DISSERTATION

CULTURAL DIFFERENCES IN IMPLICIT THEORIES OF CITIZENSHIP

PERFORMANCE: A COMPARATIVE STUDY OF MBA STUDENTS FROM THE

CZECH REPUBLIC, INDIA, AND THE UNITED STATES

Submitted by

Martin Lanik

Department of Psychology

In partial fulfillment of the requirements

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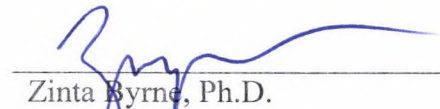
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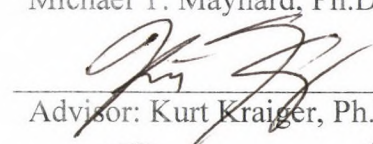COLORADO STATE UNIVERSITY

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WE HEREBY RECOMMEND THAT THE DISSERTATION PREPARED

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DIFFERENCES IN IMPLICIT THEORIES OF CITIZENSHIP PERFORMANCE: A

COMPARATIVE STUDY OF MBA STUDENTS FROM THE CZECH REPUBLIC,

INDIA, AND THE UNITED STATES BE ACCEPTED AS FULFILLING IN PART

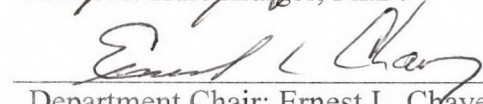REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY.

Committee on Graduate work

Zinta Byrne, Ph.D.

Jennifer J. Harman, Ph.D.

Michael T. Maynard, Ph.D.

Advisor: Kurt Kraiger, Ph.D.

Department Chair: Ernest L. Chavez, Ph.D.

ABSTRACT OF DISSERTATION

CULTURAL DIFFERENCES IN IMPLICIT THEORIES OF CITIZENSHIP

PERFORMANCE: A COMPARATIVE STUDY OF MBA STUDENTS FROM THE

CZECH REPUBLIC, INDIA, AND THE UNITED STATES

The purpose of the present research was to (a) develop a culturally-universal measure of implicit citizenship performance theories and (b) examine cross-cultural differences in the construct. The final measure consisted of four factors – Discourtesy, Interpersonal Harmony, Conscientiousness, and Initiative. Cross-country comparisons using the new measure revealed differences in interpersonal harmony, conscientiousness, and initiative between the American ($N = 312$), Czech ($N = 160$), and Indian ($N = 195$) participants. Country-level collectivism accounted for variation in implicit theories of interpersonal harmony and conscientiousness, and country-level power distance accounted for variation in implicit theories of interpersonal harmony and initiative. The present findings question the assumption that job performance is a culturally universal construct and suggest that some behaviors constituting the job performance domain may be perceived more or less desirable depending on one's culture.

Martin Lanik
Department of Psychology
Colorado State University
Fort Collins, CO 80523
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Cultural Differences in Implicit Theories of Citizenship Performance: A Comparative

Study of MBA Students from the Czech Republic, India, and the United States.

*So I was visiting a businessman in downtown Jakarta
the other day and I asked for directions to my next
appointment. His exact instructions were: "Go to the
building with the Armani Emporium upstairs – you
know, just above the Hard Rock café – and then turn
right at McDonald's." I just looked at him and laughed,
"Where am I?"* (Friedman, 2005, p. A15).

The above quote is from the bestseller called *The World Is Flat: A Brief History of*

the 21st Century by Thomas Friedman (2005) and perhaps best captures the current era of

globalization. Globalization, or the borderless commerce with geographically dispersed

yet highly interdependent business operations, has been cited as one of the main driving

forces behind business practices of the 21st century (Cascio, 2003). Since the British East

India Company and the Dutch East India Company appeared as the first multinational

organizations in the early 1600s, the number of multinational organizations has reached

63,000 (Gabel & Bruner, 2003). Multinational organizations now represent half of the

100 largest economic entities in the world, employ 90 million people (about 1.3 percent

of the world's population) and produce 25 percent of the world's gross product.

The effects of globalization are also evident in the outsourcing industry, which

began with unskilled manufacturing jobs, followed by professional services like

information technology and human resources (HR; Perla, 2006). Schramm (2004) pointed

out that 60 percent of U.S. organizations use some form of HR outsourcing, with 44

percent of such transactions being completed outside the United States (Rana & Taneha, 2006). Such trends are likely to continue as the $2 billion HR outsourcing market has grown at a steady rate of 28 percent in the past few years, and even small and mid-sized American businesses are now beginning to go offshore (Beaty, 2008; Tejaswi, 2008).

Globalization increased the need to study psychological phenomena in a cross-cultural context, especially psychological phenomena related to the workplace. Indeed, the field of cross-cultural psychology has come a long way since the inaugural issue of the *Journal of Cross-Cultural Psychology* in 1970 (Lonner, 2009). The journal has experienced a dramatic increase in the number of manuscripts received yearly, from 130 manuscripts in 1970 to 431 manuscripts in 2008. Similarly, cross-cultural research methodology has matured from the early cross-country comparisons that documented differences across cultural groups to more sophisticated research designs that seek to peel off the cultural layers and understand the sources of observed differences (Matsumoto & Yoo, 2006).

Although general cross-cultural psychology has enjoyed many advances over the past 40 years, its industrial-organizational (I-O) cousin has been very slow at adopting them. A review of the recent 15 years of the highest impact journals in I-O psychology revealed that only six percent of the articles dealt with cross-cultural issues (Gelfand, Raver, & Ehrhart, 2002). A majority of cross-cultural I-O psychology studies were largely atheoretical with post hoc cultural interpretations (Aycan, 2000). The most popular topics in cross-cultural I-O psychology include leadership, motivation, work attitudes, teams (Aycan, 2000; Smith, Fischer, & Sale, 2001), and other U.S.-developed theories and constructs tested abroad (Gelfand, Erez, & Aycan, 2007). According to

Gelfand et al. (2007), focus should also be placed on the more fundamental I-O psychology topics like job performance.

Job performance is one of the most commonly assessed constructs in I-O psychology. In fact, it is often referred to as "the criterion" (Austin & Villanova, 1992). Virtually all academic and applied work in I-O psychology is directly or indirectly related to job performance, whether is it the development of performance appraisals, 360 degree tools, and assessment centers; or the validation of various predictors like selection tests; job satisfaction, commitment, and engagement surveys; or employee training efforts. The underlying assumption behind all these measures and interventions is that they have an effect on or are associated with job performance.

Considering the increased globalization and internationalization of I-O practice, it is concerning that research has largely overlooked the potential influence of culture on one of the most important constructs in our field - job performance. Most models and theories of job performance were developed in the United States (e.g., Borman & Motowidlo, 1993; Campbell, McCloy, Oppler, & Sager, 1993; Hunt, 1996; Motowidlo, 2003; Murphy, 1990; Viswesvaran, 1993). Yet, the limited cross-cultural research on the equivalence of job performance ratings and organizational citizenship behavior (OCB) suggests that differences in the job performance construct do exist (Lam, Hui, & Law, 1999; Ployhart, Wiechmann, Schmitt, Sacoo, & Rogg, 2003).

The domain of job performance is complex and multidimensional, and would be difficult to capture in its entirety in any single study. Borman and Motowidlo's (1993) distinction between task and contextual performance provides a way to split the job performance domain. Contextual performance (or as it was later subsumed under the

label *citizenship performance* by Coleman & Borman, 2000) is most likely influenced by culture because it covers the social and psychological context of work rather than the task-driven production and service context. Hence, in this paper, I focus on citizenship performance (CP). Following Coleman and Borman, I define CP as the part of job performance that supports the social and psychological environment around task performance.

Prior research (Coleman & Borman, 2000) integrated similar constructs like contextual performance, OCB, and others under the umbrella construct of CP. The present study started with the work of Coleman and Borman, added other relevant constructs that prior researchers had omitted, and developed the CP construct in a cross-cultural context. A detailed discussion of the CP construct, as well as its extension and cross-cultural development, is located in the later sections of this paper.

Podsakoff, MacKenzie, Paine, and Bachrach (2000) and Paine and Organ (2000) discussed possible cultural differences in CP. Podsakoff et al. suggested that the dimensionality of the construct, the rate of occurrence of the various CP dimensions, the nature of the relationship between the construct and its antecedents and consequences, and the way CP affects organizational performance may vary across cultures. Paine and Organ suggested that cultural differences in CP most likely exist in the extent to which people demonstrate those behaviors and the way in which those behaviors are viewed.

Following the GLOBE tradition (House, Hanges, Javidan, Dorfman, & Gupta, 2004), I focus on the implicit theories people hold about behaviors that make up the CP domain. Understanding cultural differences in implicit theories of CP is important because performance evaluation is essentially a human judgment influenced by one's

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value orientation (Ployhart et al., 2003). Therefore, cultural differences in implicit theories of CP may provide a more proximal explanation for observed differences in CP ratings.

The implicit theories approach to cross-cultural psychology can be traced back to Triandis' (1989) assertion that culture offers implicit theories that direct people's social behavior. Although a single accepted definition of culture does not exist, Matsumoto and Yoo (2006) defined culture as "a meaning and information system shared by a group and transmitted across generations" (p. 235). Implicit theories are then the fundamental, shared assumptions that influence one's thinking about a particular aspect of the world (Paletz & Peng, 2008). Cultural differences have been demonstrated in implicit theories of personality (Chiu, Hong, & Dweck, 1997), creativity (Paletz & Peng, 2008), self-views (Markus & Kitayama, 1991), and, perhaps most famously, leadership (House et al., 2004).

Studying implicit theories allows one to measure precisely the assumptions people hold about CP and compare those assumptions across cultural groups (Paletz & Peng, 2008). The strength of the implicit theories approach is in the individual-level of measurement that does not depend on the interpretations of the larger institutions in the society. Additionally, the impact of implicit theories on thinking is more proximal than other variables like cultural values (Paletz & Peng, 2008). Therefore, in this paper, I describe the development of a culturally-universal measure of CP, assess its measurement equivalence across three national cultures, examine the mean level differences in implicit theories of CP across the three national cultures, and explain the group differences using

cultural values. But first, I discuss the common problems in cross-cultural research and explain how the current study addresses those issues.

Common Problems in Cross-Cultural Research

Cross-cultural research suffers from many methodological problems (Aycan, 2000; Gelfand et al., 2007; Smith et al., 2001). Perhaps the most fundamental problem in cross-cultural research is the *cultural attribution fallacy*, or the "inference that something cultural about the groups being compared produced the observed differences when there is no empirical justification for this inference" (Matsumoto & Yoo, 2006; p. 235). For example, Lam et al. (1999) compared the extent to which OCBs were considered part of employees' job in Australia, Hong Kong, Japan, and the United States. The researchers found country differences and indicated that "there may be performance norms (etic OCBs) that transcend cultural values such as power distance, as well as performance norms (emic OCBs) that are affected by particular cultural values" (p. 600). Unfortunately, the researchers did not measure culture, hence they are not empirically justified to make such inferences.

The advent of dimensions of cultural variability (e.g., Hofstede 1980; House et al., 2004; Schwartz, 1999) offered a solution to the cultural attribution fallacy by allowing researchers to directly measure cultural differences (Matsumoto & Yoo, 2006). However, most often country names were simply replaced with the assumed cultural values from previous work and the cultural attribution fallacy remained alive and well. For instance, Coyne and Ong (2007) assumed that their Malaysian sample was higher on collectivism and power distance than their German and British samples based on previous research conducted by Hofstede (1980, 1996). When the researchers found group differences, they

concluded that "cultural differences in the amount of OCBs displayed by employees support the notion that individuals in those countries higher in collectivism and power distance are more likely to have higher levels of OCB than those lower in both concepts" (p. 1093). Since Coyne and Ong (2007) did not measure collectivism or power distance, their conclusion is yet another example of the cultural attribution fallacy.

To overcome the cultural attribution fallacy, Matsumoto and Yoo (2006) suggested that researchers conduct *linkage studies* that empirically link the observed group differences with the cultural variables hypothesized to account for the group differences. If a researcher expects country differences in the perceptions of CP based on some cultural values, the researcher should measure those values and test empirically whether those values actually account for the variation in CP. I have selected such an approach in the current study.

The second and similarly threatening problem in cross-cultural research is failure to establish *measurement equivalence* across cultural groups (Gelfand et al., 2002; Little, 1997; Matsumoto & Yoo, 2006; Vandenberg & Lance, 2000). Little (1997) defined measurement equivalence as "the mathematical equality of corresponding measurement parameters for a given factorially defined construct across two or more groups" (p. 55). The importance of measurement equivalence lies in the empirical demonstration that the measurement of a particular construct is comparable across the groups; hence between-group comparisons are warranted. Without such empirical justification, researchers run the risk of comparing carrots to potatoes. Violations of measurement equivalence are analogous to failing to establish reliability and validity, and pose similar fundamental problems to interpretations (Vandenberg & Lance, 2000).

Robert, Lee, and Chan (2006) discussed several methodological artifacts that may undermine measurement equivalence in cross-cultural research. Language differences (i.e., idioms, colloquialisms, and slang) and inaccurate translation are perhaps the most obvious threats to measurement equivalence. Other threats include the imposed etic approach and response sets. The imposed etic approach assumes that the construct definition and manifestation are exactly the same in other cultures as the culture of the construct's origin. This issue is discussed in more detail in the next few paragraphs. The most researched response sets thus far include extremity and acquiescence responding, or the tendency to choose extreme points on a scale and the tendency to agree with statements, respectively (Gelfand et al., 2002; Matsumoto & Yoo, 2006). Research suggests that respondents from collectivistic cultures are more prone to acquiescence responding than respondents from individualistic cultures, and respondents from countries high on power distance are more prone to extreme responding than respondents from low power distance countries (Johnson, Kulesa, Cho, & Shavitt, 2004). Such methodological artifacts pose threats to the interpretations of group differences and therefore the assumed measurement equivalence should be empirically verified.

Despite their obvious advantage, measurement equivalence studies are not always applied in their full extent in cross-cultural research (Gelfand et al., 2002; Matsumoto & Yoo, 2006). Specifically in the CP area, two cross-cultural studies failed to perform any kind of measurement equivalence tests (Cohen, 2006; Coyne & Ong, 2007). Others only conducted some tests while leaving out other important tests, such as metric equivalence, or applied the hierarchical sequence of tests inconsistently (Bachrach, Wang, Bendoly, & Zhang, 2007; Euwema, Wendt, & Van Emmerik, 2007; Lam et al., 1999).

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Until recently, the literature provided mixed recipes for testing measurement equivalence and researchers inconsistently applied the often contradictory recommendations (Vandenberg & Lance, 2000). For example, in cross-cultural research, the performed tests and their hierarchical order commonly differed from study to study. Similarly, the nomenclature of the various tests included in measurement equivalence studies seemed to differ largely. In response, Vandenberg and Lance summarized and integrated the measurement equivalence literature and offered a common organizing framework for the various measurement equivalence tests and overall best practices. I have utilized the best practices offered by Vandenberg and Lance in the current study.

The third common problem in cross-cultural research comes from the use of *imposed etic constructs* (Gelfand et al., 2002). Berry (1969) introduced the terms etic and emic to distinguish between culturally universal and culture-specific phenomena, respectively. Many researchers simply apply the constructs and measures developed in the United States to other cultures, without any modifications (Aycan, 2000; Gelfand et al., 2002). Since culture may affect the definition and manifestation of the construct, cultural comparisons that fail to consider the emic aspects of the construct run the risk of construct deficiency (Triandis, 1994). Although Farh, Earley, and Lin (1997) and Farh, Zhong, and Organ (2004) identified several emic aspects of CP in China, the limited cross-cultural research, for the most part, failed to include such emic aspects of CP in their studies. Researchers continued to employ U.S.-developed scales by Podsakoff, MacKenzie, Moorman, and Fetter (1990), Smith, Organ, and Near (1983), and others.

Berry (1969) offered a combined emic-etic strategy called the *derived etic approach*. In this approach, the researcher starts with the imposed etic construct and then

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seeks emic information through pilot studies, interviews, or literature reviews, and redefines the construct accordingly. Farh et al. (1997, 2004) employed such an approach when examining OCBs in China. Instead of assuming that the U.S.-developed construct of OCB was identical in China, the researchers conducted a series of qualitative and quantitative studies to determine the emic aspects of the construct specific for the Chinese context. I have similarly conducted an extensive literature review and pilot study to identify the emic aspects of CP and thus minimized the problems of the imposed etic approach.

The fourth common problem in cross-cultural research is the *sampling of cultures* (Gelfand et al., 2002). Most often researchers select convenient samples based on the countries in which they have collaborators, and not based on a well-developed theory. Researchers then often end up comparing countries like Australia, Great Britain, Canada, and the United States, all of which fall in the same cultural cluster and do not vary much in values (House et al., 2004). Examples of such approach come from Lam et al. (1999) who included samples from four countries yet only two cultural clusters, Cohen (2006) who conducted a cross-cultural study of OCBs using two samples from the same country, and Euwema et al. (2007) who largely omitted the Eastern European, Middle Eastern, and Sub-Saharan cultural clusters. Although the distribution of cultures in the present study is far from ideal, the samples have been carefully selected based on their documented differences in cultural values previously linked, theoretically and empirically, to CP. Specifically, I selected samples from three cultural clusters: (a) the Czech Republic as a representative of the Eastern European cluster, (b) India as a representative of the

Southern Asia cluster, and (c) the United States as a representative of the Anglo cluster (House et al., 2004).

I next discuss the redefinition of the CP construct that was necessary to prevent the imposed etic approach. The following sections describe my adoption of the derived etic approach suggested by Berry (1969).

CP Construct Redefinition

Coleman and Borman (2000) introduced CP in an effort to integrate the conceptually similar constructs of contextual performance, OCB, and others. OCB was first introduced by Organ (1988). Organ, dissatisfied with the null results of empirical studies examining the relationship between job satisfaction and employee performance, suggested that job satisfaction really affects the "individual behavior that is discretionary, not directly or explicitly recognized by the formal reward structure, and in the aggregate promotes the effective functioning of the organization" (p. 4) rather than task performance (Organ, 1988). This initial conceptualization of OCB was criticized because empirical evidence suggested that many employees consider OCBs part of their job (Lam et al., 1999; Morrison, 1994) and managers consider OCBs in performance appraisal (MacKenzie, Podsakoff, & Fetter, 1991; Podsakoff et al., 2000). Organ (1997) responded to this criticism by redefining OCB as "contributions to the maintenance and enhancement of the social and psychological context that supports task performance" (p. 91).

In an effort to expand the criterion domain of job performance, and largely motivated by the desire to improve employee selection, Borman and Motowidlo (1993) introduced the term contextual performance. Behaviors that make up contextual

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performance "support the organizational, social, and psychological environment in which the technical core must function" (p.73). Organ's (1997) redefinition of OCB is virtually identical to Borman and Motowidlo's definition of contextual performance. Stemming largely from these two lines of research, I define CP, following Coleman and Borman (2000), as the part of job performance that supports the social and psychological environment around task performance.

Early research efforts suggested several important dimensions of CP. Smith et al. (1983) identified two dimensions – altruism and general compliance. Organ (1988) identified five dimensions – altruism, conscientiousness, sportsmanship, courtesy, and civic virtue. Later, Organ (1997) altered his original taxonomy by emphasizing only three dimensions – helping, courtesy, and conscientiousness. Borman and Motowidlo (1993) identified five dimensions: (a) volunteering to carry out tasks that are not formally considered part of the job, (b) persisting with extra enthusiasm, (c) helping and cooperating with others, (d) following organizational rules and procedures even when it is personally inconvenient, and (e) endorsing, supporting, and defending organizational objectives.

In a review of the OCB literature, Podsakoff et al. (2000) identified seven general types of OCBs studied to date – helping behavior, sportsmanship, organizational loyalty, organizational compliance, individual initiative, civic virtue, and self-development. Coleman and Borman's (2000) analysis also led to seven dimensions of CP – helping and cooperating with others; interpersonal citizenship performance; organizational citizenship performance; endorsing, supporting, and defending organizational objectives; following

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organizational rules and procedures; job/task conscientiousness; and persisting with enthusiasm and extra effort to complete own task activities successfully.

Although the recent, above discussed reviews of the CP domain offer a long list of dimensions, these dimensions were identified mostly in American samples. Cross-cultural research suggests that the current CP domain, as defined by North American researchers, may be deficient when applied to other cultures (Farh et al., 1997, 2004; Gautam, Van Dick, & Wagner, 2005; Lam et al., 1999). Before I could develop a culturally universal measure of CP in the present study, it was first necessary to identify and account for potential additional (non-U.S.) dimensions. Identification of relevant concepts in the literature was driven by the definition of CP as the part of job performance that supports the social and psychological environment around task performance.

Behaviors with negative valence. Although previous research identified only CP dimensions with positive valence, most CP scales included behavioral items with negative valence that were simply reverse coded. In my cross-cultural development of the CP construct, I therefore also searched the counterproductive behaviors literature to identify more behavioral items with negative valence. The inclusion of such behaviors was justified by conceptualizing CP as part of job performance and the conceptual and empirical links between dimensions of counterproductive work behaviors and CP, both of which are discussed in the following paragraphs.

Following Coleman and Borman (2000), I argue that CP is an aspect of job performance because such behaviors affect personnel decisions (Podsakoff et al., 2000) and organizational effectiveness (Podsakoff, Whiting, Podsakoff, & Blume, 2009; Smith

et al., 1983). Because CP is part of job performance, it should also follow the general definition of job performance as the "total expected value to the organization of the discrete behavioral episodes that an individual carries out over a standard period of time" (Motowidlo, 2003, p. 39). Therefore CP refers to behaviors and not the outcome of those behaviors, and thus CP can include both positive and negative behaviors. The latter statement is especially important because it contrasts previous understanding of several concepts subsumed under CP, especially OCB, as having only positive value. For example, Organ (1988) defined OCB as behaviors that " … promote the effective functioning of the organization" (p. 4). Such a definition essentially confuses the behaviors with the outcomes or consequences of those behaviors (Bolino, Turnley, & Niehoff, 2004). Therefore, I included conceptually-related dimensions from counterproductive work behavior in the CP domain as behaviors with possibly negative valence.

The relationship between dimensions of CP and counterproductive work behavior was demonstrated empirically in a meta-analysis by Dalal (2005). Dalal's results indicated a modest negative relationship between dimensions of CP and counterproductive work behaviors. Many dimensions of counterproductive work behavior seem closely related to CP dimensions or at the opposite end of a continuum of behaviors typically described by CP dimensions. For example, good attendance is considered part of CP (Becker & Randall, 1994; Farh et al., 1997; Morrison, 1994; Podsakoff, et al., 1990; Staufenbiel & Hartz, 2000), but poor attendance is considered part of counterproductive work behavior (Gruys, 1999; Hunt, 1996). Courtesy (Becker & Randall, 1994; MacKenzie et al., 1991; Podsakoff, et al., 1990) and interpersonal

harmony (Farh et al., 1997) are considered part of CP, but inappropriate verbal and physical actions are considered part of counterproductive work behavior (Gruys, 1999). Exerting extra effort (Becker & Randall, 1994; Farh et al., 1997; Morrison, 1994; Podsakoff, et al., 1990; Staufenbiel & Hartz, 2000) is another example of CP, but withholding effort is considered counterproductive work behavior (Kidwell & Robie, 2003). Protecting company resources (Farh et al., 1997) is considered part of CP, but damaging company property or stealing from the company are considered counterproductive work behaviors (Gruys, 1999; Hunt, 1996).

Table 1 displays all dimensions and sources of behavioral items that have been included in the CP domain by prior researchers or theorists. The table was built as follows: first, the initial CP dimensions identified by Coleman and Borman (2000) were included. Second, I included dimensions from OCB, prosocial organizational behavior, sportsmanship, and personal initiative scales identified in non-American samples. This step resulted in the inclusion of OCB items from China (Farh et al., 1997, 2004) and Germany (Staufenbiel & Hartz, 2000); prosocial organizational behavior items from Germany (Bierhoff, Muller, & Kupper, 2000) and the UK (Lee, 2002); sportsmanship items from Canada (Vallerand, Deshaies, Cuerrier, Briere, & Pelletier, 1996); and personal initiative items from East and West Germany (Frese, Kring, Soose, & Zempel, 1996). Third, I identified conceptually similar constructs in the broader psychological literature that followed my definition of CP. Helping, prosocial behaviors, and altruism from social psychology were included (Caldarella & Merrell, 1997; Pearce & Amato, 1980; Smithson & Amato, 1982), as were the constructs of social support (Drach-Zahavy, 2004) and emotional support (Cutrona, 1986; McCreary et al., 2006). Thus, the construct

domain of CP was broadened to facilitate cross-cultural application and minimize the problems associated with the imposed etic approach. I pulled all items from previous studies that examined the CP and related constructs. The next section summarizes the cross-cultural research in CP.

Cultural Differences in CP

Cross-cultural research in CP falls into three general categories. The first are *single-culture studies using U.S.-developed measures.* Most studies (Erturk, 2007; Hui, Lee, & Rousseau, 2004; Lam, 2001; Lin, 2008; Murphy, Athanasou, & King, 2002; Tayyab, 2005) used the popular OCB scale developed by Podsakoff et al. (1990) that measures five dimensions of OCB. Altruism refers to helping behaviors that are intended to help a coworker with work-related tasks. Conscientiousness consists of behaviors that go beyond the call of duty, such as obeying company rules and policies, coming to work on time, and not taking extra breaks. Sportsmanship refers to one's willingness to deal with undesirable situations at work and not complaining about them. Courtesy includes behaviors that aim to prevent conflicts with coworkers. Civic virtue consists of behaviors that publicly demonstrate the employee's involvement in the life of the organization, such as volunteering for committees or learning more about the organization.

Prior research offers mixed support for the factor structure of Podsakoff et al. (1990) scale. The five-factor structure was confirmed in Australia (Murphy et al., 2002), China (Hui et al., 2004), Hong Kong (Lam, 2001), and Taiwan (Lin, 2008). Ertruk (2007) and Tayyab (2005) used a modified version of the Podsakoff et al. scale and hence found a different factorial structure in their respective countries. Ertruk found a two-factor model in Turkey that supported Williams and Anderson's (1991) distinction between

OCBs directed toward the organization and interpersonally-directed OCBs. In India, Tayyab found a four-factor structure that seemed to be a combination of Western dimensions (Podsakoff et al., 1990) – generalized compliance, conscientiousness, and altruism, and the Chinese (Farh et al., 1997, 2004) dimension of interpersonal harmony.

Other researchers (Alotaibi, 2001; Ehigie & Otukoya, 2005; Gautam et al., 2005; Lievens & Anseel, 2004; Menguc, 2000; O'Connell, Doverspike, Norris-Watts, & Hattrup, 2001; Van Dyne & Ang, 1998) also applied U.S.-developed OCB measures to their respective countries. For instance, Lievens and Anseel translated the OCB scale developed by Konovsky and Organ (1996) to Dutch and found a five-factor model consisting of altruism, conscientiousness, sportsmanship, courtesy, and civic virtue. Gautam et al. applied the Smith et al. (1993) OCB scale to Nepal and found a two-factor structure consisting of altruism and compliance. In Kuwait, Alotaibi translated the Bateman and Organ (1983) OCB scale into Arabic and treated OCB as a unidimensional construct. Ehigie and Otukoya studied only three dimensions of OCB in Nigeria – helping, civic virtue, and sportsmanship, based on a scale developed by Allen and Rush (1998). Menguc (2000) also found the same three-factor structure in Turkey as Ehigie and Otukoya but using the Podsakoff and MacKenzie (1997) scale. Although the above studies demonstrated the general applicability of the CP construct in a wide range of cultures, the mixed measurement models highlighted the limitations of an imposed etic approach. Hence, it was also necessary to identify the emic, or culture-specific aspects of CP.

The second line of cross-cultural studies in CP sought to uncover the *emic aspects of the construct*. The most comprehensive undertaking of emic OCBs was performed in

China (Farh et al., 1997, 2004). Farh et al. conducted a series of inductive studies to examine OCBs in that culture. Multiple samples of MBA students provided critical incidents of behaviors they observed in the workplace that fell under OCB as defined by Organ (1988). The behaviors were later sorted by independent raters and administered in the form of a questionnaire to Chinese managers. Results revealed several etic dimensions of OCB, or dimensions that were also found by North American researchers, and several emic dimensions specific for the Chinese context.

Specifically, Farh et al. (1997) identified three etic dimensions – (a) identification with company, (b) altruism toward colleagues, and (c) conscientiousness; and two emic dimensions – (d) interpersonal harmony, and (e) protecting company resources. Identification with company was very similar to Podsakoff et al.'s (1990) civic virtue, and referred to behaviors such as spreading good news about the company to outsiders, defending its reputation, and providing innovative suggestions. Altruism toward colleagues was identical to Podsakoff and colleagues' altruism, and referred to helping colleagues with work-related tasks. Conscientiousness was also identical to Podsakoff et al.'s conscientiousness, and referred to behaviors like obeying rules, good attendance, and working extra hard. The emic, or culturally unique OCB dimensions in China were interpersonal harmony and protecting company resources. Interpersonal harmony referred to behaviors that avoid seeking personal power and gains, which could have negative effects on others in the organization. Protecting company resources referred to behaviors that avoid misusing company property for personal use.

Farh et al. (2004) later identified three additional emic dimensions specific for the Chinese context – (a) self-training, (b) social welfare participation, and (c) keeping the

workplace clean. Self-training referred to "improving one's own knowledge or working skills" (p. 247). Social welfare participation referred to behaviors that contribute to public welfare or community service; examples included donating blood and assisting the elderly. Keeping the workplace clean was the last emic OCB dimension and it referred to behaviors that contribute to making one's own workplace clean and neat. The studies reviewed above (Farh et al., 1997, 2004) point out the likely construct deficiency when researchers only apply U.S.-developed CP models and measures to other cultures. Therefore, I have redefined and extended the construct of CP to include also its emic aspects and thus I avoided the long-criticized imposed etic-only approach.

The third line of cross-cultural CP research consisted of *comparative studies* that sought to identify and understand cultural differences in CP. Most studies in this area examined cultural differences in ratings of OCB, whether self-ratings or managerial ratings (Cohen, 2006; Coyne & Ong, 2007; Euwema et al., 2007; Felfe, Yan, & Six 2008). Coyne and Ong compared self-reports of five OCB dimensions – altruism, courtesy, conscientiousness, sportsmanship, and civic virtue, across production workers from Germany, Malaysia, and United Kingdom, and found that OCB ratings were generally higher in Malaysia than in Germany and the UK. Although cultural values were not collected in this study, the authors explained the group differences in OCB ratings based on cultural values of collectivism and power distance. Previous research (Hosftede, 1980, 1996) suggested that Germany and the UK score low on collectivism and power distance, and Malaysia scores high on both values. Paine and Organ (2000) argued that OCBs would be more common in collectivistic than individualistic cultures because the behaviors would be considered normal rather than exceptional in the former culture.

Power distance, on the other hand, was thought to influence the degree to which employees view OCBs as a required part of their everyday job (Paine & Organ, 2000). Although Coyne and Ong's (2007) cultural explanations of the group differences in OCB ratings seem plausible, the authors committed the cultural attribution fallacy, hence additional research was needed to empirically link OCB ratings to the cultural values.

Cohen (2006) empirically confirmed the link between OCB ratings and the cultural values of collectivism and power distance. Cohen compared Arab and Jewish Israeli teachers and found higher managerial ratings of organizational OCB, defined as impersonal behaviors like following rules and adhering to work time expectations, among Arabs. The two groups also differed on the cultural values of collectivism and power distance, and these values explained variation in OCB ratings across the two groups. Arab teachers (from a traditional, collectivistic, high-power-distance culture) received higher OCB ratings by their managers than Jewish teachers, who were more individualistic and scored lower on power distance. Additional support for the OCB ratings–cultural values link comes from Felfe et al. (2008) and Moorman and Blakely (1995). Felfe et al. found higher OCB ratings in China than Romania and Germany; this difference was accounted for by collectivism. Moorman and Blakely found that, within the U.S. culture, individuals who held collectivistic values were more likely to perform OCBs than individuals who held individualistic values.

The second group of comparative CP studies examined differences in OCB perceptions (Bachrach et al., 2007; Lam et al., 1999). These two studies essentially followed the implicit theories approach to cross-cultural psychology (Triandis, 1989) and examined the fundamental, shared assumptions that influence one's thinking about CP.

Lam et al. studied the degree to which OCBs were perceived as part of one's job in samples from Australia, Hong Kong, Japan, and the United States. Based on past research (Hofstede, 1980, 1996), Lam et al. concluded that Australia and the United States are low power distance cultures, and Hong Kong and Japan are high power distance cultures. Since high power distance cultures are characterized by unequal distribution of power and greater submission to authority than low power distance cultures (Hosftede, 1980), supervisors in high power distance cultures can require more contributions from employees than supervisors in low power distance cultures (Lam et al., 1999). As a result, the same job may be defined more broadly in high power distance than low power distance cultures. Lam's et al. findings supported such a notion – employees in Hong Kong and Japan were more likely to view some OCBs as a required part of their job than employees in Australia and the United States.

Bachrach et al. (2007) studied importance perceptions of OCB in overall performance evaluation across China and the United States. The authors argued that in collectivistic cultures, the strong in-group identification and focus on cooperation (Markus & Kitayama, 1991) would predispose employees to expect and value OCBs more than in individualistic cultures. Results in Bachrach et al.'s study suggested that as collectivism increased, participants were more likely to view OCBs as important.

In summary, some cross-cultural CP research followed the imposed etic approach and tested U.S.-based models of CP in other cultures (e.g., Erturk, 2007; Hui et al., 2004; Lam, 2001; Lin, 2008; Murphy et al., 2002; Tayyab, 2005). Such studies demonstrated the general applicability of the CP construct in a wide range of cultures, but the mixed measurement models highlighted the limitations of the imposed etic approach. Other

studies discovered the emic aspects of the CP construct, enriched the literature with non-U.S. dimensions, and pointed out the need to include such dimensions in future cross-cultural CP research to prevent construct deficiency (Farh et al., 1997, 2004). Yet other studies compared CP ratings and perceptions across multiple cultures and sought to explain the group differences using cultural values (e.g., Bachrach et al., 2007; Cohen, 2006; Coyne & Ong, 2007; Euwema et al., 2007; Felfe et al., 2008; Lam et al., 1999). The two values most often linked with ratings and perceptions of CP were individualism-collectivism and power distance.

Current Study

The current study extends prior cross-cultural research in CP by examining implicit theories of the behaviors across the Czech Republic, India, and the United States, and empirically linking observed group differences to four cultural values – individualism-collectivism, power distance, humane orientation, and performance orientation. The current study overcomes the cultural attribution fallacy by directly measuring cultural values rather than relying on past research and assuming cultural homogeneity within a nation. The thorough literature review and integration of findings was designed to minimize construct deficiency associated with the imposed etic approach. The three samples were carefully selected as representatives of three cultural groups believed to differ on the four cultural values of interest; they represented the Eastern European, Southern Asia, and Anglo cultural clusters, respectively (House et al., 2004). Additionally, all measures used in the current research were subjected to a measurement equivalence evaluation prior to hypothesis testing to ensure comparability of the constructs across the three samples.

The current study follows the implicit theories approach to cross-cultural psychology, and thus examines the fundamental, shared assumptions that influence one's thinking about CP. Two previous studies also examined implicit theories of CP (Bachrach et al., 2007; Lam et al., 1999), and found that such implicit theories differed across cultures. Cultural differences in implicit theories of CP, in turn, likely influence CP ratings because performance evaluation is essentially a human judgment influenced by one's value orientation (Ployhart et al., 2003). Cultural differences in implicit theories of CP, therefore, may provide a more proximal explanation for differences in CP ratings. People internalize aspects of their culture and thus develop implicit theories of various phenomena (Markus & Kitayama, 1991; Singelis, 1994; Triandis, 1989). Differences in the broader cultural values (e.g., Hosftede 1980, 1996; House et al., 2004; Schwartz, 1999) would therefore account for the formation of implicit theories.

The following sections discuss the four cultural values of individualism-collectivism, power distance, humane orientation, and performance orientation and how the three countries (Czech Republic, India, and the United States) differ on those values. I also describe how the cultural values influence implicit theories of CP and offer corresponding hypotheses.

Hypotheses

The first three hypotheses predicted country differences in cultural values. Although such differences are well documented in the literature, I confirmed them in my samples. Thus, I avoided the cultural attribution fallacy and the related assumption of cultural homogeneity within a nation.

Implicit theories of CP have been linked to *individualism-collectivism* and power distance (Bachrach et al., 2007; Lam et al., 1999; Paine & Organ, 2002). Individualism-collectivism is perhaps the most frequently studied cultural value in I-O psychology (Gelfand et al., 2007). Hofstede (1980) defined individualism-collectivism as:

Individualism pertains to societies in which the ties between individuals are loose; everyone is expected to look after himself or herself and his or her immediate family. Collectivism as its opposite pertains to societies in which people from birth onwards are integrated into strong, cohesive in-groups, which throughout people's lifetime continue to protect them in exchange for unquestioning loyalty (p. 51).

Schwartz (1999) defined individualism-collectivism in terms of two underlying attributes– putting one's personal interests above vs. below the interests of one's group, and being sovereign vs. embedded in one's group. House et al. (2004) distinguished between in-group collectivism, or the "degree to which individuals express pride, loyalty, and cohesiveness in their organizations or families", and institutional collectivism, or the "degree to which organizational and societal institutional practices encourage and reward collective distribution of resources and collective action" (p. 30). Despite this distinction between in-group and institutional collectivism, the two values were highly correlated in the present study, when measured on the national level. Therefore, following past CP research (e.g., Paine & Organ, 2000), I focused on in-group collectivism only.

Cultural values, like individualism-collectivism, develop in response to the ecological environment (Berry, 1976). For instance, nations tend to adopt individualistic values as they become industrialized, because the emphasis on conformity previously

associated with agricultural ecologies is no longer needed (Triandis, 1989). Similarly, Hofstede (1980) reported a positive correlation between individualism and a nation's wealth. Rich, industrialized nations tended to score higher on individualism than less industrialized, poor nations. To explain such a relationship, Triandis (1994) suggested that as people become wealthy, they are granted more societal freedom, and, as a result, the cultural emphasis shifts toward individualism.

With industrialization also comes the focus on achievement and the corresponding higher pace of life often associated with individualism (Levine & Norenzayan, 1999). For example, Levine and Norenzayan found that individualists, as compared to collectivists, walked faster, had more accurate clocks, and had faster postal services. Additionally, individualism-collectivism is reflected in family systems. In a study of 16 cultures, collectivistic families tended to have more extended structures with more frequent communication among extended family members than individualistic families, which tended to be more nuclear (Georgas et al., 2001). In individualistic families, extended family members tended to be more geographically dispersed, and they visited and phoned each other less frequently than in collectivistic families.

In India, Sinha (1997) pointed out that poverty, slow industrialization, and colonial legacy are some of the forces shaping the Indian culture. Traditional Indian philosophy states that people strive to be connected to the ultimate reality – Brahamn; one can only reach Brahamn through doing one's duty and controlling one's impulses. Sinha suggested that this mental conflict between the temptations of the reality and the ideals of the Brahamn create the operant social values of "hierarchy, embeddedness, personalized over contractual relationships, harmony and tolerance, and duty and

obligations over hedonism" (p. 58). Traces of collectivism can also be found in Indian names, which often reflect family lineage, caste, and sometimes even place of birth. The Indian in-group vs. out-group perspective, also frequently associated with collectivism (Triandis, 1989), largely stems from their colonial days (Sinha, 1997).

In the Czech Republic, the Velvet Revolution of 1989 ended 40 years of communist occupation in the country. During the communist regime, individualism was ideologically rejected and totalitarian collectivism was forcefully imposed on the people (Markova et al., 1998). Praise was entirely restricted to the few who extensively contributed to the power and fame of the proletariat. Non-conformists and dissenters were ostracized and punished as political enemies. Thus, it seemed that Czechs had no other choice but to submissively accept the imposed totalitarian collectivism in order to survive. Influences of totalitarian regimes on subsequent generations are well documented especially with regards to the Holocaust, but also to communism (Yael, 2007). Bandura's (1999) work on behavioral modeling and vicarious learning can be used to explain how aspects of the totalitarian regime may transcend generations and subsequently influence individuals' values.

Finally, Hofstede (1980, 1996) found that the Czech Republic and India were on the collectivism end of the spectrum, whereas the U.S. was on the individualism side. Schwartz (1999) suggested that the U.S. leans toward autonomy or the independent pursuit of personal interests. The Czech Republic and India, however, tend towards conservatism, or the cultural focus on maintaining tradition and group unity, concepts very similar to collectivism. House et al. (2004) similarly found that the Czech Republic and India scored higher on collectivism and the United States scored lower on

collectivism. Therefore, consistent with previous research, I predict that Czechs and Indians as a group should score higher on collectivism than Americans.

Hypothesis 1a. Czechs and Indians will score higher on collectivism than Americans.

The second cultural value frequently linked with CP is *power distance*. Hofstede (1980) argued that the acceptance of human inequality is one of the primary factors that differ across cultures. House et al. (2004) defined power distance as "the degree to which members of an organization or society expect and agree that power should be shared unequally" (p. 517). Schwartz (1999) also noted similar human inequalities across cultures and labeled the dimension as hierarchy, or the "cultural emphasis on the legitimacy of an unequal distribution of power, roles and resources" (p. 27).

A particular level of power distance in a culture can be traced to its main religion or philosophy (House et al., 2004). Religious beliefs and philosophies offer basic influences on many societal values, laws, and rituals, to which people in those societies are exposed. For instance, Christianity, the predominant religion in the Czech Republic and the U.S., fosters social stability through teaching that one must accept his or her own fate. In 1517, Martin Luther challenged the power of the Catholic Church, primarily with regards to how sins were forgiven. Luther's arguments started a new Christian religious movement, called Protestantism. Protestantism was based on the idea of decentralization of religious power and hierarchy, placing the individual at the heart of interpretation of scripture, thus paving the way for low power distance (House et al., 2004).

Hinduism is the main religion in India. In contrast to Protestantism, the central message of Hinduism is that one can only achieve unity with God through ongoing

struggle to purify one's body and mind (House et al., 2004). The doctrine of karma provides an explanation for inequalities that exist in the society, thus fostering high power distance. According to the teaching of Hinduism, every action or thought leads to a positive or negative result, depending on its ethical character. Past karma then determines one's physical appearance, place of birth, and social environment.

Although outlawed in 1947, the caste system, an elaborate hierarchical social structure, is still present in the minds on many Hindus today (Rao & Varghese, 2009; Sinha, 1997). Similarly, the Indian culture has been repeatedly described in terms of a wide gap between the rich and the poor (Rao & Varghese, 2009; Sinha, 1997). It is, therefore, no surprise that research has identified India as a high power distance society (Hofstede, 1980, 1996; House et al., 2004; Schwartz, 1999). The Czech Republic and the United States, in contrast, seem to fall on the lower end of power distance (Hofstede 1980, 1996; House et al., 2004; Schwartz, 1999). Therefore I predict that Indians as a group will score higher on power distance than Czechs and Americans.

Hypothesis 1b. Indians will score higher on power distance than Czechs and Americans.

Although not previously linked with CP, I include the cultural values of *humane orientation* and performance orientation in the current research. Both were recently introduced by House et al. (2004). The concept of humane orientation can be traced to the early ideals of friendship and love among people as expressed by Aristotle. Schwartz (1999) captured the concept of friendliness and love in the dimension of egalitarianism, or the focus on the welfare of others. Hosftede's (1980) masculinity-femininity dimension included a similar concept of relationship orientation. House et al. defined

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human orientation as "the degree to which an organization or society encourages and rewards individuals for being fair, altruistic, friendly, generous, caring, and kind to others" (p. 569).

As with other cultural values, the ideals of humane orientation can be traced back to the predominant religion and political philosophy in that culture (House et al., 2004). Many religions, like Christianity, distinguish good from evil and provide divine laws that foster humanitarian behaviors. Such divine laws tell people not to cause harm to others, including homicide and theft. Other religions, like Buddhism, teach harmony with the universe and to refrain oneself from selfish desires.

Industrialized societies, like the Czech Republic and the United States, tend to provide welfare services to their citizens (House et al., 2004). In contrast, less developed societies, like India, tend to place the responsibility of material and psychological support on the individuals rather than the government. In the latter societies, rich individuals are often expected to share their wealth with less privileged persons. During tough times, people can count on their neighbors, friends, and extended family members to provide help.

House et al.'s (2004) research suggested that Indians score higher on humane orientation than Czechs and Americans. Similarly, Sinha (1997) observed that Indians tend to place great emphasis on harmony, tolerance, cooperation, and maintaining good relationships with others. Therefore I predict that Indians as a group will score higher on humane orientation than Czechs and Americans.

Hypothesis 1c. Indians will score higher on humane orientation than Czechs and Americans.

Performance orientation is the fourth cultural value studied in the current research. House et al. (2004) defined performance orientation as "the extent to which a community encourages and rewards innovation, high standards, and performance improvement" (p. 239). The concept of performance orientation is largely rooted in McClelland's (1961, 1987) cross-cultural studies of achievement motivation. McClelland, influenced by Max Weber's discussion of the Protestant basis of modern capitalism, asserted that modern economic development necessitates entrepreneurs who are highly motivated toward achievement. Such assertion provided the basis for McClelland's prolific cross-cultural work. Schwartz (1999) identified a similar value, mastery, or the cultural focus on self-advancement through competence and ambition.

A key aspect of performance orientation is the perception of connectedness between the individual and the outside world, which manifests itself in people's approach to work (Schein, 1992). In some societies, the individual is believed to be defeated by the outside world. Other societies perceive the individual in harmony with the outside world, and still other societies view the individual as having control over the outside world. The nature of the individual-outside world relationship is often rooted in the dominant religion or philosophy of the society (House et al., 2004). For example, ancient Greeks viewed the godlike powers as dominating the powerless individual. In contrast, Calvinists teach that one should glorify God through performing one's activities to his or her absolute best.

Internal locus of control (Rotter, 1966), taught by many Protestant religions, is associated with values like self-confidence, ambition, high performance standards, and bold expectations (McClelland, 1961). People in these societies are very persistent in

their work and extend a lot of effort to get their work done to their best ability. Such values are also reflected in strong competitiveness, a craving to dominate and defeat others . Hence, religions that tend to foster an internal locus of control also tend to foster the cultural value of performance orientation.

House et al. (2004) found the United States to be one of the highest endorsing countries of performance orientation. Similarly, Schwartz (1999) found that the United States' citizens tend to put higher emphasis on mastery than do the citizens of the Czech Republic or India. In contrast, the decreased motivation to work and low work morale among Czech employees has been discussed frequently in the research literature (c.f., Suutari & Riusala, 2001). The post-communist syndrome has been proposed as a prevailing condition in the Czech society, characterized by diminished self-efficacy, learned helplessness, and decreased motivation at work (Klicperova, Feierabend, & Hofstetter, 1997). In India, organizations are under constant pressure to keep hiring workers to fight poverty and high unemployment rates, and as a result, most Indian organizations are overstaffed (Sinha, 1997). Overstaffing, stringent employment laws (Rao & Varghese, 2009), and a very common positivity bias in performance appraisals (Sinha, 1997) likely result in decreased motivation at work. Therefore, I predict that Americans as a group will score higher on performance orientation than Czechs and Indians.

Hypothesis 1d. Americans will score higher on performance orientation than Czechs and Indians.

Moving now to country differences in CP perceptions, several researchers and theorists have distinguished between *interpersonally-oriented CP and job-oriented CP*

dimensions (Coleman & Borman, 2000; Farh et al., 2004; Smith et al., 1983; Van Scotter & Motowidlo, 1996; Williams & Anderson, 1991). Examples of interpersonally-oriented CP dimensions include helping coworkers, altruism, interpersonal harmony, and interpersonal facilitation. Examples of job-oriented CP dimensions include job dedication, self-training, conscientiousness, and persisting with extra effort. Because of the extended definition of CP in the present study and the corresponding necessity for new scale development, the number and/or characteristics of the underlying CP factors remained unknown until the measurement equivalence studies were performed. The following hypotheses were therefore formulated based on the expectation that some CP factors in the current study would be interpersonally-oriented, whereas others would be job oriented, as was suggested by past research (Coleman & Borman, 2000; Farh et al., 2004; Smith et al., 1983; Van Scotter & Motowidlo, 1996; Williams & Anderson, 1991). I next describe the conceptual links between cultural values and CP and then state the corresponding hypotheses.

Paine and Organ (2000) suggested that individualism-collectivism and power distance are the two cultural values most closely linked with CP. Collectivists tend to put group goals ahead of personal goals and focus on fitting in, identifying with, and functioning as contributing members of the group (Markus & Kitayama, 1991). The interpersonally-oriented CP factors facilitate group accomplishment through behaviors like helping coworkers with work-related tasks or sportsmanship (Podsakoff, Ahearne, & MacKenzie, 1997). Displaying these behaviors can sometimes even mean sacrificing personal goals and the resulting negative consequences for the individual (Bolino et al., 2004). Moreover, collectivistic societies develop norms of cooperation and social

achievement that may be characterized as meeting others' expectations for obligation to the group (Markus & Kitayama, 1991). Hence, Paine and Organ (2000) suggested that behaviors related to CP are normal, common, and expected in collectivistic cultures, but the same behaviors may be viewed as more exceptional in individualistic cultures. Indeed, empirical research shows a positive relationship between collectivism and CP (Bachrach et al., 2007; Felfe et al., 2008; Moorman & Blakely, 1995). Therefore, interpersonally-oriented CP factors should be perceived as more desirable in countries that score higher on collectivism than countries that score lower on collectivism.

Power distance has also been linked with CP (Coyne & Ong, 2007; Lam et al., 1999; Paine & Organ, 2000). High power distance societies are characterized by uneven distribution of power and resources but also high levels of acceptance of social inequalities (House et al., 2004). Supervisors in high power distance societies hold more power and subordinates rarely question their authority, as compared to supervisors in low power distance societies. Hence, supervisors in high power distance cultures can require more contributions from their subordinates than supervisors in low power distance cultures (Lam et al., 1999). As a result, the same jobs may be defined more broadly in high power distance than low power distance cultures. Lam et al. empirically confirmed such a notion – the same job was defined more broadly in countries believed to be high on power distance than countries believed to be low on power distance. Therefore, interpersonally-oriented CP factors should be perceived as more desirable in countries that score higher on power distance than countries that score lower on power distance.

Humane orientation is manifested especially in how people treat each other and is closely related to several important constructs, such as altruism, prosocial behavior, and

social support (House et al., 2004). Note that the latter three constructs have been included in my expanded definition of CP. House et al. further suggested that societies high in humane orientation place high importance on altruism, kindness, and love as opposed to self-interests and individual pleasure. Social support is often offered in high humane orientation cultures and people feel the responsibility for the well-being of others around them. Therefore, interpersonally-oriented CP factors should be perceived as more desirable in countries that score higher on humane orientation than countries that score lower on humane orientation.

In summary, interpersonally-oriented CP factors should be perceived as more desirable in countries that generally score higher on collectivism, power distance, or humane orientation, as compared to countries that generally score lower on those cultural values. I therefore expect that Czechs and Indians as groups will rate interpersonally-oriented CP factors as more desirable than Americans.

Hypothesis 2a. Czechs and Indians will rate interpersonally-oriented CP factors as more desirable than Americans.

Rooted largely in McClelland's (1961, 1987) achievement motivation, the higher end of performance orientation reflects assertiveness, initiative, and competitiveness (House et al., 2004). Societies high on performance orientation value individual development, setting high standards for oneself, believing in one's abilities, taking initiative, and exerting extra effort to accomplish one's goals. In contrast, family and group loyalty, modesty, and tradition are the foci of societies low on performance orientation. Because examples of job-oriented CP factors include job dedication, self-training, conscientiousness, and persisting with extra effort, performance orientation

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should influence perceptions of such behaviors. Therefore, job-oriented CP factors should be perceived as more desirable in countries that score higher on performance orientation than countries that score lower on performance orientation. I expect that Americans as a group will rate job-oriented CP factors as more desirable than Czechs and Indians.

Hypothesis 2b. Americans will rate job-oriented CP factors more desirably than Czechs and Indians.

The reader may have noticed that hypotheses 2a and 2b were formulated on the basis of cultural values and expected country differences on those values. The current study not only tested group differences in implicit theories of CP factors, but also attempted to understand the observed group differences using the four cultural values. Because the four cultural values were believed to operate on the national level (House et al., 2004), the following two hypotheses predicted relationships between country-level cultural values and implicit theories of CP factors.

Hypothesis 3a. Country-level cultural values of collectivism, power distance, and humane orientation will together account for variation in perceptions of interpersonally-oriented CP factors.

Hypothesis 3b. Country-level cultural value of performance orientation will account for variation in perceptions of job-oriented CP factors.

Summary

In this paper, I describe the development of a culturally universal measure of CP, assess its measurement equivalence across three national cultures, examine the mean level differences in implicit theories of CP across the three national cultures, and explain such differences using cultural values. I have carefully selected the Czech Republic,

India, and the United States as representatives of the Eastern European, Southern Asia, and Anglo cultural clusters, respectively (House et al., 2004). The four cultural values studied in this research are individualism-collectivism, power distance, humane orientation, and performance orientation. The following section describes the pilot study, samples, procedures, and the measurement equivalence study.

Method

Pilot Study

The purpose of the pilot study was to develop a comprehensive list of CP behaviors identified in past literature in multiple cultures, and thus minimize the problems associated with the imposed etic approach. The item generation procedure for the new CP scale was multi-phased. First, I compiled a list of items from past scales that measured (a) organizational citizenship behaviors, (b) contextual performance, (c) prosocial organizational behavior, (d) sportsmanship, (e) organizational spontaneity, (f) personal initiative, (g) counterproductive work behaviors, (i) general performance, (j) safety, (k) social support, (l) helping behavior, (m) prosocial behavior, (n) altruism, and (o) emotional support. This review resulted in a list of 762 items. The sources for these items are reported in the References section and marked with an asterisk.

Second, I eliminated items that dealt with alcohol and drug use or abuse, bringing weapons to work, and items that referred to task (in-role) performance as these items did not follow my definition of CP; 46 items were eliminated through this process. I also adjusted the wording of all items to reflect the workplace; e.g., changing the referent person to a coworker.

Third, a team of three subject matter experts (SMEs) – the principal investigator and two research assistants very familiar with the job performance literature – engaged in three rounds of content analysis. The three-step content analysis process we followed is a

variation of Strauss and Corbin's (1990) open, axial, and selective coding. Open coding refers to labeling and categorizing the phenomena, axial coding seeks to discover relationships between labels and categories, and selective coding entails identifying the core categories. The SMEs had multicultural backgrounds to facilitate the cross-cultural application of the CP scale and reduce any cultural biases during item generation and content analyses. The SMEs each were born and lived for an extended period of time outside of the U.S.

In the first round, the SMEs independently sorted the 716 items into ten categories, each category reflecting a dimension of CP identified in previous research. The ten categories and their definitions are reported in Table 2. The SMEs independently sorted 475 items into the same category. These items made it to the next step. The 241 items that were not sorted into the same category by all SMEs were put aside and revisited in the third round of content analysis.

Next, the SMEs engaged in an independent content analysis of the items within each category. The purpose of this step was to identify conceptually unique behaviors under each category and eliminate conceptually similar behaviors. The SMEs then discussed the unique items within each category and reached consensus about which items to retain. This step resulted in a list of 85 conceptually unique items.

In the second round of content analysis, the 85 conceptually unique behavioral items identified in the previous step were collapsed across categories and randomized. The purpose of this step was to eliminate overlapping items across all ten categories. The SMEs performed the content analysis independently and then reached consensus about

which items to reword or eliminate through discussion. This step resulted in a list of 65 conceptually unique behavioral items.

In the third round of content analysis, the SMEs revisited the 241 items that were not sorted into any of the ten categories in the first round. The purpose of this step was to identify conceptually unique items that were not covered under the 65-item list from the previous step. The SMEs independently reviewed the list of 241 items and identified conceptually unique items that could be added to the 65-item list from the previous step. The final decision regarding which items to add was based on a consensus discussion among SMEs. The SMEs identified 15 new items that were added to the previous list of 65 items.

The final output of the pilot study was a list of 80 unique behavioral items tapping the CP domain. In the present study the newly developed CP scale was then tested for its structure and measurement equivalence across the three national samples. Furthermore, I tested the specific hypotheses about country differences and relationships between CP dimensions and cultural values.

Description of Samples

The *American sample* consisted of 312 MBA students (88 female and 224 male). Majority of participants (77 percent) identified with the Caucasian ethnic group; other ethnic groups included Asian American (7.4 percent), Hispanic (6.7 percent), and African American (2.9 percent). Participants' average age was 34.57 years ($SD = 6.82$) and they lived in the United States on average 31.17 years ($SD = 10.38$). Thirty percent of participants lived in at least one other country besides the United States for longer than one year. On average, participants completed 12.99 years of formal education ($SD =$

6.41) and had worked for 14.62 years (*SD* = 7.62). A majority of respondents (81 percent) had been in a managerial position for at least one year, and 60 percent had worked for a multinational company. Eighty-eight percent of respondents reported English as their native language; other native languages in the sample included Arabic (1.6 percent), Chinese (1.6 percent), Telugu (1.6 percent), Marathi (1.3 percent), and Spanish (1.3 percent).

The *Czech sample* consisted of 160 MBA students (114 female and 39 male; seven participants did not report gender). Participants' average age was 23.28 years (*SD* = 4.96) and they had lived in the Czech Republic or Slovakia on average 21.80 years (*SD* = 6.10). Eleven percent of participants lived in at least one other country besides the Czech Republic or Slovakia for longer than one year. On average, participants completed 14.63 years of formal education (*SD* = 3.06) and had worked for 2.68 years (*SD* = 5.02). The majority of respondents (91 percent) had not been in a managerial position, and 36 percent had worked for a multinational company. Eighty-four percent of respondents reported Czech or Slovak as their native language; other native languages in the sample included Hungarian (7.5 percent) and Belarusian (1.3 percent).

The *Indian sample* consisted of 195 MBA students (71 female and 122 male; two participants did not report gender). Participants' average age was 23.86 years (*SD* = 2.29) and they had lived in India on average 23.44 years (*SD* = 3.77). Eight percent of participants lived in one other country besides India for longer than one year. On average, participants completed 17.49 years of formal education (*SD* = 2.10) and had worked for 1.73 years (*SD* = 1.65). The majority of respondents (83 percent) had not been in a managerial position, and 58 percent had worked for a multinational company. Sixty-one

percent of respondents reported Hindi as their native language; other native languages in the sample included Tamil (8 percent), Bengali (7 percent), Punjabi (5 percent), and Telugu (5 percent). The majority of respondents (96 percent) were fluent in English and 45 percent of respondents spoke English at home while growing up.

Procedure

Data were collected in three countries – the Czech Republic, India, and the United States. Indian respondents completed an English version of the paper-and-pencil questionnaire that consisted of the GLOBE cultural values scale (House et al., 2004), the newly developed CP scale, and a demographic questionnaire. American respondents completed an English, web-based version of the same three-part questionnaire. Czech respondents completed a Czech, web-based version of the same three-part questionnaire, which was translated from the original English by a team of three bilingual professionals. An English version of the three-part questionnaire is located in the Appendix. The GLOBE cultural values measure, among others, individualism-collectivism, power distance, humane orientation, and performance orientation (House et al., 2004). Participants reported their responses to the 39 items on a 7-point Likert scale. Some items asked for participants' level of agreement and ranged from "strongly agree" to "strongly disagree". Other items asked participants about their observations of their culture and ranged, for example, from "assertive" to "non-assertive".

A detailed description of the GLOBE development and validation effort is beyond the scope of the present paper, and thus the reader is referred to chapter 8 in House et al. (2004). The authors used a variety of scale development and validation procedures across samples from multiple cultures. House et al. reported adequate internal consistency

estimates for Collectivism, Power Distance, Humane Orientation, and Performance

Orientation (Cronbach's α = .77, .74, .70, and .90, respectively).

The CP scale asked participants to rate each of 80 behavioral items based on how

characteristic those are of exceptionally good employees. Participants responded to the

scale on a 7-point Likert scale ranging from 1 "This behavior greatly inhibits a person

from being considered an exceptionally good employee" to 7 "This behavior contributes

greatly to a person being considered an exceptionally good employee". Such response

options follow the GLOBE tradition of cross-cultural study of implicit theories and were

adapted from House et al. (2004).

Measurement Equivalence Study

A measurement equivalence study was conducted on all measures to ensure

comparability of the constructs (cultural values and CP dimensions) across the three

samples. A measurement equivalence study consists of a chain of progressively more

constraining tests using multi-group confirmatory factor analysis (Hoyle & Smith, 1994;

Little, 1997; Vandenberg & Lance, 2000). In the hierarchical tests, different parameters

are constrained to be equivalent across the groups, and the lack of significant change in

the goodness-of-fit statistics (i.e., CFI) suggests that the parameters are equivalent across

the groups (Cheung & Rensvold, 1999).

Vandenberg and Lance (2000) recommended that, at minimum, configural and

metric equivalence should be established, before the researcher compares group means.

Configural equivalence tests whether the number of factors and pattern of factor loadings

are equivalent across the groups. Metric equivalence tests whether the factor loadings of

like items are equivalent across the groups. If constraining the number and pattern of

factors across groups shows no significant change in goodness-of-fit statistics (Cheung & Rensvold, 1999), then the groups likely conceptualized the construct similarly, and hence group comparisons are warranted (Vandenberg & Lance, 2000). As a second step, a more stringent test may be applied, in which the factor loadings of like items are constraint to equivalence across the groups; such test examines the equality of scaling units across the groups. Measurement equivalence analyses were run using EQS software (version 6.0), and all other analyses were performed using SPSS (version 18.0).

Results

The purposes of the statistical analyses were to (a) identify the factorial structure of the newly created CP scale and refine the scale, (b) establish measurement equivalence of the CP measurement model and GLOBE cultural values, and (c) test the hypotheses.

CP Scale Identification and Refinement

Outliers. In the American sample, the Mahalanobis D^2 was used to identify multivariate outliers based on the 80 CP items and 312 cases (Tabachnick & Fidell, 2001). The analysis revealed that 25 cases had a Mahalanobis D^2 with probabilities less than or equal to .001, suggesting that these cases had an unusual combination of values on the 80 CP items. Because of the large number of outliers and variables, a case by case analysis was not feasible. Instead I used a stepwise discriminant analysis to identify the variables that significantly discriminated between outliers and non-outliers. The 80 CP items were entered as predictors of the outlying vs. non-outlying cases. On the last step, four items discriminated outliers as a group, $\lambda = .88$, $F(4, 307) = 10.61$, $p < .01$. Together, the 25 outlying participants viewed several behaviors such as stealing money from the organization or conducting personal business during work time less negative than participants who were not outliers. Therefore, these 25 cases were removed from further analyses.

In the Czech samples, the Mahalanobis D^2 was used to identify multivariate outliers based on the 80 CP items and a sample of 160 participants (Tabachnick & Fidell,

2001). The analysis revealed that no cases had a Mahalanobis D^2 with probabilities less than or equal to .001, suggesting that there were no outlying cases.

In the Indian sample, the Mahalanobis D^2 was based on the 80 CP items and 195 cases (Tabachnick & Fidell, 2001). The analysis revealed that 10 cases had a Mahalanobis D^2 with probabilities less than or equal to .001, suggesting that these cases had an unusual combination of values on the 80 CP items. Again, I used a stepwise discriminant analysis to identify the variables that significantly discriminated between outliers and non-outliers. On the last step, 16 items discriminated outliers as a group $\lambda =$ .29, $F(16, 173) = 25.91$, $p < .01$. Together, the 10 participants viewed several behaviors such as stealing money from the organization, bullying coworkers, or doing slow and sloppy work less negative than participants who were not outliers. These 10 cases were removed from further analyses.

Factor analyses. I used factor analytic techniques to identify and refine the CP scale before I tested hypotheses. The purpose of the factor analysis was to identify one, best-fitting model of CP across the three national samples. I combined the three national samples for the analysis because (a) my goal was to identify a common factor structure that generalized across the individual countries, and (b) the sample sizes in each country were too small to yield a stable structure if analyzed independently. Due to the large differences in sample size, I selected a random subsample of 134 cases from each of the American, Czech, and Indian samples, and performed the exploratory factor analysis based on the merged subsamples ($N = 402$). The subsample size of 134 participants per country was selected based on the highest possible number of cases to item ratio.

A maximum likelihood factor analysis without any rotation was run to estimate the number of factors. The analysis revealed 20 factors with eigenvalues greater than 1.0. The first three factors had eigenvalues over 4.0 and factors four through six had eigenvalues greater than 2.0, with minimal drops in eigenvalues thereafter. A scree plot suggested the number of factors to be between three and five.

I ran multiple maximum likelihood factor analyses with varimax rotation to determine the "cleanest" factor structure, defined as at least three items with loadings above .30 per factor and few or no cross-loadings (Costello & Osborne, 2005). Based on the results of the scree test, I extracted three, four, and five factors and compared the corresponding rotated matrices. The analyses revealed that a four-factor solution was the cleanest fit to the data. When an oblique rotation was requested with four extracted factors, the analysis revealed a similar pattern of factor loadings. Therefore I decided to extract a four-factor solution.

Next I employed a combination of exploratory and confirmatory factor analytic techniques to refine the measurement model (Joreskog, 1971, 1978). The purpose of this step was to identify one, common model that fit the American, Czech, and Indian data best. I ran multiple exploratory and confirmatory factor analyses in each national sample to identify the best-fitting model and problematic items. Items that did not load highly on any factor, had a high cross-loading, or were highlighted by the Lagrange Multiplier Test (Byrne, 1994) were deleted. The analysis revealed that 54 items were problematic across the three samples. Eight items did not load highly on any factor in either sample and were thus deleted. The remaining 46 items were deleted because they were highlighted by the

Lagrange Multiplier Test in at least two samples, and further examination revealed that they also had high cross-loadings.

The final measurement model, including the items, factor loadings, communalities, and percent of variance and covariance explained are displayed in Table 3. Items are ordered and grouped by factor loadings to ease interpretation. I labeled the four factors as Discourtesy, Interpersonal Harmony, Conscientiousness, and Initiative. Table 4 shows the definitions of these factors; factor definitions were based on the strongest loading items and past literature. The final measurement model is graphically depicted in Figure 1. Scale scores for the four CP factors, as well as the four cultural values, were calculated by computing the average across items and multiplying by the number of items.

Discourtesy was defined as behaviors that instigate work-related problems in the organization, including misuse of discount privileges, damaging company property or using it without proper notice, showing favoritism, and publicly ridiculing a coworker. Interpersonal Harmony was defined as behaviors that facilitate and protect harmonious interpersonal relationships at work, including helping coworkers, participating in voluntary group activities, and learning about the organization. Conscientiousness was defined as behaviors that focus on complying with organizational rules and regulations, punctuality, and regular attendance at work. Initiative was defined as behaviors that aim for excellence in one's work through persistence and self-initiated studying.

Confirmatory factor analysis. The final measurement model was then tested in the three national samples. The fit indices for the American data were $\chi^2(241, N = 297) = 539.15$, CFI = .88, RMSEA = .07; for the Indian data $\chi^2(241, N = 193) = 509.92$, CFI =

.81, RMSEA = .08; and for the Czech data, $\chi^2(241, N = 147) = 425.42$, CFI = .71, RMSEA = .07. The reader may notice that the fit indices are lower than the commonly accepted value of .90 for CFI and higher than the commonly accepted value of .05 for RMSEA (Byrne, 1994). Mathieu and Taylor (2006) suggested that CFI values less than .90 be considered deficient. However, because of the exploratory nature of the present study and the added complexity in identifying one common measurement model across three national samples, I used the final measurement model when testing the hypotheses. As a first step in identifying a universal CP measure, these fit indices seemed reasonable. Clearly, more research with additional items, larger samples, and greater distribution of cultures is needed to improve the current model and confirm the adequacy of the universal measure.

Measurement Equivalence Study

Next I tested the measurement equivalence of the CP scale and the GLOBE cultural values scale. The purpose of the following analysis was to empirically demonstrate that the constructs were conceptualized and measured similarly across the three national samples.

CP scale. A measurement equivalence study was conducted on the final CP measurement model. In the first step, I conducted a multigroup confirmatory factor analysis (Byrne, 1994) to test whether the number of factors and pattern of factor loadings were equivalent across the national samples; thus, testing for configural equivalence (Vandenberg & Lance, 2000). The number and pattern of factor loadings were constrained across the groups. The analysis revealed that the model fit the three national samples: $\chi^2(723, N = 627) = 1474.52$, CFI = .83, RMSEA = .07. Therefore,

configural equivalence of the CP final measurement model was established. That is, American, Czech, and Indian participants conceptualized the CP construct similarly.

In the second step, I tested whether the factor loadings of like items were equivalent across the three national samples, thus testing for metric equivalence (Vandenberg & Lance, 2000). Following Byrne (1994), I constrained the factor loadings of like items across the samples and examined changes in goodness-of-fit statistics from the previous step (Cheung & Rensvold, 1999). The analysis revealed that the added constraint of equal factor loadings resulted in no significant change in the goodness-of-fit statistics, $\chi^2(775, N = 627) = 1601.29$, $\Delta \chi^2 = 126.77$, $\Delta df = 52$, CFI = .82, ΔCFI = .01, RMSEA = .07. Therefore, metric equivalence of the CP measurement model was established. That is, American, Czech, and Indian participants used the same scaling units when responding to the CP scale.

GLOBE cultural values. I used the same procedure described above to test for configural and metric equivalence of the GLOBE cultural values. When number of factors and pattern of factor loadings were constrained across the three national samples, the analysis revealed that the model fit the data: $\chi^2(489, N = 627) = 934.99$, CFI = .71, RMSEA = .07. I then added the constraint of equal factor loadings, and the analysis revealed no significant change in the goodness-of-fit statistics, $\chi^2(531, N = 1627) = 1068.11$, $\Delta \chi^2 = 133.12$, $\Delta df = 42$, CFI = .70, ΔCFI = .01, RMSEA = .07. Based on the results of these analyses, I concluded that configural and metric equivalence of the GLOBE cultural values were established. Thus, American, Czech, and Indian participants conceptualized the GLOBE cultural values similarly (configural equivalence) and used the same scaling units when responding to the scale (metric equivalence).

Reliability Analysis

Reliabilities of the four CP scales were estimated using Cronbach's alpha based on each individual sample after outliers were excluded. The reliability estimates for the American, Czech, and Indian samples are reported in Table 5. Reliability estimates for all CP factors across the three samples ranged from .70 to .85 and were satisfactory (Cronbach, 1951). Reliability estimates for the Czech sample were generally lower than those reported for the American and Indian samples.

Next, I estimated reliabilities for the GLOBE cultural values, which operate on the societal level of analysis (House et al., 2004). Therefore, Cronbach's α should be estimated based on items aggregated to the societal level. However, because the current study employed three national samples, such analysis would result in a very small sample size ($N = 3$). Following House et al., a more suitable analysis involved the estimation of interrater reliability using r_{wg} (James, Demaree, & Wolf, 1993) and the interclass correlation coefficient ICC(2) (Shrout & Fleiss, 1979). James et al.'s r_{wg} compares the observed variance within each society to the expected variance if there was no within-society agreement. Shrout and Fleiss's ICC(2) is an estimate of reliability of group means.

Both reliability estimates for the GLOBE cultural values scales are displayed in Table 5. Across the three national samples, all five scales showed satisfactory interrater reliability as assessed by r_{wg}; mean r_{wg} across the three national samples ranged from .82 to .90. Such estimates provided justification to aggregate the cultural values to the societal level when testing hypothesis 3a and 3b. With regard to ICC(2), the estimates for in-group collectivism, performance orientation, and power distance were also

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satisfactory, ranging from .81 to .98. However, the ICC(2) estimate for humane orientation was -.48, which suggested that the scale did not reliably differentiate between the three societies.

Hypothesis Testing

Correlation matrix. Table 6 displays the correlation matrix of the GLOBE cultural values, CP factors, and several demographic variables that differed across the three national samples. As evidenced in the correlation matrix, age, gender, years of work experience, and years of managerial experience were correlated with several GLOBE cultural values and CP factors. A subsequent one-way analysis of variance (ANOVA) revealed significant differences across the samples in age, $F(2, 611) = 312.18$, $p < .01$, years of work experience, $F(2, 603) = 343.19$, $p < .01$, and years of managerial experience, $F(2, 595) = 129.27$, $p < .01$. A Tukey's post-hoc test revealed that American participants were older and had more work and managerial experience than both, Czech and Indian participants, who did not differ on either demographic variable. As a result of these analyses, I controlled for age, gender, work experience, and managerial experience when testing the hypotheses.

The correlation matrix also highlighted the moderately strong correlations among the GLOBE cultural values (ranging from - .14 to .51). Also of interest were the strong correlations among the CP factors that ranged from .34 to - .51. As a result of the moderate to strong correlations among these variables, I tested the hypotheses using a multivariate analysis of covariance (MANCOVA) instead of multiple univariate analyses of covariance (ANCOVA); (Huberty & Morris, 1989).

Hypotheses 1a through 1d predicted country differences in the GLOBE cultural values. To test these hypotheses, I ran a MANCOVA using country as the fixed factor; age, gender, work experience, and managerial experience as covariates; and in-group collectivism, power distance, humane orientation, and performance orientation as the dependent variables. The multivariate test using the Wilk's criterion revealed that the four dependent variables combined were significantly affected by country, $\lambda = .87$, $F(10, 1164) = 8.27$, $p < .01$, $\eta^2 = .07$, and gender, $F(5, 582) = 3.11$, $p < .01$, $\eta^2 = .03$, but not age, work experience, or managerial experience. A test of between-subjects ANOVA revealed significant country differences in in-group collectivism, $F(2, 586) = 3.34$, $p < .05$, $\eta^2 = .01$, power distance, $F(2, 586) = 26.34$, $p < .01$, $\eta^2 = .08$, and performance orientation, $F(2, 586) = 7.08$, $p < .01$, $\eta^2 = .02$. Because no country differences were observed on humane orientation, hypothesis 1c was rejected. Gender had a significant effect on power distance, $F(1, 586) = 5.45$, $p < .05$, $\eta^2 = .01$, but subsequent analyses revealed no gender by country interaction on the dependent variable.

I next ran planned comparisons using an independent-samples *t* test (Tabachnick & Fidell, 2001) to test the a priori expected country differences on cultural values. The tests revealed that Czechs (*M*=22.64, *SD*=3.02) and Indians (*M*=22.33, *SD*=3.76) scored significantly higher on in-group collectivism than Americans (*M*=21.48, *SD*=3.40). Hence, hypothesis 1a was supported.

For power distance, the planned comparison tests revealed that Indians (*M*=17.04, *SD*=3.52) and Czechs (*M*=14.48, *SD*=3.82) scored higher on power distance than Americans (*M*=13.46, *SD*=3.91). Hence, hypothesis 1b was supported.

For performance orientation, the planned comparison tests revealed that Americans ($M=24.51$, $SD=2.91$) scored significantly higher on performance orientation than Czechs ($M=23.16$, $SD=2.90$), but Americans did not score higher on performance orientation than Indians ($M=24.51$, $SD=3.59$). Hence, hypothesis 1d was partially supported.

Hypotheses 2a and 2b predicted country differences in the CP factors. Note that I distinguished earlier between interpersonally-oriented CP factors and job-oriented CP factors. Following past research (Coleman & Borman, 2000; Farh et al., 2004; Smith, et al., 1983; Van Scotter & Motowidlo, 1996; Williams & Anderson, 1991), I considered discourtesy and interpersonal harmony to be interpersonally-oriented CP factors, and conscientiousness and initiative to be job-oriented CP factors. Therefore hypothesis 2a essentially predicted country differences in discourtesy and interpersonal harmony, whereas hypothesis 2b predicted country differences in conscientiousness and initiative.

To test hypotheses 2a and 2b, I ran a MANCOVA using country as the fixed factor; age, gender, work experience, and managerial experience as covariates; and discourtesy, interpersonal harmony, conscientiousness, and initiative as the dependent variables. The multivariate test using the Wilk's criterion revealed that the four dependent variables combined were not significantly affected by the covariates. Country, in contrast, did have a significant effect on the group of dependent variables, $\lambda = .90$, $F(8, 1166)= 7.86$, $p < .01$, $\eta^2= .06$. A test of between-subjects ANOVA revealed significant country differences in interpersonal harmony, $F(2, 613)= 12.76$, $p < .01$, $\eta^2= .04$, conscientiousness, $F(2, 613)= 4.83$, $p < .01$, $\eta^2= .02$, and initiative, $F(2, 613)= 5.25$, $p < .01$, $\eta^2= .02$, but not discourtesy.

I again ran planned comparisons using independent-samples t tests, these tests revealed that Czechs (M=40.50, SD=4.56) and Indians (M=43.59, SD=5.62) did not rate interpersonal harmony as significantly more desirable than Americans (M=42.59, SD=6.05). Americans (M=15.72, SD=2.90) rated conscientiousness as significantly more desirable than Czechs (M=14.99, SD=2.59) and Indians (M=14.98, SD=3.11). Americans (M=19.63, SD=2.37) rated initiative as significantly more desirable than Indians (M=19.01, SD=2.67), but Americans did not rate initiative as significantly more desirable than Czechs (M=19.75, SD=1.87). These results provided no support for hypothesis 2a. Hypothesis 2b, however, was fully supported for conscientiousness and partially supported for initiative.

Hypotheses 3a and 3b predicted relationships between the four cultural values aggregated to the country level and implicit theories of CP. More specifically, hypothesis 3a predicted that country-level collectivism, power distance, and humane orientation would account for variation in perceptions of interpersonally-oriented CP factors (i.e., discourtesy and interpersonal harmony). Hypothesis 3b predicted that country-level performance orientation would account for variation in perceptions of job-oriented CP factors (i.e., conscientiousness and initiative). The empirical justification to aggregate the four cultural values to the national level was provided by the high estimates of inter-rater reliability, r_{wg}, reported in the Reliability Analysis section and shown in Table 5.

To test hypothesis 3a, I ran a linear regression model using country-level in-group collectivism and power distance as the predictor variables and interpersonal harmony as the dependent variable. Note that humane orientation and discourtesy were omitted from this analysis due to the very low reliability of the humane orientation scale, and because

no country differences were found in humane orientation or discourtesy. Table 7 displays the correlations between the variables, unstandardized regression coefficients (b) and intercept, standardized regression coefficients (β), semipartial correlations (sr^2), R^2, and adjusted R^2. R for the regression model was significantly different from zero, $F(2, 613)=$ 12.76, p < .01, R^2 = .04. Therefore, the group of predictors accounted for variation in interpersonal harmony.

The adjusted R^2 of .04 indicated that four percent of the variance in interpersonal harmony was explained by in-group collectivism and power distance. The strength and direction of the relationships between the two predictor variables and the dependent variable suggested that interpersonal harmony was rated as more desirable in countries lower on in-group collectivism and higher on power distance. Both, in-group collectivism and power distance were similarly important in the regression model as indicated by the similar standardized regression coefficients and squared semipartial correlations. Hence, hypothesis 3a was partially supported for interpersonal harmony.

To test hypothesis 3b, I ran two linear regression models. First, I entered country-level performance orientation as the predictor variable and conscientiousness as the dependent variable. The analysis revealed that R for the regression model was not significantly different from zero. Second, I entered country-level performance orientation as the predictor variable and initiative as the dependent variable. The analysis revealed that R for the regression model was not significantly different from zero. Therefore hypothesis 3b received no support.

Exploratory Analyses

Because hypothesis 3b was not supported, I next explored whether the cultural values of collectivism and power distance, aggregated to the national level, would explain variation in initiative and conscientiousness. To do that, I ran two regression models. First, I entered country-level in-group collectivism and power distance as the predictor variables and conscientiousness as the dependent variable. Table 7 displays the correlations between these variables, unstandardized regression coefficients (*b*) and intercept, standardized regression coefficients (β), semipartial correlations (sr^2), R^2, and adjusted R^2. *R* for the regression model was significantly different from zero, $F(2, 613) = 4.83, p < .01, R^2 = .02$. Therefore, in-group collectivism and power distance as a group accounted for variation in conscientiousness.

The adjusted R^2 of .01 indicated that one percent of variation in conscientiousness was explained by in-group collectivism and power distance. The strength and direction of the relationships between the two predictor variables and the dependent variable suggested that conscientiousness was rated as more desirable in countries lower on in-group collectivism. The regression coefficient for power distance was not significant.

Second, I entered country-level in-group collectivism and power distance as the predictor variables and initiative as the dependent variable. Table 7 displays the correlations between these variables, unstandardized regression coefficients (*b*) and intercept, standardized regression coefficients (β), semipartial correlations (sr^2), R^2, and adjusted R^2. *R* for the regression model was significantly different from zero, $F(2, 613) = 5.25, p < .01, R^2 = .02$. Therefore, in-group collectivism and power distance accounted for significant variation in initiative.

The adjusted R^2 of .01 indicated that one percent of variation in initiative was explained by in-group collectivism and power distance. The strength and direction of the relationships between the two predictor variables and the dependent variable suggested that initiative was rated as more desirable in countries lower on power distance. The regression coefficient for in-group collectivism was not significant.

Summary of Findings

As expected, Czechs and Indians scored higher on collectivism than Americans, Indians scored higher on power distance than Americans and Czechs, and Americans scored higher on performance orientation than Czechs. Contrary to my predictions, Americans did not score higher on performance orientation than Indians, and no country differences were observed on humane orientation. Regarding the CP factors and in line with my expectations, conscientiousness was rated as more desirable in the U.S. than in the Czech Republic or India, and initiative was rated as more desirable in the U.S. than in India. Contrary to my predictions, interpersonal harmony was not rated as more desirable in the Czech Republic and India than the U.S., initiative was not rated as more desirable in the U.S. than the Czech Republic, and no country differences were observed on discourtesy. As expected, when cultural values were aggregated to the national level, collectivism and power distance accounted for variation in interpersonal harmony. However, contrary to my prediction, country-level performance orientation did not account for variation in either initiative or conscientiousness. Subsequent exploratory analyses revealed that country-level collectivism accounted for variation in conscientiousness, and country-level power distance accounted for variation in initiative.

Discussion

The purpose of the present research was to (a) develop a culturally-universal measure of implicit CP theories and (b) examine cross-cultural differences in such implicit theories across three national samples. The final measurement model of CP consisted of four factors: Discourtesy, Interpersonal Harmony, Conscientiousness, and Initiative. Cross-country comparisons revealed that the perceptions of desirability of interpersonal harmony, conscientiousness, and initiative differed between the American, Czech, and Indian participants. No country differences were observed on discourtesy. Country-level collectivism accounted for variation in the perceptions of desirability of interpersonal harmony and conscientiousness, and country-level power distance accounted for variation in the perceptions of desirability of interpersonal harmony and initiative. The cultural values of humane orientation or performance orientation did not explain any variation in either CP factor.

It is important to note that the current four-factor structure of CP reflects the part of the CP construct that is culturally universal, or shared among the three national samples. That is, other, emic, or culture specific aspects of the CP construct likely exist that are not covered under the current four-factor structure. However, the purpose of the present study was to identify a *common* CP factor structure that generalizes across the three national samples, so that the hypotheses regarding the CP factors could be tested. One can only compare cultural groups if the one uses the same tool.

Cultural Differences in Implicit Theories of CP

Although past research has identified a great variety of CP dimensions (e.g., Coleman & Borman, 2000; Podsakoff et al., 2000), such dimensions were mostly based on U.S. samples. Past cross-cultural research suggested that the current CP domain, as defined by North American researchers, may be deficient when applied to other cultures (Farh et al., 1997, 2004; Gautam et al., 2005; Lam et al., 1999). To prevent construct deficiency and the related imposed etic approach (Gelfand et al., 2002), the present study broadened the CP construct from a cross-cultural perspective and identified a common factor structure across three national samples.

In the next sections, I compare and contrast the current CP model with past literature. Then, I describe the cultural differences in each CP factor based on the results of the present study.

Discourtesy. Unlike the traditional notion of CP as having only positive valence, discourtesy emerged as a CP factor with a negative valence. Organ (1988) described the OCB dimension of courtesy as gestures designed to help someone else prevent a problem. The current factor of discourtesy appears to be the opposite of Organ's courtesy dimension. Discourtesy is most closely related to dimensions identified under counterproductive work behaviors, such as inappropriate verbal actions (Gruys, 1999) and political deviance (Robinson & Bennett, 1995). The aspects of discourtesy falling under the latter dimensions include showing favoritism to certain coworkers, blowing problems out of proportions, or publicly embarrassing a coworker. Damaging company property also emerged as part of discourtesy and is most closely related to the

counterproductive work behavior dimensions of destruction of property (Gruys, 1999) and property deviance (Hollinger & Clark, 1983; Robinson & Bennett, 1995).

I found no country differences in implicit theories of discourtesy, which suggests that discourteous behaviors are perceived as equally undesirable in the three nations. Such findings are surprising, however, because other research found cultural differences in perceptions of aggression norms (Vandello, Cohen, & Ransom, 2008), workplace conflicts and bullying (Varhama & Bjorkqvist, 2004), norms of politeness (Cohen, Vandello, Puente, & Rantilla, 1999), and destructive behaviors (Anderson & Anderson, 1996). Perhaps the limited representation of cultures in the present study explains the lack of country differences in discourtesy. Hence future research should examine implicit theories in discourtesy using a larger distribution of cultural clusters. For instance, Vandello et al. (2008) reported cultural difference between the southern and northern United States in male honor-related values, which led to different perceptions of aggression norms between the two samples. Since several discourteous behaviors may be classified as forms of workplace aggression (Robinson & Bennett, 1995), it seems likely that cultural differences in honor-related values would translate to different implicit theories of discourteous behaviors. The cultural value of gender egalitarianism refers to the level of gender inequality endorsed by a culture (House et al., 2004), and may therefore account for possible differences on discourtesy. Future research should include samples that vary on gender egalitarianism and examine its relationship with discourtesy.

Interpersonal harmony. Farh et al. (1997, 2004) identified interpersonal harmony as an OCB dimension specific to China. It was defined as behaviors that facilitate and maintain harmonious relationships between coworkers, including behaviors that diffuse

conflicts between coworkers. The current interpersonal harmony factor shares many of these characteristics - sympathizing with coworkers and helping solve interpersonal conflicts between them. A similar dimension was also identified by Organ (1988) – peacemaking, which refers to behaviors aimed at resolving interpersonal conflicts. In the social psychological literature, McCreary et al. (2006) identified emotion-focused support behaviors, such as sympathizing with others; Caldarella and Merrell (1997) identified the helping dimension of being sensitive to others' feelings; and Smithson and Amato (1982) identified the helping behavior of breaking up conflicts between colleagues.

The current factor of interpersonal harmony is broader than originally conceptualized by Farh et al. (1997, 2004) or Organ (1988). It also includes behaviors like participating in voluntary group activities and volunteering for committees. These behaviors seem closely related to Organ's (1988) civic virtue and Graham's (1991) organizational participation. These two dimensions refer to employee's interest and involvement in the life of the organization, such as attending non-required meetings.

Interpersonal harmony was perceived as more desirable in India and the U.S. than the Czech Republic. Although I hypothesized that the cultural value of humane orientation would account for variation in interpersonal harmony, the hypothesis was not supported. The lack of an effect of humane orientation on interpersonal harmony may be a function of the limited representation of cultures in the present research.

Country-level collectivism and power distance accounted for variation in interpersonal harmony, such that interpersonal harmony was rated as more desirable in countries lower on collectivism and higher on power distance. The negative relationship between collectivism and interpersonal harmony was surprising because previous

research (Bachrach et al., 2007; Cohen, 2006; Felfe et al., 2008; Moorman & Blakely, 1995) found a positive relationship between collectivism and various OCB dimensions. However, previous research examined mainly national differences in CP *managerial ratings* and not people's implicit theories about the desirability of those behaviors; therefore the positive relationship between collectivism and CP dimensions in previous research may reflect a higher frequency of those behaviors in collectivistic than individualistic cultures. Paine and Organ (2000) argued that CP behaviors would be considered normal rather than exceptional behaviors in collectivistic cultures. Collectivists may be used to and even expect behaviors related to interpersonal harmony from coworkers and therefore such behaviors may not be perceived as extraordinary. For instance, norms of cooperation and social achievement are more prevalent in collectivistic than individualistic societies (Markus & Kitayama, 1991). In contrast, behaviors related to interpersonal harmony may not be as common in individualistic cultures (Paine & Organ, 2000), and therefore such behaviors may be perceived as extraordinary and especially desirable.

The positive relationship between power distance and interpersonal harmony was consistent with past research (Coyne & Ong, 2007; Lam et al., 1999; Paine & Organ, 2000). Lam et al. argued that supervisors in high power distance cultures can require more contributions from employees than supervisors in low power distance cultures. As a result, jobs may be defined more broadly in high power distance than low power distance cultures. Such a broader definition of one's job may then facilitate the perception of higher desirability of interpersonal harmony in societies high on power distance.

Conscientiousness. In comparison to discourtesy and interpersonal harmony, the factors of conscientiousness and initiative appear to be weaker because they consist of only few items and their factor variances were considerably smaller. The latter factors are narrower in scope and line up more closely with the narrower dimensions identified in previous research. The dimension of conscientiousness was originally identified by Organ (1988) as a dimension of OCB consisting of such behaviors as good attendance, punctuality, conserving resources, and going above and beyond the duties of one's job. Several aspects of Organ's conscientiousness are also reflected in the current conscientiousness factor - adhering to attendance and work expectations.

However, the current conscientiousness factor also includes complying with company policies and regulations, which was traditionally part of generalized compliance (Smith et al., 1983), organizational obedience (Graham, 1991), and OCB beneficial to the organization (Williams & Anderson, 1991). Podsakoff et al. (2000) grouped the latter concepts under organizational compliance as they all refer to compliance with internal norms of the organization. Borman and Motowidlo (1993) suggested similar concepts under the contextual performance heading, specifically endorsing, supporting, and defending organizational objectives; and following organizational rules and procedures.

Conscientiousness was perceived as more desirable in the U.S. than the Czech Republic or India. Although I hypothesized that the cultural value of performance orientation would account for variation in conscientiousness, the hypothesis was not supported. The lack of an effect of performance orientation on conscientiousness may be a function of the limited distribution of cultures in the present research.

Exploratory analyses revealed that country-level in-group collectivism accounted for variation in conscientiousness, such that conscientiousness was rated as more desirable in countries lower on in-group collectivism. Addae and Johns (2002) discussed cultural differences in perception of absence legitimacy and work centrality that may explain the negative relationship between collectivism and conscientiousness found in the present study. The family-centered work ethic associated with collectivistic cultures (Kanungo, 1990) teaches that work is central to one's life only to the extent that it facilitates his or her interpersonal relationships with family members and friends. Hence absence associated with leisure activities that fulfill one's social needs may be perceived as more legitimate in collectivistic than individualistic cultures. Indeed, in a study published in 1999, Czech students highly approved items such as "Take it easy, keep calm and don't work too hard" and "It is all right to report ill when you need a little free time" (Klicperova-Baker, Feierabend, & Hofstetter, p. 117).

Initiative. The initiative factor is most closely related to personal industry identified by Moorman and Blakely (1995). Personal industry refers to activities that go beyond the call of duty, such as persisting to overcome obstacles and improving one's performance through self-studying. Farh et al. (2004) identified a similar dimension in China, taking initiative. It consists of behaviors like sharing useful information, taking on extra responsibilities, and others. Related concepts include developing oneself (George & Jones, 1997) and self-training (Farh et al., 2004), and both are intended to improve one's knowledge and skills. Example behaviors include spending unpaid time to learn about the organization or other jobs within the organization.

Initiative was perceived as more desirable in the U.S. and the Czech Republic than India. Although I hypothesized that the cultural value of performance orientation would account for variation in initiative, the hypothesis was not supported. The lack of an effect of performance orientation on initiative may be a function of the limited representation of cultures in the present research. Exploratory analyses revealed that power distance accounted for variation in initiative, such that initiative was rated as more desirable in countries lower on power distance. Power distance has been previously associated with CP, however past research reported a positive relationship between the two variables (Coyne & Ong, 2007; Lam et al., 1999; Paine & Organ, 2000).

Different views of personal empowerment in high vs. low power distance societies may explain the current negative relationship between power distance and initiative. In low power distance societies, "the squeaky wheel gets the grease," but in high power distance societies, "the nail that sticks out gets pounded down." Similarly, researchers reported that parents in low power distance societies tend to emphasize independence, knowledge, planning, and personal achievement when raising children (Rosen & D'Andrade, 1959). The acceptance of human inequalities and social hierarchies in high power distance societies may lead people to perceive initiative as less desirable than in low power distance societies because initiative may be seen as a vehicle to gain power and move upward in the organization or society.

Country Differences in Cultural Values

The three samples were carefully selected as representatives of three cultural clusters believed to differ on the four cultural values of interest. To prevent the cultural attribution fallacy (Matsumoto & Yoo, 2006), I tested country differences on the four

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cultural values. As expected, Americans scored lower on collectivism than Czechs and Indians. Such finding was also documented in previous studies (Hofstede, 1980, 1996; House et al., 2004; Schwartz, 1999). Different levels and speed of industrialization (Sinha, 1997; Triandis, 1989), family structures (Georgas et al., 2001), and religious and political philosophies (Markova et al., 1998; Sinha, 1997) may account for the observed differences in endorsement of collectivistic values.

Regarding power distance, all three countries were significantly different from one another, with Indians scoring the highest and Americans scoring the lowest. These results are consistent with past research that also identified India as a high power distance society and the U.S. as a low power distance society (Hofstede, 1980, 1996; House et al., 2004; Schwartz, 1999). House et al. argued that a particular level of power distance can be traced to its main religion or philosophy. In India, Hinduism, the wide gap between the rich and the poor, and the caste system (Rao & Varghese, 2009; Sinha, 1997) foster high power distance. In contrast, Protestantism and its ideals of decentralization of power and hierarchy facilitate low power distance in the U.S.

The finding that Czechs scored higher on power distance than Americans was surprising, especially given the prevalence of Protestantism in the country and the communist ideals of human equality (Markova et al., 1998). However, the communist regime also fostered power differences between the proletariat and non-conformists, who were ostracized and punished. Further, Klicperova et al. (1997) noticed that a gap between the rich and the poor was forming in the transitioning Czech society. The authors argued that the previous communist regime gave rise to a group of ruthless

entrepreneurs who are willing to do anything to succeed. Perhaps such trends explain the higher power distance among Czechs than Americans in the present study.

Although I expected country differences on humane orientation, the hypothesis was not supported. Compared to individualism-collectivism and power distance, the cultural value of humane orientation is fairly new (House et al., 2004), and thus less research has documented country differences on this construct. House et al. pointed out that most religions distinguish good from evil and provide divine laws that foster humanitarian behaviors. Hence, cultural variation on humane orientation may be limited. House et al. reported that Nigeria, Finland, Singapore, and Austria scored highest on humane orientation and New Zealand scored the lowest. Future research should draw samples from countries scoring the highest and lowest on humane orientation to test its relationship with the interpersonally-oriented CP factors.

Regarding performance orientation, Americans and Indians scored higher than Czechs. Past research found the U.S. to be one of the highest endorsing countries of performance orientation (House et al., 2004; Schwartz, 1999). By comparison, the decreased motivation at work and working morale among Czech employees has been discussed frequently in the literature (c.f., Suutari & Riusala, 2001). The post-communist syndrome and the associate diminished self-efficacy, learned helplessness, and decreased motivation at work (Klicperova et al., 1997) may account for such findings in the Czech Republic.

Surprisingly, Americans and Indians did not differ in their endorsement of performance orientation values. The large prevalence of multinational organizations in India, especially related to business process outsourcing (Sinha, 1997), and the

percentage of the Indian sample (58 %) who has worked for a multinational organization may explain the similarity in performance orientation values among Indians and Americans. For instance, global organizations tend to impose the values of the company headquarters on all employees, regardless of their home culture (Caligiuri, 2006). Such cultural values then transcend the organization and may become adopted by the larger society (Erez & Gati, 2004).

Implications

There are several implications of the current findings for cross-cultural psychology, I-O psychology, and the consulting practice. First, the present research highlights the commonly discussed problems in cross-cultural psychology (Aycan, 2000; Gelfand et al., 2007; Smith et al., 2001). Cultural attribution fallacy has been cited as one of the most fundamental problems in cross-cultural research, and Matsumoto and Yoo (2006) offered linkage studies as a possible research design to understand the observed cultural differences. Cultural values, like individualism-collectivism or power distance, may offer explanations for observed country differences if employed in the same study, and the assumed relationships are empirically tested. However, researchers should also attend to issues with levels of analysis (Hofmann, 2002) as most measures of cultural values were designed to operate on the national level of analysis. The common small sampling of cultures poses problems when researchers attempt to test the relationships between the country-level cultural values and individual-level dependent variables. Alternatively, researchers could employ measures of culture designed to operate on the individual level of analysis, like self-construals (Singelis, 1994). Such measures may offer an alternative way to test the culture–dependent variable relationships.

Although most researchers tend to prefer cultural values as the explanatory mechanisms to account for cultural differences (Gelfand et al., 2002), the cultural values in the present study only accounted for a limited amount of variation in the dependent variables. Specifically, at most four percent of the variation in CP factors was accounted for by cultural values. Therefore the present study highlights the need to move beyond cultural values and use other variables that may explain cultural differences. For instance, recent research in cognitive psychology found cultural differences in perception and cognition (Nisbett & Miyamoto, 2005; Norezayan, Choi, & Peng, 2007). East Asians tend to focus on the context as a whole, including the relationships between the focal object and its surroundings. These holistic perceptions then influence explanations and predictions of events. Westerners, on the other hand, favor analytic thinking, which isolates the object from its surroundings and categorizes the object based on rules. The categorization process then influences explanations and predictions of events.

Differences in the legal system and practices (Myors et al., 2008) may also explain country differences on many dependent variables. For instance, I found that Americans viewed conscientiousness as more desirable than Czechs or Indians. Given the stringent employment laws and the high litigation atmosphere in the U.S., it should be no surprise that behaviors like obeying and following organizational rules and procedures would be viewed as very desirable in the country. In comparison, the legal environment in the Czech Republic or India may offer more flexibility in how employees perform their work.

The imposed etic approach is another commonly cited problem in cross-cultural research (Gelfand et al., 2002), and the present study offers a new procedure for

researchers to follow. Researchers can identify emic aspects of a construct through pilot work that consists of a thorough literature review of the cross-cultural aspects of a construct and subsequent content analysis by subject matter experts. Additionally, researchers could conduct inductive studies to examine the emic aspects of a construct, such as Farh et al. (1997, 2004). In these studies, MBA students were given a definition of the construct and were asked to brainstorm critical incidents, which were later content analyzed and administered in the form of a questionnaire to a larger sample.

Gelfand et al. (2002) suggested that cross-cultural researchers are often limited by convenience samples that come from countries where the researchers have collaborators. Gelfand et al. further argued that such approach to sampling is inadequate as sampling decisions should be based on a well-developed theory. The present study echoes such an argument especially given the limited variation of my three samples on humane orientation and performance orientation. However, convenience sampling and sampling based on theory are not mutually exclusive. That is, researchers could start with a theory of expected cultural differences (most often based on differences in cultural values), use the cultural clusters framework offered by House et al. (2004) to identify the most relevant clusters, and later select societies from the relevant clusters based on convenience.

Second, the present research highlights the need for a global perspective in I-O psychology. Many constructs in I-O psychology, like job performance, are assumed to be etic, or culture-free. However, the present study questions such assumptions and offers evidence to the contrary – implicit theories of most CP factors differed across the three national samples. That is, people in the three countries hold different implicit theories

about what constitutes successful job performance. The different implicit theories, in turn, likely influence performance evaluations and ratings, because the latter are human judgments influenced by one's value orientation (Ployhart et al., 2003). Hence I-O psychologists should take special care when measuring job performance and making comparisons across cultures. Although measurement equivalence of the job performance rating scales may be established, the observed differences in ratings may not be necessarily attributed to low performance of employees. Differences in implicit theories of what constitutes effective job performance may provide an alternative explanation.

Similar care should be taken in validation efforts that use job performance ratings as criteria. Austin and Villanova (1992) highlighted the general lack of a concern for the criterion side of the validation equation. Such criterion problems can be also extended to the cross-cultural area. Most research tends to examine the measurement properties or measurement equivalence of the predictor (e.g., intelligence or personality tests) across cultures, but the criterion side seems to be largely overlooked and measurement of job performance is assumed to be equivalent. To my knowledge, no cross-cultural validation study has ever fully examined both sides of the equation.

Considering the increased globalization and internationalization of I-O practice (Cascio, 2003), I echo the call of others (Aycan, 2000; Gelfand et al., 2007; Smith et al., 2001) for more cross-cultural research in I-O psychology. Specifically to job performance, more research is needed to extend the current findings to other cultural clusters, not included in the present study – Latin Europe, Nordic Europe, Germanic Europe, Latin America, Sub-Saharan Africa, Middle East, and Confucian Asia (House et al., 2004). Research is also needed to test the assumption that CP is more susceptible to

cultural influences than task performance. Perhaps such assumption may be true at the individual contributor level but may not be true of leadership roles, as suggested by differences in implicit leadership theories across cultures (House et al., 2004).

Although documenting cultural differences in job performance is in itself important for many field applications, I-O psychologists should also strive to unpack the observed differences and understand their root causes (Matsumoto & Yoo, 2006). More research is therefore needed to find explanatory variables that account for the observed country differences. The present research highlighted the need to move beyond cultural values in explaining country differences in job performance, as the cultural values accounted for limited variation in CP factors. Other explanatory variables may include differences in cultural practices (House et al., 2004), personality (McCrae & Costa, 1997), achievement motivation (Lanik, Thornton, & Hoskovcova, 2009), self-construals (Markus & Katayama, 1991; Singelis, 1994), perception and cognitive processes (Nisbett & Miyamoto, 2005; Norezayan et al., 2007), or employment law (Myors et al., 2008).

Third, results of the present study offer several implications for consulting. Since cultural differences exist in implicit theories of CP, building organization-wide models of job performance (e.g., competency modeling or job analysis) may pose many challenges. Consultants should therefore consider the multinational business strategy of the organization before attempting to build a single, common, organization-wide model of job performance (Caligiuri, 2006). For instance, a global business strategy follows strong centralization and is focused on worldwide integration that is in line with the company headquarters. Because employees in such global organizations must function within the culture of the company's origin, job performance models applied in these organizations

should culturally mirror the company headquarters and should not be overly adapted to the culture of satellite locations. On the opposite side of the spectrum are multi-domestic organizations that focus on responsiveness to the local culture. Job performance models applied in multi-domestic organizations should be adapted to the local culture as much as possible, even if this results in a loss of standardization or comparability between the various locations. Transnational organizations are in between the two extremes. Transnational organizations seek a balance between worldwide integration and local responsiveness. Similarly, job performance models in transnational organizations should balance worldwide standardization with cultural sensitivity.

A related issue is raters' (e.g., supervisors, managers, or assessment center assessors) ability to manage their own implicit theories and consider a different view held in other cultures when making their performance judgments. For instance, results of the present study show that Americans perceived initiative as more desirable than Indians, and as a consequence Indian raters may give lower performance evaluations to an employee showing initiative than American raters. Lanik and Gibbons (2010) discussed several approaches to cross-cultural training of assessment center assessors that may be applied also to performance appraisal training for supervisors in multinational organizations. For example, the culture assimilator is perhaps the most validated cross-cultural training program thus far (Bhawuk & Brislin, 2000; Kealey & Protheroe, 1996). Culture assimilators consist of descriptions of real-life critical incidents and explanations for avoiding misunderstandings stemming from the critical incidents (Bhawuk & Brislin, 2000).

Limitations and Future Research

As with most research, the limitations of the present study must be considered when interpreting the current findings. First, the distribution of cultures was limited. The three national samples were representatives of the Anglo, Eastern European, and Southern Asia clusters (House et al., 2004). Other cultural clusters - Latin Europe, Nordic Europe, Germanic Europe, Latin America, Sub-Saharan Africa, Middle East, and Confucian Asia (House et al., 2004) were omitted in the present study. This limitation was especially evident in the low variation of humane orientation and performance orientation and may explain the lack of an effect on those cultural values on the CP factors. Future research should extend the present study to other cultural clusters.

Second, the present study used samples of MBA students. Although such samples were more appropriate than the commonly studied undergraduate students (Sears, 1986), due to the generally higher work experience of MBA students, country differences in education systems may have influenced the present results. Although I statistically controlled for the differences in gender, age, work and managerial experience, future research should test whether the current findings generalize to the population of working adults not still in school.

Third, the current CP model represented a deficient fit to the data according to Mathieu and Taylor's (2006) standards. Of special note is the lower fit of the CP model to the Czech data than the American or Indian data. Therefore more work is needed to refine the CP scale by adding more items, including a wider distribution of cultural samples, and testing the model on larger samples of working populations.

Fourth, the present findings may be influenced by common method variance (Podsakoff, MacKenzie, Lee, & Podsakoff, 2003) as both the cultural values and CP were measured using the questionnaire method at the same instance. However, the two questionnaires employed different scale anchors and formats, which may have diminished the likelihood of common method bias. Future research is needed to examine the magnitude of common method variance in CP and cross-cultural research.

Last, past research suggested that different sources (i.e., self, peers, supervisors, and subordinates) may hold different perceptions of CP (e.g., Allen, Barnard, Rush, & Russell, 2000; Lam et al., 1999). For instance, supervisors tend to view CP as part of the job more often than do job incumbents. Thus, future research should compare implicit theories of CP between multiple sources of ratings, including job incumbents, peers or coworkers, supervisors, and subordinates.

Conclusion

The present study examined cultural differences in implicit theories of CP across the American, Czech, and Indian samples, which heretofore has not been done. The two main contributions of this research are (a) a new, culturally universal measure of CP perceptions and (b) empirical evidence that implicit theories of CP differ by national culture. The latter contribution is especially important given the common assumption in the literature that job performance is a culturally universal construct (e.g., Borman & Motowidlo, 1993; Murphy, 1990; Viswesvaran, 1993). The present findings question such assumptions and suggest that some behaviors constituting the job performance domain may be perceived more or less desirably depending on one's culture. The present findings, therefore, make a substantial contribution to the job performance literature, as

well as to the study of cross-cultural research in the I-O psychology domain. By having applied techniques to counter typical fallacies with cross-cultural methodology, it is hoped that others may follow suit, finding new ways in which to better understand psychological constructs across countries.

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Table 1

Sources of Behavioral Items

Dimension	Source of Items	Original Country
Accidental items	Gruys, 1999	USA
Adherence to confrontational rules	Hunt, 1996	USA
Altruism	Becker & Randall, 1994	USA
	MacKenzie, Podsakoff, & Fetter, 1991	USA
	Morrison, 1994	USA
	Podsakoff, Mackenzie, Moorman, & Fetter, 1990	USA
	Smith, Organ, & Near, 1983	USA
	Staufenbiel & Hartz 2000	Germany
Altruism towards colleagues	Farh, Earley, & Lin, 1997	China
Attendance	Hunt, 1996	USA
	Gruys, 1999	USA
Being sensitive	Caldarella & Merrell, 1997	USA
Blaming the support seeker	McCreary et al., 2004	USA
Breaking up conflicts	Smithson & Amato, 1982	USA
Breaking up fights	Pearce & Amato, 1980	USA
Civic virtue	Becker & Randall, 1994	USA
	MacKenzie, Podsakoff, & Fetter, 1991	USA
	Morrison, 1994	USA
	Podsakoff, Mackenzie, Moorman, & Fetter, 1990	USA
	Staufenbiel & Hartz 2000	Germany
	Hofmann et al., 2003	USA
Collaborating with others	Smithson & Amato, 1982	USA
Compromising	Caldarella & Merrell, 1997	USA
Conscientiousness	Becker & Randall, 1994	USA
	Farh, Earley, & Lin, 1997	China
	Morrison, 1994	USA
	Podsakoff, Mackenzie, Moorman, & Fetter, 1990	USA
	Staufenbiel & Hartz 2000	Germany
Consoling	Smithson & Amato, 1982	USA
Contextual performance	Motowidlo & Van Scotter, 1994	USA
Cooperating	Caldarella & Merrell, 1997	USA
Correcting	Smithson & Amato, 1982	USA
Courtesy	Becker & Randall, 1994	USA
	MacKenzie, Podsakoff, & Fetter, 1991	USA
	Podsakoff, Mackenzie, Moorman, & Fetter, 1990	USA
Counterproductive work behavior	Ashton, 1998	USA
	Bennett & Robinson, 2000	USA
	Gruys, 1999	USA
	Robinson & Bennett, 1995	USA
	Hollinger & Clark, 1983	USA
Defending	Smithson & Amato, 1982	USA
	Caldarella & Merrell, 1997	USA
Destruction of property	Gruys, 1999	USA
Doting on	Smithson & Amato, 1982	USA
Emotional withdrawal	McCreary et al., 2004	USA

Emotion-focused support	McCreary et al., 2004	USA
Encouraging	Smithson & Amato, 1982	USA
Exonerating	Smithson & Amato, 1982	USA
Generalized compliance	Becker & Randall, 1994	USA
	Smith, Organ, & Near, 1983	USA
Giving directions	Pearce & Amato, 1980	USA
Healing	Smithson & Amato, 1982	USA
Helping	Caldarella & Merrell, 1997	USA
	Hofmann et al., 2003	USA
	Pearce & Amato, 1980	USA
	Smithson & Amato, 1982	USA
Identification with the company	Farh, Earley, & Lin, 1997	China
Inappropriate physical actions	Gruys, 1999	USA
Inappropriate verbal actions	Gruys, 1999	USA
Industriousness	Hunt, 1996	USA
Initiating safety-related change	Hofmann et al., 2003	USA
Inspiring	Smithson & Amato, 1982	USA
Interpersonal harmony	Farh, Earley, & Lin, 1997	China
Lending	Pearce & Amato, 1980	USA
	Smithson & Amato, 1982	USA
Loyalty	Van Dyne et al., 1994	USA
Misuse of information	Gruys, 1999	USA
Misuse of time and resources	Gruys, 1999	USA
Negative approach toward sport participation	Vallerand et al., 1996	Canada
Obedience	Van Dyne et al., 1994	USA
OCB-interpersonal	Williams & Anderson, 1991	USA
OCB-organizational	Williams & Anderson, 1991	USA
Off-task behavior	Hunt, 1996	USA
Organizational spontaneity	George & Brief, 1992	USA
Participation	Van Dyne et al., 1994	USA
Personal initiative	Frese et al. 1996	Germany
Poor quality work	Gruys, 1999	USA
Problem-focused support	McCreary et al., 2004	USA
Prosocial individual behavior	McNeely & Meglino, 1994	USA
Prosocial organizational behavior	Bierhoff et al 2000	Germany
	Brief & Motowidlo, 1986	USA
	McNeely & Meglino, 1994	USA
	Lee, 2002	UK
Protecting company resources	Farh, Earley, & Lin, 1997	China
Reinforcement	Caldarella & Merrell, 1997	USA
Respect and concern for one's full commitment towards sports participation	Vallerand et al., 1996	Canada
Respect and concern for	Vallerand et al., 1996	Canada

social conventions		
Respect and concern for the opponent	Vallerand et al., 1996	Canada
Respect and concern for the rules and officials	Vallerand et al., 1996	Canada
Returning lost items	Smithson & Amato, 1982	USA
	Pearce & Amato, 1980	USA
Role-prescribed prosocial behavior	McNeely & Meglino, 1994	USA
Schedule flexibility	Hunt, 1996	USA
Sharing	Smithson & Amato, 1982	USA
	Caldarella & Merrell, 1997	USA
Social support – Demand for self-coping	Drach-Zahavy, 2004	Israel
Social support – Helping	Cutrona, 1986	USA
	Drach-Zahavy, 2004	Israel
Social support - Maintenance	Drach-Zahavy, 2004	Israel
Social support – Nonhelp oriented	Cutrona, 1986	USA
Social support - Referral	Drach-Zahavy, 2004	Israel
Solving	Smithson & Amato, 1982	USA
Sportsmanship	Becker & Randall, 1994	USA
	MacKenzie, Podsakoff, & Fetter, 1991	USA
	Morrison, 1994	USA
	Podsakoff, Mackenzie, Moorman, & Fetter, 1990	USA
	Staufenbiel & Hartz 2000	Germany
Stewardship	Hofmann et al., 2003	USA
Theft	Hunt, 1996	USA
	Gruys, 1999	USA
Thoroughness	Hunt, 1996	USA
Unruliness	Hunt, 1996	USA
Unsafe Behavior	Gruys, 1999	USA
Voice	Hofmann et al., 2003	USA
Volunteering	Pearce & Amato, 1980	USA
	Smithson & Amato, 1982	USA
Whistle-blowing	Hofmann et al., 2003	USA
Withholding effort	Kidwell & Robie, 2003	USA
Working extra	Smithson & Amato, 1982	USA

Table 2

CP Dimensions Identified in Past Research

	Category	Definition
1	Helping coworkers	All helping behaviors directed at coworkers, customers, etc
2	Maintaining interpersonal harmony	Being considerate of others and preventing and solving interpersonal issues; not making fun of or criticizing others
3	Persisting with extra effort	Working extra hard, not taking extra-long breaks etc
4	Attendance	Coming to work on time and not taking too much time off
5	Following rules and regulations	Performing work in line with the company's rules and regulations
6	Self-development	Engaging in developmental activities to better oneself at work
7	Protecting company resources	Being cautious when using the company resources; not wasting or stealing company's resources
8	Promoting the company's name	Speaking positively about the company to outsiders; not spreading rumors or complaining to outsiders
9	Sportsmanship	Not complaining about difficulties at work, handling less ideal situations and changes well, and not making a big deal out of minor details
10	Civic virtue	Keeping up with new developments in the organization (reading brochures, memos, etc); attending and participating in meetings that are not required

Table 3

Rotated Factor Matrix for the CP Scale (N = 402)

Item	F1	F2	F3	F4
67 Misuses employee discount privileges	**.532**	-.184	-.137	-.085
60 Takes unnecessary time off work (such as using sick days when not really sick)	**.518**	-.229	.041	.017
26 Shows favoritism to certain coworkers	**.512**	-.260	-.080	-.094
22 Borrows company tools or equipment for personal use without proper notice	**.504**	-.145	-.022	-.017
82 Conducts personal business during work time	**.472**	-.179	-.034	-.144
33 Leaves work early without permission	**.463**	-.208	-.037	-.186
24 Damages company tools, equipment, merchandise, or property	**.461**	-.058	-.046	-.184
57 Complains about work assignments	**.458**	-.051	-.114	-.052
55 Ridicules or publicly embarrasses someone at work	**.436**	-.065	-.085	-.092
76 Discusses confidential matters with unauthorized personnel within or outside the organization	**.387**	-.005	-.137	-.197
34 Blows problems out of proportions	**.381**	-.170	-.186	-.013
64 Goes against supervisor's instruction or decision	**.358**	-.080	-.067	-.263
15 Helps solve interpersonal conflicts between coworkers	-.114	**.689**	.139	.010
18 Sympathizes and helps with coworkers' problems and worries	-.151	**.520**	.050	.031
80 Takes initiative to learn about other jobs within the organization	-.128	**.473**	.122	-.027
9 Updates absent coworkers on missed work or information	-.168	**.432**	.141	.108
14 Participates in voluntary company-organized group activities (such as team-building and safety meetings)	-.056	**.424**	.136	.270
41 Promotes company name and reputation to outsiders	-.228	**.406**	.186	.257
2 Promotes and models positive safety behaviors	-.144	**.377**	.070	.227
81 Spends unpaid time learning about the organization	-.159	**.344**	.055	.101
27 Complies with company policies and regulations	-.083	.176	**.693**	.064
51 Comes to work on time	-.194	.228	**.672**	.187
54 Returns from breaks and meals within allotted time	-.150	.194	**.612**	.067
5 Persists in overcoming obstacles to complete a task	-.191	.142	.080	**.578**
3 Does slow or sloppy work	.093	-.085	.001	**-.578**
6 Engages in self-initiated studying to improve own performance	-.152	.100	.148	**.541**
Percent of variance	22.12	7.23	6.04	5.53
Percent of covariance	54.06	17.67	14.76	13.51

Note. F1 = Discourtesy, F2 = Interpersonal Harmony, F3 = Conscientiousness, F4 = Initiative

Table 4

CP Factor Definitions

Factor	Definition
Discourtesy	Behaviors that instigate work-related problems in the organization, including misuse of discount privileges, damaging company property or using it without proper notice, showing favoritism, and publicly ridiculing a coworker.
Interpersonal Harmony	Behaviors that facilitate and protect harmonious interpersonal relationships at work, including helping coworkers, participating in voluntary group activities, and learning about the organization.
Conscientiousness	Behaviors that focus on complying with organizational rules and regulations, punctuality, and regular attendance at work.
Initiative	Behaviors that aim for excellence in one's work through persistence and self-initiated studying.

Table 5

Reliability Estimates for the CP Factors and GLOBE Cultural Values Scales

	Czech Rep.		India		United States		
Scale	α	r_{wg}	α	r_{wg}	α	r_{wg}	ICC(2)
Discourtesy	.73		.85		.85		
Interpersonal Harmony	.70		.76		.82		
Conscientiousness	.76		.78		.77		
Initiative	.71		.71		.73		
Humane Orientation		.90		.88		.92	-.48
In-Group Collectivism		.86		.80		.80	.81
Performance Orientation		.89		.86		.90	.93
Power Distance		.82		.83		.82	.98

Note. α = Cronbach's α estimate of internal consistency

r_{wg} = James et al.'s (1993) estimate of interrater reliability

Table 6

Correlation Matrix (N = 632)

	1	2	3	4	5	6	7	8	9	10	11	12
1. Age												
2. Gender	-.25**											
3. Multinational organization	-.19**	.09*										
4. Work experience	.94**	-.22**	-.19**									
5. Managerial experience	.75**	-.23**	-.12**	.76**								
6. Power Distance	.26**	-.16**	-.08	.28**	.23**							
7. Humane Orientation	.05	.01	-.01	.03	.00	-.26**						
8. Performance Orientation	.10*	-.03	-.04	.10*	.06	-.17**	.26**					
9. In-Group Collectivism	-.10*	.10*	-.03	-.09*	-.10*	-.14**	.23**	.32**				
10. Discourtesy	-.13**	.00	-.02	-.13**	-.11**	.12**	-.22**	-.33**	-.21**			
11. Interpersonal Harmony	.13**	-.08	.01	.11**	.10*	-.12**	.23**	.29**	.23**	-.51**		
12. Conscientiousness	.12**	-.02	-.05	.12**	.13**	.07	.12**	.18**	.17**	-.40**	.49**	
13. Initiative	.10*	.09*	-.01	.12**	.11**	-.14**	.13**	.35**	.18**	-.49**	.44**	.34**

* $p < .05$ ** $p < .01$

All reported variables are at the individual level of analysis.

Table 7

Regression Models of Cultural Values on CP Factors

Variables	Interpersonal Harmony	In-Group Collectivism		b	β	sr^2
In-Group Collectivism	-.08			-2.59	-.23**	-.18
Power Distance	.09	.64		0.90	.24**	.19
	Intercept = 86.19	$R = .20$**	$R^2 = .04$	Adjusted $R^2 = .04$		

Variables	Conscientiousness	In-Group Collectivism		b	β	sr^2
In-Group Collectivism	-.12			-0.56	-.10*	-.08
Power Distance	-.10	.64		-0.07	-.04	-.03
	Intercept = 28.69	$R = .13$**	$R^2 = .02$	Adjusted $R^2 = .01$		

Variables	Initiative	In-Group Collectivism		b	β	sr^2
In-Group Collectivism	-.04			0.32	0.07	.05
Power Distance	-.12	.64		-0.25	-0.16**	-.13
	Intercept = 16.12	$R = .13$**	$R^2 = .02$	Adjusted $R^2 = .01$		

* $p < .05$
** $p < .01$
Cultural values were aggregated to the national level

Figure Caption

Figure 1. CP final measurement model.
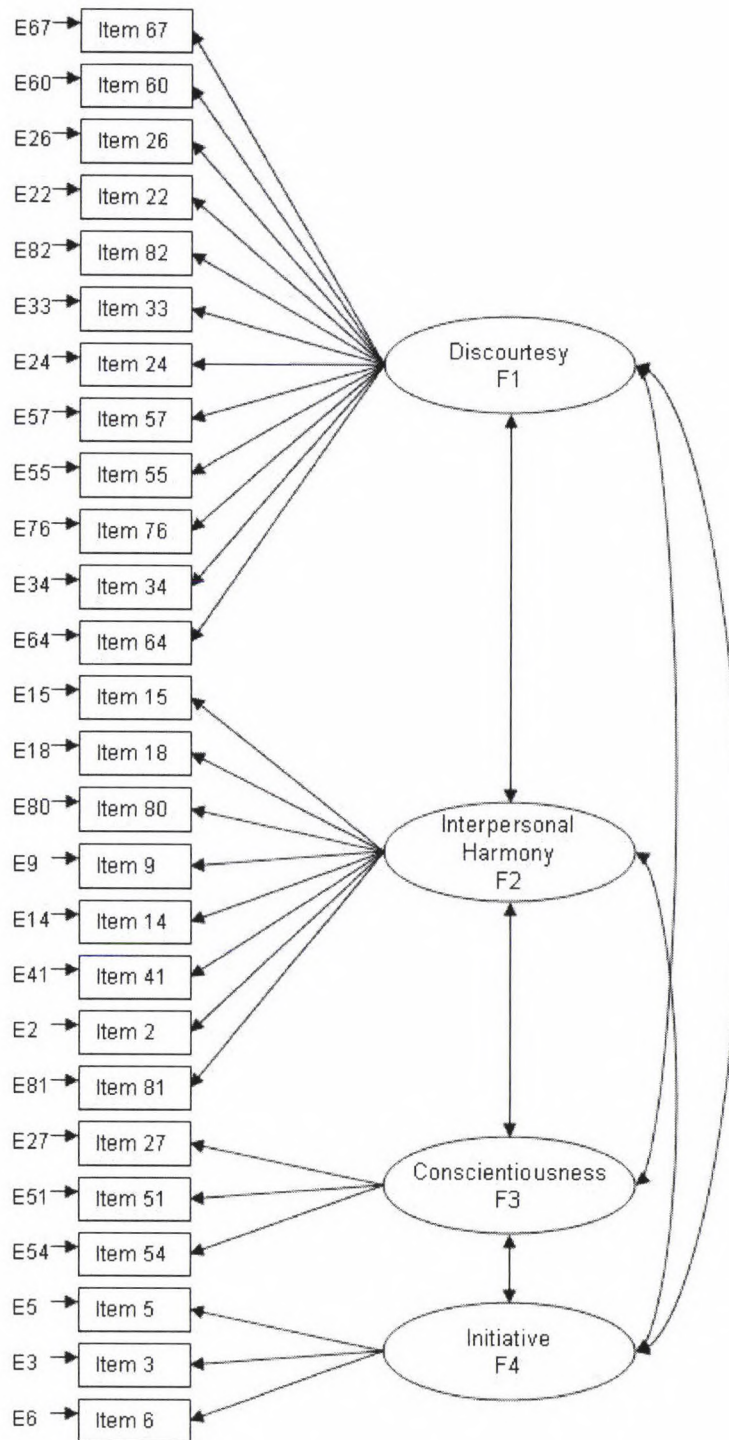
Appendix

Culture and Exceptional Employees

The purpose of this research is to learn about national cultures and perceptions of exceptional employees. The questionnaire that you are asked to complete will take about 20 minutes.

The resulting information will be used to understand the cultural similarities and differences in perceptions of exceptional employees. Such information will be useful to persons who conduct business in multiple countries and cultures. Similarly, we hope that the outputs of this research will contribute to the scientific knowledge of psychological phenomena at work around the world.

In the following pages, you are asked to rate a number of statements based on your observations of cultural or societal practices, your beliefs, your values, or your perceptions. This is not a test, and there are no right or wrong answers. We are mainly interested in learning about the beliefs and values in your society, and how various societal practices are perceived by you and others participating in this research. Your responses will be kept completely confidential. No individual respondent will be identified to any other person or in any written form.

General Instructions

In completing this survey, you will be asked questions focusing on the society in which you live, and on your perceptions of exceptional employees. Most people complete the questionnaire in approximately 20 minutes.

There are three sections to this questionnaire. Section 1 asks about your society. Section 2 asks about your perceptions of exceptional employees and section 3 asks about you and your background.

Types of Questions

There are several types of questions in this questionnaire. Section 1 has questions with two different formats. An example of the first type of question is shown below.

A. In this country, the weather is generally:

Very pleasant			Moderately pleasant			Very unpleasant
1	2	3	4	5	6	7

For a question like this, you would circle the number from 1 to 7 that is closest to your perceptions about your country. For example, if you think the weather is your country is "very pleasant", you would circle 1. If you think the weather is not quite "very pleasant" but is better than "moderately pleasant", you could circle either the 2 or the 3, depending on whether you think the weather is closer to "very pleasant" or to "moderately pleasant".

The second type of question asks how much you agree or disagree with a particular statement. An example of this kind of question is given below.

B.   The weather in this country is very pleasant.

Strongly agree			Neither agree nor disagree			Strongly disagree
1	2	3	4	5	6	7

For a question like this, you would circle the number from 1 to 7 that is closest to your level of agreement with the statement. For example, if you strongly agree that the weather in your country is very pleasant, you would circle either the 2 or the 3, depending on how strongly you agree with the statement. If you disagree with the statement, you would circle the 5, 6, or 7, depending on how much you disagree with the statement.

Section 2 has a different type of questions. For this section, you are given a list of behaviors that employees can display at work. You are asked to rate these behaviors using the scale below. To do this, on the line next to each behavior write the number from the scale that best describes the extent to which that behavior contributes to a person being considered an exceptionally good employee (or inhibits a person from being considered an exceptionally good employee).

	SCALE
1	The behavior **greatly inhibits** a person from being considered an exceptionally good employee.
2	This behavior **somewhat inhibits** a person from being considered an exceptionally good employee.
3	This behavior **slightly inhibits** a person from being considered an exceptionally good employee.
4	This behavior **has no impact** on whether a person is considered an exceptionally good employee.
5	This behavior **contributes slightly** to a person being considered an exceptionally good employee.
6	This behavior **contributes somewhat** to a person being considered an exceptionally good employee.
7	This behavior **contributes greatly** to a person being considered an exceptionally good employee.

An example is shown below. If you believed that greeting coworkers <u>inhibits</u> a person from being considered an exceptionally good employee, you would write 1, 2, or 3 on the line to the left of the statement, depending on how much you thought that this behavior inhibited a person from being considered an exceptionally good employee. If you believed that greeting coworkers <u>contributes</u> to a person being considered an exceptionally good employee, you would write 5, 6, or 7 on the line to the left of the statement, depending on how much you thought that this behavior contributed to a person being considered an exceptionally good employee. Finally, if you believed that greeting coworkers had <u>no effect</u> on whether a person was considered an exceptionally good employee, you would write 4 on the line to the left of the statement.

_____ C. Greets coworkers

Section 1 – The way things generally <u>SHOULD BE</u> in your society

Instructions:
In this section, we are interested in your beliefs about what the norms, values, and practices <u>SHOULD BE</u> in your society.

Again, there are no right or wrong answers, and answers don't indicate goodness or badness of the society.

Please respond to the questions by circling the number that most closely represents your observations about your society.

1-1   In this society, orderliness and consistency <u>SHOULD</u> be stressed, even at the expense of experimentation and innovation.

Strongly agree			Neither agree nor disagree			Strongly disagree
1	2	3	4	5	6	7

1-2   In this society, people <u>SHOULD</u> be encouraged to be:

Aggressive						Non-aggressive
1	2	3	4	5	6	7

1-3   I believe that people who are successful <u>SHOULD</u>:

Plan ahead						Take life events as they occur
1	2	3	4	5	6	7

1-4   I believe that the accepted norm in this society <u>SHOULD</u> be to:

Plan for the future						Accept the status quo
1	2	3	4	5	6	7

1-5   I believe that a person's influence in this society <u>SHOULD</u> be based primary on:

One's ability and contribution to the society						The authority of one's position
1	2	3	4	5	6	7

1-6   In this society, people <u>SHOULD</u> be encouraged to be:

Assertive						Non-assertive
1	2	3	4	5	6	7

1-7   I believe that in general, leaders <u>SHOULD</u> encourage group loyalty even if individual goals suffer.

Strongly agree			Neither agree nor disagree			Strongly disagree
1	2	3	4	5	6	7

1-8   I believe that social gatherings <u>SHOULD</u> be:

Planned well in advance (2 or more weeks in advance)						Spontaneous (planned less than an hour in advance)
1	2	3	4	5	6	7

1-9   In this society, people <u>SHOULD</u> be encouraged to be:

Very concerned about others						Not at all concerned about others
1	2	3	4	5	6	7

1-10   In this society, people <u>SHOULD</u> be encouraged to be:

Dominant						Non-dominant
1	2	3	4	5	6	7

1-11   In this society, children <u>SHOULD</u> take pride in the individual accomplishments of their parents.

Strongly agree			Neither agree nor disagree			Strongly disagree
1	2	3	4	5	6	7

1-12   I believe that the economic system in this society <u>SHOULD</u> be designed to maximize:

Individual interests						Collective interests
1	2	3	4	5	6	7

1-13   I believe that followers <u>SHOULD</u>:

Obey their leader without question						Question their leader when in disagreement
1	2	3	4	5	6	7

1-
14   In this society, people <u>SHOULD</u> be encouraged to be:

      Tough   Tender

      1   2   3   4   5   6   7

1-
15   I believe that teen-aged students <u>SHOULD</u> be encouraged to strive for continuously improved performance.

  Strongly   Neither agree   Strongly

    agree   nor disagree   disagree

    1   2   3   4   5   6   7

1-
16   I believe that a person who leads a structured life that has few unexpected events:

  Has a lot to   Is missing

  be thankful   a lot of

    for   excitement

    1   2   3   4   5   6   7

1-
17   I believe that boys <u>SHOULD</u> be encouraged to attain a higher education more than girls.

  Strongly   Neither agree   Strongly

    agree   nor disagree   disagree

    1   2   3   4   5   6   7

1-
18   I believe that major rewards <u>SHOULD</u> be based on:

Only performance effectiveness	Performance effectiveness and other factors (for example, seniority or political connections)	Only factors other than performance effectiveness (for example, seniority or political connections)
1 2 3	4 5 6	7

1-
19   I believe that societal requirements and instructions <u>SHOULD</u> be spelled out in detail so citizens know what they are expected to do.

  Strongly   Neither agree   Strongly

    agree   nor disagree   disagree

    1   2   3   4   5   6   7

1-20   I believe that being innovative to improve performance <u>SHOULD</u> be:

Substantially rewarded			Somewhat rewarded			Not rewarded
1	2	3	4	5	6	7

1-21   In this society, people <u>SHOULD</u> be encouraged to be:

Very sensitive toward others						Not at all sensitive toward others
1	2	3	4	5	6	7

1-22   I believe there <u>SHOULD</u> be more emphasis on athletic programs for:

Boys						Girls
1	2	3	4	5	6	7

1-23   In this society, parents <u>SHOULD</u> take pride in the individual accomplishments of their children.

Strongly agree			Neither agree nor disagree			Strongly disagree
1	2	3	4	5	6	7

1-24   I believe that society <u>SHOULD</u> have rules or laws to cover:

Almost all situations			Some situations			Very few situations
1	2	3	4	5	6	7

1-25   I believe that leaders in this society <u>SHOULD</u>:

Provide detailed plans concerning how to achieve goals						Allow the people freedom in determining how best to achieve goals
1	2	3	4	5	6	7

1-26   I believe that this society would be more effectively managed if there were:

Many more women in positions of authority than there are now			About the same number of women in positions of authority as there are now			Many less women in positions of authority than there are now
1	2	3	4	5	6	7

1-27   In this society, people SHOULD be encouraged to be:

Very friendly						Very unfriendly
1	2	3	4	5	6	7

1-28   I believe that people in positions of power SHOULD try to:

Increase their social distance from less powerful individuals						Decrease their social distance from less powerful people
1	2	3	4	5	6	7

1-29   How important SHOULD it be to members of your society that your society is viewed positively by persons in other societies?

It should not be important at all			It should be moderately important			It should be very important
1	2	3	4	5	6	7

1-30   I believe that people SHOULD:

Live for the present						Live for the future
1	2	3	4	5	6	7

1-31   In this society, people SHOULD be encouraged to be:

Very tolerant of mistakes						Not at all tolerant of mistakes
1	2	3	4	5	6	7

1-32 I believe that people SHOULD set challenging goals for themselves.

Strongly agree			Neither agree nor disagree			Strongly disagree
1	2	3	4	5	6	7

1-33 When in disagreement with adults, young people SHOULD defer to elders.

Strongly agree			Neither agree nor disagree			Strongly disagree
1	2	3	4	5	6	7

1-34 Members of this society SHOULD:

Take no pride in being a member of the society			Take a moderate amount of pride in being a member of the society			Take a great deal of pride in being a member of the society
1	2	3	4	5	6	7

1-35 I believe that power SHOULD be:

Concentrated at the top						Shared throughout the organization
1	2	3	4	5	6	7

1-36 In this society, most people prefer to play:

Only individual sports			Some individual and some team sports			Only team sports
1	2	3	4	5	6	7

1-37 I believe that:

Group cohesion is better than individualism			Group cohesion and individualism are equally valuable			Individualism is better than group cohesion
1	2	3	4	5	6	7

1-
38

I believe that it <u>SHOULD</u> be worse for a boy to fail in school than for a girl to fail in school.

Strongly agree			Neither agree nor disagree			Strongly disagree
1	2	3	4	5	6	7

1-
39

I believe that opportunities for leadership positions <u>SHOULD</u> be:

More available for men than for women			Equally available for men and women			More available for women than for men
1	2	3	4	5	6	7

1-
40

In your opinion, what behaviors distinguish exceptionally good employees from average employees? In the space below, please list 3 to 5 behaviors that exceptionally good employees do.

_____

_____

_____

_____

_____

_____

_____

_____

Section 2 – Perceptions of Exceptional Employees

Instructions
You are probably aware of people who you would consider exceptionally good employees. On the following pages are behaviors that employees engage in while at work. Please rate each behavior based on how characteristic it is of exceptionally good employees using the below scale. For each behavior, select one number as your answer and write it on the line to the left.

	SCALE
1	The behavior **greatly inhibits** a person from being considered an exceptionally good employee.
2	This behavior **somewhat inhibits** a person from being considered an exceptionally good employee.
3	This behavior **slightly inhibits** a person from being considered an exceptionally good employee.
4	This behavior **has no impact** on whether a person is considered an exceptionally good employee.
5	This behavior **contributes slightly** to a person being considered an exceptionally good employee.
6	This behavior **contributes somewhat** to a person being considered an exceptionally good employee.
7	This behavior **contributes greatly** to a person being considered an exceptionally good employee.

_____ 2-1 Enthusiastically takes on new and challenging assignments

_____ 2-2 Promotes and models positive safety behaviors

_____ 2-3 Does slow or sloppy work

_____ 2-4 Keeps working hard even when others are around to do the work

_____ 2-5 Persists in overcoming obstacles to complete a task

_____ 2-6 Engages in self-initiated studying to improve own performance

_____ 2-7 Assists supervisor when needed

_____ 2-8 Promotes company's products, services and new developments to outsiders

_____ 2-9 Updates absent coworkers on missed work or information

_____ 2-10 Swears, is vulgar, or makes obscene comments at work

_____ 2-11 Attends additional formal training at the organization

_____ 2-12 Recognizes and corrects own mistakes at work

_____ 2-13 Spreads false rumors or gossip about coworkers

_____ 2-14 Participates in voluntary company-organized group activities (such as team-building and safety meetings)

_____ 2-15 Helps solve interpersonal conflicts between coworkers

_____ 2-16 Fulfills the responsibilities specified in his/her job description

_____ 2-17 Lets go of past conflicts with coworkers

_____ 2-18 Sympathizes and helps with coworkers' problems and worries

_____ 2-19 Makes ethnic, religious, or racial remarks or jokes at work

_____	2-20	Follows company rules even when others cheat
_____	2-21	Avoids work or pretends to be busy
_____	2-22	Borrows company tools or equipment for personal use without proper notice
_____	2-23	Volunteers for committees in the company
_____	2-24	Damages company tools, equipment, merchandise, or property
_____	2-25	Performs the tasks that are expected as part of the job
_____	2-26	Shows favoritism to certain coworkers
_____	2-27	Complies with company policies and regulations
_____	2-28	Keeps a positive mindset at work
_____	2-29	Completes own work on time and meets deadlines
_____	2-30	Is rude toward others at work
_____	2-31	Volunteers for overtime or stays late when needed
_____	2-32	Is absent from work without a legitimate reason
_____	2-33	Leaves work early without permission
_____	2-34	Blows problems out of proportions
_____	2-35	Promotes and follows company values
_____	2-36	Meets performance expectations
_____	2-37	Treats company property with care
_____	2-38	Uses tact and is respectful when dealing with others
_____	2-39	Actively seeks faults with what the company is doing
_____	2-40	Compliments, praises, and applauds peers for their accomplishments
_____	2-41	Promotes company name and reputation to outsiders
_____	2-42	Bullies others at work
_____	2-43	Takes extra breaks at work
_____	2-44	Covers assignments and/or shifts for colleagues when needed
_____	2-45	Offers solutions to coworkers' problems
_____	2-46	Uses company's resources without unnecessary waste
_____	2-47	Blames coworkers for his/her own mistakes
_____	2-48	Helps orient new coworkers

_____	2-49	Adequately completes responsibilities
_____	2-50	Informs coworkers about new developments in the company
_____	2-51	Comes to work on time
_____	2-52	Spreads false rumors and gossip about the company
_____	2-53	Steals money from the company
_____	2-54	Returns from breaks and meals within allotted time
_____	2-55	Ridicules or publicly embarrasses someone at work
_____	2-56	Gives advance notice when unable to come to work
_____	2-57	Complains about work assignments
_____	2-58	Reads announcements, messages, or printed materials that provide information about the company
_____	2-59	Takes office supplies for personal use (such as pens, pencils, paper clips, etc.)
_____	2-60	Takes unnecessary time off work (such as using sick days when not really sick)
_____	2-61	Shares materials and resources with coworkers
_____	2-62	Resents any changes in the company
_____	2-63	Helps coworkers who have heavy work loads
_____	2-64	Goes against supervisor's instruction or decision
_____	2-65	Consciously prevents errors to save company time and money
_____	2-66	Provokes verbal conflicts with others at work
_____	2-67	Misuses employee discount privileges
_____	2-68	Addresses and reports safety-related issues
_____	2-69	Takes credit, avoids blames, and fights for personal gain
_____	2-70	Makes innovative suggestions to improve the organization
_____	2-71	Volunteers for community service (for example donating blood or assisting elders)
_____	2-72	Keeps workplace clean and neat
_____	2-73	Encourages others to speak up at meetings
_____	2-74	Avoids telling the supervisor unpleasant things related to work assignments
_____	2-75	Discourages others from challenging the supervisor
_____	2-76	Discusses confidential matters with unauthorized personnel within or outside the organization

_____ 2-77 Reports employees who engage in unacceptable behaviors

_____ 2-78 Litters own work environment

_____ 2-79 Derives pleasure from competition

_____ 2-80 Takes initiative to learn about other jobs within the organization

_____ 2-81 Spends unpaid time learning about the organization

_____ 2-82 Conducts personal business during work time

_____ 2-83 Displays proper professional appearance and bearing

_____ 2-84 Is receptive to feedback

Section 3 - Demographic Questions

Instructions
Following are several questions about you and your background. These questions are important because they help us to see if different types of people respond to the questions on this questionnaire in different ways. They are NOT used to identify any individual.

3-1   How old are you? _____ years old

3-2   What is your gender? (check one)   Man _____   Woman _____

3-3   What is the country of your citizenship/passport? _____

3-4   What country were you born in? _____

3-5   What country do you live in currently? _____

3-6   How long have you lived in the country where you currently live? _____
        Besides your country of birth, how many countries have you lived in for longer
3-7   than one year? _____ countries

3-8   What is your ethnic background? _____

3-9   What country was your mother born in? _____

3-10   What country was your father born in? _____

3-11   What is your native language? _____

3-12   What other languages do you speak fluently? _____
3-13   What languages were spoken in your home when you were a child?

        _____

3-14   How many years of work experience do you have? (Answer 0 if none) _____

3-15   How many years have you been a manager? (Answer 0 if none) _____

3-16   Have you ever worked for a multinational organization?   YES   NO

3-17   How many years of formal education do you have? _____ years
3-18   If you have an educational major or area of specialization, what is it?

        _____