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IMPACT OF INDIVIDUALIST AND COLLECTIVIST CULTURES AND TRUST ON GROUP COOPERATION

Alexander Averin, Regent University

ABSTRACT

Development of trust is a critical element for efficient group performance, effective internal group relationships, and productive cooperation with external entities (Irwin & Berigan, 2013, Wong & Tjosvold, 2006). Cultures greatly influence group ability to develop trusting relationships among its colleagues and external partners (Huff & Kelley, 2003). To achieve group environment marked by effective cooperation, understanding of cultures and cultural dynamics within groups as well as their influence on group trust becomes imperative. This study presents a quantitative research proposal to address a research question of how cultural norms moderate the impact of trust on group cooperation, group performance, effective group member relationships, and group success in achieving its objectives (Irwin & Berigan, 2013, Wong & Tjosvold, 2006). Research methodology utilizes non-experimental nonequivalent group correlational design and nonprobability purposive sampling with the focus on such collectivist and individualist cultures represented by China and United States.

Key Words: Groups, Trust, Culture, Cooperation.

INTRODUCTION

There is a growing amount of research that focuses on the relationship between cultures and trust and their impact on organizational dynamics (Chua, Morris & Ingram, 2009; Huff & Kelley, 2002; Wong & Tjosvold, 2006). Differing in scope, purposes, and research questions these studies become increasingly relevant in today's world where growing forces of globalization not only bring different cultures closer together but cause them to be interwoven into one fabric that characterize modern groups and organizations. As cultures intertwine there may appear hidden fault lines in the group structures that are ready to shift and break up group cohesion and wholeness if not recognized and effectively managed (Sakai, 2000). On the other hand, they interconnection of cultures become powerful forces of the groups' competitive advantage as their members use cultural dynamics to build trust necessary for group cooperation and success (Huff & Kelley, 2003). To achieve group environment marked by effective cooperation, understanding of cultures and cultural dynamics within groups as well as their influence on group trust becomes imperative.

To fuse a group into one cohesive and effective unit, it is imperative that development of group trust becomes a priority (Lane, 1998). In the recent years, research has pointed to fundamental differences in trust and trust development in group settings across cultures, however, the research on the relationship of trust and culture has been limited and findings have shown contradictions in this relationship (Chua, Morris & Ingram, 2009; Huff & Kelley, 2002; Wong & Tjosvold, 2006). Considering the importance of trust effect on group dynamics and increasing cultural diversity of groups it is important to address a question of how cultural norms moderate the impact of trust on group cooperation, as a driver of efficient group performance,

effective group member relationships, and group success in achieving its objectives (Irwin & Berigan, 2013, Wong & Tjosvold, 2006).

LITERATURE REVIEW

Group Cooperation

Oliphant (2011) describes cooperation as a process of group members working together for a mutual benefit and with a common purpose. It is a process that directly affects group performance, efficiency, and productivity as it moves toward its goals (Alper, Tjosvold & Law 2000). Cooperation is a fuel in the group engine that moves its parts in the coordinated and cohesive whole, a catalyst for group creativity, and a facilitator in conflict resolution assuring group longevity (Terry, 2013).

Vatn (2009) proposed that motivation for cooperation within groups could be explained by the "Second-Generation" Model of Bounded Rationality and Reciprocity models. In both of these models the problem of coordination is presented as a primary focus that requires various tools for effective resolution. One of the tools that help solve this problem is building of trust as a vehicle for developing groups, establishing norms and values, and agreeing on policies and procedures (Vatn, 2009). In fact, trust among group members and coordination of their actions, motives, and goals have been frequently associated with one another as one element that drives long-term group effectiveness (Dirks 1999).

Trust in Groups

Working in groups can be an experience filled with excitement and enthusiasm or one full of stress and anxiety (Terry, 2013). A path that this experience may take largely depends on the levels of respect and cohesiveness among the group members built on mutual trust among them (Terry, 2013). Development of trust is a critical element for efficient group performance, effective internal relationships, and productive cooperation with external entities (Irwin & Berigan, 2013, Wong & Tjosvold, 2006). Trust contributes to a greater focus on group vision, promotes personal and professional learning, and fosters the environment of creativity, innovation, as well as mutual support and respect among colleagues (Dirks, 1999, Deutsch, 1973; Johnson & Johnson, 1989; Lewicki et al., 1998, Wong & Tjosvold, 2006). However, building of trust is not an automatic process that takes place when a group is formed. It requires concentrated and purposeful efforts by each group member when working and interacting with others, which may not be easy due to diversity of personalities, cultures, expectations, etc. Huff and Kelley (2003) argued that societal cultures greatly influence group ability to develop trusting relationships among its members and external partners. Triandis (1995) observed that while members from individualistic cultures form and move with greater ease in and out of multiple, loosely affiliated groups based on needs and objectives, collectivistic culture members are more likely to form and stay in a few, stable, close-knit groups that satisfy members' multiple needs and objectives

Individualism and Collectivism

According to Gorodnichenko and Roland (2011) individualism emphasizes personal

freedom and achievement as well as awards social status to personal accomplishments such as important discoveries, innovations, great artistic or humanitarian achievements and all actions

that make an individual stand out (p. 2). Conversely, collectivism emphasizes individuals' belonging to a larger entity such as a group or community that encourages conformity and

discourages individuals from dissenting and standing out (Gorodnichenko & Roland, 2011, p. 2).

The most comprehensive constructs of individualism and collectivist were presented by Hofstede (1980a, 1980b). According to Hofstede (1980a, 1980b) individualism and collectivism describe the relationship between the individual and the collectivity that prevails in a given society. Hofstede referred to individualism as a loosely knit social framework in which people are supposed to take care of themselves and their immediate families only, while collectivism is defined by a tight social framework in which people distinguish between in-groups and outgroups where they expect their in-group to look after them, and in exchange for absolute loyalty to it (Hofstede 1980b, p. 45).

Hofstede (1980a, 1980b) proposed individualism and collectivism scores that measure the extent to which it is believed that individuals are supposed to take care of themselves as opposed to being strongly integrated and loyal to a certain larger group (Huff & Kelley, 2003). These scores ranging from (from 1 for the lowest to 120 for the highest) allow comparisons between cultures along collectivist and individualist dimensions. The constructs of individualism and collectivism will serve as a basis of this study to explore how their influence shapes internal (or in-group) as well as external (or out-group) trust within an organization.

HYPOTHESES

This study addresses the research question of whether collectivist and individualist cultures moderate the effects of trust on group cooperation and test the following hypotheses:

H1: Perceived increase in in-group trust predicts increase in group cooperation;

H2: Individualism and collectivism, as cultural norms, moderate the predictive effect of trust on group cooperation.

METHODOLOGY AND RESEARCH DESIGN

To test stated hypotheses this study employs a non-experimental correlational research design utilizing nonequivalent groups. The goal of correlational research design is not to prove causation but to identify predictive relationships, as well as their strength and direction, among naturally occurring variables through calculation of the correlation coefficients, which is accomplished via multiple regression analysis. (Shaughnessy et al., 2002, p. 128). Additionally, this design employs two nonequivalent groups, where the participants are not selected randomly but chosen by applying a non-probability sampling method from existing natural groups, i.e. groups that can be characterized by collectivist or individualist norms as described below (Cosby & Bates, 2012).

POPULATION AND SAMPLING

The nonprobability sampling method utilized in this study is purposive sampling. The purpose of this method is to obtain a sample of people who meet some predetermined criterion

(Cosby & Bates, 2012). The criterion selected in this study is a degree of individualism or collectivism that describes the culture where participants reside. Utilizing Hofstede's (2010) measures of individualism and collectivism, this study focuses on participants from two groups that fit the criteria of collectivism and individualism, specifically a group of participants from China and a group of participants from the United States.

VARIABLES

The variables in this study include a degree of in-group trust as a predictor variable, individualist or collectivist norms as a moderator variable, and a degree of group cooperation as a dependent variable.

INSTRUMENTATION

To measure a level of group trust, this study utilizes organization trust measure developed by Mayer and Davis (1999). To measure a degree of cooperation within each group this study employs one-move Prisoner's Dilemma game.

DATA COLLECTION

Interviews and Prisoner's Dilemma game were distributed to 56 students and 54 responses were usable. The participants were students from two private schools in New York with significant population of students from China and the United States, who represented collectivist and individualist cultures accordingly. Selection of students was made according to their belonging to a class that they identified themselves with and studied in.

DATA ANALYSIS

To analyze gathered data and test the hypotheses, multiple regression analysis was utilized to see whether the prediction of a dependent variable (i.e. degree group cooperation) by an independent variable (degree of in-group trust) differed across the levels of a moderating variable (presence of individualist or collectivist norms within the groups) (Fairchild & MacKinnon, 2009).

RESULTS AND ANALYSIS

To test both hypotheses this study utilized SPSS software. The test of both hypotheses revealed that regression models proposed to explain the relationships between group cooperation and group trust (Hypothesis 1) as well as a moderation effect of group culture on the relationship between group cooperation and group trust (Hypothesis 2) lacked statistical significance thus rejecting both hypotheses. These findings are somewhat surprising in light of the previous research that points to a predictive effect of collectivist values on in-group trust and a predictive effect of trust on group members' cooperation (Huff & Kelley, 2002, Wong & Tjosvold, 2006, Vatn, 2009, Dirks, 1999, Yamagishi, 1986, 1998a, 1998b). Some possible explanations of such outcomes can be effect of age and Christian worldview among the members of the groups marked by the individualist culture.

Current research has been conducted mainly among high school students who are expected to have a higher propensity for risk taking and yielding to "temptations" to not cooperate, as described in the Prisoner's Dilemma, regardless of their culture. In addition, majority of American students who participated in the study and were characterized by individualist culture possessed Christian worldview and values. These values are expected to be driving forces for group members to put interests of other members of their group above their own, thus holding a higher disposition for cooperation. Future research needs to consider possible effects of participants' age and Christian worldview on group cooperation as additional variables in the regression model.

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ETHICAL & LEGAL CONSTRAINTS IN INTERNATIONAL MARKETING IN SOUTH AMERICA & THE USA

Cari Clement, University of Texas at Dallas Hannah Steinberg, University of Georgia

ABSTRACT

To explore the various legal and ethical constraints international marketers must abide by when engaging in marketing activities in foreign countries and how these constraints affect marketing strategies for multinational corporations and the foreign countries they operate in, especially in developing countries. The strength of legal systems in foreign countries is an indicator of multinational corporations' willingness to enter the market in those countries. Countries with weak legal systems that do not protect businesses or intellectual property rights for example attract significantly fewer multinational corporations and foreign investors which have a direct impact on their economic growth. In the present study we compare the legal systems in operation within the United States and compare it with that which is used in South American countries which are the area of expertise of the first author.

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ENTREPRENEURIAL LEADERSHIP IN BRAZIL, JAPAN, AND THE USA

Van Le, University of Texas at Dallas Hannah Steinberg, University of Georgia

ABSTRACT

In the Hofstede's model, Brazil and Japan has such closed score 4 out of 6 criteria: power distance, individualism, uncertainty avoidance, and indulgent. Both country agree with having one boss that over control of everything else. In business, those 2 countries tend to trust only people has some sort of a relationship to them. In addition, every decision they make, it has to be certain about the possibility. Therefore, further research shows their styles in customer service includes: 1. Public praise and positive feedback, building strong, personal relationships and creating a pleasant work environment are key. Customers are treated as friends or part of an extended family. Time and money spent on keeping the relationship strong. 2. Anticipated needs and fulfilled them proactively, the ultimate in Japanese-style customer service. The Japanese call this kikubari 3. Apologizing when customers are inconvenienced. Taking action to solve problems rather than making excuses. Learning to greet customers in a respectful way. Being observant and paying attention to detail. Business formalities is not standardized across different nations; it is actually quite different for each country. We are able to identify the challenges an American business person may face when conducting work with a business person from Brazil such as the contrasting individualistic culture in the U.S. verse the collectivist culture in Brazil or the distribution of power in the work place or the level of uncertainty avoidance. One of Hofstede's cultural dimensions is the difference between individualistic cultures in which individuals look after themselves and their immediate family in turn for rewards and collectivist culture in which individuals belong to a cohesive group and look out for each other in exchange for loyalty. U.S.A. deals with a highly individualistic culture and is ranked at 91 on Hofstede's scale. A cutthroat environment where individuals will throw others under the bus to make themselves look better is commonly found in the American culture. One case of this is seen when a Bank of America intern had died and many believed it was due to long hours at work, however, after the death, the company continued to push their employees to their limits showing that supervisors only care about themselves and not their employees. On the contrary, Brazil has a highly collectivist culture and ranks 38 on Hofstede's scale for individualism. A low individualism ranking is commonly found among Latin American countries. For example, phrases like I'm from America coming from individuals from the United States can be found as offensive or disloyal to Latin American people because of their collectivist culture; they may see that as individuals from the United States as being exclusive rather than functioning as a team. Conversely, Brazil's collectivist culture does not mean that there is an equality in power between supervisors and their employees. Another dimension of Hofstede's theory is power distance defined as how people accept or expect power as it is distributed among people unequally. One of the lowest ranking dimensions for the United States is the Power Distance Index at 40, this suggests equality between the upper class and the lower class. However, in Brazil the country scores a 69 on the Power Distance Index indicating that there is an unequal distribution of power and that superiors clearly show their power to subordinates.

Brazil's indulgence in power coincides with its intolerance for uncertainty. Brazil and the United States has a very different approach to uncertainty in the business world. The United States has a low ranking of 46 on the uncertainty avoidance dimension expressing a society with fewer rules and regulations; they have a higher acceptance for new ideas and innovations which allowed for inventions such as the Macintosh computers or the introduction of smartphones. Brazil, on the other hand, has a ranking of 76 showing that this country prefers to have stricter control and are less welcoming to new concepts and beliefs. Brazilian government regulates markets and sets restrictions for companies in the country. Brazil and the United States may have many cultural differences when it comes to the tolerance of uncertainty, collectivistic culture or unequal power but they are similar in some ways as well. Some of the other main dimensions Hofstede discusses is Masculinity-Femininity and long-term orientation. The rankings for Brazil and the U.S. on these dimensions are fairly closer than those of the other dimensions already mentioned. Although, the U.S. ranks 62 and Brazil ranks 49 on Masculinity, the U.S. is more commonly known as masculine and Brazil is more commonly known as feminine. In Brazil it is common for a businessman to hold another businessman's elbow or walk down the street arm in arm while in the U.S., a more masculine culture, would find that somewhat disturbing. As for long-term orientation, U.S. ranks 29 and Brazil ranks 44. Both prefer time-honored traditions and look for quick results. Brazil and the U.S. have few similarities but many differences in their business culture. There are many different business formalities between countries and one action in the U.S. that is considered normal may be considered offensive in another country. This could make or break a business deal. By understanding Hofstede's five cultural dimensions specific to a country one can properly conduct business without complications. In Japan, the people have a high level of conscientiousness. When performing customer service, people in Japan have a high level of restraint when planning and preparing to make decisions. This enables them to have a high level of success when dealing with potential clients. However, this can also reflect on the Japanese as being stubborn or perfectionist. For example, when doing a deal with an American, they want to build a relationship with them first and trust them before making any big decisions. This might frustrate the American, as they like deals to be quick and ready to be made after they meet a couple of times. In addition, Americans tend to test differently on the conscientiousness scale. While Americans do plan and prepare for things before making decisions, they tend to want to make snappier decisions. For them, it is more about the deal and profit than creating a life long friendship. This might make the American seem a little more unreliable when it comes to going out side of lines. Moving on, we can look at Hofstede's 6D model and individualism between the two countries. Japan has more of a collectivism culture, which leads to their customer service being not one person's job, but everyone's. If a co-worker needs help with a customer, another co-worker is often eager to step in and help. However, Americans test higher on the individualism scale. In the business realm, American's have this idea that if it's not their individual responsibility, it isn't their problem to worry about.

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EMOTIONAL INTELLIGENCE AND NEGOTIATION EFFECTIVENESS: A CROSS-CULTURAL STUDY

Sudeep Sharma, University of Illinois at Springfield Ishan Agarwal, Glenwood High School Ashwin Gupta, Glenwood High School

ABSTRACT

Studies on the relationship between emotional intelligence (EI) and negotiation effectiveness found that negotiators with high EI are more successful in an integrative negotiation process than those with lower EI. The present paper argues that there can be significant changes in this relationship when cultural dimension are incorporated. Given this premise, this study explores not only the relationship between EI and negotiation effectiveness of individuals but also the moderating effects of cultural dimensions on this relationship. This study utilized a sample consisting of working professionals from two eastern countries, which belong to diverse cultural groups- Indian (N=108) and South Korean (N=100). GLOBE cultural dimensions namely assertiveness and performance orientations were examined as moderating variables. The results illustrated that in India, one EI dimension- perceiving other's emotions were significantly related to negotiation ability, whereas in South Korea, two dimensionsmanaging emotions and utilization of emotions were strongly related with negotiation ability. As for the moderating effect of cultural dimensions, the findings suggest that in both countries, performance orientation moderates the relationship between individual's negotiation effectiveness and EI. Contrary to expectations, no significant moderating effect of assertiveness was found. Results emphasize the importance of emotional intelligence in predicting negotiation effectiveness across cultures.

INTRODUCTION

It has been argued by many researchers that emotions play a vital role in the negotiation process (Kleef, Dreu & Manstead, 2006; Davidson & Greenhalgh, 1999). Ample theoretical and empirical evidences are in place which suggest how "display of emotions", and "understanding other's emotions" can help negotiators shape up a negotiation the way they desire (Foo, Elfenbein, Tan & Aik, 2004). Thus, Emotional Intelligence (EI) which is the awareness and ability to perceive one's and others' emotions, as well as the ability to manage one's emotions in a healthy and productive manner, can help individuals to negotiate in a more productive manner. Therefore, we can say that a relationship exists between EI and negotiation ability of any individual. This is one of the areas we want to focus in this current research.

Another area that this research focuses on the effect of cultural variables on EI and negotiation ability relationship. In this era of globalization, culture has an ineluctable effect on negotiation. Unlike the past, cross cultural negotiation is not only limited to diplomats but is also used widely by researchers, IT professionals, students, professors, consultants, and business people etc., who have to interact with their counter parts coming from different

cultures/countries. Many studies conducted on intercultural settings showed a conspicuous effect of culture on negotiation behaviors (Adair, Okumura, Brett, 2001).

When people from different cultures meet, they bring different perceptions and beliefs of emotions, like when and how to display what kind of emotions in what circumstances, the degree of display of emotions in negotiations etc. with them (Ekman, 1972; Soto, Levenson & Ebling, 2005). Some cultures are emotionally expressive where display of emotions in public, and directness in speech are common features while some cultures believe in moderating or controlling the emotions where display of emotions is not appreciated. Thus, different cultures can have different ways of expression and recognition of emotions. Therefore, EI should also be affected because of cultural differences. Recently GLOBE has defined several cultural dimensions,—among which we have focused our research on assertiveness and performance orientation since both of these dimensions have a considerable effect on EI and negotiation process. The aim of this study is to examine the moderating effects of these cultural dimensions on the relationship between emotional intelligence and negotiation ability of individuals.

In general, negotiation can be defined as a process by which people make effort to decide or settle what each party shall get, take or perform in the dealing that takes place between them (Thompson 1990, Rubin & Brown, 1975). Whenever there is a conflict in people's interests or likings they have to negotiate in order to resolve them. Negotiating parties, negotiation process, interests of negotiating parties and outcome of negotiation constitutes the basic features of any negotiation (Thompson 1990).

Emotions are an integral part of any negotiation as claimed by many researchers (Foo, Elfenbein, White, Tan, Aik, 2004). Intrapersonal effects of emotions influence individual's emotional state in his/her behavior, which ultimately affect his/her negotiation style (Baron, 1990; Isen, Daubman, & Nowicki, 1987; Forgas, 1998). Similarly, interpersonal effects of emotions affect the emotional state of the counterpart in the negotiation process, as cited by many researchers (Adler, Rosen, & Silverstein, 1998; Thompson, Nadler, & Kim, 1999; Kleef et. al. 2004). However, no research has been done so far which shows a relationship between EI and individual's negotiation ability. Foo and his colleagues (2004) found a significant relationship between EI and negotiation exercise. However, aforementioned paper and some other research (e.g., Muller and Curhan, 2006) did not explore any relationship between EI and negotiation ability of an individual. This research aims to explore this relationship by using self-report measures of these variables and proposes the following hypothesis:

H1 Individuals with high EI have higher negotiation ability than the people with lower EI.

Another issue, which has not been addressed much in present research, is the impact of cultural dimensions on the effect of emotional intelligence in negotiation. Since many researchers have argued that emotions are culturally bound construct, we propose that EI can also be influenced by cultural differences. Culture plays an important role in understanding and expression of emotions (Ekman, 1972; Matsumoto, 1989; Mesquita, Frijda, & Scherer, 1997). It is observed that individuals can judge the emotional expressions of other individuals more accurately who belong to the same culture (Yuki, Maddux, Masuda, 2005), as individuals are said to have an in-group advantage. Some cultures are emotionally more expressive while some are less and this affects the common perception of emotions in respective cultures. For example, a study conducted by Soto and his colleagues (2005) on Chinese culture (where emotions are

moderated) and Mexican culture (where emotions are openly expressed) divulged different impact on emotional responses of persons belonging to these diverse cultures.

Not only EI but negotiation tendencies are also affected by culture as suggested by many empirical evidences (Metcalf, Bird, Shankarmahesh, Aycan, Larimo, Valdelamar, 2006; Adair et al 2001; Graham, Mintu, & Rodgers, 1994, Salacuse, 1998). For instance, Salacuse (1998) proposed the famous ten ways by which the culture can affect negotiating style and similarly Metcalf et al. carried out their research across five countries proving and establishing the effect of culture in negotiation style based on these ten ways suggested by Salacuse. Thus, when negotiators from various cultures negotiate, there are chances that these idiosyncrasies may repel the negotiators and thereby exacerbate the outcome (Kumar, 1997). For example, many American companies have failed in international business domain due to misinterpretation and misinformation of these cultural idiosyncrasies (Graham et al., 1994; Copeland & Griggs, 1985; Tung, 1982).

So far, most of the studies on emotional intelligence have been done in Western (individualistic) cultures (Bar-On, 1997; Goleman, 1995; Mayer et al, 2000). This cross cultural becomes all the more important because both EI and negotiation ability are psychological processes, and all psychological processes are necessarily culturally constituted. Thus, the relationship between EI and negotiation ability may also have a moderating influence of cultural dimensions.

Culture, an ever-evolving concept over time, does not have a single definition nor has a universal set of dimensions, which can measure it. Thus, we find many ways in which various researchers have defined culture (Hofstede, 1991). Recently, GLOBE (House et al, 2004) defined culture as a set of shared values and beliefs. Beliefs are the perceptions of masses and can be seen as how things are done and termed as the practices in a specific culture. Values refer to the aspiration of the masses about how things should be done and can be termed as preferred practices. GOLBE defined nine cultural dimensions and proposed that these dimensions are the aspects of a country's culture and can distinguish one society from another. Among various cultural variables defined in GLOBE, we chose assertiveness and performance orientation to explicate the effect of these variables on the influence of emotional intelligence innegotiation.

Assertiveness can be referred to as the ability to put forward one's interests and preferences in front of the counterparts during a negotiation (Mnookin, Peppet and Tulumello, 1996). Thus, the role of assertiveness (a cultural variable) in negotiation can be strongly argued with aforesaid statement since assertiveness is a dimension of culture as well as negotiation. Explaining the effect of assertiveness in negotiation Mnookin et al. (1996) claimed that assertive negotiators are less prone to succumb under the pressure of fear of exploitation. They further proposed that assertive negotiators are likely to get more what they desire for in a negotiation.

It has also been proposed that highly assertive societies are likely to be emotionally more expressive in communication during negotiations (Hartog, 2004). Ability to display one's emotions and ability to understand the emotions of others and self are among the few dimensions of EI. This clearly suggests a relationship between assertiveness and EI. Individuals belonging to less assertive cultures are inclined to constrain their display of emotions. Thus, role of EI becomes all the more important here, as higher EI of their counterparts would enable their counterparts to understand their mood, willingness to agree etc. even by the subdued emotions displayed by them. Based upon the discussion above we propose that:

H2 Assertiveness moderates the relationship between EI and negotiation ability of an individual.

Similarly, performance orientation, which is a dimension of culture described in GLOBE, has a detectable effect in negotiation. Performance orientation refers to the degree or extent to which a society encourages and rewards performance improvement, and high standards (Javidan, 2004). Like assertiveness, performance orientation is also linked with the preferred language of society. High performance-oriented societies may be inclined to use low-dimensions language (Hall, 1959), which stresses the use of explicit, direct and clear form of interaction (Javidan, 2004). Thus the negotiation style becomes more direct and explicit in this case and negotiators tend to have a sense of urgency. This makes negotiators drive negotiation in a different manner.

Since, high performance orientated cultures strive for better performance thus people may be encouraged to use the EI in a better manner to get the desired outcome of a negotiation. Thus impact of higher EI in negotiation may be more visible in high performance-oriented societies as compared to less performance-oriented societies. The following hypothesis is, therefore, proposed:

H3 Performance orientation can moderate the relationship between EI and negotiation ability of an individual.

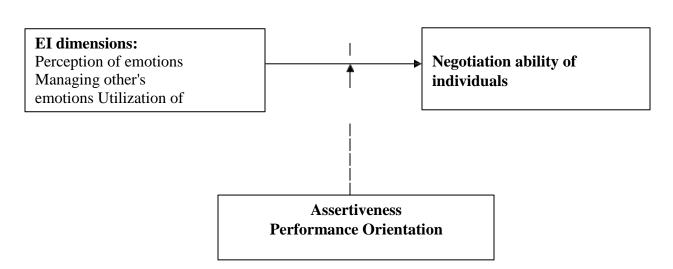


Figure 1 CULTURAL DIMENSIONS AS MODERATING VARIABLES

In present study, we cross culturally examined the role of assertiveness and performance orientation as moderators in the relationship between EI and negotiation ability by comparing data from two culture- India and South Korea. Although both the countries are in-group collectivistic societies (Hofstede, 1991; House et al, 2004), yet they are quite different in many other cultural dimensions. GLOBE, which is one of the most recent methodological cultural study, claimed that both of these countries come from two different cultural clusters (House et al, 2004). By analyzing the data from these cultures, we examined whether the relationship between EI and negotiation ability is moderated by assertiveness and performance orientation.

Participants

METHODOLOGY

The sample for the present study consisted of 108 adult participants from India and 100 participants from South Korea. The Indian sample comprised 87 men and 21 women (mean=25.22 yrs., S.D. = 1.92), whereas age and gender have not been asked to South Korean

participants because in this culture people do not accept to give their gender and age and therefore, it was unethical to ask them about their gender and age.

Measures

The 33-item self-report Emotional Intelligence Scale (SEIS) (Schutte et al., 1998) that covers three dimensions of EI; Perception of emotions, management of emotions, and utilization of emotions. This is a self-report measurement of Emotional Intelligence having three dimensions. The internal consistency (Cronbach's alpha) of the scale is 0.87, and the test-retest reliability is 0.78. As there was no South Korean version of this scale available, it has been translated and back translated into South Korean language by bilingual experts. The internal consistency of the South Korean version was satisfactory with Cronbach's alpha ranging from .71 to .76. We used self-report questionnaire by Selvamurty et al (2007) to measure negotiation ability. The measure comprises 16 self- referencing statements and requires subjects to rate the extent they agree or disagree with each statement on a 5- point Likert scale. GLOBE societal cultural scale (House et al., 2004) was used to measure both the dimensions of cultural context.

RESULTS AND DISCUSSION

As expected, all the three dimensions of emotional intelligence were strongly correlated to negotiation ability of individuals in both the countries. Multiple regression analysis showed that in India, perception of emotion significantly related to negotiation ability after controlling the effect of other three dimensions, gender and age, $\beta = .28$, p < .05. In South Korea, there were significant relationship between managing other's emotion and negotiation ability, $\beta = .24$, p < .05and also between utilization of emotions and negotiation ability, $\beta = .15$, p < .05. We followed the procedure outlined by Aiken and West (1991) for testing interactions or moderation effects of assertiveness and performance orientation. In India, the interaction term of managing other's emotions and performance orientation was significantly associated with negotiation ability, $\beta = .50$, p < .05. In South Korea, significant interaction effect of performance orientation was found for managing other's emotions ($\beta = -.54$, p < .05) and utilization of emotions ($\beta = .34$, p < .05). Negative interaction terms suggest that effect of managing other's emotions is less pronounced for those of high performance orientation than of low performance orientation individuals. No significant interaction effect was found for assertiveness in both India and South Korea.

The findings suggest that EI dimensions strongly relate with negotiation ability of an individual. However, results in the study show that some dimensions are better predictor in one culture, but may not be so in another culture. It implies that culture in some extent has influence on EI- negotiation ability relationship. In order to explore the impact of cultural dimensions on EI-negotiation ability, this present study used two cultural dimensions- assertiveness and performance orientation as moderating variables and found statistical evidence that performance orientation moderates the relationship in both India and South Korea. The study further explores the differences in findings based on the social values and social practice cultural dimensions. In India, performance orientation as social practice moderates the relationship, whereas in South Korea, it does so as social values. Thus, the model presented here provides an alternative conceptualization to the relationship by addressing the potential implications of cultural dimensions and assertiveness and performance orientation and performance orientation and performance orientation as social values. Thus, the model presented here provides an alternative conceptualization to the relationship by addressing the potential implications of cultural dimensions is named assertiveness and performance orientation on EI-negotiation ability relationship.

(References Available Upon Request)

ETHICS & CULTURAL DIFFERENCES IN PAKISTAN & THE USA

Amina Youssuf, University of Texas at Dallas Hannah Steinberg, University of Georgia

ABSTRACT

Pakistan and the United States of America are very different when compared to Hofstede's 6D Model. When compared, these are how the results followed: Starting with power distance, Pakistan culture and American culture do not differ too significantly. Power distance is all about whether hierarchical order is accepted by the society or not and Pakistan scored a 55, whereas US scored 40. Though there is not much difference, Pakistan's society accepts that order more than the people of the United States. Close-knit families are real big when it comes to Pakistani culture. It is frowned upon for the son to leave his family, even though he has been married to another. This explains the individualism score of 14. America, on the other hand, teaches its people to be independent. The score of 91 proves that people here in the US will do all it takes for them to be independent, live on their own and provide for themselves.

Fun and games is NOT something accepted by the Pakistan society. Scoring a 0 on indulgence tells people a lot. This may also tie in with the score given for uncertainty avoidance, 70. Mistakes are looked down on in Pakistan and there is no such thing is work hard, play hard. In Pakistan, it is all about working and succeeding. Pakistani emphasize the importance of the future so much that the present life and present happiness is almost always forgotten about. America on the other hand is a lot more relaxed when it comes to indulgence. American society scored a 68 because here in America, we the people are taught to work hard and play harder. Mistakes here are understandable because a lesson is learned from those mistakes and that is the biggest difference between these two countries. From what is heard in the media, people would think of Pakistan as a male dominated country. However, scoring a 50 puts it right in the middle. It is uncertain whether males have more power, or do women, in the eyes of the people? America on the other hand falls more toward the equality for all side, but it did not fall too far. America scored only 12 points more, leaving it at 62. Without these studies and models, it would be difficult to really get an insight on how countries work. People would just go off what was heard in the media or told from one friend to another. Though there are many differences, it is safe to say that excluding indulgence and individualism, they really are not too different.

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THE EFFECTS OF RELIGION & CULTURE ON MARKETING IN SAUDI ARABIA & THE US

Zaynah Zafar, University of Texas at Dallas Hannah Steinberg, University of Georgia

ABSTRACT

This research centers on the similarities and differences between the United States and Saudi Arabia both culturally and religiously and the effect of those factors on marketing practices in their respective countries. The customs of these two nations have a profound impact on the manner in which business is conducted, and this influence extends into the marketing world. When putting together a marketing campaign, one must first look at the audience being targeted and the values that hold most true to them. Saudi Arabia, as an Islamic nation, is made up of citizens who follow their religion rigorously. In Islam, women must be covered up in public and adhere to their roles as mothers and homemakers. Conversely, while the U.S. is a melting pot of numerous religions and cultures, Christianity has been recorded as the majority religion for years. America's foundation of individuality and independence shines through in the separation of church and state, as well as in the changing gender roles that we see today. Women are fighting for their rights as equals and emerging as true leaders in the workforce, while some men are choosing to stay at home with their children. From a marketing standpoint, it is apparent that men and women in Saudi Arabia are looking for conservative advertisements aimed at the traditional, nuclear family while people in the U.S. are more geared toward innovative and revolutionized ways of thinking. In America, a mother is no longer just a housewife, but also a breadwinner, either in place of the husband or alongside him. In Saudi Arabia, men and women are separated in almost all aspects, including the business world, and even Western businesswomen are expected to wear conservative clothing and be in the accompaniment of a male when conducting business in the country. The role of the female is firmly placed within the household, and as such, marketers must take this cultural difference into account when creating ad content. Americans subscribe to the belief that sex sells and to see a provocative advertisement would not be out of the norm for the average citizen. However, if a commercial with sexual themes or undertones were to be advertised in Saudi Arabia, people would be scandalized and most likely boycott the product or firm in question. These findings will help to explore their effect on marketing strategies.

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