



**CULTURAL VALUES AND ETHICAL DECISION
MAKING: A COMPARISON STUDY ON THE
ATTITUDES OF TURKISH AND LIBYAN BANKING
EMPLOYEES**

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**CULTURAL VALUES AND ETHICAL DECISION MAKING: A COMPARISON
STUDY ON THE ATTITUDES OF TURKISH AND LIBYAN BANKING
EMPLOYEES**

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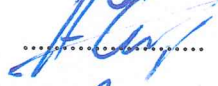
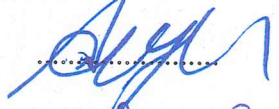

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THESIS APPROVAL PAGE

To Karabuk University Directorate of Institute of Social Sciences

This thesis entitled "Cultural Values and Ethical Decision-Making: A Comparison Study on the Attitudes of Turkish and Libyan Banking Employees" submitted by Salah MABRUK was examined and accepted/rejected by the Thesis Board unanimously/by majority as a Ph.D. thesis.

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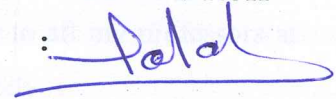
DECLARATION

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.

Name Surname : Salah MABRUK

Signature :



FOREWORD

At this special moment in my life, and after thanking God for reaching the completion of my thesis, I must always thank and appreciate those who have helped me. I must tell them of my joy in their presence and my appreciation for their support. It is my pleasure to express my thanks and appreciation to my supervisor Assoc. Prof. Dr. Nuray TÜRKER, who supervised this study and for her significant notes and guidance from the beginning of the study until the finish. 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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Finally, to my dear wife, thank you for your care and support. Every little effort you gave was simply amazing.

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ABSTRACT

There are many factors that affect employees' ethical decisions. The factor of cultural values of employees is one of the important factors affecting ethical decision-making. Cultural values that are unique to societies and significantly affect organisational culture vary from country to country and even from region to region. Hofstede, who studied the cultural values of nations, categorised the cultural values in six cultural dimensions. These dimensions, namely distance, masculinity, individuality, uncertainty avoidance, long-term orientation and indulgence, also play important roles in the ethical decision-making process of individuals.

In this study conducted to determine the effect of national culture on ethical decision making, the results of an empirical study performed on bank employees in Turkey and Libya are presented. Considering the cultural dimensions of Hofstede, the perceptions of Turkish and Libyan bank employees on ethical decision-making are examined comparatively. Adopting a descriptive research method, a structured questionnaire including the cultural values of Hofstede's cultural dimensions and ethical decision-making scales were used. The research was carried out on private and public bank employees in Ankara and Tripoli. In the face-to-face survey, 770 usable questionnaires were obtained and the results were analysed using frequency analysis, arithmetic mean, t-test, ANOVA test, Regression and Correlation analyses.

The results showed that a difference between the cultural values of Turkish and Libyan bank employees exists. These differences arise from the dimensions of Power Distance, Uncertainty Avoidance, Long-Term Orientation and Indulgence. Similarly, Turkish and Libyan bank employees differ significantly in terms of ethical decision-making.

The results indicated that there were significant differences between Turkish bank employees in terms of demographic characteristics such as gender, age, education, job position and work experience in terms of the cultural dimensions, while Libyan bank employees' cultural dimensions differed according to gender, education and work experience. Similarly, there is a significant difference between the ethical decisions of Turkish bank employees and demographic variables such as gender, age and attendance in ethics courses organised in the bank. There is no significant

relationship between the demographic characteristics of Libyan employees and ethical decision-making.

Correlation and regression analyses showed that there is a weak and/or moderate relationship and effect between cultural dimensions and ethical decision-making. In the Turkish banking sector, these relationships arose from the dimensions of Masculinity, Uncertainty Avoidance, Long-Term Orientation and Indulgence. Regression analysis showed that the Long Term Orientation, Masculinity and Indulgence dimensions have an influence on ethical decision-making. There is a significant statistical relationship between Libyan banking sector employees' ethical decision-making and perceptions of Power Distance, Masculinity, Uncertainty Avoidance, Long-Term Orientation and Indulgence. Moreover, the Indulgence, Uncertainty Avoidance and Long-Term Orientation dimensions have an effect on ethical decision-making.

Keywords: Cultural Values, Hofstede's Cultural Dimensions, Ethical Decision Making, Banking Sector, Libya, Turkey.

ÖZ

İşgörenlerin etik karar vermelerini etkileyen pek çok unsur bulunmaktadır. İşgörenin kültürel değerleri etik karar vermeyi 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, erilik, bireysellik, belirsizlikten kaçınma, uzun döneme yönelme ve heveslilik olarak adlandırılan bu boyutlar bireyin etik karar verme sürecinde de önemli rol oynamaktadır.

Ulusal kültürün etik karar verme üzerindeki etkisini belirlemek amacıyla gerçekleştirilen bu çalışmada; Türkiye ve Libya banka çalışanları üzerinde yapılan ampirik bir çalışmanın sonuçları paylaşılmaktadır. Hofstede'nin kültürel boyutları da dikkate alınarak Türk ve Libyalı banka çalışanlarının etik karar verme ile ilgili algıları karşılaştırmalı olarak incelenmiştir. Betimsel araştırma yönteminin benimsendiği çalışmada; Hofstede'nin kültürel boyutlarını içeren kültürel değerler ölçeği ile etik karar verme ölçeğini içeren yapısal bir anket formu kullanılmıştır. Araştırma, Ankara ve Trablus'ta faaliyet gösteren özel ve kamu bankalarında çalışan işgörenler üzerinde gerçekleştirilmiş, yüzyüze yapılan anket çalışması sonucunda toplamda 770 kullanılabilir anket elde edilmiş ve sonuçlar frekans analizi, aritmetik ortalama, t testi, Anova testi, Regresyon ve Korelasyon analizleri kullanılarak analiz edilmiştir.

Araştırma sonuçları, Türk ve Libyalı banka çalışanlarının kültürel değerleri arasında farklılık olduğunu, bu farklılığın Güç Mesafesi, Belirsizlikten Kaçınma, Uzun Döneme Yönelme ve Heveslilik boyutlarından kaynaklandığını göstermektedir. Benzer şekilde, Türk ve Libyalı banka çalışanları etik karar verme açısından da anlamlı farklılık göstermektedir.

Sonuçlar, Türk banka çalışanlarının kültürel boyutlarının cinsiyet, yaş, eğitim durumu, bankadaki görevi ve iş tecrübesi gibi demografik faktörlere göre; Libyalı banka çalışanlarının ise cinsiyet, eğitim durumu ve iş tecrübesine göre farklılık gösterdiğini ortaya koymaktadır. Benzer şekilde, Türk banka çalışanlarının etik kararları ile cinsiyet, yaş gibi demografik faktörler ve bankada düzenlenen etik kurslara katılma arasında anlamlı farklılık bulunmaktadır. Libyalı işgörenlerin

demografik nitelikleri ile etik karar vermeleri arasında anlamlı bir ilişki bulunmamaktadır.

Yapılan korelasyon ve regresyon analizleri, kültürel boyutlar ve etik karar verme arasında pozitif yönlü zayıf ve/veya orta düzeyde bir ilişki ve etki olduğunu ortaya koymaktadır. Bu ilişki, Türk bankacılık sektöründe Erillik, Belirsizlikten Kaçınma, Uzun Döneme Yönelme, Heveslilik boyutlarından kaynaklanmakta olup yapılan regresyon analizi ise etik karar alma üzerinde Uzun Döneme Yönelme, Erillik ve Heveslilik boyutlarının etkili olduğunu göstermektedir. Libyalı banka sektörü çalışanlarının Güç Mesafesi, Erillik, Belirsizlikten Kaçınma, Uzun Döneme Yönelme ve Heveslilik algıları ile etik karar verme arasında anlamlı bir ilişki bulunmaktadır. Ayrıca, Heveslilik, Belirsizlikten Kaçınma ve Uzun Döneme Yönelme boyutları etik karar verme üzerinde etkilidir.

Anahtar Kelimeler: Kültürel Değerler, Hofstede'nin Kültürel Boyutları, Etik Karar Verme, Bankacılık Sektörü, Türkiye, Libya.

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ARŞİV KAYIT BİLGİLERİ

Tezin Adı	Kültürel Değerler ve Etik Karar Verme: Libya ve Türk Banka Çalışanlarının Tutumları Üzerine Karşılaştırmalı bir Araştırma
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Anahtar Kelimeler	Kültürel Değerler, Hofstede'nin Kültürel Boyutları, Etik Karar Verme, Bankacılık Sektörü, Libya, Türkiye.

ABBREVIATIONS

PDI : Power Distance Index

IDV : Individualism versus Collectivism

MAS : Masculinity versus Femininity

UAI : Uncertainty Avoidance Index

LTO : Long Term Orientation versus Short Term Normative Orientation

IND : Indulgence versus Restraint

EDM : Ethical decision-making

SUBJECT OF THE RESEARCH

All nations have unique, different cultural characteristics. These characteristics affect the daily life of the society, its business life, the behaviours and attitudes of employees in the workplace, the way organisations do business as well as organisational culture. Moreover, cultural characteristics also influence ethical decision-making in the workplace. Ethical decisions are affected by cultural values at individual, group, organisational and national levels.

This study examines the effect of national culture, specifically the cultural dimensions of Hofstede on ethical decision making in the banking sector such that the ethical decision-making behaviours of Libya, an Arab country showing most of the characteristics of Arab culture and Turkey, which represents the Turkish culture, are presented in this comparative study. Ethical decision-making of bank employees, i.e. bank clerks at all levels of management, mid-level managers, and executive managers in Libya and Turkey, can be explained with the cultural values that justify the actions of bank employees.

PURPOSE AND IMPORTANCE OF THE RESEARCH

The main aim of this study is to determine the effect of national culture on ethical decision-making, particularly in Libya and Turkey. To this end, an empirical study was conducted in the banking sector in both countries, and the effects of the cultural values on ethical decision-making were examined. In this study, cultural values between two countries believed to have a significant impact on ethical decision-making were analysed using Hofstede's cultural dimensions, which are widely used in social science research to explain the cultural differences between societies.

There are only a few empirical studies that have focussed on Hofstede's cultural dimensions in the context of country comparisons. Considering the relevant literature, no comparative study on the cultural dimension of Turkey and Libya was found. In this context, this study is valuable in terms of the comparative analysis of the ethical decision-making behaviours of Libyan and Turkish bank employees and it demonstrates the importance of national culture in ethical decision-making. Therefore, this research provides a comprehensive understanding of ethical decision-making of

Turkish and Libyan banking sector professionals considering the cultural values of the employees in the context of Hofstede's cultural dimensions.

This study will provide an insight into how national organisations operate in different cultural set ups and make ethical decisions. Conducting this research will help to build new approaches to previous studies and close some of the lacunae in the literature.

Another important issue in the research is the importance of ethical decision-making in the banking sector. Banks are financial intermediaries aiming for high profits in competitive environments. The desire to make profits can cause banks to ignore social and environmental factors. In such environments, unfair competition, unfair policies and practices that do not care about human values are seen to be unethical in the long term. The privilege of collecting money or deposits makes banking a trust institution. The greatest asset of a bank is its reputation. A bank's reputation lies in compliance with laws and regulations as well as with ethical values such as fairness, reliability, respect, tolerance and so on. Parallel to developments around the world, banks have to discharge their responsibilities in compliance with ethical values and social responsibility into decision-making mechanisms as much as profitability. Therefore, this comparative study is also important in terms of revealing the importance of ethical decision-making in the banking sector.

This study will provide information to bank employees and practitioners how cultural values and cultural dimensions influence the ethical decision-making practices and will help professionals from different cultures to make ethical decisions based on moral thinking and ethical judgment.

METHOD OF THE RESEARCH

This study consists of three parts. The first and second parts focus on the information gathered from the related literature and the third part presents the results of the empirical study conducted in the banking sectors of 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 ethical decision-making using the relevant literature. Therefore, the information has been gathered from secondary sources including journals, books and research papers.

In this study, an attempt was made to determine whether cultural values have an impact on ethical decision-making. An empirical study was conducted on a number of employees working in the banking sector in Libya and in Turkey. In the empirical study and adopting a quantitative research method, the researcher collected data using a structured questionnaire. According to Creswell and Creswell (2017), a framework helps to design the research process, including the following three concepts: knowledge claim, strategies of inquiry and methods of data collection and analysis. The organisation of this section begins with 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, followed by an explanation of the pilot study. Next, the statistical analysis used in this study is explained and justified.

RESEARCH DESIGN

Every researcher needs to design or develop a general plan or structure, to be clear and to describe all aspects of the research which eventually leads to answering the research questions (Creswell, 2009). Based on Collis and Hussey (2013), research design refers to a plan that describes how, when and where data will be gathered and analysed. As shown in Figure 1, the research design of the current study is divided into several steps each of which presents one of the stages of the research. The design process in this study began with selecting the area or subject of interest. Additionally, a comprehensive and systematic review of previous literature was conducted.

This critical phase is useful in identifying gaps in the existing literature and propounding the reasons for conducting the research, which in turn leads to the identification of research questions and objectives of the research. Prior to testing the reliability and consistency of the questionnaire statements by pre-testing which to include in the pilot study, ethical issues were taken into consideration. Thus, based on the previous phase (the initial test, which includes the pilot study), the survey instrument was approved and the final questionnaire was distributed to the study samples in Libya and Turkey.

The data were analysed using the statistical program for social sciences including a description of demographic variables and the significant differences within

groups using Independent Samples t-Tests and One-Way ANOVA tests. Correlation and regression analyses were conducted to determine the relationship between the independent variables which include the cultural dimensions of Hofstede and dependent variables referring to ethical decision-making.

Results of the study were discussed by taking into consideration of the results of the previous research. The theoretical and practical implications of the study are presented. The following figure illustrates these steps.

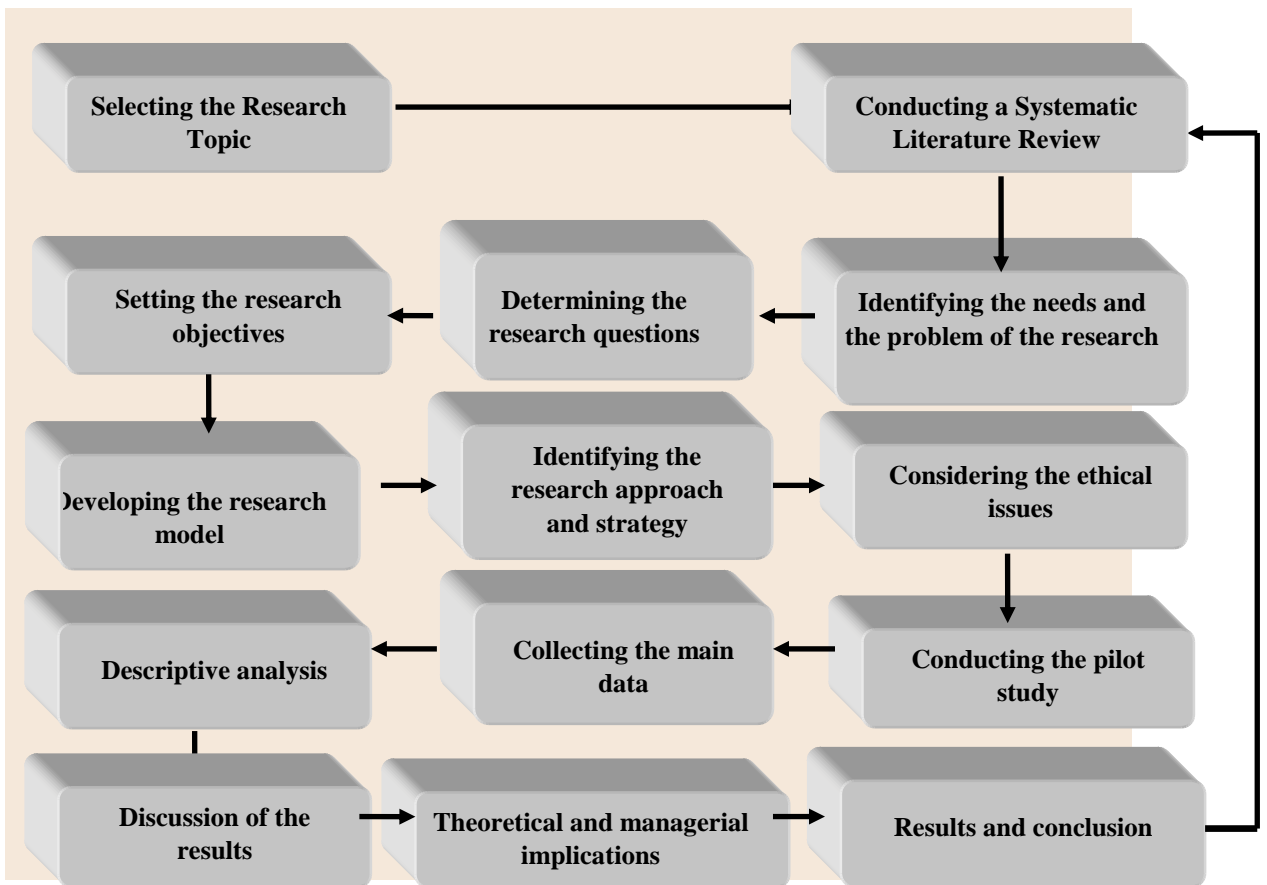


Figure 1. Research Design

Source: (Researcher, 2019).

RESEARCH APPROACHES

Research approaches are research plans and procedures that constitute elements ranging from broad assumptions or research questions to detailed methods of data collection, analysis and interpretation. A plan may include 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.

In agreement with Creswell and Creswell (2017), there are three main research methods: quantitative, qualitative and mixed (quantitative and qualitative). Considering the nature and the main objectives of the study, the quantitative approach was adopted in this research. In addition, the rationale for using the quantitative approach is related to the primary role in measuring psychological and behavioural issues such as emotions, attitudes, opinions and beliefs as in this study (Amaratunga et. al., 2002).

RESEARCH STRATEGY

The research strategy is the general plan of the researcher to find answers to the research questions. Research strategy may be defined as a plan that guides the researcher's efforts, enables him/her to conduct a systematic study and obtain good results and detailed reports. This enables the researcher to continue, focus, reduce frustration with and 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 focussed on the questionnaire used in this study. The data were collected using a paper questionnaire constituting statements collected from the related literature. In addition, importance was given to the sample size representing the population in the study.

POPULATION OF THE STUDY

The population of the research refers to the full range of individuals, events or important items that the researcher aims to investigate (Saunders et. al., 2003). The population of the research in this study comprised bank employees in Libya and Turkey. According to Central Bank of Libya statistics (2016), the total number of employees working in the Libyan banking sector was 162,354, while based on the figures of *Quarterly Statistics by Banks, Employees and Branches in Banking System* (2018), the total number of employees employed by Turkish banks was 193,815 (The Banks Association of Turkey, 2018). The researcher used the sampling technique as the population of the research is large and it was difficult to collect data in both countries due to factors such as time, cost and other restrictions.

SAMPLE OF THE STUDY

Based on the number of employees in the commercial banks in each country, as 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 became clear that it would have been impossible to reach the adequate number of respondents using a probability sampling method (Saunders et. al., 2003). Therefore, in this study, a non-probability sampling method, namely the convenient sampling technique, was used because of the difficulty of data collection in the two countries. Commercial banks in two large cities (Tripoli in Libya and Ankara in Turkey) were selected to conduct the empirical research due to easy access to the banks as well as the cost and time restrictions.

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 at two levels of reliability (see Table 1). As the reliability level increases (to 90%, 95% and 99%), the number of sample sizes increases. Therefore, considering the 100,000 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 860 questionnaires in two countries was collected, which was considered to be perfectly representative of the total population. However, 90 were ignored due to missing data which was not appropriate for use in the analysis, so 89.5% of the valid questionnaires (770) were analysed.

SURVEY INSTRUMENT

The research questions were developed using previous studies in the literature (Hofstede, 2011; Mc Guire and Kwong, 2006; Mohammed, 2009; Nardon and Steers, 2009). A pilot study was performed in order to test the questions, to obtain reliable and credible results, and to determine whether the Likert-type scale was appropriate. The aim of this pilot study was to identify incomprehensible statements, eliminate possible errors and combine identical expressions.

The survey instrument was evaluated by two scholars in terms of suitability for the scope and the aim of the research and its clarity and comprehensibility. Regarding the feedback of the scholars, some items were corrected and thus the final form of the statements for the pilot study was finalised.

The questionnaire used in this study consisted of three parts. The first part included questions on the demographic characteristics of the respondent such as age, gender, marital status, education, etc. In addition, two questions were asked about whether the respondents had taken business ethics courses and whether there had ever been any educational programs on ethics in the bank. Two scales were used to determine the cultural values and ethical decision-making perceptions of the respondents. In the cultural values scale, there were 32 statements related to the cultural dimensions of Hofstede (Power Distance, Individualism, Masculinity, Uncertainty Avoidance, Long-Term Orientation and Indulgence). The last part of the study focussed on ethical decision-making, which consisted of 15 items (see Appendix 1). For the survey conducted in Libya, a questionnaire in the Arabic language was used.

The measurement scale for Cultural Dimensions (32 items) consisted of six subscales: Power Distance (11 items), Individualism (7 items), Masculinity (4 items), Uncertainty Avoidance (5 items), Long-Term Orientation (3 items), and Indulgence (2 items). The measurement scale for Ethical Decision-Making includes 15 items which consisted of the dimensions of Hofstede, namely Power Distance (2 items), Individualism (3 items), Masculinity (2 items), Uncertainty Avoidance (3 items), Long-Term Orientation (3 items) and Indulgence (2 items). The scales were developed using a Likert scale ranging from 1 (Strongly Disagree) to 5 (Strongly agree) in order

to measure the respondents' level of agreement with the statements. The evaluation range of arithmetic means according to the 5-Point Likert Scale is given below.

Table 2. Evaluation Range of Arithmetic Means according to the 5-Point Likert Scale

Evaluation Range	Mean Value	Options
1	1.00-1.80	Strongly disagree
2	1.81-2.60	Disagree
3	2.60-3.40	Neutral (Neither agree nor disagree)
4	3.40-4.20	Agree
5	4.20-5.00	Strongly Agree

PILOT STUDY

The pilot study was conducted in commercial banks in Ankara between March and July 2018, and a total of 150 questionnaires was distributed; 100 valid questionnaires were collected and the data were analysed including an examination of the internal consistency values of the scale. As a result of the reliability analysis performed using SPSS 23.0, the Cronbach Alpha value of the Cultural Dimensions scale consisting of 32 expressions was found to be 0.702, while the Ethical Decisions-Making scale was 0.808.

Sekeran (2003, p. 311) states that the Cronbach alpha coefficient is important in evaluating internal consistency. Cronbach's Alpha is a value that indicates whether the expressions in a scale are homogeneous. The reliability coefficient of the scale can be shown as follows:

Table 3. 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 deemed to be acceptable in this study.

SURVEY AND DATA COLLECTION

The questionnaire was distributed to employees in the banking sector in Ankara and in Tripoli. The distribution of the questionnaire in Libya was limited to banks located in the west of Tripoli for easy access in terms of cost and time, while the distribution of the questionnaire in Turkey was limited to the city of Ankara for the ease and speed of access to these banks.

A face-to-face survey was conducted by the researcher in Ankara while the survey in Tripoli was conducted face-to-face with the assistance of scholars from the University of Aljabel Algharbe. The data collection was completed in 4 months with 860 questionnaires being collected in the two countries. 90 questionnaires were removed as they were incomplete and some were empty. Therefore, 770 questionnaires were evaluated.

STATISTICAL ANALYSIS

The data obtained from the survey were analysed using the statistical program for social sciences. The tests used in the data analysis were reliability analysis, descriptive statistics (frequency analysis and mean values), Independent-Samples T test, One-Way ANOVA (for the Post Hoc multiple comparisons Tukey test), correlation and regression analyses for each country separately. Additionally, comparisons between Turkey and Libya were made in terms of the Cultural Dimensions and Ethical Decision-making scales.

In order to perform parametric tests in this study, it was necessary to determine whether the data were normally distributed and homogeneous. In this context, the normality tests of Skewness and Kurtosis were calculated. The Skewness and Kurtosis coefficients showed that the data were distributed normally.

HYPHOTHESIS OF THE RESEARCH / RESEARCH PROBLEM

Considering the mentioned research problems and taking the variables of this study into account, the following hypotheses were formulated considering the dependent and independent variables:

H₁: Cultural dimensions affect Turkish bank employees' ethical decision-making.

H₂: Cultural dimensions affect Libyan bank employees' ethical decision-making.

In addition to the above hypotheses, the following four basic questions were formulated:

(1) Are there differences between the cultural values of Turkish and Libyan banking sector employees?

(2) Are there differences between the ethical decision-making of Turkish and Libyan bank employees?

(3) Are there differences between the cultural values of Turkish and Libyan banking sector employees in terms of their demographic variables?

(4) Are there differences between the ethical decision-making of Turkish and Libyan bank employees in terms of their demographic variables?

In the context of the survey differences between Turkish and Libyan bank employees related to cultural dimensions in terms of Power Distance, Masculinity, Individualism, Uncertainty Avoidance, Long-Term Orientation, Indulgence were analysed. Depending on the demographic variables (nationality, gender, marital status, age, education, position, years of experience) and ethical issues (whether or not they take business ethics courses, whether or not there were business ethics course in the bank), differences between Turkish and Libyan bank employees in terms of cultural values and ethical decision-making were analysed.

RESEARCH MODEL

The main purpose of this comparative study was to investigate the effect of cultural values on ethical decision-making in the Libyan and Turkish banking sectors. This study is based on several questions that show how each dimension of cultural value affects ethical decision making. The research model determines the structure of the research. The main function was to find answers to the main and sub-questions of the research.

The research model was designed based on the main purpose of the study, which was to examine the relationship between cultural values and moral decision-making and determine to what extent cultural values influence the moral decision-

making in the banking sectors of Libya and Turkey. Cultural values are categorised in six dimensions by Hofstede, a widely used approach 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.

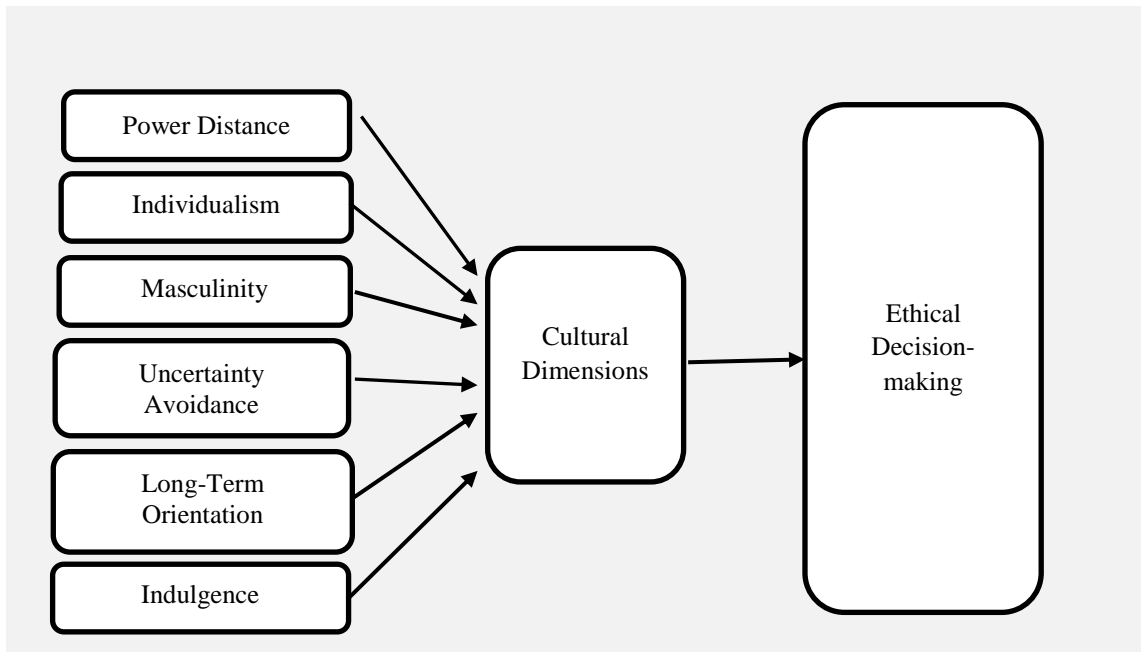


Figure 2. Research Model

SCOPE AND LIMITATIONS OF THE STUDY

The scope of the study is limited to bank employees working in Ankara (Turkey) and Tripoli (Libya). The most important reason for this is the ease of accessing adequate sampling due to the employment of a large number of employees in large cities in addition to the difficulties encountered generally in accessing bank employees and conducting surveys.

The nature of an empirical study requires the collection of reliable and valid data from different sources. One of the common challenges faced by the researcher during the data collection stage is how to convince employees to participate in a survey. The data collection process was, therefore, a great challenge for the researcher to gain access to an adequately sized sample. The reluctance to share information and the negative attitudes of bank managers towards survey studies were the most

important difficulties encountered during the research process. Therefore, the number of participants was limited to 385 in both countries.

INTRODUCTION

Culture is a set of values, attitudes and meanings that have been developed in the historical process and shared by members of a society and affect the material and immaterial lifestyles of individuals. It also affects the values, behaviours, norms and attitudes of individuals.

Widely shared norms, practices, symbols and rituals express underlying cultural values (Trice and Beyer, 1993) that members of the society are encouraged to pursue (Schwartz, 1999). The cultural values of societies, behaviours that are accepted as right, traditions, behaviours that are not tolerated by the society, education systems and living standards differ from each other. In this sense, cultural values are critical in business life as they affect both the organisational behaviours of employees and the organisational culture where an institution is operating.

To understand the national cultures, Hofstede, the most famous scientist on cultural research, categorised the cultural values of nations under six cultural dimensions, these being *power distance*, which explains the distribution of power in a society or organisation, *individualism*, which relates to the commitment of people in groups, *femininity*, which refers to the division of emotional roles between women and men, *uncertainty avoidance*, explaining how people respond to unexpected, unknown events, in other words, uncertainty tolerance of society, *long-term orientation*, linking the past to the present and future actions/challenges, and *indulgence*, indicating the degree to which a society allows for relatively free gratification of basic and natural human drives related to the enjoyment of life and having fun. These cultural dimensions are also valuable in explaining and understanding the organisational culture of institutions (Hofstede, 2011).

In organisations, people are considered to be moral agents who make decisions and take action. The ethical behaviours of organisations, which are one of their corporate social responsibilities, are critical for the long-term survival of an organisation. Ethical decision-making refers to the process of evaluating and selecting among alternatives in a manner consistent with ethical principles of a society. In making ethical decisions, it is necessary to perceive and eliminate unethical options and select the best ethical alternative.

Culture is a fundamental determinant of ethical decision-making. It directly affects how an individual perceives ethical problems, alternatives, and consequences (Hunt and Scott, 1986). Barrels (1967) noted the importance of cultural values in ethical decision-making and focused on identifying cultural factors such as values and customs, religion, law, respect for individuality, national identity and loyalty. The ethical orientations of a given group, or nations, or organisations, as propounded by Zimmerli, Richter, and Holzinger (2007), play a significant role in the ethical decision-making process.

Recognising the importance of cultural values in ethical decision-making, this study focused on presenting the effect of cultural values on ethical decision-making. For this reason, a comparative study was conducted on banking sector employees in Turkey and Libya in order to determine the cultural differences and their influences on ethical decision-making. This research consists of three chapters the first and second of which respectively presenting the theoretical part of the thesis and the empirical part presenting the results of the surveys performed in Turkey and Libya on bank employees. For the theoretical part, secondary sources collected from the related literature, such as books, thesis, articles and papers, were used.

In the first chapter of this study, which focused on the culture and cultural differences of Turkey and Libya, the concept of culture, national culture, cultural differences, cultural values and organisational culture 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 values of Turkey and Libya have been summarised regarding Hofstede's work.

The second chapter consists of the review of business ethics and ethical decision-making. First, the concept of business ethics, its historical background, its importance in business life, the principles of business ethics as well as business ethics in Turkey and Libya and business ethics in the banking sector are explained. Then ethical decision-making is defined, the importance of national culture in ethical decision-making is discussed and some ethics theories in decision-making are expounded upon, in addition to a summarised presentation of the ethical decision-making process.

The last chapter is the empirical part presenting the results of the study conducted on bank employees in Ankara (Turkey) and in Tripoli (Libya) in order to determine the influence of national culture on ethical decision-making. Using Hofstede's dimensions, two scales, including the cultural dimensions scale and ethical decision-making scale, were developed regarding the related literature and pre-tested.

A descriptive research method was adopted in the study in the form of a face-to-face survey. A total of 770 usable questionnaires was obtained. Using a convenient sampling method, data were collected from private and public banks in Ankara and in Tripoli. The data were analysed using a statistical package program for social sciences for frequency analysis, arithmetic mean, t-test, ANOVA; regression and correlation analyses were performed. The findings are presented in tables with explanations and interpretations of the results.

CHAPTER ONE:

CULTURE AND THE CULTURAL VALUES OF TURKEY AND LIBYA

This chapter consists of two sections. In the first section, a brief description of the term “culture” is given. In addition, the theoretical literature on national culture, organisational culture, cultural differences, cultural values, and models of cultural value dimensions are summarised. However, a particular emphasis has been given to the study of Hofstede’s cultural dimensions as this is the main subject of this thesis. In the second section, the cultural backgrounds of Turkey and Libya in terms of cultural values are outlined.

1.1. The Concept of Culture

The the term “culture” is derived from *cultura* in Latin, which means agriculture or cultivation (Tardy and Olivieri, 2010). In the eighteenth century, the term *Kultur* was first used in Germany. One century later, the French used culture, which was defined in Emile Littré’s nineteenth century dictionary. Although there is no common definition of this term, culture might be defined as a set of shared knowledge, understanding and practices in a society (Tekin and Tekdogan, 2015).

According to Merriam Webster (2018), culture is an “the integrated pattern of individual knowledge, beliefs and behaviour which depends on the capacity for learning and transfer of knowledge to the next generations.” Furthermore, culture involves the customary beliefs, social norms, religious or social groups and the set of shared attitudes, values and practices that are characterised by organisations. Nowadays, the concept of culture is expressed in many aspects, such as the arts, customs and habits that characterise a particular society or nation.

Kashima (2000) defined culture as “a property of the individual that transmits information symbolically between and within generations. In addition, it provides material and symbolic tools of the people in their social environment which they build with their own images of their world and themselves.”

The definition by Kasem (2011) is more comprehensive and covers all the aspects of culture. According to the author, culture is “the part of the environment that people have created themselves, represented in ideas, knowledge, beliefs, skills, ways

of thinking, habits, people’s way of life, stories, games, beautiful themes and tools, their tools of production, evaluation, music, family systems and their means of transmission. In other words, it is the sum of the common customs, language, religions, inventions and sciences in the society that characterises the society and leads to the realisation of the functions of social life.”

1.1.1. National Culture

Today, national culture has become one of the most important key variables in understanding how culture influences the economic activities of individuals, groups, organisations as well as nations or regions (Sivakumar and Nakata, 2001). National culture is the sum of the patterns, norms and values that are composed of feelings, thoughts, behaviours and beliefs shared by people in a nation. Hofstede defines national culture as “the collective programming of the mind that distinguishes the members of one group or category of people from another” (Hofstede, 2001:9).

National culture consists of a number of elements. In all human cultures, there are common elements, patterns, traits or institutions that are called cultural universals. These are the language, symbols, social organisation, material culture, education, values and attitudes, religion, politics, aesthetics, and so on. Figure 1.1 shows the elements of a national culture.

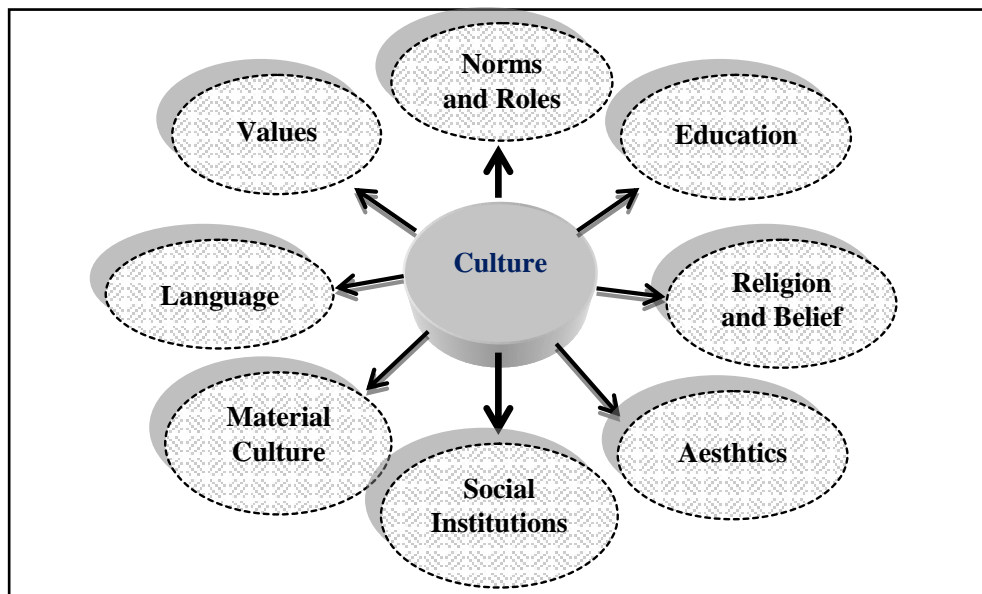


Figure 1.1. Elements of National Culture

Source: (Researcher, 2017).

1.1.2. Cultural Differences

Today, technological, scientific, economic, environmental, socio-cultural changes in the world, especially rapid developments in communication and transportation technologies, have created a global world. In particular, economic globalisation has led to the intensification of economic relations between countries due to the increase in the flow of goods, capital and labor and the convergence of countries. In international organisations, large numbers of people from different cultures work together. This creates the opportunity for people from different backgrounds, regions, races and religions, etc. to come together, communicate and interact in this new world order (Feeh, 2013).

Human differences are considered to be a phenomenon that must be managed in all areas of life and gaining more importance in organisations. The establishment of multinational enterprises and the necessity of conducting business in different cultural environments has increased the importance of culture in the management of organisations. This new global world requires an understanding the different cultures in order to carry out business and work with people and organisations from other cultures. The cultural orientation framework (COF), which is designed to assess and compare cultures, can be used to determine cultural differences, discover new cultures and bridge different cultures (Dangol and KC, 2013).

In early 1952, Kroeber and Kluckhohn (1952) analysed 160 definitions of culture and revealed various patterns of culture which incorporate customary thoughts and their attached values. The researchers concluded that cultural differences include differences in the manner of living, beliefs, religions, traditions, laws in different societies and nations.

Language: Language that carries meanings is the most important element the culture of a group or nation. Language is intricately intertwined with culture such that countries have their own language and manner of communication. Language has a core importance in the transition of the culture (Hollensen, 2007).

Symbols: Symbols are signs, words, gestures, pictures or objects. They carry a particular meaning and represent meanings or values that are only recognised by those who share the same culture. Symbols remind and provoke emotions, thus giving vitality to certain ideas. In all societies, there are symbols, with language in fact being

a system of symbols consisting of sounds and signs. The meanings of symbols are the same only for people living in the same cultures. Particular symbols make sense to people living in the same culture.

Values: Values are standards or criteria in the thoughts, attitudes and behaviours of individuals. Values define success and set standards within organisations. The source of the cultural values of an organisation is the system of customs, traditions and religious beliefs of the society to which it belongs.

Norms: The culture of a society is largely composed of norms. Norms are the rules, orders and measures that people must follow. Cultural norms are based on cultural values and these norms determine what is right and what is wrong in addition to the conduct and behaviour of the people in a culture. Similarly, there are rules and behavioural patterns adopted by organisations in accordance with the organisational culture.

Religion and Beliefs: Religion and belief systems constitute one of the basic elements of national culture. Every society has a religion or belief. Religion has a significant impact on the value system of a society. It is an important social institution in the development of the common feelings and beliefs of people. According to Ghauri (2005), beliefs represent the facts that are accepted by the society; they are created by the societies like other cultural elements. Belief is a continuous organisation of perceptions and knowledge of one aspect of an individual's world. People may have certain beliefs on certain subjects. The greater the similarities are between beliefs, the stronger the cultural beliefs of that society. On the other hand, beliefs can be changed over time, especially in modern societies.

Education System: Education is a tool that helps to transfer the culture of a society from one generation to another. People learn what is right and wrong as well as behaviours that are acceptable and unacceptable from the very early years of their life (Ghauri, 2005). Moreover, every society has a unique educational system.

Customs: There are settled rules in a society that regulate people's behaviours, attitudes and way of living. Social pressures force people to follow these rules.

Moral Rules/Code of Ethics: These are the rules that regulate the relations of individuals with each other in social life. The sanction of moral rules, that is, the

reaction of those who act contrary to the orders and prohibitions of moral rules, is spiritual.

Rules and Laws: Different cultures have different rules and regulations. For instance, alcohol production and consumption rules can be very strict in some conservative cultures while in other cultures a more liberal approach is taken.

1.1.3. Cultural Values

Values form the basis of the culture of a society are the standards, beliefs or moral principles accepted by a person or a social group. Values provide general standards for the assessment of specific behaviours, actions and goals and the criteria for the assessment of what is good or bad, acceptable or unacceptable (Bahtijarevic-Siber, Sikavica, 2001). They refer to the outcomes that are deemed to be most important to people, groups or organisations.

Cultural values involve the shared abstract ideas regarding what is good or right and desirable in a society. Such values can include freedom, prosperity and security being the basis for the specific norms that lead people in various situations (Schwartz, 1999). Cultural values are the basic moral principles or conscious and subconscious beliefs and norms that reflect a society's common emotions, thoughts, purposes and interests, and which are accepted by the majority of the group to ensure the existence and continuity of a social group or society. Cultural values carry culturally-determined knowledge from one generation to another.

Hofstede used the term 'national values' in order to express the cultural values of a society. National values represent the values in which most members of a society believe. National values have a major influence on a person's behaviour and attitude such that they affect behaviour of people (Hofstede, Hofstede and Minkov, 2010).

Cultural values are important in that they determine the understandings, world-views and way of life of individuals and societies, shaping their personalities, behaviours and attitudes. Consequently, people are influenced by those cultural values, and they also influence them (Eryiğit and Ter, 2014).

Conceptual frameworks of cultural values show that publicly funded culture generates three types of value: intrinsic, instrumental and institutional values. These values play an important role in the creation and consumption process within a three-

sided relationship between professionals, politicians and policy makers and society (Holden, 2006). Holden (2006) describes “intrinsic value” as the immediate feeling that leads people (society) to engage in cultural activities intellectually, emotionally and spiritually. Instrumental values are related to the ancillary effects of culture. These values are used to achieve social or economic goals. Politicians and policy-makers view culture as an instrumental tool for contributions to the economy or public welfare. Institutional value, on which professionals focus, is related to organisational value and involves processes and techniques that organisations adopt in order to create value for the public.

1.1.3.1.Cultural Value Dimensions

National culture, which is the culture prevailing in a nation, has been investigated by many researchers. When cultural studies are examined, it can be seen that authors have used different dimensions to analyse and classify national cultural systems. Cultures are categorised according to their inner elements (i.e., values, beliefs, history), cultural activities (i.e., material culture, roles, communication patterns, rules, customs, art, technology), and cultural systems (i.e., economics, religion, education, law, politics, social organisation, family, health). Cultural systems can be classified into different levels, such as individual, group, organisational, industrial, national and geographic regions.

Analysing and classifying cultures is a very difficult task with most tending to conduct analyses from the aspect of their cultural mindsets, leading to a lack of objectivity when making relevant analyses. However, a comprehensive study on cultural background shows that despite living in the same geographical region or country, societies have different value systems, norms as well as customs based on their ethnicity and the location in which they live (Mujuru, 2012).

Since the 1950s, cultural dimensions have been one of the subjects of intercultural research. There are several models that focus on explaining national cultural systems. Starting from the first study of Parsons in 1951, researchers have attempted to identify cultural dimensions in order to determine the characteristics of national cultures and make comparisons between them (Bekai, 2016). However, the Dutch sociologist Hofstede has made the most influential studies on the national culture.

These dimensions provide the basic concepts and terminology in order to measure and compare the values and practices in societies, and determine the similarities and differences among human cultures (Grove, 2005). Figure 1.2. illustrates the models developed on cultural dimensions.

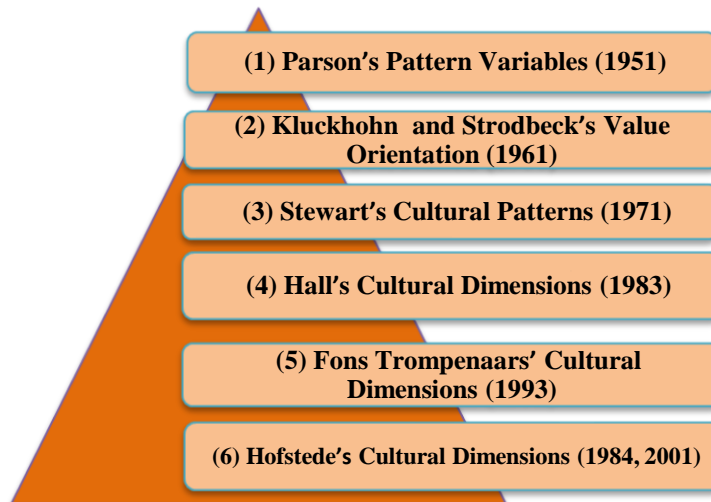


Figure 1.2. Cultural Value Dimension Models

Source: (Researcher, 2017)

The most prominent models that explain national cultural systems are presented below.

1.1.3.1.1. Parson's Pattern Variables

Parson identified six pattern variables that differentiate cultures. Parson's early work focuses on an actor's roles within a social system. These roles are composed of complex patterns which define the behaviour of an actor. These are (1) Affectivity and Affective neutrality, (2) Universalism and Particularism, (3) Self-orientation and Collective orientation, (4) Diffuseness and Specificity, (5) Ascription-achievement and (6) Instrumental-expressive orientation.

Pattern variables structure the system of any social interaction. According to Parsons, any action can be described in terms of a particular combination of the pattern variable alternatives selected by an actor.

1.1.3.1.2. Kluckhohn and Strodtbeck's Value Orientation

Considering culture as being the foundation of social behavior, Kluckhohn and Strodtbeck recognised a set of cultural dimensions based on the values which affect human activity and relationships of people. The authors determined five cultural dimensions: (1) Orientation towards human orientation, (2) Orientation toward nature, (3) Orientation toward human activities, (4) Orientation toward time and (5) Orientation towards other people.

1.1.3.1.3. Stewart's Cultural Patterns

Stewart focused on the interpretation of the dimensions of national culture in the context of four basic patterns: (1) Activity Orientation, (2) Social Relations Orientation, (3) Self Orientation, and (4) World Orientation (Reisinger and Turner, 2003).

1.1.3.1.4. Hall's Cultural Dimensions

Hall explained the dimensions of national culture by presenting a range of dimensions that depend on high or low classifications. Hall differentiated cultures on the basis of orientation towards people and the world and according to different communication styles: (1) Communication style (low/high context cultures, information flow, language, in-groups and out-groups, space), (2) Orientation toward the people and the world (human nature, human relationships, time, activity and change) (Reisinger, 2009).

1.1.3.1.5. Fons Trompenaars' Cultural Dimensions

Trompenaars' differentiated cultures on the basis of human nature, nature, activity, human relationships and time. He determined seven dimensions: (1) Universalism versus particularism, (2) Individualism versus communitarianism, (3) Specificity versus diffuseness, (4) Neutral versus emotional, (5) Achievement versus ascription, (6) Sequential time versus synchronous time and (7) Inner direction versus outer direction (Team, 2017).

1.1.3.1.6. Hofstede's Cultural Dimensions

Geert Hofstede focused on comparisons of national cultures and developed a value-based typology of cultural dimensions which is helpful in understanding different national cultures in their original framework. According to him, cultures can

be compared and contrasted with one another on these dimensions (Hofstede, 2011). His model (1981, 1991 and 2001) is still one of the most significantly established frameworks for understanding and measuring cultures and offers an intuitive systematic structure to examine international cultural differences (Carragher, 2003).

Hofstede's cultural framework originally included four dimensions. During the early stage of his research, he determined four dimensions, namely power distance, uncertainty avoidance, masculinity versus femininity, and individualism versus collectivism. However, he added a fifth dimension of long-term versus short term orientation in late 1980, which is considered one of the essential cultural tools in addition to the initial four dimensions (Mohammed, 2009). Later, by extending his research and collaborating with other scientists, he added a sixth dimension of indulgence versus restraint to his model (See Figure 1.3).

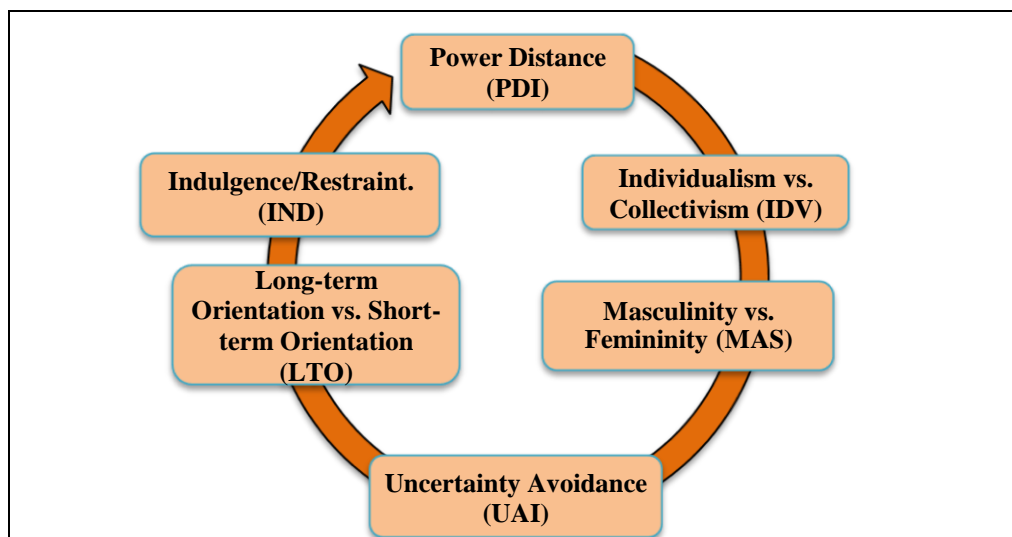


Figure 1.3. Hofstede's Cultural Dimensions

Source: (Researcher, 2017)

A. Power Distance (PDI)

Social inequalities which arise from economic wealth, occupation, social class, status and families to which people belong exist in every society. The main point is that how much inequality is tolerated within communities (Hofstede et. al., 2010, s. 54). The PDI dimension refers to the extent to which the less powerful members of a society accept and expect that power is distributed unequally. This dimension mainly shows how society deals with the reality that individuals are not equivalent in terms of power (Abridah, 2012).

In the high PD cultures, there is a hierarchical order such that people are considered to be in an upper or lower layer in a society. Inequalities between these layers are high. In general, a high PDI score indicates that the society accepts the unequal power and hierarchical distribution of power; furthermore, the people accept “their position” in society. In low PD cultures, inequality is minimised and power relationship is more consultative or democratic (Hofstede, 2010). A low PDI score refers to power that is shared and it widely dispersed. Moreover, society members do not accept the situations where power is distributed unequally (Hossan, 2017).

Table 1.1. Differences between Small- and Large-Power Distance Cultures

Small Power Distance	Large Power Distance
Use of power should be legitimate and is subject to criteria of good and evil.	Power is a basic fact of society antedating good and evil: its legitimacy is irrelevant.
Hierarchy means inequality of roles, established for convenience.	Hierarchy means existential inequality.
Parents treat children as equals.	Parents teach children obedience.
Older people are neither respected nor feared. Student-centered education	Older people are both respected and feared.
Subordinates expect to be consulted.	Subordinates expect to be told what to do.
Corruption is rare; scandals end political careers.	Corruption is frequent; scandals are covered up.
Pluralist governments on based on majority vote and are changed peacefully.	Autocratic governments based on co-optation and changed by revolution.
Income distribution in society rather even.	Income distribution in society very uneven.
Religions stressing equality of believers	Religions with a hierarchy of priests

Source: (Hofstede, 2011, p. 9).

In terms of organisations, high PDI scores refer to the centralisation of power on the top of the organisation. Organisational structure emphasises inequalities between superiors and subordinates.

Hofstede (2010) listed the PDI scores of 76 countries where East European, Latin, Asian and African countries have higher scores, whereas PDI scores are lower in Germanic and English-speaking Western countries (Abridah, 2012). According to Hofstede’s measures, Germany is almost in the middle (35) when compared to the Arab countries, where the PDI is very high (80) and Austria, where the PDI is very low. This confirms that there is not a big gap between wealthy and the poor countries. In contrast, the PDI score for the USA is 40 in Hofstede’s scale, which shows the wealth is not distributed fairly in the USA when compared to Germany.

A comparative study conducted to find the differences between two cultures, namely Taiwan as an Eastern culture and the United States as a Western culture, in the higher education using the PDI dimension revealed that Taiwan has medium to high PDI scores while the U.S has medium to low scores (Wu, 2006). Using six business-oriented scenarios, the research conducted on undergraduate students in three countries, the United States, New Zealand, and Germany, in order to examine the cultural influences of power-distance on ethical decision-making and communication revealed that there are significant differences between two of the scenarios between the U.S. and New Zealand regarding the power distance of business relationships. In fact, in the research, it was determined that one group did not behave more ethically than the other. To illustrate, almost half of the respondents regardless of their nation agreed to the statement of “willing to deceive a regulatory agency” (Fredricks and Tilley, 2014).

B. Individualism Versus Collectivism (IDV)

The IDV dimension refers to the social bonds between individuals and the extent to which people emphasise their own needs in a society. Individualism refers to independence from the group such that people only care for themselves and their immediate families, whereas collectivism pertains to the societies, families and organisations to which people belong. Independence from the group, freedom, autonomy, and distantness are the key values in individualistic cultures. However, group dependence, trust, and intragroup cohesion are important in collectivist cultures.

In individualistic societies, relations between individuals are weak and individuals are expected to behave according to their self-interest. In contrast, in collectivist cultures, people are “we” oriented and links between the members of society are strong with group-centered behaviors and relationships, group goals, group rights, decisions, consensus, and cooperation being emphasised. Table 1.2. shows the differences between individualistic and collectivistic cultures (Hofstede, 2011).

Table 1.2. Differences between Individualistic and Collectivistic Cultures

Individualism	Collectivism
People look after themselves or their close families	People are born in extended families, clans and groups that can protect them in exchange for loyalty
Right of privacy	Emphasis on belonging
One mind talking is healthy	Harmony is always supposed to be maintained
Others classified as individuals	Others classified as in-group or out-group
Personal opinion expected: "one person one vote"	The group has controls on the opinions and votes
"I" language is indispensable.	"I" language is avoided
Purpose of education is to learn how to learn	Aim of education is to learn how to do
Tasks must prevail over relationships	Relationships always prevail over tasks

Source: (Hofstede, 2011, p. 11)

People working in individualistic societies are focused on individual success and give importance to competition with other employees more than the cooperation within the organisation. In contrast, collectivist societies encourage behaviors that promote the benefit of the group or organisation.

IDV influences the decision-making process in organisations such that in individualistic cultures, decisions are taken relatively quicker as they are made by an individual. In contrast, in collectivist cultures, many people participate in the decision-making process. Decision making can take a long time in collectivist cultures; however, decisions are implemented in a short period of time as all parties having roles in the implementation of the decision already agree with each other. However, in individualistic cultures decisions should be explained and approved by other members of an organisation, which results delays in the implementation process (Adler and Gundersen, 2007, p. 30).

In collectivist societies, employee-employer relationships are generally based on moral and ethical bases, whereas in individualistic societies, a relationship refers to a contract between parties (Hofstede, 2001).

East Asian countries have higher scores in terms of collectivism, while English-speaking countries are particularly high on individualism. To illustrate, the U.K, USA and the Netherlands are among the most individualistic countries. In contrast, Pakistan, Nigeria and Peru are among the most collectivist. In Canada and the USA, where

individualistic cultures predominate, tasks and responsibilities are clearly defined, whereas in collectivistic countries, such as Hong Kong, Japan, Malaysia, and Indonesia, responsibilities are defined by using collective concepts and terms (Adler and Gundersen, 2007, p. 30).

A comparison study between the USA and Greece conducted by Gelfand (1999) revealed that U.S. participants in an Individualistic culture are focussed on their own needs and interests. U.S. participants assigned more value to themselves throughout negotiations and learned less about the priorities of their counterparts, and engaged in behaviours to enhance their own status in comparison to their Greek counterparts. In contrast, the behaviour of the Greek participants reflected an orientation toward the needs and interests of their counterparts, as evidenced in their greater accuracy of judgment of their counterparts' interests, their offers and their behaviours.

C. Masculinity Versus Femininity (MAS)

Genders have different roles in societies such that there is a clear distinction between how men and women should behave. Hofstede et al. (2010, p. 140) attempted to find the differences between men and women in nations using the masculinity-femininity dimension and described masculine and feminine societies.

Masculinity refers to materialistic values such as material possessions, acquisition of money, success and assertiveness, while femininity is characterised by feminine behaviours such as caring for others and quality of life. Itulua-Abumere (2013) states that high masculinity scores refer to the tendencies of most of the people in society to be more considerate of the aspects of competition, achievement and success. In contrast, the low degree of femininity indicates the prevailing values of welfare of others and quality of life. Female society is a place where personal satisfaction is an indication of progress. The key point in this part is that which persuades individuals. Differences between masculinity and femininity are summarised below (Hofstede et. al., 1991).

Table 1.3. Differences between Femininity and Masculinity

Masculinity	Femininity
Distinct gender roles	Overlapping social gender roles
Material possessions and success are important	More focus on quality of life
Assertiveness, toughness and material success prevail	Modesty, tenderness and quality of life are the main concerns
Balance between family and work	Giving more importance to work than family
Sympathy for the weak	Admiration for the strong
Many women are elected to political positions	Few women are elected to political positions

Source: (Hofstede et. al., 1991)

According to the studies of Hofstede (2019) Japan, Hungary, Switzerland, Austria, Italy, Venezuela, and Mexico are the highly masculine cultures. In these countries, gender roles are differentiated and unequal. Japan has the highest score in the MAS index (95/100). Norway, Sweden, Denmark, Netherlands, Finland, Portugal, Thailand and Chile are the feminine cultures where the gender roles are equal.

The research conducted by Burke (1989) on middle school children revealed that boys and girls with feminine identities received higher grades than those who tended to be masculine. Thus, the results show that there was a difference in the academic performance of the students in terms of masculine and feminine cultures.

Jones and Davis (2000) found that masculine cultures are more innovative when compared to feminine cultures. According to the researchers, these differences arise from the values of masculinity such as success, achievement, reward, competition and ambition. However, contrary findings of Kaasa and Vadi (2010) show that values pertaining to femininity, such as low conflict, emphasising relationships, group integration and trust are more supportive for innovation activities.

D. Uncertainty Avoidance (UAI)

The uncertainty avoidance dimension refers to the extent to which a society feels unstable or threatened in uncertain or ambiguous situations. Hofstede attempted to measure the tolerance of ambiguity in a society using the Uncertainty Avoidance Index. Uncertainty-avoiding cultures attempt to avoid such circumstances by providing greater stability, establishing more suitable rules, strict behavioural codes and laws, disapproval of deviant ideas, in addition to behaviours and belief in absolute facts and

the achievement of expertise (Dissanayake et al., 2015). In high uncertainty avoiding cultures, people are more anxious in unpredictable, unstructured and unclear situations. In these cultures, stability and security are important, people avoid conflicts, disapprove of competition and reject new ideas and strange behaviours.

In weak uncertainty avoidance countries, anxiety levels are relatively low, people prefer to be more free and autonomous and they are open to new ideas, to change, and taking risks (Hofstede et al., 1991). Table 1.4. shows the differences between weak and strong uncertainty avoidance cultures.

Table 1.4. Differences between Weak and Strong Uncertainty Avoidance Societies

Weak (UAI)	Strong (UAI)
Low level of stress, anxiety and self control	High level of stress, anxiety and emotionality
Aggression and emotions are not shown.	Aggression and emotions are shown depending on the situation.
Differences are met with curiosity and tolerance of deviant people and ideas.	Differences are always deemed to be dangerous with intolerance of deviant people and ideas.
There are formal, written rules, guidelines and strict codes of behaviour.	No strict rules, emotional requirement for rules, people being flexible

Belgium, Greece, France, Portugal, Japan, and Peru are the high UAI cultures, whereas the United Kingdom, Ireland, Denmark, Sweden, Singapore, Hong Kong and India are low UAI societies. Japan has the the highest score among all Asian countries on the UAI dimension (92/100).

The abovementioned characteristics for uncertainty avoidance also can be applied in the organisational sense such that organisations in strong uncertainty avoidance cultures need formal and written rules. Unusual ideas and behaviors are rejected (Adler and Gundersen, 2007, p. 55). Employees prefer to work within the framework of the rules and to be directed by their superiors. As time is perceived as money in these societies, individuals work hard. In weak uncertainty avoidance cultures, no formal or written rules are required. They have autonomy and are tolerant of any ambiguity or uncertainty (Hofstede et. al., 2010, p. 208-2013).

Mahmud Al Kailani (2011) in his study on the factors affecting online purchasing in three cultures, USA, India and Jordan, found that in cultures where uncertainty avoidance is high, similarly the perceived risk of Internet buying is high. This influences Internet buying negatively. Therefore, it is critical to understand the

nature of differences in consumer characteristics impacting Internet buying in different cultures. The study conducted by Ndubisi (2012) revealed that uncertainty avoidance is largely associated with loyalty and the influence of trust on loyalty is controlled by uncertainty avoidance.

E. Long-Term Orientation Versus Short-Term Orientation (LTO)

Michael H. Bond and others extended Hofstede's cultural dimensions in 1987 by adding a new dimension labelled "Confucian work dynamism." This dimension arose from the Asian cultural values of Confucius' teachings that were characterised by lessons in ethical practices without any religious content. This dimension was later adopted by Hofstede as the fifth universal dimension that he added to his model and labelled as long-term versus short-term orientation (Hofstede et. al., 2010, p. 37-38).

It refers to the linkage between the past with the present and also with future challenges. The degree of long-term orientation demonstrates the extent to which a society exhibits a pragmatic future-oriented perspective rather than a conventional, historic short-time point of view (Reimann et al., 2008, p. 64).

This dimension describes cultures ranging from long-term values to short-term values such that it includes the values of thrift, persistence, having a sense of shame, and ordering of relationships. Societies which have large-term orientations attach more significance to the future and perseverance toward results; thus, they encourage practical values-oriented to rewards, including persistence, saving and capacity for adaptation. In an organisational sense, it refers to responsible, dedicated, motivated and educated individuals that have commitment and loyalty to the organisation. In communities with short-term orientations, values elevated are identified with both the past and present, including steadiness, appreciation of traditions, reciprocation, saving 'face,' preference for quick results as well as fulfilling social obligations (Dissanayake et al., 2015).

Short-term orientation refers to lower savings such that short-term nations show poor economic growth. Pakistan, the Philippines and Nigeria are those countries which are in low Confucian work dynamism. Countries with high Confucian work dynamism include Japan, Hong Kong, Taiwan, Singapore and South Korea, which are known as the Five Economic Dragons. Research shows that individuals raised in long-term oriented societies, allocate a high percentage of their income to savings. For example,

in 2005, Chinese people saved more than 50% of the gross domestic product (GDP), while only to 2% in the United Kingdom did so (Kitchin, 2010, p. 54). Table 1.5 illustrates the key differences between short- and long-term orientation societies.

Table 1.5. Key Differences between Short- and Long-Term Orientation Societies

Short-term Orientation	Long-term Orientation
The most significant events in life occur in the past or take place now. People have a tradition oriented mentality.	The most significant events in life will happen in the future. People have a dynamic, future-oriented mentality.
Personal steadiness and stability are emphasised.	Persistence is emphasised
Respect for tradition is emphasised.	The good, the bad and traditions depend on circumstances
Helping others, social spending, and consumption are important issues.	Saving, not spending more than necessary, working hard, acquiring skills and education and being patient and persevering are emphasised
Slow or no economic growth in these countries	Associated with economic growth.

F. Indulgence Versus Restraint (IND)

In 2010, Hofstede added the new dimension of indulgence versus restraint, which focuses on any aspects not covered by the other dimensions, such as happiness (Hofstede, 2011). This sixth dimension was discovered and described together with Michael Minkov in 2007 (Pendati, 2016). Indulgence-restraint is a fairly new dimension on which cross cultural research has not been undertaken adequately.

Indulgence refers to the encouragement of relatively free gratification of people's basic and natural desires related to pleasure and the enjoyment of life, while restraint refers to the control in satisfaction of needs and regulation of them through strict social norms. In indulgent societies, people are relatively free to fulfill their wishes and aspirations. For example, South American communities are indulgent countries, whereas in the Middle Eastern countries since there are strict Islamic rules, people are restricted.

There are a number of differences between societies that are more tolerant versus those that are often dominated by self-restraint (Hofstede, 2011) Table 1.6. presents and explains these differences.

Table 1.6. Key Differences between Indulgent and Restrained Societies

Indulgence	Restraint
Most people consider themselves as happy and they control their personal lives the way they want. People give great importance to some aspects of their personal lives.	Fewer people consider themselves as very happy. They have the perception of helplessness. They believe that what happens to them is not their own doing.
Freedom of Speech is seen as important.	Freedom of speech is not a primary concern.
Entertainment and emotions are of special importance in their life.	A little importance is given to leisure.
People are involved in sporting activities.	Fewer people are actively involved in sports.
Maintaining order in the nation is of great importance.	Higher number of police officers

During the past three decades, Hofstede's (1984, 2001) cultural dimensions were used as a research paradigm in the area of business and management as well as in other areas such as communication, psychology, ethical issues, marketing, etc. His study is also the most widely used model of cultural differences in the organisational culture literature.

In an environment where the number of multicultural organisations and intercultural interactions has been increasing, one of the most important issues is the management of cultural differences and the consideration of their advantages and disadvantages. Although cultural differences can provide businesses with a variety of strategic benefits, these differences can be a source of problems. Therefore, cultural differences should be used for the benefit of enterprises. Understanding cultural differences in the banking sector would help banks managers, vice-managers and heads of departments to deliver the best services (Feeh, 2013).

1.1.4. Organisational Culture

Culture as one of the most important elements of the social environment that encompass organisations affects the existence and development of organisations to a large extent. As in individual context values, behaviours, ideas, and perspectives differ from culture to culture. In organisational level systems, processes and approaches vary according to national cultures. Different beliefs, values and attitudes that cultures possess affect systems, processes and approaches in organisational environments. Therefore, many features of organisational culture resemble national culture. For example, authoritarian family structure in societies often creates authoritarian leaders in organisations.

Organisational culture can be defined as a system of common assumptions, values and beliefs that people use in their behaviours and attitudes. It is described as the collective programming of the mind that distinguishes the members of a group from others (Nguyen, 2014). Organisational culture distinguishes and differentiates an organisation from other organisations.

Organisational culture is may be defined as the common values that hold the members of an organisation together. It refers to shared values, norms, beliefs and symbols of an organisation. Organisational culture consists of moral goals and moral values rather than materialistic goals.

Organisational culture is the sum of values, norms, attitudes, behaviors and information gathered in the memory of an organisation and it regulates the relations between individuals and teams, relations with the environment, activities, in other words, organisational life and it determines the future of the organisation.

A strong culture helps to decrease any conflict in an organisation and control and motivate the employees (Dawson, 2010). It strengthens communication between members and facilitates the sharing of a common understanding. Organisational culture helps people to adjust their behaviours according to organisational standards, procedures and regulations and it provides a process of ethical decision making. It also encourages members to gain a clear vision of the purpose and direction of their responsibilities.

Organisational culture has a positive effect on a company's performance such that the company can gain a competitive advantage in the market. It might create competition advantages for companies by enhancing employees' performance.

Research shows that there is a relationship between national culture and organisational culture. Akdeniz and Seymen (2012) found a small relationship between national and organisational culture in their research on five-star hotel employees. Similarly, research shows that the behaviors of managers are influenced by national culture. To illustrate, there are significant differences between individuals' views of life between Japan, a collectivist society and the USA, an individualist society (Christopher, 1983).

Stephens and Greer (1997, p. 108) suggest that national culture has an influential role in managerial decision-making processes, management style, human resource management practices, interpersonal trust, and teamwork in an organisation. Similarly, Nicholas et. al. (1999) emphasised that national cultures affect the managerial functions of an organisation, including organisational design, communication, motivation and reward systems. Moreover, organisational policies are shown to be influenced by various national institutions such as educational and vocational training institutions, labour laws, and regulations (Budhwar, 2001).

Azizoğlu's (2011) study revealed that there are differences between the communication styles of employees from different cultures. A cross comparison study conducted on a food premises in Turkey and on US-based food establishments in North America, Latin America, Asia, Europe and Australia revealed that employees in the Turkish food business communicate indirectly with each other rather than communicating their thoughts directly. They prefer expressing their thoughts through advice or implicitly, avoiding direct confrontation with each other and taking care to be in good relations with each other. It was determined that the US employees expressed themselves directly. The reason for this difference is attributed to the fact that Turkish society is collectivist with efforts of employees to maintain group harmony and avoidance of conflict. Similarly, US business employees, who symbolise an individualistic society and prioritise their individual interests over maintaining cohesion of society, are more competitive because they come from a masculine culture.

Bass and Eldridge (1973) stated that cultural differences significantly affect the needs and behaviors of employees. For example, in the US, an individualistic society, rewarding is often used to increase employee motivation, while in Japan, which has a collectivist culture, such incentives are not widely used. Decisions are taken by the group in Japan, contrast to being taken by individuals in the United States (Azizoğlu, 2011). Thus, it can be concluded that a strong national culture would clearly influence how business is conducted in a company. The next figure shows the influences of national cultures in organisations.

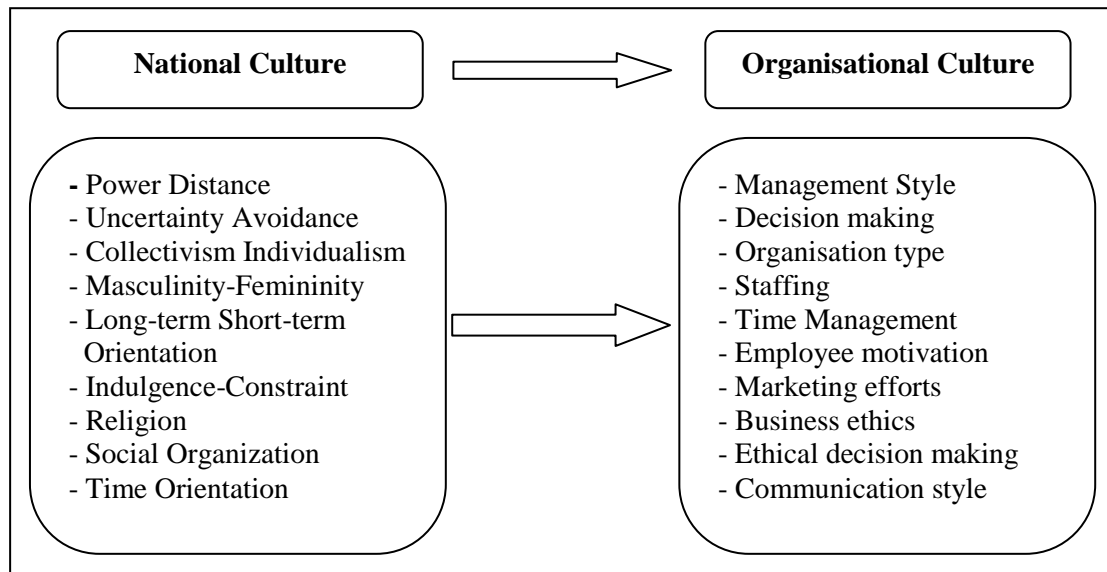


Figure 1.4. Influences of National Cultures on Organisational Cultures

Reserach (Pizam, 1993; Merritt, 2000) found a greater effect of national culture on the service industry in terms of the behaviours of hotel managers and airline pilots. Similarly, Testa (2007) showed that national culture has an impact on the relationship between managers and subordinates in the hospitality industry.

1.2. Cultural Values of Turkey and Libya and Hofstede’s Dimensions

1.2.1. Cultural Values of Libya

Libya is an Arabic country located on the coastline of the Mediterranean Sea in North Africa. The country has a population approximately 6.4 million spread over an area of 1.77 million km². The currency is the Libyan dinar and the capital of Libya is Tripoli (Kwintessential, 2017). Its official language is Arabic.

The native inhabitants of Libya, where nine-tenths of its land is covered with deserts, are the Berber tribes. However, throughout history, the country has been ruled by different nations. Tripoli, the capital of Libya today, was established by the Phoenicians, who came to the region for commercial purposes in the antiquity. In 146 B.C., the Romans took over all of North Africa. In 647 B.C., the Islamic army put an end to Byzantine rule in Libya and Tunisia. From the 16th century to 1911, Libya was a part of the Ottoman Empire until was invaded by Italy after the Tripoli War in 1911. Libya gained its independence in 1951. The country was ruled by Muammar Gaddafi from 1969 to 2011 (Ceviz, 2011).

The dominant religion in the country is Islam, which is 97% of the population. The rules of Islam and the Quran have affected the cultural values of the country. According to the Islamic religion, honesty, respect and trust are the most important issues in social and business life. Muslims give emphasis to social relationships to a greater than many other religions and societies. Libyan society has great social, tribal and family ties and is, to a large extent, a family-oriented society (Abdussalam and Ryan, 2011).

Honour, respect, tribal affiliation, relationships and trust are the fundamental issues in the social life of Libyan people. Traditionally, Libyan people attach great importance to honour and respect. However, honour is considerably emphasised when compared to respect. Therefore, honour is considered to be the more important element among Libyan people. Moreover, respect for families, tribes and religious values are also important issues in the cultural and social life of Libya. Libyans are always expected to treat one another with a high level of dignity as a reflection of their situation and reputation.

Historically, Libyan social structure can be characterised by tribalism, which can be described as the loyalty to a particular social group. Libyans attach more importance to cultural identity and tribal affiliation. Tribal affiliation shows the Arab or Berber descent and the identity of the people.

Relationship and trust are the fundamentals of Libyan people with family ties and clan relations remaining important and usually setting the boundaries of trust. Libya's recent history confirms that most businesses need strong connections, especially in governmental offices.

Since every institution has specific cultural patterns, Hyde and Williamson (2000) defined organisational culture as the kind of common assumes that the organisation asserts is large as evidence of how individuals ought to carry on to solve their external problems, therefore, adaptation and internal integration to achieve their aims and purposes (Hyde and Williamson, 2000). In this context, it is assumed that there are two value systems that affect employees in organisations. These are cultural value systems and organisational values systems.

Both usually have the same or similar values, which is to achieve different goals. For example, in Libya, loyalty to a group is of great importance in society as

well as in organisations. Twati and Gammack (2004) considered organisational culture as a strong issue which affects organisational change in several aspects, such as the decision-making process, communication, employment, professionalism, etc. (Twati and Gammack, 2006).

Employees in Libya value the reputation of their families and the tribes to which they are committed with their strong family orientations. Therefore, social reputation becomes very important for social relationships in Libyan society. Most Libyans use gestures to express their feelings such as happiness, sadness, surprise and fear (Twati and Gammack, 2006).

1.2.1.1.Libyan Culture and Hofstede’s Dimensions

In his cross-cultural values study comprising three regions and fifty countries including Libya, Hofstede (1980) examined the attitudes of employees in the branches of the IBM Company. Based on to the findings of this study, Libyan culture can be characterised by high power distances (80), low individualism (38), high uncertainty avoidance (68), low Long-Term Orientation (23) and low indulgence (34). Libya has an intermediate score on the masculinity dimension (52) (Hofstede, 2019). (See Figure 1.5)

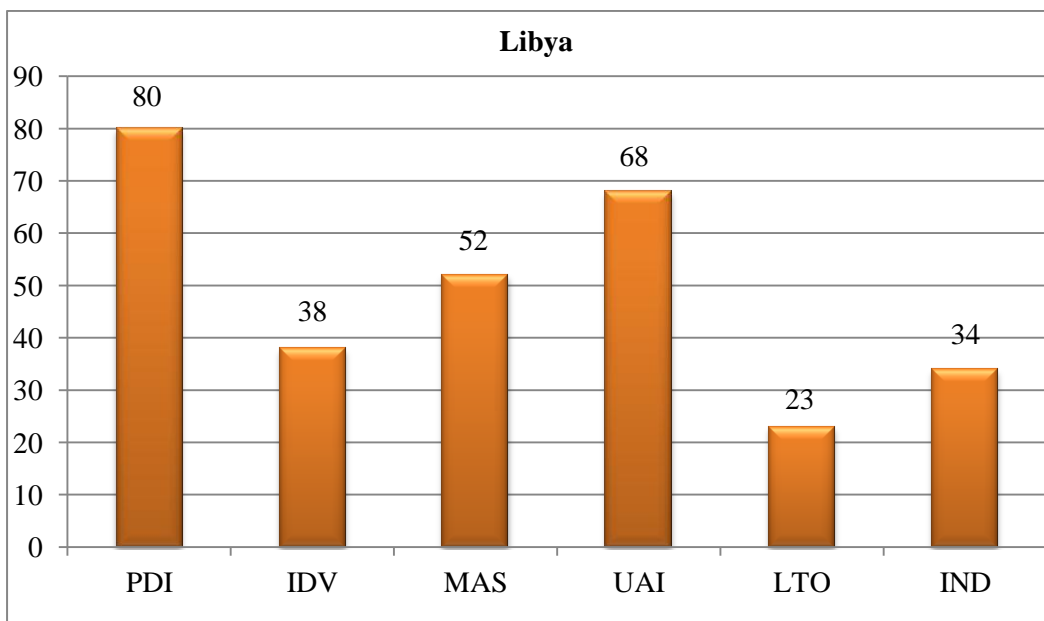


Figure 1.5. Libya’s Scores on Cultural Dimension

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

Considering the cross-cultural value survey, Hofstede reached the abovementioned results regarding the cultural values of Libya (Hofstede, 2019).

Hofstede's findings show that Libya is clearly a hierarchical society. This refers to inequalities among people and unequal distribution of power in Libyan society. As people accept their place in the society, they do not justify their place. This also means that there is a hierarchy in organisations such that there are inherent inequalities and a centralised management system. The ideal manager here is an autocrat by whom subordinates expect to be told what to do.

Libya is considered to be a collectivist country. Libyan people belong to 'in groups' that take care of them. Libyans are loyal to the member 'group,' the family or the extended family. Libyan society fosters strong relationships where everyone takes responsibilities for other members of the group. Employer and employee relationships in Libya are perceived as a family bond, and hiring and promotion decisions take account of the employee's in-group and management being the management of groups.

The findings of Hofstede revealed that Libya is an uncertainty avoiding country with security being one of the most important issues in society. Libyan people respect the authority and they are intolerant of deviant ideas and different people. In organisations, there are many written rules and standardised procedures. People are not open to innovation and promotions are based on seniority or age.

With a low Long-term Orientation score, Libya has a normative culture. People are oriented toward the past and the present. Libyan people emphasise respect for traditions and fulfilling social obligations. They maintain norms and allocate a small percentage of their income to saving for the future and focus on achieving quick results.

When examined in terms of Restraint, it appears that Libyan people have a tendency towards cynicism and pessimism. The desires and impulses of Libyan people are restrained by social norms that there is a strong control over their desires and impulses. 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.

Bezwekl and Egbu (n.d.) conducted research to identify the impacts of cultural values on communication in Libyan public and private institutions. The study revealed that the role of culture in communicative behaviour in regulatory environments is complex. The researchers' findings were consistent with the findings of Hofstede such that they defined Libya as being a high power distance, masculine, collectivist and uncertainty avoiding culture.

Libyan people belong to 'in groups' that takes care of them. Libyans are loyal to the member 'group,' the family or the extended family. Libyan society fosters strong relationships where everyone takes responsibility for other members of the group. Employer and employee relationships in Libya are perceived as a family bond with hiring and promotion decisions taking account of the employee's in-group and management being the management of groups.

1.2.2. Cultural Values of Turkey and Hofstede's Dimensions

The Republic of Turkey, located on two continents, namely Asia and Europe, was founded in 1923 by Mustafa Kemal Atatürk. The country covers an area of 783,562 km² and has a population of 80,694,485 people. The European portion of Turkey is known as Thrace, while the Asian is called Anatolia or Asia Minor, the larger part of the country. Turkey is comprised of two peninsulas that are separated by the Bosphorus and Dardanelles Straits and it is surrounded by the Black Sea in the north, the Mediterranean Sea in the south and the Aegean Sea in the west. The capital is Ankara, but the largest and most well-known city is Istanbul.

Although the official language is Turkish, Kurdish and Arabic are spoken in the eastern and south-eastern parts of Turkey. Islam is the largest religion in Turkey with 99.8% of the population being registered as Muslim (mostly Sunni) and the remaining 0.2% of the population comprising Christians and Jews.

Turkey, known as "the cradle of civilisation," was a land of different tribes and nations. Its history dates back to 10,000 B.C. Different civilisations, such as the Greeks, Hittites, Phrygians, Lycians, Ionians, Persians, Urartians, the Roman Empire, Byzantines, etc. ruled the land until Turks arrived in Anatolia from Central Asia. The Turks started to settle in Anatolia in the early 11th century and conquered the whole of Anatolia. The first Turkish state in Anatolia was established by the Anatolian Seljuks between 1071 to 1099. The Ottomans prevailed within a vast area including Asia,

Europe and Africa. The Republic of Turkey was founded in 1923 by Mustafa Kemal Atatürk.

Turkish culture has a very long history dating back to ancient times. Historically, Turkish culture is unique in the world regarding its impact on cultures and civilisations from China to Vienna, and from Russia to North Africa as well as the effects of these cultures on Turkish culture. Thus, Turkish culture reflects this unprecedented richness and cultural diversity, which continues to be rooted in the Middle East, Anatolia and the Balkans. Moreover, it can be considered the cradle of many civilisations for at least twelve-thousand years (TCF, 2017).

Turkish people attach great importance to national values such as peace, tolerance and coexistence. Despite the considerable influence of the modern world, i.e., increase in female employment, the family is still the basis of Turkish society. The traditional Turkish family is characterised by an authoritarian and hierarchical structure with a clear differentiation of roles. The strong reliance on family ties continues to shape Turkish culture with relationships between family members being characterised by loyalty and warmth, in addition to control and authority (Hecker, 2006). Nowadays, Turkish culture may be characterised by some elements of modernity, tradition and Islam. Moreover, this cultural orientation is not homogeneous or equally adopted by most Turkish citizens (Hayat and Muzaffer, 1997).

Organisational culture shows similar features to national culture such that in Turkish companies, hierarchy and harmonious family relations prevail (Dulaimi et. al., 2007). Thus, the basis of commonly noted hierarchy and clan cultures can be seen as a reflection of the social-cultural characteristics of organisations. According to several studies, adhocracy and market cultures are quite low among firms in Turkey (Albayrak and Albayrak, 2014).

1.2.2.1. Turkish Culture and Hofstede's Dimensions

Based on the results of Hofstede's study on cultural dimensions, Turkish culture is characterised by high power distance (66), collectivistic (with an IDV score of 37), feminine (with a MAS score of 45), and a high uncertainty avoidance (85) culture (See Figure 1.6).

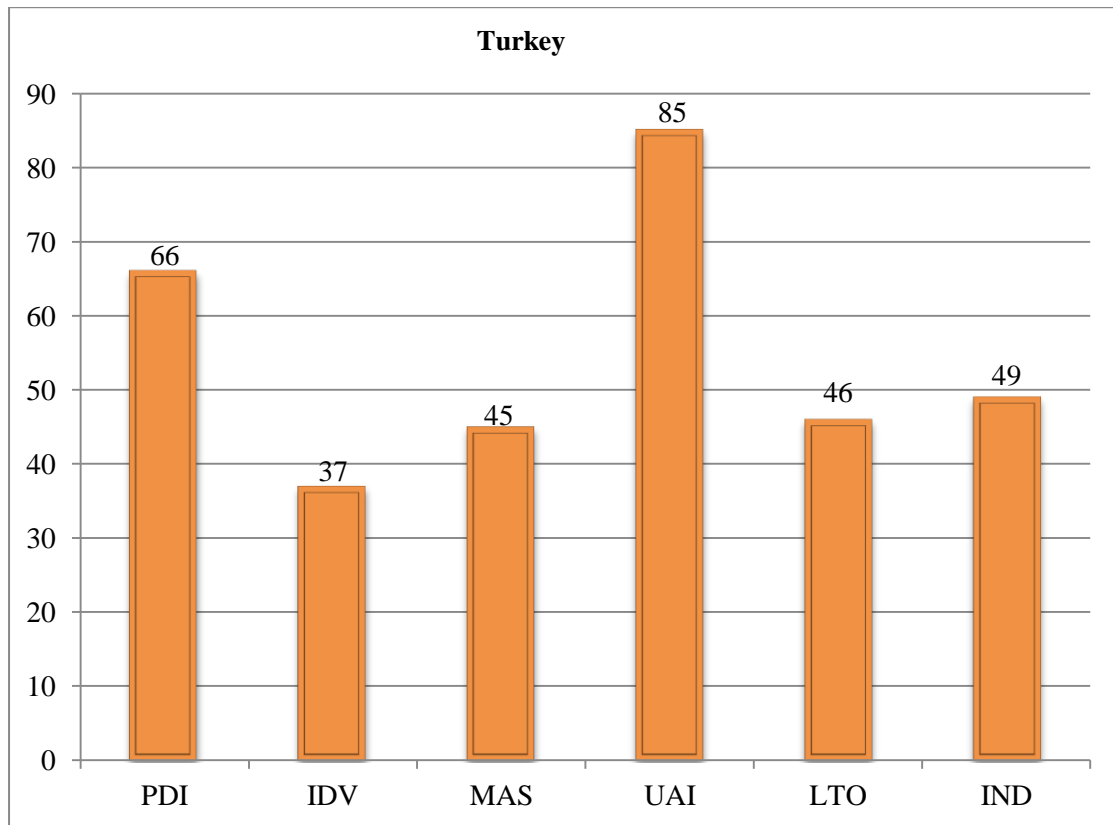


Figure 1.6. Turkey's Scores on the Cultural Dimension

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

Turkish culture is characterised by dependence, control and hierarchical structure in terms of Power Distance. Power is centralised. Formal relationships, indirect communication, and selective information flow prevails. Seniors are usually inaccessible. The ideal manager/director is a father figure and employees expect to be told what to do. Executives are subject to their superiors and rules. As a matter of fact, research (Gürbüz and Bingöl, 2007; Warsame, 2016) conducted in enterprises operating in various sectors in Turkey show that there is a high power distance.

Turkey is a collectivistic society. Individuals belong to social groups such as families, clans or organisations where people care for others. Communication and feedback are indirect even in the business environment. Harmony of the group is important and should be maintained. Open conflicts are avoided. The relationship is based on moral rules and this always has priority over task fulfilment. Time must be invested initially to establish a relationship of trust. Nepotism may be found more often. Sargut (2001, p. 185) states that Turkey is a collectivist society and research

shows that kinship and nation-defined relationships are important in Turkish society (Sargut, 2001 and Wasti, 1994).

With a Masculinity score of 45, Turkey takes part in the feminine side. Consensus, honesty with others, sympathy for the weak which are the softer aspects of the culture are appreciated and encouraged. Therefore, conflicts are avoided in social and organisational 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, Sıgri et. al. (2009) found that banking staff were helpful and attach importance to respect for traditions.

Turkey scored 85 for uncertainty avoidance such that there is a huge need for laws and rules. People use many rituals with the aim of minimising anxiety. Regarding Turkey's intermediate scores on Long-Term Orientation (46) and Indulgence (49), there is no dominant cultural preference.

1.2.3. Comparison of Libyan and Turkish Culture in Terms of Hofstede's Dimensions

Figure 1.7. illustrates the cultural dimension scores for Libya and Turkey. There are differences in terms of the five dimensions of PDI, MAS, UAI, LTO and IVR. However, Libya and Turkey have similar scores for IDV (Tekin and Tekdogan, 2015).

Although both countries refer to high PDI cultures, Libya has a higher score for Power Distance (80) when compared to Turkey, which means that Libya is a more hierarchical society in which power is centralised. Similarly, there are significant differences between the two countries in terms of UAI where Turkey has higher scores than Libya. Results show that more rules are required in Turkish society in order to avoid ambiguous situations.

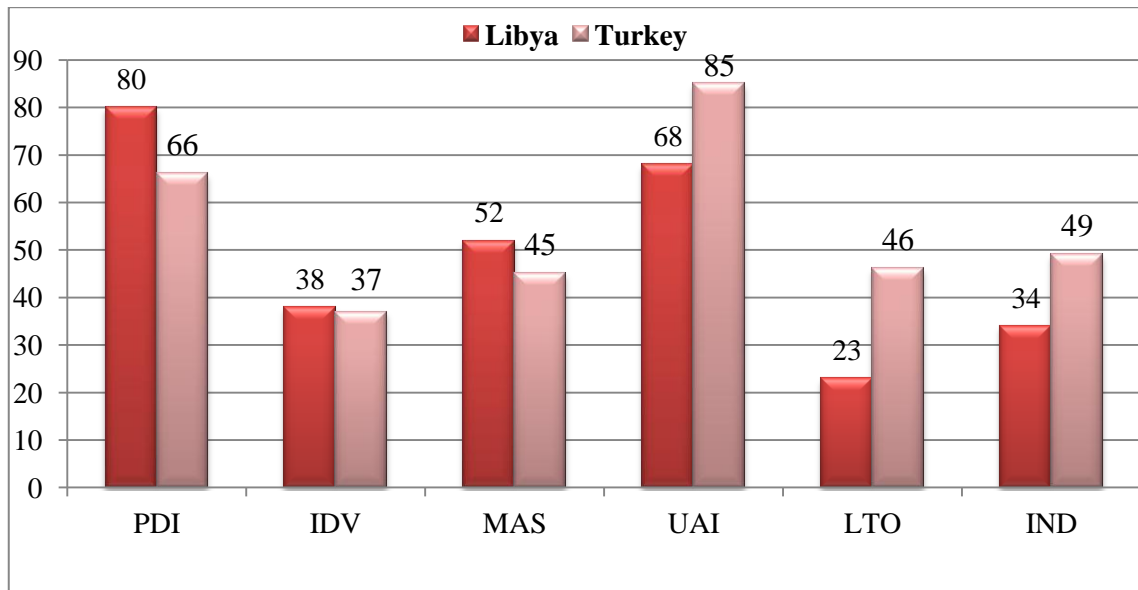


Figure 1.7. Cultural Dimension Scores of Libya and Turkey

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

In terms of MAS, Libya has a higher score than Turkey. This indicates that there is no clear cultural preference in Libyan society, whereas Turkey is a feminine country. This score refers to the softer aspects of culture that decisions are taken by consensus and agreement, sympathy, and the avoidance of conflicts being more important issues in Turkey. However, Libya and Turkey have similar scores for IDV such that both can be stated as collectivistic countries.

Regarding the last two dimensions of LTO and IVR, Turkey has intermediate scores, which means there are no dominant cultural preferences. However, considering the LTO score of Libya (23), it can be concluded that Libyan culture is more normative and past or present oriented compared to Turkish culture. When the IVR scores of Libya are evaluated, it is seen that Libya has a higher score than Turkey, which refers to restraints caused by strict social norms.

CHAPTER TWO: BUSINESS ETHICS AND ETHICAL DECISION MAKING

In this section, the terms of business ethics and ethical decision-making, principles and the importance of business ethics, business ethics in Libya and Turkey in the banking sector and ethical decision-making processes are explained and discussed.

2.1. Business Ethics

2.1.1. The Concept of Business Ethics and its Historical Background

Before defining the concept of business ethics, it is useful to explain the concepts of ethics and morality. Ethics is derived from *ethicus*, a Latin word meaning custom or conduct (Prabakaran, 2010, p. 2) or *ethikos* or *ethos* in Greek, which means character (Legal Information Institute, 2019). Ethics, which is a discipline of philosophy, can be defined as a system of moral principles, values and standards. Ethics focuses on determining the right and wrong and investigates the problems related to the moral behaviours of people in their personal and social lives. It also deals with universal values such as honesty, justice, reliability, equality, loyalty and respect for others.

Morality, which is similar to ethics, is a set of unwritten rules which determine the behaviour of a society that is considered good or bad. It is a set of rules and norms ensuring the social order of the people in their relations with each other or with the state and it regulates the relationships of individuals in social life.

In order to maintain order in a society, people must behave according to certain rules some of which are moral rules consisting of the manners, customs and traditions of a society.

Business ethics can be defined as a discipline which examines the ethical principles and ethical problems that arise in a business environment and regulates the behaviours of individuals in business life. In other words, business ethics, based on honesty and righteousness, is the application of moral values, norms and rules to business activities and to the behaviour of employees.

According to Seppänen (2013), business ethics is a particular study that consists of moral right and wrong, good or bad. Thus, it focuses on a number of aspects such as business institutions, organisations as well as activities. Özgener (2004, p. 51) describes business ethics as the adoption of the principles of honesty, trust, respect and fairness in all economic activities and supporting the society sharing the same environment while being in contact with the environment.

Business ethics concentrates on the moral standards and ethical problems that may arise in the business environment. They demonstrate how these standards can be applied to business policies, institutions as well as organisational behaviours. Business ethics examines the ethical issues among employees, between employees and managers, between enterprises and consumers or among business and environmental factors. It covers many dimensions from the expectations of society to fair competition, advertising, public relations and social responsibility.

Business ethics consists of sub-concepts such as work ethics, professional ethics and corporate ethics. Professional ethics are the professional principles that show the moral rules with which a certain group of professionals must comply, to force them to behave according to these rules, to expel any insufficient and unprincipled members from the profession, to regulate professional competition and to protect the ideals of service. Corporate ethics comprises the business practices of a company showing behaviours towards, and conducting business with, its internal and external stakeholders, including employees, investors, creditors, customers, and regulators.

Ethics has a history of 2500 years. It has been considered a philosophical discipline discussed since the 4th century B.C. Aristotle, the greatest philosopher of the time, is considered to be the founder of ethics as he brought concepts such as good, virtue, freedom and happiness into a conceptualised structure.

Prior to industrial society, business ethics had basically been based on traditions and religious values. During this period, religious beliefs had a significant effect on shaping the economic process, labour relations and business values (Gök, 2008).

In the business life of the 17th and 18th centuries, the understanding and structure focussing on close relationships between the economy, religion and morality

prevailed. In these centuries, there was a great impact of Catholic ethics and the Protestant work ethic, which was put forward by Weber regarding work ethics (Gök, 2008).

Between 1900 and 1920, sociologists in the United States began discussing moral issues, such as improving working conditions for women and children, workers' rights to compensation, and the provision of real information in advertisements (Little, 2013). With increasing scandals in management, the Better Business Bureau (BBB), a private non-profit organisation focussed on advancing marketplace trust, was established in the USA in 1912 (Wikipedia, 2019).

The first official work on business ethics was conducted by Harvard Business School in 1915 and business ethics courses were offered by a small number of colleges and universities (Abend, 2013). The Protestant community developed ethics as a course in their seminaries and theological schools. This movement provided a foundation for the growth of business ethics (Prabakaran, 2010).

With the increase in the number of professional jobs between 1920 and 1950, professional ethics started to prevail in society. Studies on business ethics are generally philosophy-based in Great Britain while business ethics and the development of professional ethics have started to be discussed in the USA.

The first scientific study on professional ethics was made by Emile Durkheim, who attempted to find a solution to the moral crisis of his time. Durkheim attracted attention with his work *Occupational Ethics and Civic Morals*. In this book, he stated that the solution to the problems experienced in economic life can be eliminated with professional ethics (Thompson, 1982).

Up until 1960, ethical issues had only been discussed in philosophy and theology (Prabakaran, 2010). Business ethics first appeared in the 1960s. and during the 1960s and 1970s, corporations became more aware of the rising consumer-based society that showed concerns regarding the environment, social problems and corporate responsibility and the use of organisational resources for the benefit of society. The Nader-led (Ralph Nader was a leader in consumer advocacy) consumer protection and consumer rights movement emerged in the US in the 1960s. During this period, social responsibility had become popular and effective implementation of social responsibility in business was discussed. Many centres dealing with issues of

business ethics were established. Political scandals drew the attention of the public into the importance of ethics in public administration. A number of unethical issues had been identified, such as deceptive advertising, bribery, safety of products, price collusion and environmental issues by the end of 1970s (Prabakaran, 2010).

In the 1980s, ethical issues were focussed on business ethics in the USA and in other countries. Business ethics was accepted as a field of study and acknowledged in academic circles and many institutions came forward to promote the study of ethics. Many colleges offered ethics as a subject and thousands of students enrolled for courses in ethics. Business ethics centres provided publications, courses and conferences on ethical issues. Many leading companies promoted ethical committees to address ethical issues (Prabakaran, 2010, p. 24-25).

After the 1990s, as globalisation gained momentum, shared values such as truthfulness, integrity and equality across the globe became prominent. These values created today's universal understanding of business ethics, which became a field of study for all organisations in the 2000s, Especially with the emergence of the fraudulent financial reporting scandals of major corporations such as Parmalat, Enron, Tyco, WorldCom, Adelphia, Ahold, business ethics has, since the 2000s, become a paradigm and has reached the top of the popular literature (TÜSIAD, 2009, p. 55). In recent studies, it is accepted that environmental variables, social responsibility, business environment, business ethics and business values are facilitating the achievement of economic success.

2.1.2. The Principles of Business Ethics

All enterprises have ethical responsibilities from the bottom to the top of the organisation (Newnam, 2011). Ethical issues are relevant for all stakeholders such as employees, investors, suppliers, consumers and the community as a whole (Akroni, 2011). Business ethics is related to all disciplines of management, such as international business, production, human resource management, sales and marketing (Leśna-Wierszółowicz, 2012).

Honesty, righteousness, keeping promises, loyalty, justice, helping others, respecting others, and fulfilling obligations are among the basic ethical values either for individuals or for organisations. Goodpaster (1984, p. 6) designated ethical values as moral common sense. These values include refraining from harming others,

respecting the rights of others, adhering to promises or agreements, obeying the law and following rules, not lying or cheating, avoiding damage to others, helping those who need, and fairness. According to TÜSİAD (2009), the basic ethical values and principles that do not vary greatly from one society to another are those given below:

- Justice (fairness),
- Accuracy-Integrity (not cheating),
- Impartiality (objectivity or merit),
- Responsibility (avoiding selfishness and personal interests; acting responsibly).

Ethical principles that play a major role in business activities can be listed in the following points:

Honesty: Employees should be honest and truthful in all dealings and communications. As trust and honesty are the fundamentals of enterprises, people should avoid misleading or deceiving others by misrepresentations, partial truths, overstatements and selective omissions.

Integrity: Employees and institutions are supposed to have a high degree of integrity to earn the trust of others. Integrity refers to the consistency of ideas, words and deeds. Thus, maintaining them often requires much moral courage and an inner strength to do the right thing.

Promise-Keeping and Trustworthiness: Promise-keeping refers to being reliable, doing what one says they will do as well as adherence to both contractual provisions and verbal commitments. The reliability of an enterprise depends on the fulfilment of any promises in delivering goods and services to customers as well as offering solutions to any customer problems and in the prices of goods and services.

Loyalty: The loyalty of managers and employees within an organisation are justified by their ethical behaviours. Loyalty, which is one of the most important ethical principles in terms of business, refers to the responsibilities and organisational commitment of employees towards the business. Organisational commitment is that the employee works in harmony with the organisation, makes efforts to realise the objectives of the organisation and feels the responsibility of staying as a member of the organisation.

Fairness: Fairness is the respect shown to the equality between people and the compliance with rules. Justice is an ethical principle that aims to be impartial and open-minded, to accept mistakes, to obey the law, to treat individuals equally, and not to benefit from the mistakes or deficiencies of others. For organisations, fairness can be defined as granting rights to employees (for example, equal pay for equal work) in proportion to their contribution to the organisation, and penalties in proportion to their violation of rules.

Caring: Caring refers to empathy, genuine concern for others and being benevolent and kind. Managers and institutions, in general, must take into account ethical aspects, compassion, good for all, and seek to accomplish business objectives in a manner that causes the least harm and the greatest positive good. Moreover, it is one of the social responsibilities of enterprises to help others.

Respect for others: The principle of respect for others requires respect for people's rights, private lives and personal preferences, being gentle and understanding, treating all people with equal respect and dignity regardless of sex, race or national origin, being magnanimous to others and not acting in a degrading manner. Empathy is the feeling underlying respect.

Commitment to the law: Employees must abide by laws, rules and regulations related to business activities. For example, this requires taxation and compliance with legal rules.

Commitment to excellence: This principle refers to pursuing excellence at all times in the performance and duties. Officials should continuously seek to increase their ability with developing their skills in all areas of responsibility.

Leadership: Executives are the positive ethical role models for employees such that they (executives) have to create an environment in which principled and ethical decision-making is highly encouraged. Executives must have and follow all ethical values (such as trustworthiness, honesty, reliability, etc.) to create an ethical work environment.

Reputation: Executives should build and protect the good reputation of the enterprise with a commitment to ethical principles and quality standards that ensure the

adequate satisfaction of customers. On the other hand, unethical behaviours may negatively affect an institution's reputation.

Accountability: Everyone should accept accountability be they a manager or an employee; all are responsible for the ethical quality of their decisions and their concerns, their colleagues, their companies and the community.

2.1.3. Importance of Ethics in Business Life

Today, a globalised economy, conscious and environmentally friendly consumers, increasing competition as well as environmental problems that arise from population and industrialisation make it compulsory for businesses to behave ethically. With the globalising world economy, business ethics is of great importance for organisations. In the long term, ethical values and behaviours in an organisation have the power to affect the success of enterprises positively.

Organisational culture, philosophy of management and ethics have a significant and clear impact on the performance of businesses in the long run regardless of the size of the industry or the level of profit. Therefore, business ethics is vital for the sustainability of local and international companies (Horton, 2017). However, Mathews (1997) indicates that codes of ethics in many enterprises have little impact on ethical behaviours as these codes largely seek to protect companies from the actions of employees. Most codes neglect the important ethical issues of environmental safety, customer relations and community relations.

Considering the globalised world economy and changing attitudes of consumers towards ethical businesses, the following factors show the importance of business ethics (Arslan, 2001, p. 10-11):

- As a result of globalisation, the fact that people from different cultures work in multinational companies has brought some moral problems. Therefore, it is important to create a work atmosphere in which these people respect each other's cultures and ways of living.
- Increasing demand for democracy and human rights is becoming more important in today's world. Ethnic, religious and gender discrimination are considered important ethical violations. The trend towards buying consumers from businesses that behave ethically is increasing.

- Increased sensitivity of consumers towards the natural environment and environmental pollution forcing businesses to produce environmentally friendly products and to act ethically in their environmental activities.
- Corruption in developing countries necessitates the creation of ethical business environments. Ethical behaviours of enterprises in policy making, decision-making and in all business activities have positive effects on business success in the long term. Therefore, it is important for managers to sustain businesses, take into account ethical values for the growth and profitability of the business, and act responsibly regarding business ethics while performing their professions. Business activities may be subject to political pressures and consumer boycotts if they are unethical. This affects the image of businesses negatively (Çabuk and Şengül, 2005, p. 171).
- Business ethics creates an infrastructure that increases the efficiency and productivity of an enterprise. The most important objective of an enterprise is to increase sales and retain customers. An unethical work environment with unsafe working conditions or long working hours in a company may lead a decrease in productivity. This, in turn, can cause dissatisfaction among employees and lead to a decrease in sales, which means loss of time and money.
- A business with an ethical environment will be able to survive and develop more effectively with the support of internal and external environments. Trust, responsibility and honesty are important for the success of organisations as well as individuals. The impact of business ethics on its relationship with its employees becomes evident when ethical behaviours in institutions promote strong leadership and teamwork within institutions, bring trust, synergies and cooperation between parties, and improve willingness to work hard and aim for the success of the enterprise. Moreover, ethical behaviours will lead to a safe, respectful work environment as well as cooperation and communication in a professional manner.
- Business ethics enables management to promote safe work environments, treat all employees as equal, and pay fair wages to all employees according to their education, skills and job performance. It also provides a fair performance appraisal of employees and a non-discriminatory reward system. Therefore,

business ethics increases overall employee performance as it enhances employees' morale and job satisfaction. Employees working for enterprises with high standards of business ethics are more likely to show good job performance and are more loyal and attached to the company. Salahudin et. al. (2016) found that there is a significant relationship between work ethics and job performance.

- Business ethics is crucial in terms of establishing trust-based relations with interest groups, developing a positive image of an enterprise as well as the increasing its performance. In the absence of business ethics, relations with interest groups become disrupted; it becomes impossible to obtain resources continuously, in a timely manner, regularly and at low cost, and customers will no longer patronise as a result.
- A company's credibility affects the prestige and success of the business (Balúnová, 2016). It should also be noted that building credibility is complex and a time-consuming effort, but at the same time a very effective way for the company to compete. For investors, the credibility of an institution is paramount in determining whether a company is a worthwhile investment. If the company were to be perceived as unethical, investors would be less inclined to support the company. Ethical behaviours, such as operating on an ethical basis, respecting the environment, following fair market practices and behaving honestly towards customers, creates a positive public image.
- Diminished social dignity can bring about institutional damage. In addition, lawsuits filed due to unethical practices and compensation to be paid may adversely affect a business. Unethical behaviour may lead the loss of trust between parties and a loss of image of an enterprise. Moreover, it causes loss of effectiveness, credibility, self-esteem and sense of commitment as well as resignations (see Figure 2.1) (Sucu, 2003, p. 290).
- Unethical behaviours can create additional costs for an enterprise. All members of a company are required to obey any legislation related to an enterprise's activities. This includes paying taxes, registering businesses, obtaining licenses, etc. Business owners should, therefore, fulfil all these commitments fairly. Failure to meet these obligations may resulted in paying large fines and the loss of commercial activity (Synergy, 2011). For example, due to illegal practices

and unethical behaviours, 25 banks, 22 of which were in the top 50 in the world rankings, have paid a total of \$236 billion. Seven (28%) of the banks that pay high amounts in fines operate in the USA, five are British banks (20%) and four are Swiss banks (16%) (Yazıcı, 2017).

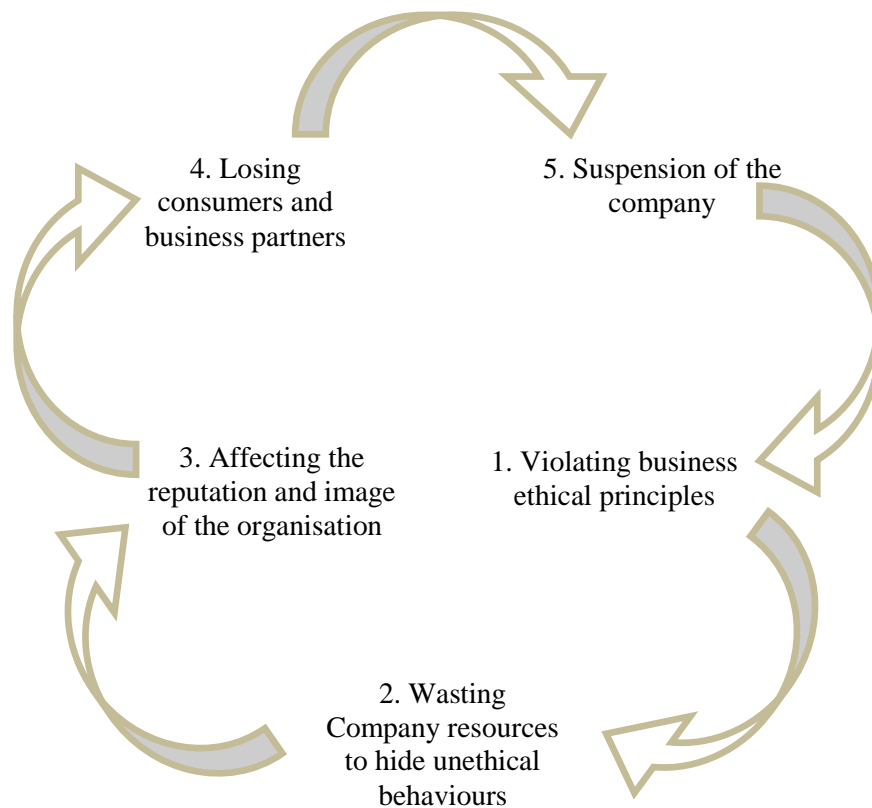


Figure 2.1. Consequences of Unethical Organisational Behaviours

Source: (Gangone, A.D., 2010, p. 196).

2.1.4. Business Ethics in Turkey

In the old Turkish states, belief systems shaped the ethical principles and understanding of justice. In this context, traditions and laws have been seen as the mortar of both the state and social life. These unwritten rules are based on values and principles such as justice, equality, goodness, keeping promises and being compassionate. “Ahilik,” a professional association established in the 13th century, was influential in the social-economic life of Anatolia until 20th century and created an order that emphasised ethical principles.

Business ethics issues in Turkey have changed depending on the ethics-related developments in Western countries, globalisation and transformation of the Turkish

economy. Starting from the 1980s, the Turkish economic system has undergone rapid and significant transformations that have had an important role in the social structure of the State, including the ethical aspects. Discussions of business ethics and practices in Turkey have emerged and developed in the context of economic transformation (Eğri and Sunar, 2010).

Issues related to business ethics in Turkey emerged in the 2000s. During 1970s-1990s period, corruption, the use of resources in favour of various interest groups and banking scandals were effective in attracting the attention of the public to ethical issues and business life. Unethical situations particularly in the public administration field and the rise of business ethics in Turkey are summarised by TÜSİAD (2009) and presented below.

In the 1970s, there were many ethical problems in public administration due to the spread of partisanship, spoils system, favouritism, bribery and corruption, and the fact that some trade unions became ideology-oriented organisations. Reasons such as the creation and arbitrary use of extra-budgetary funds, inadequate supervision, failure of managerial reforms, heavy functioning of the judiciary, and lack of transparency had caused the bribery and corruption in the 1970s to continue after 1980 with scandals breaking out one after the other. Imaginary export scandals, the ISKI scandal, the scandals of the Istanbul Bank, Emlakbank, Türkbank, Egebank, Yurtbank and Etibank followed each other. On the other hand, the negativity of the informal economy, which was tolerated, also showed its effects. During the 1990s, due to the uncontrolled and arbitrary public expenditure and populist public support, Turkey experienced large budget deficits with, inflation having reached a dangerous point, and in 1994, 1997 and 2001, there were major crises.

The first studies on business ethics was published in 1992 by TÜSİAD (Turkish Industry and Business Association) and TÜGİAD (Young Businessmen Association of Turkey). During this period, calls were made for a “clean society” and the concern for ethical decisions and behaviours in the business world increased. Some NGOs raised ethical issues on various platforms and contributed to taking action of society and the state. For example, focussing on the public bureaucracy and the problems of entrepreneurs and business ethics, TÜSİAD drew attention to ethical problems and

social responsibility in the business world and suggested how managers ought to behave in unethical situations.

The Beyaz Nokta Development Foundation, which was founded in 1994, has been in search of a clean society and in the following years started the “High Business Ethics” project. In the 1990s, the number of studies on business ethics presented at business, management, and organisation conferences increased and business ethics courses started to be given in some universities.

In the 2000s, public administration focused on issues such as continuous improvement, transparency, accountability, improving service quality, increasing public satisfaction, efficient use of working hours and preparing ethical agreements. “Ethics Summit 2000” was held in Istanbul with the participation of more than 300 businessmen, organisation representatives and academicians. TÜSİAD’s business ethics principles were published in the January-February 2001 issue of *Görüş* Magazine, one of the periodicals of TÜSİAD.

In the last decade, large corporations have brought business ethics and social responsibility issues to the institutional level. As a result, ethical codes were developed, business ethics was institutionalised and projects were implemented in cooperation with NGOs. In addition to corruption and bribery, other ethical issues such as social responsibility of enterprises, environmental problems and intellectual rights were included on the agenda in the 2000s.

According to Ekin and Tezölmez (1999), the Turkish business environment is at a critical stage putting business society in trouble with several moral problems. However, the authors considered that there is a growing interest in business ethics in Turkey. Reports indicated that most Turkish companies are still at the initial stage of ethical issues and there needs much time to institutionalise ethical values.

2.1.4.1. Current Issues in Business Ethics in Turkey

The concept of business ethics is a concept that was introduced in Turkey after the 1980s. With the opening of the Turkish economy, the success of the economy, trade and industry have been identified with profit, and since then, some negative experiences in the economy, social life and politics have led the ethical issues to the top of the agenda (Kınran, 2006).

Turkey has been experiencing economic and cultural problems due to the increased competition in the global world. On the one hand, Turkey, as a developing country has been endeavouring to adapt to the changing market economy. On the other hand, it is struggling with moral corruption. Corruption has always been on the agenda of Turkey. This leads to waste of resources and loss of social welfare caused by the corruption economy, as well as the erosion of social values (Eğri and Sunar, 2010). The main reason behind this is the failure to pay attention to business ethics in Turkey during the 1970s and 1980s.

The Turkish business world is attempting to eliminate the discomfort that it has seen in recent years, such as bribery, fraud, tax evasion, cheating the consumer and environmental pollution by giving more importance to business ethics and ethical rules. There has been an increase in academic studies, conferences and television programs on business ethics over the last few years as can be seen in TÜSİAD's report of business ethics, the establishment of the Turkish Ethical Values Centre (TEDMER) and the fact that large enterprises have begun to create their own business ethics codes thereby showing that ethical values are important in Turkey (Kınran, 2006).

Michael Hopkins, who examined social responsibility movements, remarked that there are only a few institutions focussed on social responsibility in Turkey. However, non-governmental organisations have forced businesses to act responsibly, to a certain extent, and they have responded relatively. One of the most important reforms in Turkey that need to be made is to renew the moral structure of the country. Ethical principles and standards should be institutionalised in all institutions, in all professions and in the whole of society (Kınran, 2006).

Eğri and Sunar's (2010) research revealed that businessmen perceive business ethics as a factor that weakens competition in business and trade. Dilemmas arise between economic rationality and ethics. Ethical issues are not considered to be a fundamental issue in this system, but as an incidental situation and are mostly brought to the agenda through results. Eğri and Sunar (2010) state that the ethical problems which also create ethical dilemmas that arise in Turkish business life are derived from the following issues:

- The wage policy adopted by Turkish companies is considered to be one of the most contentious ethical problems. Due to legal obligations companies, pay

minimum wages. For many companies that attach importance to moral values, this wage policy is considered to be contrary to business ethics, but under current competition conditions, the companies have no other choice because of its cost calculations.

- Another ethical dilemma arises from the environmental policy adopted by companies such that environmental standards, which are perceived as a responsibility towards all creatures and are determined by legal regulations, come into question especially in the manufacturing sector in terms of costs and which affect the sustainability of SMEs (Small and to Medium-sized Enterprises) in particular.
- Another example is the issue of child labour. According to global ethical rules, child labour is considered labour exploitation. Considering business life in Turkey, apprenticeships hold an important place. Therefore, child labour is perceived to be a natural condition. However, with globalisation and the increase in trade abroad, the debate on child labour has emerged.
- Another ethical issue is related to relations between public institutions and businesses on the procurement of goods and services, which in turn can lead to abuse. Irregularities in public contracts show that unethical behaviours are common in the procurement of services and goods in public institutions. This is known as the circumvention of the law, which leads to many unethical issues.
- Nepotism and political favouritism are other important unethical behaviours in Turkish business life.
- The prevalence of corruption in certain sectors causes the perception of bribery as ethical by some managers in Turkey. The research of TESEV shows that due to the insufficient capacity of the relevant institutions and the associated problems, companies do not perceive illegal payments as bribery to be paid to acquire more qualified and rapid service, such as illegal payments in customs or in the police office. However, unlawful payments to obtain something, even without right, for example, to pay traffic penalties, are considered bribes.

According to Transparency International (2019), in the public sector corruption perception index, Turkey was ranked 64th among 120 countries in 2002, 61st among 180 countries in 2009, and 78th in 180 countries in 2018.

2.1.5. Business Ethics in Libya

The business ethics of Libya is generally influenced by tribal values, social traditions, religion and legislation of the state. These determine the nature of the relationships between managers and employees within institutions as well as the relationships with the community (Ahmed and Hmidi, 2018).

Business activities are organised and regulated in a specific and systematic manner in Islam such that business ethics are determined by Islamic rules and principles. These principles constitute both the law and business ethics, and Muslims are required to work and conduct business in accordance with these principles (Obaid, 2005).

Saeed (2007) argued that Islam constitutes an ethical framework for businesses. Business people should follow the teachings of Islam, such as justice, Shura, which means discussion and obtaining ideas from other employees before making a decision, accountability, sincerity, dignity, esprit de corps, which refers to achievement of organisational goals and objectives with a team rather than individual endeavours. Islamic management ethics can positively influence the attitudes of followers and bring higher levels of motivation, satisfaction, performance and organisational loyalty.

Tribal culture is based on deep-rooted ethics and norms, such as solidarity of kin as a source of identity as well as values such as honour and shame not only as a means of moral judgement but also as tangible institutions and procedures (Al-Shadeedi and Ezzeddine, 2019). 85% of Libyan people are organised in tribal structures. In the tribe, decisions are made in meetings called councils or Shura and decisions are generally made following democratic methods, not by a tribal leader (Erdurmaz, 2011).

It is possible to say that the rule of Muammar Gaddafi was very decisive in the history of business ethics in Libya. Muammar Gaddafi, who played a significant role in Libyan political history and was in power from 1969 to 2011, did not allow the formation of any democratic institutions. There were no non-governmental organisations in Libya except for local people councils. The tribes that dominate the region are generally effective in Libya. Libyans find it necessary to have tribal connections in order to obtain their rights, protection and even find employment in the

state sector. Therefore, tribes are active in all areas of life, including government (Erdurmaz, 2011, p. 4-5).

According to Wijaya et. al. (2016), corruption in Libya is the main reason for the country being unable to achieve socio-economic development. During and after Gaddafi's rule, a culture of corruption became pervasive across all sectors, including the government, public sector and private business sector of Libyan society. Authors have stated that institutions of justice have their roots in the Gaddafi era such that the power of public institutions was given to parallel structures ruled by Gaddafi or his relatives and supporters. When the business and social life in the country is examined, it can be seen that corruption has been one of the basic ethical problems for centuries. Ghaddafi's regime never took any serious precautions against corruption.

The main reasons for the spread of corruption in the country are the lack of press freedom, the State's pressure on the media, the lack of access to public information and records, the absence of transparency in decision-making of the State, the absence of the rule of law, impotent and non-independent Supreme Audit Institutions, poor wages of civil servants (which leads them to corruption), difficult living conditions, absence of civil society organisations, nepotism, favouritism in providing employment (Wijaya et al., 2016).

Today's global world has forced Libyan institutions to change the nature of businesses and focus on business ethics such that, while protecting the interests of the owners of the company and maximising profits, institutions should give great attention to social responsibility and business ethics if they are willing to remain in the market.

2.1.5.1. Current Issues in Business Ethics in Libya

Al-Basher (2008) argued that increasing corporate scandals and unethical behaviours at all levels of organisations in Libya has emphasised the need for a code of ethics. Today, Libya is suffering from issues of lack of ethics, especially after 2011 with the new government. There are many issues related to business ethics. However, the most important ethical problems faced by the businesses in Libya have been corruption, nepotism, favouritism, money laundering, and unfair use of public resources.

One of the most important ethical issues in Libya is corruption, which is the most important obstacle for companies doing business in Libya. All sectors in the Libyan economy suffer from widespread corruption; however, the oil industry and those enterprises supplying materials to the public sector are among the most affected.

Libya is one of the top countries suffering from corruption. Mercy Corps (2017) entitled this as a “shadow economy”, which refers to commercial and financial transactions taking place outside state control. According to the Corruption Perception Index 2018 (Transparency International, 2019), having 17 points, Libya ranked 170th among 180 countries, showing that bribery is very common in Libya. However, before the Arab Spring in 2011, Libya’s place in the bribery ranking was lower. For example; in 2007, Libya ranked 131st among 180 countries in the world. Today the main reason behind the current condition is that the chaotic situation in governing the country leads to an increase in unethical behaviours. The absence of juridical authorities, political instability and violence has led to increases in the number of unethical practices after the fall of Gaddafi.

Various post-revolutionary governments have failed over the last eight years to avoid corruption and the mismanagement of public funds in Libya. Although corruption is prohibited by law, corruption rates are still high. It is difficult to determine the amount of corruption occurring as only a few cases reach the courts. The Libyan Audit Bureau, the highest financial regulatory authority in the country, reported that ethical cases are generally related to financial fraud, corruption, waste of public funds, abuse of authority, financial and administrative violations, use of state funds for other purposes, bribery in order to gain loans or other services and contracts, manipulation of banking loans, opening a bank account against the rules, manipulation and forgery of pensions, forgery of official documents and robbery of banks (Wijaya et. al., 2016).

Favouritism and nepotism are among the most problematic issues in post-Gaddafi Libya. Especially in job recruitments in governmental institutions, it can be seen that people having close relationships with the governing party or the managers of institutions are employed regardless of their skills, abilities or levels of education. This undermines social equity, justice and stability.

The majority of the Libyan people work as civil servants. They believe that working as a civil servant is the right of Libyan citizens and males rather than foreigners and females, regardless the ability or merit of the individual. For example, after 2011, officials working for educational institutions in some areas in Libya recruited approximately 50,000 people as teachers graduating from various disciplines other than education and the Ministry of Education paid 400 million dinars (US \$315 million) for their salaries (Jazia, 2016).

Discrimination based on age, gender and religion is also a problem and it is very difficult to impose a Western-style ethical culture and establish in Libya an understanding of business ethics based on democratic and egalitarian values. However, for a successful business life, sustainable development of businesses and for the welfare of people, policies and codes of ethics should be adopted in every industry.

2.1.6. Business Ethics in the Banking Sector

Work ethics is one of the fundamental issues in the financial sector, such as in the banking sector, as they heavily rely on reputation and performance (Hortaçsu and Günay, 2004). The banking sector generally plays an intermediary role between depositors and creditors in which bank employees are required to be more sensitive to ethical issues in their operations. Therefore, honesty, integrity, social responsibility, accountability and equity are important issues in the banking sector (Carse, 1999).

Ethical banking has a corporate history dating back to the 1800s. Shore Bank in the USA and the Cooperative Bank in the UK were the first corporate examples of ethical banking (Gündoğdu, 2018).

In the banking sector, especially with the regulation tendency triggered by the global crisis, increasing ethical problems have become the most important problems that threaten the future of the sector in the international arena. Liedtka (1992) found that there are many unethical behaviours in the banking sector, the most important of which include government fraud, bribery, personal interests of employees, lies and deceptions, discrimination, socially dubious activities, bad judgments in administrative decisions, unfair business practices, corporate and client accounts fraud, environmental damage and safety. However, it is not possible to put forward a definite figure on any economic loss due to unethical practices in the banks (Yazıcı, 2017).

Since trust and reputation are essential in the financial sector, it is not possible for the financial sector and the economy to function properly without an ethical structure. The public's view of financial ethics is often shaped by scandals reflected in the newspapers, which undermine trust in financial markets and institutions. Increasing numbers of mortgage lawsuits, especially in the post-2008 period, and unwarranted charges and commissions, leading to the emergence of an image as well as high-profit and greedy institutions and individuals, primarily banks and financial institutions (Yazıcı, 2017).

Ray Morgan's 2015 Image of Professions Survey conducted in Australia (2015) showed that bank employees have an image in the community that they do not behave ethically. According to a survey conducted by the Edelman public relations firm, financial services and banks were listed among the least trusted sectors for the fifth consecutive year (Yazıcı, 2017).

2.1.6.1. Business Ethics in the Banking Sector in Turkey

Regulations on business ethics were required in the banking sector. The Banks Association of Turkey has the power to increase the banking system, increase the quality of banking services as well as optimally use resources and ensure fair competition among banks. Therefore, *Banking Ethics Principles* was published by the Banks Association of Turkey on July 26, 2006 in order to regulate the relationships between banks and other businesses. According to *Banking Ethics Principles*, banks must adopt general principles such as integrity, neutrality, reliability, transparency, supervision of public benefits, respecting the environment, fighting against laundering of proceeds of crime, combating against financing of terrorism and preventing the abuse of insider information in their relations with other banks, customers, shareholders, employees and other institutions (İbiş, 2015; The Banks Association of Turkey, 2019).

In their relations with public entities and organisations, the banks act in line with the principles of integrity, accountability and transparency and take care of disclosure of all information, documents and records as may be requested for audit and control purposes pursuant to any applicable laws accurately, completely and in a timely manner. The following are the ethical principles of The Banks Association of Turkey:

- the exchange of accurate and systematic information,
- fair competition in operations,
- employees' performance of duties in compliance with secrecy and non-disclosure obligations,
- sustainability of general trust in the banking industry,
- endeavouring to develop the banking industry,
- compliance with laws and regulations and public morality,
- honest behaviours in statements pertaining to financial situations, advertisements and announcements for publicity, promotion and marketing of the banking products and services,
- providing accurate, consistent, complete and timely information to customers,
- keeping in strict confidence of all kinds of information and documents relating to customers,
- preventing any kind of harassment, especially psychological harassment (i.e., mobbing),
- providing all rights of the employees arising out of the Labour Act and other applicable laws and regulations (The Banks Association of Turkey, 2019).

Professional rules and ethical principles that must be followed by bank employees include compliance with the legislation in the course of performance of job duties, refraining from disclosing customer and bank information to any person other than the authorities and bodies clearly authorised by the laws, informing customers about the benefits and risks of products and services, not violating principles of honesty, justice, integrity, reliability and social responsibility; avoiding non-ethical relations with customers, such as indebtedness, personal guarantees and opening of joint accounts, not using the resources of the bank inefficiently or purposefully, not accepting any gifts contrary to customs, not working in any private or official institution without the approval of the bank, not harming the reputation of the bank, business partners, shareholders, employees and customers in the media (The Banks Association of Turkey, 2019).

2.1.6.1.1. Current Ethical Issues in the Turkish Banking Sector

Turkish banks have encountered several issues related to ethics and legitimacy in that the most important and more complex problems in the Turkish business

environment have occurred in the restructuring process of the banking sector in Turkey. Structural problems and fragility were the most pronounced issues in the banking sector which led to banking crises in the 1990s and early 2000s (Günay and Hortaçsu, 2011).

According to the “Turkish Labour’s Approach to Business Ethics” research report of the Ethical Values Centre of Turkey (TEDMER) conducted in 2002 and 2005, 43.6% of the respondents indicated that banks have ethical rules. Another study of TEDMER consisting of 98 managers revealed that 49% of the respondents perceive the banking and finance sector as the most progressive sectors in terms of ethical issues (Lapacı, 2015).

Another study conducted by Hortacsu and Ozkan Gunay (2004), found that senior managers of Turkish banks have demonstrated a high level of ethical awareness. 76.9% of the participants stated that banks have ethical codes. 31% of the participants reported that new employees are trained in business ethics in the bank and 20% are trained annually. 66.5% of the participants have information about the Principles of Banking Ethics of the Banks Association of Turkey. 80.7% of respondents stated that the Banking Regulation and Supervision Agency of Turkey increased the importance of ethical issues in the banking sector and 61% stated that bank owners affected the ethical approaches of senior management.

Balkan’s study (2009) titled “Code of Ethics in Turkish Banking” draws attention to ethical issues in the Turkish banking sector. The results of the study are presented below.

- 68% of the respondents stated that there were no ethical problems regarding compliance with laws and regulations, bribery, confidential information of the bank and customers, discrimination, insider trading, defined ethical values, compliance with ethical codes and codes of conduct, and relations with other banks and public authority, while 28% reported that there were ethical problems in employee and customer relations as well as social responsibility.
- 61% believe that the banking sector is more ethical compared to other sectors. Fifty percent of respondents think that ethical behaviours will have a positive impact on profitability in the short and long term.

- According to the participants, the most ethically problematic departments in private banks was marketing and sales (55%), followed by human resources and operations departments (14%) and accounting and procurement (9%). In public banks, department of marketing and sales (37%) was distinguished as an ethically problematic department while operational departments was the second most problematic area with a ratio of 33%.
- 25% of respondents considered public banks as being more ethical while 23% of respondents found foreign-invested banks, 17% private-capitalised banks, and 4% participation banks to be more ethical. However, 29% of bank employees stated that there is no difference between banks in terms of compliance with ethical rules.
- According to the participants, the emergence of unethical behaviours in the Turkish banking system is due to managers (33%), lack of effective supervision (26%), shareholders (20%), participation structure (7%) and middle and lower level employees (7%).
- The five most important ethical problems perceived by the participants regarding the bank's activities include non-fulfilment of social responsibilities (61%), working outside working hours (59%), not informing customers about their rights and obligations and the benefits and risks regarding the products and services offered to them (52%), low wages compared to market conditions (48%), and not using as an important criterion in evaluating the adherence to the Code of Banking Ethics in the promotion of employees in the Turkish banking system (45%).
- Non-problematic ethical issues include customer secrecy and sharing information of customers with non-authorized parties (91%), mediation of money laundering (91%), fulfilment of all tax and legal obligations (89%), transaction security, Internet security (88%), and the accurate, complete and timely transmission of information, documents and records required for audit and control purposes in accordance with legislation (88%).

However, Yazıcı (2017) reported widespread unethical behaviours in the banking sector such that performance criteria based on sales, profit, dividends, market share and strong competition would push bank employees into unethical behaviour despite strong legal regulations. In addition to the banks and their administration, the

regulatory and supervisory institutions' insensitive behaviours to ethical issues, not relying on merit, knowledge and experience in their internal management, and reluctance to apply laws and penalties increases ethical problems.

According to Yazıcı (2017), ethical problems in the financial sector stem from the possibility of making profits through unethical behaviour. Gaining money through unethical methods and relationship networks may include money laundering, speculative transactions, profit making, illegal transfers of resources, transferring resources to risky areas, gains through unfair competition and methods such as misconduct. The most noteworthy example in this regard is the total penalty of 1.1 billion liras imposed on 12 banks by the Competition Board in 2013 due to competition violations. In addition, it is a common practice to collect improper charges, commissions and interest in the Turkish banking sector. The banks, which have received irregular fees and commissions from their credit and deposit accounts for many years, were obliged to repay 1.8 billion TL to their customers in 2015. 12 banks in the top 14, according to their asset size, paid a total of 1.36 billion TL. Consumer applications to customer arbitration committees due to precedent cases reached the highest level in 2013 and 2014. This also shows the increase in bank penalties in Turkey as well as around the world.

Turkish banks such as Akbank, Yapı Kredi Bank, Garanti Bank, İşbank, Finansbank, Halkbank, Vakıflar Bank, Ziraat Bank, HSBC Bank, Ing Bank showed unethical behaviours in term of discrepancies between the consumer interest rate and the interest rate applied to the loans granted to consumers, related to credit and credit card services violation of Act 4 of the Law No. 4054 on the Protection of Competition, and the violation of Act 4 by making agreements with other banks under the name of 'gentleman's agreement' in order to prevent any promotions given to private companies and not to offer promotion proposals to institutions that continue the protocol by other banks (Yazıcı, 2017).

2.1.6.2. Business Ethics in the Banking Sector in Libya

The turbulent political situation of Libya has caused significant changes in the structure of the banking sector. This has also affected the implementation and establishment of ethical principles in the banking sector. Even with the development of

Islamic banking, business ethics has reached a different dimension in the banking sector.

Historically, banking culture has not been very strong in Libya (Mercy Corps, 2017). The history of banking activities in Libya can be traced back to 1868 with colonisation by Italy when in October 1911, Italian banks opened branches in Tripoli (Elsakit, 2017). Until the second half of the seventies, these banks had operated unethically in that they would serve the commercial or international political interests to the detriment of the nation's interests.

During the rule of Gaddafi, people invested their money in property or stored it at home rather than investing funds in the bank due to the lack of privacy and the harassment of wealthy individuals (Mercy Corps, 2017). The development of the banking sector slowed due to the civil war that broke out after 17 February 2011 and split the country into two regions: the Government-controlled area (the West) and the non-governmental territory (the East) (Elmadani, 2015).

As the liquidity crisis was apparent in early 2015, people began to avoid keeping their money in the bank. To illustrate, state employees withdraw their salaries as soon as funds were deposited into their accounts (Mercy Corps, 2017). This indicated that customers in the country did not trust Libyan banks.

The Libyan financial sector has witnessed a remarkable change in the last decade, especially in the banking sector due to the privatisation policy of the Libyan government to encourage the private sector to invest in and contribute to the development of the banking sector. However, after the fall of Gaddafi, Libya's revolutionary government legislated the prohibition of all dealings which involve interest (riba) such that commercial banks were obliged to convert their activities to Islamic banking starting from 1st of January 2015 (El-Brassi et. al., 2017). Islamic banking is an ethical and equitable system that derives its moral principles and values from Islam.

Islamic banks are subject to the provisions of the central bank of Libya similarly to conventional banks except where the rules contravene with Shari'ah law. The Central Bank of Libya supervises and controls both conventional and Islamic banks (El-Brassi et. al., 2017).

Converting to Islamic banks has led to an understanding of Islamic business ethics in the banking sector in Libya. Consistent with the emergence of Islamic business ethics in banks, the Central Bank of Libya (CBL) has initiated the strategy of strengthening and modernising the Libyan banking sector by increasing transparency, supervision and governance within the Libyan financial sector (Salem and Agil, 2012). The CBL has issued the Corporate Governance Code for Libyan Banks (CGLBS, 2010) which requires banks to disclose not only their financial information but also information about their organisational structure, corporate governance practices and structure and ethical standards (Elfadli, 2019).

Islamic banking in Libya has been seen as a remedy to chronic ethical problems, such as fraud, corruption, lack of transparency and credibility. However, the results reveal that Islamic banking is not the solution to these problems. According to Mercy Corps (2017), the transition to Islamic banking was ill-conceived and has so far been a failure. The attempt to make the financial sector more religiously fair and ethical has backfired. Some of the new financial products have been manipulated for personal benefits, and banks have found new ways to make profits from their customers. As they lost the rights to charge interest on loans and term deposits, banks subsequently raised fees on transfers and services, such as Visa card transactions. To the contrary, Elmadani (2015) found in his survey on Libyan commercial banks that Islamic banking customers' satisfaction would heavily depend on reliability and the ethical values of the banks. According to Abdullah (2012), most of the current ethical problems in Libyan banks were caused by the prevailing culture in Libyan society.

The unethical work environment in Libyan banks causes the exploitation of resources and loss of customers which in turn leads to the failure of the organisation in the achievement of its objectives. The unethical work environment in the Libyan banking sector is also a major obstacle in the economic development of the country and it discourages foreign investment. It also causes a decline in the level of services and increases social and economic problems with customers (Al-Futaisi, 2014).

Moreover, business ethics in the banking sector is suffering from lack of interest. Therefore, the Central Bank of Libya acts as a regulatory agent depending on state laws regulating the business environment but not covering any ethical issues (Libya, 2017).

2.1.6.2.1. Current Ethical Issues in the Libyan Banking Sector

Today, the Libyan banking sector experiences several ethical violations. These unethical behaviours include increased bribery rates in most Libyan banks when withdrawing money, especially for large amounts, money laundering as a way of legitimacy of illegal money, fraud, the embezzlement of public money and fraudulent bank credits.

The internal regulation of the Central Bank in Libya includes some rules and procedures related to business ethics which focuses on the duties of employees and prohibitions in the banks. The following table illustrates the ethical rules in the Libyan banking sector:

Table 2.1. The Internal Ethical Rules in Libyan Banks

Duties of employees and prohibited work in the Banking Sector in Libya
(1) Laws and regulations
<ul style="list-style-type: none"> • Accuracy, integrity and compliance with official working hours • Respect for directors, subordinates and customers • Maintaining the honour and reputation of the job • Confidentiality even after leaving the job • Reporting any violation of banking services such as thefts or bribes
(2) Prohibited activities
<ul style="list-style-type: none"> • Not using the job or position to obtain personal benefits (nepotism) • Non-engagement of any business or investments related to the job • Not accepting gifts, gratuities or grants from anyone with an interest in the bank • Not doing any illegal business or charging commission
(3) Administrative irregularities
<ul style="list-style-type: none"> • Confidentiality in the transfer of any information about the work of the bank to others, including public bodies and the media • It is not permitted to obtain credit or financial benefits directly from any bank, financial institution or other individuals • It is not permitted to keep any document or copy of a document of the institution or to inform anyone outside the institution

2.2. Ethical Decision-Making

There is increasing pressure on business organisations to behave ethically in addition to running their operations in the most economical, efficient and effective manner possible to increase performance (Khomba and Vermaak, 2012). Customers have also become increasingly mindful of the reputation of the businesses they patronise. Small and medium-sized enterprises (SMEs) have become the worst

affected since they lack the funds, strategic information and relevant alliances to implement ethical practices (Turyakira, 2018).

Based on the above, Ethical Decision-Making (EDM) has received considerable attention from scholars seeking to understand ethical behaviour. This has led to an increasing number of theoretical frameworks being proposed to describe such behavior (Mustamil and Quaddus, 2009). On the other hand, Rest in 1986 suggested that EDM involves four components, namely moral awareness, moral judgment, moral intention and moral behaviour. These components are sequential such that any deficiency in one will result in an unethical decision.

The ethical decision making process begins when a person recognises a special issue as posing an ethical dilemma (Hunt and Vitell, 1986; Rest, 1986). The process eventually leads to the stage of moral intention when the decision-maker commits to a particular course of action, and finally, moral action occurs when one carries out the intended behaviour. The ethical decision-making process begins with the environment of the culture, industry and organisation. Intention and behaviour are determined by the judgment based on the individual's philosophical evaluation, which means deontological and teleological evaluations (Hunt and Vitell, 1986). There are plenty of factors influencing ethical decision-making results, including cultural background, gender, prior ethical education, religiosity and the type of ethical dilemma (Fleming et al., 2010). The development of ethical decision-making usually requires communication with other people and relies heavily on the feedback of others (Bandura, 1986).

Therefore, understanding the process in which individuals engage in ethical decision-making with managers and employees and the factors influencing this process may be important for the development of more effective ethics education and leader development programs (Lincoln and Holmes, 2011).

2.2.1. Definitions of Ethical Decision Making

Business people encounter ethical issues while performing their duties. Therefore, ethical decision-making is critical in businesses when making decisions in uncertain conditions or during ethical dilemmas. An ethical decision is a person's moral choice from among the many possible alternatives relying on his/her own

assessment. Conversely, an unethical decision is a decision that is either illegal or morally unacceptable to the larger community (Tenbrunsel and Smith-Crowe, 2008).

There are various definitions of EDM such that, according to communication scientists, decisions are ethical to the extent that they produce better consequences (Thompson, 2015). From a psychological point of view, Kant (2012) argues that decisions are only moral to the extent that they conform to global moral philosophies.

Ethical decision-making refers to the process of evaluating and selecting the most appropriate alternative among others consistent with ethical principles and common ethical values. Ethical decision-making is the process of making choices by systematically considering and evaluating the various approaches and/or results of a behaviour or activity according to ethical principles (Özdemir, 2009, p. 132). In other words, ethical decision-making is a logical process that involves selecting the most morally correct action using a systematic manner of thinking among conflicting options.

It consists of the process of selecting the most reasonable alternative to solve a problem or achieve an objective. In making ethical decisions, unethical options are eliminated and decision-makers select the best ethical option. Although this process is similar to other decision-making processes, it requires more judgment than other decision-making processes. In the ethical decision-making process, an evaluation is made among the possible options and the option that is consistent with ethical principles is preferred.

Based on the abovementioned definitions, ethical decision-making is defined as the method of identifying problems, finding alternatives and selecting the most appropriate solution to achieve the objectives of an enterprise while maximising moral values.

2.2.2. Factors Affecting Ethical Decision-Making

Ethical decision making is an analytical task. Therefore, all data related to the case should be handled carefully and systematically. Although ethical principles are identified and ethical decision-making hierarchies are established, there are many factors that affect people's ethical decision-making processes. These factors may facilitate the ethical decision-making process or make decision-making difficult.

One of the most important elements in the decision-making process is the person or persons making the decisions. In this context, the characteristics of the employees involved in the ethical decision-making process are very important. Therefore, the personal, social, economic and cultural characteristics of the decision-maker can directly or indirectly affect the entire decision-making process. In addition, the ethical perceptions of individuals are also effective in this process (Özdemir, 2009, p. 139).

Individual factors indirectly affect ethical decision-making in terms of perceiving and evaluating an ethical problem. Factors such as gender, age, religion, occupation, education, psychological factors, and national cultural values influence decision-makers' approach to ethical issues. For instance, research by Ferrell and Skinner (1988), Buckley et. al. (1998) and Pelit and Güçer (2007) on the relationship between gender and ethical decision-making concluded that women exhibited more ethical behaviours. Weaver and Agle (2007), in their research, revealed that religious beliefs affected individuals' ethical behaviours directly or indirectly in business life.

Situational factors that are important in ethical decision-making are related to moral intensity, moral framework, reward systems, authority and bureaucracy, organisational size and industrial factors. To illustrate, Neçare (2017) states that there is a significant relationship between rewarding and ethical decision-making behaviour in an organisation. In addition, managers, employers, competitors and consumers also play a role in the ethical decision-making behaviour of individuals (Özdemir, 2009).

Ethical codes, which are determined considering the values and principles of the industry in which the organisation operates, and which include organisational policies and behaviour codes, also guide employees in making ethical decisions (Neçare, 2017).

Tenbrunsel and Smith-Crowe (2008) argued that an individual's ethical orientation is an important factor in ethical decision-making. Utilitarians, whose moral judgments are based on the consequences of the action, were found to be less ethically sensitive than formalists adopting deontological ethics. Similarly, relativism and idealism were found to be associated with lower levels of moral awareness.

2.2.2.1. The importance of National Culture in Ethical Decision-Making

Each society has its own moral understanding that depends on many variables, such as culture, ethnicity, custom and time that varies from society to society and even between regions. Therefore, individuals from different cultures probably have different moral values and these differences would affect an individual's ethical perceptions as well as their attitudes and behaviours. For example, in individualistic societies such as Northern Europe and North America, individuals make ethical decisions autonomously and in accordance with their independent decisions, whereas in collectivistic cultures such as Southern Europe and Latin America, decisions can be made in consultation with a large group of people. Similarly, employees working in high-power distance cultures such as Japan and China may be less willing to question the orders given by their superiors, even if they are ethically suspicious (Neçare, 2017, p. 61).

Research (Cherry et. al., 2003; Blodgett et. al., 2001; Singhapakdi et. al., 1999) shows that national culture affects the moral values of employees and their decision-making. Gülmez and Holley (2012), in their cross-cultural study in Turkey and in the UK, which focused on the attitudes of students towards ethics, found out that students in the UK have more positive attitudes towards ethics than students in Turkey.

Blodgett et al.'s 2001 study conducted on US and Taiwanese sales agents using Hofstede's cultural dimensions revealed that uncertainty avoidance was positive while power distance and individualism/masculinity were negatively related to ethical sensitivity of sales agents. US agents were more likely to perceive ethical issues associated with their colleagues' behaviour while Taiwanese agents were more likely to perceive ethical issues associated with their companies' or competitors' agents.

Singhapakdi et. al. (1999) indicated that consumers from different cultures tended to perceive ethical issues from different perspectives. Beekun et. al. (2008, p. 587), in their study comparing consumers in United States and in Egypt, found that national culture affects the ethical decision-making such that US respondents representing individualistic and low-power distance culture were more unethical than the Egyptian respondents, who are collectivistic and high in power distance. However, the importance of national culture on moral awareness was underscored in Singhapakdi et. al.'s (2001) comparative study in Australia and the USA.

2.2.3. Frameworks and Models for Ethical Decision-Making

Considering two major types of moral theories, ethical decision-making can be explained on the basis of Teleological and Deontological theories in this study.

2.2.3.1. Ethical Theories in Decision-Making

2.2.3.1.1. Teleological-Utilitarian Approach in Ethical Decision-Making

The basic principle in teleology (i.e. consequentialist ethics) is to make a decision considering the outcome of a behaviour. If the outcomes of an action are considered to be positive, or give rise to benefits, then that action is considered to be ethical. Conversely, if the outcome causes harm, then the action is unethical. Therefore, in a teleological understanding, the judgements of rights or wrongs depend on the outcomes of the action or decision. In other words, it refers making decisions after careful consideration of the alternatives to produce the best outcome or impact for the involved parties. Behaviours that produce the best result are those which increase the well-being or happiness of people. In utilitarian decision-making, decisions that generate the greatest number of benefits for the greatest number of people are considered ethical.

The ultimate goal is to produce the best result for all parties affected by these decisions. Decisions are considered to be ethical or unethical depending on whether or not the objective has been achieved. As utilitarians decide according to the results of decisions, behaviour will depend on the specific conditions of each situation. In this respect, utilitarians have a tendency to be pragmatic. There is no wrong or right decision in a case. For example, lying is not right or wrong. In some cases, if lying were to provide greater benefit than telling the truth, then lying would be considered ethically correct (Dasjardins and Hartman, 2011, p. 101-102).

2.2.3.1.2. Deontological Approach in Ethical Decision-Making

In the deontological understanding, the moral rightness of an action is determined not by the outcomes it produces but by the qualities intrinsic to the action itself (Candee, 1984). In deontology, universal ethical principles are considered and whether the outcomes of decisions produce goodness or evil; therefore, certain principles should be followed. The deontological understanding stresses the Golden Rule: “Do unto others as you would have them do unto you”.

The basic ethical understanding of deontology which is dominated by a Kantian perspective of ethics depends on the universal principles that must be followed regardless of circumstances. In deontological ethics, if lying is determined to be wrong on the basis of a reason, then it can never be justified, even if it is for the defence of another's life.

Table 2.2. Steps in the Ethical Decision-Making Process

	Teleological (Utilitarian) Approach		Deontological Approach
1	Gather general claims	1	Gather general claims
2	List feasible alternatives	2	List feasible alternatives
3	Predict outcomes of each action	3	List relevant rights-claims, duties and principles
4	Determine probability of each outcome	4	Establish validity of rights-claims
5	Assign value to each outcome (determine basis of valuing)	5	Determine priorities and balance claims
6	Determine utilities (probability multiplied by the ascribed value of the various outcomes)		

Source: (Candee, D., 1984, p. 62).

2.2.3.2. Models for Ethical Decision-Making

There are several theoretical models that explain the ethical decision-making process in the literature. Individuals, whether or not they are aware, make decisions according to these models (Özdemir, 2009, p. 135). Ethical decision models are important in guiding the decision-maker as to whether or not a decision is ethically appropriate.

It has seen that most of the models developed in ethical decision-making processes have highly depended on Kohlberg's Cognitive Moral Development Model. Therefore, there are significant similarities between ethical decision-making models.

In general in ethical decision-making models, the factors that affect an individual's decision-making behaviour are divided into two main categories. The first category includes the variables related to the decision maker and the second category consists of the variables that shape and define the situation in which the individual decides. The first category includes individual factors such as gender, age, nationality, personality, attitude, values, education and religion. The second category consists of the reference group (colleagues, senior managers, etc.), reward, sanction,

organisational size, industry type, and competition power of the organisation. In many decision-making models, one of the commonalities is the ethical judgment made before a final decision (Özdemir, 2009, p. 135).

2.2.3.2.1. Kohlberg's Stages of Moral Development

According to Kohlberg's Stages of Moral Development model, individuals make different decisions in similar ethical situations due to being at different stages of their moral development. According to Kohlberg, moral development, like cognitive development, consists of six stages. Kohlberg identified three levels of moral development: pre-conventional, conventional and post-conventional, where each level has two distinct stages. Kohlberg's six-stage theory can be summarised as follows (Neçare, 2017; Orha, 2013; Doğan, 2007):

Level 1: Preconventional

A child's sense of morality is externally controlled throughout this level. Parents and teachers are influential in this process such that children accept the rules of these authority figures while they have not yet adopted or internalised society's conventions.

(1) Obedience and Punishment: Rules and authorities are essential and should be respected.

(2) Instrumental Orientation: It is essential for the individual to serve the interests of others as long as they comply with their own interests.

Level 2: Conventional

An individual's sense of morality is related to personal and societal relationships, social expectations and roles. While accepting the rules of authority figures, a child also believes that it is necessary to ensure positive relationships and societal order. People consider society when making judgments.

(3) Good Boy and Nice Girl Orientation: Emphasis is given to good behaviour and people being nice to others. The individual gives more importance to others than to himself/herself.

(4) Law-and-Order Orientation: It is the stage where an individual learns that the criterion of right and wrong behaviour should be in accordance with established

rules and social order. In order to maintain the order of the society, the individual starts to act in line with the welfare of the society and the group. In this phase, moral understanding is based on the adoption of behaviours in accordance with the legal rules and norms of the social system.

Level 3: Postconventional Morality

At this level, the individual judges authority. At the first level, authority is a phenomenon other than a person where on the second level, the person has internalised authority. In this stage, people believe that some laws are unjust and should be changed or eliminated. This level is marked by a growing realisation that individuals are separate entities from society and that individuals may disobey rules inconsistent with their own principles. Post-conventional moralists have their own ethical principles and view rules as useful but changeable mechanisms, rather than absolute dictates that must be obeyed without question. Kohlberg's final level of moral reasoning is based on universal ethical principles and abstract reasoning. At this stage, people follow these internalised principles of justice, even if they conflict with laws and rules. According to Kohlberg, very few people can reach this level.

(5) Social Contract Orientation: The accuracy of a behaviour is associated with human rights and the benefit of society. Ethical behaviours are the behaviours which are in compliance with the principles accepted by society considering human rights and the benefit of society. At this stage, the existence of different ideas, values and beliefs of the society is realised and individuals learn that a social order can be maintained by respecting all of them.

(6) Universal Ethical Principal Orientation: Universal moral principles are learned and individuals act in accordance with universal ethical values (equality, justice, etc.). However, at this stage, the principles adopted by the society, such as justice, social welfare, equality and freedom, are examined by the person. According to Kohlberg, the formation of moral values constitutes at this stage.

2.2.3.2.2. Rest's Model of Moral Behaviour

James Rest developed a four-stage ethical decision-making model including awareness of ethical problems, ethical judgments, ethical intentions and ethical behaviours. Rest suggested that each component is distinct and can influence the

others. These four determinants of ethical decision-making are explained below (Lincoln and Holmes, 2011; Neçare, 2017):

Awareness of Ethical Problem: This refers to an individual's ability to recognise that a situation includes an ethical issue. Sometimes, the person does not recognise that his/her actions have the potential to harm and/or benefit other people.

Ethical Judgement: In this phase, by formulating and evaluating the possible solutions to an ethical problem, the individual makes decisions. The individual judges the possible choices and potential outcomes to determine the correct ethical behaviour.

Ethical Intention: The ethical intention of the individual is effective in the decision-making. It refers the intention of choosing one ethical decision over another solution representing a different value. If an individual can foresee that an ethical behaviour will harm her/him, she/he can make a different choice.

Ethical Behaviour: This refers to the individual's behaviour such that this stage involves taking action and implementing an action plan. The steps to be taken and the difficulties to be faced are determined in this process.

2.2.3.2.3. Trevino's Person-Situation Interactionist Model

Trevino's ethical decision-making model begins with the existence of an ethical dilemma and proceeds to the cognitive stage in Kohlberg's model. According to Trevino, individual and situational moderators are effective in the ethical judgment stage of the ethical decision-making process as well as cognitive level. Individual factors include the ego strength, field dependence and locus of control. Situational factors include the organisational culture, immediate job context and characteristics of the work (Trevino, 1986).

According to this model, an individual's response to an ethical dilemma is determined by the individual's cognitive moral development level. The level of cognitive moral development determines how an individual perceives an ethical dilemma and how an individual decides what is right or what is wrong about a situation. Rights, duties and obligations are part of the ethical dilemma. Trevino's approach focuses on the interaction of individual and situational mediators in explaining decision-making and attempts to explain ethical decision-making in an organisational environment (Neçare, 2017).

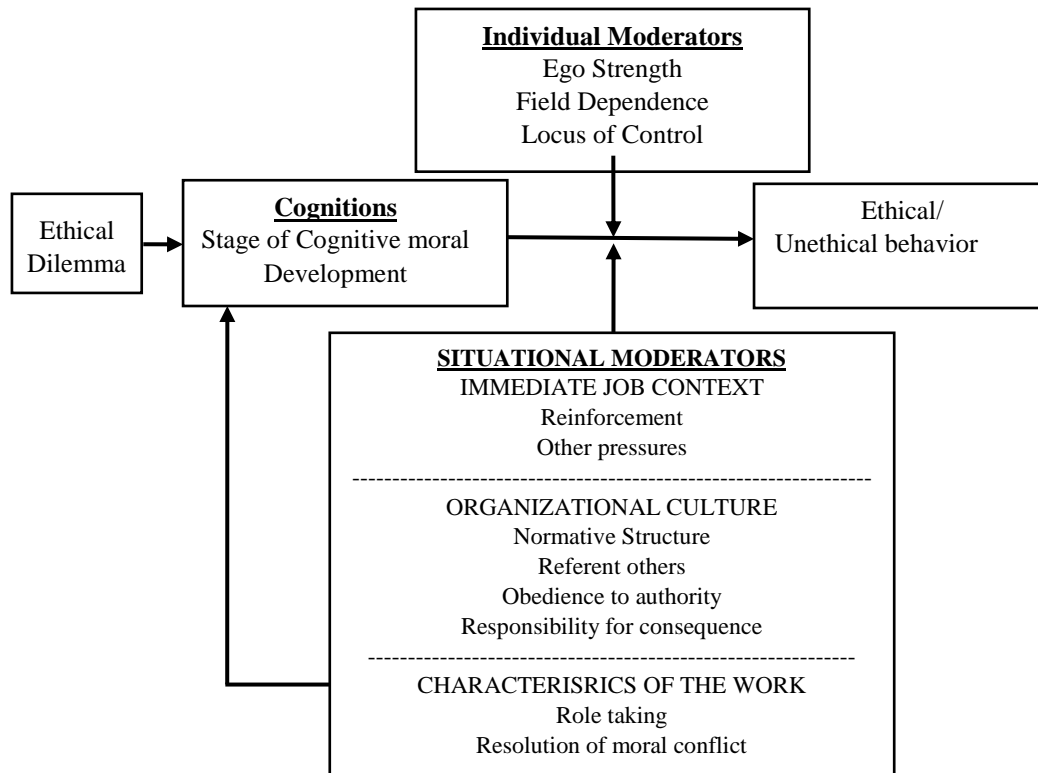


Figure 2.2. Interactionist Model of Ethical Decision Making in Organisations

Source: (Trevino, 1986, p. 603).

2.2.3.2.4. Jones' Issue Contingent Model

Jones (1991) believes that prior models did not adequately explain the differences in ethical issues. In his model, Jones (1991) focuses on an ethical problem and uses a number of new variables called ethical intensity. According to Jones, the ethical problem refers to the beneficial or detrimental outcomes of the actions of the individual for other people.

Jones (1991) associates ethical behaviour and ethical decision-making with six components of the ethical problem (magnitude of consequences, social consensus, probability of effect, temporal immediacy, proximity and concentration of effect). He argues that all of these components constitute the ethical intensity and that the ethical intensity directly affects ethical behaviour and ethical decision-making. As seen in Figure 2.2, Jones used Rest's four-stage model and argued that ethical intensity affects these stages. Finally, he added organisational factors such as group dynamics, authority factors, socialisation and processes and relating to the formation of ethical intention and ethical behaviour.

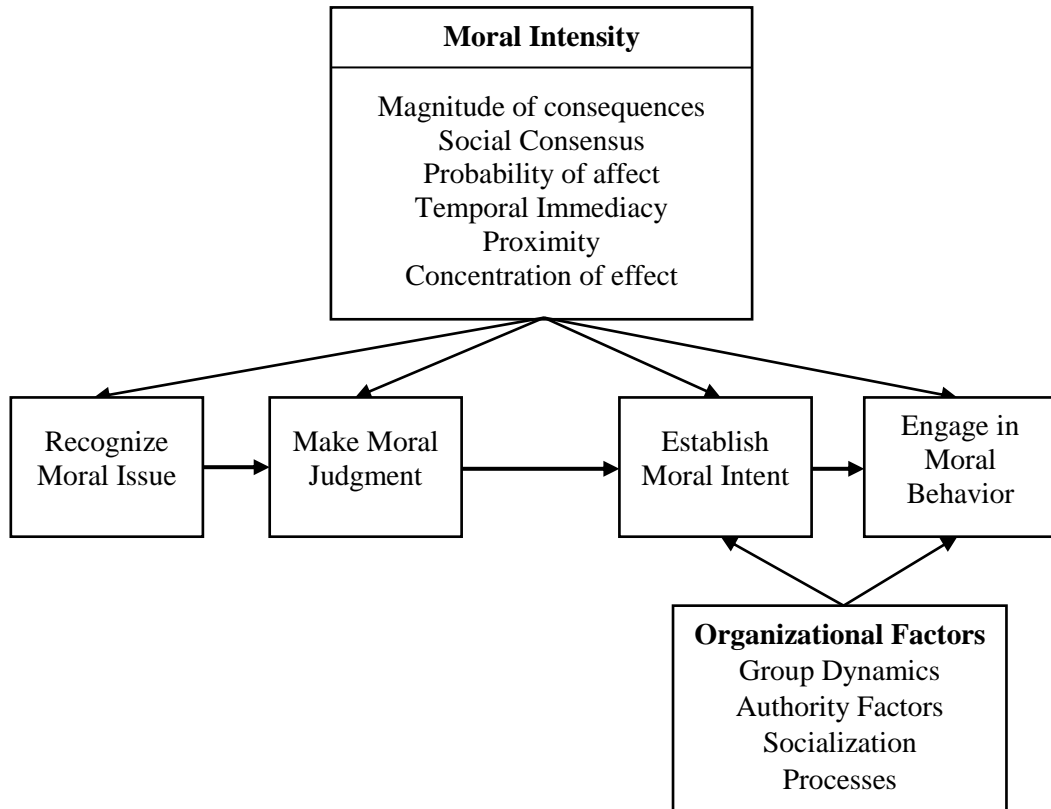


Figure 2.3. Jones' Issue-Contingent Model of Ethical Decision Making in Organisations

Source: (Jones, 1991, p. 379).

2.2.3.2.5. Bommer, Gratto, Gravander and Tuttle's Behavioural Model of Ethical and Unethical Decision Making

The model shows several categories of factors influencing managers' decisions when they are confronted by ethical dilemmas. These categories are the decision-maker's social environment, government and legal environment, professional environment, work environment, personal environment, and individual attributes (Bommer et. al., 1987).

These variables affect the ethical and unethical behaviour of the individual via the mediating structure of the individual's decision-making process. The decision process in the model functions as a central processing unit with its own internal characteristics such as the individual's cognitive style, type of information acquisition and processing, and perceived levels of loss and reward that influence a decision (Bommer et. al., 1987).

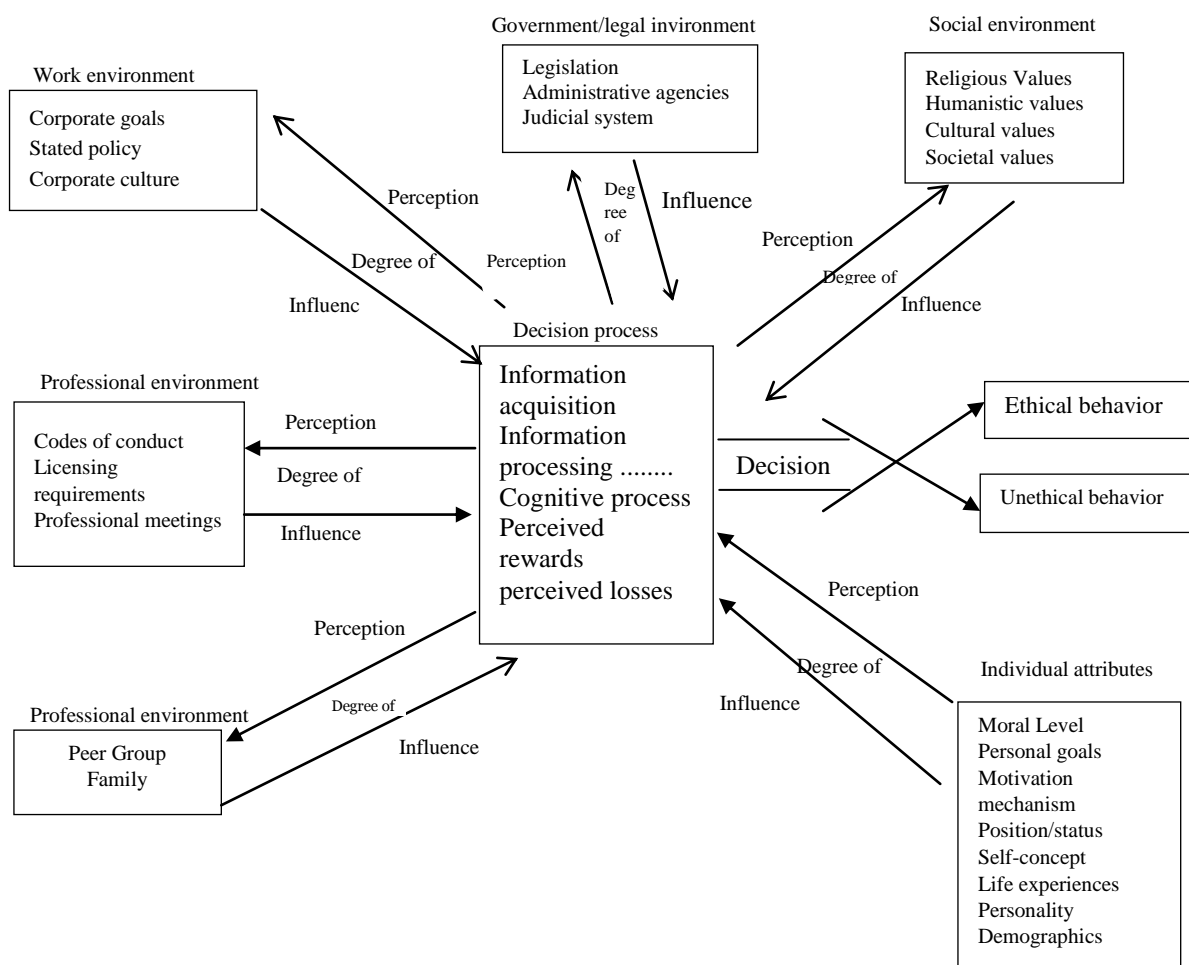


Figure 2.4. A Behavioural Model of Ethical/Unethical Decision-Making

Source: (Bommer et. al., 1987, p. 266).

2.2.3.2.6. Fritzsche’s Model

Fritzsche’s (1991) model describes the process which decision-makers will follow when encountering ethical problems. His model portrays the decision-maker with a set of personal values that are mediated by other forces in an organisational structure. Organisational culture (norms, ceremonies, legends, myths, and rituals within the organisation) influences the thoughts and feelings of the decision-maker and provides a guide for behaviour. His model shows that ethical decision-making is also affected by stakeholders.

The model shows that the recognition of the management problem motivates the decision-maker to seek solutions. A set of solution alternatives is evoked consisting of the total set of decision alternatives considered by the decision-maker, and each

alternative is evaluated on the basis of the economic, political, technological, social, and ethical issues (Fritzsche, 1991).

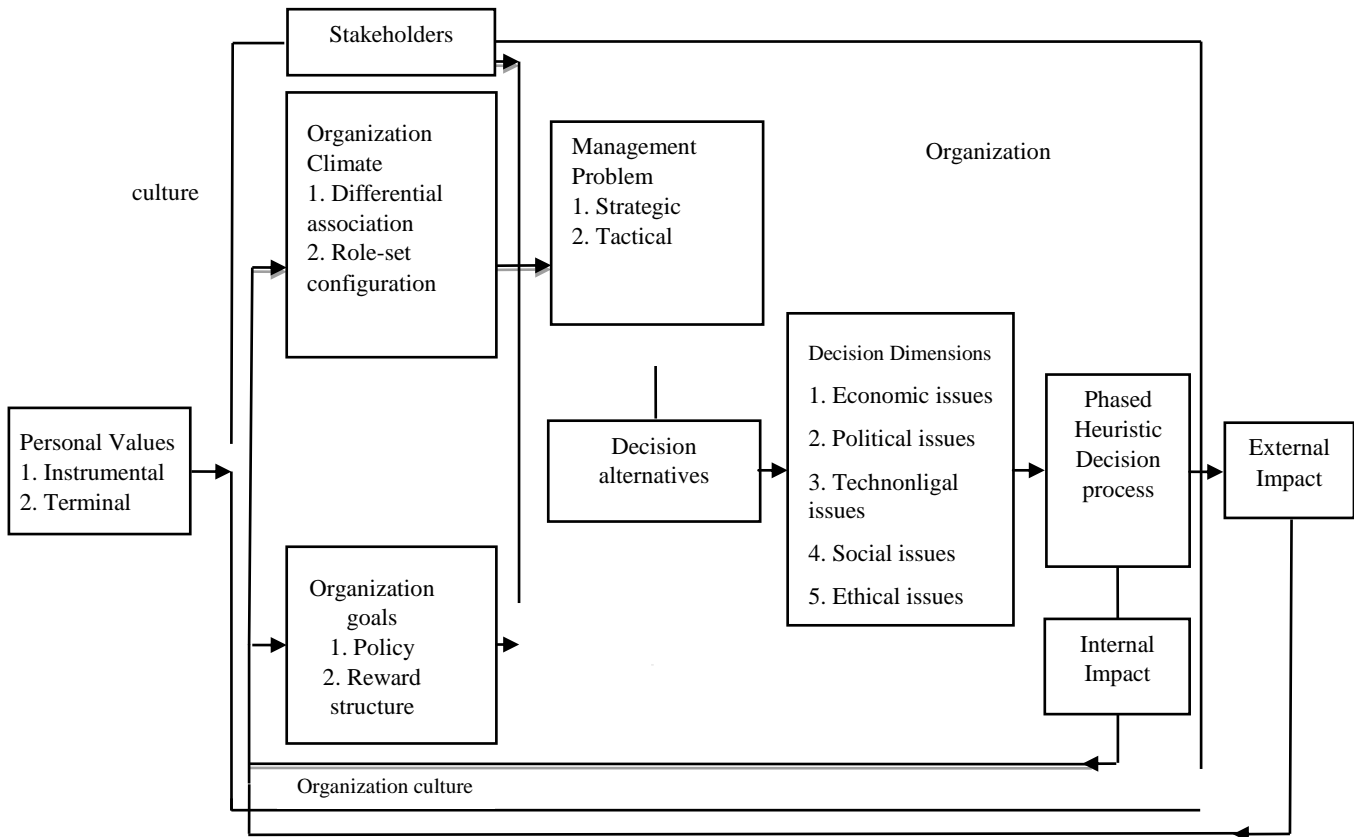


Figure 2.5. Model of Decision-Making Incorporating Ethical Values

Source: (Fritzsche, 1991, p. 843).

Fritzsche claims that the actual decision process may be considered a phased heuristic such that the first phase consists of a conjunctive rule specifying a minimum cut-off point for each of the decision dimensions. Decision alternatives that survive the first phase may then be subjected to a linear compensatory heuristic yielding an overall value for each alternative. The model shows that the selection and implementation of a decision alternative results in an internal and/or external impact which may influence future decisions, where internal impacts may affect different aspects of organisational culture, while external impacts may change the set of decision alternatives evoked in the future (Fritzsche, 1991, p. 849).

2.2.3.2.7. Cavanagh, Moberg and Velasquez’s Model

Cavanagh, Moberg and Velasquez (1981) developed a decision tree based on three theories (utilitarianism, deontology and justice) as an ethical decision-making model. All three normative theories were incorporated into the decision tree. For the

approval of each decision, the decision must be tested according to three ethical theories unless there is an “irresistible factor” that prevents testing any of these three theories. This model considers a decision in terms of ethics, predicts the impact of each alternative and attempts to reveal the situation that will satisfy the maximum number of people (Kıral, 2015).

The authors evaluated the results of the decision from an ethical point of view such that if there is a situation that violates the right of the purpose and satisfaction, the decision is rejected. If there is no circumstance that violates the right of purpose and satisfaction, the decision is dealt with according to the rights of the parties and if there is a situation that violates personal rights, the decision is rejected. However, if the decision is in conformity with personality rights, it is finally examined according to the principle of justice (Cavanagh et. al., 1981).

2.2.3.2.8. Jones and Ryan’s (1997) Model

Jones and Ryan (1997) criticised all the previous models as they were not be able to explain the disparities between what organisational members decide is right to do in a given situation and what they actually do. Their model was based on the moral approbation defined as the desire for moral approval from oneself or others. The model shows how organisational or environmental factors affect individuals’ ethical behaviour. The model suggests that individuals consider four factors when defining their own or another person’s level of moral responsibility in a certain situation: the severity of the consequences of the act, the certainty that the act is ethical or unethical, the individual’s degree of complicity in the act, and the extent of the pressure the individual feels to behave unethically.

The individual uses these four factors to determine the level of moral responsibility that his/her referent group will attribute to him/her. Based on this, the individual is believed to plan a certain course of action and estimate how much moral approbation can be expected from the referent group based on that behaviour. The authors claimed that the individual will compare the anticipated level of moral approbation to the minimum that he/she can tolerate and if the anticipated moral approbation matches the threshold, the individual is likely to establish a formal intention of behaving according to the plan and is more likely to act according to the plan. However, if the comparison shows that the threshold will not be met, the

individual will rethink his/her course of action and continue to proceed through the moral approbation process until a plan is developed that will lead to the necessary level of approbation (Jones and Ryan, 1997; Vigil, 2008, p. 4).

2.2.3.2.9. Brass, Butterfield, and Skaggs' Model

According to Brass et. al. (1998) not only do individual, organisational and other related factors affect the ethical decision making process, relationships among actors also play an influential role in decision-making. As behaviour is a social phenomenon, it involves a relationship between individuals. The authors also claim that the types and structure of relationships affect the decision making process related to ethical issues. They propose that when relationships are strong, multiplex, symmetric and equal in status, that there are no structural holes in relationships, that there is a high closeness centrality and when the network is dense, there are more incentives to behave ethically.

2.2.3.2.10. Robertson and Fadil's Culture-Based Consequentialist Model of Ethical Decision-Making

Robertson and Fadil (1999) constructed their model on the influence of cultural values into ethical decision-making. The model was based on previous models of ethical decision-making, with a focus on the cultural dimension of individualism/collectivism and the ethical philosophy of consequentialism. The model incorporated "other key stages in the ethical decision-making process," such as education and training, the intensity of the ethical dilemma (based on Jones's model), moral development (based on Kohlberg's theory) and moderating factors (such as individual and situational factors).

2.2.4. Ethical Decision Making Process

Ethical decision-making refers to the process of evaluating and choosing among alternatives in a manner consistent with ethical principles. In making ethical decisions, it is necessary to perceive and eliminate unethical options and select the best ethical alternative.

Ethical decisions are often the most difficult decisions made in a business environment as a variety of factors, such as individual and situational factors, personal experiences, and the organisational and cultural environment, are influential in the

ethical decision-making process. These decisions have very important consequences that sometimes, it is difficult to distinguish the morally acceptable or unacceptable course of action since the judgment of ethical behaviour is related to the decision-maker. Most ethical codes of conduct assume that they have only limited convenience in resolving all ethical orders encountered by decision makers in organisations. In a particular case, the ethical decision must include the enlightened judgment of the decision-maker and also consider how to judge the issues in the review process based on the ethical standards of the profession (Raines et. al., 2010; Pariltı et. al., 2014).

There are different approaches related to ethical decision-making processes (Kıral, 2014; Carroll, 1990). Carroll (1990) explains the ethical decision-making process. In Carroll's six-stage model, the first stage involves the identification of a decision, action or behaviour about to be taken by the decision maker. In the second stage, the ethical aspects or dimensions of the proposed decision, behaviour or action are revealed, while the third stage focuses on the ethical screening of actions in terms of standards or norms (personal, organisational and societal norms) and ethical principles. The next step includes the identification of ethical and non-ethical courses which pass or fail from ethical screening. The fifth step involves the engagement or non-engagement of the course of action. In the last step, if the course of action is ethical, the cycle is repeated when encountering another ethical dilemma. If the course of action is not ethical, the decision maker should identify another course of action.

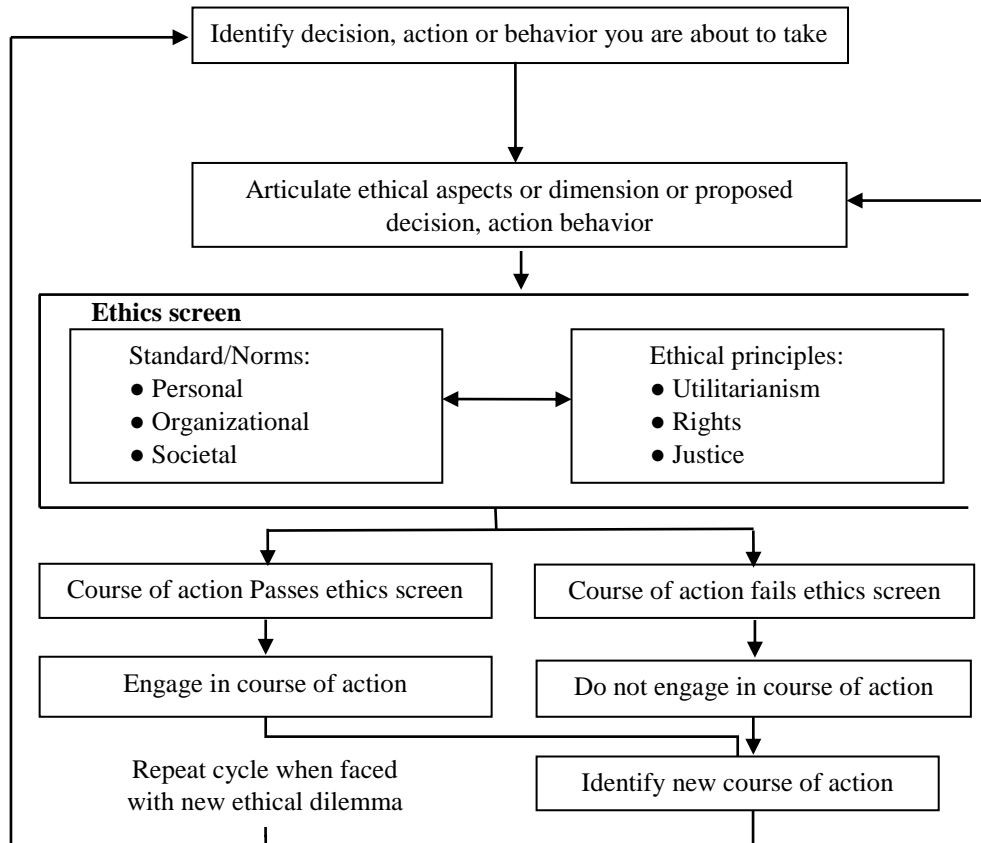


Figure 2.6. Process of Ethical Decision Making

Source: (Carroll, 1990, p. 21).

The ethical decision-making process includes several steps that must be pursued to determine the correct course of action or resolution of an ethical dilemma, the steps of which are given below:

Identifying the Problem: Determination of the facts about the situation in order to understand the ethical problem such as whether there has been an ethical violation of law, organisational standard or policy.

Collecting Relevant Information: Collecting relevant information about which rights are ignored and to what extent this occurs, identifying any affected parties, measuring the type, degree and amount of harm being inflicted on others as well as the definition of any ethical issues.

Evaluation of the Information: Application of some assessment criteria in order to evaluate the situation considering the predominant ethics theories (such as utilitarianism, rights or justice).

Identifying and Analysing the Possible Alternatives: Examining the alternatives and generating a set of possible alternatives for action, evaluation of each available alternative considering the ethical issues in order to make an ethical decision and identifying relevant factors such as stakeholders, laws or professional codes and considering the situation from their point of view as to who will be affected by a decision, policy or operation of the organisation in addition to comparisons and weightings of the alternatives (Pariltı et. al., 2014).

Making the Decision: Selecting the most appropriate alternative(s) and making the decision: Selection of the most rational, reasonable course of action considering ethics theories or other evaluation criteria used in the decision- making process.

Implementation of the Decision: Implementation of the optimal action taken in Step 5.

Review of the Action: Review of the consequences of the action and monitoring of the outcomes of the selected course of action. If the ethical problem is not resolved, the action should be modified and the decision-making process will start again from the beginning.

2.2.4.1. The Effect of National Culture in Ethical Decision-Making Process

As national cultures shape the values, behaviours and attitudes of people, national cultures should take into consideration ethical decision-making. Generally, different cultural backgrounds lead to distinctive ways of perceiving the world (House et. al., 2004). Country of residence is considered to be a significant determinant of the perception of ethics and social responsibility in moral decisions. Thus, national culture is widely recognised in the literature as having an influence on various stages of ethical decision-making with cultural differences having been found to impact individuals' ethical reasoning skills (Rausch et. al., 2014).

It is clear that values, customs, religion, laws (Battels, 1967) and the social/cultural environment influence ethical decisions (Ferrell and Gresham, 1985). To illustrate, Burnaz et. al. (2009) revealed that American businesspeople would perceive ethics to be more important for business success than would Turkish businesspeople and that American businesspeople would also be more likely to

perceive unethical marketing behaviours as more serious than their counterparts in Turkey or Thailand.

Müller et. al. (2008), in their cross-cultural study focussing on the cultural differences in decision-making among project teams found differences in decision-making processes and decision-making styles among Swedish and German respondents. They found differences in the speed of decision-making such that the decisions of Swedish teams generally took a longer time than the decisions of German teams due to the consensus-orientation of the Swedish members, who preferred consensus among the entire team, while German teams prefer decisions to be made by experts. Swedish teams preferred pragmatic and transparent decision making, while German teams prefer a more formal decision-making style, based on formal authority and clear roles.

Dabic et al. (2015), found differences in terms of ethical decision-making among a number of countries such as Croatia, Slovenia, Bosnia and Herzegovina, Hungary. Similarly, Erkan et. al. (2017) found differences in ethical decisions of English, Turkish and Iranian students.

Guillen et. al. (2002) stated that the focus of ethical decision-making is different between the U.S. and nation members of Europe as traditionally, the U.S. adopts a more utilitarian (individualistic) perspective of ethics. Germanic Europeans use a more collective, organisational approach to weighing ethical decisions, while U.S. people are more individualistic. In the U.S., personal ethics are based on liberal individualism with morality determined by the individual. However, individuals from Germanic Europe conversely consider the opinion of others (e.g. friends, spouses, co-workers, etc.) before making ethical decisions rather than relying on their own personal moral compasses (Rausch et. al., 2014).

Based on Hofstede's conceptualisation of the individualism/collectivism dimension, it is clear that business practitioners from collectivistic countries would tend to be more susceptible to group and intra-organisational influence than their counterparts from countries that are high on individualism. People from more individualistic societies, concerning with their own self-interest, will tend to be less influenced by group norms (Vitell et. al., 1993).

In countries with low or medium power distance (US or Canada), individuals consider both their peers and informal norms than their superiors and formal norms for guidance on appropriate behaviour. However, in countries with a high power distance, superiors are expected to act autocratically without consulting subordinates. This indicates that a greater importance is given to both the superiors and formal norms in large power distance countries (Vitell et. al., 1993).

Employees in countries with high uncertainty avoidance (i.e. Japan) will be more likely to consider formal professional, industry and organisational codes of ethics when forming their own deontological norms than employees in countries that are low in uncertainty avoidance (i.e. the U.S. or Canada). The Masculinity/Femininity construct impacts ethical decision-making such that individuals in masculine countries (i.e. the U.S. or Japan) will be less likely to perceive ethical problems than people in countries characterised feminine (i.e. Sweden) (Vitell et. al., 1993).

The abovementioned research show that national culture shapes the organisational culture of an institution in terms of organisational values, business environment, work relations, management styles, ethical norms and so on. Moreover, national culture is influential in building a strong organisational culture such that it increases the effectiveness of decisions in organisations.

Considering the cultural dimensions of Hofstede, the influence of national culture in ethical decision-making is apparent. Depending on the level of power distance, ethical decisions are made by superiors or through a consensus of related parties. In high-power distance cultures, ethical decision-makers are the executives who make decisions using their authority and employees are expected to adopt and accept these decisions as they would be unwilling to disagree with their superiors. In low power distance cultures, decisions are collective and made through participation (Lui, 2016).

In individualistic cultures, people are self-oriented and this may affect the ethical decisions-making that may be misuses for their own benefit disregarding other parties. In collectivist cultures, people tend to behave in favour of group cohesion such that in an ethical decision, people make decisions for the care of members.

2.2.5. Literature on Ethical Decision-Making in the Banking Sector

The banking sector, as a branch within economics, has a vast impact on our daily lives. History has shown that decisions made by these institutions that were set up, on the one hand, to provide security around the population's wealth, and on the other to help manage and control the flow of money, can positively or negatively affect every member of society (Thiam, 2015).

The process of ethical decision-making in the financial sector is important since banks depend as much on reputation as on performance (Brickley et. al., 2002). There is a difference between what banks have to do and what they actually do, so ethical values are not firmly exhibited in banks (Carse, 1999). There is much evidence of accounting irregularities having been a major concern for corporate financial performance with Ethical Decision-making being the key issue. The corporate scandals of 2001-2004, which spread across sector, from telecommunications to the oil sectors, had been due to accounting irregularities (Torois et. al., 2014).

However, there are limited empirical studies that have examined the ethical decision-making of banking and finance students compared to professionals. However, one study has been conducted in Kenya to determine the effect of ethical decision-making of bank managers on their corporate financial performance in Kenya. The measurement of ethical decision-making was drawn from the Managerial Moral Judgment Test (MMJT) and corporate financial performance from a balanced scorecard to judge a target population of 144 branch managers of various commercial banks in Kenya (Torois et. al., 2014).

The findings confirmed that ethical decision-making had a positive and important effect on corporate financial performance. The results of this study have important policy implications on corporate governance in Kenya. In addition, this paper establishes the existing literature pertaining to ethical decision-making and corporate financial performance highlighting promising directions for future research.

The empirical study of the evidence from the recent financial crisis in the USA indicates the value of ethical decision-making in the banking sector. This study surveyed about 90 banking and finance professionals and students in Vietnam to examine the difference in their ethical decision-making (Phuong et. al., 2014). The questions consisted of eight vignettes describing practical ethical dilemmas which

banking employees may face in their daily work. In the results part, they found important differences in ethical decision-making between these two groups in their overall ethical scores and in four out of eight vignettes.

Despite the increasing demands of the sector, aligning ethical management and ethical principles in banking activity is a challenging endeavour due to conflicts of interest. Grounded on a previously developed cognitive map on ethical banking practices (Ferreira et. al., 2018), the current study titled “Enhancing the decision-making virtuous cycle of ethical banking practices using the Choquet integral” uses the Choquet integral, which is a non-additive multiple criteria decision analysis (MCDA) operator to help to prioritise and weight the determinants of ethical banking.

The findings of the performance evaluation conducted on the ethical practices of the four largest banks operating in Portugal confirm that the use of the Choquet integral allows for the improvement of the evaluation stage of the decision-making virtuous cycle of ethical banking. The strengths and limitations of the framework are also discussed.

Ethical banking operations based on the UK Co-operative Bank were investigated by Chew et. al (2016). The Co-operative Bank operations were conceptualised into a solid ethical banking operations framework (EBOF) to contribute theoretically to enriching the body of the knowledge. Moreover, by understanding the EBOF of an ethical banking system, the other banking players such as the Malaysian Bank can learn from this best practice and gradually shape its operation to become more ethical. This study was based on primary data collected through a series of qualitative focus groups conducted on 20 senior bank managers who were interested in and supportive of this research project.

These experienced respondents are actively involved in the Co-operative Bank’s “Corporate Ethical Policy.” At the end of the study, the EBOF was based on the Co-operative Bank’s ethical operations (as the case studied). The novelty concept of ethical banking is driven by the global socio-environmental initiative that influences a number of major financial institutions, such as the banking sector, which is proactively and gradually shaping its corporate image to safeguard the community around the environment.

CHAPTER THREE: FINDINGS OF THE RESEARCH

In this chapter, the findings obtained from the empirical study conducted in the banking sectors in Turkey and Libya on the effect of cultural values in ethical decision-making are presented.

3.1. Results of the Reliability Analysis

Two scales, namely cultural values and ethical decision-making, were used in the study to determine the effect of cultural values on ethical decision-making. In order to measure the internal consistency (scale reliability), Cronbach's alpha (α) coefficient was used, the results of which are given in Table 1.3.

Table 3.1. Cronbach Alpha Values of the Scales

Scales	Number of Items	Reliability Coefficient for Libya (α)	Reliability Coefficient for Turkey (α)
Cultural Values	32	0.704	0.733
Ethical Decision-Making	15	0.735	0.793

The results show that Cronbach's alpha (α) coefficient values for Libya's and Turkey's Cultural Values and Ethical Decision-making scales are over 0.70. Therefore, it can be said that the Cultural Values and Ethical Decision-making scales used in this research are reliable (Sekaran, 2003).

3.2. Profile of the Respondents (Libyan and Turkish)

Demographic characteristics such as gender, marital status, age, education, current position of the Turkish and Libyan respondents were analysed using frequency analysis and presented below.

Table 3.2. Demographic Profile of Turkish and Libyan Respondents according to Gender

Demographic Characteristics	Turkey		Libya	
Gender	f	%	f	%
Female	184	47.8	110	28.6
Male	201	52.2	275	71.4
TOTAL	385	100	385	100

As shown in Table 3.2, of the Turkish respondents, 47.8% were female and 52.2% were male. Regarding the respondents in Libya, 71.4% of the respondents were male and 28.6% were female. When these results are compared, it is clear that the ratio of female respondents is higher in Turkey than in Libya. Thus, when compared with Libya, it can be observed that more women are employed in the banking sector in Turkey.

Table 3.3. Demographic Profile of Turkish and Libyan Respondents according to Marital Status

Demographic Characteristics	Turkey		Libya	
	f	%	f	%
Single	116	30.1	71	18.4
Married	269	69.9	314	81.6
TOTAL	385	100	385	100

Overall, 30.1% of all Turkish respondents reported they were single at the time of the survey and 69.6% reported that they were married. In addition, the majority of the Libyan respondents were married (81.6%), while 18.4% were single.

Table 3.4. Demographic Profile of Turkish and Libyan Respondents according to Age

Demographic Characteristics	Turkey		Libya	
	f	%	f	%
18-24	21	5.5	5	1.3
25-34	213	55.3	123	31.9
35-45	131	34.0	178	46.2
46 or over	20	5.2	79	20.5
TOTAL	385	100	385	100

From the above table, it can be observed that 55.3% of Turkish bank employees fall under the age group of 25 to 34 years, 34.0% under the age group of 35-45 years, while small percentages of respondents 5.5% and 5.2% were between 18 and 24 years and 46 or over, respectively. The results show that the Turkish respondents between the ages of 25 and 45 are over-represented in this survey sample. Regarding the age of the Libyan respondents, the results indicate that 46.2% of the respondents fall into the age group of 35 to 45 years, while 31.9% of the respondents were between the ages of

25 to 34 years, and 20.5% were 46 years old or over. The results show that the majority of Libyan survey participants (78.1%) were between the ages of 25 and 45 years.

Table 3.5. Demographic Profile of Turkish and Libyan Respondents according to Education

Demographic Characteristics	Turkey		Libya	
	f	%	f	%
High School or less	44	11.4	36	9.4
Graduate	278	72.2	306	79.5
Postgraduate	63	16.4	43	11.1
TOTAL	385	100	385	100

Overall, 11.4% of Turkish respondents have attended high school or below, 72.2% have a graduate diploma while 14.4% hold the postgraduate degree. The survey in Libya shows similar findings in terms of education such that 79.5% of the respondents have graduate degrees while 11.1% were postgraduates. 9.4% have at least high school or a secondary school diploma. From the above, it can be concluded that most of the respondents (almost 90%) hold a higher education diploma.

Table 3.6. Demographic Profile of the Turkish and Libyan Respondents according to Position

Demographic Characteristics	Turkey		Libya	
	f	%	f	%
Clerk	269	69.9	217	56.4
Junior Administrative Officer	34	8.8	87	22.6
Mid-Level Manager	69	17.9	61	15.8
Top Executive	13	3.4	20	5.2
TOTAL	385	100	385	100

The job position composition of Turkish respondents was 69.9% Bank Clerk, 17.9% Mid-Level Manager, 8.8% Junior Administrative Officer and 3.4% top executives. The highest percentage of Libyan respondents have bank clerk positions (56.4%) followed by Junior Administrative Manager (22.6%) and Mid-Level Manager (15.8%) positions. Only 5.2% were top executives. From the above table, it can be seen that a majority of the Turkish and Libyan respondents held bank clerk positions.

Table 3.7. Demographic Profile of the Turkish and Libyan Respondents according to Experience

Demographic Characteristics	Turkey		Libya	
	f	%	f	%
Years of Experience				
Less than 5 years	19	4.9	40	10.4
From 5 to 10	169	43.9	106	27.5
From 11 to 15	108	28.1	82	21.3
From 16 to 20	37	9.6	96	24.9
21 or above	52	13.5	61	15.9
TOTAL	385	100	385	100

On the basis of experience, 43.9% of the Turkish respondents had 5 to 10 years of experience in the banking sector. However, 28.1% of the respondents had 11 to 15 years of experience, while 13.5% had 21 years or over. Of the Libyan employees, 27.5% had 5 to 10 years' experience, 24.9% 16 to 20 years, 21.3% 11 to 15 years and 15.9% had 21 years or over.

3.3. Courses on Business Ethics

The survey respondents were asked whether they took business ethics courses, about the type of institution at which such courses were taken and any educational courses on ethics organised by their bank. Results are given in Table 3.8. below.

Table 3.8. Ethics Courses Taken by Turkish and Libyan Respondents

Questions	Turkey		Libya	
	f	%	f	%
Taking business ethics course				
No	135	35.1	298	77.4
Yes	250	64.9	87	22.6
Institution where business ethics course was taken				
School	45	11.7	4	1.0
Course	205	53.2	83	21.6
Total	250	64.9	87	22.6
Educational programs on ethics in the bank				
No	93	24.2	157	40.8
Yes	292	75.8	228	59.2

The data in the above table shows that two thirds of the Turkish respondents have taken business ethics courses while only 22.6% of Libyan respondents took this kind of course. Half of the Turkish respondents took ethics courses at course programs organised by the bank while 11.7% of the respondents took courses at schools probably during their period of higher education. Additionally, 21.6% of Libyan respondents took ethics courses in course programs.

The above table shows bank executives giving importance to educational programs on ethics. 75.8% of the Turkish respondents indicated that there is an educational program at their bank. However, the findings showed that nearly two thirds of the Libyan respondents mentioned educational programs on ethics in Libyan banks.

3.4. Cultural Values

Tables 3.9 and Table 3.10 show the results of the arithmetic means of cultural values and cultural dimensions for Turkey and Libya.

Table 3.9. Cultural Values of Turkish Respondents

Item Number	Items	Mean	Std. Deviation
1	Superiors supposed to have all the answers.	2.38	1.187
2	Managers make most decisions by themselves without consulting subordinates.	3.16	1.084
3	By asking subordinates for advice, managers might appear less powerful.	2.45	1.222
4	Managers in higher positions avoid social interactions with subordinates in lower positions.	2.81	1.125
5	Managers in higher positions do not delegate important tasks to subordinates in lower positions.	2.89	1.029
6	Elderly employees are the most respected people in an organisation.	2.49	1.088
7	Employees are treated equally.	2.65	1.218
8	There is a great hierarchy in the workplace.	3.39	0.999
9	Subordinates expect to be told what to do.	3.31	1.000
10	Income distribution is very uneven in the workplace.	3.69	1.155
11	Corruption and scandals are widespread.	2.23	1.225
Power Distance			0.431
12	Individual success is more important than group success.	2.76	1.181

13	Having autonomy and independence is more important than being accepted as a member of a group.	2.67	1.074
14	Individual gain is more important than being loyal to a group.	2.80	1.143
15	Relationships prevail over tasks.	2.94	1.118
16	The fulfilment of tasks is more important than caring for others.	2.74	1.089
17	A job with high earnings is better than a job with quality of life.	2.66	1.099
18	Being self-assertive is more important than being modest in a workplace.	2.76	1.085
Individualism			0.712
19	Women have greater roles in senior leadership and control.	3.25	1.068
20	There is a maximum role differentiation between the genders.	2.95	1.117
21	Men and women are modest and caring.	3.37	0.954
22	Employees are tolerant towards disabled people.	4.07	0.953
Masculinity			0.560
23	There are written rules of ethics (codes of ethics) and procedures in the workplace.	3.83	1.047
24	Organisations are intolerant to deviant employees and ideas due to differences being perceived as dangerous.	2.97	1.037
25	Employees have the spirit of adventure and risk.	2.76	0.964
26	Changing jobs is not a problem.	2.53	1.134
27	Ideas and suggestions made by employees are welcomed.	3.17	1.070
Uncertainty Avoidance			0.574
28	The traditional manner of business is important and taken into consideration in most cases.	3.18	0.954
29	Universal ethical values are followed.	3.30	1.029
30	Trying to learn from other cultures is important.	3.52	1.013
Long-Term Orientation			0.707
31	Employees can express their feelings and make suggestions without any restriction.	3.30	1.137
32	People are happy living in this community.	2.96	1.095
Indulgence			0.936

According to Table 3.9, the Turkish respondents believed that employees are tolerant towards disabled people ($M=4.07$), that there are written rules of ethics (codes of ethics) and procedures in the workplace ($M=3.83$), that income distribution is very uneven in the workplace ($M=3.69$), and that trying to learn from other cultures is important ($M=3.52$). However, they disagree on the issues of changing jobs not being a problem ($M=2.53$), older employees being the most respected people in an organisation ($M=2.49$), managers probably appearing less powerful by asking

subordinates for advice ($M=2.45$), superiors being expected to have all the answers ($M=2.38$), and corruption and scandals being widespread ($M=2.23$).

Considering the arithmetic means of cultural dimensions, it is clear that the Turkish respondents believed that the Power Distance is not high, that a Collective and Feminine cultural understanding prevails in the bank, and that Uncertainty Avoidance, Long-Term Orientation and Indulgence are moderate. However, these results are not consistent with the findings of Hofstede in terms of Power Distance and Uncertainty Avoidance as Turkey has higher PDI and UAI scores. This is probably due to the nature of the banking sector.

Table 3.10. Cultural Values of Libyan Respondents

Item Number	Items	Mean	Std. Deviation
1	Superiors supposed to have all the answers.	4.11	1.040
2	Managers make most decisions by themselves without consulting subordinates.	2.46	1.201
3	By asking subordinates for advice, managers might appear less powerful.	2.31	1.248
4	Managers in higher positions avoid social interactions with subordinates in lower positions.	2.39	1.222
5	Managers in higher positions do not delegate important tasks to subordinates in lower positions.	2.52	1.309
6	Elderly employees are the most respected people in an organisation.	3.84	1.086
7	Employees are treated equally.	3.63	1.296
8	There is a great hierarchy in the workplace.	3.66	1.280
9	Subordinates expect to be told what to do.	3.16	1.244
10	Income distribution is very uneven in the workplace.	2.87	1.255
11	Corruption and scandals are widespread.	2.29	1.230
Power Distance		3.02	0.500
12	Individual success is more important than group success.	2.34	1.236
13	Having autonomy and independence is more important than being accepted as a member of a group.	2.37	1.033
14	Individual gain is more important than being loyal to a group.	2.35	1.224
15	Relationships prevail over tasks.	3.17	1.369
16	The fulfilment of tasks is more important than caring for others.	3.35	1.341
17	A job with high earnings is better than a job with quality of life.	2.75	1.435
18	Being self-assertive is more important than being modest in a workplace.	3.45	1.256

Individualism		2.82	0.658
19	Women have greater roles in senior leadership and control.	3.37	1.265
20	There is a maximum role differentiation between the genders.	3.27	1.221
21	Men and women are modest and caring.	3.14	1.228
22	Employees are tolerant towards disabled people.	4.04	1.146
Masculinity		3.45	0.697
23	There are written rules of ethics (codes of ethics) and procedures in the workplace.	3.67	1.162
24	Organisations are intolerant to deviant employees and ideas due to differences being perceived as dangerous.	3.46	1.245
25	Employees have the spirit of adventure and risk.	3.05	1.219
26	Changing jobs is not a problem.	3.54	1.183
27	Ideas and suggestions made by employees are welcomed.	3.96	1.040
Uncertainty Avoidance		3.53	0.654
28	The traditional manner of business is important and taken into consideration in most cases.	3.89	0.999
29	Universal ethical values are followed.	4.15	0.911
30	Trying to learn from other cultures is important.	3.95	1.033
Long-Term Orientation		3.99	0.653
31	Employees can express their feelings and make suggestions without any restriction.	3.95	1.003
32	People are happy living in this community.	2.98	1.408
Indulgence		3.46	0.944

Regarding Table 3.10, the findings of the study indicate that the respondents agreed on the following items: universal ethical values are followed ($M=4.15$), superiors are supposed to have all the answers ($M=4.11$), employees are tolerant towards disabled people ($M=4.04$), ideas and suggestions made by employees are welcomed ($M=3.96$), trying to learn from other cultures is important ($M=3.95$), employees can express their feelings and make suggestions without any restriction ($M=3.95$), the traditional manner of business is important and taken into consideration in most cases ($M=3.89$), elderly employees are the most respected people in an organisation ($M=3.84$), there are written rules of ethics (codes of ethics) and procedures in the workplace ($M=3.67$), there is a great hierarchy in the workplace ($M=3.66$), employees are treated equally ($M=3.63$), changing jobs is not a problem ($M=3.54$), organisations are intolerant to deviant employees and ideas due to the difference perceived as being dangerous ($M=3.46$), and being self-assertive is more important than being modest in the workplace ($M=3.45$).

However, they disagree with the following statements: managers in higher positions avoid social interaction with subordinates in lower positions ($M=2.52$), managers make most decisions by themselves without consulting subordinates ($M=2.46$), managers in higher positions do not delegate important tasks to subordinates in lower positions ($M=2.39$), having autonomy and independence are more important than being accepted as a member of a group ($M=2.37$), individual success is more important than group success ($M=2.35$), individual gain is more important than being loyal to a group ($M=2.34$), managers might appear less powerful by asking subordinates for advice ($M=2.31$), and corruption and scandals are widespread ($M=2.29$).

The results show that Libyan employees working in the banking sector perceive high Uncertainty Avoidance. Additionally, it is a Masculine, Collectivistic and Long-Term oriented and Indulgent culture. The Libyan respondents perceived the Distance dimension at a moderate level.

These results are consistent with the findings of Hofstede in terms of Uncertainty Avoidance as Libya has higher UAI scores. The results show that the Libyan respondents perceive their culture as Collectivistic, which is consistent with the findings of Hofstede. However, contrary to Hofstede's research, this study revealed that Libya is perceived to be a Masculine, Long-term Oriented, Indulgent and moderate Power Distance country.

3.5. Comparison of the Cultural Dimensions of Turkey and Libya

In order to determine the cultural differences between the two countries, an Independent Sample t-test was performed. Results are shown in Table 3.11 below.

Table 3.11. Comparison of the Cultural Dimensions of Turkey and Libya

Cultural Dimensions	Country	N	Mean	S. D.	t	P
PDI	Libya	385	3.0208	0.50034	4.412	0.000
	Turkey	385	2.8593	0.51537		
MAS	Libya	385	2.8260	0.65869	1.040	0.299
	Turkey	385	2.7614	0.71209		
IDV	Libya	385	3.4565	0.69706	1.306	0.192
	Turkey	385	3.4091	0.56034		
UAI	Libya	385	3.5366	0.65490	10.932	0.000
	Turkey	385	3.0514	0.57405		
LTO	Libya	385	3.9965	0.65351	13.519	0.000
	Turkey	385	3.3333	0.70670		
IND	Libya	385	3.4636	0.94441	4.964	0.000
	Turkey	385	3.1273	0.93578		

* Significant difference $p < 0.01$

The results of the Independent Sample t-test show that there are differences between Libyan and Turkish bank employees in terms of cultural dimensions, namely Power Distance, Uncertainty Avoidance, Long-Term Orientation and Indulgence ($p < 0.01$). The results show that Libya is a high Power Distance and Uncertainty Avoidance culture when compared to Turkey. Furthermore, Libya is a more Long-Term Oriented and Indulgent country than Turkey.

3.6. Ethical Decision-Making

Tables 3.12 and 3.13 show the results of the arithmetic means of the cultural values and cultural dimensions for Turkey and Libya.

Table 3.12. Ethical Decision-Making in Turkey

Item Number	Items	Mean	Std. Deviation
1	My superiors (managers/supervisors) give me greater flexibility in the decision-making process.	2.80	1.050
2	Subordinates follow their superiors' decisions and not question them unconditionally.	2.99	1.057
3	I consider my company's interests.	3.58	1.065
4	I consider that my customers' interests are more important than my own personal interests.	3.23	0.905
5	Ethical decision-making processes and criteria are based on the implicit adherence to rules.	3.66	0.952
6	My organisation's interests are more important than my own personal interests.	3.46	1.084
7	Managers place more emphasis on employees' and co-workers' ideas as they are organisational stakeholders.	3.26	0.945
8	Co-workers or subordinates are blamed for errors.	3.10	1.095
9	I can hire (employ) a woman for higher positions.	3.83	1.039
10	Modesty and caring for other people are important issues.	3.89	1.056
11	Ethical decision-making is based on the circumstances of the situation.	3.12	1.195
12	The future of the bank is important.	3.89	1.032
13	Thrift and savings are the most important goals in my banks.	3.46	0.997
14	Subordinates can express their feelings and make suggestions without any restriction.	3.22	1.108
15	I have responsibility and control when making a decision.	3.10	1.103

According to Table 3.12, the Turkish respondents agreed with the following items: the future of the bank is important ($M=3.89$), modesty and caring for other people are important issues ($M=3.89$), hiring (employing) a woman for higher positions ($M=3.83$), ethical decision making process and criteria are based on the implicit adherence to rules ($M=3.66$), considering the interests of the company ($M=3.58$), the organisation's interests are more important than my own personal interests ($M=3.46$), and thrift and savings are the most important goals of the bank ($M=3.46$). However, they do not agree with the following items:

Table 3.13. Ethical Decision-Making in Libya

Item Number	Items	Mean	Std. Deviation
1	My superiors (managers/supervisors) give me greater flexibility in the decision-making process.	3.46	1.207
2	Subordinates follow their superiors' decisions and not question them unconditionally.	2.56	1.178
3	I consider my company's interests.	4.21	0.899
4	I consider that my customers' interests are more important than my own personal interests.	3.87	1.128
5	Ethical decision-making processes and criteria are based on the implicit adherence to rules.	3.89	0.935
6	My organisation's interests are more important than my own personal interests.	3.81	1.163
7	Managers place more emphasis on employees' and co-workers' ideas as they are organisational stakeholders.	3.80	0.988
8	Co-workers or subordinates are blamed for errors.	3.56	1.349
9	I can hire (employ) a woman for higher positions.	3.68	1.097
10	Modesty and caring for other people are important issues.	3.95	1.004
11	Ethical decision-making is based on the circumstances of the situation.	3.92	1.047
12	The future of the bank is important.	4.03	0.997
13	Thrift and savings are the most important goals in my banks.	4.04	0.881
14	Subordinates can express their feelings and make suggestions without any restriction.	3.66	1.132
15	I have responsibility and control when making a decision.	1.99	1.040

According to Table 3.13, the findings show that the respondents agreed on most of the items, excluding subordinates following their superiors' decisions and not questioning them unconditionally ($M=2.56$) and having responsibility and control when making decisions ($M=1.99$).

3.7. Comparison of Ethical Decision-Making in Turkey and Libya

An Independent Sample t-test was performed in order to determine the differences in Ethical Decision-Making between the two countries. The differences are statistically significant if the value of p is less than 0.05 and for the benefit of the upper mean.

Table 3.14. Comparison of Ethical Decision-Making in Turkey and Libya

	Country	N	Mean	S. D.	t	P
Ethical Decision-Making	Libya	385	3.6394	0.53319	6.997	0.000
	Turkey	385	3.3732	0.52258		

*Significant difference $p < 0.01$

The results of the Independent Sample t-test indicate that there is a significant difference between Libyan and Turkish bank employees' perceptions of ethical decision-making ($p < 0.01$). It can be concluded that Libyan employees are more likely to agree with the statements of ethical decision-making compared to Turkish respondents.

3.8. Differences Within Groups in Turkey and Libya

3.8.1. Cultural Dimensions Differences Within Groups in Turkey and Libya

Independent Sample t-test and One-way ANOVA tests were performed in order to determine the significant differences between the means of the groups according to demographic variables such as gender, marital status, age, level of education, job positions, years of experience and business ethics course attendance. The differences are statistically significant if the value of p is less than 0.05. Tables 3.15 and 3.16 show the differences between the groups according to demographic variables.

Table 3.15. Cultural Dimensions Differences within Groups in Terms of Gender (Turkey)

	Gender	N	\bar{X}	SD	t	P
PDI	1. Female	184	2.8790	0.54275	0.717	0.474
	2. Male	201	2.8412	0.48965		
IDV	1. Female	184	2.6405	0.65661	-3.226	0.001
	2. Male	201	2.8721	0.74387		
MAS	1. Female	184	3.3927	0.53341	-0.550	0.583
	2. Male	201	3.4241	0.58483		
UAI	1. Female	184	2.9902	0.57499	-2.010	0.045
	2. Male	201	3.1075	0.56885		
LTO	1. Female	184	3.2627	0.71786	-1.883	0.060
	2. Male	201	3.3980	0.69179		
IVR	1. Female	184	3.0598	0.87884	-1.355	0.174
	2. Male	201	3.1891	0.98315		
TOTAL		385				

*Significant difference $p < 0.01$; $p < 0.001$

These results show that there is a significant difference within the groups in terms of IDV and UAI. As shown in Table 3.15, the means of the male group are higher than the female group. It can be said that males are a more individualistic and uncertainty avoiding group when compared to females. Even if the national scores of Hofstede show that Turkey is a collectivistic country, in today's competitive conditions, changing values due to globalisation may lead people to be more individualistic.

Table 3.16. Cultural Dimensions Differences within Groups in terms of Gender (Libya)

	Gender	N	\bar{X}	SD	t	P
PDI	1. Female	110	2.9421	0.51363	-1.957	0.051
	2. Male	275	3.0522	0.49236		
IDV	1. Female	110	2.7558	0.65232	-1.323	0.187
	2. Male	275	2.8540	0.66031		
MAS	1. Female	110	3.4386	0.67913	0.945	0.751
	2. Male	275	3.4636	0.70520		
UAI	1. Female	110	3.4836	0.64985	0.673	0.316
	2. Male	275	3.5578	0.65689		
LTO	1. Female	110	3.9424	0.75535	-0.937	0.350
	2. Male	275	4.0182	0.60820		
IVR	1. Female	110	3.2955	0.94891	-2.221	0.027
	2. Male	275	3.5309	0.93588		
TOTAL		385				

*Significant difference $p < 0.05$

There were no significant differences within the gender groups in terms of the cultural dimensions of PDI, IDV, MAS, UAI, and LTO. However, gender was found to be the only discriminator in terms of Indulgence. Therefore, it can be concluded that Libyan male respondents are more indulgent relative to female respondents. The main reason behind this can be explained by the Islamic restrictions on females and traditional values hampering women from fulfilling their desires. Males have more freedom in Arabic countries and have the opportunity to realise their desires.

Table 3.17. Cultural Dimensions Differences within Groups in terms of Marital Status (Turkey)

	Marital Status	N	\bar{X}	SD	t	P
PD	1. Single	116	2.8511	0.59407	-0.204	0.838
	2. Married	269	2.8628	0.47864		
IDV	1. Single	116	2.6921	0.62897	-1.255	0.210
	2. Married	269	2.7913	0.74419		
MAS	1. Single	116	3.4612	0.60756	1.199	0.231
	2. Married	269	3.3866	0.53833		
UAI	1. Single	116	3.0586	0.58086	0.161	0.872
	2. Married	269	3.0483	0.57215		
LTO	1. Single	116	3.3851	0.64246	0.943	0.346
	2. Married	269	3.3110	0.73268		
IVR	1. Single	116	3.1422	1.00824	0.206	0.837
	2. Married	269	3.1208	0.90464		
TOTAL		385				

No significant differences were found when testing the connection between marital status of Turkish respondents and cultural dimensions.

Table 3.18. Cultural Dimensions Differences within Groups in terms of Marital Status (Libya)

	Marital Status	N	\bar{X}	SD	t	P
PD	1. Single	71	3.0000	0.48301	-0.387	0.699
	2. Married	314	3.0255	0.50481		
IDV	1. Single	71	2.7887	0.64154	-0.527	0.598
	2. Married	314	2.8344	0.66321		
MAS	1. Single	71	3.5141	0.69035	0.770	0.442
	2. Married	314	3.4435	0.69900		
UAI	1. Single	71	3.5521	0.64628	0.220	0.826
	2. Married	314	3.5331	0.65780		
LTO	1. Single	71	4.0094	0.68770	0.238	0.855
	2. Married	314	3.9936	0.64663		
IVR	1. Single	71	3.3732	0.96258	-0.893	0.373
	2. Married	314	3.4841	0.94060		
TOTAL		385				

The results show that there is no significant difference between Libyan respondents in terms of marital status considering the cultural dimensions. Therefore, marital status is not a discriminator for the cultural dimensions.

Table 3.19. Cultural Dimensions Differences within Groups in terms of Age (Turkey)

	Age	N	\bar{X}	SD	F	P	Tukey
PD	1. 18-24	21	2.5411	0.37204	4.412	0.005	1<3
	2. 25-34	213	2.8510	0.48633			
	3. 35-45	131	2.9438	0.54574			
	4. 46+	20	2.7273	0.60446			
IDV	1. 18-24	21	2.3878	0.51931	3.021	0.030	1<3
	2. 25-34	213	2.8075	0.71713			
	3. 35-45	131	2.7819	0.69610			
	4. 46+	20	2.5286	0.82013			
MAS	1. 18-24	21	3.7857	0.44219	5.688	0.001	1>3
	2. 25-34	213	3.4495	0.54251			
	3. 35-45	131	3.2939	0.56286			
	4. 46+	20	3.3375	0.64520			
UAI	1. 18-24	21	3.4286	0.49512	5.224	0.002	1>3.4
	2. 25-34	213	3.0685	0.59526			
	3. 35-45	131	3.0076	0.52472			
	4. 46+	20	2.7600	0.54907			
LTO	1. 18-24	21	3.6349	0.55682	2.120	0.097	-
	2. 25-34	213	3.3584	0.65589			
	3. 35-45	131	3.2417	0.76466			
	4. 46+	20	3.3500	0.89492			
IVR	1. 18-24	21	3.9048	0.90304	6.033	0.001	1>2.3
	2. 25-34	213	3.0610	0.87606			
	3. 35-45	131	3.0725	0.91803			
	4. 46+	20	3.3750	1.30661			
TOTAL		385					

*Significant difference $p<0.05$; $p<0.01$

It was found that the perceptions of Turkish respondents towards cultural dimensions varied according to their age. Respondents in the 34-45 years age group are more Individualistic, Feminine and have higher Power Distance scores relative to the 18-24 years age group. Moreover, the 18 to 24 year old respondents have higher Uncertainty Avoidance and Indulgence scores compared to of 35-45 year age group, 46 years or over age group and the 25-45 year age group, respectively.

Table 3.20. Cultural Dimensions Differences within Groups in Terms of Age (Libya)

	Age	N	\bar{X}	SD	F	P
PD	1. 18-24	5	3.0545	0.27724	0.189	0.904
	2. 25-34	123	3.0436	0.48446		
	3. 35-45	178	3.0174	0.52252		
	4. 46+	79	2.9908	0.48991		
IDV	1. 18-24	5	2.6286	0.32888	0.623	0.601
	2. 25-34	123	2.8548	0.61431		
	3. 35-45	178	2.8451	0.69769		
	4. 46+	79	2.7505	0.65204		
MAS	1. 18-24	5	2.9000	0.28504	1.243	0.294
	2. 25-34	123	3.4959	0.74657		
	3. 35-45	178	3.4579	0.70484		
	4. 46+	79	3.4272	0.60467		
UAI	1. 18-24	5	3.6000	0.67823	0.228	0.877
	2. 25-34	123	3.5154	0.63968		
	3. 35-45	178	3.5270	0.68581		
	4. 46+	79	3.5873	0.61381		
LTO	1. 18-24	5	4.0667	0.86281	0.758	0.518
	2. 25-34	123	3.9837	0.56917		
	3. 35-45	178	4.0412	0.69130		
	4. 46+	79	3.9114	0.67876		
IVR	1. 18-24	5	3.2000	0.90830	0.254	0.858
	2. 25-34	123	3.4309	1.02094		
	3. 35-45	178	3.4972	0.90119		
	4. 46+	79	3.4557	0.93091		
TOTAL		385				

No significant differences were found when testing the connection between the age groups of Libyan respondents and the cultural dimensions.

Table 3.21. Cultural Dimensions Differences within Groups in terms of Education (Turkey)

	Education	N	\bar{X}	SD	F	P	Tukey
PD	1. High School or less	44	2.8285	0.49375	3.392	0.035	2<3
	2. Graduate	278	2.8293	0.50895			
	3. Postgraduate	63	3.0130	0.53853			
IDV	1. High School or less	44	2.7532	0.69397	1.094	0.336	-
	2. Graduate	278	2.7354	0.70515			
	3. Postgraduate	63	2.8821	0.75311			
MAS	1. High School or less	44	3.3920	0.54559	0.023	0.977	-
	2. Graduate	278	3.4110	0.55430			
	3. Postgraduate	63	3.4127	0.60435			
UAI	1. High School or less	44	3.0045	0.66890	2.356	0.096	-
	2. Graduate	278	3.0266	0.56900			
	3. Postgraduate	63	3.1937	0.50923			
LTO	1. High School or less	44	3.2727	0.96254	1.187	0.306	-
	2. Graduate	278	3.3153	0.69558			
	3. Postgraduate	63	3.4550	0.51952			
IVR	1. High School or less	44	3.0568	1.03551	0.215	0.807	-
	2. Graduate	278	3.1457	0.92274			
	3. Postgraduate	63	3.0952	0.93264			
TOTAL		385					

*Significant difference $p < 0.05$

The findings indicate that the Turkish respondents holding postgraduate degrees have higher power distance scores compared to the respondents with graduate diplomas.

Table 3.22. Cultural Dimensions Differences within Groups in terms of Education (Libya)

	Education	N	\bar{X}	SD	F	P	Tukey
PD	1. High School or less	36	3.1490	0.69376	2.886	0.057	-
	2. Graduate	306	3.0253	0.47433			
	3. Postgraduate	43	2.8816	0.46884			
IDV	1. High School or less	36	2.8929	0.79310	0.643	0.526	-
	2. Graduate	306	2.8315	0.64477			
	3. Postgraduate	43	2.7309	0.64055			
MAS	1. High School or less	36	3.4097	0.72986	0.544	0.581	-
	2. Graduate	306	3.4747	0.69892			
	3. Postgraduate	43	3.3663	0.66222			
UAI	1. High School or less	36	3.4833	0.43654	30.333	0.037	2>3
	2. Graduate	306	3.5752	0.66945			
	3. Postgraduate	43	3.3070	0.66383			
LTO	1. High School or less	36	3.8611	0.73193	3.883	0.021	2>3
	2. Graduate	306	4.0425	0.62435			
	3. Postgraduate	43	3.7829	0.74138			
IVR	1. High School or less	36	3.3611	0.89929	6.604	0.002	2>3
	2. Graduate	306	3.5408	0.91926			
	3. Postgraduate	43	3.0000	1.03510			
TOTAL		385					

*Significant difference $p < 0.05$

The results show that the cultural dimension scores vary according to the education of the respondents. Libyan respondents holding graduate degrees have higher scores in terms of Uncertainty Avoidance, Long-Term Orientation and Indulgence than respondents with graduate diplomas.

Table 3.23. Cultural Dimensions Differences within Groups in terms of Position (Turkey)

	Position	N	\bar{X}	SD	F	P	Tukey
PD	1. Clerk	269	2.8189	0.49113	2.293	0.078	-
	2. Junior Administrative Officer	34	3.0160	0.39751			
	3. Mid-Level Manager	69	2.9460	0.60690			
	4. Top Executive	13	2.8252	0.66335			
IDV	1. Clerk	269	2.7339	0.69603	0.598	0.616	-
	2. Junior Administrative Officer	34	2.7605	0.74830			
	3. Mid-Level Manager	69	2.8613	0.75869			
	4. Top Executive	13	2.8022	0.72735			
MAS	1. Clerk	269	3.4117	0.57495	0.300	0.826	-
	2. Junior Administrative Officer	34	3.3382	0.49955			
	3. Mid-Level Manager	69	3.4167	0.56501			
	4. Top Executive	13	3.5000	0.38188			
UAI	1. Clerk	269	3.0201	0.56493	1.027	0.381	-
	2. Junior Administrative Officer	34	3.0824	0.74202			
	3. Mid-Level Manager	69	3.1304	0.55923			
	4. Top Executive	13	3.2000	0.21602			
LTO	1. Clerk	269	3.3011	0.70696	0.995	0.395	-
	2. Junior Administrative Officer	34	3.3431	0.76315			
	3. Mid-Level Manager	69	3.4638	0.66475			
	4. Top Executive	13	3.2821	0.76795			
IVR	1. Clerk	269	3.0372	0.92665	3.178	0.024	1<3
	2. Junior Administrative Officer	34	3.2941	1.02335			
	3. Mid-Level Manager	69	3.3986	0.85138			
	4. Top Executive	13	3.1154	1.08309			
TOTAL		385					

*Significant difference $p < 0.05$

Results show that significant differences within groups were found only in the Indulgence dimension. Mid-level managers are more Indulgent than bank clerks.

Table 3.24. Cultural Dimensions Differences within Groups in terms of Position (Libya)

	Position	N	\bar{X}	SD	F	P	Tukey
PD	1. Clerk	87	2.9937	0.57241	0.568	0.636	-
	2. Junior Administrative Officer	217	3.0494	0.47399			
	3. Mid-Level Manager	61	2.9702	0.50690			
	4. Top Executive	20	2.9818	0.43408			
IDV	1. Clerk	87	2.8506	0.69574	0.790	0.500	-
	2. Junior Administrative Officer	217	2.8512	0.63283			
	3. Mid-Level Manager	61	2.7096	0.73770			
	4. Top Executive	20	2.8000	0.50220			
MAS	1. Clerk	87	3.4454	0.75908	0.116	0.950	-
	2. Junior Administrative Officer	217	3.4735	0.67370			
	3. Mid-Level Manager	61	3.4180	0.72847			
	4. Top Executive	20	3.4375	0.60630			
UAI	1. Clerk	87	3.5287	0.60768	0.343	0.794	-
	2. Junior Administrative Officer	217	3.5392	0.65148			
	3. Mid-Level Manager	61	3.5803	0.75428			
	4. Top Executive	20	3.4100	0.59285			
LTO	1. Clerk	87	4.0038	0.59170	1.418	0.237	-
	2. Junior Administrative Officer	217	3.9677	0.69053			
	3. Mid-Level Manager	61	4.1366	0.63938			
	4. Top Executive	20	3.8500	0.48936			
IVR	1. Clerk	87	3.3046	0.88711	2.494	0.060	-
	2. Junior Administrative Officer	217	3.5737	0.93249			
	3. Mid-Level Manager	61	3.3852	1.02629			
	4. Top Executive	20	3.2000	0.95145			
TOTAL		385					

No significant differences were found when testing the connection between position groups of Libyan respondents and cultural dimensions.

Table 3.25. Cultural Dimensions Differences within Groups in terms of Experience (Turkey)

	Experience	N	\bar{X}	SD	F	P	Tukey
PD	1. Less than 5 years	19	2.5646	0.40834	2.787	0.026	1<5
	2. From 5 to 10	169	2.8505	0.49130			
	3. From 11 to 15	108	2.8409	0.51036			
	4. From 16 to 20	37	2.8943	0.61602			
	5. 21 or above	52	3.0087	0.52402			
IDV	1. Less than 5 years	19	2.4286	0.60982	1.689	0.152	-
	2. From 5 to 10	169	2.8140	0.69913			
	3. From 11 to 15	108	2.6918	0.72559			
	4. From 16 to 20	37	2.7954	0.58761			
	5. 21 or above	52	2.8324	0.81341			
MAS	1. Less than 5 years	19	3.6711	0.51406	3.330	0.011	4<5
	2. From 5 to 10	169	3.4216	0.51190			
	3. From 11 to 15	108	3.3843	0.55685			
	4. From 16 to 20	37	3.1622	0.69526			
	5. 21 or above	52	3.5000	0.57947			
UAI	1. Less than 5 years	19	3.3368	0.53355	2.229	0.065	-
	2. From 5 to 10	169	3.0994	0.57987			
	3. From 11 to 15	108	2.9852	0.54186			
	4. From 16 to 20	37	2.9568	0.72439			
	5. 21 or above	52	2.9962	0.47936			
LTO	1. Less than 5 years	19	3.4386	0.67634	0.333	0.856	-
	2. From 5 to 10	169	3.3136	0.67818			
	3. From 11 to 15	108	3.3796	0.70961			
	4. From 16 to 20	37	3.2793	0.79160			
	5. 21 or above	52	3.3013	0.75627			
IVR	1. Less than 5 years	19	3.6579	1.01451	1.933	0.104	-
	2. From 5 to 10	169	3.0976	0.91658			
	3. From 11 to 15	108	3.1343	0.88763			
	4. From 16 to 20	37	3.1757	0.98048			
	5. 21 or above	52	2.9808	0.99981			
TOTAL		385					

*Significant difference $p < 0.05$

Turkish respondents with 21 years or above experience have higher scores in Power Distance compared to respondents with less than 5 years of experience. Moreover, respondents with 16 to 20 years of experience represent a feminine culture.

Table 3.26. Cultural Dimensions Differences within Groups in terms of Experience (Libya)

	Experience	N	\bar{X}	SD	F	P	Tukey
PD	1. Less than 5 years	39	2.9744	0.47648	0.699	0.593	-
	2. From 5 to 10	105	3.0450	0.53250			
	3. From 11 to 15	82	2.9523	0.55034			
	4. From 16 to 20	96	3.0578	0.45999			
	5. 21 or above	61	3.0477	0.45684			
IDV	1. Less than 5 years	39	2.9377	0.62682	0.485	0.747	-
	2. From 5 to 10	105	2.8272	0.64793			
	3. From 11 to 15	82	2.7596	0.70448			
	4. From 16 to 20	96	2.8304	0.65426			
	5. 21 or above	61	2.8267	0.65937			
MAS	1. Less than 5 years	39	3.4744	0.58713	3.463	0.009	3<4
	2. From 5 to 10	105	3.5214	0.76752			
	3. From 11 to 15	82	3.3079	0.79669			
	4. From 16 to 20	96	3.6146	0.53547			
	5. 21 or above	61	3.2787	0.66942			
UAI	1. Less than 5 years	39	3.5538	0.59905	3.218	0.013	3<4
	2. From 5 to 10	105	3.5200	0.66483			
	3. From 11 to 15	82	3.3878	0.70857			
	4. From 16 to 20	96	3.7208	0.62474			
	5. 21 or above	61	3.4656	0.60412			
LTO	1. Less than 5 years	39	4.0855	0.58097	0.793	0.530	-
	2. From 5 to 10	105	3.9714	0.58308			
	3. From 11 to 15	82	3.9472	0.78124			
	4. From 16 to 20	96	4.0694	0.59416			
	5. 21 or above	61	3.9290	0.72294			
IVR	1. Less than 5 years	39	3.3846	1.00303	0.798	0.527	-
	2. From 5 to 10	105	3.3762	1.00188			
	3. From 11 to 15	82	3.4451	0.90950			
	4. From 16 to 20	96	3.5990	0.88443			
	5. 21 or above	61	3.4836	0.95292			
TOTAL		385					

*Significant difference $p < 0.05$

Results show that Libyan respondents with 16 to 20 years of experience have higher scores in Masculinity and Uncertainty Avoidance compared to respondents with 11 to 15 years of experience.

3.8.2. Ethical Decision-Making Differences within Groups in Turkey and Libya

Table 3.27. Ethical Decision-Making Differences within Groups in terms of Gender (Turkey)

Gender		N	\bar{X}	SD	t	P
Ethical Decision Making	1. Female	184	3.3047	0.49032	-2.475	0.014
	2. Male	201	3.4358	0.54414		
TOTAL		385				

*Significant difference $p < 0.05$

The results show that there is a significant difference within the groups in terms of ethical decision-making. As shown in Table 3.27, the means of the male group are higher than those of females. It can be concluded that the male respondents were more in agreement with ethical decision-making statements.

Table 3.28. Ethical Decision-Making Differences within Groups in terms of Gender (Libya)

Gender		N	\bar{X}	SD	t	P
Ethical Decision Making	1. Female	110	3.5976	0.53729	-0.819	0.413
	2. Male	275	3.6434	0.47848		
TOTAL		385				

No significant differences were found within the groups of Libyan respondents and ethical decision-making.

Table 3.29. Ethical Decision-Making Differences within Groups in terms of Marital Status (Turkey)

Marital Status		N	\bar{X}	SD	t	P
Ethical Decision Making	1. Single	116	3.3908	0.55659	0.435	0.664
	2. Married	269	3.3656	0.50810		
TOTAL		385				

No significant differences were found within the groups of Turkish respondents in terms of marital status and ethical decision-making.

Table 3.30. Ethical Decision-Making Differences within Groups in terms of Marital Status (Libya)

Marital Status		N	\bar{X}	SD	t	P
Ethical Decision Making	1. Single	71	3.6545	0.45875	0.472	0.637
	2. Married	313	3.6236	0.50459		
TOTAL		385				

Marital status was not found to be a discriminator in ethical decision-making.

Table 3.31. Ethical Decision-Making Differences within Groups in terms of Age (Turkey)

	Age	N	\bar{X}	SD	F	P	Tukey
Ethical Decision-Making	1. 18-24	21	3.6762	0.47201	2.861	0.037	1>3
	2. 25-34	213	3.3596	0.49983			
	3. 35-45	131	3.3664	0.53623			
	4. 46+	20	3.2433	0.63881			
	TOTAL	385					

*Significant difference $p < 0.05$

The results show that there is a significant difference within age groups. Respondents between the ages of 18 and 24 were in more agreement with the ethical decision-making statements than the 35 to 45 year age group. The results are inconsistent with the findings of the literature. Studies conducted to determine the impact of age on ethical decision-making found significant differences such that older managers are more oriented on ethical decisions (Al-Mshy, 2008).

Table 3.32. Ethical Decision-Making Differences within Groups in terms of Age (Libya)

	Age	N	\bar{X}	SD	F	P
Ethical Decision-Making	1. 18-24	5	3.4933	0.34512	0.214	0.886
	2. 25-34	123	3.6195	0.51982		
	3. 35-45	178	3.6303	0.51742		
	4. 46+	79	3.6557	0.41406		
	TOPLAM	385				

Age was not found to be a discriminator in the ethical decision-making of Libyan respondents.

Table 3.33. Ethical Decision-Making Differences within Groups in terms of Education (Turkey)

	Education	N	\bar{X}	SD	F	P
Ethical Decision-Making	1. High school or less	44	3.3333	0.68622	0.148	0.862
	2. Graduate	278	3.3796	0.49432		
	3. Post graduate	63	3.3725	0.52132		
	TOTAL	385				

No significant differences were found within the groups of Turkish respondents in terms of education and ethical decision-making.

Table 3.34. Ethical Decision-Making Differences within Groups in terms of Education (Libya)

	Education	N	\bar{X}	SD	F	P
Ethical Decision-Making	1. High school or less	36	3.6833	0.44973	0.255	0.775
	2. Graduate	306	3.6272	0.51651		
	3. Post graduate	43	3.6078	0.37124		
	TOTAL	385				

No significant differences were found within the groups of Libyan respondents in terms of educational status and ethical decision-making.

Table 3.35. Ethical Decision-Making Differences within Groups in terms of Position (Turkey)

	Position	N	\bar{X}	SD	F	P
Ethical Decision-Making	1. Clerk	269	3.3574	0.54032	0.516	0.672
	2. Junior management	34	3.3510	0.40810		
	3. Middle management	69	3.4251	0.53371		
	4. Top management	13	3.4821	0.33350		
	TOTAL	385				

No significant differences were found within the groups of Turkish respondents in terms of position and ethical decision-making.

Table 3.36. Ethical Decision-Making Differences within Groups in terms of Position (Libya)

	Position	N	\bar{X}	SD	F	P
Ethical Decision-Making	1. Clerk	87	3.6130	0.55525	0.348	0.791
	2. Junior management	217	3.6323	0.50312		
	3. Middle management	61	3.6732	0.35333		
	4. Top management	20	3.5533	0.53425		
	TOTAL	385				

No significant differences were found within the groups of Libyan respondents in terms of position and ethical decision-making.

Table 3.37. Ethical Decision-Making Differences within Groups in terms of Experience (Turkey)

	Experience	N	\bar{X}	SD	F	P
Ethical Decision-Making	1. Less than 5 years	19	2.5646	0.40834	0.765	0.548
	2. 5-10 years	169	2.8505	0.49130		
	3. 11-15 years	108	2.8409	0.51036		
	4. 16-20 years	37	2.8943	0.61602		
	5. 21 yeas or above	52	3.0087	0.52402		
	TOTAL	385				

Table 3.38. Ethical Decision-Making Differences within Groups in terms of Experience (Libya)

Experience		N	\bar{X}	SD	F	P
Ethical Decision-Making	1. Less than 5 years	105	3.6406	0.54196	10.159	0.329
	2. 5-10 years	82	3.5569	0.55544		
	3. 11-15 years	96	3.7076	0.42168		
	4. 16-20 years	61	3.6328	0.33963		
	5. 21 years or above	39	2.9744	0.47648		
TOTAL		385				

Considering Tables 3.37 and 3.38, no statistically significant differences in ethical decision-making in terms of the experiences of either the Turkish and Libyan respondents were found. According to Kateb (2013), the number of years of experience affects ethical decision-making.

Table 3.39. Ethical Decision-Making Differences within Groups in terms of Taking Ethics Courses (Turkey)

Taking Ethics Course		N	Mean	SD	t	P
Ethical Decision-Making	1. No	135	3.3264	0.54607	-1.291	0.198
	2. Yes	250	3.3984	0.50877		

No significant differences were found within the groups of Turkish respondents in terms of taking ethics courses and ethical decision-making.

Table 3.40. Ethical Decision-Making Differences within Groups in terms of Taking Ethics Courses (Libya)

Taking Ethics Course		N	Mean	SD	t	P
Ethical Decision-Making	1. No	298	3.6387	0.51365	0.615	0.539
	2. Yes	87	3.6015	0.43013		

No significant differences were found within the groups of Libyan respondents in terms of taking ethics courses and ethical decision-making.

Table 3.41. Ethical Decision-Making Differences within Groups in terms of Organising Ethics Courses in the Bank (Turkey)

Ethics Course in the Bank		N	Mean	S.D	t	P
Ethical Decision-Making	1. No	93	3.2724	0.52894	-2.145	0.033
	2. Yes	292	3.4053	0.51733		

*Significant difference $p < 0.05$

The fact that there is no ethics course in the bank affects ethical decision-making. The participants who stated that there is an ethics course in the bank are more likely to participate in statements about ethical decision-making.

Table 3.42. Ethical Decision-Making Differences within Groups in terms of Organising Ethics Courses in the Bank (Libya)

Ethics Course in the Bank	N	Mean	SD	t	P
Ethical Decision-Making	1. No	157	3.5924	-1.247	0.213
	2. Yes	228	3.6564		

There is no significant difference in terms of organising or not organising ethical courses in the bank in ethical decision-making.

3.9. Effect of Cultural Dimensions on Ethical Decision-Making

In order to determine the strength of the relationship between the variables (the cultural dimensions of PDI, IDV, MAS, UAI, LTO, IVR and ethical decision-making), a correlation analysis was calculated. Moreover, to determine the effect of the independent variables (Cultural Dimensions) on the dependent variable (Ethical Decision-Making), regression analysis was performed. The results are presented below.

Table 3.43. Correlation Analysis: Relationship between Cultural Values and Ethical Decision-Making (Turkey)

Turkey	Ethical Decision-Making	
Pearson Correlation	r	p
Cultural Values	r	0.183**
	p	0.000
	N	385
PDI	r	-0.009
	p	0.855
	N	385
IDV	r	-0.056
	p	0.277
	N	385
MAS	r	0.203**
	p	0.000
	N	385
UAI	r	0.215**
	p	0.000
	N	385
LTO	r	0.359**
	p	0.000
	N	385
IVR	r	0.316**
	p	0.000
	N	385

**p<0.001; Dependent variable: Ethical Decision-Making

According to the results of the correlation analysis, it can be seen that there is a positive, weak (<0.40) but significant correlation between the cultural values and the ethical decision-making (0.183^{**}). In addition, a weak, positive but significant correlation was found between the cultural dimensions of Masculinity, Uncertainty Avoidance, Long-Term Orientation and Indulgence on ethical decision-making. According to the results, the highest relationship value was found to be between ethical decision-making and Long-Term Orientation (0.359^{**}). The second highest level of relationship is related to the Indulgence dimension (0.316^{**}). Other dimensions in terms of relationship levels with ethical decision-making are Uncertainty Avoidance (0.215^{**}) and Masculinity (0.203^{*}). No correlation was found between the Power Distance, Individualism dimensions and ethical decision-making.

It can be seen that ethical decision-making is more related to Long-Term Orientation. On the other hand, Indulgence, Uncertainty Avoidance, and Masculinity are also dimensions affecting ethical decision-making. Moreover, according to the results of the analysis, it is determined that there is a meaningful relationship among the cultural dimensions.

Table 3.44. Regression Analysis: Effect of Cultural Values on Ethical Decision-Making (Turkey)

Model	Unstandardised Coefficients		Standardised Coefficients	t	p
	B	Std. Error	Beta		
Constant	2.570	0.222		11.591	0.000[*]
Cultural Values	0.268	0.073	0.183	3.647	0.000[*]
R			0.183		
R ²			0.034		
Adjusted R ²			0.031		
St. Error of the Estimate			0.514		
F			13.302		0.000[*]

*p<0.01; Dependent variable: Ethical Decision-Making

In addition to the correlation analysis, determining the relationships between ethical decision-making and cultural values regression analysis was performed to reveal the impacts of cultural values on ethical decision-making and to determine whether or not cultural values make a significant contribution when predicting ethical decision-making.

According to the results, the regression model of cultural values are assumed to be the independent variables, explains about 3% of ethical decision-making ($R^2=0.034/p<0.01$). In other words, 3% of cultural values contribute to ethical decision-making and 97% of ethical decision-making is explained with different variables.

Table 3.45. Multiple Regression Analysis: Effect of Cultural Dimensions on Ethical Decision-Making (Turkey)

Model	B	t	p
Constant		9.023	0.000
PDI	0.033	0.635	0.526
IDV	-0.086	-1.621	0.106
MAS	0.109	2.164	0.031
UAI	0.049	0.905	0.366
LTO	0.259	5.034	0.000
IVR	0.178	3.338	0.001
R	0.432		
R ²	0.186		
Adjusted R ²	0.173		
Durbin-Watson	2.110		
F	14.422		

*p<0.05; Dependent variable: Ethical Decision-Making

In order to reveal the impact of cultural dimensions on ethical decision-making and to determine whether or not these dimensions make a significant contribution in predicting ethical decision-making, multiple regression analysis is performed. From Durbin Watson and VIF values, it is understood that none of the values had autocorrelation or multiple correlation problems for regression assumptions.

According to the results, the regression model, in which the six cultural dimensions are assumed to be the independent variables, explains approximately 18% of ethical decision-making ($R^2=0.186/p<0.00$). In other words, 18% of the cultural dimensions contributes to ethical decision-making and 82% of ethical decision-making is explained with different variables.

Upon examining the contributions of the dimensions to the model, it can be seen that three dimensions have significant effects on ethical decision-making. According to standardised beta coefficients, Long-term Orientation has a significant and the highest importance ($\beta=0.259$), followed by the Indulgence ($\beta=0.178$) and Masculinity dimensions ($\beta=0.109$) in the model, explaining 18% of ethical decision-making. Considering these results, it can be concluded that the three variables

aforementioned in predicting ethical decision-making have significant and positive effects, while the other dimensions of the model have no significant effect on ethical decision-making.

Table 3.46. Correlation Analysis: Relationship between Cultural Values and Ethical Decision Making (Libya)

Libya	Ethical Decision-Making	
Pearson Correlation		
Cultural Values	r	0.395**
	p	0.000
	N	385
PDI	r	0.211**
	p	0.000
	N	385
IDV	r	-0.031
	p	0.550
	N	385
MAS	r	0.186**
	p	0.000
	N	385
UAI	r	0.427**
	p	0.000
	N	385
LTO	r	0.375**
	p	0.000
	N	385
IVR	r	0.475**
	p	0.000
	N	385

**p<0.001; Dependent variable: Ethical Decision-Making

Considering the results of the correlation analysis, it can be seen that there is a positive, weak (<0.40) but significant correlation between cultural values and ethical decision-making (0.395**). Moreover, there are positive, weak (<0.40) and moderate (<0.60) but significant correlations between the cultural dimensions of Power Distance, Masculinity, Uncertainty Avoidance, Long-Term Orientation and Indulgence on ethical decision-making. According to the results, the highest relationship value is found to be between ethical decision-making and Indulgence (0.478**), which shows a moderate relationship. The second highest level of relationship is related to the Uncertainty Avoidance dimension (0.399**). Other dimensions in terms of relationship levels with ethical decision-making are Long-Term Orientation (0.375**), Masculinity (0.227**) and Power Distance (0.219**). No correlation was found between the Individualism dimension and ethical decision-making.

It is seen that ethical decision-making is more related to Indulgence. On the other hand, Power Distance, Masculinity, Uncertainty Avoidance and Long-Term Orientation are also dimensions that affect ethical decision-making. According to the results of the analysis, it is determined that there is a meaningful relationship among the cultural dimensions.

Table 3.47. Regression Analysis: Effect of Cultural Values on Ethical Decision-Making (Libya)

Model	Unstandardised Coefficients		Standardised Coefficients	t	p
	B	Std. Error	Beta		
Constant	1.779	0.224		7.950	0.000*
Cultural Values	0.574	0.068	0.395	8.403	0.000*
R			0.395		
R ²			0.156		
Adjusted R ²			0.153		
St. Error of the Estimate			0.457		
F			70.604	0.000*	

*p<0.01; Dependent variable: Ethical Decision-Making

In order to determine the impacts of the cultural values of Libyan employees on ethical decision-making, a regression analysis was performed. According to the results, the regression model in which the cultural values were assumed to be the independent variables explains about 15.3% of ethical decision-making ($R^2=0.153/p<0.00$). In other words, the cultural values of the Libyan employees affected ethical decision-making by 0.574 units.

Table 3.48. Multiple Regression Analysis: Effect of Cultural Dimensions on Ethical Decision-Making (Libya)

Model	B	t	p
Constant		8.769	0.000
PDI	0.043	.855	0.393
IDV	-0.019	-0.535	0.593
MAS	0.059	1.857	0.064
UAI	0.145	4.014	0.000
LTO	0.141	3.960	0.000
IVR	0.166	6.513	0.000
R	0.569 ^a		
R ²	0.324		
Adjusted R ²	0.314		
Durbin-Watson	1.870		
F	30.230		

*p<0.01; Dependent variable: Ethical Decision-Making

In order to determine whether or not cultural dimensions of Libyan employees make a significant contribution when predicting ethical decision-making, multiple regression analysis is performed. From Durbin Watson and VIF values, it is understood that none of the values had autocorrelation and multiple correlation problems of regression assumptions.

According to the results, the regression model, in which the six cultural dimensions are assumed to be the independent variables, explains about 32% of ethical decision-making ($R^2=0.324/p<0.00$). In other words, 32% of the cultural dimensions contribute to ethical decision-making and 68% of ethical decision-making is explained with different variables.

Three dimensions have significant effects on ethical decision-making. According to the standardised beta coefficients, Indulgence has a significant and the highest importance ($\beta=0.166$), followed by Uncertainty Avoidance ($\beta=0.145$) and Long-Term Orientation ($\beta=0.141$), which explains 32% of ethical decision-making. Considering these results, it can be concluded that the three variables aforementioned in predicting ethical decision-making have significant and positive effects, while the other dimensions of the model have no significant effect on ethical decision-making.

The results of the hypothesis tests that are supposed to be tested within the scope of this research are as follows:

- **H₁**: The hypothesis of “Cultural dimensions affect Turkish bank employees’ ethical decision-making” was supported.
- **H₂**: The hypothesis of “Cultural dimensions affect Libyan bank employees’ ethical decision-making” was supported.

RESULTS and CONCLUSION

The aim of this study is to determine the influence of cultural values on ethical decision-making in the banking sectors in Turkey and in Libya. For this reason, an empirical study was conducted on bank employees in Tripoli (Libya) and Ankara (Turkey) regarding the cultural dimensions of Hofstede and their effects on ethical decision-making. Using a structured survey instrument, a total of 770 questionnaires were obtained, of which 385 were Turkish bank employees and 385 were Libyan.

Analysis of the data collected from 385 Turkish bank employees shows that the respondents were mainly males (52.2%), young people between the ages of 25 and 34 years (55.3%), two-thirds of whom were married (69.9%), were highly educated (88.6%) with 5 to 10 years of experience (43.9%) in the banking sector, and most of whom were bank clerks (69.9%).

When the data collected from the Libyan sample were analysed, the following results were found: the respondents were mainly males (71.4%) between the ages of 35 and 45 years (46.2%). In other words, they were middle aged individuals most of whom were married (81.6%) and almost all of whom were highly educated (90.6%) with approximately one quarter having between 5 and 10 years of experience (27.5%) in the banking sector, half of whom were bank clerks (56.4%).

64.9% of the Turkish respondents had taken business ethics course, while only 22.75% of Libyan bank employees attended ethics courses. 53.2% of Turkish bank employees attended ethics courses organised by the bank, whereas only 21.6% of Libyans had done so. In addition, 75.8% of Turkish banks organise educational programs on business ethics in the bank, while 59.25% of Libyan banks do so.

In the study Independent-Samples t-Tests, the One-Way ANOVA Test and correlation and regression analysis were performed. The results of the study can be summarised as follows:

- The results showed that power distance is not high between the executives and the subordinates in Turkish banks even if the employees perceive a moderate level of hierarchy in the workplace. It appears that Turkish bank executives have interactions with their subordinates. They emphasise delegating important tasks to subordinates. However, most decisions were made by superiors and

employees perceive inequalities in terms of the behaviours of superiors towards subordinates and an uneven income distribution. The results explained the fact that corruption scandals were not widespread within Turkish banks, which may likely be due to the strength of social interactions that has developed between Turkish bank managers and their subordinates in lower positions. This has typically been dictated in the mutual trust that has been established between Turkish bank managers and their subordinates.

- Considering the findings of Hofstede (1980), even if Turkey represents a high power distant culture, this cultural dimension does not apply in the banking sector.
- Results show that there are collectivistic cultural values in the Turkish banking sector such that group success, loyalty and tasks are important, while employees emphasise caring for others. Turkish bank employees, who are very humble in the workplace, realised group success is more important than individual gains.
- Despite the fact that Turkey is a feminine country, the Turkish banking industry seems to be masculine in some aspects. However, both male and female employees were modest, caring and tolerant towards disabled people, which is a prevailing value in feminine cultures.
- Contrary to Hofstede's (1980) national culture findings, uncertainty avoidance is moderate in the Turkish banking sector wherein employees would avoid changing jobs. There are written rules of ethics (codes of ethics) and procedures in the workplace.
- Consistent with the findings of Hofstede (1980), long-term orientation and indulgence were even moderate in Turkish banks.
- The Libyan banking sector can be characterised as a collectivistic, masculine, long-term oriented and indulgent culture with a moderate level of power distance and uncertainty avoidance scores. Libyan bank employees would show great respect to elderly people and superiors and they believed that managers are supposed to have all the answers. In addition, the executives of Libyan banks seem to interact strongly with their subordinates when seeking advice, and they interact socially with subordinates in the lower positions. Important tasks are delegated to subordinates through these social interactions. The staff

was being treated equally despite the vast hierarchical system in the workplace. Very importantly, the distribution of revenues among Libyan bank employees was equal and corruption scandals were not widespread in the banks.

- The study also showed that employees in Libyan banks consider the success of the group more important than individual gains and that group achievements were more important than individual gains. The simultaneous completion of the tasks assigned to them is more important than caring for others and they had no preference for high-profit jobs over quality of life in the work place. They preferred to be firm in their work and to be modest.
- This study demonstrated that despite a gender differentiation in the workplace, women employees have greater roles in leadership and control, and both men and women are modest, caring and tolerant toward disabled people.
- The study showed that there were written rules of ethics and procedures in the workplace in Libyan banks. Employees are likely to take risks. However, deviant employees and ideas are not welcomed by superiors, which is consistent with being a high uncertainty avoidant society.
- Being a long-term oriented sector, universal ethical values are followed by banking employees in Libya while the traditional manner of business is still taken into consideration in some cases. However, Libyan bank employees consider the implementation of contemporary banking policies to be critical to their success.
- Libyan employees are not happy working in the community even if they can express their feelings and make suggestions without any restrictions.
- There were statistically significant differences between Turkish and Libyan bank employees in terms of cultural dimensions. These differences arose from the Power Distance, Uncertainty Avoidance, Long-Term Orientation and Indulgence dimensions. These differences can be related to the cultural values of nations, as mentioned in Hofstede's studies.
- Considering this result, there are significant differences between Libyan and Turkish bank employees in terms of cultural dimensions. The results are consistent with the related literature (Gülmez and Holley, 2012; Singhapakdi et. al., 1999; Blodgett et. al., 2001).

- Significant differences were found between the perceptions of Libyan and Turkish bank employees in terms of ethical decision-making such that Libyan employees were more likely to agree with the statements of ethical decision-making compared to the Turkish respondents. There were statistically significant differences between Turkish and Libyan bank employees in terms of ethical decision-making. This result can be attributed to the cultural differences between the two societies.
- Considering the demographic variables, statistically significant differences were found within the groups. Turkish bank employees' perceptions show differences in terms of cultural dimensions depending on their gender, age, education, job position and their years of experience. This result is consistent with the findings of Karaoglu (2006), who conducted research focused on consequentialist and deontological ethical dispositions of public and private bank managers in Turkey.
- There was a statistically significant difference between Libyan bank employees in terms of cultural dimensions depending on demographic variables. These differences arose from the gender, education and years of experience of the Libyan bank employees. Therefore, it can be said that demographic variables here are the discriminators in determining the cultural dimensions.
- There were statistically significant differences between male and female Turkish bank employees in terms of IDV and UAI such that male employees were more individualistic and higher in uncertainty avoidance when compared to females.
- There were statistically significant differences between male and female Libyan bank employees in terms of IVR such that male respondents were more indulgent relative to female respondents.
- There were no significant differences between Turkish bank employees in terms of cultural dimensions in terms of marital status.
- No significant differences were found in terms of cultural dimensions between Libyan bank employees regarding their marital status.
- There were significant differences between Turkish bank employees in terms of PD, IDV, MAS, UAI, and IVR depending on the respondents' ages. Employees between the ages of 34 and 45 were more Individualistic, Feminine and had

higher Power Distance scores relative to the 18 to 24 age group. Employees between the ages of 18 and 24 have higher Uncertainty Avoidance and Indulgence scores relative to the of 35-45 year age group and the 46 years or over age group and the 25-45 year age group.

- There were no significant differences between Libyan bank employees in terms of cultural dimensions according to age groups.
- There were significant differences between Turkish bank employees in terms of PD depending on the level of education such that respondents holding postgraduate degrees would have high power distance scores compared to the respondents with graduate diplomas.
- There were significant differences between Libyan bank employees in terms of UAI, LTO, and IVR depending on the level of education such that respondents holding graduate degrees would have higher scores in terms of Uncertainty Avoidance, Long-Term Orientation, and Indulgence than respondents with graduate diplomas.
- There were significant differences between Turkish bank employees in terms of IVR depending on the job position such that mid-level managers were more Indulgent compared to bank clerks.
- There were no significant differences between Libyan bank employees in terms of cultural dimensions depending on their job position.
- There were significant differences between Turkish bank employees in terms of PD and MAS depending on the years of experience such that employees with 21 years or above tenure had higher scores in Power Distance compared to respondents with less than 5 years' experience. Moreover, respondents with 16 to 20 years of experience represented a feminine culture.
- There were significant differences between Libyan bank employees in terms of MAS and UAI depending on the years of experience. Employees with 16 to 20 years of experience have higher scores in Masculinity and Uncertainty Avoidance compared to respondents with 11 to 15 years of experience.
- Statistically significant differences depending on the demographic variables for Turkish bank employees were found in ethical decision-making such that gender, age and whether business ethics courses have been taken in the bank influence the ethical decision-making of Turkish employees. These variables

were not important discriminators for the Libyan bank employees regarding ethical decision-making.

- There were statistically significant differences between male and female Turkish bank employees in terms of ethical decision-making such that male employees showed more agreement in ethical decision-making statements. However, there were no significant gender differences between Libyan bank employees in terms of cultural dimensions.
- There were no statistically significant differences between Turkish bank employees or Libyan bank employees in terms of ethical decision-making depending on marital status, level of education, job position, years of experience, and whether or not ethics courses were taken.
- There were significant differences between Turkish bank employees in terms of cultural dimensions depending on age groups such that employees between the ages of 18 and 24 were in more agreement with the ethical decision-making statements than the 35 to 45 year age group. However, no significant differences were found for Libyan employees in terms of their ages.
- There were significant differences among Turkish bank employees in terms of the cultural dimensions depending on whether they had taken ethics courses in the bank. Employees having taken ethics courses in the bank were more likely to consider ethics in decision-making. However, no significant differences were found among Libyan employees.
- Cultural dimensions affect the ethical decision-making of Turkish bank employees. There is a positive but weakly significant correlation between the cultural dimensions of Masculinity, Uncertainty Avoidance, Long-Term Orientation and Indulgence on ethical decision-making. Conducting a regression analysis, three dimensions, namely Long-term Orientation, Indulgence and Masculinity, were found to have significant effects on ethical decision-making.
- Considering the effect of cultural dimensions on ethical decision-making, a weak and moderate positive relationship was found. Power Distance, Masculinity, Uncertainty Avoidance, Long-Term Orientation, and Indulgence dimensions influenced the ethical decision-making of Libyan bank employees to a low and moderate level. Moreover, three dimensions, namely Indulgence,

Uncertainty Avoidance and Long-Term Orientation, have significant effects on ethical decision-making.

Based on the results of the study, the following conclusions can be highlighted:

This study is noteworthy in that it attempts to determine the impact of the cultural values of a particular group, namely bank employees, on ethical decision-making. It also draws attention to the differences in ethical decision-making arising from the cultural values of employees.

Ethical behaviours and ethical decision-making are crucial for bank employees as clients attach more importance to trustworthiness, honesty, fairness and equality in banking operations. In addition, this research has revealed results which are helpful for bank managers' work for multinational banks such that cultural differences should be taken into consideration in ethical decision-making.

More comparative research studies should be implemented between different countries in order to explain the cultural differences and their effect in organisations, i.e. organisational culture, communication, loyalty, performance, organisational structure, management style, and so on. Results of such studies will act as a guide to employees and executives from different cultural backgrounds in showing good performance and their achievements.

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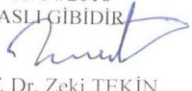
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APPENDICES

Appendix 1. Ethical Approval

	<p>T.C. KARABÜK ÜNİVERSİTESİ SOSYAL ve BEŞERİ BİLİMLER ARAŞTIRMALARI ETİK KURULU KARARLARI</p>
<p>TOPLANTI TARİHİ: 05.04.2018 TOPLANTI NO : 2018/04 Karar 9:</p>	
<p>27.03.2018 tarih ve 541928 sayılı Doç. Dr. Nuray TÜRKER' in dilekçesi ve eki görüşüldü.</p>	
<p>Üniversitemiz İşletme Doktora öğrencisi Salah A.D.MABRU' un hazırlamakta olduğu "Cultural Values and Ethical Decision Making:A Case on the Comparison of Libyan and Turkish Banking Sectors" konulu çalışmasını uygulamak üzere ekte sunulan anket çalışmasının etik kurallara uygunluğu oy birliği ile kabul edilmiştir.</p>	
<p>05/04/2018 ASLI GİBİDİR  Prof. Dr. Zeki TEKİN Sosyal ve Beşeri Bilimler Araştırmaları Etik Kurul Başkanı</p>	
<p>Kalp ve damar hastalıklarından korunmak için sağlıklı beslenmeye özen gösteriniz. Karabük Üniversitesi Sosyal Bilimler Enstitüsü Balıklar Kayası Kampüsü, KARABÜK Ayrıntılı bilgi için irtibat: Tel: (370) 418 76 80 Faks: (0 370) 418 7681 e-posta:sbe@karabuk.edu.tr</p>	

Appendix 2. Questionnaire in Turkish

Kültürel Değerler ve Etik Karar Verme: Libya ve Türk Bankacılık Sektöründe Karşılaştırmalı bir Uygulama

Sayın Katılımcı, bu anket, Karabük Üniversitesi'nde yürütülen doktora tezinin ampirik kısmı için hazırlanmıştır. Bu çalışmada, kültürel farklılıkların etik karar vermedeki etkileri incelenmekte olup bu bağlamında Libya ve Türk bankacılık sektörlerinde karşılaştırmalı bir çalışmanın yapılması amaçlanmıştır. Çalışmadan elde edilen veriler sadece bilimsel amaçlar için kullanılacaktır. Gerçek bilgilerin verilmesi, araştırmanın güvenilirliği ve geçerliliği için önemlidir. Katkılarınız için şimdiden teşekkür ederiz.

Doç. Dr. Nuray Türker

Karabük Üniversitesi
Safranbolu Turizm Fakültesi

Salah Mabruk

Karabük Üniversitesi Sosyal Bilimler
Enstitüsü Doktora Öğrencisi

1. **Cinsiyet:** Kadın Erkek
2. **Medeni Durum:** Bekar Evli
3. **Yaş:** 18-24 25-34 35-45 46-55 55 yaşından büyükler.
4. **Eğitim Durumu:** İlkokul Ortaokul Lise Üniversite (Önlisans / Lisans)
 Lisansüstü (Yüksek Lisans / Doktora)
5. **Görevi:** Çalışan/memur Alt Kademe yönetim Orta Kademe Yönetim Üst Yönetim
6. Kaç yıldır bankacılık sektöründe çalışıyorsunuz? 5 yıldan az 5-10 11-15 16-20 21 ve üstü 5.yıl
7. İş etiği ile ilgili herhangi bir ders aldınız mı? Evet Hayır
Eğer cevabınız evet ise nerede (okulda, kursta v.b.) aldınız?:
8. Çalıştığınız bankada etik ile ilgili bir eğitim programı var mı? Evet Hayır

Ölçek 1: Kültürel Değerler

Aşağıdaki ifadeleri okuyarak size en uygun olan seçeneği işaretleyiniz. 1: Hiç katılmıyorum 2: Katılmıyorum 3: Ne katılıyorum ne katılmıyorum 4: Katılıyorum 5: Kesinlikle katılıyorum	Hiç katılmıyorum	Katılıyorum	Ne katılıyorum ne katılmıyorum	Katılıyorum	Kesinlikle katılıyorum
Benim kültürümde					
1. Her şeyin cevabını üstler (üst yöneticiler) bilir.	1	2	3	4	5
2. Yöneticiler, pek çok kararı astlarına danışmadan kendileri alırlar.	1	2	3	4	5
3. Alınacak kararlarda astlara danışan yöneticiler daha az güçlü görünebilir.	1	2	3	4	5
4. Yüksek mevkilerdeki yöneticiler, alt pozisyonadaki astlarla sosyal etkileşimden kaçınırlar.	1	2	3	4	5
5. Yüksek mevkilerdeki yöneticiler, alt pozisyonlardaki astlara önemli bir görevi devretmezler.	1	2	3	4	5
6. Yaşlı çalışanlar bir kurumdaki en saygın kişilerdir.	1	2	3	4	5
7. Tüm çalışanlara eşit davranılır.	1	2	3	4	5
8. İşyerinde büyük bir hiyerarşik yapı vardır.	1	2	3	4	5
9. Astlara her zaman ne yapmaları gerektiği söylenir.	1	2	3	4	5
10. İşyerlerindeki gelir dağılımı eşit değildir.	1	2	3	4	5

11. Yolsuzluk ve skandallar yaygındır.	1	2	3	4	5
12. Bireysel başarı, grup başarısından daha önemlidir.	1	2	3	4	5
13. Özerk ve bağımsız olmak, bir grubun üyesi olmaktan daha önemlidir.	1	2	3	4	5
14. Bireysel kazanç, bir gruba ait/sadık olmaktan daha önemlidir.	1	2	3	4	5
15. Kişilerarası ilişkiler görevden önce gelir.	1	2	3	4	5
16. Görevlerin yerine getirilmesi insanlarla ilgilenmekten/ insanlara yardım etmekten daha önemlidir.	1	2	3	4	5
17. Yüksek kazançlı bir iş, kaliteli / nitelikli bir işten daha iyidir.	1	2	3	4	5
18. Bir işyerinde çalışan kişinin iddialı olması, mütevazı olmasından daha önemlidir.	1	2	3	4	5
19. Kadınlar üst yönetimde büyük roller / görevler üstlenirler.	1	2	3	4	5
20. Cinsiyetler arasında büyük bir rol farklılaşması vardır.	1	2	3	4	5
21. Erkekler ve kadınlar mütevazı ve yardımseverdir.	1	2	3	4	5
22. Çalışanlar engellilere karşı hoşgörülüdür.	1	2	3	4	5
23. İşyerlerinde yazılı etik kuralları ve prosedürleri vardır.	1	2	3	4	5
24. Örgütler, farklı fikirlere karşı toleranslı değildirler.	1	2	3	4	5
25. Çalışanlar macera ve risk ruhu taşırlar.	1	2	3	4	5
26. Çalışanların işlerini değiştirmeleri, yeni bir iş bulmaları sorun değildir (zor değildir).	1	2	3	4	5
27. Çalışanlar tarafından yapılan öneriler memnuniyetle karşılanmaktadır.	1	2	3	4	5
28. Genellikle geleneksel iş yapma biçimi önemlidir.	1	2	3	4	5
29. Evrensel etik değerler takip edilmektedir.	1	2	3	4	5
30. Diğer kültürlerden öğrenmeye çalışmak önemlidir.	1	2	3	4	5
31. Çalışanlar herhangi bir kısıtlama olmaksızın duygularını ifade edebilir ve işle ilgili önerilerde bulunabilirler.	1	2	3	4	5
32. İnsanlar bu toplumda yaşamaktan mutludurlar.	1	2	3	4	5

Ölçek 2: Etik Karar Verme

Aşağıdaki ifadeleri okuyarak size en uygun olan seçeneği işaretleyiniz. 1: Hiç katılmıyorum 2: Katılmıyorum 3: Ne katılıyorum ne katılmıyorum 4: Katılıyorum 5: Kesinlikle katılıyorum	Hiç katılmıyorum	Katılıyorum	Ne katılıyorum ne de katılmıyorum	Katılıyorum	Kesinlikle katılıyorum
İfadeler					
Çalıştığım bankada kararlar alınırken					
1. Üstlerim (yöneticiler) karar verme sürecinde bana büyük esneklik sağlar.	1	2	3	4	5
2. Astlar, üstlerinin kararlarını sorgulamadan uygular.	1	2	3	4	5
3. Her zaman çalıştığım bankanın çıkarlarını düşünürüm.	1	2	3	4	5
4. Müşterilerimin çıkarlarının benim kişisel çıkarlarımdan daha önemli olduğunu düşünüyorum.	1	2	3	4	5
5. Etik karar verme süreci ve etik kriterler, kurallara uymayı gerektirir.	1	2	3	4	5
6. Çalıştığım bankanın çıkarları benim kişisel çıkarlarımdan daha önemlidir.	1	2	3	4	5

7. Çalışanlar ve iş arkadaşları örgütsel paydaşlar oldukları için yöneticiler onların fikirlerine önem verirler.	1	2	3	4	5
8. Genellikle bankada yapılan hatalardan astlar ve diğer mesai arkadaşları sorumludur.	1	2	3	4	5
9. Yüksek pozisyonda bir iş için bir kadını işe alabilirim (istihdam edebilirim).	1	2	3	4	5
10. Alçakgönüllü olmak ve diğer insanlara ilgi göstermek önemlidir.	1	2	3	4	5
11. Etik karar verme, durumsaldır, koşullara göre değişebilir.	1	2	3	4	5
12. Bankanın geleceği önemlidir.	1	2	3	4	5
13. Tasarruf çalıştığım bankanın en önemli hedefidir.	1	2	3	4	5
14. Astlar herhangi bir kısıtlama olmaksızın duygularını ifade edebilir ve işle ilgili öneride bulunabilirler.	1	2	3	4	5
15. Karar vermek kendi sorumluluğumdadır ve karar verirken kontrol bendedir (kararlarımda kader etkili değildir)	1	2	3	4	5

Anket bitmiştir. Katkılarınız için teşekkür ederiz.

Salah MABRUK

Appendix 3. Questionnaire in Arabic

القيم الثقافية واتخاذ القرار الأخلاقي: دراسة مقارنة بين القطاعات المصرفية الليبية والتركية

عزيزي المشارك: تم إعداد هذا الاستبيان كجزء تجريبي من أطروحة الدكتوراه التي يتم إجراؤها في جامعة كارابوك، يهدف هذا الاستبيان إلى تحديد الاختلافات الثقافية في القطاع المصرفي في سياق إتخاذ القرارات الأخلاقية وإجراء مقارنة بين القطاع المصرفي التركي والليبي، سيتم استخدام البيانات فقط للأغراض التجريبية.

إن إعطاء المعلومات الصحيحة أمر مهم لمصداقية البحث وصلاحيته.... شكراً على مساهمتك مقدماً.

* مساعد بروفيسور نوراي توركر
جامعة كارابوك، كلية السياحة/ سفرنيولو.
الاجتماعية.

* صلاح المبروك
مرشح للدكتوراه، جامعة كارابوك/ معهد العلوم

.....
..

- الجنس: أنثى ذكر
1. الحالة الاجتماعية: أعزب متزوج
 2. العمر: 18-24 سنة 25-34 سنة 35-45 سنة 46-55 سنة أكبر من 55 سنة.
 3. المستوى التعليمي: الابتدائية الإعدادية الثانوية الجامعة (درجة الزمالة و البكالوريوس)
 خريج (ماجستير - دكتوراه).
 4. المركز الوظيفي: الإدارة الدنيا الإدارة الوسطى الإدارة العليا
 5. منذ متى وأنت تعمل في القطاع المصرفي؟ أقل من 5 سنوات من 5-10 من 11-15 من 16-20 من 21 فما فوق.
 6. هل سبق لك الحصول على أي دورة في أخلاقيات العمل؟ نعم لا
إذا كانت إجابتك نعم، أين؟ المدرسة ، دورة ، أخرى:
 7. هل هناك أي برامج تعليمية تركز على الأخلاقيات في البنك الذي تعمل لديه؟ نعم لا

* المقياس الأول: المفهوم الثقافي

موافق بشدة	أوافق	لا أوافق ولا أرفض	لا أوافق	لا أوافق بشدة	يرجى قراءة البنود التالية وتحديد الخيار الذي يناسبك. 1: أنا لا أوافق بشدة 2: أنا لا أوافق 3: لا أوافق ولا أرفض 4: أنا موافق 5: أنا موافق بشدة
البنود					
في ثقافتنا					
5	4	3	2	1	1. الرؤساء يفترض أن يكون لديهم كل الإجابات حول العمل في المصرف.
5	4	3	2	1	2. المديرين يتخذون معظم القرارات بأنفسهم دون إستشارة المرؤوسين.
5	4	3	2	1	3. من خلال طلب المرؤوسين للحصول على المشورة ، قد يبدو المديرين أقل قوة.
5	4	3	2	1	4. المديرين في المناصب العليا يتجنبون التفاعل الاجتماعي مع المرؤوسين في المناصب الأدنى.
5	4	3	2	1	5. المديرين في المناصب العليا لا يفوضون المهام للمرؤوسين في المناصب الأدنى.
5	4	3	2	1	6. الموظفون القدامى هم أكثر الأشخاص إحتراماً في المؤسسة.
5	4	3	2	1	7. يتم التعامل مع الموظفين بالتساوي.
5	4	3	2	1	8. هناك تسلسل هرمي كبير في مكان العمل.
5	4	3	2	1	9. المرؤوسين يتوقعون أن يقال لهم ما يجب القيام به.
5	4	3	2	1	10. توزيع الدخل غير متكافئ جداً في مكان العمل.

5	4	3	2	1	11. الفساد والفضائح واسعة الانتشار.
5	4	3	2	1	12. النجاح الفردي أكثر أهمية من نجاح المجموعة.
5	4	3	2	1	13. وجود الحكم الذاتي والاستقلال هو أكثر أهمية من أن القبول كعضو في مجموعة.
5	4	3	2	1	14. الكسب الفردي هو أكثر أهمية من الولاء لمجموعة.
5	4	3	2	1	15. العلاقات بين الموظفين تسود على المهام داخل المصرف.
5	4	3	2	1	16. إنجاز المهام أكثر أهمية من الاهتمام بالآخرين.
5	4	3	2	1	17. الوظيفة مع ارتفاع الأرباح أفضل من الوظيفة مع نوعية الحياة. "السعادة، الرضاء، الامن"
5	4	3	2	1	18. أن تكون حازم أكثر أهمية من التواضع في مكان العمل.
5	4	3	2	1	19. المرأة لها دور كبير في القيادة العليا وإتخاذ القرارات.
5	4	3	2	1	20. هناك حد أقصى لتمييز الادوار بين الجنسين.
5	4	3	2	1	21. الرجال أكثر تواضع وإهتمام بجوانب العمل من النساء.
5	4	3	2	1	22. الموظفون متسامحون مع ذوي الاحتياجات الخاصة.
5	4	3	2	1	23. هناك قواعد أخلاقية مكتوبة (مدونات قواعد السلوك) والإجراءات في مكان العمل.
5	4	3	2	1	24. المصارف غير متسامحة تجاه الموظفين والأفكار المنحرفة لأن النتائج خطيرة.
5	4	3	2	1	25. الموظفين لديهم روح المغامرة والمخاطرة.
5	4	3	2	1	26. تغيير الوظائف ليس مشكلة.
5	4	3	2	1	27. الأفكار والإقتراحات المقدمة من الموظفين مرحب بها.
5	4	3	2	1	28. طريقة العمل التقليدية مهمة وتؤخذ بعين الاعتبار في معظم الحالات.
5	4	3	2	1	29. يتم إتباع القيم الأخلاقية العالمية "العدل، الوسطية، الصدق، الامانة، الصبر، التقوى، التواضع... الخ.
5	4	3	2	1	30. من المهم محاولة التعلم من الثقافات الأخرى.
5	4	3	2	1	31. يمكن للموظفين التعبير عن مشاعرهم وتقديم اقتراحات دون أي قيود.
5	4	3	2	1	32. الناس سعداء بالعيش في هذا المجتمع.

* المقياس الثاني: إتخاذ القرارات الأخلاقية

موافق بشدة	أوافق	لا أوافق ولا أرفض	لا أوافق	لا أوافق بشدة	
يرجى قراءة البنود التالية وتحديد الخيار الذي يناسبك.. 1: أنا لا أوافق بشدة 2: أنا لا أوافق 3: لا أوافق ولا أرفض 4: انا موافق 5: أنا أوافق بشدة					
البنود					
في البنك الذي أعمل فيه عند إتخاذ قرار					
5	4	3	2	1	1. يمنحني رؤسائي (المدير / المشرف) مرونة أكبر في عملية إتخاذ القرار.
5	4	3	2	1	2. يتبع المروسون قرارات رؤسائهم ولا يسألونهم دون قيد أو شرط.
5	4	3	2	1	3. أنا أعتبر عملي في المصرف مهم.
5	4	3	2	1	4. أعتبر الاهتمام بعملائي أكثر أهمية من إهتماماتي الشخصية.
5	4	3	2	1	5. تستند عملية صنع القرار والمعايير الأخلاقية إلى الالتزام الضمني بالقواعد.
5	4	3	2	1	6. تعتبر مصلحة المصرف أكثر أهمية من إهتماماتي الشخصية.
5	4	3	2	1	7. يضع المديرين مزيداً من التركيز على أفكار الموظفين و زملاء العمل لأنهم من أصحاب المصلحة التنظيمية.
5	4	3	2	1	8. يتم إلقاء اللوم على زملاء العمل أو المرؤوسين عن حدوث الأخطاء.
5	4	3	2	1	9. لا أمانع في (توظيف) امرأة في مناصب عليا.

5	4	3	2	1	10. التواضع والاهتمام بالآخرين هي من القضايا الهامة.
5	4	3	2	1	11. يعتمد اتخاذ القرارات الأخلاقية على ظروف الموقف.
5	4	3	2	1	12. مستقبل البنك هو المهم.
5	4	3	2	1	13. التوفير والادخار هي أهم الأهداف في المصرف.
5	4	3	2	1	14. يمكن للمرؤوسين التعبير عن مشاعرهم وتقديم الاقتراحات دون أي قيود.
5	4	3	2	1	15. لدي المسؤولية والتحكم عند اتخاذ القرار.

إنتهى الاستبيان ، شكرآ لتعاونكم

صباح المبروك : الباحث

CURRICULUM VITAE

Salah MABRUK was born in 1975 in Libya. He graduated from the Faculty of Accounting, University of Aljabel Algharbe in 1999. He earned his master degree in Business Administration from University of Aljabel Algharbe in 2006. He worked as a lecturer and a project supervisor in the Faculty of Economics Alrujban Libya from 2008 - 2012. He has a strong work experiences on staff training. He worked as co-operator training staff and projects supervisor in Jadow Libya in 2007 and co-operator training staff in Mazda Libya in 2008, in Yefern Libya in 2004, in the Institute in Al-Rayayna from 2003 - 2007.