



AMERICAN UNIVERSITY OF BEIRUT

THE MODERATING EFFECT OF IN-GROUP IDENTIFICATION:  
SPIRITUALITY, UNCERTAINTY AVOIDANCE,  
ATTITUDES TOWARD CORPORATE SOCIAL RESPONSIBILITY  
AND THEIR RELATIONSHIP WITH  
ORGANIZATIONAL CITIZENSHIP BEHAVIOR

by  
RITA ANTOINE HADDAD

A project  
submitted in partial fulfillment of the requirements  
for the degree of Master of Business Administration  
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at the American University of Beirut


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AMERICAN UNIVERSITY OF BEIRUT

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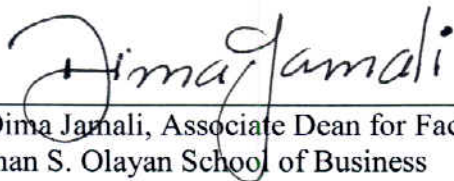
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## AN ABSTRACT OF THIS PROJECT

Rita Haddad for

Master of Business Administration  
Major: Business Administration

Title: An investigation of the relationship between social axioms, attitudes toward corporate social environmental responsibility and organizational citizenship behavior in the healthcare industry: The moderating effect of in-group identification

This research project investigates whether social axioms (spirituality and social cynicism), socio-cultural values (uncertainty avoidance and power distance), or attitudes towards corporate social/environmental responsibility, predict levels of employee OCB-I and OCB-O. It then goes on to investigate the moderating effect of in-group identification on these relationships. This quantitative study is based on 172 surveys distributed to employees in two Lebanese hospitals. Using multiple statistical tools it was found that these employees exhibited relatively high levels of CSR, spirituality and uncertainty avoidance, which was expected from the literature review. They exhibited milder levels of in-group identification and OCB-I, but slightly higher levels of OCB overall showing that they have a better commitment behavior to the organization as a whole than to the other employees. None of the variables predicted to influence levels of OCB-I or OCB were valid, but on the other hand, when in-group identification was present in the analysis it was found to have a positive and significant effect for all hypotheses tested. Specifically, in the presence of in-group identification, levels of OCB-I and OCB are partially explained by an employee's level of employee spirituality, uncertainty avoidance and CSR. This was even found to be slightly higher for levels of OCB than OCB-I. What can be clearly identified from this study is that regardless of the employee degree of a social axiom, social value or affinity towards CSR, it is beneficial for an organization to have employees exhibiting high levels of in-group identification.

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## CHAPTER I

Why are some employees more open to the idea of helping or assisting others, and promoting their organization or employer even without the promise of a direct reward for their behavior? This important aspect of human behavior at work is known as ‘Organizational Citizenship Behavior’ (OCB) (Organ, 1988). This research project focuses on employee performance of a variety of discretionary, extra-role helpful behaviors that go beyond their job task requirements. OCB instead focuses on behaviors “*that support the organizational, social and psychological context that serves as the critical catalyst for tasks to be accomplished*” (Organ, 1988, 1997; Deci & Ryan, 2000; LePine et al., 2002; Borman, 2004; De Cremer & Tyler, 2005; Brebels et al., 2014).

Due to growing economic and work-related trends such as increased global competition, greater use of teams, continuing downsizing initiatives, and more emphasis on customer service, organizational citizenship behavior is becoming increasingly important to contemporary organizations (Borman, 2004). Global competition will drive an increased effort level on the part of organization members, especially related to organizational support and conscientious initiative (Borman, 2004). There will be a higher need for the personal-support component of citizenship performance, as organizations turn to a greater usage of teams (Borman, 2004). Also, as companies continue to cut costs and downsize, employee adaptability and willingness to exhibit extra effort will become more critical (Borman, 2004). Finally, citizenship performance will become more important as customer service and client satisfaction are increasingly emphasized (Borman, 2004).

Williams and Anderson were the first to develop an OCB scale which was validated on 127 employees, by their supervisors, working in a variety of different organizations. Through factor analysis of the data they were able to recover three distinct correlated

behavior factors - job performance, OCB-I (OCB that benefits a specific individual) and OCB-O (OCB that benefits the organization as a whole). Items measuring OCB-I included such things as 'helps others who have been absent' and 'goes out of way to help new employees'. Items measuring OCB-O included such things as 'adheres to informal rules devised to maintain order' and 'complains about insignificant things at work' (reverse scored). Their validation study also found that both types of OCB were predicted by employee reports of job cognitions (Williams & Anderson, 1991; Randall et al., 1999). Overall, according to Williams and Anderson (1991) OCB can take two distinct forms; one directed at co-workers and individuals within the organization (OCB-I) and indirectly through this means contribute to the organization; and one that benefits the organization itself (OCB-O).

In general, the study of organizational citizenship has been mainly conducted in and about North America and Western Europe (Paine & Organ, 2000). This has led to organizational knowledge and principles that may be less relevant in other cultures, and so this kind of research is needed within the Lebanese context in order to provide a better understanding of OCB (and its dimensions) and provide a basis for developing better Lebanese HR recruitment and selection procedures as well as HR practices in general.

### **Importance of Organizational Citizenship Behavior**

Since Organ and his colleagues first coined the term in the early part of the 1980s, over 650 articles have been published on OCBs and related constructs...Perhaps more impressive is the fact that the vast majority of these articles (66%) have been published since the turn of the 21st century. (Podsakoff et al., 2009)

An examination of the literature indicates a growing interest in the relationships between OCBs and their potential consequences (e.g., MacKenzie et al., 1991; Podsakoff & MacKenzie, 1997; Allen & Rush, 1998; Walz & Niehoff, 2000; Koys, 2001; Dunlop & Lee, 2004; Ehrhart & Naumann, 2004; X.P. Chen, 2005;

Brebels et al., 2014). The reason for this recent rising popularity of, and the interest in, the OCB field is the existence of positive relationships between OCB and both individual and organizational performance (Abdullah & Abdul Rashid, 2012). Interestingly, employees and researchers distinguish between citizenship behaviors that a) demonstrate commitment and loyalty to the organization; b) help and assist other organization members; or c) demonstrate dedication and persistence in one's own job (Coleman & Borman, 2000; LePine et al., 2002; Brebels et al., 2014). Therefore, the consequences of OCB's can be divided into two main categories: *Individual level OCBs* that affect managerial evaluations of performances and employee withdrawal (e.g. raises and promotions) and *organizational level OCBs* that affect overall organizational performance and success (Podsakoff et al., 2009).

For all the main applications of industrial and organizational psychology, the focus has always been to improve job performance (Borman, 2004). Research has shown that organizations with employees that engage in these OCBs tend to be more productive. More specifically, at the individual level, OCBs have the potential for motivating employees to deliver high quality service, internal career orientation, encourage teamwork and employee job satisfaction (Bienstock, 2003; Deer, 2004; Gonzalez & Garazo, 2005; Jung & Hong, 2008; Abdullah & Abdul Rashid, 2012). OCBs were also found to be negatively related to employee turnover intentions, actual turnover, and absenteeism (Podsakoff et al., 2009). For a manager, major personnel decisions with long-term effects, such as employee performance evaluations (leading to reward allocation decisions), and even downsizing, are influenced by OCBs (Podsakoff et al., 2009). Several studies have even found that citizenship performance was valued by supervisors just as strongly as technical proficiency (Borman, 2004). Also, short term judgments, such as work assignments can be influenced by them (Podsakoff et al., 2009).

While there are many reasons to expect that high levels of OCBs play a role in organizational effectiveness, only recently have empirical studies begun to support (Borman, 2004). At the organizational level, OCBs have been found to be positively related to a variety of organizational effectiveness measures (e.g., productivity, efficiency, and profitability) and customer satisfaction but are negatively related to costs and unit-level turnover (Podsakoff et al., 2009). Organizational effectiveness could be improved through good OCBs that enhance employee productivity, help to coordinate activities, and help the organization attract and retain employees (Borman, 2004).

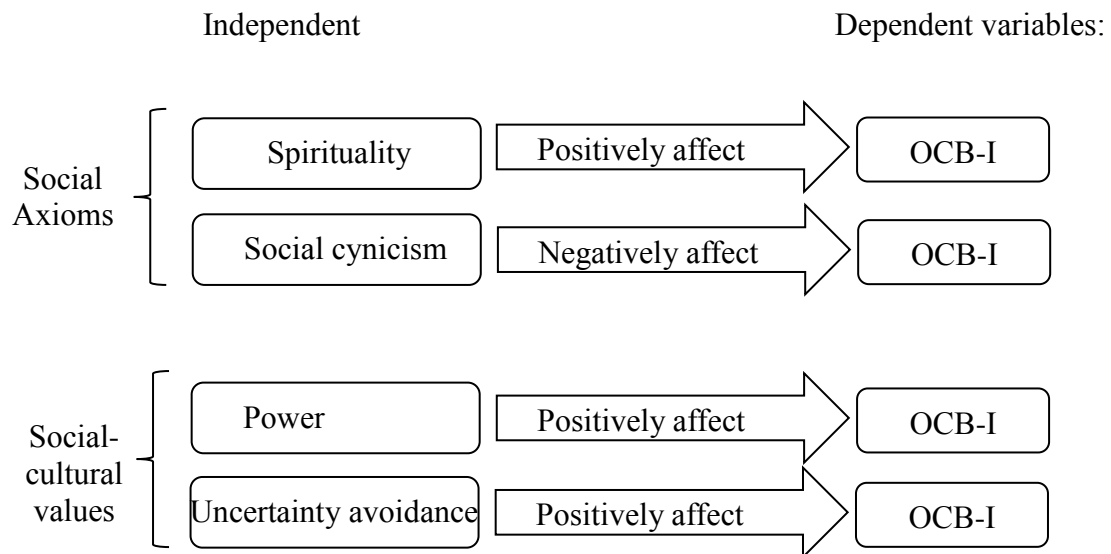
### **Importance of a Person's Cultural Beliefs and Values in Relation to OCB**

Ever since the term organizational citizenship behavior was introduced (Bateman & Organ, 1983; Smith et al., 1983), scholars and practitioners have shown an interest in understanding the predictors that lead to an increase or decrease in the performance of OCB-I and/or OCB-O. While people's knowledge, skills, and abilities have been noted to predict levels of task performance, according to Borman (2004) it is more likely to be that case that volitional and dispositional variables (e.g. personality, cultural values and beliefs) are the primary predictors for citizenship performance (Borman, 2004). By exploring the relationship between worker's culture-related characteristics and their performance on the job, investigators can contribute findings that will have important implications for internationalizing industrial-organizational psychology (Borman, 2004).

Taken together therefore our first two research objectives are to explore the effects of culture – values and beliefs - on the dimensions of OCB. Specifically we aim to explore the influence of cultural values on OCB-I and the influence of cultural beliefs on OCB-O. We

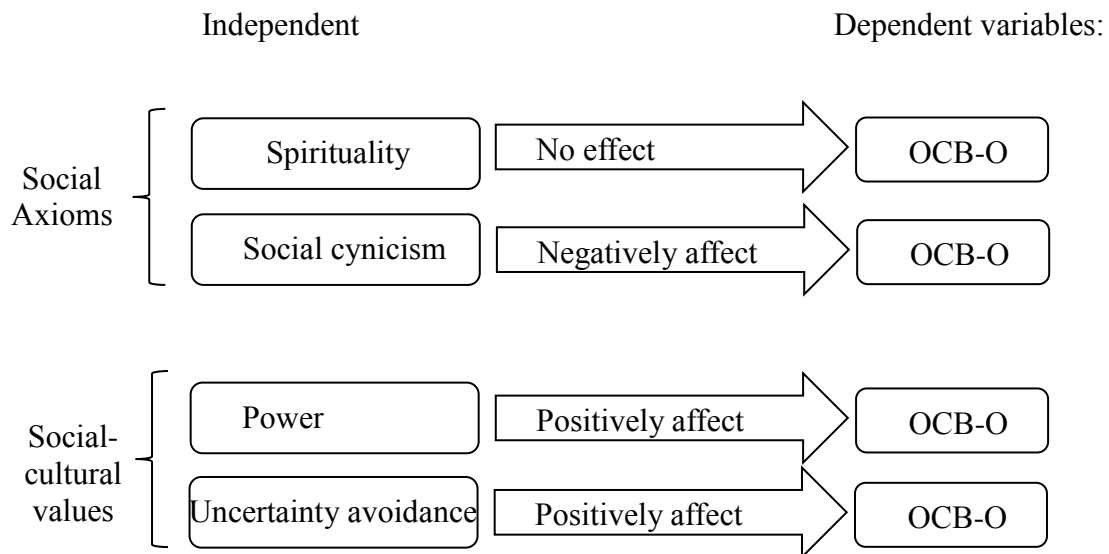
aim at firstly investigating the following relationships with regard to OCB-I, selecting the following independent variables:

*Figure 1.* OCB-I Relationships to Be Tested In This Study



And then investigating the relationships of the same independent variables, with regard to OCB-O:

Figure 2. OCB-O Relationships to Be Tested In This Study



### Importance of Corporate Social Responsibility in Relation to OCB

If citizenship performance is important and “a good thing,” then how can it be fostered in organization? One potential way is through the implementation of corporate social responsibility (CSR) programs (Abdullah & Abdul Rashid, 2012; Serdar & Yasemin, 2012). CSR, or a corporation’s engagement with society, refers to the process by which an organization develops its "corporate culture" and social consciousness (Rupp et al., 2006; Rupp et al., 2013). Very few studies have been conducted, to investigate the impact of CSR on employees and their work attitudes (Peterson, 2004; VanBuren, 2005; Aguilera et al., 2007; Lee et al., 2009; Turker, 2009; Ali et al., 2010; Ali et al., 2010; Alshbiel & Al-Awawdeh, 2011; Albdour & Altarawneh, 2012) but some, including Albdour and Altarawneh’s (2012) study found that the implementation of CSR programs was actually found to have a significant

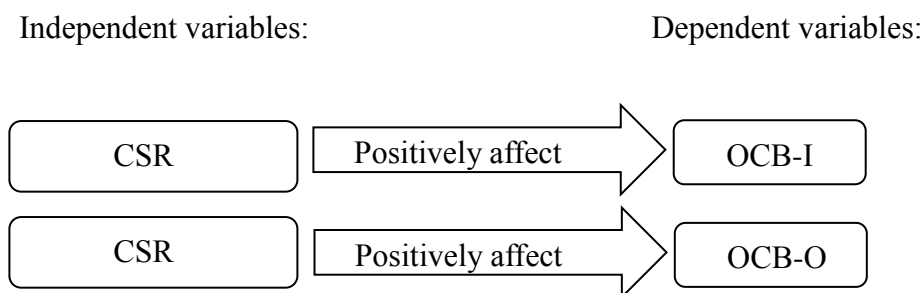


impact on OCB among staff (Abdullah & Abdul Rashid, 2012; Serdar & Yasemin, 2012).

Moreover, CSR has a positive impact on employee motivation, morale, commitment and loyalty (Yaniv et al., 2010; Serdar & Yasemin, 2012) and employees' perceived CSR is positively related to their organizational identification, trust in their employer, organizational commitment, and intention to stay (Peterson, 2004; Rupp et al., 2006; Brammer, et al., 2007; Rodrigo & Arenas, 2008; Kim et al., 2010; Hansen, et al., 2011; Jones, 2011; Rupp, et al., 2013). Also, the overall evidence is pointing in the direction that favorable CSR perceptions are not just positively associated with employees but with job applicants' perceived organizational attractiveness and job pursuit intentions (Turban & Greening, 1997; Greening & Turban, 2000; Albinger & Freeman, 2000; Jones et al., 2009; Evans & Davis, 2011; Rupp et al., 2013.)

Given the highly collectivist society in Lebanon, we expect that there is a higher expectation by Lebanese employees for their employer to engage in CSR related behaviors that improve the collective wellbeing. This can also be tied to high level of social, economic and environmental issues that are present in the country and so organizations that cater to these needs may be more admired by the Lebanese, driving their levels of commitment and OCB. Therefore, we aim at investigating the following relationships with regard to CSR, OCB-I, and OCB-O within Lebanon:

*Figure 3. CSR and OCB Relationships to Be Tested In This Study*



## **In-Group Identification and OCB**

In-group identification is defined as the degree to which the in-group is included in the self and the individual is loyal to and takes pride in that group. (Castanoa et al., 2002; Lipponen et al., 2003; Lipponen et al., 2004; Grice et al., 2006; Aimot et al., 2007; Webster, & Wong, 2008; Blader, & Tyler, 2009; Gleibs et al., 2010; Boen et al., 2010). It is no surprise that there is evidence that, within collectivist cultures such as in Lebanon and the Middle East, organizational citizenship, which emphasizes relational and interpersonal criteria, is more significant in evaluating performance. Also, among individualistic cultures task-related behaviors are more salient in evaluating performance (Aycan, 2000). Collectivism has been found to be most strongly correlated with OCB, motivated by concern for coworkers whereas individualism was associated more with a commitment to the well-being of the institution *per se* rather than to its employees (Finklestein, 2010).

We are interested to explore whether OCB relationships described above will be moderated by in-group identification, to see if by encouraging in-group identification to other coworkers, managers or company owners employers can ultimately benefit:

Figure 4. Moderating Effect of In-Group Identification to be Tested on the following OCB-I

Relationships In This Study

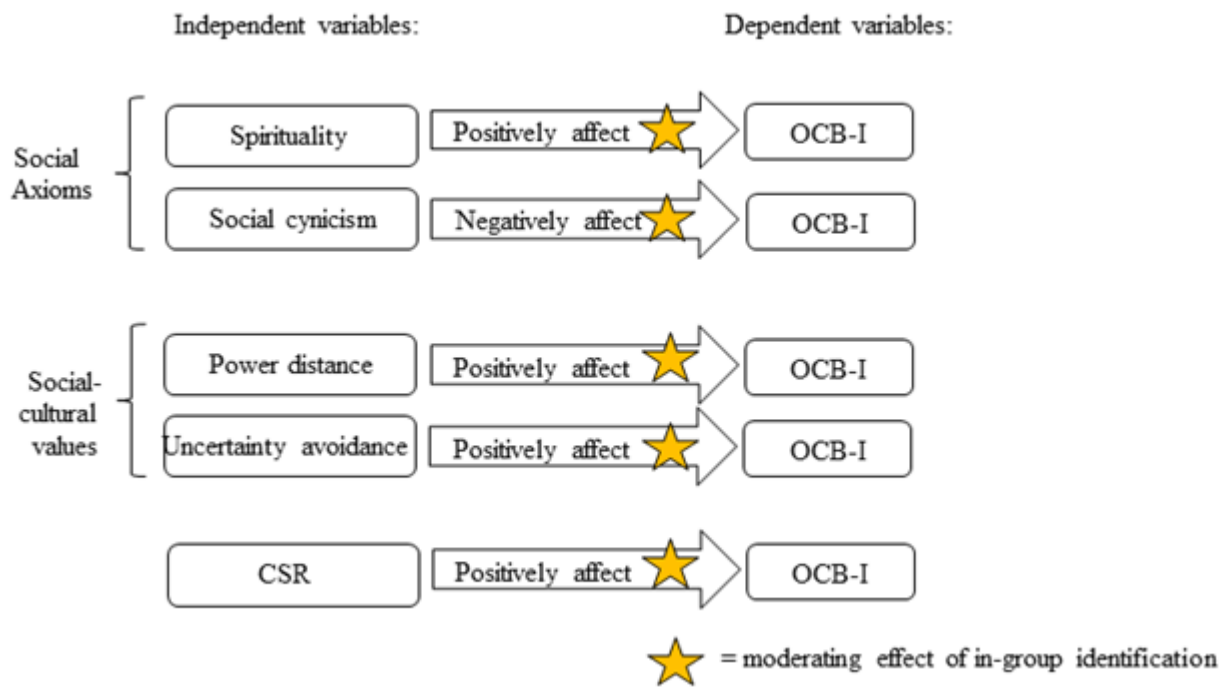
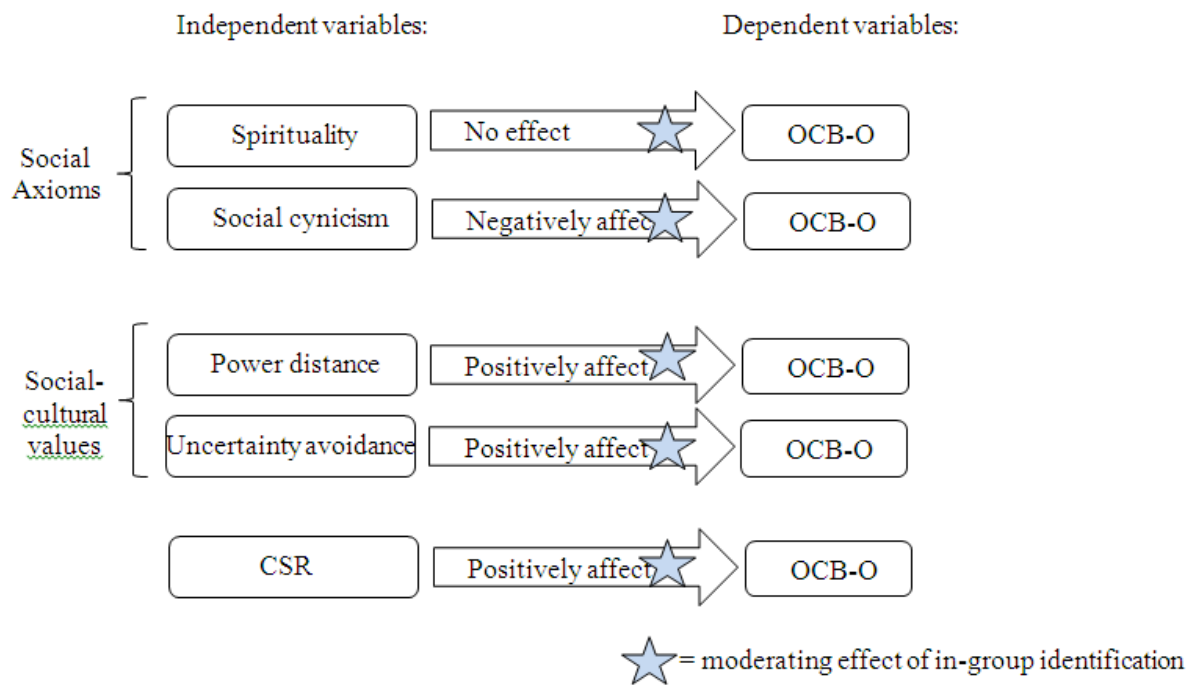


Figure 5. Moderating Effect of In-Group Identification to be Tested on the following OCB-O

Relationships In This Study



## CHAPTER II

### LITERATURE REVIEW

#### **Organizational Citizenship Behavior**

As mentioned, an important aspect of human behavior at work is known as ‘Organizational Citizenship Behavior’ (OCB) (Organ 1988). OCB refers to behavior that is not central to the employee’s job description but that positively contributes to the social and psychological environment of the workplace (Borman & Motowidlo, 1993; Organ, 1997) and was originally defined as behaviors that managers wanted their subordinates to perform but could not require them to perform (Motowidlo, 2000). Organ (1990, p.46) added to this definition of OCBs as “*those organizationally beneficial behaviors and gestures that can neither be enforced on the basis of formal role obligations nor elicited by contractual guarantee of recompense.*” The formal definition developed by Organ (1988, p. 4) described OCB as:

Individual behavior that is discretionary, not directly or explicitly recognized by the formal reward system and that in the aggregate promotes the effective functioning of the organization. By discretionary, we mean that the behavior is not an enforceable requirement of the role or the job description, that is, the clearly specifiable terms of the person’s employment contract with the organization; the behavior is rather a matter of personal choice, such that its omission is not generally understood as punishable.

Besides volunteering for tasks that fall outside of the job requirement, organizational cultural behaviors include persisting with extra effort to complete tasks; helping and cooperating with other employees; following organizational rules and procedures even when they are personally inconvenient; and endorsing, supporting, and defending organizational objectives. (Borman, 2004) Specifically, good organizational citizenship behavior is characterized by the following five dimensions: altruism, conscientiousness, sportsmanship,

virtue and courtesy. (Organ, 1988; Abdullah & Abdul Rashid, 2012) To define and further understand each dimension:

- Altruism is achieved by “helping other members of the organization in their tasks”, such as through voluntarily helping less skilled, overloaded, absent or new employees and sharing knowledge) (Organ, 1988).
- Courteous employees “prevent problems deriving from the work relationship”, such as by encouraging coworkers who are discouraged about their professional development (Organ, 1988).
- Conscientiousness is “dedication to the job and desire to exceed formal requirements in aspects such as punctuality or conservation of resources”, achieved by those who work long days and never waste work time, or volunteer above and beyond their duties (Organ, 1988).
- Employees with good sportsmanship, “accept less than ideal circumstances” (Organ, 1988).
- And civic virtue includes the “responsible participating in the life of the firm” such as by attending external, not required but helpful meetings and taking initiatives to recommend how procedures can be improved) (Organ, 1988).

An alternate model of OCB was developed by Williams and Anderson (1991), where OCB can take two distinct forms; one directed at co-workers and individuals within the organization (OCB-I) and indirectly through this means contribute to the organization; and one that benefits the organization itself (OCB-O) (Williams & Anderson, 1991). Prior research has labeled the OCB-I dimension as ‘altruism’ and the OCB-O dimension as ‘compliance’ (e.g. Smith, et al., 1983; Organ & Konovsky, 1989). More recently it has been found that altruism and courtesy are more beneficial for individuals, and so they comprise OCB-I, while conscientiousness, sportsmanship and civic virtue compromise OCB-O,

benefitting the organization as a whole (Williams & Anderson, 1991). The conceptual model of citizenship performance (Table 1) looks at these factors in detail.

*Table 1.* Conceptual Model of Citizenship Performance (Adapted from: Borman, 2004, P 239)

<b>OCB-I Factors</b>
<b>Personal Support</b>
<ul style="list-style-type: none"> <li>○ Helping others by offering suggestions, teaching them useful knowledge or skills, directly performing some of their tasks to help out, and providing emotional support for their personal problems.</li> <li>○ Cooperating with others by accepting suggestions, informing them of events they should know about, and putting team objectives ahead of personal interests.</li> <li>○ Showing consideration, courtesy, and tact in relations with others, as well as motivating and showing confidence in them.</li> </ul>
<b>Conscientious Initiative</b>
<ul style="list-style-type: none"> <li>○ Persisting with extra effort despite difficult conditions.</li> <li>○ Taking the initiative to do all that is necessary to accomplish objectives even if not normally a part of own duties, and finding additional productive work to perform when own duties are completed.</li> <li>○ Developing own knowledge and skills by taking advantage of opportunities within the organization and outside the organization, using own time and resources, when necessary.</li> </ul>
<b>OCB-O</b>
<b>Organizational support</b>
<ul style="list-style-type: none"> <li>○ Representing the organization favorably by defending and promoting it, as well as expressing satisfaction and showing loyalty by staying with the organization despite temporary hardships.</li> <li>○ Supporting the organization’s mission and objectives, complying with reasonable organizational rules and procedures and suggesting improvements.</li> </ul>

## Social Axioms and Cultural Norms

A simple way to conceptualize the roles of values and social axioms in guiding actions and behaviors in life is the following; values answer the “what” question in life and social axioms the “why” question (Sorrentino & Yamaguchi, 2008). Coined and studied by Leung et al. (2002) social axioms refer to “*generalized beliefs about oneself, the social and physical environment, or the spiritual world, and [that] are in the form of an assertion about the relationship between two entities or concepts*” (p 289). These general beliefs or “generalized expectancies” about the world characterize a person’s locus of control (Rotter, 1966) and, like mathematical axioms they are basic premises that people use to guide their behavior in different situations (Leung et al., 2002). They are believed to be true not because of scientific validation but as a result of personal experiences and socialization. They facilitate the attainment of important goals, help people protect their self-worth, serve as a manifestation of people’s values, and help people understand the world (Leung et al., 2002).

The five factor structure of social axioms consists of social cynicism, social complexity, reward for application, spirituality, and fate control. Social cynicism suggests “*a negative view of human nature, a bias against some social groups, a mistrust of social institutions, and a belief that people tend to ignore ethical means in pursuing their goals*” (Sorrentino & Yamaguchi, 2011, p 474). With a high social complexity comes a high belief that there are both multiple ways to solve problems and that people may vary their behavior across situations. The third factor, labeled as reward for application, suggests positive outcomes will come as a result of the investment of effort, knowledge, careful planning, and other resources. Spirituality endorses the existence of a supernatural being and with that comes a complex of



beliefs about the benefits of religious institutions and practices. Fate control suggests that even though life events are pre-determined by external forces, there are ways for people to influence their negative impact (Sorrentino & Yamaguchi, 2008).

Zooming in on the social axioms, people that are high in social cynicism see the world as malevolent and are less likely to engage in actions that require other people to be co-operative and trustworthy (Sorrentino & Yamaguchi, 2008). Following this, it was found that individuals were more likely to view OCB as extra-role, particularly conscientiousness and sportsmanship behaviors (Kwantes et al., 2008). Also, contrary to expectations, highly spiritual individuals were more likely to view the OCB dimension of conscientiousness as extra-role (Kwantes et. al, 2008) but in a following study it did not emerge as a predictor of increased normative commitment for any of the human resource practice bundles (Kwantes & Karam 2009).

Spirituality and social cynicism are two of the social axioms that will be reviewed in this study because we believe that they are the most relevant to the Lebanese. Lebanese employees scored relatively high for societal cynicism (Karam, 2008) and we also assume a high level of spirituality, given the overall culture in the country. In previous studies spirituality, contrary to what was expected, was not found to be a predictor for OCB (Kwantes & Karam 2009), but we believe it could play a positive role in influencing human interactions (OCB-I). Socially cynical people on the other hand, tend to see the world as malevolent and so are less likely to engage in OCB behaviors, especially those that require other people to be co-operative and trustworthy (Sorrentin & Yamaguchi, 2008; Kwantes et al., 2008). We also assume that they are less trusting of institutions as a whole. It is, therefore, interesting to assess the link between the social axioms of spirituality and social cynicism and OCB.

*Hypothesis 1:* There is a positive relationship between Spirituality and OCB-I such that a high Spirituality score leads to higher levels of employee OCB-I.

*Hypothesis 2:* There is no relationship between Spirituality and OCB-O such that a high Spirituality score does not affect levels of employee OCB-O.

*Hypothesis 3:* There is a negative relationship between Social Cynicism and OCB-I such that a high Social Cynicism score leads to lower levels of employee OCB-I.

*Hypothesis 4:* There is a negative relationship between Social Cynicism and OCB-O such that a high Social Cynicism score leads to lower levels of employee OCB-O.

In a similar vein, Hofstede (1984, 1991) identified societal-cultural norms of individualism-collectivism, power distance, uncertainty avoidance, and masculinity (Xu, 2004). These were determined by Hofstede as being the most important in explaining differences between cultures. Individualism-collectivism reflects the extent to which members of a culture emphasize their own goals over those of their clan or group. Power distance refers to the extent that individuals accept inequality and large differentials between those with power, such as supervisors and those with little power, such as subordinates. Uncertainty avoidance reflects the extent a culture emphasizes ritual behavior, rules, and labor mobility. A masculine culture emphasizes differences between genders (Cohen, 2006). Again, power distance and uncertainty avoidance will be reviewed in this study because we believe that they are the most relevant to the Lebanese society.

Liu and Cohen's 2010 study found that more traditional groups – including Arabs, Druze and orthodox Jews - demonstrate higher levels of traditional values, which are masculinity, collectivism, power distance, and uncertainty avoidance. Moreover, their results support the notion that traditional cultures value commitment more strongly than more Westernized individuals (Liu & Cohen, 2010). Looking specifically at those with high power distance, occupational commitment affected in-role performance and organizational OCB favorably (Cohen, 2006). Also, for those

with low uncertainty avoidance they were found to have a favorable effect on organizational OCB (Cohen, 2006).

Given the traditional culture Lebanon tends to foster, high power distance is expected, which was previously found to favorably affect OCB (Cohen 2006; Liu & Cohen, 2010). This is because those with high power distance will be more accepting of inequality and large differentials, and so this will make them feel closer to (or won't push them away from) both an unfair situation with their coworkers or their organization. Also, although low uncertainty avoidance was found to favorably affect OCB, (Cohen 2006; Liu & Cohen, 2010) in the healthcare sector we expect a higher culture that emphasizes ritual behavior, rules, and labor mobility given the sensitive nature of the work. Therefore those with higher uncertainty avoidance in the rule-heavy healthcare sector will be more comfortable with their organizations and coworkers, resulting in a higher OCB. It is therefore interesting to assess the link between the social axioms of spirituality and social cynicism and OCB.

*Hypothesis 5:* There is a positive relationship between Power Distance and OCB-I such that a high Power Distance score leads to higher levels of employee OCB-I.

*Hypothesis 6:* There is a positive relationship between Power Distance and OCB-O such that a high Power Distance score leads to higher levels of employee OCB-O.

*Hypothesis 7:* There is a positive relationship between Uncertainty Avoidance and OCB-I such that a high Uncertainty Avoidance score leads to higher levels of employee OCB-I.

*Hypothesis 8:* There is a positive relationship between Uncertainty Avoidance and OCB-O such that a high Uncertainty Avoidance score leads to higher levels of employee OCB-O.

### **Attitude towards Corporate Social Environment Responsibility**

Corporate social responsibility (CSR), or a corporation's engagement with society, refers to the process by which an organization develops its "corporate culture" and social

consciousness (Rupp et al., 2006; Rupp et al., 2013). CSR is the notion that corporations have an obligation beyond those obligations to stockholders and prescribed by law and union contracts – they have an obligation to constituent groups in society (Jones, 1980; Abdullah & Abdul Rashid, 2012) Also, it is important to point out that a degree of voluntarism is included among the essential ingredient of the corporation's social responsibilities and so top managers need to keep in mind the intimate relationship between the corporation and society as the corporation and the related groups pursue their respective goals (Walton, 1967; Abdullah & Abdul Rashid, 2012).

Three dimensions of CSR were developed (Moura, 2004): the internal dimension, the external dimension, and the environmental dimension. The internal dimension centers on the employees, concerning areas such as working conditions, wages, health and hygiene. The external dimension integrates the relations between the company and external actors, including customers, suppliers, public entities, and local communities. The environmental dimension is considered transversal to both internal and external dimensions. In order to broaden the research on CSR towards OCB, new dimensions of CSR were further developed (adapted from a study by Turker, 2009) which consist of CSR toward government, employee, society, environmental protection and customer (Abdullah & Abdul Rashid, 2012). However, it is important to note that a recent review of the extant literature (Egri & Ralston, 2008) showed a focus of cross-national empirical research that directly compares economically developed countries in North America, Western Europe, and East Asia, rather than Middle Eastern attitudes towards all three CSR dimensions.

How employees perceive the CSR of their employer may actually have more direct and stronger implications for employees' subsequent reactions than actual CSR

firm behaviors of which employees may not be aware. Thus, throughout our discussion of CSR we refer specifically to employees' perceptions of their employers' corporate social (ir)responsibility. (Rupp et al., 2013) Attitude towards corporate social environmental responsibility is an individual factor defined as the attitude towards the endorsement of socially responsible behavior by the organization that is intended to further the social and environmental good beyond economic interests and legal obligations (Furrer et al., 2010).

Studies involving CSR have not fully explored how organizational social performance impacts individual employee behaviors (Wood & Jones, 1995; Peterson, 2004; Abdullah & Abdul Rashid, 2012) nor have they fully examined the attributes of employees as stakeholder groups (Harrison & Freeman, 1999; Winn, 2001; Abdullah & Abdul Rashid, 2012). A French poll on CSR indicated that employees were seen as the most important stakeholder group toward whom corporations have to exercise their social responsibility. (Serdar & Yasemin, 2012)

A literature on the employee psychology of CSR has only begun to emerge, considering how employees perceive and react to “*corporate social responsibility or irresponsibility*” (Turban & Greening, 1997; Greening & Turban, 2000; Carmeli et al., 2007; Jones, 2010; Lin et al., 2010; Rupp et al., 2013). This literature has applied and integrated theories from other study areas, such as motivation, organizational justice, social exchange, and behavioral ethics (Snell, 2000; Rupp et al., 2006; Rupp, 2011; Rupp et al., 2013; Rupp et al., 2013).

The assumption is that individuals concerned about the welfare of the larger societal context in which they live might be also motivated to engage in behaviors that benefit the smaller organizational context in which they work. The implementation of CSR programs was actually found to have a significant impact on OCB among staff (Abdullah & Abdul Rashid, 2012; Serdar & Yasemin, 2012). This can be attributed firstly to the social exchange

theory, that suggests that employees can develop a sense of obligation and might engage in OCB or counterproductive work behaviors as a mutual action rewarding or punishing past corporate social responsible (or in contrast irresponsible) practices. This is especially true for those CSR initiatives which are directed at employees and work conditions (Abdullah & Abdul Rashid, 2012).

Prior research has also leveraged the social identity theory (Ashforth & Mael, 1989) because the affiliation with a socially responsible firm can help develop a positive social identity for members working in such firms (Abdullah & Abdul Rashid, 2012). According to this theory, individuals are predisposed to identify with groups and organizations that are recognized for their social engagement and responsibility which in turn reinforces their self-esteem and self-image (Abdullah & Abdul Rashid, 2012).

More recently theoretical work in this area has pointed out that CSR might be particularly relevant in speaking to individuals' moral needs, as social responsibility is imbued with issues of ethics and morality (Carroll, 1991; Joyner & Payne, 2002; Aguinis, 2011; Rupp et al., 2013). Also, the evidence is pointing in the direction that favorable CSR perceptions are not just positively associated with employees but with job applicants' perceived organizational attractiveness and job pursuit intentions (Turban & Greening, 1997; Albinger & Freeman, 2000; Greening & Turban, 2000; Jones et al., 2009; Evans & Davis, 2011; Rupp et al., 2013.) In this case, CSR provides information about how job applicants and/or employees themselves might expect to be treated, valued, and socialized within the organizational culture (Rupp et al., 2013).

*Hypothesis 9:* There is a positive relationship between CSR and OCB-I such that a high CSR score leads to higher levels of employee OCB-I.

*Hypothesis 10:* There is a positive relationship between CSR and OCB-O such that a high CSR score leads to higher levels of employee OCB-O.

## **In Group Identification**

Correlates of social identity such as level of identification with the in-group, in-group collectivism and in-group favoritism have been studied in the organizational setting across different cultures and in relation to different variables. In-group identification is defined as the degree to which the in-group is included in the self and the individual is loyal to and takes pride in that group (Castanoa et al., 2002; Lipponen et al., 2003; Lipponen et al., 2004; Grice et al., 2006; Aimot et al., 2007; Webster, & Wong, 2008; Blader, & Tyler, 2009; Gleibs et al., 2010; Boen et al., 2010).

In-group collectivism was defined by House et al. (2004) as the extent to which individuals take pride in and are loyal to their organizations, families and other groups. Individualists tend to ignore group interests and look after themselves and their personal desires, while collectivists look out for the well-being of the groups to which they belong, even if such actions sometimes require that personal interests be disregarded (Wagner 1995). In collectivist cultures people tend to depend on their in-groups (family, tribe, nation, etc.), and are especially concerned with relationships, and so they therefore prefer methods of conflict resolution that do not destroy relationships (Leung, 1997).

Arab societies were found to rate higher on group and family collectivism, power distance but mid-range for uncertainty avoidance and institutional collectivism. Overall they were found to be highly group-oriented, hierarchical, masculine, and low on future orientation (Kabasakal & Bodur, 2002). This strong relationship with the group offers a network of interdependent relations which provides the means to cope with uncertainty and deeds to come in the future. Therefore, these individuals are more tolerant of uncertainties in the environment and do not need to make plans for



the future as much as individualistic individuals (Kabasakal & Bodur, 2002). Lebanon, falling within the Arab cluster, has been characterized as a low individualist culture, scoring 38 compared to a world average of 64 on the Individualism scale (Hofstede, 2001), suggesting that Lebanon has a high collectivist orientation (Karam, 2008).

In-group favoritism is a central aspect of human behavior, as people often help members of their own group more than members of other groups. Van de Vliert (2011) identified three types of in-group favoritism, compatriotism (favoritism towards fellow nationals in job allocation), nepotism (favoritism towards relativism in job allocation based on relationship rather than merits) and familism (favoritism towards members of the nuclear family).

In light of this preference it is no surprise that there is evidence that, within collectivist cultures, organizational citizenship, which emphasizes relational and interpersonal criteria, is more salient in evaluating performance. Also, within individualistic cultures, task-related behaviors are more salient in evaluating performance (Aycan, 2000). Extending on Tajfel et al.'s (1971) notion of intergroup behavior being guided by social group categorization, we aim at investigating the mediating effect of in-group identification on engagement in either type of OCB while identifying individual and social factors predicting levels of employee OCB. Variables hypothesized to predict levels of employee engagement in OCB-I and OCB-O include; social axioms, and attitude towards corporate social environmental responsibility. Therefore it is interesting to explore the following:

*Hypothesis 11:* In-group identification will have a moderating effect on the relationship between Spirituality and OCB-I.

*Hypothesis 12:* In-group identification will have a moderating effect on the relationship between Spirituality and OCB-O.

*Hypothesis 13:* In-group identification will have a moderating effect on the relationship between Social Cynicism and OCB-I.

*Hypothesis 14:* In-group identification will have a moderating effect on the relationship between Social Cynicism and OCB-O.

*Hypothesis 15:* In-group identification will have a moderating effect on the relationship between Power Distance and OCB-I.

*Hypothesis 16:* In-group identification will have a moderating effect on the relationship between Power Distance and OCB-O.

*Hypothesis 17:* In-group identification will have a moderating effect on the relationship between Uncertainty Avoidance and OCB-I.

*Hypothesis 18:* In-group identification will have a moderating effect on the relationship between Uncertainty Avoidance and OCB-O.

*Hypothesis 19:* In-group identification will have a moderating effect on the relationship between CSR and OCB-I.

*Hypothesis 20:* In-group identification will have a moderating effect on the relationship between CSR and OCB-O.

## CHAPTER III

### RESEARCH METHODOLOGY

#### **Problem Definition**

We argue that the focus of this study may contribute to our understanding of the social correlates that influence the relationship between organizational citizenship behavior and corporate social responsibility, social axioms and social-cultural values in Lebanon. We posit that levels of identification in relation to the in-group will affect whether employees adopt organizational citizenship behaviors that are directed towards their co-workers or both their co-workers and the organization in the presence of certain individual and societal factors (i.e., corporate social responsibility, social axioms, social-cultural values).

#### **Research Objectives**

Specifically, we plan to investigate the following research-based objectives:

1. To investigate whether socio-cultural factors (i.e., the social axioms of spirituality, social cynicism, uncertainty avoidance and power distance) predict levels of employee OCB-I and OCB-O.
2. To investigate whether attitudes towards corporate social/environmental responsibility predict levels of employee OCB-I and OCB-O.
3. To investigate the moderating effect of in-group identification on the relationship between social beliefs/values and either OCB-I or OCB-O.
4. To investigate the moderating effect of in-group identification on the relationship between attitudes towards corporate social/environmental responsibility and either OCB-I or OCB-O.

## **Research Design**

In the current study we quantitatively measured the levels of OCB-I, OCB-O, as well as the level of social axioms (spirituality & uncertainty avoidance), socio-cultural values (power distance & uncertainty avoidance) and CSR. The research consisted of surveys filled by a sample of employees in both public and private Lebanese hospitals. To further diversify the data, hospitals were located in both south Lebanon and central Beirut. The sample included several job families, primarily consisting of nurses, administrative staff and hospital supervisors. The methodology was comprised of surveying a large number of employees to identify their levels of OCB, social axioms, socio-cultural values, CSR. In fact to conduct this research, the following methods were used:

1. Surveys were distributed to staff at the University Medical Center – Rizk Hospital (UMC-RH) and the Nabatieh governmental hospital across select departments and job families.
2. Univariate and multivariate techniques used to verify the research hypotheses.
3. The data will be stored for 4 months, up to the point of submission of the thesis project, and then the data will be destroyed.
4. It was clearly explained to all participants that their contribution in the study was voluntary and that no sanction or penalty would be imposed in case they refuse to participate. All the data and surveys filled are confidential.

## **Sample**

Considering my research topic and objectives it wasn't feasible to collect data from a population, and therefore we had to choose a limited number of employees as a sample. We focused in obtaining data from hospitals in Lebanon, and initially aimed

to have 400 respondents coming from a fair representation of Lebanese hospitals. They were planned to come from four different geographies in Lebanon, and to be equally distributed, but given that we were rejected to conduct this survey in six other hospitals, and had a fast approaching project deadline, we were only able to obtain timely authorization from 2 hospitals. We were unable to secure all the sites mainly because of both a lack of interest in the study and a lack of resources to contribute to it. There was also difficulty once accepted by the hospital to convince the employees to take 30 minutes out of their busy work schedules to complete our survey.

*Sampling Frame:* A list of all employees in two Lebanese hospitals.

*Sample size:* sample size of 172 employees in two Lebanese hospitals.

We used random sampling and did not have quotas set up for each job family.

Table 2. Sample Breakdown

<b>Job Family</b>	<b>Total Number of Employees Surveyed</b>
Nurse	82
Administrative Staff	34
Hospital or department supervisors	28
Medical Staff (doctor, physiotherapists, etc.)	13
Other or unspecified	15
<b>Total</b>	<b>172</b>

## **Protocol**

Participants were first provided with the consent form which specified the research subject, objectives and process, and were given the necessary time to read and sign it. This was then followed by the actual survey, and the whole process took around 30 minutes. As mentioned, the survey method was used to collect a large amount of data such as the employees' levels of the studied topics, which allowed us to get a clear idea on the

relationship studied. The consent form (see Appendix A) and questionnaire (see Appendix B) used in this study were available in both English and Arabic. Given the option to complete in the language of their choice, 131 employees completed them in Arabic and 41 completed them in English. All participants were guaranteed confidentiality and were assured that the data collected would be used strictly for research purposes.

### **Research Measurement**

In order to assess each of the study variables and be able to test the diverse hypotheses, we relied on previously validated scales prominent in the literature. The first part of the questionnaire was designed to obtain demographical information. Participants were asked to complete a page of question regarding their level of education and their background.

The second part of the questionnaire consisted of scales for the in-group, specifically the in-group identification from Aron et al., in-group favoritism from Van de Vliert and in-group collectivism from House et al. (Aron et al., 1992; Van de Vliert, 2011; House et al., 2004). Scales for social axioms and socio-cultural values were adapted from Leung et al. (2002) and Hofstede (1984). This was then followed by a corporate social environmental responsibility scales adapted from Furrer et al. (2010). Finally the questionnaire ended with Williams and Anderson's (1991) OCB scales.

## **Collection of Primary Data**

Participants were asked to respond to measures pertaining to social axioms, corporate social environmental responsibility, in-group identification, in-group favoritism, in-group collectivism organizational citizenship behavior, and demographics.

### ***1. Social Axioms:***

Measuring social axioms two dimensions from Leung et al. (2002) and two dimensions from Hofstede (1984) were used. Leung and Bond's (2004) dimensions of social cynicism (negative views of human nature) and spirituality (belief that there are spiritual agents that affect the world and that religious institutions have a favorable role) were assessed using relevant questions from the Social Axioms Survey (SAS; Leung et al., 2002). Items pertaining to social cynicism included for example "powerful people tend to exploit others", "power and status make people arrogant", and "old people are usually stubborn and biased". Items assessing spirituality included "belief in a religion makes people good citizens", "religious faith contributes to good mental health", and "belief in a religion helps one understand the meaning of life". Spirituality and social cynicism were measured on a 5 point likert type scale ranging from strongly disbelieve (1) to strongly believe (5). Cronbach's alpha coefficients for spirituality previously ranged from .56-.81 and for social cynicism from .64-.80 (Kwantes & Karam, 2008).

Hofstede's (1984) dimensions that were used were uncertainty avoidance (feelings of threat by ambiguity and creation of strategies to avoid ambiguity) and power distance (acceptance of unequal power distribution). These were measured on a 5 point likert type scale ranging from strongly disagree (1) to strongly agree (5). Items measuring power distance included "people in higher positions should make most decisions without consulting people on lower positions", "people in lower positions should not delegate important tasks to

people in lower positions”, and “people in lower positions should not disagree with decisions by people in higher positions”. Uncertainty avoidance was measured using these items among others, “Rules and regulations are important because they inform me of what is expected of me”, “standardized work procedures are helpful”, and “instructions for operations are important”.

## ***2. Corporate Social Environmental Responsibility:***

The scale measuring attitudes towards CSER was used by Furrer et al. (2010) and developed from Maignan and Ferrell’s (2003) measure of consumer’s perceptions of corporate social responsibilities. The scale measures attitudes social and economic corporate responsibilities. Participants were asked to respond on a 9 point Likert type scale ranging from strongly agree (1) to strongly disagree (9). Participants were asked to indicate whether they agreed that it was the duty of all businesses to engage in corporate economic, social and environmental responsibility behaviors. The measure was found to have two factors one pertaining to ethical responsibility (“give priority to ethical principles over economic benefits”, “be committed to well-defined ethics principles”) and discretionary responsibility (“contribute actively to the welfare of our community”, “help solve social problems”). The other factor was found to be concerned with economic responsibility (“worry first and foremost about maximizing profits”, “always be concerned first about economic performance”). Also a 3-item measure is used to measure environmental corporate responsibility (“prevent environmental degradation caused by the pollution and depletion of natural resources”, “adopt formal programs to minimize the harmful impact of organizational activities on the environment”, “minimize the environmental impact of all organizational activities”). Internal reliabilities (Cronbach’s alpha) were found to be 0.64 for social CR,



0.68 for the economic CR, and 0.71 for environmental CR (Furrer et al., 2010).

### **3. *In-group Identification:***

Inclusion of the self in the other scale (Aron et al., 1992) is used to measure in-group identification. It is a visual measure that requires participants to choose the picture that best depicts whether the owner, manager or coworker is part of their in-group. Ranging from no overlap (1) to complete overlap (7) participants were asked to respond on a 7 point Likert type scale. High reliabilities were found for this scale in different subgroups ( $\alpha$  ranging between .91 to .95) (Aron et al., 1992).

### **4. *In-group Favoritism:***

Van de Vliert (2011) scale of in-group favoritism has three subscales, compatriotism (favoritism towards fellow nationals), nepotism (favoritism toward relatives) and familism (favoritism towards close family members). Compatriotism was measured using Inglehart et al.'s (2004) one-item measure: "do you agree or not agree with the following statement? When jobs are scarce, employers should give priority to [Lebanese] people over immigrants" the responses are on 3-point Likert type scale: agree, disagree, or neither agree nor disagree. Nepotism was measured using a single item measure as well from the World Economic Forum (2001-2006). The item requires participants to respond on a 7 point Likert type scale "senior management positions in your country are usually held by professional managers chosen based on superior qualification (1)... (7) relatives". Familism was measured using four-items ("In this society, children take pride in the individual accomplishments of their parents", "in this society, parents take pride in the individual accomplishments of their parents", "in this society, aging parents generally live at home with their children", and "in this society, children generally live at home with their parents until they get married").

Responses are based on a 7 point Likert type scale ranging from (1) strongly disagree to (7) strongly agree.

### **5. *In-group Collectivism:***

The scale used by House et al. (2004) measures the extent to which individuals take pride in and are loyal to their organizations, families and other groups. This measure is similar to the familism subscale of in-group favoritism, but it is distinct in the sense that it measures pride and loyalty to the organization as well and it measures the perceptions of the employee of how things in their society or organization currently (practices) are and how they should be (values). As such an example item of this measure is “Employees feel (should feel) great loyalty to their organization”. Participants were asked to respond on a 7 point Likert type scale ranging from (1) strongly disagree to (7) strongly agree. This subscale was found to demonstrate high reliability across samples (House et al., 2004).

### **6. *Organizational Citizenship Behavior:***

OCB was measured using Williams and Anderson’s (1991) 13-item scale. Two subscales of the scale are OCB-I benefiting particular individuals directly and the organization indirectly and OCB-O benefiting the organization as a whole. Items measuring OCB-I include for example “Helps others who have been absent” and those measuring OCB-O include for instance “Adheres to informal rules devised to maintain order”. Items are to be rated on a 5 point liker type scale ranging from (1) to a very small extent to (5) to a very great extent. Reliability coefficients were found to be high for OCBI Cronbach alpha was found to be .88 for OCBO Cronbach alpha was .75 (Williams & Anderson, 1991).

### **7. *Demographics:***

Questions pertaining to age, gender, educational level, and job position were asked in the section on demographics.

8. *Translation of the scales:*

All measures were translated into Arabic using the translation back translation method.

## CHAPTER IV

### RESEARCH FINDINGS AND ANALYSIS

#### **Data Cleaning**

In order to insure better reliability of the data, we first started with cleaning it, by removing the respondents who either didn't answer the questions seriously or left a significant portion of the questionnaire blank. Out of 180 responses that were collected 8 had to be removed for the above reasons, leaving a final count of 172 respondents.

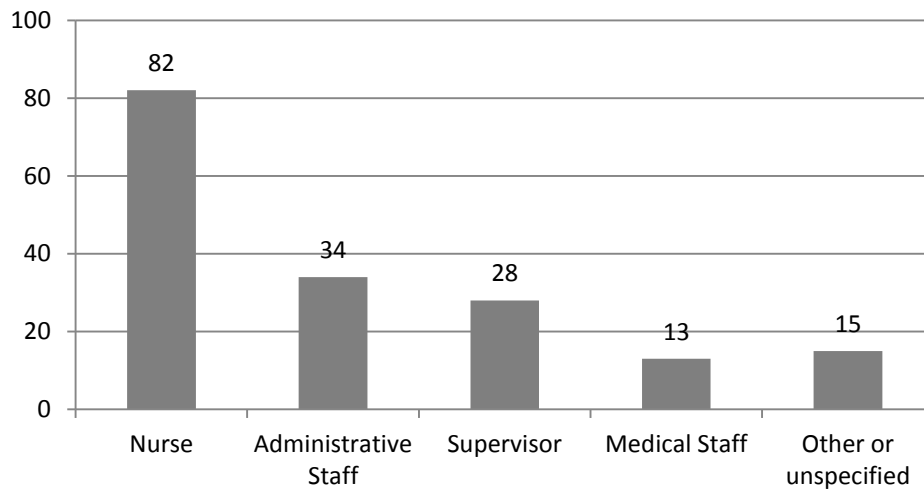
#### **Descriptive Analysis**

The data was collected during February and March 2014, and the bulk of respondents had access to a volunteer to whom they were able to ask questions about the survey. The final clean data was composed of 103 employees from Nabatiyeh governmental hospital and 69 from University Medical Center – Rizk Hospital (UMC-RH).

##### ***1. Job Family distribution:***

The respondents were composed of nurses (approximately half), followed by administration staff, supervisors or various medical staff in the hospital. (See Figure 6)

Figure 6. Sample Breakdown by Job Family



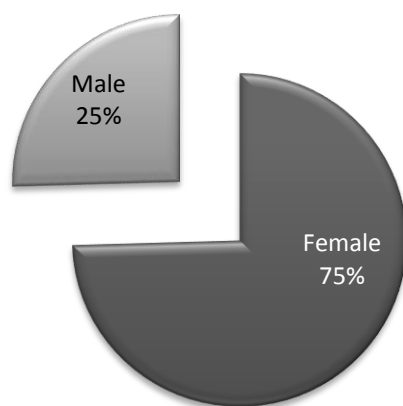
**2. Distribution according to number of years at the job:**

Unfortunately this question was incorrectly translated to Arabic and so we are not able to determine the average number of years the hospital employees have been at the job.

**3. Distribution according to sex:**

Another descriptive report that can be generated is the distribution of employees according to their sex, where we see that most employees are females (see Figure 7).

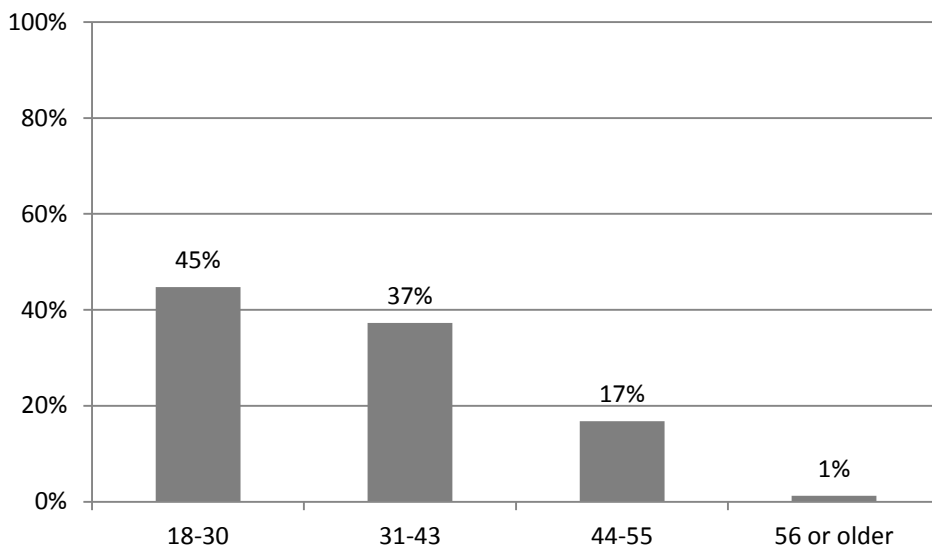
Figure 7. Sample Breakdown by Gender



#### 4. Distribution according to age:

Another descriptive report that can be generated is the distribution of employees according to their age, where we see that almost half of the employees are Millennials, aged 18-30 (see Figure 8).

Figure 8. Sample Breakdown by Age



#### Conformity and Reliability Analysis

Before interpreting the data results, we measured the internal consistency and reliability of the questionnaires used. This was done by determining the Cronbach's Alpha, which is used to estimate the proportion of variance that is systematic or consistent in a set of test scores. It can range from 0 (if no variance is consistent) to 1.00 and the closer Cronbach's alpha coefficient is to 1.0 the greater the internal consistency of the items in the scale. We ran the reliability analysis for each of the variables and found the following Cronbach alpha values:

- ***In-group identification***: Cronbach's alpha = 0.78, which indicates a high level of internal consistency for the in-group identification scale used.

- ***In-group favoritism***: Cronbach's alpha = 0.48, which indicates a level of internal consistency that is too low for the in-group favoritism scale used, and so we will not be able to further use these results for analysis.
- ***In-group collectivism***: Cronbach's alpha = 0.57, which indicates a level of internal consistency that is too low for the in-group collectivism scale that is used, and so we will not be able to further use these results for analysis.
- ***Spirituality***: Cronbach's alpha = 0.65, which indicates an acceptable level of internal consistency for spirituality scale used.
- ***Social Cynicism***: Cronbach's alpha = 0.57, which indicates a poor level of internal consistency for social cynicism scale used, and so we will not be able to further use these results for analysis.
- ***Power Distance***: Cronbach's alpha = 0.57, which indicates a poor level of internal consistency for the power distance scale used, and so we will not be able to further use these results for analysis.
- ***Uncertainty Avoidance***: Cronbach's alpha = 0.86, which indicates a good level of internal consistency for the uncertainty avoidance scale used.
- ***CSR***: Cronbach's alpha = 0.73, which indicates a good level of internal consistency for the CSR scale used.
- ***OCB-I***: Cronbach's alpha = 0.86, which indicates a good level of internal consistency for the OCB-I scale used.
- ***OCB-O***: Cronbach's alpha = 0.55, which indicates a poor level of internal consistency for the OCB-O scale used, and so we will not be able to further use these results for analysis.
- ***OCB (I+O Combined)***: Cronbach's alpha = 0.82, which indicates a good level of internal consistency for the overall OCB scale used.



## **Survey Results**

In order to be able to further our understanding of the social correlates that influence the relationship between organizational citizenship behavior and corporate social responsibility, social axioms and social-cultural values in Lebanon, we first need to determine an average level for each of the factors.

### ***1. In-group identification:***

Each survey contained a section regarding in-group identification and as stated previously, answers varied on a Likert scale from 1 to 5. Using the data collected from all employees, we can first get an average in-group identification score for each employee. This individual in-group identification score would range from 1 to 5 as well. The overall in-group identification score for the entire sample of employees surveyed is 3.19. This indicates that employees perceive themselves to be relatively close to their coworkers, manager, and the hospital. Going over the answers for in-group identification questionnaire for the entire sample, we remark the following:

“In-group identification” question with the highest score (4.01): “Please circle the image that best represents your perception of yourself and your co-workers”.

“In-group identification” question with the lowest score (2.37): “Please circle the image that best represents your perception of yourself and the company owners”.

### ***2. Spirituality:***

Part of the social axioms section, each survey also contained a section regarding spirituality and as stated previously, answers are also varied on a Likert scale from 1 to 5. Using the data collected from all employees, we can first get an average spirituality score for each employee, which would also range from 1 to 5. The overall spirituality score for the entire sample of employees surveyed is 3.84. This indicates that, as predicted, the Lebanese

employees surveyed exhibit relatively high levels of spirituality. Going over the answers for spirituality questionnaire for the entire sample, we remark the following:

“Spirituality” question with the highest score (4.30): “Belief in a religion helps one understand the meaning of life”.

“Spirituality” question with the lowest score (2.70): “Religion makes people escape from reality”.

### **3. *Uncertainty Avoidance:***

Part of the socio-cultural norms section, each survey also contained a section regarding uncertainty avoidance and as stated previously, answers are also varied on a Likert scale from 1 to 5. Using the data collected from all employees, we can first get an average uncertainty avoidance score for each employee, which would also range from 1 to 5. The overall uncertainty avoidance score for the entire sample of employees surveyed is 4.42. This indicates that, as predicted, the Lebanese hospital employees surveyed exhibit relatively high levels of uncertainty avoidance. Going over the answers for uncertainty avoidance questionnaire for the entire sample, we remark the following:

“Uncertainty avoidance” question with the highest score (4.55): “Rules and regulations are important because they inform me of what is expected of me.”

“Uncertainty avoidance” question with the lowest score (4.22): “It is important to have instructions spelled out in detail so that I always know what I’m expected to do.”

### **4. *CSR:***

Each survey also contained a long 25 question section regarding CSR and as stated previously, answers are varied on a Likert scale from 1 to 9, but with scale reversed as compared to previous questions (i.e. the lower the score, the higher the CSR level would be). Using the data collected from all employees, we can first get an average CSR score for each employee, which would also range from 1 to 9. The overall CSR score for the entire sample of employees surveyed is 3.10. This indicates that, the Lebanese hospital employees surveyed

exhibit relatively high levels of CSR. Going over the answers for the CSR questionnaire for the entire sample, we remark the following:

“CSR” question with the highest score (1.65): “I believe that it is the duty of all businesses to plan for their long term success.”

“CSR” question with the lowest score (6.17): “I believe that it is the duty of all business to bring down their labor costs to a strict minimum.”

#### **5. OCB-I:**

The final section of survey was made up of OCB-I and OCB questions and as stated previously, answers are also varied on a Likert scale from 1 to 5. Using the data collected from all employees, we can first get an average OCB-I score for each employee, which would also range from 1 to 5. The overall OCB-I score for the entire sample of employees surveyed is 3.37. This indicates that, the Lebanese hospital employees surveyed exhibit only mild levels of OCB-I. Going over the answers for OCB-I questionnaire for the entire sample, we remark the following:

“OCB-I” question with the highest score (3.71): “Extent to which you: help orient new members to the group.”

“OCB-I” question with the lowest score (3.11): “Extent to which you: Take a personal interest in other employees around you.”

#### **6. OCB: OCB-I & OCB-O:**

Additionally, we can also obtain an average overall OCB score, by grouping together OCB-I and OCB-O. We are not looking at OCB-O on its own as the scale was not found to be reliable, whereas the overall OCB score was. The overall OCB score for the entire sample of employees at is 3.53. While this is slightly higher than OCB-I, it still indicates that employees are only exhibiting mild levels of OCB towards their organization. Going over the answers for procedural justice questionnaire for the entire sample, we remark the following:

“OCB” question with the highest score (4.27): “Extent to which you: always give advance notice when unable to come to work.”

“OCB” question with the lowest score (2.95): “Extent to which you: do not spend a great deal of time on personal phone conversations.”

## Data Analysis

### 1. Simple linear regression analysis:

*Hypothesis 1:* There is a positive relationship between Spirituality and OCB-I such that a high Spirituality score leads to higher levels of employee OCB-I.

After running the simple linear regression between spirituality and OCB-I, we found that spirituality ( $\beta = .0065$ ,  $t(172) = 0.852$ ,  $p = .395$ ) does not significantly predict levels of OCB-I. The beta value is positive and relatively low, indicating that as levels of spirituality increases employee OCB-I only slightly increases. The regression results indicate a positive correlation  $r = 0.004$ , but it is not significant at a level of 0.05. We are not able to validate the assumption that as spirituality score increases, the OCB-I level increases as well. Another factor to interpret in this model is the coefficient of determination  $r^2 = 0.004$ . This indicates that 0.4% of the variations in the levels of OCB-I are explained by levels of employee spirituality. The p-value associated to this regression is too high, and so the regression run is neither reliable nor valid.

*Hypothesis 2:* There is no relationship between Spirituality and OCB-O such that a high Spirituality score does not affect levels of employee OCB-O.

As mentioned earlier, we are not able to use the OCB-O scale as it was found to not be reliable, and so we will replace it here with the overall score for OCB (OCB-I & OCB-O). After running the simple linear regression between spirituality and OCB, we found that spirituality ( $\beta = .0079$ ,  $t(172) = 1.033$ ,  $p = .303$ ) does not significantly predict levels of OCB. The beta value is positive and relatively low, indicating that as levels of spirituality increases

employee OCB only slightly increases. The regression results indicate a positive correlation  $r = 0.0079$ , but it is not significant at a level of 0.05. We are able to validate the assumption that levels of spirituality do not affect overall OCB levels. Another factor to interpret in this model is the coefficient of determination  $r^2 = 0.006$ . This indicates that 0.6% of the variations in the levels of OCB are explained by levels of employee spirituality. The p-value associated to this regression is too high, and so the regression run is neither reliable nor valid.

*Hypothesis 3:* There is a negative relationship between Social Cynicism and OCB-I such that a high Social Cynicism score leads to lower levels of employee OCB-I.

*Hypothesis 4:* There is a negative relationship between Social Cynicism and OCB-O such that a high Social Cynicism score leads to lower levels of employee OCB-O.

*Hypothesis 5:* There is a positive relationship between Power Distance and OCB-I such that a high Power Distance score leads to higher levels of employee OCB-I.

*Hypothesis 6:* There is a positive relationship between Power Distance and OCB-O such that a high Power Distance score leads to higher levels of employee OCB-O.

As we have previously discovered, the scales for Social cynicism, power distance and OCB-O were not found to be reliable, and so we have to disregard *Hypothesis 3-6* for analysis.

*Hypothesis 7:* There is a positive relationship between Uncertainty Avoidance and OCB-I such that a high Uncertainty Avoidance score leads to higher levels of employee OCB-I.

After running the simple linear regression between uncertainty avoidance and OCB-I, we found that uncertainty avoidance ( $\beta = .18$ ,  $t(172) = 0.229$ ,  $p = .819$ ) does not significantly predict levels of OCB-I. The beta value is positive and low, indicating that as levels of uncertainty avoidance increase, employee OCB-I only slightly increases. The regression results indicate a positive correlation  $r = 0.018$ , but it is not significant at a level of 0.05. We are not able to validate the assumption that as uncertainty avoidance score increases, the

OCB-I level increases as well. Another factor to interpret in this model is the coefficient of determination  $r^2=0.000$ . This indicates that almost none of the variations in the levels of OCB-I are explained by levels of employee uncertainty avoidance. The p-value associated to this regression is too high, and so the regression run is neither reliable nor valid.

*Hypothesis 8:* There is a positive relationship between Uncertainty Avoidance and OCB-O such that a high Uncertainty Avoidance score leads to higher levels of employee OCB-O.

Since, we are not able to use the OCB-O scale as it was found to not be reliable, and we will again replace it here with the overall score for OCB (OCB-I & OCB-O) After running the simple linear regression between uncertainty avoidance and OCB, we found that uncertainty avoidance ( $\beta= .75$ ,  $t(172)= 0.982$ ,  $p= .328$ ) does not significantly predict levels of OCB. Even though the beta value is positive and relatively high, indicating that as levels of uncertainty avoidance increases employee OCB increases, and the regression results indicate a positive correlation  $r= 0.075$ , it is not significant at a level of 0.05. We are not able to validate the assumption that as uncertainty avoidance score increases, the OCB level increases as well. Another factor to interpret in this model is the coefficient of determination  $r^2=0.006$ . This indicates that 0.6% of the variations in the levels of OCB are explained by levels of employee uncertainty avoidance. The p-value associated to this regression is too high, and so the regression run is neither reliable nor valid.

*Hypothesis 9:* There is a positive relationship between CSR and OCB-I such that a high CSR score leads to higher levels of employee OCB-I.

After running the simple linear regression between CSR and OCB-I, we found that CSR ( $\beta= -.43$ ,  $t(172)= -0.554$ ,  $p= .580$ ) does not significantly predict levels of OCB-I. The beta value is negative and low, indicating that as levels of CSR increases employee OCB-I only slightly decreases. The regression results on the other hand indicate a positive

correlation  $r = 0.043$ , but it is not significant at a level of 0.05. We are not able to validate the assumption that as CSR score increases, the OCB-I level increases as well. Another factor to interpret in this model is the coefficient of determination  $r^2 = 0.002$ . This indicates that 0.2% of the variations in the levels of OCB-I are explained by levels of employee CSR. The p-value associated to this regression is too high, and so the regression run is neither reliable nor valid.

*Hypothesis 10:* There is a positive relationship between CSR and OCB-O such that a high CSR score leads to higher levels of employee OCB-O.

Since, we are not able to use the OCB-O scale as it was found to not be reliable, and we will again replace it here with the overall score for OCB (OCB-I & OCB-O). After running the simple linear regression between CSR and OCB, we found that uncertainty avoidance ( $\beta = -1$  t (172) = -0.554,  $p = .580$ ) does not significantly predict levels of OCB. The beta value is negative and relatively high, indicating that as levels of CSR increases employee OCB decreases. Also, even though the regression results indicate a positive correlation  $r = 0.1$ , it is not significant at a level of 0.05. We are not able to validate the assumption that as CSR score increases, the OCB level increases as well. Another factor to interpret in this model is the coefficient of determination  $r^2 = 0.010$ . This indicates that 1% of the variations in the levels of OCB are explained by levels of employee uncertainty avoidance. The p-value associated to this regression is too high, and so the regression run is neither reliable nor valid.

## **2. Multi regression analysis:**

*Hypothesis 11:* In-group identification will have a moderating effect on the relationship between Spirituality and OCB-I.

After running a multi regression between spirituality, in-group identification and OCB-I, we found that in the presence of the in-group identification, the coefficient of

determination  $r^2=0.041$ . This indicates that 4.1% of the variations in the levels of OCB-I are explained by levels of employee spirituality in the presence of the in-group identification. The p-value associated to this regression is significant at a level of 0.05 (0.041), and so the regression run is both reliable and valid.

*Hypothesis 12:* In-group identification will have a moderating effect on the relationship between Spirituality and OCB-O.

After running a multi regression between spirituality, in-group identification and OCB (not OCB-O as discussed above), we found that in the presence of the in-group identification, the coefficient of determination  $r^2=0.058$ . This indicates that 5.8% of the variations in the levels of OCB are explained by levels of employee spirituality in the presence of the in-group identification. The p-value associated to this regression is significant at a level of 0.05 (0.009), and so the regression run is both reliable and valid.

*Hypothesis 13:* In-group identification will have a moderating effect on the relationship between Social Cynicism and OCB-I.

*Hypothesis 14:* In-group identification will have a moderating effect on the relationship between Social Cynicism and OCB-O.

*Hypothesis 15:* In-group identification will have a moderating effect on the relationship between Power Distance and OCB-I.

*Hypothesis 16:* In-group identification will have a moderating effect on the relationship between Power Distance and OCB-O.

As we have previously discovered, the scales for Social cynicism, power distance and OCB-O were not found to be reliable, and so we have to disregard *Hypothesis 13-16* for analysis.

*Hypothesis 17:* In-group identification will have a moderating effect on the relationship between Uncertainty Avoidance and OCB-I.

After running a multi regression between uncertainty avoidance, in-group identification and OCB-I, we found that in the presence of the in-group identification, the coefficient of determination  $r^2=0.042$ . This indicates that 4.2% of the variations in the levels



of OCB-I are explained by levels of employee uncertainty avoidance in the presence of the in-group identification. The p-value associated to this regression is significant at a level of 0.05 (0.033), and so the regression run is both reliable and valid.

*Hypothesis 18:* In-group identification will have a moderating effect on the relationship between Uncertainty Avoidance and OCB-O.

After running a multi regression between uncertainty avoidance, in-group identification and OCB (not OCB-O as discussed above), we found that in the presence of the in-group identification, the coefficient of determination  $r^2=0.056$ . This indicates that 5.6% of the variations in the levels of OCB are explained by levels of employee uncertainty avoidance in the presence of the in-group identification. The p-value associated to this regression is significant at a level of 0.05 (0.004), and so the regression run is both reliable and valid.

*Hypothesis 19:* In-group identification will have a moderating effect on the relationship between CSR and OCB-I.

After running a multi regression between CSR, in-group identification and OCB-I, we found that in the presence of the in-group identification, the coefficient of determination  $r^2=0.040$ . This indicates that 4% of the variations in the levels of OCB-I are explained by levels of employee CSR in the presence of the in-group identification. The p-value associated to this regression is significant at a level of 0.05 (0.04), and so the regression run is both reliable and valid.

*Hypothesis 20:* In-group identification will have a moderating effect on the relationship between CSR and OCB-O.

After running a multi regression between CSR, in-group identification and OCB (not OCB-O as discussed above), we found that in the presence of the in-group identification, the coefficient of determination  $r^2=0.059$ . This indicates that 5.9% of the variations in the levels of OCB are explained by levels of employee CSR in the presence of the in-group

identification. The p-value associated to this regression is significant at a level of 0.05 (0.008), and so the regression run is both reliable and valid.

*Table 3. Direction and Significance of Hypotheses - Summary Table*

<b>Hypothesis</b>	<b>Significance</b>
1: Spirituality → OCB-I	Not significant
2: Spirituality → OCB-O	Not significant
3: Social Cynicism → OCB-I	N/A
4: Social Cynicism → OCB-O	N/A
5: Power Distance → OCB-I	N/A
6: Power Distance → OCB-O	N/A
7: Uncertainty Avoidance → OCB-I	Not significant
8: Uncertainty Avoidance → OCB-O	Not significant
9: CSR → OCB-I	Not significant
10: CSR → OCB-O	Not significant
11: In-group on Spirituality → OCB-I	Positive, significant
12: In-group on Spirituality → OCB-O	Positive, significant
13: In-group on Social Cynicism → OCB-I	N/A
14: In-group on Social Cynicism → OCB-O	N/A
15: In-group on Power Distance → OCB-I	N/A
16: Power Distance → OCB-O	N/A
17: Uncertainty Avoidance → OCB-I	Positive, significant
18: Uncertainty Avoidance → OCB-O	Positive, significant
19: CSR → OCB-I	Positive, significant
20: In-group on CSR → OCB-O	Positive, significant

## CHAPTER V

### DISCUSSION

#### **Main Findings**

We had initially expected to test 20 different hypotheses, but after testing the internal reliability of the scales used Cronbach's alpha was found to be too low for several of them, indicating poor levels of internal consistency. These scales were intended to measure in-group favoritism, in-group collectivism, social cynicism, power distance and OCB-O. Therefore we were not able to further analyze these, and had to disregard hypothesis 3, 4, 5, 6, 13, 14, 15, and 16. We also decided to modify the hypothesis with OCB-O (2, 8, 10, 12, 18, 20) by replacing OCB-O with OCB overall (OCB-I and OCB-O) since the OCB scale overall was in fact found to be reliable.

Examining the variables for which the scales were reliable, it was found that the Lebanese hospital employees exhibited relatively high levels of CSR, spirituality and uncertainty avoidance, which was expected from the literature review. They exhibited milder levels of in-group identification and OCB-I, but slightly higher levels of OCB overall showing that they have a better commitment behavior to the organization as a whole than to the other employees. The initial simple regression tests lead us to the conclusion that none of the variables predicted to influence levels of OCB-I or OCB were valid. Spirituality does not significantly predict levels of OCB-I or OCB (this validates hypothesis 2). Uncertainty avoidance was also not found to influence levels of OCB-I or OCB and neither does CSR. We are not able to link employee OCB to social axioms, cultural values or CSR levels.

On the other hand, when in-group identification was present in the analysis it was found to have a positive and significant effect for all hypotheses tested. The range of influence, or moderating effect of in-group identification, was found to account for 4-6% of

the relationships that were influenced (validating hypothesis 11, 12, 17, 18, 19 and 20). Specifically, in the presence of in-group identification, levels of OCB-I and OCB are partially explained by an employee's level of employee spirituality, uncertainty avoidance and CSR. This was even found to be slightly higher for levels of OCB than OCB-I.

### **Future Research Direction**

Given the need for this kind of research within the Lebanese context, to better understand OCB, its dimensions, and to provide a basis for developing a better Lebanese HR recruitment and selection procedure, the findings observed give room for further studies to be conducted. Re-testing the hypotheses in a larger setting may lead to having the variables that were discarded, due to unreliable scales, becoming credible. Also further research should definitely include a more fair distribution of the job families, reflecting the job families' distribution of the industry or organization that is being examined. For practical reasons the research was focused on the healthcare industry, and so it would be interesting for future studies to examine other industries in Lebanon, either on their own or collectively.

As an extension of this study, OCBs can be reviewed more thoroughly to see how they are affecting Lebanese employees. For example, OCB contribution to employee retention rates, employee satisfaction or overall job performance may be evaluated. Also, while this study looks at the overall effect of CSR on OCB, it would be interesting to dissect the individual factors of CSR – CSR toward governmental, employee, society, environmental protection and the customer – and how they affect OCB in Lebanon. Finally, the collectivism scale was not found to be reliable in this study and so had to be discarded, but in the case of a larger sample size (and ideally a more internally reliable collectivism scale) the similar study can be conducted replacing in-group identification with collectivism. In other words, given

the high level of collectivism in the country, it would be worth studying the natural moderating effect that it has on OCB, particularly on OCB-I.

Qualitative methods would be recommended for a more general perspective, particularly to explore the reasons behind Lebanese employee OCB's in depth. One on one interviews, exit interviews, focus groups and self reports, are among the qualitative methods that can lead to these greater insights. Combining both qualitative and quantitative techniques would help determine variables and consequences that might not have been mentioned in literature.

### **Practical Recommendations**

What can be clearly identified from this study is that regardless of the employee degree of a social axiom, social value or affinity towards CSR, it is beneficial for an organization to have employees exhibiting high levels of in-group identification. These high levels of in-group identification lead to a moderating effect on all of the tested relationships, amplifying organizational cultural behaviors. Of course, as discussed further studies are needed to further explore these results and the effects on other social axioms, cultural values and other variables, but it can be concluded that an organization should be encouraging and striving to achieve high levels of in-group identification among their employees.

In-group identification with co-workers can be encouraged through several ways, such as through team building activities while in-group identification with managers can be encouraged through proper training of managerial motivational skills. Also, in-group identification with the organization and its owners can be created through several ways, such as through proper public relations management. It can also be considered that in-group identification may be an important factor to keep in mind during the employee selection

process, as those who show a likelihood to exhibit future in-group identification (either based on their profiles or past experience) should be considered for hiring.

## CHAPTER VI

### RESEARCH LIMITATIONS

When conducting research, there are several ways in which the data's reliability and validity can be compromised, some of which we may be able to identify while setting up the study, whereas others might not be avoided. Some limitations we faced in the research study are the following. As mentioned, due to lack of interest in the study by hospital management, and a quickly approaching project deadline, we had a lower response rate than we strived to achieve. The lower response rate was also magnified by employees who were overloaded with work and therefore weren't convinced to help answer the survey.

A restricted time led us to choose a limited number of hypotheses to test, cut down from what was initially proposed for testing. The number of hypotheses was also limited by the lack of scale reliability, potentially as a result of a low sample size. Also, the study was only conducted in two organizations (hospitals), one industry (healthcare) and didn't have a fair distribution of job families (majority of respondents were nurses). Future studies should definitely vary these factors to have more conclusive, unbiased results.

Subject or participant bias may have been the result of the respondents being surveyed during one randomly selected day of the year. The recent events of the day or month could have biased their perception of their in-group identification (example promotions, employee reviews or hospital announcements). It would be better to test the sample during different points of the year. Additionally, the length of the survey may have caused respondent fatigue, causing them to be less interested in carefully thinking through the answers towards the end. Unfortunately the question for number of years on the job was wrongly translated. It would be important to include in future studies to confirm that this was not an average figure that was too high or too low, potentially biasing the results.

## CHAPTER VII

### CONCLUSIONS

While assessing the variables individually, it was found that, as expected from the literature review, the Lebanese hospital employees exhibited relatively high levels of CSR, spirituality and uncertainty avoidance. They exhibited milder levels of in-group identification and OCB-I, but slightly higher levels of OCB overall, showing that they have a better commitment behavior to the organization as a whole than to the other employees. This study was not able to prove a significant relationship between social axioms (spirituality and social cynicism), social cultural values (power distance and uncertainty avoidance) and CSR on OCB-I, OCB-O or OCB. Nevertheless we were able to prove that in the presence of in-group identification, levels of OCB-I and OCB are partially explained by an employee's level of employee spirituality, uncertainty avoidance and CSR. This was found to be slightly higher for levels of OCB than OCB-I. This creates a need for Lebanese organizations to foster levels of in-group identification and to keep in-group identification in mind during the employee selection process. By focusing on this, higher levels of OCB will eventually be exhibited, resulting in overall better employee satisfaction, productivity and therefore better bottom line results.



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## APPENDIX A

### CONSENT FORMS

#### CONSENT TO PARTICIPATE IN RESEARCH

#### **An Investigation of the Relationship between Social Axioms, Attitudes toward Corporate Social Environmental Responsibility and Organizational Citizenship Behavior in the Healthcare Industry: The Moderating Effect of In-group Identification**

You are invited to participate in a research study conducted by Dr. Charlotte Karam and Rita Haddad from the Evidence-based Healthcare Management Unit, based in the Faculty of Medicine at the American University of Beirut. The hospital's management was first contacted to gain approval to invite you to participate in the study. We hope to gain responses from 400 participants in total.

If you have any questions or concerns about the research, please feel to contact Dr. Charlotte Karam or Rita Haddad at (01) 350 000 ext 3764.

#### PURPOSE OF THE STUDY

Organizational Citizenship Behavior (OCB) is the focus of this research. In general, OCB describes a type of employee behavior that contributes to the general work environment of the organization.

These behaviors:

- Tend not to be perceived as part of an employee's job.
- Tend not to be perceived as leading to formal organizational rewards.
- Can be directed at co-workers and individuals within the organization.
- Can be directed at the organization itself.

The purpose of the present study is to explore the organizational and sociocultural predictors and moderators of OCB.

#### PROCEDURES

If you volunteer to participate in this study, we would ask you to do the following things:

1. You will be asked to use time out of your regular workday hours to complete this questionnaire.
2. You will be presented with a number of questions mainly regarding yourself, your branch, and your work life.
3. You will then be asked to answer these questions.
4. You will also be asked to answer demographic questions.
5. In total this questionnaire takes between 20-30 minutes to complete.

Furthermore, please make sure to read all of the questions carefully and answer the questions by choosing the option that best expresses your answer. There are no right or wrong answers. Once you complete the questionnaire please make sure to return the questionnaire to the data collector.



#### POTENTIAL RISKS AND DISCOMFORTS

There is the possibility that you may feel stressed by the survey questions which prompt you to disclose certain information you otherwise wish to keep private.

#### POTENTIAL BENEFITS TO SUBJECTS AND/OR TO SOCIETY

There are no expected personal benefits from participating in this study. There are, however, potential benefits for the academic community of researchers.

The information collected from this research is useful in informing human resource culturally-sensitive planning and practices.

OCB has been shown to contribute to the effectiveness and efficiency of an organizational unit's productivity and therefore has positive benefits for that organization's bottom-line.

By conducting research in Lebanon about Lebanese employees, this study facilitates access of Lebanese data for the international network of scholars researching OCB.

#### PAYMENT FOR PARTICIPATION

You will not receive payment for participation in this study.

#### CONFIDENTIALITY

Any information that is obtained in connection with this study and that can be identified with you will remain confidential and will be disclosed only with your permission.

To ensure confidentiality you will be assigned a code number. This code number is used to protect your identity. All data will be kept in secured files in a locked cabinet in the principal investigator's office in accord with the standards at the American University of Beirut. No personal or identifying information will be disclosed at any time or in any report, publication, or article. No identifying information will be requested. No one will be able to know which questionnaire responses are yours.

#### PARTICIPATION AND WITHDRAWAL

You can choose whether to be in this study or not. Refusal to participate or withdrawal from the study will not affect your relationship with AUB in any way. If you volunteer to be in this study, you may withdraw at any time without consequences of any kind. You may also refuse to answer any questions you don't want to answer and still remain in the study. The investigator may withdraw you from this research if circumstances arise which warrant doing so.

#### SUBSEQUENT USE OF DATA

This data obtained from this study may be used in subsequent studies.

#### RIGHTS OF RESEARCH SUBJECTS

You may withdraw your consent at any time and discontinue participation without penalty. If you have questions regarding your rights as a research subject, contact: The University Review Board, at the American University of Beirut, psychological association telephone: (01) 350 000 ext \_5445 or email [irb@aub.edu.lb](mailto:irb@aub.edu.lb)

#### CONSENT OF RESEARCH PARTICIPANT

I understand the information provided for the study **“An Investigation of the Relationship between Social Axioms, Attitudes toward Corporate Social Environmental Responsibility and Organizational Citizenship Behavior in the Healthcare Industry: The Moderating Effect**

of **In-group Identification**” as described herein. My questions have been answered to my satisfaction, and I agree to participate in this study. I have been given a copy of this form.

SIGNATURE OF RESEARCH PARTICIPANT

These are the terms under which I will participate in the research.

---

Signature of Research Participant

---

Date

## موافقة على الاشتراك بالبحث الذي يتناول موضوع:

التحقيق في العلاقة بين المعتقدات الاجتماعية، والمواقف تجاه المسؤولية الاجتماعية والبيئية وسلوك المواطنة المؤسسية في قطاع الرعاية الصحية : تأثير الانتماء الى فئة اجتماعية –

نموذج للموظفين

أنت مدعو للمشاركة في بحث علمي تقوم به الدكتورة شارلوت كرم والأنسة ريتا حداد من Evidence-based Healthcare Management Unit في كلية الطب في الجامعة الأميركية في بيروت.

لقد تم الإتصال بإدارة المستشفى للحصول على موافقتها للإشتراك في البحث.. نأمل الحصول على 400 مشترك

إذا كان لديك أي سؤال بشأن هذا البحث، الرجاء الاتصال على الرقم التالية:

(01) 350 000 ext

3764

### هدف الدراسة:

التركيز في هذا البحث هو على سلوك المواطنة المؤسسية. بالإجمال يصف سلوك المواطنة المؤسسية نوعاً معيناً من سلوك موظف، يساهم في جو العمل العام للمنظمة.

هذا السلوك:

- لا يعتبر عادة" جزءاً من عمل الموظف.
- لا يعتبر عادة" محاولة للحصول على مكافآت رسمية من المنظمة.
- من المحتمل أن تكون موجهة نحوى زملاء في العمل وأفراد يعملون في المنظمة.
- من المحتمل أن تكون موجهة إلى المنظمة نفسها.

تهدف هذه الدراسة لمعرفة المتغيرات التي تسهم في توقع سلوك المواطنة المؤسسية الخاص بالسياق اللبناني.

### الإجراءات:

في حال تطوّعت للمشاركة في هذه الدراسة، سيتوجب عليك القيام بالتالي:

- ١- تكريس وقت الاستراحة من أي يوم عمل عادي للإجابة على هذا الاستفتاء -
- ٢- سيُطرح عليك عدد من الأسئلة تتعلق بشكل رئيسي بك، بالفرع الذي تعمل فيه، وحياتك العملية.
- ٣- سيطلب منك الإجابة على هذه الأسئلة.
- ٤- كما سيطلب منك الإجابة على أسئلة ديموغرافية.

٥- يتطلب هذا الاستفتاء بين ٢٠ و ٣٠ دقيقة للإجابة عليه كليا. بالإضافة عليك التأكد من قراءة الأسئلة بانتباه والاجابة عليها بانتقاء الجواب الأقرب لخيارك . لا يوجد أجوبة صحيحة أو خطأ .  
وعند انتهائك تأكد من وضع الاستفتاء في الصندوق المقفل في فرعك .

### **الأخطار والمضايقات المحتمل أن تتجم عنه:**

من المحتمل أن تتوتر أو أن تشعر بالاضطراب بسبب أسئلة هذا الاستفتاء التي تستفسر عن أمور ربما فضلت عدم الافصاح عنها.

### **الفوائد المحتملة للأفراد و\ أو للمجتمع:**

ليس هناك منافع شخصية للأفراد متوقعة من المشاركة في هذا البحث. غير أن هناك فوائد محتملة للجماعة الأكاديمية للباحثين. إن المعلومات التي ستجمع من هذا البحث مفيدة لتخطيط قسم المورد البشري وممارساته. أظهرت الدراسات السابقة أن سلوك المواطنين المنظمة يساهم في رفع معدل إنتاج الشركة \ الفرع. وبالتالي له فوائد إيجابية على الحد الأدنى لإنتاجية الشركة. القيام بهذا البحث عن موظفين لبنانيين يسهل حصول الشبكة الدولية للعلماء الباحثين في سلوك المواطنين المنظمة على بيانات عن لبنان.

### **الدفع للاشتراك:**

لن يكون لك أية عائدات مالية للمساهمة في هذه الدراسة.

### **السرية**

نضمن لك السرية المطلقة لأي معلومات من شأنها أن تُعرّف عنك نحصل عليها من هذه الدراسة. ونؤكد أنه لن يُفصح عنها إلا بموافقتك التامة.

حرصاً على السرية، سيعطى لك رقماً رمزياً يمنع كشف هويتك. سنبقى كل المعلومات في ملفات آمنة تتوافق مع معايير الجامعة الأميركية في بيروت. لن يفصح عن أي معلومات شخصية أو معلومات يمكن أن تُعرّف عن هوية صاحبها في أي وقت كان أوفي أي تقرير أو مقالة أو منشور. ولن نطلب من المشترك أي معلومات من شأنها أن تُعرّف عن هويته. لن يعرف أحد ما هي أجوبتك على الاستفتاء.

### **شروط المشاركة والانسحاب:**

أنت تختار إذا كنت تريد المشاركة بهذه الدراسة أو لا.

في حال تطوّعت للمشاركة يحقّ لك أن تنسحب في أي وقت، ومن غير عواقب من أي نوع كان.

كما يحقّ لك أن ترفض الإجابة على أي سؤال يرد في الاستفتاء ولا ترغب بالإجابة عليه ومع ذلك تبقى في البحث.

كذلك الأمر، يحقّ للباحث أن يسحبك من البحث في حال لم تسمح الظروف بالتعامل معك.

#### استعمال البيانات في دراسات لاحقة:

من المحتمل أن تُستعمل المعلومات التي جمّعت من هذه الدراسة لدراسات لاحقة.

#### حقوق المشاركين في البحث:

يحقّ لك أن تنسحب من البحث في أي وقت، ومن غير أي عواقب من أي نوع كان. وفي حال أردت الاستعلام عن حقوقك كمشارك في البحث يمكنك الاتصال بمجلس أخلاقيات البحوث في الجامعة الأمريكية في بيروت:

رقم الهاتف:

(01)350 000 ext

5444

العنوان:

رياض الصلح، بيروت، لبنان.

#### توقيع المشترك:

أنا أفهم كل المعلومات التي وردت وهنا المتعلقة بالبحث العلمي: " التحقيق في العلاقة بين المعتقدات الاجتماعية، والمواقف تجاه المسؤولية الاجتماعية والبيئية وسلوك المواطنة المؤسسية فيقطاع الرعاية الصحية: تأثير الانتماء الى فئة اجتماعية " وتمّت الإجابة على أسئلتي كافئاً.

أنا أوافق على الاشتراك بهذا البحث، وقد استلمت نسخة من هذا الاتفاق.

#### توقيع المشترك:

أنا الموقع أدناه أؤكد أن هذه هي الشروط التي سأجري بحثي بموجبها:

إسم المشترك:

التاريخ:

التوقيع:

## APPENDIX B

### QUESTIONNAIRES

#### Questionnaire - English version

##### **Part II/4**

**Instructions:** Please answer the following general demographic questions.

1. What is your gender? (Choose one)
  - Female
  - Male
  
2. What is your age? (Choose one)
  - 18-30
  - 31-43
  - 44-55
  - 56 or older
  
3. What is your first language? (Choose one)
  - Arabic
  - Other (Please specify): \_\_\_\_\_
  
4. Do you have a second or third language? (Choose all that apply)
  - Arabic
  - French
  - English
  - Other (Please specify): \_\_\_\_\_
  
5. What's the highest level of education you have completed? (Choose one)
  - Elementary
  - Complementary (Brevet)
  - Secondary (Terminal)
  - Part of university/ technical
  - Completed graduate degree/professional certification
  - Other (Please specify): \_\_\_\_\_
  
6. In what country did you study before Terminal/high school? (Choose one)

- Lebanon
- Other (Please specify): \_\_\_\_\_

7. In what country did you study for university/technical? (Choose one)

- Lebanon
- Other (Please specify): \_\_\_\_\_

8. Have you lived outside Lebanon?

- Yes
- No

9. In what geographic area do you currently live?

- District: \_\_\_\_\_
- City/Town: \_\_\_\_\_

10. In what geographical are do you currently work?

- District: \_\_\_\_\_
- City/Town: \_\_\_\_\_

11. What is your job title?

\_\_\_\_\_

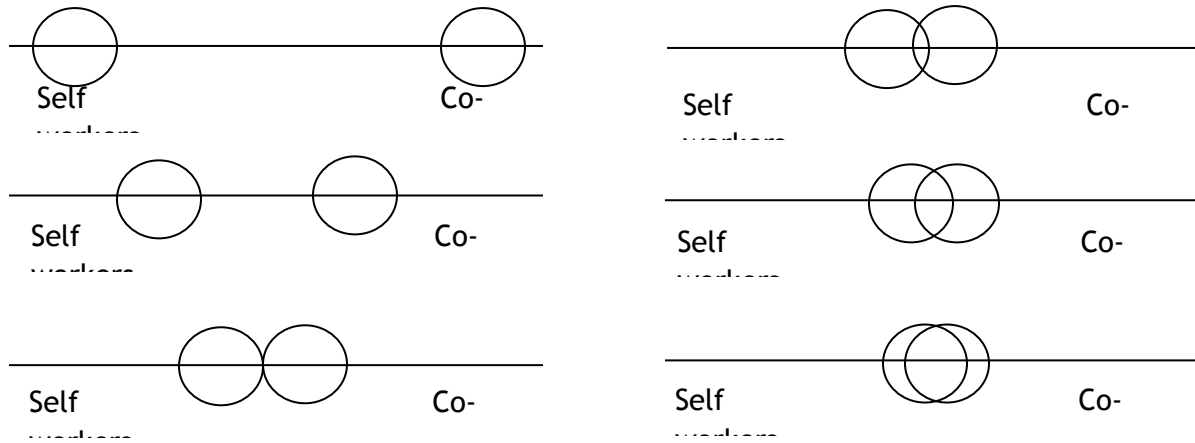
12. How long in years, have you worked for your current employer?

\_\_\_\_\_years

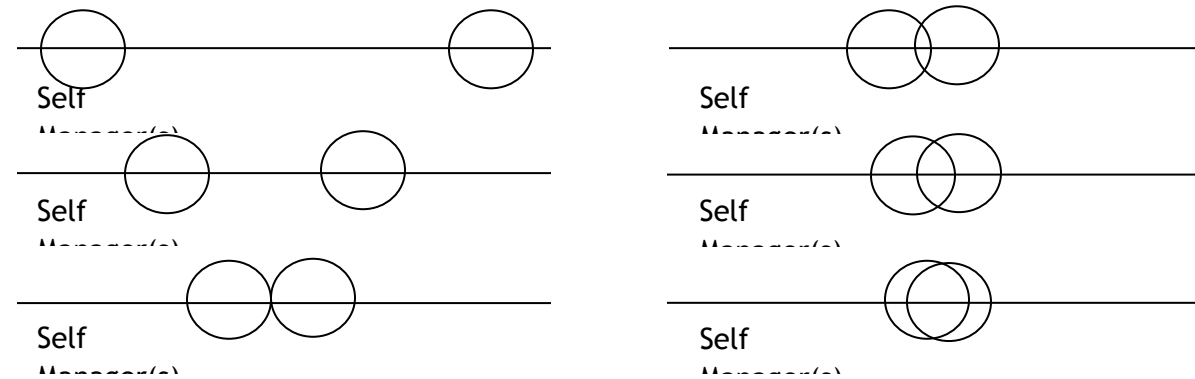
**Part 2/4**

**Instructions:** Please choose the pair of circles that best represents your level of identification with the below groups, with possible choices ranging from 1 (no overlap) to 7 (high degree of overlap).

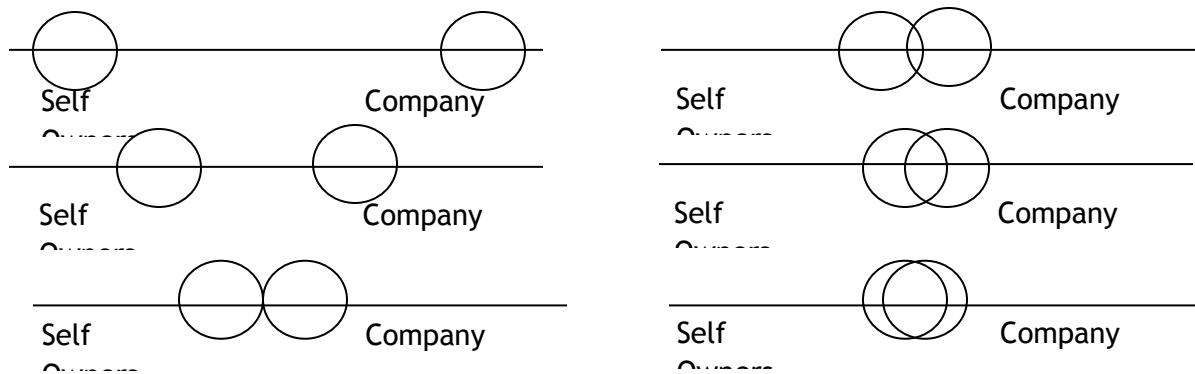
1. Please circle the image that best represents your perception of your **Self** and your **Co-workers**:



2. Please circle the image that best represents your perception of your **Self** and your **Manager(s)**.



3. Please circle the image that best represents your perception of your **Self** and the **Company Owners**:





Senior management positions in your country are usually held by (Please select the number that most closely reflects your opinion):

1	2	3	4	5	6	7
---	---	---	---	---	---	---

(1) Professional managers based on superior qualification	(4) Neither professional managers nor relatives	(7) Relatives
---	---	---------------

Please read each statement carefully, and check the box that most closely reflects your opinion.

	Strongly Disagree	Somewhat Disagree	Disagree	Neither agree nor disagree	Agree	Somewhat agree	Strongly agree
1. In this society, children take pride in the individual accomplishments of their parents	1	2	3	4	5	6	7
2. In this society, parents take pride in the individual accomplishments of their children	1	2	3	4	5	6	7
3. In this society, aging parents generally live at home with their children	1	2	3	4	5	6	7
4. In this society, children generally live at home with their parents until they get married	1	2	3	4	5	6	7

Please read each statement carefully, and check the box that most closely reflects your opinion.

	Strongly Disagree	Somewhat Disagree	Disagree	Neither agree nor disagree	Agree	Somewhat agree	Strongly agree
1. In this organization, employees take pride in the individual accomplishments of their coworkers	1	2	3	4	5	6	7
2. In this organization, employees should take pride in the individual accomplishments of their coworkers	1	2	3	4	5	6	7
3. In this organization, employees feel great loyalty to the organization	1	2	3	4	5	6	7
4. In this organization, employees should feel great loyalty to their organization	1	2	3	4	5	6	7

**Instructions:** The following sentences are statements related to beliefs. Please read each statement carefully, and check the box that most closely reflects your opinion.

	Strongly disbelieve	Disbelieve	No opinion	Believe	Strongly believe
<b>SPIRITUALITY</b>					
1. Belief in a religion makes people good citizens.	1	2	3	4	5
2. Belief in a religion helps one understand the meaning of life.	1	2	3	4	5
3. Religious faith contributes to good mental health.	1	2	3	4	5
4. Religious people are more likely to maintain moral standards.	1	2	3	4	5
5. Religion makes people escape from reality.	1	2	3	4	5
<b>SOCIAL CYNACISM</b>					
1. Power and status make people arrogant.	1	2	3	4	5
2. Significant achievement requires one to show no concern for the means needed for that achievement.	1	2	3	4	5
3. Old people are usually stubborn and biased.	1	2	3	4	5
4. Kind-hearted people usually suffer losses.	1	2	3	4	5
5. Powerful people tend to exploit others.	1	2	3	4	5

Please read each statement carefully, and check the box that most closely reflects your opinion.

<b>POWER DISTANCE</b>					
	<b>Strongly Disagree</b>	<b>Disagree</b>	<b>Neutral</b>	<b>Agree</b>	<b>Strongly Agree</b>
1. People in higher positions should make most decisions without consulting people in lower positions	1	2	3	4	5
2. People in higher positions should not ask the opinions of people in lower positions too frequently.	1	2	3	4	5
3. People in higher positions should avoid social interaction with people in lower positions	1	2	3	4	5
4. People in lower positions should not disagree with decisions by people in higher positions.	1	2	3	4	5
5. People in higher positions should not delegate important tasks to people in lower	1	2	3	4	5
<b>UNCERTAINTY AVOIDANCE</b>					
1. It is important to have instructions spelled out in detail so that I always know what I'm expected to do.	1	2	3	4	5
2. It is important to closely follow instructions and procedures.	1	2	3	4	5
3. Rules and regulations are important because they inform me of what is expected of me.	1	2	3	4	5
4. Standardized work procedures are helpful.	1	2	3	4	5
5. Instructions for operations are important.	1	2	3	4	5

### Part 3/4

**INSTRUCTIONS:** Below are listed a variety of activities that businesses may choose to assume. As with Part 2, we are interested in *your* views.

In the space before each item, write the number (1,2,3,4,5,6,7,8,9) that indicates the degree to which you agree or disagree that the business should engage in the activity described for that item. Try to distinguish as much as possible between the items by using all the numbers. You will, of course, need to use numbers more than once.

Strongly Agree		Moderately Agree		Neutral		Moderately Disagree		Strongly Disagree
1	2	3	4	5	6	7	8	9

**I believe it is the duty of all businesses to:**

1. \_\_\_\_\_ avoid compromising ethical standards in order to achieve corporate goals.
2. \_\_\_\_\_ worry first and foremost about maximizing profits.
3. \_\_\_\_\_ allocate some of their resources to philanthropic activities.
4. \_\_\_\_\_ prevent environmental degradation caused by the pollution and depletion of natural resources.
5. \_\_\_\_\_ adopt formal programs to minimize the harmful impact of organizational activities on the environment.
6. \_\_\_\_\_ minimize the environmental impact of all organizational activities.
7. \_\_\_\_\_ always submit to the principles defined by the regulatory system.
8. \_\_\_\_\_ give priority to ethical principles over economic benefits.
9. \_\_\_\_\_ be committed to well-defined ethics principles.
10. \_\_\_\_\_ contribute actively to the welfare of our community.
11. \_\_\_\_\_ devote resources to environmental protection even when economic profits are threatened.
12. \_\_\_\_\_ plan for their long term success.
13. \_\_\_\_\_ voluntarily exceed government environmental regulations.
14. \_\_\_\_\_ pay the full financial cost of using energy and natural resources.

Strongly Agree		Moderately Agree		Neutral		Moderately Disagree		Strongly Disagree
1	2	3	4	5	6	7	8	9

**I believe it is the duty of all businesses to:**

15. \_\_\_\_\_ bring down their labor costs to a strict minimum.
16. \_\_\_\_\_ refrain from bending the law even if doing so could improve performance.
17. \_\_\_\_\_ help solve social problems.
18. \_\_\_\_\_ assume total financial responsibility for environmental pollution caused by business activities.
19. \_\_\_\_\_ ignore environmental issues when jobs are at stake.
20. \_\_\_\_\_ agree that ethical responsibilities may negatively affect economic performance.
21. \_\_\_\_\_ abide by contractual obligations even though they may be costly.
22. \_\_\_\_\_ always be concerned first about economic performance.
23. \_\_\_\_\_ play a role in our society that goes beyond the mere generation of profits.
24. \_\_\_\_\_ only proceed with activities for which environmental risks can be fully evaluated and controlled.
25. \_\_\_\_\_ train their employees to act within the standards defined by the law.

**Part 4/4**

**Instructions:** Please rate the following items (from 1 to 5) according to the extent to which you engage in each of the behaviors listed below

Question:		To a very small extent	To a small extent	Somewhat	To a great extent	To a very great extent
1.	Help out others who have been absent return to work.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<del>2.</del>	Help others who have too much work.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3.	Help orient new members to the group.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4.	Help others who have work-related problems.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5.	Take a personal interest in other employees around them.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6.	Work attendance is better than others.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7.	Do not take extra breaks.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8.	Obey the rules and regulations even when no one is watching.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9.	Always give advance notice when unable to come to work.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10.	Do not spend a great deal of time on personal phone conversations.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

## Questionnaire-Arabic version

جزء ١ / ٤ : أجب على الأسئلة الديموغرافية التالية :

١ - الجنس: (اختيار واحد) <input type="radio"/> ذكر <input type="radio"/> أنثى	٢ - العمر: (اختيار واحد) <input type="radio"/> 18-30 <input type="radio"/> 31-43 <input type="radio"/> 44-55 <input type="radio"/> ٥٦ أو أكثر
---	---

٣ - ما هي لغتك الأم؟ (اختر لغة واحدة)  
 اللغة العربية  
 غيرها (الرجاء التحديد): \_\_\_\_\_

٤ - هل تتكلم لغة ثانية أو ثالثة؟ (اختر كل الذي ينطبق)  
 عربي  
 إنجليزي  
 فرنسي  
 غيرها (الرجاء التحديد): \_\_\_\_\_

٥ - إلى أي مرحلة دراسية وصلت؟  
 ابتدائي  
 متوسط  
 تخرجت من المدرسة  
 جزء من الدراسة في الجامعة أو المهنية  
 تخرجت من الجامعة أو المهنية  
 حائز على شهادة عليا (مثال: دبلوم أو دكتوراه)  
 غيرها (الرجاء التحديد): \_\_\_\_\_

٦ - في أي بلد درست قبل الانتهاء من المدرسة؟  
 لبنان  
 أي بلد آخر (الرجاء التحديد): \_\_\_\_\_

٧ - في أي بلد قمت بالدراسة الجامعية/ المهنية؟  
 لبنان  
 بلد آخر (الرجاء التحديد): \_\_\_\_\_

٨ - هل عشت خارج لبنان؟  
 نعم  
 كلا

٩ - في أي محيط جغرافي تعيش حالياً؟  
قضاء: \_\_\_\_\_  
ضبعة/مدينة: \_\_\_\_\_

١٠ - في أي منطقة جغرافية أنت تعمل حالياً؟  
قضاء: \_\_\_\_\_  
ضبعة/مدينة: \_\_\_\_\_

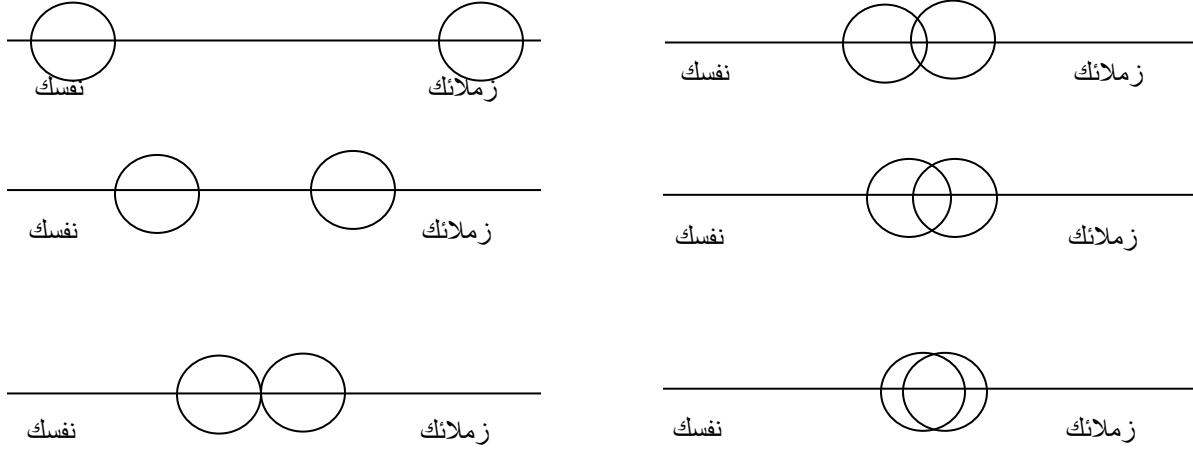
١١ - ما هو منصبك الحالي في العمل؟  
\_\_\_\_\_

١٢ - كم من الوقت عشت في هذه المنطقة؟ حدّد بالأشهر  
أو بالسنين \_\_\_\_\_

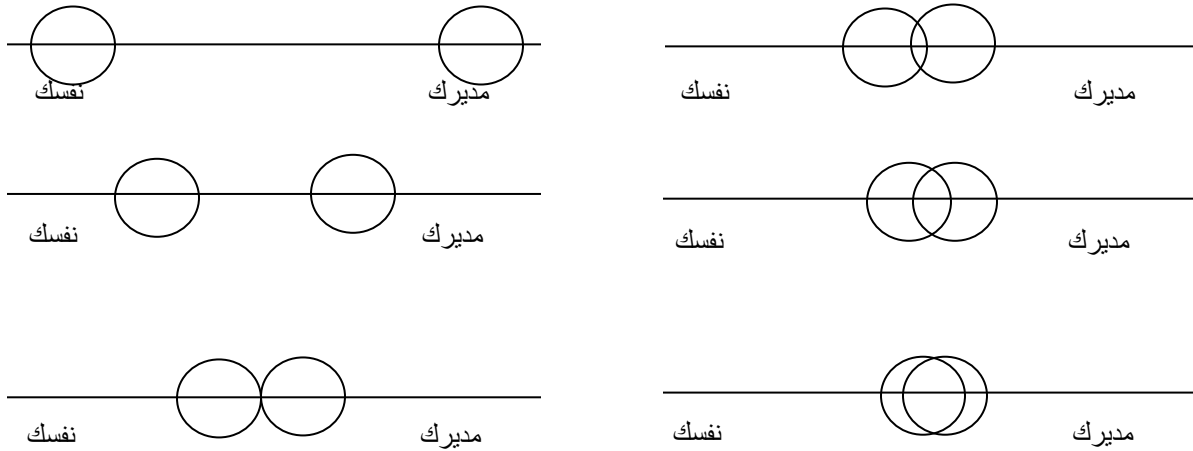


جزء ٤/٢ :

١. الرجاء وضع دائرة حول الرسم الذي يمثّل تصوّرِكَ حول نفسِكَ و زملائِكَ (لا تطابق) و ٧ (درجة عالية من التطابق)

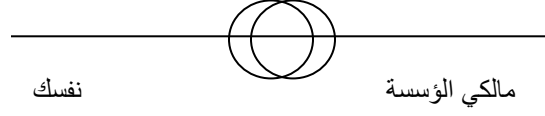
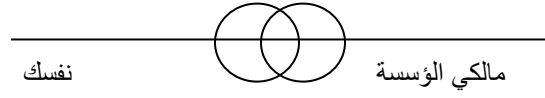
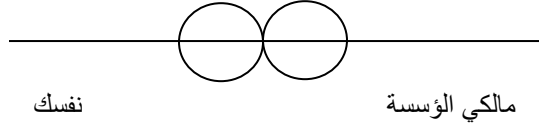
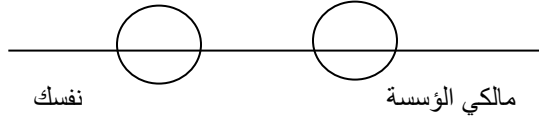


٢. الرجاء وضع دائرة حول الرسم الذي يمثّل تصوّرِكَ حول نفسِكَ و مديركَ (مدرائكَ)



٣. الرجاء وضع دائرة حول الرسم الذي يمثّل تصوّرِكَ حول نفسِكَ و مالكي المؤسسة (أصحاب المؤسسة)





الوظائف الخاصة بالكوادر العليا في بلدك هي عادة مشغولة من قبل:

1	2	3	4	5	6	7
مدرء محترفين يتمتعون بمؤهلات (1) متميزة			لا مدرء محترفين ولا أقرباء أو (4) أنسباء		أقرباء أو أنسباء (7)	

الرجاء الاجابة على الأسئلة التالية:

لا أوافق بشدة (١)	لا اوافق قليلا" (٢)	لا اوافق باعتدال (٣)	على الحياد (٤)	اوافق باعتدال (٥)	اوافق قليلا" (٦)	أوافق بشدة (٧)	
١	٢	٣	4	5	6	7	١١. في هذا المجتمع، يفخر الأولاد بإنجازات أهلهم الشخصية
١	٢	٣	4	5	6	7	١٢. في هذا المجتمع، يفخر الأهل بإنجازات أهلهم الأولاد
١	٢	٣	4	5	6	7	١٣. في هذا المجتمع، يعيش الأهل المسنين في المنزل مع أولادهم
١	٢	٣	4	5	6	7	١٤. في هذا المجتمع، يعيش الأولاد بشكل مع في المنزل مع أهلهم لحين زواجهم

الرجاء الاجابة على الأسئلة التالية:

أوافق بشدة	أوافق قليلا"	لا اوافق باعتدال	على الحياد	اوافق باعتدال	اوافق قليلا"	أوافق بشدة	
(٧)	(٦)	(٥)	(٤)	(٣)	(٢)	(١)	
١	٢	٣	٤	٥	٦	٧	١. في هذه المؤسسة، يفخر الموظفون بإنجازات زملائهم الشخصية
١	٢	٣	٤	٥	٦	٧	٢. في هذه المؤسسة، يجب أن يفخر الموظفون بإنجازات زملائهم الشخصية
١	٢	٣	٤	٥	٦	٧	٣. في هذه المؤسسة، يشعر الموظفون بدرجة عالية من الاخلاص تجاه المؤسسة
١	٢	٣	٤	٥	٦	٧	٤. في هذه المؤسسة، يجب أن يشعر الموظفون بدرجة عالية من الاخلاص تجاه المؤسسة

تعليمات: إن الجمل الواردة أدناه هي تصريحات متعلقة بمعتقدات. يرجى قراءة كل عبارة بعناية ووضع علامة في الخانة التي تعكس الرأي الشخصي.

غير موافق بشدة ١	غير موافق ٢	لا رأي ٣	موافق ٤	موافق بشدة ٥	
1	2	3	4	5	الإيمان في الدين يجعل من الناس مواطنين صالحين.
1	2	3	4	5	الإيمان في الدين يساعد الفرد على فهم معنى الحياة
1	2	3	4	5	يساهم الإيمان في الدين في المحافظة على صحة ذهنية سليمة
1	2	3	4	5	يحافظ المتدينون على المعايير الأخلاقية
1	2	3	4	5	الدين يجعل الناس يهربون من الواقع
1	2	3	4	5	القوة والمركز يجعلان الناس متكبرين
1	2	3	4	5	تحقيق الانجازات المهمة يتطلب من الفرد عدم الاكتراث بالوسائل اللازمة لتحقيقها
1	2	3	4	5	غالبا ما يكون المسنون عنيدين ومنحازين
1	2	3	4	5	غالبا ما يعاني ذوو القلب الطيب من الخسائر
1	2	3	4	5	يميل أصحاب النفوذ الى إستغلال الآخرين

غير موافق بشدة ١	غير موافق ٢	لا رأي ٣	موافق ٤	موافق بشدة ٥	
1	2	3	4	5	يجب أن يقوم ذوو المناصب العليا باتخاذ معظم القرارات دون استشارة من هم في مناصب أدنى.
1	2	3	4	5	لا يجب أن يأخذ ذوو المناصب العليا برأي من هم في مناصب أدنى بشكل متكرر.
1	2	3	4	5	يجب أن يتجنب ذوو المناصب العليا التفاعل الاجتماعي مع من هم في مناصب أدنى.
1	2	3	4	5	لا يجب ألا يوافق أصحاب المناصب الأدنى على قرارات ذوي المناصب العليا.
1	2	3	4	5	لا يجب أن يكلف ذوو المناصب العليا أعمالاً "مهمة" لمنهم في مناصب أدنى.
1	2	3	4	5	من المهم أن يكون لدي تعليمات منصوصة بدقة لأتمكن من معرفة ما يتوقع مني فعله.
1	2	3	4	5	من المهم اتباع التعليمات والاجراءات عن كثب.
1	2	3	4	5	القواعد والأنظمة مهمة لانها تعلمني بما هو متوقع مني.
1	2	3	4	5	اجراءات العمل الموحدة مفيدة.
1	2	3	4	5	ان تعليمات اجراءات العمل مهمة.

**تعليمات :** أدرجت ، في ما يلي، قائمة تحتوي على مجموعة نشاطات يمكن للشركات ان تقوم بها. تهْمُنَا آرأناك حول هذا الموضوع

اكتب في الفراغ الذي يسبق كل بند رقم من ١-٢-٣-٤-٥-٦-٧-٨ إلى ٩ يشير الى اي مدى تُوافق او تُعارض أن تشارك المؤسسة في النشاط المنصوص في البند. حاول ان تميز قدر الامكان بين البنود وذلك باستخدام كلّ الارقام . من الطبيعي أن تضطر الى استخدام الرقم نفسه اكثر من مرّة .

٩	٨	٧	٦	٥	٤	٣	٢	١
اعارض بشدة		اعارض باعتدال		حيادي		اوافق باعتدال		اوافق بشدة

**اعتقد انه من واجب كل مؤسسة أو شركة ان :**

١. \_\_\_\_\_ تتجنّب المساس بالمعايير الاخلاقية بغية تحقيق اهدافها.
٢. \_\_\_\_\_ يكون اهتمامها الاول و الاخير تحقيق اقصى قدر من الارباح.
٣. \_\_\_\_\_ تخصصّ بعض مواردها الى نشاطات خيرية.
٤. \_\_\_\_\_ تتوقّى من التدهور البيئي الذي يسببه التلوّث واستنزاف الموارد الطبيعية.
٥. \_\_\_\_\_ تعتمد برامج رسمية من اجل تخفيض اثر نشاطاتها على البيئة .
٦. \_\_\_\_\_ تحدّ من الاثر البيئي المضرّ الناتج عن جميع نشاطاتها .
٧. \_\_\_\_\_ تلتزم بشكل دائم بالمبادئ التي تنصّ عليها القواعد التنظيمية.
٨. \_\_\_\_\_ تمنح الأولوية للمبادئ الأخلاقية على حساب الأرباح الاقتصادية.
٩. \_\_\_\_\_ تلتزم بالمبادئ الاخلاقية المحددة.
١٠. \_\_\_\_\_ تساهم بشكل فعّال من اجل تحقيق سلامة المجتمع.
١١. \_\_\_\_\_ تكرّس جزء من مواردها من اجل حماية البيئة حتى في حال تعرّض ارباحها الاقتصادية الى خطر.
١٢. \_\_\_\_\_ تخطّط لنجاح طويل الامد.
١٣. \_\_\_\_\_ تتجاوز بشكل متعمّد القوانين الحكوميّة المتعلقة بالبيئة.
١٤. \_\_\_\_\_ تسدّد التكلفة المالية الكاملة لاستخدام الطاقة والموارد الطبيعية.
١٥. \_\_\_\_\_ تخفّض تكاليف اليد العاملة الى الحد الأدنى .
١٦. \_\_\_\_\_ تمتنع عن التلاعب بالقانون حتى اذا ساهم ذلك في تحسين ادائها.
١٧. \_\_\_\_\_ تساعد على حلّ المشاكل الاجتماعية .
١٨. \_\_\_\_\_ تتحمّل المسؤوليات المالية للتلوّث البيئي الناتج عن نشاطاتها.

١٩. \_\_\_\_\_ تتجاهل المشاكل البيئية حين تكون الوظائف على المحك.

٩	٨	٧	٦	٥	٤	٣	٢	١
اعراض بشدة		اعراض باعتدال		حيادي		اوافق باعتدال		اوافق بشدة

اعتقد انه من واجب كل مؤسسة أو شركة ان :

٢٠. \_\_\_\_\_ توافق على أنه يمكن للمسؤوليات الاخلاقية أن تؤثر سلباً على اداء الشركة الاقتصادي.
٢١. \_\_\_\_\_ تتقيّد بالالتزامات التعاقدية بالرغم من التكلفة العالية لهذه الالتزامات.
٢٢. \_\_\_\_\_ تهتمّ أولاً و دائماً" بأدائها الاقتصادي.
٢٣. \_\_\_\_\_ تؤدّي دوراً " اجتماعياً يتخطى مجرد تحقيق الارباح.
٢٤. \_\_\_\_\_ تقوم فقط بالانشطات التي يمكن تقييم اخطارها البيئية و التحكّم بها.
٢٥. \_\_\_\_\_ تدرّب موظفيها على التصرف ضمن المعايير التي يحددها القانون.



إن المواد التالية تهدف لوصف الموظفين في فرعك . رجاءً أجب على كل سؤال آخذاً بعين الاعتبار إلى أي مدى (بالإجمال) تنطبق هذه السلوك على الموظفين:

أُسئلة	نادراً	قليلاً	في بعض الأحيان	كثيراً	كثيراً جداً
١ . الموظفون في هذا الفرع يقدمون المساعدة الى من كان غائبا" وعاد الى العمل.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
٢ . الموظفون في هذا الفرع يقدمون المساعدة الى كل من عنده عمل كثير.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
٣ . الموظفون في هذا الفرع يساعدون الجدد ليتأقلموا في العمل.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
٤ . الموظفون في هذا الفرع يساعدون بملء إرادتهم كل من واجه مشكلة تتعلق بالعمل.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
٥ . الموظفون في هذا الفرع يبدون الاهتمام الشخصي بالموظفين الآخرين.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
٦ . حضور الموظفين الدائم في هذا الفرع هو أفضل من سائر الفروع.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
٧ . في هذا الفرع هل يأخذ الموظفون استراحات إضافية.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
٨ . يحترم موظفو هذا الفرع أنظمتهم وقواعده حتى عندما لا يكونوا مراقبين.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
٩ . يعطي الموظفون علماً مسبقاً عندما لا يستطيعون القدوم إلى العمل.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
١٠ . لا يقضي الموظفون في هذا الفرع الكثير من الوقت على المخابرات الشخصية.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>