economic activity, followed by another reform designed decrease state control and promote the private sector. Poor management made progress difficult (Gamaty, 2012). A small population lacking political effort and administrative or institutional organization undermined Libya's strategic location and natural wealth (Vandewalle, 1998). Thorne (2010) explains this situation as "putting the mechanisms of a capitalist economy inside a socialist system."

Prior to the 2011, some measures were pursued for liberalization of the economy and the business sector (International Monetary Fund, 2012). However, Smits *et al.* (2013) explained that "although interest in the private sector is increasing, it is too early to state that a 'new business elite' is emerging in Libya." He also explained that the increase in private entrepreneurship is largely confined to small-scale businesses.

Considering its has huge oil reserves which are a cornerstone of its economy, business life in Libya highly depends on the oil and gas sector (KPMG-Klynveld Peat Marwick Goerdeler, 2013). However, the political revolution and civil war of 2011 created an acute depression in economic activities and disrupted all forms of business undertakings due to degraded infrastructure, politic unstablity, insecurity, and constrained government fiscal spending. According to the research company publication (AMB- A.M Best company limited, 2014), Libya's business sector still remains heavily under state influence, and the state also controls the foreign investment, which is subject to numerous restrictions.

An estimated 1.2 to 1.6 million people in Libya, most of who are considered unskilled, poor and marginalized, are informally engaged in the agriculture,

construction and retail sectors. Although no official statistics are available, it is presumed that the informal sector accounts for up to 60% of the total employment in Libya (ETF-European Training Fund, 2014).

The African Development Bank Report (AfDB) (2014) reports that the hydrocarbon sector make only limited contributions to total employment. In addition, the non-hydrocarbon sector is not sufficiently developed to create solid employment opportunities for the labour force. The AfDB (2014) explained that "the poverty implications of high unemployment in the formal sector of the economy has been mitigated by the government's generous yet untargeted social subsidy programme".

The National Transitional Council (NTC) released a statement reguarding issues facing the democratic system and sustainable development goals (Caner and Şengül, 2018:66). It also focused on creating a business environment that successfully invites foreign direct investments (FDI). The Prime Minister of the General National Congress suggested that foreign capital may be critical to Libyan development (Libya Herald, 2012; The Tripoli Post, 2012).

Before 2011, foreign companies made investments in the hydrocarbon industry as well as other industries such as construction and transport. Private sector investments were increased as government workers were allowed to establish businesses and partnerships with foreign companies as joint ventures. However, since 2013, the new laws related to business have been more restrictive. For example, the Companies Law had serious impacts on joint venture partnerships as the permitted shareholdings of foreign companies could no longer exceed 49%. As a consequence, foreign investors would no longer provide financial support for many Libyan start–up ventures. Another example is that the government imposed a new minimum capital requirement of 1 million Libyan Dollars (LYD), a significant budget for most companies and for small and medium sized enterprises especially (AfDB, 2014).

Currently, Libya is considered a post-conflict country with intrinsic instabilty that may arrest development or cause abrupt power shifts. Foreign investors likely see new undertakings as a significant source of risk (Azizi, 2012).

Prior to 2011, 180,000 private businesses were registered taxpayers, yet the true number of private enterprise is likely higher, given that informal activities provide between 30-40% of the official GDP (Porter and Yergin, 2006).

Elsharif (2002, cited in El-Nakhat, 2006) argues that the environment is stifling for small business because they face a number of obstacles. Missing legal frameworks and political uncertainty create a risky business environment. Many firms risk failure, since there is a widespread lack of investment capital and insufficient physical and cultural infrastructure to support them. The local private and small businesses lack competence and must deal with other issues associated with the underdeveloped economy, such as poor economies of scale and lack of proper human capital. Furthermore, the great potential of the macroeconomic environment is undercut by inefficient legal systems and communication. The intial costs for entreprenuers are high, and there is uncertainty about long-term stability. These factors combine with a lack of entrepreneurial spirit. The AfDB (2010) calls for better overarching regulations and guidelines to address these challenges in Libya.

1.2.2.3. Social Structure and Culture of Libya

Libyan social structure has influences from tribalism, described as the loyalty people feel towards a specific group. Tribal affiliation are networks of kin relations (Elbendak, 2008). Bedouins (nomadic Arabs of the desert) traditionally attached great importance to honour. Tribe members were responsible for other members' behaviour, and the individual represented the tribe in the eyes of the community. Tribalism is commonplace since people live in close-knit rural areas or small towns. Still, urbanites may express loyalty towards a particular social or cultural group. Modern residents of the Tripoli can be described as tribal, given that recent migrants bear this type of in-group loyalty. It is worth noting that education may reduce the sense of tribal affiliation, and tribalism is less widespread today.

Prior to the discovery of oil, tribes largely operated as sovereign political units. People were identified by their tribal affiliation; Bedouins were nomadic or semi-nomadic and comprised about 25% of the population (Elbendak, 2008).

El-Hawat (2002) argues that Libya has two tribal structures, divided between the north and south. Around 80% of the population are northern tribe members, located on the Mediterranean coast and roughly 100 km from the south. The southern tribes consist of the other 20% of Libya's population. They live in the desert and oases that approach the borders of Chad, Niger and Sudan (El-Hawat, 2002).

The northern tribes are predominantly urban and have jobs in agriculture, industry, commercial and urban services. There is obvious influence from Mediterranean lifestyles as well as the Arabic and Islamic cultures. The southern tribes are primarily nomadic. They practice animal husbandry and related forms of trade. Some southern communities are semi-sedentary with connections to urban places. Still, they are influenced desert geography. Despite these difference, the northern and southern communities have social and economic connections due to forces like modernisation, increasing technology, a standardized national education, and media and social interactions that generate fondness and even cross-group matrimony (El-Hawat, 2002).

In the urban areas of Libya, such as Tripoli in the north, there are two core social structures, characterized as traditional (Arabic/Islamic) and modern (western). Like most Arabic or Islamic societies, these two structures experience peace and social friction. Among the traditional structure, people typically work in trades that are traditional or religious. The modern structure includes public and private occupations, such as hotel services or intellectual professions like journalism. Local people fluctuate between these two sides of Libyan society (EL-Hawat, 1994).

Families often promote tradtional structures such as tribes, mosques, schools and markets. As a result, families in the city express some forms of tribal and community solidarity. Extended families and tribes are typical units of belonging. Family provides the most social structure in Tripoli, and tribal affilitation suggests that marriage is more signficant to families than individuals. However, as traditional families become fewer, newly wed couples prefer smaller family groups.

According to Sjostrom (1993), European colonialism brought new ways of living compared to Italian colonization which had little effect on Tripoli's social structure. It is also said that the oil economy had a significant impact on social structure of the country. The changes stimulated by an oil economy were greater wealth and education, including opportunites for extra-tribal marriage among the youth. Through these various changes, the traditional social order assimilated to new values linked to social progress (El-Tlesi, 1974 as cited in Elbendak, 2008).

Between 1960 and 1970, Tripoli received heavy migration from rural areas. Many of these families sustained the same social organisations as their local tribes. Families lived nearby, creating mini-townships such as Tarhuna town.

Despite these changes in social life, tribalism still has to some power. Formerly rural people have acculturated to urban life. Internet and new social media, combined with Jamahiriya lifestyles, encourage cross-group interactions and promote new social norms.

In Libya, the average life increased from 46 to 70 since the 1960s. Infant mortality rate decreased from 118/1000 in 1973 to 24.4/1000 in 1995. Both rural and urban areas have seen improvement (El-Hawat, 1994, 2002).

Health care is provided through pension plans and a National Insurance plan, forgoing any severe economic downturn. The government addresses inequality, like unequal distribution of wealth and high rate of unemployment. According to UNESCO, literacy rates for ages 15 and over were around 75% in 1961. However, education is compulsory for children aged 6 and 15 years. These programs successfully enrolled 96% of the relevant ages in primary school and 98% in secondary school in 1992. Libya also has agricultural, technical, and vocational training institutions (The Europe World Yearbook, 2001).

Better education has improved daily life and development because of improved educational infrastrure. Studies show that 37% of Libyans have taken educational classes besides vocational training. Additionaly, 41% of the population received at least some education. As a result, education has increased urbanization and promoted enrollment for students aged 6-24 (El-Hawat, 2002).

Over time, Libyans swung from Arabic to African nationalism. Libya was previously recognized as an Arabic country and ulilitzed this perception to create a sense of unity with other Arab places. However, during recent decades, Libya increasingly became seen as part of Africa. There are economic advantages to this shift, given that African identity has more global influence than Arabian. Libya now has positive relationships with other African nations and participates in the African Union, the organization that draws together African countries.

1.2.2.4. Effects of Culture on Business Life in Libya

In his work, Hofstede (2019b) describes Libya as high power distance, collective, uncertainty avoidant, short-term oriented, restrained country. Figure 1.7. shows the cultural dimensions scores of Libya.

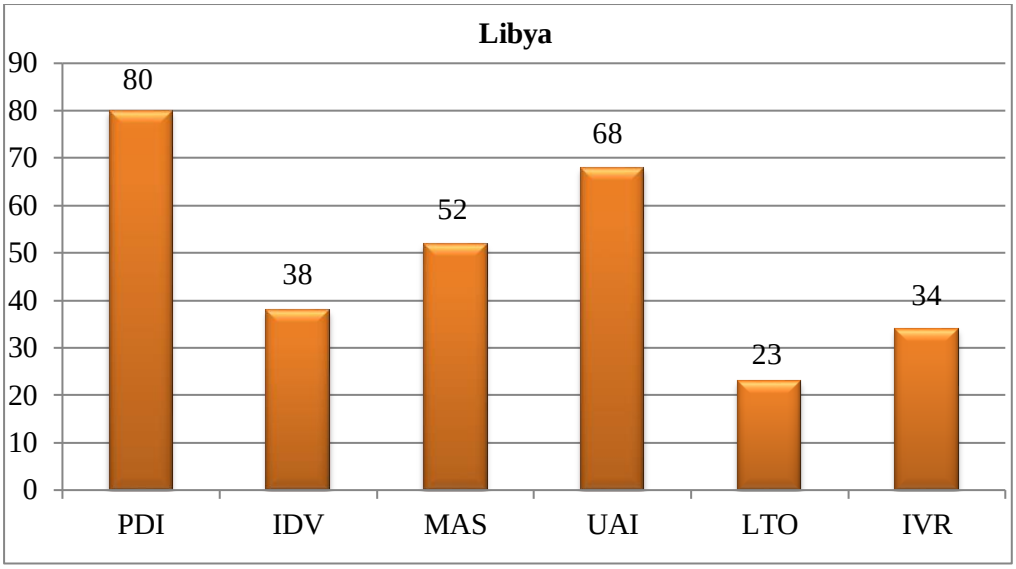


Figure 1.7. Libya's Scores on Cultural Dimension

Source: (Hofstede, G., 2019b, hofstede-insights.com)

Considering the findings of Hofstede, Libya's power distance index of 80 makes it a hierarchical society. Power distance refers to inequalities among people and unequal distributions of power in Libyan society. As people accept their place in the society, they do not need to justify their place. This also means that there is a hierarchy in organizations, inherent inequalities and a centralised management system. The ideal manager here is an autocrat who directs their subordinates.

Libya has a collectivist national culture. Libyan is generally divided into different groups that take care of individuals. Libyans are loyal to the member 'group,' the family or the extended family. Libyan society encourages close-knit groups where individuals take responsibility for other group members. Workplace relationships in Libya are treated like family bonds, and companies take the employee's group associations into account while managing business.

Hofstede reveals that Libya is also an uncertainty avoiding country with security being one of the most important issues in society. Libyan people respect authority, and they are intolerant of deviant ideas and different people. In

organizations, there are many written rules and standardized procedures. People are not open to innovation, and promotions are primarily based on commitment to the company.

With a low long-term orientation score, Libya has a normative culture. People devote themselves to the past and present. Libyan people venerate traditions and stress the importance of social custom. Libyans maintain norms and allocate a small percentage of their income for long-term savings and are more likely to spend money on instant gratification.

When examined in terms of restraint, it appears that Libyan people tend towards cynicism and pessimism. Desires and impulses of Libyan people stay restricted by social norms. They believe that indulging themselves would be somewhat wrong.

Libya's intermediate score on masculinity is 52, which Hofstede did not find to be a clear cultural preference.

As a result of the business environment, countries like Libya tend to prefer control systems based more on rules and procedures, which tend to be top-down and lack creativity. This also implies the need for a more formalized management. Furthermore, employees may be more agreeable and avoid conflicts. Positive feedback and job security is important for employee performance. Still, such cultural standards tend to stifle innovation compared to low uncertainty avoidance cultures (Andrijauskienė & Dumčiuvienė, 2017), which may be a disadvantage, especially since among small to medium enterprises (SMEs), innovation often gives them a competitive advantage.

Organizational structure must be transparent, preventing assumptions and uncertainty. For instance, employees may be expected to follow the chain of command, so a low-level employee reports to the team leader, the team leader reports to the manager, the manager reports to the director and so on. If an employee is found reporting directly to the manager, the team leader may feel demoralized, thinking that the employee is on the verge of taking their place.

Furthermore, organizations in these countries will be also be slower at adopting technology and trends until proven effective and successful. This means that

management should be slow to make changes and should carefully consider them in order for employees to accept them more readily. Another issue is that even though they may be successful at reducing risk, because of the structured change process, there may be a risk of "paralysis by analysis" (Martinsons, Davison, and Martinsons, 2009), making it difficult to implement new things.

Effectively managing Libyan employees requires tasks to be transparent and detailed, so there is no uncertainty about an employee's responsibilities. Management must be official and deliver specific instructions related to workplace procedures and policies, so that employees perform their jobs religiously.

Overall, communication should be efficient and no information should be taken for granted. According to Makambe and Rene (2014), when addressing employees in high risk avoidance cultures, additional measures such as hand gestures, facial expressions, and tonal emphasis help employees understand directions, and clear directions can lead employees to favorable views of the management even through unpopular issues.

For Libyans, anything that goes unexplained can seriously undermine performance, so delivering information is key. Near the end of a contract, for instance, Libyans should be informed in advance that it will be renewed.

Bezweekl and Egbu (2016) conduct research to identify the impacts of cultural values on communication in Libyan institutions. Their study revealed a complex role for culture in communicative behavior in regulatory environments. The researchers' findings are consistent with the findings of Hofstede such that they defined Libya as being a high power distance, masculine, collectivist and uncertainty avoiding culture.

CHAPTER TWO

ORGANIZATIONAL CITIZENSHIP BEHAVIOR

Although organizations benefit from new technologies, new management systems, and new information technologies, the main factor that ensures organizational success is the quality of the human resources. Today, organizations need employees who fulfill their job beyond the outlined requirements and lookout for organizational longevity. In recent years, Organizational Citizenship Behavior (OCB) has become a widely researched concept in organizational and human resource behavior.

2.1. Definition of Organizational Citizenship Behavior and its Background

OCB dates back to the 1930s and was first used by Chester Barnard. Barnard states in *The Functions of the Executive* that voluntary cooperation is essential for organizations, although formal structure and control in organizations is necessary (Demirci, 2018). Barnard defines voluntary cooperation as individual employees' eagerness to produce high quality products and services. According to him, organizational citizenship behavior includes extra role behaviors other than formal role behavior, and he emphasizes the necessity that those belonging to the organization are willing to cooperate for the organization's sake (Kaya, 2013).

Relevant to Barnard's work is another study associated with organizational citizenship conducted by Roethlisberger and Dickson. *In Management and the Worker*, published in 1939, Roethlisberger and Dickson attempted to reveal the difference between formal and informal organizational structures; they stated that informal structure is necessary for cooperation at all levels of the organization. The cooperation and informal structure that Roethlisberger and Dickson state form the basis of organizational citizenship behavior. Another pair of authors, Katz and Kahn, contribute to organizational citizenship studies with their work "The Social Psychology of Organizations" published in 1966. The authors state that certain behaviors that make the organization collaborative and related are customary but we are often unaware of it (Demirci, 2018).

By the late 1970s, organizational citizenship behavior had been presented by Dennis W. Organ, who describes spontaneous supportive and innovative behavior, as

well as the association of functional satisfaction and performance (Zeyada, 2018). In the 1980s, organizational citizenship behavior appeared in other studies, such as Bateman and Organ (1983).

OCB studies use the basic assumption that an individual's positive behavior benefits the organization's overall goals (Aslan, 2009: 261). OCB refers to the volunteer-based employee behaviors that help to perform organizational activities efficiently. Organ (1988:4) explained the formative definition of OCB as the "individual behavior that is discretionary, not explicitly recognized by the formal reward system, and that in the aggregate promotes the effective functioning of the organization.*"* Discretionary behaviors are outside of job descriptions. In other words, they are additional activities that are not measured by formal business appraisal, nor are they linked to official compensation or rewards because they comprise activities beyond what the organization expects from the employee (Kaya, 2013). According to Organ (1988), OCB can increase employees' performance within the work environment in that they fulfill their work more efficiently. Organ (1997) further suggests OCB indirectly benefits and maintains the organization's sense of community.

Organ and Konovsky (1989) defined OCB as "that voluntary individual and voluntary behavior which is outside the scope of the main functional roles and is entirely dependent on the cooperative aspects of individuals within the organization and does not include rewards or incentives as a result of doing so and increases the effectiveness of the organizational performance of the organization."

Walter et al. (2001, p. 53) defines OCB as the extra role, optional behavior that helps organizational members to fulfill their duties, support the organization and gain awareness. Therefore, these extra role behaviors are desirable to the organization and provide advantages in the productivity of the organization (Turnipseed and Murkison 2000:281) but they are challenging to promote through normal organizational structures (Pickford and Joy, 2016). According to Greenberg and Baron, OCB also features an employee's capacity to go beyond the organization's formal challenges and do more than is expected (Kaya, 2013).

Halbesleben and Bellairs (2015, p. 1) integrate personal motivation into their model, suggesting that "people are motivated to select behaviors that give them the

best opportunity to achieve their future goals with respect to work, which often manifests as OCBs."

Organ (1997, p. 86) has identified three basic criteria that distinguish organizational citizenship from other behaviors. These are:

- An unofficial reward-punishment system. OCB are not affected by the official punishment and reward systems (Turnipseed, 2002, p. 2). Organ (1997) indicated that employees do not receive a definite reward due to their contracts, but rewarding at the discretion of managers can motivate the employees and that the surplus behaviors that the employees exhibit in order to reach these awards can be accepted as OCB,
- It is beyond formal role behaviors and helps to achieve organizational goals as a whole. OCB include employee behaviors and "good soldier syndrome" beyond job descriptions and formal written roles (Turnipseed and Murkison, 2000, p. 281),
- OCB are discretionary and voluntary behaviors. Volunteer behaviors are based on personal choice, which does not require the formal role of the employee or formal job description.

Organ, Somech, Drach-Zahavy and other scholars emphasize that OCB is voluntary: completing preassigned tasks or meeting formal expectations does not demonstrate OCB. Still, expressions of OCB may impress supervising staff and ultimately lead to rewards, such as higher pay or promotion (Pickford and Joy, 2016).

It is difficult to determine which behaviors are organizational citizenship behaviors. Considering the definition of Organ, the following questions should be answered about the activities in question:

- Whether it is an explicit part of job descriptions,
- Whether employees are trained by the organization on OCB,
- Whether they are rewarded in a formal way when they perform their jobs, or whether they are punished or not when they do not do their jobs (Podsakoff et al., 2000, p. 513).

The definitions of OCB mentioned above include distinct characteristics such as:

- Additional, non-compulsory behaviors stemming past the root definition of the job,
- Behaviors that are not directed towards personal satisfaction,
- Behaviors that promote participation in the organization,
- Behaviors that do not generate expected rewards and the individual is free from reprimand if not performed.

2.2. Importance of Organizational Citizenship Behavior

Organizational citizenship behavior is critical for organizations and individuals. In this context, OCBs provide various benefits to both employees and organizations.

The importance of OCB derives from its contribution to overall performance by creating a pattern of reciprocal relationships between staff and among departments. Cohesion and unity improve supervisors' ability to perform their job because planning, business scheduling, problem solving and other responsibilities are more efficient (Podsakoff et al., 2000; Netemeyer et al., 1997).

Mackenzie et al. (1998, p. 87-88), state that there are three reasons why organizational behavior is important in organizations.

First, the performance that arises from this behavior is considered in the performance evaluations of the employees for promotion and the wage setting. Research (Podsakoff et al., 2000) suggests that OCB affects performance evaluations of the employees and the related decisions of executives. Managers do not impose any force or sanction on their employees to demonstrate OCB behavior. Likewise, employees do not expect any systematic rewards as a result of their OCB. However, executives offer rewards directly or indirectly by considering the behavior of OCB in various human resource practices.

OCB is therefore considered a critical element of employees' performance with a major positive impact associated to organizational outcomes, product quality, efficiency, and longevity (Podsakoff et al., 1997).

Second, OCB contributes to the success and effectiveness of organizations. As employees' OCB increases, business success also increases. Organizational citizenship behaviors have profound positive influence on the overall efficiency of organizations

in the long term. Organ (1988) also stated that OCB contributes to the feelings of achievement, competence and belonging by motivating people internally.

Third, OCB is closely related to elements of employer-employee relationships, such as job satisfaction, a sense of internal justice, commitment to the workplace, anti-citizenship behaviors, and resignations (Kaya, 2013, p. 271).

OCB increases the tendency of individuals to assist one another (Niehoff and Moorman, 1993: 4). Researchers believe that individuals who help each other within the organization are considered good citizens. Podsakoff et al. (1997) suggest that organizational citizenship behaviors may increase group-based efficacy within the organization. Van Dyne et al. (1995) theorize that OCB promotes group solidarity, positive sentiments, and harmony.

OCB also influences employees' attitudes towards responsibility (Slaugther, 1997, p. 76). Because OCB requires giving importance to the organization, and exerting effort whenever necessary. With responsible attitudes among employees, it simplifies goal achievement. Responsible behaviors make control for managers easier and increase the individuals' self-control. OCB increases constructive outlooks by employees. Positive attitudes enable employees to get along well. Since the organizational goals and individual goal align, organizational citizenship behavior helps balance the interest of different parties (Şanal, 2013, p. 535)

Organizational citizenship behaviors contribute to the organization beyond expectations, protect the organization from destructive and unwanted behaviors, prioritize the interests of the organization ahead of his / her own interests, attach importance to the help of colleagues and contribute to their development, and express commitment and devotion to the organization-playing a decisive role in gaining competitive advantage, acquiring organization identity, keeping up with contemporary developments, and increasing its success and efficiency (Avcı, 2015, p. 12).

Organizational citizenship behavior increases managerial productivity; ensures the correct use of scarce resources; directs resources to production; stabilizes organizational performance; ensures coordination between group members and groups; attracts new employees; and contributes to organizational effectiveness by providing organizational-environmental harmony (Podsakoff and MacKenzie, 1994). In addition, organizational citizenship behavior is effective in decreasing turnover rates and

increasing customer satisfaction. Furthermore, by enhancing organizational and individual outcomes, OCB reduces employees intention to leave (Podsakoff et al., 2009).

2.3. Dimensions of Organizational Citizenship Behavior

The eminence of OCB has brought various researchers to address its complex nature and and identify influencing factors. However, there are disagreements towards the dimensions of the OCB. In related literature, 30 different citizenship behaviors are recognized (Podsakoff et al., 2000: 516). Considering these studies on OCB, it is seen that the highest-dimensional structure of OCB is explained by Organ (1997) and Podsakoff's (2000) classifications.

Various factors are selected as OCB-influencers. However, Somech and Drach-Zahavy (2004) group them into two main themes as types of behavior and beneficiaries of the OCB, which are helpful for analyzing or promoting citizenship behaviors:

- Types of Behavior: Understanding what behaviors are antecedents to OCB is crucial for encouraging employees. One of the most important classifications on types of behavior was made by Podsakoff and his associates (2000) as helping behaviors: sportsmanship, organizational loyalty, organizational compliance, individual initiative, civic virtue, and self-development.
- Beneficiaries of OCB relate to those parties which benefit from the OCB. *OCBI* is related to individual benefits, while *OCBO* is the benefits of the organization as a whole.

Although there are numerous studies on OCB, most studies conceptualize its dimensions depending on the types of behavior. Roethlisberger and Dickson (1964) cluster citizenship behaviors as cooperation and efficiency. Cooperation includes support that team members provide; efficiency addreses the official structure of work.

Bateman and Organ (1983) identity two dimensions of OCB: altruism and generalized compliance, which stem from the original OCB concept. Here, altruism produces a desire to provide support across direct interactions. Generalized compliance relate to responses to the share efforts and structure. Chen et al. (1998) use three

dimensions of OCB; altruism, conscientiousness and sportsmanship; they find them to feature foundational psychometric properties.

The original conceptualization of OCB comprises five dimensions: altruism; generalized compliance; sportsmanship; courtesy; and civic virtue (Organ 1988; Podsakoff et al. 2000). Altruism is widely recognized by researchers in this field. General compliance was renamed by Organ (1988) as conscientiousness, which is more impersonal than altruism. Rather than being directed at specific persons, it refers to internalized rules that guide the behaviors of workers, including punctuality and productivity on the job (Smith, Organ, and Near, 1983). Generalized compliance is employee conscientiousness that goes beyond regular expectactions and includes activities such as doing more than expected to complete a task successfully or solving organizational problems without request. Williams and Anderson simplify Organ's (1988) five-dimension model, (1991) into a two-dimensional concept: OCBI and (2) OCBO.

The first dimension of OCB is OCBI, which refers to citizenship behavior directed toward individuals which they benefit within an organization and, thereby, contribute indirectly to organizational effectiveness (Alizadeh et al., 2012). Podsakoff et al. (2000) label this dimension as helping behavior and define it as voluntarily helping others with work-related problems, while other researchers have addressed this category of behavior in OCBI. OCBI includes employees helping each other for work-related matters without any compensation, voluntarily assuming responsibility for non-work colleagues, and informing each other before starting activities on matters affecting others.

Halbesleben and Bellairs (2015) posit that employees choose OCBs that coincide with personal goals, including for long-term work. They suggest that "equifinality" defines one path toward a single goal, and "multifinality" defines when behaviors aim to fulfill immediate and distant goals. Individuals realize whether their choices are (formally or informally) rewarded (or not), and continue accordingly. Moreover, such rewards influence goal development (or a lack thereof).

The second dimension of OCB refers to OCBO, which comprises behaviors that faciliate organization goals without being directly intended to benefit organizational member(s) (e.g. conforming to unofficial expectations, volunteering for

the organization) (Alizadeh et al., 2012). Employees feel emotional commitment to the organizations they work for and make sacrifices they deem necessary for the sustainability of the organization. For this purpose, they voluntarily participate in activities that benefit the organization, contributing to increased productivity by not enlarging small problems and maintaining a peaceful work environment (Kaya, 2013).

Podsakoff et al. (2000) differently define OCBO as organizational compliance because employees internalize company rules. Similiarly, Williams and Anderson define OCBO as behaviors benefiting the organization as a whole. Such behaviors include giving prior notice about forseen absences or submitting to informal rules that maintain order (Alizadeh et. al., 2012).

Organ (1988) furthers the research of Bateman and Organ (1983) and Smith and associates (1983) by illustrating five dimensions of OCB: altruism, conscientiousness, civic virtue, courtesy, and sportsmanship, defined as follows:

- Altruism: voluntary actions that support others in the workplace, such as integrating new employees, sharing knowledge about protocol and equipment, helping coworkers with heavy workloads, or voluntarily assisting co-workers in projects the employee is not formally committed.
- Conscientiousness: going beyond base-level requirements of commitment, including punctuality, upkeep and maintenance, resource conservation, and internal matters.
- Civic virtue: constructive action regarding political processes and activities through voiced opinions, attending meetings, openly discussing contemporary issues, and studying organizational communications, such as mail, for the benefit of organization. Also included are avoiding wasteful or unnecessary breaks and completing tasks early.
- Courtesy: gestures of politeness and respect that prevent interpersonal conflict, such providing schedule changes with advance notice, or consulting others to keep decisions democratic (Organ, 1990). Courtesy means avoiding anything that makes work more difficult, or promoting whatever makes work more efficient. For example, leaving the copier or printer ready for others' use is an example of courtesy (Organ et. al., 2006).

- Sportsmanship: “a person’s desire not to complain when experiencing the inevitable inconveniences and abuse generated in exercising a professional activity” (Organ, 1990, p. 96). Sportsmanship includes tolerance for impositions and inconveniences without complaint; it comprises activities that involve personal sacrifice, such as working overtime.

Smith et. al. (1983) and Organ (1988) summarize certain behaviors and their potential positive outcomes, shown in Table 2.1.

Table 2.1. OCB and Outcomes for the Organization

OCB Type	Description	Outcome for Organization
Altruism	Helping co-workers	Reduced need for supervision, training and crisis management costs
Generalized compliance	Conscientiousness to the company as a whole	
Courtesy	Care and positive action towards peers and associates	
Sportsmanship	Willingness to endure minor inconveniences without dispute	Reduced workplace dispute – allow supervisors to focus on more urgent needs
Civic virtue	Constructive involvement in internal, political issues	Employees make suggestions and may reduce expenses

Source: (Smith et. al., 1983; Organ, 1988)

Based on Graham’s work (1991), Van Dyne, Graham, and Dienesch (1994) suggest a three-pillar model of OCB that connects political philosophy to organizational environments. They conceptualize OCB as a global concept that comprises positive, organizationally relevant activity. They define OCB through three concepts: obedience, loyalty, and participation. Organizational obedience offers some simularities to general compliance (Organ, 1988) and describes acceptance towards policies that are necessary for the organization’s function, such as being punctual and finishing expected task. Organizational loyalty is defined as “identification with and allegiance to organizational leaders and the organization as a whole, transcending the parochial interests of individuals, work groups and departments” (Graham, 1991, p. 255). Finally, joining non-compulsory meetings, sharing information and views with coworkers, and being willing to deliver bad news are defined as corresponding to civic virtue (Organ, 1988) and protecting the organization (George and Brief, 1992).

In her study, Morrison finds OCB to include five subcategories, namely altruism, conscientiousness, civic virtue, sportsmanship, involvement, and keeping oneself up. While the altruism dimension overlaps with Organ’s (1988) original

altruism and courtesy dimensions, she has streamlined the concept of sportsmanship. She considers involvement dimension as participation in organizational functions that overlaps with Organ's sportsmanship and civic virtue. What is meant by keeping up is staying attentive to organizational events and changes, which overlaps with civic virtue and conscientiousness of Organ (Öztürk, 2010, p. 23).

A meta-analysis by Organ and Ryan (1995) identifies multiple attitudinal and dispositional predictors of OCB (i.e. work fulfilment and organizational commitment), whereas other research highlights individual variables, social exchange theory, to management, or to equity theory as frameworks that better understand this phenomenon (Niehoff and Moorman, 1993; Schnake, Cochran, and Dumler, 1995). Such theories generally suggest that OCB derives from individual attributes or personality, feedback to supervisors' and/or peers' behavior, and potential feedback by the individual to the behavior of his or her superiors or to other motivation-based factors.

Moorman and Blakely's (1995) conceptualization of OCB includes four dimensions: interpersonal helping, individual initiative, personal industry, and loyal boosterism. Interpersonal helping, much like altruism describes voluntary assistance given to coworkers (i.e. supporting new staff). Individual initiative refers to communication with coworkers in order to increase productivity at personal- and group-levels. Industrious individuals perform extra work and provide extra effort even when it is not necessary. Similar to George and Brief's (1992) study on the dispersion of goodwill, loyal boosterism promotes of organizational image outside the organization (Moorman and Blakely, 1995).

Van Scotter and Motowidlo's (1996) subcategories consist of interpersonal facilitation and job dedication, suggesting that interpersonal facilitation encompasses altruism, courtesy and helping coworkers. Job dedication echoes Organ's generalized compliance dimension.

Podsakoff et al. (2000) alleges that despite growing interests in citizenship behaviors, a literature review reveals disagreements on the number of dimensions this construct holds. Examining past literature, they indentify about 30 potential types of citizenship behavior. However, these activities often overlap. They are organized into seven dimensions to develop a model including helping behavior, sportsmanship,

organizational loyalty, organizational compliance, individual initiative, civic virtue, and self development.

- Helping Behavior: employees tendency to readily help others, and avoid work-related conflict (Podsakoff et al., 2000). The two sub-dimensions are related a) to interpersonal facilitation, and helping coworkers and b) avoiding behaviors that lead to conflict, much like Organ's courtesy dimension.

- Sportsmanship: employees tendency to accept unavoidable troubles and burdens at work without causing disruption (Organ, 1990). Podsakoff et al. (2000) suggests those having high sportsmanship complain less about their peers and maintain a more positive attitude when facing unexpected issues; they also make personal sacrifices for the organization and do not take work-related criticism personally.

- Organizational Loyalty: similar to Graham's (1989) loyal boosterism and George and Brief's (1992) spreading goodwill, this encompasses behaviors that spread goodwill, promote and defend the organization, even externally (George and Jones, 1997). Loyal employees uphold organizational goals even in the face of challenges from outside the organization (Borman and Motowidlo, 1993; Podsakoff et al. 2000).

- Organizational Compliance: similar to Smith and co-authors' (1983) generalized compliance, Williams and Anderson's (1991) OCB-O, Borman and Motowidlo's (1993) following organizational rules and procedures, Van Dyne, Graham, and Dienesch's (1994) organizational obedience, and some elements of Van Van Scotter and Motowidlo's (1996) job dedication, organizational compliance describes the degree to which employees internalize and approve of organizational policies, resulting in careful obedience even without supervision. Such behavior is considered a form of citizenship behavior because many employees simply do not express the same level of contentment and commitment at work (Podsakoff et al., 2000).

- Individual Initiative: refers to employee's eagerness to go above and beyond average expectations into extra-role behavior, which is an important quality (Podsakoff et al., 2000). It includes extraordinary, voluntary decisions made on

behalf of the organization related to work duties, intellectual responsibilities, and boosting workplace morale (Podsakoff et al., 2000). This dimension bears simularities to conscientiousness (Organ, 1988), personal industry and individual initiative (Graham, 1989; Moorman and Blakely, 1995), constructive suggestion-making (George and Brief, 1992), volunteering, persistency (Borman and Motowidlo, 1997), and to some degree, job dedication (Van Scotter and Motowidlo, 1996).

- Civic Virtue: based on Graham's (1991) discussion of workplace duties, civic virtue describes macro-level involvement in, or obligation to, the organization as a whole, including displays of enthusiasm for organizational governance (e.g. attending meetings, engaging in policy debates, communicating views about organizational strategies, etc); observing the organization's environment for threats and opportunities (e.g. noting sectorwide transformations that could influence the organization); and looking out for the organization's best interests (e.g. reporting doubtful activities, locking doors, etc.), even through personal sacrifice (Podsakoff et al., 2000).
- Self Development: building on the works of Katz (1964) and George and Brief (1992), self development describes when employees voluntarily engage in knowledge and skill development (Podsakoff et. al., 2000). It includes behaviors where employees anticipate and make the most of training courses; keep themselves aware of progress relevant to the field; or even learn new skills to increase their of influence at the organization (George and Brief, 1992).

Depending on the similarities and comparisons of previous models of OCB (e.g. Organ, 1988; Van Scotter and Motowidlo, 1996; Van Dyne et al., 1994), Coleman and Borman (2000) design a three-dimension, integrated model of citizenship performance: interpersonal, organizational, and job/task citizenship performance. Much like Williams and Anderson's (1991) OCBI, Van Dyne and associates' (1994) social participation, Van Scotter and Motowidlo's (1996) interpersonal facilitation, Organ's (1988) altruism and courtesy, this is a social qualitiy that benefits other organization members. Organizational citizenship performance encompasses dimensions of the following: OCBO by Williams and Anderson (1991), generalized

compliance of Smith and colleagues (1983), the sportsmanship, civic virtue, and conscientiousness by Organ (1988), sportsmanship, involvement, keeping up with changes and conscientiousness of Morrison (1994), the loyalty and obedience of Van Dyne and colleagues (1994), and the job dedication dimension of Van Scotter and Motowidlo (1996). Another dimension of job/task citizenship dimension includes behaviors that benefit the overall job/task, bearing similarities to functional participation of Van Dyne and associates (1994) and job dedication of Van Scotter and Motowidlo (1996). Table 2.2. summarizes the OCBs dimensions.

Table 2.2. Dimensions of Organizational Citizenship Behaviours

Dimensions	Author	Designation of the Dimension	Explanation of the Dimension
Helping Behavior	Smith et.al. (1983)	Altruism	Direct help to an individual. For instance, orientation /education for a new employee
	Organ (1988,1990)	Altruism	Voluntary helping behavior to an individual who encounters a problem. For example, introducing new employees to equipment, helping a colleague with a heavy work load.
		Courtesy	To take measures against possible problems; to warn those concerned before they happen
		Peacemaking	Preventive actions against non-constructive behaviors
		Cheerleading	Encouraging colleagues for professional development, encouraging and praising
	Graham (1989), Moorman and Blakey (1995)	Interpersonal helping	Helping colleagues when necessary
	William and Anderson (1991)	OCB-I	Individual activity that positively affect the organization
	George and Brief (1992), George and Jones (1997)	Helpful coworkers	Voluntary action at work. For example, assistance to colleagues in heavy workload, work allocation, etc.
	Boorman and Motowidle (1993, 1997)	Helping and cooperating with other colleagues	Support, help and sacrifice for colleagues
	Van Scotter and Motowidle (1996)	Interpersonal facilitation	Behaviors that increase the likelihood of realizing organizational goals
Sportmanship	Organ (1988, 1990)	Sportmanship	Tolerance to organizational problems, difficulties arising from work, to resist, and overcome the difficulties.
	Borman ve Motowidle (1993, 1997)	Helping and cooperating with other colleagues	Being polite and undemanding about organizational problems
Organizational Loyalty	Graham (1989) Moorman and Blakey (1995)	Loyalty boosterism	Promoting and defending the organization to those outside the organization
	Graham (1991)	Organizational loyalty	Promotion of the organization. In promoting, the good aspects of the organization are emphasized while the negative ones are hidden
	George and Brief (1992), George and Jones (1997)	Spreading Goodwill	Voluntarily improving organizational efficacy by construing the organization as supportive or suggesting that its services and products are high quality
Organizational Compliance	Smith, et. al (1983)	Generalized compliance	Indirect help by supporting the organizational system, rather than targeting an individual
	Graham (1991)	Organizational obedience	Refers to employee's respect and adhere to rules, instructions and punctuality in fulfilling their responsibilities
	Williams and Anderson (1991)	OCB-O	Beneficial activity such as warning employees who do not comply with organization's rules
	Borman and Motowidlo (1993, 1997)	Following organizational protocol	Employee compliance with protocol by accepting organizational values and policies and respecting the authority.
	Van Scotter and Motowidlo (1996)	Job dedication	Integrity related to the organizational goals, such as being disciplined, diligent, and compliant

Table 2.2. Dimensions of Organizational Citizenship Behaviours (continued)

Dimensions	Author	Designation of the Dimension	Explanation of the Dimension
Individual Initiative	Organ (1988,1990)	Conscientiousness	Sincere compliance to workplace policies which lead the employee beyond the expected level of performance and commitment
	Graham (1989), Moorman and Blakely (1995)	Individual Initiative Self Development	Employees' efforts above and beyond the job requirements. Employees improve individual and group performance by communicating with colleagues
	Borman and Motowidlo (1983, 1997)	Persisting with enthusiasm and extra effort as necessary to complete own's task and activities effectively	The successful completion of tasks with great effort. It includes the initiative of the employee to take extra responsibility while performing their work even though it is not included in the definition of the role, as well as making suggestions for improving the organization.
	Van Scotter and Motowidlo (1996)	Job dedication	Discipline to follow rules, work hard, and take initiative to confront issues
Civic Virtue	Organ (1988,1990)	Civic Virtue	Commitment to the organization and responsibility to organizational policy making; making constructive suggestions
	Graham (1991)	Organizational participation	Participating in corporate governance, attending meetings, sharing ideas with others and being aware of the current issues
	George and Brief (1992), George and Jones (1997)	Protecting the organization	Employee's voluntary actions to defend the life and assests of the organization, notifying superiors about suspicious or dangerous activities
Self-Development	George and Brief (1992), George and Jones (1997)	Spreading goodwill	Voluntary efforts of employees to spread the influence of the organization to the organizational environment such as providing quality service, protecting the organization against external factors and providing confidence to the organization

Source: (Podsakoff et. al., 2000, p. 518-524)

2.4. Factors Affecting Organizational Citizenship Behavior

Many factors affect organizational citizenship behavior (OCB). Regarding past research (Podsakoff and MacKenzie,1994, 1997; Podsakoff et al.,2000), such factors are categorized as the individual traits, job characteristics, characteristics of the organization, and leadership traits. However, national culture and cultural values influence citizenship behavior as culture influences the thoughts and behaviors of employees and the culture of the organization. In addition, considering what affects employee motivation has on OCB, motivation factor is added to the study. Thus, six variables are considered factors that influence OCB in this study.

2.4.1. Individual Traits

Podsakoff et al. (2000, p. 531-532) classified individual characteristics that affect organizational citizenship behavior as employee attitudes, personality traits, role

perception, demographic variables, competencies and individual differences. Employee attitudes that affect organizational citizenship behavior are considered as job satisfaction, organizational commitment, perception of justice, and leadership support. These traits are widely studied determinants in the OCB literature, and they all have noteworthy influence on OCB (Podsakoff et al., 2000, p. 530).

Job satisfaction, described as the general attitude of the employee towards their duty, is also one of the most emphasized attitudes of OCB. Research shows that job satisfaction promotes extra role behaviors and is inextricably linked to OCB (Bateman and Organ, 1983; Organ and Konovsky, 1989). Employees with positive job satisfaction are more satisfied with their work and their relationships to other employees are positive. Organ and Ryan (1995) identify a moderate association between job satisfaction and organizational citizenship behavior. Employees with high job satisfaction have greater likelihood to engage in OCB in terms of altruistic behaviors and conscientiousness (Chahal and Mehta, 2011).

According to Wiener (1982, p. 418), organizational commitment is the internal normative power that enables the individual to act in accordance to the aims of the organization. Empirical research (Wiener, 1982; O'Reilly and Chatman, 1986; Mathieu and Zajac,1990) on OCB reveals a relationship between organizational commitment and OCB. As individual's organizational commitment increases, he / she is willing to make more sacrifices for his / her organization, and this self-sacrifice effort leads to more OCB.

Organizational justice reflects the employees' perception of justice and equality perceived by individuals in the organization and how this perception affects organizational outcomes like commitment and job satisfaction. Organ (1990) argues that the perception of justice may be related to OCB because such perceptions provide the necessary justice and trust for the emergence of beneficial behaviors. If the employees' perception of justice is positive, their loyalty to the organization and their performance will improve. Thus, productivity will increase. When organizational justice perceptions occur in a negative way, employees may behave negatively towards managers and colleagues to eliminate injustice, at the same time decreasing their organizational commitment and performance.

The perceived leadership support may influence performance behaviors of employees relating to organizational goals. A meta-analysis by Podsakoff et al. (2000: 530) reveals a significant relationship concerning leadership support and OCB. Strong leadership boosts a sense of teamwork and morale among employees as well as organizational commitment. It also has indirect relationships to employees' perceptions of workplace justice.

Honesty, compliance, and emotions are personality traits that affect OCB indirectly. Honesty, compliance and positive emotion have a positive association to altruism and general compliance (Podsakoff et al., 2000, p. 530). Honesty, which includes individuals' reliability and self-discipline-determined behaviors, is related to the civil virtue dimension of OCB. For instance; being punctual in work and obeying business rules are the examples of OCB related to personal traits (Organ et al., 2006, p. 82).

Compatibility that includes intimacy, kindness and good relationships with others is related to OCB that individuals have. This trait makes employees more likely to help other individuals. Thus, compatibility is related to benevolence, courtesy and sportsmanship behavior, which are the dimensions of OCB (Organ et al., 2006, p. 81-82).

Positive and negative emotions are related to OCB. While positive emotion expresses active pleasure and enjoyment of life; negative emotion is defined as the presence of emotions such as stress, fear, and anger in the individual. Negative emotion is strongly related to neuroticism, while positive emotion is associated with extraversion. According to Smith, Organ, and Near (1983), extroverted employees more often demonstrate organizational citizenship behavior because they have greater sensitivity to their external environment and social stimuli. However, introvert and more neurotic individuals do not show OCB as they engaged in their own problems and cannot deal with others' problems and needs of other employees (Organ et al., 2006, p. 82).

Role perceptions that include role conflict and ambiguity have significant negative relationships to OCB dimensions of altruism, kindness and gentlemanhood (Podsakoff et al., 2000, p. 530). On the contrary, role clarity and role facilitation promote OCB.

Demographic variables that can affect OCB are the tenure, level of education, gender and age. Podsakoff et al. (2000, p. 530) finds no associations between tenure and OCB, but the meta-analysis conducted by Yılmaz et al. (2015, p. 298) identifies a weak relationship between tenure and OCB. A similar situation is related to the level of education. Although some studies have shown that the educational level of employees positively affects organizational citizenship behavior (Yeşiltaş and Keleş, 2009), some studies do not support these results (Ackfeld and Coote, 2005; Arslantaş and Pekdemir, 2007; Podsakoff et al., 2000).

The influence of employee age on OCB is inconsistent in research. Although some studies claim that there may be differences in OCBs of young and old employees, there is a large gap that needs to be investigated (Chahal, 2010). Mauritz's (2012, p. 28) study, reveals that older employees show more gentlemanhood and civil virtue behavior than younger employees; that there is no relationship between altruism and age; however, it is found that courtesy behavior and age variable were negative, but that future expectations have a mediating role in this relationship.

On the other hand, although there is a general belief that gender is not related to OCB, Kidder and McLean (1993) suggest that helpfulness and courtesy behavior are related to women; men tend to show conscientiousness behavior instead. However, in the meta-analyses of Organ and Ryan (1995) and Podsakoff et al. (2000), there is no significant influence on OCB by gender.

Competencies and individual differences consist of competence, experience, level of education, information, professionalism, dependence, and reluctance to rewards may affect the OCB. However, no strong relationship is found between OCB, and competencies, individual differences, except reluctance to rewards. A negative relationship is found between unwillingness to awards and dimensions of OCB (Podsakoff et al., 2000, p. 531).

2.4.2. Job characteristics

Podsakoff et al. (2000, p. 528) and Organ et al. (2006, p. 109) categorize task autonomy, task dependence, goal dependence, feedback, work routine and internal satisfaction as factors that affect OCB. Task autonomy is described by Hackman and Lawler (1971, p. 267) as employee's authority to set their own working hours, to choose the equipment to use and to determine the procedures they follow. The fact that

the task is autonomous provides the employee with the opportunity to control and the employees will be more satisfied (Langer, 1983). Thus, job satisfaction may increase the OCB.

Task dependency is related to the need for information, material and other group members to successfully perform the task (Demirci, 2018). Pearce and Gregersen (1991) suggest task dependence generates more OCB, as task dependence provides group members a sense of obligation regarding the organization. Commitment to objectives is related to the belief that group members are assigned to the group objectives or that feedback will be provided (Demirci, 2018). Although Smith et al. (1983) do not find a direct or indirect relationship between OCB of task and objective dependency, Pearce and Gregersen (1991) found that task dependence increases group members' sense of responsibility, and the increased sense of responsibility affects the OCB.

Feedback is the direct and clear information that is provided to the employee in relation to his / her performance level and ability to achieve the necessary activities related to his / her job (Hackman and Oldham, 1976, p. 257-258). Feedback is an effective means to promote OCB, and job satisfaction has a mediating effect in this relationship (Organ et al., 2006, p. 111).

Work routine or diversity impacts OCB. As the diversity of the work increases, the perception of the employee about the meaningfulness of his / her work will also increase, thus this will affect OCB positively (Hackman and Oldham, 1976). According to Podsakoff et al. (2000, p. 531), there is a negative relationship between work routine and OCB.

2.4.3. Characteristics of the Organization

Features of the organization, such as organizational expectations, affect employee behavior. Employees who know what the organization expects from them and what is important for the organization display more OCB.

Podsakoff et al. (2000, p. 528) listed organizational characteristics that affect organizational citizenship behavior as formalism, flexibility, employee support, group commitment, spatial distance from the leader, reward beyond the control of the leader, and perceptions of support. Podsakoff et al. (2000, p. 531) state that formalism,

flexibility, employee support and spatial distance from the leader are unrelated to OCB. However, Organ et al. (2006, p. 123) report an indirect effect of formalism and flexibility on OCB through job satisfaction. In addition, perceived organizational support is significantly associated with altruism. Furthermore, rewards that lie beyond the leader's power are negatively related to altruism, kindness and conscientiousness (Podsakoff et al., 2000, p. 531).

2.4.4. Leadership Traits

A leader engages in OCB by helping the employees, taking extra responsibilities, cooperating, and representing the organization successfully. All of these activities increase the likelihood of OCB in employees who follow him / her.

Leadership traits such as instrumental and supportive leadership behaviors, leader's reward or punishment behavior, transformational leadership behaviors, leader-member exchange relationship, servant leadership and leader's empowering behavior may affect OCB (Organ et al., 2006, p. 95-109).

Research (Podsakoff et al., 1996; Schnake et al., 1996; Schnake et al., 1995). Schnake et al., 1993) reveals a substantial and positive relationship between OCB and instrumental leadership behavior in which the leader explains his / her expectations for followers, how the leader expresses his / her concerns about followers' individual welfare.

Leaders motivate his / her followers using a reward or punishment system. Research (MacKenzie et al., 2001; Podsakoff et al., 1996; Podsakoff et al., 1990; Podsakoff and MacKenzie (2004) shows that consistent rewards are positively related to OCB; while, inconsistent punishment has a negative association. They do not report a significant relationship between the leader's consistent punishment behavior and OCB, and a weak relationship was found with inconsistent reward behavior (Podsakoff et al., 1996; Podsakoff et al., 2004).

There are studies (Koh et al., 1995; Pillai et al., 1999; MacKenzie et al., 2001; Podsakoff et al., 1990; Podsakoff et al., 1990). Confirming the relationship between leadership behaviors that aim to transform followers' goals / ambitions and OCB.

According to the leader-member relationship, the leader establishes a social exchange relationship with the followers and the leader treats each follower

differently. As this relationship depends on trust, it leads to OCB by connecting to the leaders to the followers (Organ et al., 2006, p. 104-405). There are research studies showing strong influence by leader-member relationships on OCB (Deluga, 1998; Hui et al., 1999; Setton et al., 1996; Tansky, 1993; Wayne and Green, 1993; Wayne et al., 2002).

As servant leaders function to benefit organizations, their followers, and clienteles, these leaders take care of their followers' needs, help them build their capacities, and assume volunteer responsibilities (Organ et al., 2006, p. 105). Only one research study examines servant leadership behavior's connection to OCB (Ehrhart (2004), and it is determined that servant leadership behavior affects benevolence and conscientiousness behavior.

Kirkman and Rosen (1997) describe the empowerment behavior of the leader as the multi-faceted structure where individuals feel themselves more effective and autonomous; in which their work is more effective and meaningful. When a leader shows empowerment behavior to his / her followers, he / she can be more satisfied with his / her job, be more confident in completing the job and take more responsibility. Thus, employees can volunteer to work hard and succeed beyond the job description (Organ et al., 2006, p. 108).

2.4.5. Motivation

Motivational goals can significantly improve OCB. For example, ensuring that employees are involved in decision-making processes helps organize team efforts and improves group efficiency.

2.4.6. National Culture and Cultural Values

Lu, Rose, and Blodgett (1999) posit that factors such as traditions, heritages, rituals, customs, and religions affect individuals psychologically and can explain the variety of norms, morals, standards, beliefs, and behaviors between different groups. National culture is thought to have important effects on employees' willingness to conduct in OCB. Paine and Organ (2000: 46) argue that culture may influence employees' organizational citizenship behavior. Kwantes et al. (2008), affirmed that culture (i.e. social beliefs) is the contributing factor behind the differences of OCB of employees. Triandis (1994) determines that there is an effect of sociality / culture on

perceptions, expectations and behavioral norms. Turnipseed (2002) reports that individual values may affect whether an employee demonstrates OCBs. Survey research by Paine and Organ (2000) suggests that Hofstede's concepts of individualism-collectivism and power distance potentially explain a cultural influence towards OCB. Munene (1995:117) suggests that collectivistic cultures tend to emphasis in-role responsibilities, whereas individualistic cultures stress extra-role behavior, two different elements of OCB.

Differences emerge in OCB between individualistic cultures, which are characterized by weak social ties, and collective cultures, where strong social bonds prevail. Hofstede (1984) states that individual happiness in collective cultures depends on the achievement of group happiness. Moorman and Blakely (1995) and Ramamoorthy et al. (2007) report positive associations between collectivism and adopting OCBs. Collectivist individuals may embrace OCBs voluntarily because they feel a sense of belonging to the organization and put the organization's interests before their own (Keçeci, 2017). One inference is that more collective cultures tend to value behaviors that support organizational members, including cooperation, interpersonal harmony, and co-worker support-reflecting the social factors that encompass interpersonal elements of OCB (Jiao and Hardie, 2009).

The power distance between the superiors and subordinates will affect the employee behaviors of organizational citizenship. Lind et al. (1997) concludes that in societies that accept heirarchies (i.e. having high power distance index), strong power differences exist. With such societies having unequal distributions of power, individuals may focus less on issues of procedural justice, decreasing an element of OCB.

Brockner et al. (2001) measures participants' perception of power distance to find that greater egalitarianism is influenced by justice concerns, whereas those that accept high inequality less often voice their opinions at work. Becton and Field (2009) summarize the connections between cultural values and organizational citizenship dimensions (see Table 2.4).

Table 2.3. Proposed Relationships between OCB and Dimensions of Cultural Values

OCB dimension	Description of OCB dimension	Related cultural values
Personal support	Offering supportive cooperation, such as offering suggestions, sharing useful information, providing direct assistance, and providing emotional support even for personal problems. Cooperation includes accepting others' suggestions, communicating information, and setting team objectives ahead of personal interests. Consideration, politeness, and encouragement are other example behaviors.	Collectivism
Organizational support	Positively depicting the organization by upholding its values and expressing contentment and loyalty by staying committed to the organization through difficult times. Defending the organization's goals, accepting its rules and procedures, and discussing potential ways to improve.	Low masculinity Low uncertainty avoidance
Conscientious initiative	Perserverance in tough conditions. Taking initiative to do whatever is necessary to accomplish a task even beyond what is normally considered one's duties and finding additional productive time when the assigned task is finished. Developing oneself through opportunities offered inside and outside the organization through personal time and resources.	Collectivism

Source: (Becton and Field, 2009, p. 1658)

2.5. Literature Relating National Culture and Organizational Citizenship Behavior

OCB has been studied in various industries, including sales (Mackenzie, et al., 1993; Podsakoff and Mackenzie, 1994), education (Somech and Bogler, 2005), communications (Podsakoff et al., 1990) and banking (Wheatley, 2002). OCB studies also span various nations, including the United States, Canada (Latham and Skarlicki, 1996), Taiwan (Farh, et al. 1990), China (Farh, Zhong, and Organ, 2004), and Israel (Somech and Drach-Zahavy, 2004).

OCB has received attention in organizational and management literature especially in studies focused on the antecedents, dimensions, and relationship of other variables to OCB. However, the impact of national culture on OCB has been largely ignored in that there are few studies investigating the influence of cultural values on OCB.

Blakely, Srivastava and Moorman (2005) compare 116 Chinese managers and 109 US managers to find that Chinese managers are more likely to include OCB in their work. On the contrary, Garcia et al. (2017) find no difference between US

immigrants and non-immigrants or between Hispanics and non-Hispanics engagement in OCB. These findings suggest equal likelihoods to engage in OCB. Similarly, in their comparative study between Omanis (collectivists) and Western expatriates (individualists), Kuehn and Al-Busaidi (2002) find that Omani participants exhibited relatively fewer OCBs compared with their expatriate counterparts.

Turnipseed and Murkison's study (2000) revealed significant differences in the individual citizinship behaviors between US and Romania. According to the authors, national and organizational cultures are the significant determinants of OCB. Coyne, and Ong (2007) record some cultural differences between a Malaysian (collectivists) and German / English (individualists) sample, with Malaysians scoring higher on OCB. Ferreira, Braun, and Sydow (2013) record more significant contributions to organizational goals by Portuguese managers (collectivists) than from their German counterparts (individualists).

Lam, Hui and Law (1999) find that participants from Hong Kong and Japan are more likely to consider OCB as an expected part of their job than participants from the United States and Australia. Moreover, workers from Hong Kong and Japan, who have collectivistic cultures, differ significantly in the OCB dimensions of sportsmanship from Australian and US respondents, whose cultures represent individualism. Cultures in Hong Kong and Japan with high-power distance and strong collectivism typically consider OCB as part of their work (Hofstede, 2003). Lam, Hui and Law (1999) also find that the perceptions of courtesy by Hong Kong and Japanese participants differ significantly from Australian respondents. However, no difference was found in the dimensions of altruism, conscience and civil virtue.

Haybatollahi and Gyekye (2015) find statistically significant differences between Finnish and Ghanaian industrial workers in that Finish workers are more active in citizenship behaviors than their Ghanaian counterparts. Finnish respondents expressed great job satisfaction than those respondents from Ghana. Finland is individualistic and has low power-distance country while Ghana is collectivistic and has high power-distance scores. Performance of organizational citizenship behaviors in Ghanaian organizations are lesser than what pertains to Finnish organizations. Analyses on the OCB subsets reveal that Ghanaian workers displayed more loyalty, but less obedience and participation.

Chen, Chen and Meindl (1998) posit that cooperation, which they suggest encompasses extra-role, un-rewarded, and interpersonal elements of OCB, is affected by culture, namely, individualism–collectivism. Paine and Organ (2000) examine the global applicability of OCB in their survey including 38 individuals from 26 nations. Behaviors such as altruism, courtesy, and conscientiousness occur across the global, but depending on the location, these behaviors have nuanced meaning (Paine and Organ, 2000). In their study focusing on the forms of OCB in China, Farh, Zhong and Organ (2004) further suggest that OCB is conceptualized differently than it is in Western cultures, meaning that OCB is culturally contextual.

Becton and Field (2009) conduct a comparative study distinguishing perceptions of OCB in Chinese and American cultures. They find no differences among conscientious initiative or personal support between the two groups. However, results reveal that employees from China show greater organizational support than American employees do.

To understand how paternalistic and empowering leadership styles influence OCB among Turkish and Dutch part-time student workers, Ersoy et al. (2012) find that empowering leadership has a great effect on OCB (e.g. job dedication and organizational support) in Turkey than the Netherlands. However, paternalistic and empowering leadership positively influences OCB dimensions in Turkey, where the culture tends towards collectivism. Collectivism therefore moderates the relationship between paternalistic leadership style and OCB (i.e. cooperation). To the contrary, individualism has no moderating effects on empowering leadership style and self-oriented OCB (i.e. organizational commitment).

Jiao and Hardie's (2009) study conducted on respondents in China and Canada finds a positive relationship between collectivism and good citizenry that Chinese respondents emphasis more as an aspect of OCB than Canadians. The main reason behind this is likely the difference between cultures as Canadians have more individualistic values while Chinese are more collective.

Durán-Brizuela et al. (2016) survey 251 employees at a transnational organization to determine what relationships exist between power distance, work role performance and organizational citizenship behavior. The findings suggest that high

power distance has a negative effect on the work role performance of employees and the altruism and civic virtue elements of OCB.

Paine and Organ (2000) found that in large power distance cultures, such as China, a large power distance seems to restrict OCB, because employees are expected to be more submissive to their superiors and even initiative and curiousity towards workplace activity could appear as a challenge to the authority.

Hui, Lee, and Rousseau (2004) indicate that in Chinese work environments, employees view employment through the frameworks of mutual support, trust and relationships. The study suggests that the employees exhibited extra motivational behavior at work to enhance their relationship to the employer. This study demonstrates how nationality has a profound impact on culture, which in turn affects workplace activity. It implies that collectivistic cultures amplify OCB in the workplace.

2.6. Relationship between Organizational Culture and Organizational Citizenship Behavior

Organizational theorists recognize organizations to have personalities like individuals. For example, organizations can be flexible or rigid, supportive or unsupportive, innovative or conservative. In this sense, organizational cultural may be identified through its dominant values, the philosophy determining its practices, the practices themselves, and the basic expectations and principles shared by the members of the organization (Robbins, 1990: 438; Schein, 1992; Şişman, 2002). Organizational culture identifies important behaviors for the organization by defining the requirements and obligations in organizational life. Therefore, some norms and values that constitute the organizational culture determine whether OCBs can be exhibited within the organization. For example, while some organizations support helping behaviors and attach importance to cooperation, some organizations give emphasis to competition, which reduces or even discourages helping behavior.

Organizational theorists emphasis the critical role that culture plays (Lunenburg and Ornstein, 2013). People in the organization bring their own values, needs, aims and beliefs when coming to the workplaces. Thus, beyond being a simple group of

people, the organization becomes a place with distinctive characteristics and identity, and a common sense of identity develops in the organization (Hoy and Miskel, 2010).

The identity of organizations is examined from different perspectives depending on the character of the organization, work environment, atmosphere, ideology of the organization, organizational climate, organizational culture, and informal organization (Hoy and Miskel, 2010). From this perspective, OCB is accepted as an important element of organizational culture and has a critical role for creating organizational norms and success (Bateman and Organ, 1983). Therefore, OCB appears to be related to organizational culture (McDonald, 1993) and is influenced by the same (Somech and Drach-Zahavy, 2004). Organizational culture is directly related to extra-role behaviors that organizations expect employees to perform, such as going beyond the minimum expectations that define their job descriptions; these activities may create a trust-based, highly incentivized and supportive organizational climate (Gibson et al., 2003). Harmony between individual and organizational values creates sturdy organizational culture, also increasing the tendency of employees to demonstrate OCB.

OCB contributes to organizational achievement by discouraging counterproductive and unwelcome behaviors (Organ and Konovsky, 1989), improving the skills of the employees, and creating an effective and efficient workplace (Podsakoff, MacKenzie, Moorman and Fetter, 1990; Farh, Podsakoff and Organ, 1990). It is one of the basic necessities of organizational life that individuals reach their goals while at the same time enabling the organization to do the same. From this perspective, OCB balances individual goals with the objectives of the organization (Organ and Ryan, 1995; Podsakoff, MacKenzie and Bommer, 1996).

Research (Motowidlo, 2000; Borman, 2004; Purvanova, Bono and Dzieweczynski, 2006) shows that OCB supports the organizational structure in forming an efficient and effective working environment within the organization on three issues: (1) increasing helping behavior and collaboration at the organization, (2) enhancing employees' sense of obligation towards institutions and colleagues, and 3) promoting positive attitudes towards an employee’s institution and peers.

Podsakoff et al. (2000) categorizes OCB in four groups. These are task characteristics (e.g. task feedback), organizational character (e.g. degree of

organizational formalization), leadership behavior (e.g. transformative leadership), and structural and cultural impacts (e.g. connections between organizational learning and citizenship behavior).

Several studies (Kar and Tewari, 1999; Mohanty and Rath, 2012; Ebrahimpour et al., 2011) that investigate organizational culture and organizational citizenship behaviors find a positive connection between these concepts (see Figure 2.1.).

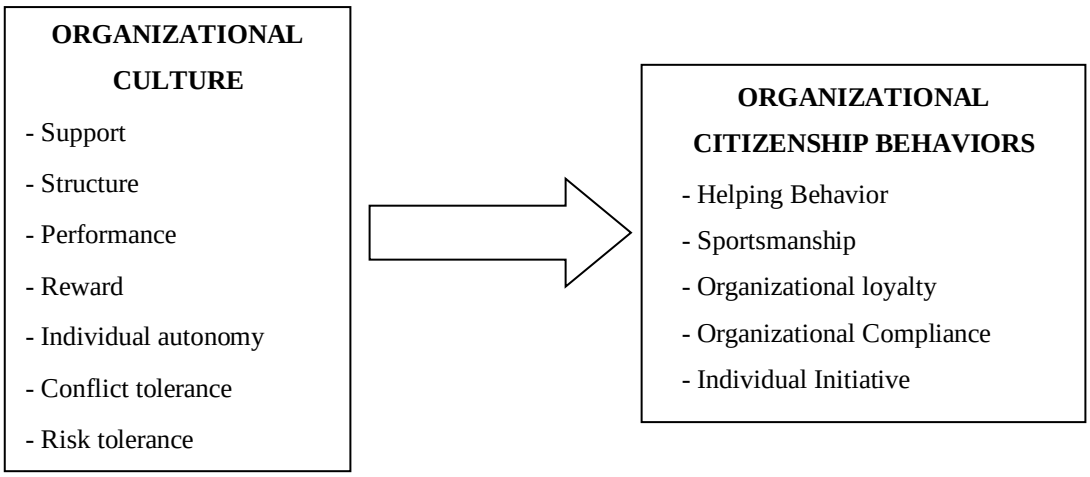


Figure 2.1. The Connection between Organizational Culture and OCBs

Kar and Tewari (1999) survey the influence of organizational culture (i.e. support, reward systems, individual autonomy, conflict tolerance, risk tolerance, character, individual responsibility, and culture) on OCB (i.e. altruism, conscientiousness, sportsmanship, courtesy and civic virtue) as a whole and through individual dimensions. They report that organizational culture has a strong influence on OCB.

Similarly, Mohanty and Rath (2012) examine the impact of cultural variables on OCB to report that each dimensions of organizational culture is significantly influences OCB. Mohanty and Rath (2012) postulate that organizational culture may profoundly structure the citizenship behaviors of employees, and furthermore, individuals have predispositions to perform citizenship behaviors but an organizational culture that is not ready to absorb this activity can render individual efforts useless. Ebrahimpour and his associates' study (2011) also suggest significant influences on OCB by the entire organizational environment and the individual factors that compose it.

These studies also suggest that the most significant determinant of employee citizenship is culture and culture's influence over individuals. They reaffirm the notion that culture, if nurtured, can instill citizenship behaviors in employees.

There are limited empirical studies on OCBs of non-academic staff working at universities. Kandeepan (2016) found a significant impact of empowerment on OCB in the study conducted on non-academic employees at the University of Jaffna in Sri Lanka. Courtesy, as the antecedent of OCB, has the highest mean value among the antecedent factors of OCB as contributors to organizational citizenship behavior for non-academic staff.

Rose (2012) describes OCB in higher education through a study on faculty and staff relationships to OCBs. Results suggest that staff may exhibit greater OCB than faculty. Faculty OCBs correlate to the quantity of presentations, student contact time, and service on committees, but staff OCBs are correlated with satisfaction, loyalty, and productivity. Furthermore, OCB emerges differently according to staff and faculty performance as well as the performance of the institution in which they work.

In their study conducted at universities in Sri Lanka, Hemakumara et al. (2018) find a positive relationship among job satisfaction and OCB. Job satisfaction has a mediating role in OCBs of the administrative staff. Anggraini et al. (2019) analyze the factors affecting OCB of nonacademic employees working at private universities in Indonesia. Results show high levels of OCB, job satisfaction, transformational leadership, motives, and organization culture. Transformational leadership is found to have no significant influence on OCB, while motivation, organization climate, and job satisfaction have significant impacts.

CHAPTER THREE

FINDINGS OF THE SURVEY

This chapter examines the findings of the comparative study conducted to determine cultural values and their impact on OCB among administrative staff working at Karabük University and accredited public colleges of higher education in Tripoli, namely The College of Electronic Profession, The College of Administrative and Financial Sciences, The College of Computer Technology, The Industrial Technology College, and The Higher Institute of the Medical Professions.

3.1. Findings of the Research

3.1.1. Validity and Reliability Results of the Scales

3.1.1.1. Validity and Reliability Results of the Research (Turkey)

In order to verify the scale construction, factor analysis has been conducted. In addition, Cronbach's Alpha values are calculated to measure the reliability of the scales. In this context, the results of factor analysis regarding the construct validity and reliability of Hofstede's cultural dimensions scale are given in Table 3.1.

Exploratory factor analysis has been performed to determine the structural validity of the data of cultural dimensions obtained from administrative staff at Karabük University. Varimax rotation is used to clarify the relationship among factors.

Table 3.1. Validity and Reliability Measures of the Cultural Dimensions Scale (Turkey)

Items	1.Uncertainty Avoidance	2. Long-term Orientation	3. Masculinity	4. Indulgence	5. Individualism	6. Power Distance	σ
C24	0.867						0.855
C21	0.849						
C15	0.846						
C18	0.747						
C19		0.838					0.845
C14		0.832					
C13		0.830					
C22		0.767					
C8			0.836				0.790
C10			0.792				
C3			0.684				
C5			0.681				
C17				0.787			0.727
C16				0.766			
C12				0.729			
C11				0.676			
C6					0.760		0.682
C9					0.709		
C4					0.657		
C1					0.652		
C20						0.734	0.649
C7						0.701	
C2						0.677	
C23						0.674	
Eigenvalue	**3.910**	**2.966**	**2.412**	**2.127**	**1.877**	**1.318**	**0.679**
% of Variance after rotaton	**16.290**	**12.359**	**10.052**	**8.863**	**7.822**	**5.492**	
% of Total Variance	**60.878**						
Kaiser-Meyer-Olkin (KMO)	***0.781***						
Bartlett Test	$\chi^2 = 2982.768; p=0.000$						

The KMO value of cultural dimensions are 0.781, and the Bartlett value is significant at p <0.000 level. These measures indicate that the data set related to cultural dimensions is appropriate for factor analysis. The scale explains approximately 61% of the total variance consisting of 6 constructs, namely *Uncertainty Avoidance*, *Long-term Orientation*, *Masculinity*, *Indulgence*, *Individualism*, and *Power Distance*, each consisting of 4 separate items.

Factor loadings that make up constructs vary between 0.65-0.86. Therefore, the factor loadings are between the acceptable ranges (Büyüköztürk, 2007). The reliability

coefficient of the scale is σ = 679, which suggests that the scale is very reliable regarding the constructs and the total variance (Akgül and Çevik, 2003, p. 436).

Internal consistency of the *Uncertainty Avoidance* construct, which is the first factor related to cultural values, is σ = 0.855 and explains the total variance by 16.29%. The second construct is *Long-term Orientation*, which has an internal consistency of σ = 0.845 and a variance explanation rate of 12.35%. *Masculinity* is the third construct, which has the internal consistency rate of σ = 0.790 that explains the total variance by 10.05%. This is followed by the *Indulgence* construct with an internal consistency σ = 0.727 and a variance explanation rate of 8.86%. The fifth construct is named *Individualism*, and its internal consistency is 82 = 0.682 and the variance explanation rate is 7.82%. The last factor, the *Power Distance* construct, has a total variance ratio of 5.49% and an internal consistency of σ = 0.649.

The structural validity and reliability of the organizational citizenship scale (Turkey) is also tested. Results are shown in Table 3.2.

Using Varimax rotation, exploratory factor analysis has been applied to determine the structural validity of the data obtained from administrative staff at Karabük University regarding the organizational citizenship.

Table 3.2. Validity and Reliability Measures of the Organizational Citizenship Scale (Turkey)

Items	1. Civic Virtue	2. Altruism	3. Conscientiousness	4. Courtesy	5.Sportsmanship	σ
OC18	0.841					0.860
OC19	0.778					
OC21	0.762					
OC7	0.751					
OC15	0.740					
OC5	0.722					
OC16		0.856				0.861
OC12		0.846				
OC2		0.781				
OC20		0.759				
OC1		0.740				
OC7			0.850			0.831
OC8			0.802			
OC10			0.782			
OC9			0.780			
OC23			0.648			
OC22				0.789		0.758
OC13				0.782		
OC14				0.717		
OC4				0.628		
OC24				0.614		
OC3					0.894	0.911
OC11					0.892	
OC6					0.884	
Eigenvalue	**4.195**	**3.628**	**2.976**	**2.603**	**1.649**	**0.644**
% of Variance after rotaton	**17.480**	**15.118**	**12.398**	**10.844**	**6.871**	
% of Total Variance	**62.711**					
Kaiser-Meyer-Olkin (KMO)	***0.813***					
Bartlett Test	$\chi^2 = 4098.577; p=0.000$					

KMO value was 0.813. The Bartlett value of the organizational citizenship scale is significant at p <0.000. Considering these values, the data set is suitable for factor analysis. The data set on organizational citizenship explains 63% of the total variance.

The factor loadings of the items consisting of 5 constructs, namely *Civic Virtue*, *Altruism*, *Conscientiousness*, *Courtesy*, and *Sportsmanship*, range from 0.61 to 0.89. Therefore, the factor loadings are between the acceptable ranges. Therefore, the factor

loads meet the criteria of minimum loading of 0.35 described by Tabachnick and Fidell (2013). The reliability coefficient of the organizational citizenship scale was $\sigma = 0.644$. It can be said that the scale is very reliable regarding the alpha coefficient (Hair et al., 1998, p. 611).

The internal consistency scale of the *Civic Virtue* construct, which is the first factor of the organizational citizenship is $\sigma = 0.860$, which explains the total variance by 17.48%. The second construct, *Altruism*, has an internal consistency of $\sigma = 0.861$ and a variance explanation rate of 15.18%. The third factor, *Conscientiousness*, has an internal consistency of $\sigma = 0.831$ and the total variance explanation rate is 12.39%. *Courtesy* is the fourth construct, with an internal consistency of $\sigma = 0.758$ and variance explanation rate of 10.84%. The last construct is *Sportsmanship*, which has been found to be reliable with a total variance ratio of 6.87% and internal consistency of $\sigma = 0.911$.

3.1.1.2. Validity and Reliability Results of the Research (Libya)

Factor analysis was conducted in order to verify the scale construction. In addition, Cronbach's Alpha values have been calculated to measure the reliability of the scales. The factor analysis of organizational citizenship scale is given in Table 3.3.

Table 3.3. Validity and Reliability Measures of the Cultural Dimensions Scale (Libya)

Items	1.Long-term Orientation	2.Power Distance	3.Indulgence	4.Masculinity	5. Uncertainty Avoidance	6.Individualism	σ
C22	0.852						0.825
C19	0.834						
C13	0.799						
C14	0.769						
C20		0.850					0.788
C23		0.747					
C2		0.709					
C7		0.662					
C17			0.841				0.802
C11			0.778				
C12			0.762				
C16			0.761				
C8				0.797			0.781
C5				0.727			
C10				0.711			
C3				0.682			
C15					0.793		0.776
C18					0.761		
C24					0.756		
C21					0.729		
C9						0.776	0.608
C4						0.758	
C6						0.722	
C1						0.593	
Eigenvalue	**3.895**	**3.316**	**2.694**	**2.119**	**1.709**	**1.144**	**0.718**
% of Variance after rotaton	**16.228**	**13.816**	**11.225**	**8.828**	**7.121**	**4.769**	
% of Total Variance	**61.989**						
Kaiser-Meyer-Olkin (KMO)	***0.778***						
Bartlett Test	$\chi^2 = 2753.663; p=0.000$						

In order to determine the structural validity of the cultural values scale, exploratory factor analysis with a Varimax rotation method has been applied to the data obtained from administrative staff working for universities in Libya. The KMO value of the cultural dimensions scale is 0.778, and the Bartlett value is significant at p <0.000. These values indicate that the data set related to cultural dimensions is appropriate for factor analysis. The scale, which explains approximately 62% of the total variance, consists of 6 constructs; *Long-term Orientation*, *Power Distance*, *Indulgence*, *Masculinity*, *Uncertainty Avoidance* and *Individualism*, each consisting of

4 separate items. Factor loadings that make up the constructs vary between 0.59-0.85. Therefore, the results are consistent with the criteria of Tabachnick and Fidell (2013) who suggest that factor loads should be greater than 0.32 or 0.35. The reliability coefficient of the scale is σ = 718. These results show that the scale and the constructs are quite reliable (Kalaycı, 2010, p. 405).

Internal consistency of the *Long-term Orientation* construct, which is the first factor of cultural dimensions, is σ = 0.825 and the variance explanation rate is 16.22%. The second construct of the *Power Distance* has a total variance ratio of 13.81% and an internal consistency of 0.788. The *Indulgence* is the third construct which has an internal consistency of σ = 0.802 and a variance explanation rate of 11.22%. The fourth construct, which is named *Masculinity,* has an internal consistency of σ = 0.781, and the total variance explanation rate is 8.82%. The internal consistency of the *Uncertainty Avoidance* construct is σ = 0.776, and it explains the total variance by 7.12%. The internal consistency of *Individualism* is σ = 0.608, and the variance explanation rate is 4.76%.

The structural validity and reliability of the organizational citizenship scale has been tested using the data obtained from the research conducted in Libya. Results are given in Table 3.4.

Table 3.4. Validity and Reliability Measures of the Organizational Citizenship Scale (Libya)

Items	1. Courtesy	2.Civic Virtue	3.Altruism	4. Conscientiousness	5.Sportsmanship	σ
OC13	0.854					
OC24	0.845					
OC14	0.831					0.896
OC22	0.830					
OC4	0.785					
OC18		0.819				
OC19		0.782				
OC5		0.763				0.858
OC21		0.730				
OC15		0.721				
OC17		0.678				
OC2			0.833			
OC1			0.831			
OC16			0.821			0.881
OC20			0.794			
OC12			0.784			
OC9				0.780		
OC8				0.765		
OC10				0.749		0.813
OC7				0.746		
OC23				0.708		
OC11					0.845	
OC6					0.816	0.796
OC3					0.788	
The eigenvalues	**5.170**	**3.689**	**2.659**	**2.461**	**1.630**	
Variance Description Rate	**21.541**	**15.371**	**11.079**	**10.254**	**6.792**	
Total Variance Description Rate	**65.038**					**0.765**
Kaiser-Meyer-Olkin (KMO)	***0.844***					
Bartlett Test	$\chi^2 = 3809.947; p=0.000$					

Exploratory factor analysis with Varimax rotation method has been applied to the data obtained from the research conducted in Libya on organizational citizenship. The Bartlett value of the organizational citizenship scale is significant at p <0.000, with a KMO value of 0.844. The data set is suitable for factor analysis that organizational citizenship scale explains 65% of the total variance. The factor loadings of the items, consisting of 5 constructs; *Courtesy*, *Civic Virtue*, *Altruism*, *Conscientiousness*, and *Sportsmanship* range from 0.67 to 0.85. Therefore, it is seen that factor loadings meet the criteria of 0.32 loadings (Büyüköztürk, 2007). The

reliability coefficient of the organizational citizenship scale is calculated as σ = 0.765. The alpha coefficient indicates that the organizational citizenship scale is quite reliable (Hair et al., 1998, p. 611).

The first construct is the *Courtesy* dimension, which has an internal consistency of σ = 0.896 and a variance explanation ratio of 21.54%. The second factor, *Civic Virtue*, has an internal consistency of σ = 0.858 and explains the total variance by 15.37%. The third factor, *Altruism*, has an internal consistency of σ = 0.881, and the variance explanation rate is 11.07%. The fourth construct, *Conscientiousness*, has an internal consistency of σ = 0.813, and the total variance explanation rate is 10.25%. Total variance ratio of the last construct, *Sportsmanship*, is 6.79%, and internal consistency rate is σ = 0.796.

3.1.2. Demographic Characteristics of the Respondents

3.1.2.1. Demographic Characteristics of Turkish Respondents

Table 3.5 shows the gender, age, duration of formal school education and jobs of the Turkish respondents.

Table 3.5. Demographic Profile of Turkish Respondents

Gender	**n**	**%**
Male	221	56.7
Female	169	43.3
Age	**n**	**%**
20-29 Years	110	28.2
30-39 Years	171	43.8
40-49 Years	83	21.3
50 and over	26	6.7
Years of Formal School Education	**n**	**%**
10 years or less (less than high school)	4	1.0
11-12 years (high school)	40	10.3
13-16 years (graduate)	273	70.0
17-18 years (post graduate)	73	18.7
Job	**n**	**%**
Unskilled or semi-skilled worker	2	0.5
Generally trained office worker or secretary	361	92.6
Vocationally trained craftsman, technician, nurse, IT-specialist or equivalent	7	1.8
Academically trained professional or equivalent (non-managers)	5	1.3
Manager of one or more (non-managers)	11	2.8
Manager of one or more managers	4	1.0
Total	**390**	**100**

As shown in Table 3.5, of the Turkish respondents, 56.7% are male and 43.3% are female. The results indicate that 43.8% of the respondents fall into the age group of 30 to 29 years, while 28.2% of the respondents are between 20 to 29 years, and 21.3% are between 40 to 49 years. Therefore, the results show that the majority of Turkish respondents (72.0%) were young and between the ages of 20 and 39 years. Overall, 70.0% of Turkish respondents have a graduate diploma, 18.7% hold the postgraduate degree and 10.3% have at least high school diploma. From the above table, it can be seen that a majority of the Turkish respondents are generally trained office workers or secretaries.

3.1.2.2. Demographic Characteristics of Libyan Respondents

The gender, age, duration of formal school education and jobs of the Libyan respondents are shown in Table 3.6.

Table 3.6. Demographic Profile of Libyan Respondents

Gender	**n**	**%**
Male	220	64.1
Female	123	35.9
Age	**n**	**%**
20-29 Years	49	14.3
30-39 Years	144	42.0
40-49 Years	107	31.2
50 and over	43	12.5
Years of Formal School Education	**n**	**%**
10 years or less (less than high school)	5	1.5
11-12 years (high school)	103	30.0
13-16 years (graduate)	214	62.4
17-18 years (post graduate)	21	6.1
Job	**n**	**%**
Unskilled or semi-skilled worker	5	1.5
Generally trained office worker or secretary	176	51.3
Vocationally trained craftsman, technician, nurse, IT-specialist or equivalent	33	9.6
Academically trained professional or equivalent (non-managers)	62	18.1
Manager of one or more (non-managers)	59	17.2
Manager of one or more managers	8	2.3
Total	**343**	**100**

From the above table, it can be observed that 64.1% of the respondents are male and 35.9% are female. Regarding the age groups of Libyan respondents, 42% of Libyan administrative staff fall under the age group of 30 to 39 years, 31.2% under the age group of 40-49 years, while 14.3% and 12.5% are between 20 and 29 years and 50

or over, respectively. The results show that Libyan respondents between the ages of 30 and 49 are over-represented in this survey sample.

The survey in Libya shows similar findings in terms of education such that 62.4% of the respondents have graduate degrees while 30.0% hold high school diplomas. 6.1% are postgraduates. From the data, it can be concluded that most of the respondents (almost 68.5%) hold a higher education diploma. The highest percentage of Libyan respondents are generally trained office workers or secretaries (51.3%), followed by academically trained professionals (18.1%) and managers of one or more employees (17.2%).

3.1.3. Descriptive Analysis of Cultural Dimensions and OCBs

Descriptive analysis (mean scores and standard deviations) has been conducted to describe the cultural dimensions and OCBs of the respondents in Turkey and Libya and the results are shown in Table 3.7.

Table 3.7. Mean Scores of Cultural Dimensions and OCBs of Turkish and Libyan Respondents

Turkey			**Libya**		
Cultural Dimensions	$\bar{X}$	**s.d.**	**Cultural Dimensions**	$\bar{X}$	**s.d.**
Total	**3.685**	**0.390**	**Total**	**3.404**	**0.368**
Long-term Orientation	3.548	1.135	Long-term Orientation	4.144	0.773
Power Distance	3.592	0.622	Power Distance	3.949	0.805
Indulgence	4.146	0.718	Indulgence	3.365	0.940
Masculinity	3.764	0.901	Masculinity	4.330	0.708
Uncertainty Avoidance	3.209	1.061	Uncertainty Avoidance	2.957	0.919
Individualism	3.851	0.743	Individualism	1.683	0.464
OCB	$\bar{X}$	**s.d.**	**OCB**	$\bar{X}$	**s.d.**
Total	**4.061**	**0.318**	**Total**	**3.319**	**0.504**
Courtesy	4.503	0.460	Courtesy	3.672	0.925
Civic Virtue	4.353	0.514	Civic Virtue	3.719	1.010
Altruism	3.116	1.036	Altruism	2.534	0.925
Conscientiousness	3.913	0.909	Conscientiousness	3.542	1.051
Sportsmanship	4.569	0.797	Sportsmanship	2.868	1.248

Regarding Table 3.7, the findings of the study indicate that the Turkish respondents more often agreed to the statements of cultural dimensions ($\bar{X}$ = 3.685) and OCB ($\bar{X}$ = 4.061) compared to their Libyan counterparts. However, considering the arithmetic means of cultural dimensions, it is clear that the Turkish respondents believe that *Uncertainty Avoidance* ($\bar{X}$ = 3,209) is moderate and other dimensions (*Long-term Orientation* - $\bar{X}$ = 3.548, *Power Distance* - $\bar{X}$ = 3.592, *Indulgence* - $\bar{X}$ =

4.146, *Masculinity* - $\bar{X}$ = 3.764 and *Individualism* - $\bar{X}$ = 3.851) are high. However, these results are not consistent with the findings of Hofstede in terms of *Long-term Orientation, Indulgence, Masculinity, Uncertainty Avoidance* and *Individualism*. These differences can be explained by the nature of the work environment at universities.

Individualism ($\bar{X}$ = 1.683) is found to be low in Libya, which is consistent with the findings of Hofstede that Libya seems to be a Collectivistic country. However, *Uncertainty Avoidance* ($\bar{X}$ = 2.957) and *Indulgence* ($\bar{X}$ = 3.365) are moderate. Libyan respondents have higher scores on *Long-term Orientation* ($\bar{X}$ = 4,.44), *Power Distance* ($\bar{X}$ = 3.949), and *Masculinity* ($\bar{X}$ = 4.330). Results indicated that a masculine cultural understanding prevails at universities in Libya. Similarly, *Power Distance* scores are very high, which is consistent with the findings of Hofstede.

The results also show that Turkish employees perceive higher *Courtesy* ($\bar{X}$ = 4.503), *Civic Virtue* ($\bar{X}$ = 4.353), *Conscientiousness* ($\bar{X}$ = 3.913) and *Sportsmanship* ($\bar{X}$ = 4.569) while having moderate perceptions in *Altruism* ($\bar{X}$ = 3.116). Results indicate that Turkish administrative staff avoid problems that may affect the work of other employees in the organization (*Courtesy*), keep the organization's interests at the highest level and participate actively and voluntarily in organizational activities (C*ivic Virtue*), fulfill the tasks or role beyond the minimum requirements (*Conscientiousness*), work with a positive attitude and without complaining in the case of difficulties in the organization (*Sportsmanship*). In addition, they are moderately voluntary in terms of helping another person in work related problems (*Altruism*).

Libyan respondents have low scores in *Altruism* ($\bar{X}$ = 2.534) and *Sportsmanship* ($\bar{X}$ = 2.868), which suggests they are less likely to voluntarily help other employees and complaints about the case of difficulties in the organization. However, they perceive higher *Courtesy* ($\bar{X}$ = 3.672), *Civic Virtue* ($\bar{X}$ = 3.719) and *Conscientiousness* ($\bar{X}$ = 3.542). Thus, it can be concluded that Libyan employees are willing to actively participate in organizational activities with a sense of responsibility (*Civic Virtue),* to work beyond the minimum (formal) role behavior expected from them (*Conscientiousness)* and solve problems and volunteer to solve future problems *(Courtesy).*

3.1.4. Effect of Cultural Dimensions on OCB

In order to determine the strength of the relationship between the variables (the cultural dimensions of PDI, IDV, MAS, UAI, LTO, IVR and OCB; *Courtesy*, *Civic Virtue*, *Altruism*, *Conscientiousness*, *Sportsmanship*), a correlation analysis has been calculated. Moreover, to determine the effect of the independent variables (Cultural Dimensions) on the dependent variable (OCB Dimensions), regression analysis has been performed. The results are presented below.

Table 3.8. Correlation Analysis: Relationship between Cultural Dimensions and OCB Dimensions (Turkey)

Turkey / **Pearson Correlation**	Long-term Orientation	Power Distance	Indulgence	Masculinity	Uncertainty Avoidance	Individualism
Courtesy	-0.086	-0.028	**0.445****	**-0.134****	-0.057	-0.069
	0.090	0.583	0.000	0.008	0.258	0.176
	390	390	390	390	390	390
Civic Virtue	**-0.116***	0.075	-0.072	-0.042	-0.043	0.030
	0.022	0.139	0.156	0.411	0.399	0.555
	390	390	390	390	390	390
Altruism	0.077	-0.015	-0.054	0.097	**0.423****	0.088
	0.131	0.763	0.287	0.055	0.000	0.081
	390	390	390	390	390	390
Conscientiousness	0.071	**-0.168****	-0.036	**0.498****	0.080	**0.283****
	0.159	0.001	0.474	0.000	0.117	0.000
	390	390	390	390	390	390
Sportsmanship	**-0.237****	-0.018	**0.483****	**-0.159****	**-0.236****	**-0.120***
	0.000	0.717	0.000	0.002	0.000	0.018
	390	390	390	390	390	390

**p<0.01; *p<0.05 Dependent variable: OCB

Regarding the Turkish respondents, there is a significant relationship between the cultural dimensions and OCB dimensions; the results show significant, weak (<0.39) and moderate (<0.59) relationships between cultural dimensions and OCB dimensions. Weak negative relationships between *Long-term Orientation* and *Civic Virtue* (-0.116*) and *Sportsmanship* (-0.237**), a weak negative relationship between *Power Distance* and *Conscientiousness* (-0.178**) are found. In addition, there are positive relationships between *Indulgence* and *Courtesy* (0.445**) and *Sportsmanship* (0.483**) at a moderate level.

Moderate relationships between *Masculinity* and Conscientiousness (0.498**) and weak negative relationships between *Masculinity* and *Courtesy* (-0.134**) and *Sportsmanship* (-0.159**) have been found. Regarding *Uncertainty Avoidance*, a moderate positive relationship with *Altruism* (0.423**) and a weak negative relationship with *Sportsmanship* (-0.236**) are determined. However, there are significant but weak positive relationships between *Individualism* and *Conscientiousness* (0.283**) while, a weak negative relationship has been found between *Individualism* and *Sportsmanship* (-0.120*).

According to the results, the highest relationship value has been found to be between *Masculinity* and *Conscientiousness* (0.498**). The second highest level of relationship is related to the *Indulgence* with *Sportsmanship* (0.483**) and *Courtesy* dimensions (0.445**). It can be concluded that OCBs (*Conscientiousness, Sportsmanship* and *Courtesy*) are more related to *Masculinity* and *Indulgence* dimensions.

Table 3.9. Correlation Analysis: Relationship between Cultural Dimensions and OCB Dimensions (Libya)

Libya / **Pearson Correlation**	Long-term Orientation	Power Distance	Indulgence	Masculinity	Uncertainty Avoidance	Individualism
Courtesy	0.098	0.027	-0.094	0.049	**-0,.52****	**-0.288****
	0.070	0.624	0.084	0.363	0.005	0.000
	343	343	343	343	343	343
Civic Virtue	-0.083	**-0.139****	**0.219****	-0.092	**0.351****	**0.452****
	0.126	0.010	0.000	0.088	0.000	0.000
	343	343	343	343	343	343
Altruism	0.072	0.035	**0.111***	0.000	**0.158****	**0.333****
	0.186	0.514	0.040	0.996	0.003	0.000
	343	343	343	343	343	343
Conscientiousness	-0.007	**0.132***	-0.011	0.029	-0.022	0.029
	0.893	0.015	0.838	0.598	0.682	0.595
	343	343	343	343	343	343
Sportsmanship	-0.031	0.021	**0.165****	-0.020	0.081	**0.313****
	0.570	0.693	0.002	0.708	0.136	0.000
	343	343	343	343	343	343

**p<0.01; *p<0.05 Dependent variable: OCB

There is a significant relationship between the cultural dimensions and OCBs of the Libyan respondents. Results indicate significant weak (<0.39) and moderate (<0.59) relationships between cultural dimensions and OCB dimensions. Weak

negative relationships between *Power Distance* and *Civic Virtue* (-0.139**), and a weak positive relationship with Conscientiousness (0.132*) have been detected. In addition, weak positive relationships between *Indulgence* and *Civic Virtue* (0.219**), *Altruism* (0.111*), and Sportsmanship (0.165**) have been found.

Regarding *Uncertainty Avoidance*, a weak negative relationship with *Courtesy* (-0.152**) and weak positive relationships with *Civic Virtue* (0.351**) and *Altruism* (0.158**) are determined. However, there are significant but weak positive relationships between *Individualism* and *Altruism* (0.333**) and *Sportsmanship* (0.313**), a moderate positive relationship with *Civic Virtue* (0.452**), and a weak negative relationship with *Courtesy* (-0.288**). No correlation has been found between the *Long-term Orientation* and *Masculinity* dimensions and OCB dimensions of *Courtesy*, *Civic Virtue*, *Altruism*, *Conscientiousness* and *Sportsmanship*.

According to the results, the highest relationship value has been found to be between *Individualism* and *Civic Virtue* (0.452**). The second highest level of relationship is related to *Uncertainty Avoidance* and *Civic Virtue* (0.351**). It can be seen that *Civic Virtue* is more related to the dimensions of *Individualism* and *Uncertainty Avoidance*.

In addition to the correlation analysis, regression analyses have been performed to reveal the impacts of cultural values on OCB dimensions. The tables between 3.10. and 3.19. show the results of multiple linear regression analyses conducted to determine whether *Courtesy*, *Civic Virtue*, *Altruism*, *Conscientiousness*, and *Sportsmanship* dimensions are affected by the cultural dimensions.

Table 3.10. Multiple Linear Regression Analysis: Effect of Cultural Dimensions on Courtesy (Turkey)

Courtesy	Non-standardized Coefficients		Standardized Coefficients	t	p
	B	Std. error	Beta		
Constant	3.752	0.242		15.519	**0.000***
Long-term Orientation	-0.012	0.019	-0.031	-0.647	0.518
Power Distance	-0.040	0.034	-0.055	-1.185	0.237
Indulgence	0.276	0.030	0.431	9.348	**0.000***
Masculinity	-0.039	0.026	-0.077	-1.516	0.130
Uncertainty Avoidance	-0.015	0.020	-0.034	-0.728	0.467
Individualism	-0.003	0.031	-0.005	-0.091	0.928
R		0.457			
R^2		0.209			
Adjusted R^2		0.196			
Standard error		0.412			
F		16.816			**0.000***

*p<0.05 Dependent variable: Courtesy

The regression model of cultural values and *Courtesy* (F: 16.816; p <0.05) is significant. According to the results, the regression model, in which the six cultural dimensions are assumed to be the independent variables, explains about 19.6 % of the variation in *Courtesy* (R^2 = 0.209/p <0.05). In other words, 19.6 % of cultural values contribute to *Courtesy*, and 80.4% of *Courtesy* is explained with different variables. The *Indulgence* dimension has a significant effect on *Courtesy*. According to the standardised beta coefficients, *Indulgence* has significant importance (β = 0.276), which explains 19.6% of *Courtesy*.

Table 3.11. Multiple Linear Regression Analysis: Effect of Cultural Dimensions on Courtesy (Libya)

Courtesy	Non-standardized Coefficients		Standardized Coefficients	t	p
	B	Std. error	Beta		
Constant	4.202	0.475		8.838	**0.000***
Long-term Orientation	0.119	0.062	0.099	1.915	0.056
Power Distance	-0.006	0.072	-0.006	-0.089	0.929
Indulgence	-0.033	0.052	-0.034	-0.634	0.526
Masculinity	0.047	0.082	0.036	0.571	0.568
Uncertainty Avoidance	-0.073	0.055	-0.073	-1.345	0.180
Individualism	-0.516	0.109	-0.259	-4.729	**0.000***
R		0.316			
R^2		0.100			
Adjusted R^2		0.084			
Standard error		0.885			
F		6230			**0.000***

*p<0.05 Dependent variable: Courtesy

The regression model of cultural values and *Courtesy* (F: 6.230; p <0.05) is significant. According to the results, the regression model explains about 19.6 % of *Courtesy* (R^2 = 0.209/p <0.05). In other words, 8.4 % of cultural values contribute to *Courtesy* and 91.6% of *Courtesy* is explained with different variables. The *Individualism* dimension has a significant effect on *Courtesy*. According to the standardised beta coefficients, *Indulgence* has a significant importance (β = -0.516), which explains 8.4 % of *Courtesy*. It can be said that *Individualism* negatively affects *Courtesy* by 0.516 units.

Table 3.12. Multiple Linear Regression Analysis: Effect of Cultural Dimensions on Civic Virtue (Turkey)

Civic Virtue	Non-standardized Coefficients		Standardized Coefficients	t	p
	B	Std. error	Beta		
Constant	4.618	0.299		15.459	**0.000***
Long-term Orientation	-0.055	0.024	-0.122	-2.337	**0.020***
Power Distance	0.052	0.042	0.063	1.226	0.221
Indulgence	-0.066	0.037	-0.093	-1.814	0.070
Masculinity	-0.039	0.032	-0.069	-1.231	0.219
Uncertainty Avoidance	-0.012	0.025	-0.025	-0.497	0.620
Individualism	0.054	0.039	0.078	1.397	0.163
R		0.178			
R^2		0.032			
Adjusted R^2		0.017			
Standard error		0.510			
F		2.097			0.053

*p<0.05 Dependent variable: Civic Virtue

The regression model of cultural values and *Civic Virtue* (F: 6.230; p <0.05) is not significant (F: 2.097; p> 0.05).

Table 3.13. Multiple Linear Regression Analysis: Effect of Cultural Dimensions on Civic Virtue (Libya)

Civic Virtue	Non-standardized Coefficients		Standardized Coefficients	t	p
	B	Std. error	Beta		
Constant	2.307	0.461		5.007	**0.000***
Long-term Orientation	-0.117	0.060	-0.090	-1.949	0.052
Power Distance	-0.148	0.069	-0.118	-2.130	**0.034***
Indulgence	0.123	0.051	0.114	2.417	**0.016***
Masculinity	0.002	0.079	0.002	0.030	0.976
Uncertainty Avoidance	0.251	0.053	0.228	4.736	**0.000***
Individualism	0.782	0.106	0.359	7.395	**0.000***
R		0.539			
R^2		0.291			
Adjusted R^2		0.278			
Standard error		0.858			
F		22.986			**0.000***

*p<0.05 Dependent variable: Civic Virtue

The regression model of cultural values and *Civic Virtue* (F: 22.986; p<0,05) is significant. Regarding the Table, it can be said that the cultural values of Libyan employees affect the *Civic Virtue* (R^2=0.291/ p<0.05) by 27.8%. In other words, 27.8%

of cultural values contribute to *Civic Virtue*. The *Power Distance, Indulgence, Uncertainty Avoidance* and *Individualism* dimensions have significant affects on *Civic Virtue,* which explains 27.8% of the *Civic Virtue*. The *Power Distance* perceptions of Libyan employees reduce *Civil Virtue* behaviors by 0.148 units, while the dimensions of *Long-term Orientation, Uncertainty Avoidance* and *Individualism* increase by 0.123 units, 0.251 units and 0.782 units respectively.

Table 3.14. Multiple Linear Regression Analysis: Effect of Cultural Dimensions on Altruism (Turkey)

Altruism	Non-standardized Coefficients		Standardized Coefficients	t	p
	B	Std. error	Beta		
Constant	1.724	0.552		3.126	**0.002***
Long-term Orientation	-0.012	0.044	-0.013	-0.280	0.779
Power Distance	-0.024	0.078	-0.014	-0.307	0.759
Indulgence	-0.050	0.067	-0.034	-0.736	0.462
Masculinity	0.056	0.059	0.049	0.950	0.343
Uncertainty Avoidance	0.409	0.046	0.419	8.918	**0.000***
Individualism	0.053	0.071	0.038	0.747	0.456
R		0.432			
R^2		0.186			
Adjusted R^2		0.174			
Standard error		0.941			
F		14.630			**0.000***

*p<0.05 Dependent variable: Altruism

The regression model of cultural values and *Altruism* behavior of Turkish respondents (F: 14.630; p<0.05) is significant. The regression model explains about 17.4% of *Altruism* (R^2 = 0.186/ p<0.05) behaviors of Turkish respondents. In other words, cultural values of Turkish respondents influence their *Altruistic* behaviors by 17.4%. According to the standardised beta coefficients, *Uncertainty Avoidance* has a significant importance (β = 0.409) which explains 17.4% of *Altruism*. It can be said that the *Uncertainty Avoidance* dimension affects *Altruism* behaviors by 0.409 units.

Table 3.15. Multiple Linear Regression Analysis: Effect of Cultural Dimensions on Altruism (Libya)

Altruism	Non-standardized Coefficients		Standardized Coefficients	t	p
	B	Std. error	Beta		
Constant	0.627	0.469		1.336	0.182
Long-term Orientation	0.086	0.061	0.072	1.403	0.162
Power Distance	0.070	0.071	0.061	0.993	0.321
Indulgence	0.038	0.052	0.038	0.731	0.466
Masculinity	-0.019	0.080	-0.015	-0.239	0.811
Uncertainty Avoidance	0.066	0.054	0.065	1.222	0.223
Individualism	0.616	0.108	0.309	5.722	**0.000***
R		0.353			
R^2		0.125			
Adjusted R^2		0.109			
Standard error		0.873			
F		7.980			**0.000***

*p<0.05 Dependent variable: Altruism

The regression model of cultural values and *Altruism* behavior (F: 7.980; p<0.05) is significant. The cultural values of Libyan respondents affect the *Altruism* behavior by 10.9%. It can be concluded that the *Individualism* affects *Altruism* (β = 0.616) behaviors of Libyan respondents by 0.616 units.

Table 3.16. Multiple Linear Regression Analysis: Effect of Cultural Dimensions on Conscientiousness (Turkey)

Conscientiousness	Non-standardized Coefficients		Standardized Coefficients	t	p
	B	Std. error	Beta		
Constant	1.990	0.459		4.335	**0.000***
Long-term Orientation	0.011	0.036	0.013	0.294	0.769
Power Distance	-0.151	0.065	-0.104	-2.333	**0.020***
Indulgence	0.046	0.056	0.036	0.821	0.412
Masculinity	0.454	0.049	0.450	9.281	**0.000***
Uncertainty Avoidance	0.038	0.038	0.045	1.008	0.314
Individualism	0.105	0.059	0.086	1.770	0.077
R		0.519			
R^2		0.269			
Adjusted R^2		0.258			
Standard error		0.783			
F		23.499			**0.000***

*p<0.05 Dependent variable: Conscientiousness

The regression model of cultural values and *Conscientiousness* behavior (F: 23.499; p<0.05) is significant. The cultural values of Turkish respondents affect the *Conscientiousness* behaviors by 25.8%. In other words, 25.8% of cultural values contribute to *Conscientiousness* and 74.2% of *Conscientiousness* is explained with different variables. *Power Distance* and *Masculinity* dimensions have significant effects according to the standardised beta coefficients; *Power Distance* (β = -0.151) and *Masculinity* (β = 0.454) have significant importance on *Conscientiousness* while *Power Distance* negatively affects *Conscientiousness* by 0.151 units.

Table 3.17. Multiple Linear Regression Analysis: Effect of Cultural Dimensions on Conscientiousness (Libya)

Conscientiousness	Non-standardized Coefficients		Standardized Coefficients	t	p
	B	Std. error	Beta		
Constant	3.091	0.563		5.493	**0.000***
Long-term Orientation	-0.005	0.073	-0.003	-0.064	0.949
Power Distance	0.220	0.085	0.169	2.595	**0.010***
Indulgence	-0.016	0.062	-0.014	-0.252	0.801
Masculinity	-0.095	0.097	-0.064	-0.989	0.323
Uncertainty Avoidance	-0.034	0.065	-0.030	-0.525	0.600
Individualism	0.100	0.129	0.044	0.772	0.441
R	0.150				
R^2	0.023				
Adjusted R^2	0.005				
Standard error	1.048				
F	1.291				0.261

*p<0.05 Dependent variable: Conscientiousness

Regarding Table 3.35, the regression model of cultural values and *Conscientiousness* behavior (F: 1.291; p >0.05) is not significant.

Table 3.18. Multiple Linear Regression Analysis: Effect of Cultural Dimensions on Sportsmanship (Turkey)

Sportsmanship	Non-standardized Coefficients		Standardized Coefficients	t	p
	B	Std. error	Beta		
Constant	3.948	0.390		10.121	**0.000***
Long-term Orientation	-0.104	0.031	-0.149	-3.374	**0.001***
Power Distance	-0.075	0.055	-0.058	-1.354	0.177
Indulgence	0.500	0.048	0.450	10.481	**0.000***
Masculinity	-0.064	0.042	-0.073	-1.544	0.123
Uncertainty Avoidance	-0.142	0.032	-0.190	-4.393	**0.000***
Individualism	-0.030	0.050	-0.028	-0.588	0.557
R		0.560			
R^2		0.313			
Adjusted R^2		0.303			
Standard error		0.665			
F		29.144			**0.000***

*p<0.05 Dependent variable: Sportsmanship

The regression model of cultural values and *Sportsmanship* behavior (F: 29,144; p<0.05) is significant. According to the results, the regression model explains about 30.3% of Sportsmanship (R^2 = 0.313/ p<0.05). In other words, 30.3% of cultural values contribute to *Sportsmanship*, and 69.7% of *Sportsmanship* is explained with different variables. *Long-term Orientation, Indulgence,* and *Uncertainty Avoidance* dimensions have significant effects on *Sportsmanship*. According to the standardised beta coefficients, *Long-term Orientation* (β = -0.104), *Indulgence* (β = 0.500) and *Uncertainty Avoidance* (β = -0.142) have significant effects on *Sportsmanship* in that *Long-term Orientation* and *Uncertainty Avoidance* decrease the *Sportsmanship* behaviors of Turkish respondents by 0.104 and 0.142 units respectively. However, *Indulgence* increases the Sportsmanship behavior by 0.500 units.

Table 3.19. Multiple Linear Regression Analysis: Effect of Cultural Dimensions on Sportsmanship (Libya)

Sportsmanship	Non-standardized Coefficients		Standardized Coefficients	t	p
	B	Std. error	Beta		
Constant	1.280	0.637		2.010	**0.045***
Long-term Orientation	-0.051	0.083	-0.032	-0.613	0.540
Power Distance	0.085	0.096	0.055	0.881	0.379
Indulgence	0.146	0.070	0.110	2.090	**0.037***
Masculinity	-0.068	0.109	-0.038	-0.618	0.537
Uncertainty Avoidance	-0.028	0.073	-0.021	-0.380	0.704
Individualism	0.801	0.146	0.298	5475	**0.000***
R		0.336			
R^2		0.113			
Adjusted R^2		0.097			
Standard error		1.186			
F		7.111			**0.000***

*p<0.05 Dependent variable: Sportsmanship

The regression model of cultural values and *Sportsmanship* behavior (F: 7.111; p<0.05) is significant. The cultural values of Libyan respondents affect *Sportsmanship* behaviors by 9.7 %. In other words, 9.7 % of cultural values contribute to *Sportsmanship*. According to the standardised beta coefficients, *Indulgence* (β = 0.146) and *Individualism* (β = 0.801) have significant importance on *Sportsmanship* by 0.146 units and 0.801 units respectively.

The results of the hypotheses tested within the scope of this research are as follows:

Table 3.20. Results of the Hypothesis Test (Turkey)

Hypothesis	Path	Result
H_1	Long-term Orientation → Courtesy behavior.	Not Supported
H_2	Long-term Orientation → Civic Virtue behavior.	Not Supported
H_3	Long-term Orientation → Altruism behavior.	Not Supported
H_4	Long-term Orientation → Conscientiousness behavior.	Not Supported
H_5	Long-term Orientation → Sportsmanship behavior.	**Supported**
H_6	Power Distance → Courtesy behavior.	Not Supported
H_7	Power Distance → Civic Virtue behavior.	Not Supported
H_8	Power Distance → Altruism behavior.	Not Supported
H_9	Power Distance → Conscientiousness behavior.	**Supported**
H_{10}	Power Distance → Sportsmanship behavior.	Not Supported
H_{11}	Indulgence → Courtesy behavior.	**Supported**
H_{12}	Indulgence → Civic Virtue behavior.	Not Supported
H_{13}	Indulgence → Altruism behavior.	Not Supported
H_{14}	Indulgence → Conscientiousness behavior.	Not Supported
H_{15}	Indulgence → Sportsmanship behavior.	**Supported**
H_{16}	Masculinity → Courtesy behavior.	Not Supported
H_{17}	Masculinity → Civic Virtue behavior.	Not Supported
H_{18}	Masculinity → Altruism behavior.	Not Supported
H_{19}	Masculinity → Conscientiousness behavior.	**Supported**
H_{20}	Masculinity → Sportsmanship behavior.	Not Supported
H_{21}	Uncertainty Avoidance → Courtesy behavior.	Not Supported
H_{22}	Uncertainty Avoidance → Civic Virtue behavior.	Not Supported
H_{23}	Uncertainty Avoidance → Altruism behavior.	**Supported**
H_{24}	Uncertainty Avoidance → Conscientiousness behavior.	Not Supported
H_{25}	Uncertainty Avoidance → Sportsmanship behavior.	**Supported**
H_{26}	Individualism → Courtesy behavior.	Not Supported
H_{27}	Individualism → Civic Virtue behavior.	Not Supported
H_{28}	Individualism → Altruism behavior.	Not Supported
H_{29}	Individualism → Conscientiousness behavior.	Not Supported
H_{30}	Individualism → Sportsmanship behavior.	Not Supported

Regarding Table 3.20, **H_5** , **H_9** , **H_{11}** , **H_{15}** , **H_{19}** , **H_{23}** and **H_{25}** are supported. Results show that *Long-term orientation* affects *Sportsmanship* behavior; *Power distance* and *Masculinity* affect *Conscientiousness* behavior; *Indulgence* affects *Courtesy* and *Sportsmanship* behaviors, *Uncertainty Avoidance* affects *Altruism* and *Sportsmanship* behaviors of Turkish academic administrative staff.

Table 3.21. Results of the Hypothesis Tests (Libya)

Hypothesis	Path	Result
H_{31}	Long-term Orientation → Courtesy behavior.	Not Supported
H_{32}	Long-term Orientation → Civic Virtue behavior.	Not Supported
H_{33}	Long-term Orientation → Altruism behavior.	Not Supported
H_{34}	Long-term Orientation → Conscientiousness behavior.	Not Supported
H_{35}	Long-term Orientation → Sportsmanship behavior.	Not Supported
H_{36}	Power Distance → Courtesy behavior.	Not Supported
H_{37}	Power Distance → Civic Virtue behavior.	**Supported**
H_{38}	Power Distance → Altruism behavior.	Not Supported
H_{39}	Power Distance → Conscientiousness behavior.	Not Supported
H_{40}	Power Distance → Sportsmanship behavior.	Not Supported
H_{41}	Indulgence → Courtesy behavior.	Not Supported
H_{42}	Indulgence → Civic Virtue behavior.	**Supported**
H_{43}	Indulgence → Altruism behavior.	Not Supported
H_{44}	Indulgence → Conscientiousness behavior.	Not Supported
H_{45}	Indulgence → Sportsmanship behavior.	**Supported**
H_{46}	Masculinity → Courtesy behavior.	Not Supported
H_{47}	Masculinity → Civic Virtue behavior.	Not Supported
H_{48}	Masculinity → Altruism behavior.	Not Supported
H_{49}	Masculinity → Conscientiousness behavior.	Not Supported
H_{50}	Masculinity → Sportsmanship behavior.	Not Supported
H_{51}	Uncertainty Avoidance → Courtesy behavior.	Not Supported
H_{52}	Uncertainty Avoidance → Civic Virtue behavior.	**Supported**
H_{53}	Uncertainty Avoidance → Altruism behavior.	Not Supported
H_{54}	Uncertainty Avoidance → Conscientiousness behavior.	Not Supported
H_{55}	Uncertainty Avoidance → Sportsmanship behavior.	Not Supported
H_{56}	Individualism → Courtesy behavior.	**Supported**
H_{57}	Individualism → Civic Virtue behavior.	**Supported**
H_{58}	Individualism → Altruism behavior.	**Supported**
H_{59}	Individualism → Conscientiousness behavior.	Not Supported
H_{60}	Individualism → Sportsmanship behavior.	**Supported**

According to Table 3.21, it is seen that **H_{37} , H_{42} , H_{45} , H_{52} , H_{56} , H_{57} H_{58}** and **H_{60}** are supported. Results show that *Power Distance* and *Uncertainty Avoidance* affect *Civic Virtue* behavior; *Indulgence* affects *Civic Virtue* and *Sportsmanship* behaviors; *Individualism* affects *Courtesy*, *Civic Virtue* behavior, *Altruism*, and *Sportsmanship* behaviors of Libyan academic administrative staff.

CONCLUSIONS

The main objective of this study is to determine the influence of cultural values on OCBs of university administrative staff working in Libya and Turkey. For this reason, an empirical study has been conducted on administrative staff of the colleges of higher education in Tripoli (Libya) and at Karabük University in Karabük (Turkey) regarding the cultural dimensions of Hofstede and their effects on OCB. Using a structured survey instrument, a total of 733 questionnaires have been obtained from 390 Turkish and 343 Libyan administrative staff.

Analysis of the data collected from 390 Turkish bank employees show that the respondents are mainly males (56.7%), young people between the ages of 20 and 39 years (72.0%), highly educated (88.7%) and almost all of them work as trained office workers or secretaries (92.6%).

When data collected from the Libyan sample are analyzed, the results find that the respondents are mainly males (64.1%) between the ages of 30 and 49 (73.2%). In other words, they are middle-aged individuals and most of whom are highly educated (68.5%), and half of whom were generally trained office workers or secretaries (51.3%).

In the study, correlation and regression analysis have been performed. The results of the study can be summarized as follows:

- The results showed that *Uncertainty Avoidance* is perceived by Turkish respondents in a moderate level; however, other dimensions (*Long-term Orientation*, *Power Distance*, *Indulgence*, *Masculinity*, and *Individualism*) are high.
- Considering the findings of Hofstede (1980), even if Turkey represents a high *Uncertainty Avoidance* culture, this cultural dimension does not apply in the administrative staff of universities. Contrary to Hofstede's (1980) national culture findings, *Uncertainty Avoidance* is moderate in Turkish universities. Results are not consistent with the findings of Hofstede in terms of *Long-term Orientation*, *Indulgence*, *Masculinity*, and *Individualism*. These differences can be explained by the nature of the work environment at universities. Despite the

fact that Turkey is a feminine and collectivistic country, universities seem to be masculine and individualistic.

- Regarding the administrative staff, the Libyan universities can be characterized as *Collectivistic, Masculine, Long-term Oriented* and *Power Distant* cultures with a moderate level of *Uncertainty Avoidance* and *Indulgence* scores. *Power Distance* and *Collectivism* scores are consistent with the findings of Hofstede while *Long-term Orientation*, *Uncertainty Avoidance*, *Masculinity*, and *Indulgence* are inconsistent. Results indicate *Masculine, Collectivistic*, *Long-term Oriented* cultural norms at universities in Libya.
- Turkish respondents have higher scores in terms of OCBs compared to the Libyan respondents. These differences can be attributed to the distinguishing cultural values of two societies. Turkish employees perceive higher *Courtesy*, *Civic Virtue*, *Conscientiousness*, and *Sportsmanship* while having moderate perceptions in *Altruism*. These results are consistent with the findings of Çetin (2011), who reaches similar findings in his research conducted on Turkish bank employees. Turkish bank employees show high Organizational Citizenship behaviors (e.g. *Courtesy, Civic Virtue*, *Altruism*, *Conscientiousness*, and *Sportsmanship*). Similarly, Demirci (2018) finds higher perceptions towards OCBs of sergeant candidates studying in the Police Academy in Turkey.
- Results indicated that organizational atmosphere of Turkish universities are characterized by avoidance of problems which may affect the work of other employees (*Courtesy*), keeping the organization's interests and participating actively and voluntarily in organizational activities (*Civic Virtue*), fulfilling the tasks or role beyond the minimum requirements (*Conscientiousness*), working in a positive attitude and without complaining about the difficulties of work (*Sportsmanship*), and also voluntarily helping other employees in a moderate level (*Altruism*). This result can be explained by the helping behavior which has high cultural importance in Turkey. As a collectivist society, helping behavior is an important cultural value in Turkey which is similar to *Altruism* behaviors of employees. Similarly, as *Uncertainty Avoidance* is high in Turkish society, people avoid future problems within the organization and help employees and managers to solve these problems. In addition, representing a feminine culture that focuses on relationships, collaboration and quality of life,

good relationships are important in the workplace. These behaviors are the indicators of *Sportsmanship* behaviors of Turkish academic administrative staff.

- Libyan respondents have low scores in *Altruism* and *Sportsmanship* which refer to low voluntarily actions to help other employees and the emergence of complaints about work-related difficulties. However, they perceive higher *Courtesy*, *Civic Virtue* and *Conscientiousness* that show a problem-avoidant culture in the workplace as well as active and voluntarily participation in organizational activities and fulfilling tasks beyond the minimum (formal) role behavior. These OCB behaviors are probably related to the collectivistic culture of Libyan respondents.
- Cultural dimensions affect the OCB dimensions of Turkish administrative staff. There is a weak but either positive and negative significant correlation between the cultural dimensions and OCB in that these correlations arise from *Altruism* and *Conscientiousness*, which refer a weak positive relationship, whereas there is a weak negative relationship with *Sportsmanship*. In addition, cultural dimensions of *Power Distance*, *Individualism*, *Masculinity*, *Uncertainty Avoidance*, *Long-term Orientation*, and *Indulgence* correlate with the OCB dimensions of *Civic Virtue*, *Sportsmanship*, *Courtesy*, *Conscientiousness*, and *Altruism* behaviors of Turkish respondents. Moreover, *Conscientiousness*, *Sportsmanship* and *Courtesy* are the most affected dimensions by the cultural dimensions. A study conducted in İstanbul and Denizli support the findings of this study in that individualism plays a moderating role in the relationship between leadership style and OCB in Turkey (Keçeci 2017). Ersoy et al. (2012) find in their comparative study between Turkey and Netherlands that Turkey has a paternalistic leadership style and this type of leadership has more positive effects on OCBs in Turkey than in the Netherlands. According to Ersoy et al. (2012) this difference is related to the collectivistic culture of Turkish respondents.
- Considering the effect of cultural dimensions on OCB dimensions of Libyan respondents**,** a weak and/or moderate relationship is detected. There are weak positive but significant correlations between the cultural dimensions and the OCB dimensions of *Civic Virtue, Altruism*, and *Sportsmanship*. The cultural

dimensions of *Power Distance*, *Individualism*, *Uncertainty Avoidance*, and *Indulgence* correlate with the OCB dimensions of *Civic Virtue, Sportsmanship*, *Courtesy*, *Conscientiousness*, and *Altruism* behaviors of Libyan respondents. Moreover, *Civic Virtue* is the most affected dimension by the cultural dimensions of Libyan respondents.

- Results are consistent with Turnipseed and Murkison (2000), Coyne and Ong (2007), Ferreira, Braun and Sydow (2013), Lam, Hui and Law (1999) and Haybatollahi and Gyekye (2015), which reveal significant differences in the individual citizenship behaviors between different nations.
- Conducting a regression analysis to reveal the relationships between *Courtesy* and cultural dimensions, *Indulgence* has been found to have significant effects on *Courtesy* behaviors of Turkish administrative staff while a significant effect of *Individualism* on Courtesy behaviors of Libyan employees is also found. The results are consistent with Chen, Chen and Meindl (1998), Jiao and Hardie (2009) and Hui et al. (2004) in that they suggest OCB is affected by individualism–collectivism.
- It is found that *Civic Virtue*, *Power Distance*, *Indulgence*, *Uncertainty Avoidance* and *Individualism* influence the *Civic Virtue* behaviors of Libyan respondents while no significant impact is found in terms of Turkish employees. Consistent with the results of Durán-Brizuela et al. (2016) and Paine and Organ (2000), the relationships between *Power Distance* and OCB is significant in organizations.
- Considering *Altruism* behaviors, *Uncertainty Avoidance* has a significant influence on the *Altruism* behaviors of Turkish respondents while *Individualism* influences the *Altruism* behaviors of Libyan employees.
- Conscientiousness behaviors of Turkish employees are affected by *Masculinity* and *Power Distance*. On the contrary, the relationship between cultural values and *Conscientiousness* behavior of Libyan administrative staff is not significant.
- Considering the *Sportsmanship* behaviors of Turkish respondents, *Long-term Orientation*, *Indulgence*, and *Uncertainty Avoidance* dimensions have been

found to have significant impacts. Additionally, *Indulgence* and *Individualism* have significant importance on Sportsmanship behaviors of Libyan employees.

- Results support the hypothesis that cultural dimensions affect Turkish and Libyan administrative staffs' organizational citizenship behaviors in some dimensions. Results are summarized below. (see Table 3.22 and 3.23)

Table 3.22. Impacts of Cultural Dimensions on OCB Dimensions (Turkey)

Cultural Dimensions / **OCB**	**Impacts**			
	Courtesy	Altruism	Conscientiousness	Sportsmanship
Long-term Orientation (High)	-	-	-	Negative Significant impact
Power Distance (High)	-	-	Negative Significant impact	-
Indulgence (High)	Positive Significant impact	-	-	Positive Significant impact
Masculinity (High)	-	-	Positive Significant impact	
Uncertainty Avoidance (Moderate)	-	Positive Significant impact	-	Negative Significant impact

- *Sportsmanship* is the most affected OCB dimension in that *Long-term Orientation, Indulgence* and *Uncertainty Avoidance* affect the *Sportsmanship* behaviors of Turkish academic administrative staff. The impact of *Uncertainty Avoidance* and *Long-term Orientation* on *Sportsmanship* can be explained by cultural values which increase avoidance behaviors that may create tension among individuals and endanger the future of the organization. Besides, *Power Distance* and *Masculinity* affect *Conscientiousness* behaviors. However, *Power Distance* has a negative impact on *Conscientiousness* behavior that as the *Power Distance* is higher. *Conscientiousness* behaviors will probably decrease due to negative feelings from subordinates towards executives. In addition, *Indulgence* affects the *Courtesy* and *Sportsmanship* behaviors in that an indulgent work environment induces the OCBs. Results show an indulgent work environment at Turkish universities. *Uncertainty Avoidance* has an impact on *Altruism* behaviors of *Turkish* respondents.

Table 3.23. Impacts of Cultural Dimensions on OCB Dimensions (Libya)

Cultural Dimensions / OCB	Impacts			
	Courtesy	Civic Virtue	Altruism	Sportsmanship
Power Distance (High)	-	Negative Significant impact	-	-
Indulgence (Moderate)	-	Positive Significant impact	-	Positive Significant impact
Uncertainty Avoidance (Moderate)	-	Positive Significant impact	-	-
Individualism (Low)	Negative Significant impact	Positive Significant impact	Positive Significant impact	Positive Significant impact

- Individualism is the most influental cultural dimension in that it affects the *Courtesy*, *Civic Virtue*, *Altruism* and *Sportsmanship* behaviors of Libyan academic administrative staff. This can be explained by the collectivistic culture of Libya where employees care about the interests of the organization more than their individual interests. In addition, cultural dimensions (*Power Distance*, *Indulgence*, *Uncertainty Avoidance* and *Individualism*) affect the civic virtue behaviors of Libyan respondents. However, high power distance scores affect Civic Virtue behaviors negatively in that as the PDI scores increase the *Civic Virtue* behaviors decrease.
- This study suggests that employees from collectivist cultures are likely to assign greater importance to OCB and the performance of the organization. In addition, high *Power Distance* negatively affects the OCBs of employees. However, despite that Turkey and Libya are both collectivistic cultures, Libyan employees attach more importance and loyalty to groups (family, community, organization etc.), and they show more OCBs compared to Turkish academic administrative staff.
- Literature examining the relationships between cultural values and OCBs suggests that individualism is related to OCBs of employees. Moorman and Blakely (1995) found that individuals having higher collectivism values showed more OCBs than those lower on collectivism. Therefore, the result of the study shows similarity with the related literature.

- This study shows that *Power Distance* is an important indicator in the OCBs of empoyees. Paine and Organ (2000) suggest that in high *Power Distance* cultures, employees do not show or have limited OCBs since they are told what to do and they want to avoid being perceived as a challenge to authority. Durán-Brizuela et al. (2016) suggest that power distance can have a negative influence on the performance of the employees. As the power distance increases employees are reluctant to make additional efforts.

Today, OCB is one of the most important factors in the management of institutions. The effectiveness of organizations depends on the quality of human resources rather than the quantity of material resources. Therefore, the work of devoted staff makes a significant difference in the development of the organization. Self-sacrificing work of the staff is only possible if the employee feels that he/she is important and committed to the organization. For instance, Çetin (2011) found out that there is a relationship between OCB dimensions (*Courtesy*, *Civic Virtue*, *Altruism*, *Conscientiousness*, and *Sportsmanship*) and organizational commitment.

Employees' voluntarily contributions to organizational effectiveness, such as helping behavior that goes beyond mandatory requirements, are important for the success of the organization. In order to achieve high performance, to be entrepreneurial and innovative, to increase efficiency and to direct all employees towards the goals of the organization in unity and solidarity, an organizational culture should be created among employees that emphasizes the sentiment of "we are a big family".

As organizational citizenship behavior is important for providing organizational justice and staff motivation, as well as developing a participatory management approach that pays attention to the ideas of employees, executives or employers should improve OCBs by adopting policies in the organization. However, executives should take into account cultural differences in the development of the OCB. Incentive policies and strategies that apply in one country may not be effective in promoting OCB behaviors in another country. Future research should focus on the relationships between cultural values and OCBs in different cultures.

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APPENDICES

Appendix 1. Ethical Approval

T.C.
KARABÜK ÜNİVERSİTESİ REKTÖRLÜĞÜ
Sosyal ve Beşeri Bilimler Araştırmaları Etik Kurulu

Sayı : 78977401-050.02.04-E.47085 15/11/2019
Konu : Etik Kurul Kararları

Sayın Doç. Dr. Nuray TÜRKER

İlgi : 06/11/2019 tarihli ve 45628 sayılı dilekçe.

Üniversitemiz Sosyal ve Beşeri Bilimler Araştırmaları Etik Kurulu'nda alınan 14/11/2019 tarih ve 2019/18-2 sayılı kararı yazımız ekinde sunulmuştur.

Gereğini rica ederim.

e-imzalıdır
Prof. Dr. Fatih BAYRAM
Kurul Başkanı

Ek: Etik Kurul Kararı (1 sayfa)

Adres:Karabük Üniversitesi Demir Çelik Kampüsü Merkez/Karabük
Telefon:444 0478
e-Posta:iletisim@karabuk.edu.tr Elektronik Ağ:http://www.karabuk.edu.tr
Bilgi için: Nebahat IŞIK
Unvanı: Bilgisayar İşletmeni

Bu belge 5070 sayılı Elektronik İmza Kanununun 5. Maddesi gereğince güvenli elektronik imza ile imzalanmıştır.

Appendix 2. Questionnaire in Turkish

VSM 2013

DEĞERLER ANKETİ MODULÜ 2013

ANKET

Türkçe Versiyon

ARAŞTIRMA AMAÇLI KULLANIMA AÇIKTIR

TİCARİ YAYINLARDA ÇOĞALTILMASI İÇİN

İZİN ALINMALIDIR

Dağıtım Mayıs 2013

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ULUSLARARASI ANKET (VSM 2013)

Lütfen, varsa mevcut işinizi gözardı ederek, ideal bir iş düşünün. İdeal bir iş seçiminde, aşağıdakiler sizin için ne kadar önemli olurdu ... (lütfen her hizada bir cevabı daire içine alınız):

1 = birincil derecede önemli

2 = çok önemli

3 = orta düzeyde önemli

4 = az önemli

5 = en az derecede önemli ya da önemsiz

01. kişisel ya da aile hayatınız için yeterli zamanınızın olması	1	2	3	4	5
02. saygı duyacağınız bir patrona, yöneticiye sahip olmak	1	2	3	4	5
03. iyi performansınızın fark edilmesi	1	2	3	4	5
04. iş güvenliğinizin olması	1	2	3	4	5
05. mutlu insanlarla birlikte çalışmak	1	2	3	4	5
06. ilgi duyduğunuz işi yapmak	1	2	3	4	5
07. işinizle ilgili kararlarda amiriniz tarafından size danışılması	1	2	3	4	5
08. hoşlanılan bir çevrede yaşamak	1	2	3	4	5
09. aileniz ve arkadaşlarınız tarafından saygı duyulan bir işe sahip olmak	1	2	3	4	5
10. terfi için fırsatlara sahip olmak	1	2	3	4	5

Özel hayatınızda, aşağıdakilerin her biri sizin için ne kadar önemlidir? (lütfen her hizada bir cevabı daire içine alınız):

11. eğlence için boş zaman ayırmak	1	2	3	4	5
12. kanaatkarlık : aşırıya kaçmamak	1	2	3	4	5
13. arkadaşlarınıza hizmet etmek	1	2	3	4	5
14. Tutumluluk (ihtiyaçtan fazlasını harcamamak)	1	2	3	4	5

ULUSLARARASI SORULAR (VSM 2013)

15. Kendinizi ne sıklıkla sinirli ya da huzursuz hissedersiniz?
    1. her zaman
    2. genellikle
    3. bazen
    4. nadiren
    5. asla
16. Mutlu bir kişi misiniz?
    1. her zaman
    2. genellikle
    3. bazen
    4. nadiren
    5. asla
17. Diğer kişiler veya koşullar, gerçekten yapmak istediğiniz şeylerden sizi engeller mi?
    1. evet, her zaman
    2. evet, genellikle
    3. bazen

4. hayır, nadiren

5. hayır, asla

18. her şeyi hesaba katarak, bu günlerde sağlığınızı nasıl tanımlarsınız?

1. çok iyi

2. iyi

3. vasat

4. kötü

5. çok kötü

19. ülkenizin vatandaşı olmaktan ne kadar gurur duyuyorsunuz?

1. çok gurur duyarım

2. oldukça gurur duyarım

3. bir parça gurur duyarım

4. çok gurur duymam

5. hiç gurur duymam

20. sizin deneyimlerinize göre, astlar üstleriyle (öğrenciler öğretmenleriyle) çelişmekten ne sıklıkla korkarlar?

1. asla

2. nadiren

3. bazen

4. genellikle

5. her zaman

ULUSLARARASI SORULAR (VSM 2013)

Aşağıdaki önermelerden her birine ne ölçüde katılmakta ya da karşı çıkmaktasınız? (lütfen her hizada bir cevabı daire içine alınız):

1 = kesinlikle katılıyorum

2 = katılıyorum

3 = kararsızım

4 = karşıyım

5 = kesinlikle karşıyım

21. Bir kişi astlarının iş hakkında getirebileceği çoğu soruya kesin cevapları olmasa da iyi bir yönetici olabilir	1	2	3	4	5
22. Sürekli bir gayret, sonuca giden en güvenilir yoldur	1	2	3	4	5
23. Bazı astların iki patronu olduğu bir organizasyon yapısından ne pahasına olursa olsun kaçınılmalıdır	1	2	3	4	5
24. Bir şirketin ya da örgütün kuralları çiğnenmemelidir – çalışanın bunun şirket çıkarları için en iyi olduğunu düşündüğü durumlarda bile	1	2	3	4	5

ULUSLARARASI SORULAR (VSM 2013)

Sizin hakkınızda bazı bilgiler (istatistiki amaçlar için):

25. Cinsiyetiniz:

1. erkek
2. kadın

26. Kaç yaşınızdasınız?

1. 20'den küçük
2. 20-24
3. 25-29
4. 30-34
5. 35-39
6. 40-49
7. 50-59
8. 60 ve üstü

27. Kaç yıl resmi okul eğitimi (ya da eşdeğeri) tamamladınız (ilkokuldan başlayarak)?

1. 10 yıl ya da daha az
2. 11 yıl
3. 12 yıl
4. 13 yıl
5. 14 yıl
6. 15 yıl
7. 16 yıl
8. 17 yıl
9. 18 yıl ya da daha çok

28. Ücret karşılığı çalıştığınız bir işiniz varsa ya da olduysa, bu ne tür bir iş / işti?

1. Ödemesiz iş (tam-zamanlı öğrencileri de kapsar)
2. Vasıfsız ya da yarı-vasıflı işçi
3. Genel eğitimli ofis çalışanı ya da sekreter
4. Mesleki eğitimli zanaatkar, teknisyen, hemşire, sanatçı ya da eşdeğeri
5. Akademik eğitimli profesyonel ya da eşdeğeri (yönetici konumunda olmayan)
6. Bir ya da daha çok (yönetici konumuda olmayan) kişinin yöneticisi
7. Bir ya da daha çok (yönetici konumuda olan) kişinin yöneticisi

29. Uyruğunuz nedir? _____

Katılımınız için çok teşekkür ederiz!

Örgütsel Vatandaşlık Ölçeği

	İFADELER	Hiç Katılmıyorum	Katılmıyorum	Ne katılıyorum ne katılmıyorum	Katılıyorum	Tümüyle Katılıyorum
1	İş yükü ağır olan çalışma arkadaşlarıma (işimin bir parçası olmasa bile) yardım ederim.	1	2	3	4	5
2	Zorunlu olmadığım halde işe yeni başlayanların işe uyum sağlamalarına yardımcı olurum.	1	2	3	4	5
3	İşimi yapabilmek için her zaman motive edilmeye ihtiyaç duyarım.	1	2	3	4	5
4	Çalışma arkadaşlarıma sorun çıkartmaktan kaçınırım.	1	2	3	4	5
5	Zorunlu olmasa da kurum içindeki önemli olan toplantılara katılırım.	1	2	3	4	5
6	Olayların olumlu yönlerini görmektense her zaman olumsuz tarafları üzerine odaklanırım.	1	2	3	4	5
7	Aldığım paranın hakkını vermek gerektiğine inanırım.	1	2	3	4	5
8	İşe devamlılığım ortalamanın üstündedir.	1	2	3	4	5
9	Kimse kontrol etmese de kurumun kurallarına ve düzenlemelerine uyarım.	1	2	3	4	5
10	Mesaideyken fazla ya da uzun süren molalar vermem.	1	2	3	4	5
11	Kurumumun yaptıkları ile ilgili daima bir kusur bulurum.	1	2	3	4	5
12	İşle ilgili sorunları olan iş arkadaşlarıma kendi isteğimle yardım ederim.	1	2	3	4	5
13	Hareketlerimin iş arkadaşlarımın üzerinde yaratabileceği etkiyi göz önünde bulundururum.	1	2	3	4	5
14	Başkalarının hakkını ihlal etmem.	1	2	3	4	5
15	Önemsiz sorunları için sürekli şikâyet etmekten kaçınırım	1	2	3	4	5
16	İhtiyaç duyduklarında çalışma arkadaşlarımın işlerine yardım ederim.	1	2	3	4	5
17	Kurumdaki duyuruları, mesajları ve diğer yazılı materyalleri takip eder ve okurum.	1	2	3	4	5
18	İşle ilgili gelişmeleri düzenli olarak takip eder ve haberdar olurum	1	2	3	4	5
19	Sorunları büyütmek (pireyi deve yapmak) eğiliminde değilimdir.	1	2	3	4	5
20	İşe gelememiş arkadaşlarıma yardım ederim.	1	2	3	4	5
21	Katılmam zorunlu olmadığı halde kurum imajının yararına olacak faaliyetlere katılırım.	1	2	3	4	5
22	Davranışlarımın diğer insanların işlerini nasıl etkilediğine dikkat ederim.	1	2	3	4	5
23	En vicdanlı çalışanlardan biriyimdir.					
24	Diğer çalışanlarla ilgili olabilecek sorunları engellemek için önlemler alırım.					

Appendix 3. Questionnaire in Arabic

ترجمة

في اس ام 2013

V S M 2013

إستبيان وحدة قياس القيم 2013

نسخة اللغة العربية

صدر في مايو 2013

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إستبيان دولي (في اس ام 2013)

فكر في وظيفة مثالية (متناسبا عملك الحالي **إذا كان لديك عمل**) في تلك الوظيفة المثالية , حدد درجة أهمية كل من الأمور التالية مستخدما المعيار التالي (جواب واحد فقط لكل سؤال) :

1 = **في غاية الأهمية**
2 = مهم جدا
3 = متوسط الأهمية
4 = قليل الأهمية
5 = **قليل الأهمية** بشكل كبير أو ليست له أهمية

أن يكون لديك الوقت الكافي لحياتك الشخصية أو المنزلية	01
أن يكون لديك رئيس (أعلى منك درجة بشكل مباشر) يمكنك أن تحترمه	2
أن تتلقى التقدير مقابل أداؤك الجيد	3
أن يكون لديك ضمان في العمل	4
أن يكون هناك أشخاص ترتاح للعمل معهم	5
أن تقوم بالعمل الذي يثير اهتمامك	6
أن يستشيرك رئيسك في القرارات التي تتعلق بعملك	7
أن تعيش في منطقة أنت راغب فيها	8
أن يكون لديك عمل يحترمه أفراد عائلتك وأصدقاؤك	9
أن تكون لديك فرص للترقية	0

في حياتك الخاصة، ما مدى أهمية كل مما يلي: (يرجى وضع دائرة حول إجابة واحدة في كل سطر):

أن يكون لديك وقت فراغ تمرح فيه	1
القناعة: ان تكون رغباتك قليلة	2
تقديم خدمة إلى صديق	3

أن تكون مُقتصد (لا تنفق أكثر من الحاجة)

4

ما مقدار ما تشعر به من قلق أو توتر؟

5 1) دائما
2) عادة
3) في بعض الأحيان
4) نادرا
5) مطلقا

هل أنت شخص سعيد؟

6 1) دائما
2) عادة
3) في بعض الأحيان
4) نادرا
5) مطلقا

هل تعتقد أن الآخرين أو الظروف أعاقوك عن عمل شيء عزمت على

7 القيام به - هل يمنعك الأشخاص الآخرون أو الظروف من عمل ما تريد فعله؟
1) نعم، دائما
2) نعم، عادة
3) في بعض الأحيان
4) كلا، نادرا
5) كلا، مطلقا

بشكل عام ، كيف تصف حالتك الصحية هذه الأيام؟

8 1) جيدة جدا
2) جيدة
3) متوسطة
4) سيئة
5) سيئة جدا

إلى أي درجة أنت فخور بإنتمائك لوطنك ؟

9 1) فخور جدا
2) فخور بشكل متوسط
3) فخور بشكل أو بآخر
4) لست فخورا جدا
5) لست فخورا بالمرة

وفقا لتجربتك، ما مقدار خوف الموظفين في معارضة مدرائهم

0 (أومعارضة الطلبة لمعلميهم)؟
1) مطلقا
2) نادرا
3) في بعض الأحيان
4) عادة
5) دائما

إلى أي مدى توافق أو تختلف مع كل من العبارات التالية؟
يرجى وضع دائرة حول إجابة واحدة في كل سطر:

1 = **أوافق بشدة**
2 = أوافق
3 = لا أقرر
4 = أختلف
5 = **أختلف بشدة**

1 يمكن للمرء أن يكون مديرا جيدا دون أن يجيب بدقة عن كل تساؤلات الموظفين لديه حول قضايا العمل

2 الجهد و المثابرة هي أضمن طريقة لتحقيق النتائج

3 يجب تجنب أي نظام وظيفي يسمح بوجود رئيسين لنفس الموظف

4 لا يمكن انتهاك قوانين شركة أو هيئة ما حتى وإن ظن الموظف أن ذلك في صالح الشركة أو الهيئة

معلومات شخصية (للأغراض الإحصائية):

5 هل أنت:
1) ذكر
2) أنثى

6 العمر؟
1) تحت العشرين
2) 20 – 24
3) 25 – 29
4) 30 – 34
5) 35 – 39
6) 40 – 49
7) 50 – 59
8) 60 أو أكثر

7 كم عدد سنوات التعليم المدرسي الرسمي (أو ما يعادله) التي أنجزتها (ابتداء من المدرسة الابتدائية)؟
1) 10 سنوات أو أقل
2) 11 سنة
3) 12 سنة
4) 13 سنة
5) 14 سنة
6) 15 سنة
7) 16 سنة
8) 17 سنة
9) 18 سنة أو أكثر

8 ما نوع الوظيفة التي تشغلها الآن أو التي شغلتها من قبل ؟
1) **لم يكن لدي وظيفة** (يشمل ذلك الطلبة)
2) عامل يدوي دون مهارة أو بمهارة متوسطة
3) عامل مكتب متدرب أو سكرتير
4) حرفي بتدريب مهني أو فنيّ أو متخصص بتكنولوجيا المعلومات أو ممرض أو فنان أو ما يعادله
5) مدرب مهني أكاديمي (جامعي) أو ما يعادله (ولكن ليس مدير لأشخاص)
6) مدير لموظف او اكثر ليسوا من المدراء
7) رئيس مدير او اكثر

9 ما هي جنسيتك؟.....

نشكرك كثيرا لتعاونك !

مقياس المواطنة التنظيمية

ت	التعبيرات	لا أوافق بشدة	لا أوافق	لا أوافق ولا أرفض	موافق	موافق بشدة
1	أساعد الآخرين الذين لديهم أعباء عمل ثقيلة					
2	أساعد في توجيه أشخاص جدد رغم أنه غير مطلوب					
3	أطلب دائمًا جرعات متكررة من التحفيز لإنجاز العمل.					
4	أحاول تجنب خلق مشاكل لزملاء العمل.					
5	أحضر اجتماعات ليست إلزامية ، لكنها تعتبر مهمة.					
6	أركز دائمًا على الخطأ ، وليس الجانب الإيجابي.					
7	أؤمن بإعطاء يوم عمل صادق مقابل أجر ليوم صادق.					
8	حضوري في العمل هو أعلى من المعتاد.					
9	أطيع قواعد الشركة ولوائحها حتى عندما لا يراقبها أحد.					
10	لا أخذ فترات راحة إضافية.					
11	أجد دائمًا خطأ فيما تفعله المنظمة.					
12	أتطوع لمساعدة الآخرين الذين لديهم مشاكل متعلقة بالعمل .					
13	أعتبر أن أفعالي لها تأثير على زميل العمل					
14	لا أسئ لحقوق الآخرين.					
15	أستهلك الكثير من الوقت في الشكوى من الأمور البسيطة.					
16	مستعد دائمًا لتقديم يد العون لمن حولي.					
17	أقرأ وأواكب إعلانات المنظمة والمذكرات وما إلى ذلك.					
18	أظل على علم بالتغييرات في المنظمة.					
19	أميل إلى تكوين "جبال من التلال".					
20	أساعد الآخرين الذين غابوا.					
21	أهتم بالوظائف غير المطلوبة ، لتحسين صورة الشركة.					
22	أنا على دراية بكيفية تأثير سلوكي على وظائف الآخرين.					
23	أنا واحد من أكثر الموظفين له ضمير					
24	أتخذ الاحتياطات اللازمة لتفادي حدوث المشاكل مع العمال الآخرين.					

CURRICULUM VITAE

Mohamed Abubaker A. ABULGHASEM was born in 1971 in Libya. He graduated from the Higher Institute of Business Administration and Finance in 1993. He earned his graduate degree from the National Administration Institute in 2004 and Master's degree in Engineering Business Management from Coventry University, UK in 2009. He has been working at the Higher Institute of Electronics in Tripoli since 1995. Formerly, he was a lecturer at the Faculty of Electronic Technical Tripoli between 2010-2013.