



**Organizational justice across cultures and entities: An
investigation in Portugal and Angola**

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in Human Resources Management and Development

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**Organizational justice across entities and cultures: An
investigation in Portugal and Angola**

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ABSTRACT

ABSTRACT

This thesis explores employees' entity justice perceptions about the organization as a whole, their supervisor, work-colleagues, and subordinates, in Portugal and Angola. We relate these justice perceptions to individual, organizational, and cultural differences between the countries; and explore the implications for employees' and organizations.

The thesis includes two conceptual studies, which review the extant literature to explore factors underlying country differences in the ways employees develop and react to evaluations of justice; and how those sociocultural factors interact to explain country differences. Additionally, it includes three empirical studies, which apply and expand the GLOBE project cultural model to characterize values and practices in Portugal and Angola; explore the motivational effect of individual cultural orientations (*i.e.*, interaction of cultural values and practices) and orientation consistency (*i.e.*, discrepancy between cultural practices and values) on the relationship between entity justice and commitment; and finally, explore the relationship between entity justice, use of social and personal resources and perceived effectiveness of how host country national and expatriate middle-managers handle work events

We investigate innovative justice *foci*, illustrating the importance of perceptions regarding colleagues and subordinates, and showing that perceptions regarding different entities have distinct antecedents and outcomes. We adopt a dynamic multi-trait approach to country differences, exploring the relationships between values and practices, in addition to individual and organizational differences. Finally, we explore seldom studied cultural contexts. By bringing organizational justice and cross-cultural research together we hope to shed light on uncharted areas of the justice experiences of employees in different countries.

Keywords: Organizational justice; Entity justice; Cross-cultural, International HRM, Commitment; Perceived effectiveness; Portugal; Angola.

JEL Classification System: D23 Organizational Behavior; D63 Equity, Justice, Inequality, and Other Normative Criteria and Measurement; O57 Comparative Studies of Countries; O52 Europe; O55 Africa.

Resumo

RESUMO

Esta tese investiga percepções de justiça dos trabalhadores, em Portugal e Angola, em relação à organização como um todo, supervisor, colegas de trabalho e subordinados. Essas percepções são relacionadas com diferenças individuais, organizacionais e culturais entre países e as implicações para trabalhadores e organizações são exploradas.

A tese inclui dois estudos conceituais que revêem a literatura existente para explorar os factores subjacentes às diferenças entre os países nas forma como os trabalhadores desenvolvem e reagem a avaliações de justiça; e como esses fatores socioculturais interagem para explicar as diferenças entre países. Além disso, inclui três estudos empíricos, que aplicam e expandem o modelo cultural do projeto GLOBE para caracterizar valores e práticas culturais em Portugal e Angola; explorar o efeito motivacional das orientações culturais individuais (*i.e.*, interação entre valores e práticas) e sua consistência (*i.e.*, discrepância entre valores e praticas) na relação entre justiça e implicação; e finalmente, explorar a relação entre justiça, uso de recursos sociais e pessoais, e eficácia percebida da forma como gestores intermédios nacionais e expatriados lidam com eventos no trabalho

Investigamos *focias* de justiça inovadores, ilustrando a importância das percepções acerca de colegas e subordinados e demonstrando que as percepções sobre diferentes entidades têm antecedentes e outcomes distintos. Adotamos uma abordagem dinâmica e multifacetada das diferenças entre países explorando, além de diferenças individuais e organizacionais, relações entre valores e práticas culturais. Finalmente, investigamos contextos culturais raramente estudados. Ao combinar prespectivas de justiça organizacional e pesquisa inter-cultural esperamos desvendar aspectos desconhecidos das experiências de justiça dos trabalhadores em diferentes países.

Keywords: Justiça organizacional, Justiça de entidade, Inter-cultural, GRH internacional, Implicação, Eficácia percebida, Portugal e Angola

JEL Classification System: D23 Organizational Behavior; D63 Equity, Justice, Inequality, and Other Normative Criteria and Measurement; O57 Comparative Studies of Countries; O52 Europe; O55 Africa.

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“There is no such thing as justice in the abstract; it is merely a compact between men.”

Epicurus

GENERAL INTRODUCTION

General introduction

Justice is a basic human concern. Through our lives, our relationships with other people are governed by rules about what to give and what to expect in return. Justice underlies ethical issues about what is right and wrong; how we should or should not treat others; and how others should or should not treat us. We accept we may not always get what we want, but we believe we are entitled to get what we deserve. This balance is the basic foundation of justice in human interactions.

Traditional approaches to justice, such as theology, philosophy or law, follow a prescriptive orientation. They aim to define social and organization norms that maximize the fairness afforded to all members of a group. Organizational research, on the other hand, follows a descriptive approach, focusing on individuals' subjective evaluations of the way they are treated (Colquitt, Conlon, Wesson, Porter, & Ng, 2001). Justice is not conceptualized as an objective quality of human interactions, but rather has an individual evaluation (Rupp, Shao, Jones, & Liao, 2014). Something is considered fair "when what we give and receive, and how we treat others and are treated by them, corresponds to what the recipient considers to be entitled to" (Kazemi & Tornblom, 2008, p. 209).

The study of justice perceptions is an important area of research in organizational behaviour. Justice perceptions are related to important individual and organizational outcomes (Cohen-Charash & Spector, 2001). Organizational research has focused on the investigation of what people perceive to be (un)fair, how those perceptions affect emotions, cognitions and attitudes, and what people do to achieve justice (Kazemi & Tornblom, 2008). When workers feel they are treated unfairly, absenteeism, turnover, stress, and retaliatory behaviours tend to increase (Colquitt, *et. al.*, 2001; Nirmala & Akhilesh, 2006; Silva & Caetano, 2014). On the other hand, when workers feel they are treated fairly, positive work-related attitudes and behaviours, such as satisfaction, commitment, citizenship behaviours, and acceptance of organizational change tend to increase (Nowakowski & Conlon, 2005; Folger & Skarlicki, 1999; Rupp, *et. al.*, 2014; Silva, Caetano & Zhou, 2012). In short, "justice keeps people together whereas injustice can pull them apart" (Folger & Cropanzano, 1998, p. xii).

Unfairness is a major cause of work stress (*e.g.*, Elovainio, Kivimäki, & Helkama, 2001, Francis & Barling, 2005). Work stress is pointed by the World Health Organization as a cause of decreased levels of employees' psychological and physical well-being, with

adverse consequences for businesses and companies (*e.g.*, Maslach, Schaufeli, & Leiter, 2001; Francis & Barling, 2005). In fact, according to data from the World Health Organization, in the EU alone, work stress was responsible for about 22 million euros in losses, and about 50% to 60% of all sick leaves, representing a huge loss in productivity for companies (WHO, 2010). Organizational justice is an important topic both to academics and to practitioners.

However, what do people evaluate when they form justice judgements? Research has shown that, in organizations, individuals form judgements about the fairness of three dimensions of work events, namely: (1) distributive aspects, about how outcomes should be distributed; (2) procedural aspects, about how decisions should be made; and (3) interactional aspects, about how people should interact (*e.g.*, Cropanzano, Rupp, Mohler & Schminke, 2001). Some authors further distinguish between informational aspects, about how timely and honest is the information provided, and interpersonal aspects, about how respectful, kind, and considerate, are the people one interacts with (Greenberg, 1993). To date, most research on organizational justice has focused on the conceptualization and distinction of these dimensions, as well as on their antecedents and consequences (*for meta-analytical reviews see*: Cohen-Charash & Spector, 2001; Colquitt, *et. al.*, 2001; Fassina, Jones & Uggerslev, 2008; Rupp, *et. al.*, 2014).

This event dimension based conceptualization dominates organizational justice research. Yet, recently there have been calls for the examination of alternative conceptualizations. On the one hand, several authors (*e.g.*, Ambrose & Schminke, 2009; Choi, 2008; Fassina, *et al.*, 2008; Lind, 2001a) have recommended the adoption of a more holistic approach to (in)justice experiences. They argue that employees do not evaluate each dimension of an event separately and weight them to determine responses; on the contrary, they form overall evaluations of fairness and react accordingly. Instead of a compartmentalized approach, exploring the effect of overall justice perceptions might allow greater insight into the ways employees develop and react to (in)justice in organizations.

On the other hand, other authors (*e.g.*, Ambrose, Hess, & Ganesan, 2007; Choi, 2008) have advocated a distinction between event justice and entity justice. They distinguish between assessments of how fair a particular situation or work event is; and assessments of how fair a specific entity the employee contacts with at work is. They argue that reactions to (in)justices tend to be reciprocated to the source perceived to be responsible for the (in)justice (*e.g.*, Cropanzano & Mitchell, 2005). Differentiating between the *what* and the

who might go a long way in helping us understand how employees form, and react to, (in)justice at work.

In response to the calls for the investigation of alternative justice conceptualizations, this thesis explores overall justice judgments employees make about different entities they interact with at work. We investigate employees' global assessments of fairness of the organization as a whole, their supervisor, work-colleagues, and subordinates, in Portugal and Angola. We relate these assessments to individual, organizational, and cultural differences between the countries; and explore their implications for employees' attitudes and behaviours, such as work commitment, reliance on social and personal resources to make sense of events at work, and perceived effectiveness.

Different theoretical approaches to organizational justice perceptions have been proposed over the years. The instrumental perspective states that justice is valued because it promotes more control over the relationship between personal effort, and attainment of positive outcomes, or avoidance of negative ones (*e.g.*, Thibaut & Walker, 1975). Group value perspectives state that positive justice perceptions encourage identification with the group, trust and compliance with group authorities, as well as personal effort to pursuit group goals (*e.g.*, Tyler & Lind, 1992). The heuristic perspective states that justice judgments act as heuristics that are used to manage uncertainty, make sense of the social environment, and to decide if authority figures should be trusted and abided by (*e.g.*, Van den Bos & Lind, 2002). Finally, contrafactual perspectives state that justice is developed through comparative processes between what actually happened and what could, should or might have happened otherwise, and then used to make sense of situations and decide how to react (*e.g.*, Folger & Cropanzano, 2001). Because the above theories rely on reciprocity (Gouldner, 1960) and social-cognition processes to explain justice perceptions, and because we will be exploring entity focused justice processes (as opposed to event focused justice processes), we will use social exchange theory (Blau, 1964) and sense-making theory (*e.g.*, Weick, Sutcliffe & Obstfeld, 2005) as overarching conceptual frameworks.

While there is broad consensus on the importance of justice judgements in organizations, their implications have not been fully explored at the cross-cultural level. Culture can be defined as a set of "shared motives, values, beliefs, identities and interpretation or meaning of significant events that results from common experiences of members of collectivities that are transmitted across generations" (House & Javidan, 2004, p. 15). Imbedded in their cultural context, individuals come to internalize the values, norms

and practices that characterize it. In addition, there is substantial empirical evidence that societal culture has an impact on organizational culture and identity (Ekmekci, Casey, Rosenbusch, Cataldo & Byington, 2012), which spills over to workers' and managers' attitudes and behaviours (Sengupta & Sinha, 2005). Understanding these cultural specificities might enable us to better predict and adapt to attitudes and behaviours in specific contexts (Lewis, 2005).

Organizational justice is defined by employees' subjective evaluations. Because culture has an effect on the values and practices of societies, organizations and individuals, it influences the way employees develop and react to justice judgments in different social and organizational contexts (*e.g.*, Greenberg, 2001). As such, justice must meet employees' expectations about the proper way they believe people should be treated. Those beliefs are anchored on shared norms and values imbedded in specific organizational and societal cultures, so, between-countries variations are likely to occur. Variations may include (1) the rules used to develop justice perceptions; (2) the value and focus of justice perceptions; (3) organizational practices and goals that affect expectations and justice perceptions; as well as (4) the dominant justice motives present in that context. Different cultures may value different forms of social exchange and sense-making, which impact employees' justice experiences. Better understanding why and how that happens, can go a long way in helping us, predict and manage country differences, and promote better and fairer work-places.

The countries chosen for this investigation are Portugal and Angola. Despite sharing a common language, Portugal and Angola are party of distinct cultural and geographical regions and face distinct economic and social challenges. Unlike Portugal, which has been included in some of the major cross-cultural studies of the last decades, Angola's culture has largely been under-researched. In fact, in spite of expected demographical and economic growth, there has been a general lack of cross-cultural business research in Africa. Although the African continent is made up of 53 countries, only 12 have been included in the main cross-cultural studies in recent decades (*i.e.*, Hofstede, 2001, House, Hanges, Javidan, Dorfman & Gupta, 2004; Lewis, 2005; Trompenaars & Hampden-Turner, 1998), and none of those studies include Angola. In addition, these countries share strong commercial ties and economic relationships, which add applied value to the comparative study of organizational justice perceptions there.

Country differences in cultural values, socioeconomic development, organizational, situational factors and perceiver's characteristics translate into different norms of social

exchange, and sense making frameworks. These are critical parts of the justice experience, which impact both justice content and process. Intercultural settings offer the opportunity to investigate the effect of these variables, otherwise difficult to manipulate, in natural contexts. Many consider them to be an ideal setting for the advancement of organizational justice research; and argue that more direct tests of the major justice theories should be made in diverse cultural settings (Blader, Chang, & Tyler, 2001; Conner, 2003, Dixon, Caldwell, Chatchutimakorn, Gradney, & Rattanametangkul, 2010). These efforts would contribute not only to our knowledge about country differences, but also about the boundary conditions of main theoretical justice approaches.

Most cross-cultural organizational justice studies explain country differences based on assumed collectivistic or power distance values discrepancies, relying on cultural scores collected in previous large-scale cross-national studies (*e.g.*, Fischer & Smith, 2006). This practice raises serious validity concerns because: (1) collectivism correlates positively with power distance, but sometimes they have opposite effects on justice processes (Fischer & Smith, 2003); (2) considering, but not measuring, isolated cultural differences may mask the effects of other sociocultural, organizational or situational factors, which may contribute to the differences found; and (3) the degree to which archive country level cultural scores are a good reflection of a countries' populations is dependent on cultural stability trough time, and heterogeneity within the population (*e.g.*, Chao & Moon, 2005). Using nation as a proxy for culture does not enable us to avoid these downfalls.

Differences in cultural identities may lead to different cultural orientations and self-constructs inside society. It is important that cross-cultural justice research distinguishes differences due to self-construal, from those due to country belonging (Maznevski, Gomez, DiStefano, Noorderhaven & Chuaan, 2002; Steel & Taras, 2010). It has been suggested that, aggregated national scores may be useful to describe a country's culture when comparing a large sample of countries; but more fine grained individual cultural orientations measures should be used when comparing a small number of countries (*e.g.*, Farh, Hackett & Liang, 2007; Fischer, 2009). In this thesis, we follow those proposals and directly assess culture. By assessing a vast array of cultural traits at the individual level, we avoid the downfalls of using nation as a proxy for culture. We are more able to accurately calculate how much of the differences found in justice processes in Portugal and Angola are due to certain cultural dimensions, and how much are due to other factors underlying country differences.

Moreover, overall entity justice measures may be specially suited for cross-cultural research. In the event justice measures, participants are asked if a given criteria, which may be culturally dependent (*e.g.*, equity, voice, transparency, *etc.*) was respected. Most justice criteria have not been cross-culturally validated, some have been shown to vary across cultures (*e.g.*, Fischer & Smith, 2003). Rather than asking if certain criteria, which may be culturally dependent was followed, overall entity measures uses a direct approach (*i.e.*, participants are asked how fair a certain entity is), which may make it more appropriate for cross-cultural research.

Organizational research tends to have a monolithic approach to culture, mostly based on Hofstede's (1984), or latter models of cultural value dimensions. Most cultural dimensions models represent by how much a society values certain traits. Despite the prevalent focus of cross-cultural research on values, alternative constructs have been proposed to represent culture (*e.g.*, social axioms: Bond, *et. al.*, 2004). The Global Leadership and Organizational Behavior Effectiveness Research (GLOBE) project (House, *et. al.*, 2004) conducted a large cross-cultural study, which involved 64 countries. In addition to cultural values, related to "how things should be", it also accounts for cultural practices, related to "how things are done" in society. The consideration of multiple cultural characteristics allows for a dynamic view of culture.

According to traditional assumptions of cross-cultural research, values should be positively correlated to cultural practices levels. For example, a society that highly values collectivism is expected to display more collectivistic practices, than one that holds more individualistic values. Yet, across 64 countries findings indicate null, or many times, negative correlations between cultural values and practices for most dimensions of culture (House, *et. al.*, 2004). Countries vary in their degree of mismatch between perceptions of "how things are done" (*i.e.*, practices) and "how things should be done" (*i.e.*, values). This mismatch can be conceived as the cultural consistency of practices and values within a society. In addition to inconsistencies between what *does* happen and what *should* happen, the relationships between values and practices, also allows for the exploration of exponential effects between the two.

The consideration of culture as a dynamic tension between different manifestations of cultural traits opens new doors to research on country differences. In this thesis, we will explore some of the implications of these perspectives for organizational justice across-cultures; by investigating the effect of: (1) individual cultural orientations (*i.e.*, the

exponential effect of individual perceptions of practices and values); (2) and cultural orientation consistency (*i.e.*, the differences between perceptions of practices and values) on country differences in justice perceptions, and their relationship to employees attitudes and behaviours, in Portugal and Angola.

In addition to culture, other contextual factors underlie country differences in organizational justice perceptions. Organizational aspects, situational and individual characteristics may have different effects over the justice process in different countries. The event-management model (Smith & Peterson, 1988) focuses on the sources of guidance (*e.g.*, personal experience, supervisor, subordinates, *etc.*) managers use to make sense of events at work. In this thesis, we apply this model to investigate aspects, such as host country national *vs.* expatriate status, while controlling for employees' tenure and organizational ownership sector (*i.e.*, public, private or multinational ownership). By focussing on these factors, we hope to provide a broader view of organizational justice differences between Portuguese and Angolan companies.

In sum, this thesis aims to advance knowledge about how the sociocultural context impacts organizational justice processes regarding specific organizational entities. To offer a broad perspective of employees' justice experiences we explore: (1) the relational context – justice experiences take place within specific relationships between a *receiver* of (in)justice and a *giver*, the entity perceived to be responsible for the (in)justice, and (2) the sociocultural context – those relationships are embedded in a broad sociocultural context, which shapes social exchange, and sense-making processes, underlying justice experiences

This project aims to contribute to our knowledge regarding the impact of cultural, organizational, situational, and individual aspects, in the way employees evaluate and react to how fairly they are treated by different entities at work. The focus is on Portuguese and Angolan employees' assessments of the fairness of the organization, supervisor, work-colleagues, and subordinates. Those assessments will be related to individual, situational, organizational, and cultural differences (predictors), and to employees' attitudes and behaviours (outcomes), to explore social exchange, motivational, and sense making procedures underlying country differences.

Our main research questions were the following: (1) What factors underlie country differences in the ways employees develop and react to evaluations of justice? (2) How do those sociocultural contextual factors interact, in what ways, and when are they important to explain country differences? (3) How can cultural values and practices be characterized in

Portugal and Angola? (4) How can individual cultural orientation (*i.e.*, exponential effect of cultural practices and values) and consistency (*i.e.*, discrepancy between cultural practices and values) be characterized in Portugal and Angola? In order to investigate how justice perceptions regarding different entities affect attitudes and behaviours in different cultures, we explore: (5) How do cultural orientations, and orientations' consistency, relate to justice motives and impact the development and reactions to justice perceptions regarding different entities? (6) How do entity justice perceptions affect how employees make sense of events at work, and how well they perceive to handle them in organizations operating in different countries? To achieve these goals, we conducted five studies.

Study 1 presents a systematic review of the factor underlying country differences in the ways workers develop and react to evaluations of justice. We aimed to assess the range of conceptual and methodological frameworks found in cross-cultural organizational justice research. We systematically reviewed the literature and analysed 74 papers published in academic journals, from 1978 to 2014, which include more than one country. We contributed to the literature in two ways. First, our analysis of methodological aspects highlights some limitations: research has tended to focus on the evaluation of events from the receiver's perspective; most studies compare 2 countries, mainly China and the USA and largely ignore Africa and the Arab world; cross-cultural equivalence checks are rare; and most studies do not directly measure culture, rather use collectivism and power distance as post-hoc explanations of country differences. Second, we offer a broader view of country differences by investigating contextual effects that go beyond national values. Our analysis of the influence of multiple sociocultural levels shows that culture, socioeconomic development, organizational, situational, and individual characteristics interact to predict the development of and reactions to (in)justice.

Study 2 develops an integrative model of sociocultural contextual influences on the evaluations people make of what justice is, how it should be applied, what the appropriate reactions are, and how they should be expressed. We contribute to the literature by proposing an integrative model of the factors underlying country differences in organizational justice exchange processes that helps predict how and when these factors are important; and by proposing a future research agenda. We distinguish between the impact of national culture, socioeconomic development, and organizational, situational, and individual characteristics on sociocultural differences. Furthermore, we propose that these interconnected factors can be conceptualised as a complex system characterized by multi-

causality, manifested through top-down, horizontal and bottom-up influences in social exchange and sense-making processes underlying the development and reaction to (in)justice in different contexts. Situational strength, cultural consistency, intercultural contact, and societal change may increase the importance of certain sociocultural factors.

In study 3 we applied the GLOBE project cultural model to characterize Portugal's and Angola's cultural values and practices. We expanded the model by proposing the constructs of cultural orientation (*i.e.*, exponential effect of practices and values) and orientation consistency (*i.e.*, discrepancy between practices and values). From the intersections of values and practices, we distinguished between undesired, desired, enforced or unenforced cultural orientations. The GLOBE's project cultural framework (House, *et. al.*, 2004) was applied to employees in Angola and Portugal, to assess uncertainty avoidance, power distance, collectivism, and performance and humane orientations. With some adjustments, multigroup confirmatory factor analysis revealed configural, and partial metric and scalar, invariance of the cultural measures. We compare the countries to those involved in the original GLOBE project, investigate differences between and within countries regarding values and practices, individual cultural orientations, and relate them to cultural consistency. Lastly, we integrate these findings to draw a cultural profile of Portugal and Angola and discuss the implications for human resource management in these countries.

Study 4 aimed to explore the motivational impact of individual cultural orientations (*i.e.*, interaction of cultural values and practices) on entity justice perceptions, regarding the organization, supervisors, and colleagues, which should further predict commitment in Portugal and Angola. It also investigated the moderating role of cultural orientation consistency (*i.e.*, discrepancy between cultural practices and values) for the relationship between cultural orientations and justice perceptions. Consistent cultural orientations are expected to strengthen the effects of cultural orientations on justice perceptions. A questionnaire was applied to 235 employees in Angola, and 273 in Portugal. Power-distance, uncertainty-avoidance, collectivism, humane and performance orientations were measured as practices - how things are - and values -how things should be-. Unlike previous cross-cultural justice research, focused on national differences in event justice accounted by isolated cultural dimensions, we integrate country and individual factors to explain attitudes at work. The measurement of values and practices contributes to understanding cultural orientations as dynamic processes.

Finally, study 5 explores the relationship between entity justice and perceived effectiveness of how host country national and expatriate middle-managers handle work events. Extending the event-management model (Smith & Peterson, 1988), we propose that reliance on social - colleagues, superiors, subordinates and rules – and personal resources - commitment and experience - to handle events is contingent on entity justice perceptions regarding the direct hierarchical superior, colleagues and subordinates. A questionnaire was applied to 136 Portuguese, 156 Angolan host country nationals, and 113 Portuguese expatriates in Angola. We contribute to the literature by exploring novel *foci* illustrating the importance of justice received from subordinates, and integrate event management and organizational justice literatures to investigate the processes behind national and expatriate managers' effectiveness perceptions in seldom-studied cultural contexts.

This thesis contributes to research on organizational justice by analysing an alternative conceptualization of organizational justice based on overall entity justice perceptions. In addition, we expand the hierarchical conceptualization of justice (*e.g.*, Bies, 2005), by accounting for, less studied justice exchanges with work-colleagues and subordinates. The thesis contributes to cross-cultural research by adopting a dynamic multi-trait approach to culture, and exploring the relationships between cultural values and cultural practices. By bringing these perspectives together, we hope to avoid some of the downfalls of cross-cultural organizational justice research, and shed light on uncharted areas of the justice experiences of employees in different countries.

In summary, this thesis is made up of five studies, divided in two parts. The first part of the thesis presents a conceptual investigation to the relationship between culture and organizational justice perceptions, and comprises the first two studies. In the first study, we systematically analyse the extant organizational justice cross-cultural literature to highlight the main methodological directions and conceptual findings regarding the factors underlying country differences. In the second study, we present an integrative model of socio-cultural influences, which helps predict what, how and when are contextual factors important across-cultures; and propose a some directions of research for cross-cultural organizational justice investigation. The second part of the thesis presents an empirical analysis of the influence of some sociocultural contextual factors, identified in the conceptual model, on organizational justice perceptions in Portugal and Angola, and comprises three studies. In the third study, we characterize Portugal's and Angola's cultural values and practices, and explore their consistency. In the fourth study, we explore the relationship between justice perceptions

regarding different entities and employees' commitment, as well as the motivational role of individual cultural orientations and orientations consistency. In the last study, we explore the relationships between entity justice, commitment, and effectiveness perceptions of national and expatriate middle managers in Angola and Portugal. Finally, we present some general conclusions regarding this project.

As a general overview of this research project, Table 1 presents a outline of the five studies that comprised it, including the main research questions investigated, theoretical frameworks followed, research designs applied, and samples used, and main outputs.

Table 1. Research questions, theoretical frameworks, research designs, samples and outputs

	Conceptual analysis: Sociocultural contextual influences on organizational justice		Empirical analysis: Sociocultural contextual influences on organizational justice in Portugal and Angola		
	Study 1	Study 2	Study 3	Study 4	Study 5
Main research questions	What factors underlie country differences in the way employees develop and react to evaluations of justice?	How do sociocultural contextual factors interact, in what ways, and when are they important to explain country differences?	How can cultural values and practices be characterized in Portugal and Angola? How can individual cultural orientation and consistency be characterized in Portugal and Angola?	How do cultural orientations, and orientations' consistency, relate to justice motives and impact the development and reactions to justice perceptions regarding different entities?	How do entity justice perceptions affect how employees make sense of events at work, and how well they perceive to handle them in organizations operating in different countries?
Main theoretical frameworks	Cross-cultural organizational justice frameworks	Social exchange and sense-making theories	Cross-cultural frameworks	Social exchange and justice motives frameworks	Social exchange and sense making frameworks
Research designs	Systematic review of the literature	Critical review of the literature	Cross-cultural quantitative study	Cross-cultural quantitative study	Cross-cultural quantitative study
Samples	Cross-cultural organizational justice studies published in academic journals, which include more than one country	Studies collected in the systematic review, and related literature	Employees, in multiple organizational settings, in Portugal and Angola	Employees, in multiple organizational settings, in Portugal and Angola	Middle managers, in multiple organizational settings, host country nationals' from Portugal and Angola, and Portuguese expatriates in Angola.
Main outputs	<ul style="list-style-type: none"> Silva, M. R., & Caetano, A. (2015) Organizational justice across cultures: A review of four decades of research and directions for the future. <i>Under review in an international journal.</i> 	<ul style="list-style-type: none"> Silva, M. R., & Caetano, A. (2015) Beyond country differences: an integrative model of organizational justice across cultures. <i>Under review in an international journal.</i> 	<ul style="list-style-type: none"> Silva, M. R., Roque, H., & Caetano, A. (2015). Culture in Angola: Insights from human resources management. <i>Cross Cultural Management: An International Journal</i>, 22(2), 166 – 186. Silva, M. R., Roque, H., & Caetano, A. (2015). Beyond cultural values and practices: extending and applying the GLOBE model to Portugal and Angola. <i>Under review in an international journal.</i> 	<ul style="list-style-type: none"> Silva, M. R., Caetano, A., & Adamovic, M. (2015) Entity justice and commitment: the motivational role of cultural orientations and consistency. <i>Under review in an international journal.</i> 	<ul style="list-style-type: none"> Silva, M. R., & Caetano, A. (2015) Stuck in the middle: how fairly middle-managers are treated, how they use social and personal resources, and how well they think they handle events. <i>Working paper</i>

**PART I – CONCEPTUAL ANALYSIS OF THE INFLUENCE OF
THE SOCIOCULTURAL CONTEXT ON ORGANIZATIONAL
JUSTICE**

Introduction to Part I

In the first part of this thesis, we present a conceptual analysis of the relationship between the sociocultural context and organizational justice processes. Specifically, we explore the impact of sociocultural factors in the ways employees in different countries develop and react to the (in)justice of different entities they interact with at work. The main propose of this analysis is to highlight which sociocultural factors impact the development of and reactions to entity directed justice perceptions; when are those factors important; and how do they impact organizational justice exchange processes.

The first chapter presents a systematic review of the factor underlying country differences in the ways workers develop and react to evaluations of justice. We aimed to assess the range of conceptual and methodological frameworks found in cross-cultural organizational justice research. We systematically reviewed the literature and analysed 74 papers published in academic journals, from 1978 to 2014, which include more than one country.

The second chapter develops an integrative model of sociocultural contextual influences on the evaluations people make of what justice is, how it should be applied, what the appropriate reactions are, and how they should be expressed. We critically review the literature to propose a model of how the factors at different sociocultural levels, identified in the first chapter, work together and when they are more important to predict the development of and reaction to justice perceptions.

**CHAPTER 1 - CROSS-CULTURAL ORGANIZATIONAL
JUSTICE: AN INTEGRATIVE SYSTEMATIC REVIEW**

1.1. Summary

This review aims to assess the range of conceptual and methodological frameworks found in cross-cultural organizational justice research. We systematically reviewed the literature and analysed 74 papers published in academic journals, from 1978 to 2014, which include more than one country.

We contribute to the literature in two ways. First, our analysis of methodological aspects highlights some limitations: research has tended to focus on the evaluation of events from the receiver's perspective; most studies compare 2 countries, mainly China and the USA; cross-cultural equivalence checks are rare; and most studies do not directly measure culture, rather they use collectivism and power distance as post-hoc explanations of country differences.

Second, we offer a broader view of country differences by investigating contextual effects that go beyond national values. Our analysis of the influence of multiple sociocultural levels shows that culture, socioeconomic development, organizational, situational, and individual characteristics interact to predict the development of and reactions to (in)justice. Greater integration of those levels is important for the advancement of research. Across cultures, more positive justice perceptions are related to positive outcomes, but are achieved differently, so organizations should be aware of sociocultural influences on employees' perceptions of justice.

This is the first systematic integration of cross-cultural justice research, and may be useful not only to organizations that conduct business in different cultural settings, such as multinationals and international joint ventures, but also for multicultural work teams, and the advancement of international managers' education and practice.

Main output: Silva, M. R., & Caetano, A. (2015) Organizational justice across cultures: A review of four decades of research and directions for the future. *Under review in an international journal.*

1.2. Introduction

In the twenty first century, globalization has accelerated the contact between cultures. Indeed, at the organizational level, competition and collaboration now extend across geographical boundaries. And at the individual level, increasing mobility translates into growing interaction between people from diverse ethnic and cultural backgrounds, both within and among countries. This places tremendous challenges on organizations to manage diverse perspectives of what justice is, and how it should be applied.

Organizational justice constitutes a proliferous research topic. A search in the EBSCO databases using the keywords “organizational justice” yields more than 3460¹ results. Much is known about organizational justice perceptions at the individual level. Yet, there is limited knowledge about how the sociocultural context contributes to these processes. Does the sociocultural context that pre exists the individual provide the basic schema to form and react to (in)justice perceptions? If so, this may be an important missing link in our understanding of justice perceptions inside increasingly diverse organizational settings. The awareness of cultural differences in justice perceptions may help anticipate sensitivities and motivations (Tziner, Kaufmann, Vasiliu, & Tordera, 2011), increase collaboration and satisfaction, and prevent turnover and conflict among employees (Conner, 2003).

Cross cultural empirical research has focused mainly on national differences in event justice, attributed post hoc to isolated cultural dimensions. Literature reviews have focused on particular aspects of the justice experience, such as conceptualization (Cole, 2009), international business (Dixon & Caldwell, 2010), or expatriates (Toh & Desini, 2003). This has greatly advanced our knowledge, but it has not led to the development of an integration of cultural, situational and individual characteristics that predict the development of and reactions to justice judgments.

In order to assess the range of conceptual and methodological frameworks, we systematically reviewed the cross cultural literature on organizational justice. First, in an overview, we describe the most common research methods, the designs applied, and the contexts studied, as well as the conceptualizations, measures, roles, predictors and outcomes

¹ Reference date for the search: 07/05/2014.

of organizational justice. Then, we review findings regarding the main sociocultural contextual factors that affect justice across cultures, namely: (1) national culture, the models and dimensions studied and their effect on the development of and reactions to event justice; (2) socioeconomic development; (3) organizational characteristics, such as institutional context, organizational structure, culture, climate, leadership and human resource practices; (4) situational characteristics, such as group belonging, role, task, and relative status; and finally (5) perceiver's characteristics, such as sociodemographic factors, cultural orientation, expectations, attributions and motivational differences. Lastly, we discuss the theoretical and practical implications of findings.

1.3. Method

We searched a broad range of widely used academic data bases, namely: ISI Web of Knowledge; ProQuest ABI Inform Complete; EBSCOhost; and Scopus. We collected English language, peer reviewed journal articles, since they tend to have the highest impact in the field (Podsakof, *et. al.*, 2005). We included all articles up to 31th December 2013, which title, abstract, or key words contained two of the following search terms: “organizational justice” or “organizational fairness”, and “culture” or “country”.

Excluding duplicates, the search yielded 208 studies. We read the abstracts and excluded all articles not in the scope of the review, which resulted in 103 valid papers. We then cross referenced the literature reviews (N=8) and this resulted in 42 additional papers. The 145 papers were grouped according to methodology: literature review (N=14), cross cultural (N=60), or single country (N=71) studies. All literature reviews were included. Because cross cultural research is the study of processes in which national cultural characteristics play a major role as independent or moderating variables (Tsui, *et. al.*, 2007), we decided to focus solely on studies that drew samples from at least two different countries. Single nation studies have long been criticized for methodological and conceptual reasons (*e.g.*, Morris & Leung, 2000). Also, most findings from the single nation studies were integrated in the literature reviews, so they were unlikely to yield additional insights. Hence, our final sample is made up of 74 papers².

² Those papers are identified with * in the reference section.

1.4. Overview of the studies collected

Table 2 presents the methodological designs, sample type, and topics covered.

Table 2: Topics, methodological design and samples of the studies collected

Topic	Methodological Design		Experimental scenario		Cross-sectional	
	Literature Review	Meta-analysis	Workers	Students	Workers	Students
Distributive criteria		Fischer & Smith (2003)	Chen (1995) Giacobbe-Miller, et. al. (1998)*	Chen, et. al. (1998); Hui, et. al. (1991); Hysom & Fisek(2011); Jasso & Milgrom (2008); Marin (1985) Kim, et. al. (1990) Leung & Iwawaki (1988); Murphy-Berman et. al. (1984)	Chiang & Birtch (2005); Fischer & Smith (2004); Fischer (2004); Fischer et. al. (2007); Mueller, et. al. (1999) Scheer & Steenkamp (2003)	Mueller & Clarke (1998)
Procedural criteria Chiu (1991) #	Lind & Earley (1992)		Brockner, et. al. (2000) Brockner, et. al. (2001); Leung (1987)*	Lind, et. al. (1978); Leung, et. al. (1992) Lind, et. al. (1997); Morris, et. al. (2004) Nance & White (2009)		Finkelstein, et. al. (2009) Leung & Lind (1986)
Values and justice	Cole (2009) Greenberg (2001); Fehr & Gelfand (2012); Dixon, et. al. (2010); Conner (2003); Morris & Leung (2000); Morris, et. al. (1999); Leung & Stephan (1998); Tziner, et. al. (2011)	Li & Cropanzano (2009)			Fischer & Smith (2006) Lam, et. al. (2002)	
Human resources management	Leung & Kwong (2003) Zourrig, et. al. (2009)		Choi & Mattila (2006)** McDonald & Pak (1996)*	Hui & Au (2001); Lunnan & Traavik (2009) Mattila & Patterson (2004) Wang & Mattila (2011); Au, et. al. (2001)		Ryan, et. al. (2009) Steiner & Gilliland (1996)
Leadership		Rockstuhl et. al. (2012)	Blader & Chen (2012)*	Leung et. al. (2001)	Pillai et. al. (1999) Yamaguchi (2009)	
Comparison of justice dimensions				Bond et. al. (1992)	Pillai, et. al. (2001); Tata (2000); More & Tzafir (2009) and Rahim, et. al. (2001)	
Expatriates Forstenlechner (2010)*** # Justice motives	Mahajan (2011) Toh & Denisi (2003)		Giacobbe-Miller, et. al. (2003)*			
Construct def. and measure Entity justice		Fischer (2013)			Blader, et. al. (2001) De Cremer, et. al. (2010) Fischer, et. al. (2011) Powell (2005) ** Kim & Leung (2007)	
		Shao, et. al. (2011)				

Note: * Workers and students, ** general population, *** expatriates. # Qualitative methodology (N=2).

‘Distributive criteria’ was the most investigated topic (24%), followed by ‘Procedural criteria’, and ‘Values and justice’ (16%, respectively). About 39% of empirical studies use experimental scenarios, and mainly student samples. Cross sectional survey studies make up about 32%, and use mainly workers’ samples. The studies were published between 1978 and 2013; 9% were published before 1990, 26% were published between 1991 and 2000, 53% between 2001 and 2010, and 12% were published after 2010.

Table 3, presents the number of times each country was included in the studies. The country most often included was the USA, which is present in 73% of the empirical studies (N=60). Together, China and Hong Kong were included in 60% of the studies; Germany (22%), Taiwan (18%), South Korea (17%), and Canada (17%) were also among the most frequently included.

Table 3: Number of studies each country was included

Countries	N	%
USA	44	73
China	19	32
Hong Kong	17	28
Germany (East or West)	13	22
Taiwan	11	18
Canada and South Korea	10	17
India, Japan, UK	9	15
Turkey	8	13
Australia	7	12
Netherlands and New Zealand	6	10
France, Israel and Malaysia	5	8
Colombia, Indonesia, Norway, Russia and Singapore	4	7
Argentina, Brazil, Finland, Saudi Arabia, Sweden and Spain	3	5
Belgium, Bangladesh, Egypt, Hungary, Ireland, Italy, Lebanon, Lithuania, Mexico, Philippines, Portugal, and South-Africa	2	.8
Austria, Central/Eastern Europe, Chile, Croatia, Czech Republic, Estonia, Jamaica, Jordan, Nigeria, North America, Pakistan, Poland, Romania, Slovenia, Thailand and United Arab Emirates	1	.4

At 72% of the countries involved in the empirical studies, there is a clear preponderance of Asian countries. Most of those studies compare Asian countries (52%), particularly China (25%), with the USA. European countries, present in 43% of studies, are also predominant compared to the USA (30%). South American countries and Canada are included in 23%, and the countries of Oceania are included in 20% of the studies. The least investigated regions are the Middle East (12%) and Sub Saharan Africa (3%). A large portion of the empirical studies (47%) include only 2 countries, 23% include between 3 and 6 countries,

and about 20% include more than 8 countries. Most (60%) include countries from two geographical regions, 12% include one region and 12% include samples from three. Around 3%, (*e.g.*, Fischer, *et. al.*, 2011; Powell, 2005; and Ryan, *et. al.*, 2009) include samples from more than three regions of the globe.

1.5. Conceptualizations and measures of organizational justice

Most organizational justice research to date has examined the justice of events. The fairness of outcome allocations was the first dimension to draw researchers' interest. Equity theory states that an allocation is perceived as fair, if a balance between perceivers' contributions and rewards, as compared to those of a referent other is attained (Adams, 1965). Other distributive principles such as equality and need were also investigated (Deutsh, 1975). Yet, equity remains the dominant theory serving as the criteria used for most indirect, criteria based, distributive measures.

The preference for adversarial³ over inquisitorial procedures for conflict resolution drew attention to the implications of procedural characteristics, such as process control and voice, for justice perceptions (Thibaut & Walker, 1975). The finding that, even faced with adverse outcomes, receivers' attitudes remain positive if the procedures used to decide are considered fair (Lind & Tyler, 1988), inspired research about procedural fairness criteria. Accordingly, a fair procedure is one that is: consistent, representative, non biased, accurate, correctable, and moral (Leventhal, 1980). These are the criteria used in most indirect measures of procedural justice.

Interactional justice, concerns the way procedures are enacted by authority figures, such as the supervisor (*e.g.*, Greenberg, *et. al.*, 1991). Some authors (*e.g.*, Colquitt, *et. al.*, 2001) have proposed that it comprises two distinct elements: informational – the degree of honesty and timing of the information given – and interpersonal– the degree of respect and sympathy showed. These are the criteria used in most indirect measures of interactional justice.

Of all studies collected, 66% examine distributive justice, 61% examine procedural justice, and around 24% of the studies examined interactional justice. Of those, 24% (N=4)

³ In adversary procedures the parties are responsible for presenting the evidence, and a third party makes the decision, in inquisitorial procedures both the pursuit of evidence and the decision is made by a third party.

distinguish interpersonal and informational justice. Some studies combine, either distributive and procedural justice (19%), or distributive, procedural and interactional justice (19%).

The event paradigm has been contrasted to more holistic, overall entity justice evaluations. Claiming that people experience justice as a holistic perception and not a multi dimensioned evaluation, some authors have studied overall justice appraisals (*e.g.*, Kim & Leung, 2007). Employment relations are not simply the sum of individual events. Over time, employees form representations of the degree of fairness they may expect (Fortin, Cojuharenco, Patient, & German, 2014). This entity approach normally uses direct, as opposed to indirect, criteria based measures. Around 7% of studies use entity justice.

Finally, alternative conceptualizations, such as restorative *vs.* retributive justice, have been proposed. With its focus on reactions to injustice, restorative justice emphasizes the importance of resolving conflicts multilaterally, through the inclusion of victims, offenders, and relevant stakeholders, with the aim being to restore harmony. Retributive justice, on the other hand, emphasizes punishment, victims are not involved in the process and little attention is paid to their relationship with offenders following the punitive action (Fehr & Gelfand, 2012). Around 5% of the studies in our sample, all of which are conceptual papers, mention restorative or retributive justice.

A person may play different roles in the justice process: they may, for example, be a *receiver*, the beneficiary of fair treatment or a victim of injustice; or, when not directly affected, they may be an *observer*, somebody who witnesses, hears about, and evaluates the (un)fair situation; and, finally, they may be responsible for acting in a way that will affect others, that is a *giver* of justice. Though there is no systematic analysis of how the role of perceiver affects fairness perceptions, the role has been shown to influence allocation preferences (*e.g.*, Marín, 1985; Fischer & Smith, 2003). Most of the 53 empirical studies⁴ examined the perspective of direct receivers of justice (73%), also referred to as an egoistic perspective of justice (*e.g.*, Fischer & Smith, 2003). Studies on the observers' or givers' perspectives are indicated in table 3. Only 14% investigated the observers' perspective, either by asking people about general events taking place in the organization (*e.g.*, “people who perform better get more money”), or asking them to evaluate a hypothetical scenario situation that did not include them. Another 13% examine the giver of justice perspective, usually by asking people to allocate resources to others.

⁴ Meta-analyses were excluded because they include findings from studies that adopt different perspectives.

About 77% of the empirical studies investigate antecedents such as: allocation (20%) and procedural criteria (15%), or aspects related to situational (17%), or organizational (12%) characteristics. Some studies include both antecedent and outcomes. About 60% investigate outcomes of justice judgments, namely: satisfaction (17%), commitment (15%), turnover and trust (12%, respectively), and these are the most commonly included. Positive justice perspectives correspond to more positive outcomes across cultures.

Table 4 presents the type and scale of the justice used. Of 53 empirical studies collected⁵, some develop their own measures of justice or experimentally manipulate them (43%). Only 53% of empirical studies apply previously validated justice measures. The majority (66%) uses indirect measures, that is, they assess the application of the criteria previously found to be related to different dimensions of event justice perceptions. Only 21% directly assess justice evaluations, they ask participants how fair they consider a given event or entity to be. The remaining studies combine indirect and direct measures. Direct measures tend to focus on overall perceptions, but are sometimes also applied to specific event justice dimensions, like overall procedural justice (Leung, 1987), or even specific human resource management practices, like the overall justice of section practices (Steiner & Gilliland, 1996).

The Colquitt and colleagues' (2001; n=5) scale is the most frequently cited. Followed by those of Niehoff and Moorman (1993; n=4), Leung and colleagues (*i.e.*, Leung, 1987; Leung, *et. al.*, 1996; n=4) and Moorman (1991, n=3). Most studies use some form of reliability analyses (74%). Cronbach's alpha is the most common technique used, either alone (33%) or combined with exploratory factor analysis (17%). Few use more sophisticated techniques, such as confirmatory (15%; *e.g.*, Blader & Chen, 2012), and multi group factor analyses (9%; *e.g.*, Scheer & Steenkamp, 2003).

Because the meaning of justice may change across cultures (*e.g.*, Kidder & Muller, 1991) the investigation of cross cultural construct and measurement equivalence is highly relevant. Yet, only one study investigated cross cultural measurement validity (Fischer, *et. al.*, 2011). Confirmatory multi group factor analysis shows that Colquitt and colleagues' (2001) four dimensional scale of event organizational justice, works well across 13 countries. However, factor inter correlations and reliabilities are found to systematically

⁵ Excluding reviews, meta-analysis and qualitative studies because they typically do not involve the use of measurement scales.

vary. Reliabilities were lower in collectivistic cultures, and justice dimensions were more highly inter correlated in power distant collectivistic cultures (Fischer, *et. al.*, 2011).

Table 4: Type of justice measures, scales and perspectives used in the empirical studies

	Indirect	Direct	Indirect and direct
Developed for the study	Bond, <i>et. al.</i> (1992).# Chen (1995) # Chen, <i>et. al.</i> (1998) # Chiang & Birtch (2005) Fischer (2004) * Giacobbe-Miller, <i>et. al.</i> (1998) # Hui, <i>et. al.</i> (1991) # Hysom & Fisek(2011) # Lind, <i>et. al.</i> (1978) * Murphy-Berman <i>et. al.</i> (1984) # Powell (2005) * Wang & Mattila (2011) Leung & Iwawaki (1988) Leung & Lind (1986) Brockner, <i>et. al.</i> (2001)	Blader & Chen (2012) * Brockner, <i>et. al.</i> (2000) Choi & Mattila (2006) Jasso & Milgrom (2008) * McDonald & Pak (1996) # Steiner & Gilliland (1996)	Leung, <i>et. al.</i> (1992) Lind, <i>et. al.</i> (1997)
Previous measure	Au, <i>et. al.</i> (2001) ^{4,7} De Cremer, <i>et. al.</i> (2010) ¹ Finkelstein, <i>et. al.</i> (2009) ¹ Fischer, <i>et. al.</i> (2007) ^{6,*} Fischer, <i>et. al.</i> (2011) ^{1,*} Giacobbe-Miller, <i>et. al.</i> (2003) ^{12,#} Hui & Au (2001) ^{4,7} Kim, <i>et. al.</i> (1990) ^{17,#} Lam, <i>et. al.</i> (2002) ² Leung, <i>et. al.</i> (2001) ⁴ Lunnan & Traavik (2009) ^{5,*} More & Tzafrir (2009) ¹ Mueller & Clarke (1998) ¹⁰ Mueller, <i>et. al.</i> (1999) ¹³ Nance & White (2009) ¹ Pillai, <i>et. al.</i> (1999) ³ Pillai, <i>et. al.</i> (2001) ^{2,3} Rahim, <i>et. al.</i> (2001) ¹⁴ Scheer & Steenkamp (2003) ¹⁶ Tata (2000) ²	Kim & Leung (2007) ¹¹ Leung (1987) ⁷ Morris, <i>et. al.</i> (2004) ⁷ Ryan, <i>et. al.</i> (2009) ⁹ Yamaguchi (2009) ⁸	Blader, <i>et. al.</i> (2001) ⁵ Fischer & Smith (2006) ^{3,6,*} Fischer & Smith (2004) ^{3,5,*} Mattila & Patterson (2004) ¹⁵

Note: Scales: ¹ Colquitt, *et. al.* (2001); ² Moorman (1991); ³ Niehoff & Moorman (1993); ⁴ Lind & Tyler (1988); ⁵ Tyler, *et. al.*, (1992:1996); ⁶ Fisher (2004); ⁷ Leung, *et. al.* (1987:1996); ⁸ Bies, *et. al.* (1988:1993); ⁹ Gilliland (1994); ¹⁰ Huseman, *et. al.* (1985, 1987); ¹¹ Kim, (2004); ¹² Kluegel & Smith (1986); ¹³ Price & Mueller, (1981:1986); ¹⁴ Rahim, *et. al.* (2000); ¹⁵ Smith, *et. al.* (1999); ¹⁶ Walster, *et. al.* (1978); and ¹⁷ Bond, *et. al.* (1982). # Giver of justice perspective; * Observers perspective.

1.6. Sociocultural contextual levels: National culture

In cross cultural justice research, like in general cross cultural research, there are two major perspectives (Morris, *et. al.*, 1999). While emic researchers assume that culture is best understood from within, as an interconnected whole rooted in a historical logic, etic researchers isolate particular dimensions of culture that apply across cultures to compare

them and to state hypotheses about their distinct consequences. We found studies all along this continuum, yet most cross cultural justice research follows an etic approach.

Tables 5, 6 and 7 present the models and main cultural dimensions investigated. Only 19% of empirical studies measured cultural variables, and only 14% include individual level measures in the analysis. The remainder use individual scores to confirm expectations about the countries' culture. The majority (53%) use nationality as a proxy for culture, and base predictions on archive data. Most (62%) use culture as an explanatory variable, the remainders use it as a moderator of the relationship between justice perceptions and antecedents (22%) or outcomes (17%).

As illustrated in tables 5, 6 and 7, Hofstede's model (1980, 2001) is the most widely used (58%). Other models, such as those by House and colleagues (2004, 7%), Triandis (1995, 7%), Schwartz (1992, 7%) and Inglehart (1971; 2000, 4%) models are also used.

Table 5: Studies that include only individualism-collectivism related constructs

Cultural model	Literature Review	Operationalization of cultural values		
		Uses nation as a proxy for culture	Measures culture at the individual level	Includes archive data in the analysis
Brewer & Gardner (1996)		Li & Cropanzano(2009)		
Hofstede (1980, 2001)	Lind & Earley (1992)	Chen, <i>et. al.</i> (1998) Hysom & Fisek(2011) Jasso & Milgrom (2008) Kim, <i>et. al.</i> (1990)* Leung & Lind (1986) Pillai, <i>et. al.</i> (2001)	Leung & Iwawaki (1988)	Chiang & Birtch (2005)*
House, <i>et. al.</i> (2004)	Tziner, <i>et. al.</i> (2011)*#			Tata (2000)*
Inglehart (1970, 2000) Markus & Kitayama (1991) Socioeconomic factors		Chen (1995)*# Brockner, <i>et. al.</i> (2000)~ Wang & Mattila (2011) Finkelstein, <i>et. al.</i> (2009)# Giacobbe-Miller, <i>et. al.</i> (1998) Morris, <i>et. al.</i> (2004) Mueller, <i>et. al.</i> (1999)* Murphy-Berman, <i>et. al.</i> (1984)# Yamaguchi (2009)*#		
Triandis, <i>et. al.</i> (1995, 1998)	Zourrig, <i>et. al.</i> (2009)*	Marin (1985)*	Hui, <i>et. al.</i> (1991)# Hui & Au (2001)# ^α Leung (1987)# Mattila & Patterson (2004)#	

Note: * Also examines cultural dimensions other than individualism-collectivism and power distance; # Also uses Hofstede model (1980, 2001); ^α Controls for individual level cultural data but does not include it in the analysis.

Table 6: Studies that include only individualism-collectivism and power distance related constructs

Cultural model	Literature Review	Cultural operationalization		
		Uses nation as proxy for culture	Measures culture at the individual level	Includes archive data in the analysis
Hofstede (1980, 2001)	Conner (2003)* Dixon, <i>et. al.</i> (2010)* Greenberg(2001)	Fischer (2004)* Leung, <i>et. al.</i> (1992)* More & Tzafrir (2009)*		Shao, <i>et. al.</i> (2011)*
House et al (2004)				Lunnan & Traavik (2009) ^{#3} Fischer (2013)* Fischer, <i>et. al.</i> (2011) ^{*2}
Parsons and Shils (1951)	Leung & Stephan (1998) ^{**} Toh & Denisi (2003) ^{**}			
Schwartz (1990, 1992)			Fischer, <i>et. al.</i> (2007) ^{*a}	Fischer & Smith (2003) ^{**}
Socioeconomic factors	Cole (2009) ^{**} Leung & Kwong (2003) ^{**} Morris, <i>et. al.</i> (1999) ^{**}	Giacobbe-Miller, <i>et. al.</i> (2003) [*]		
Triandis, <i>et. al.</i> (1995, 1998)	Morris & Leung (2000) [#]	Blader, <i>et. al.</i> (2001) [#] Rockstuhl, <i>et. al.</i> (2012)	Lam, <i>et. al.</i> (2002) ¹	

Note: * Also examines cultural dimensions other than individualism-collectivism and power distance; # Also uses Hofstede (1980, 2001) model; ¹ Also uses Erez & Earley (1987) model; ² Also uses Schwartz (1990, 1992) model; ³ Also uses Inglehart (1970, 2000) model; ^a Controls for individual level cultural data but does not include it in the analysis.

Table 7: Studies that include only power distance related constructs, other cultural dimensions, or socioeconomic factors

Cultural model	Literature Review	Cultural operationalization	
		Uses nation as proxy for culture	Measures culture at the individual level
Earley & Erez (1997) Hofstede (1980, 2001)		Brockner, <i>et. al.</i> (2001) [#] Leung, <i>et. al.</i> (2001) Rahim, <i>et. al.</i> (2001) ¹ Scheer & Steenkamp (2003) ¹	Lind, <i>et. al.</i> (1997) ^a
Inglehart (1970, 2000) Schwartz (1990, 1992)	Fehr & Gelfand (2012) ¹	Bond <i>et. al.</i> (1992) ^{#1}	Kim & Leung (2007) ^{**} Fischer & Smith (2004) ¹ Fischer & Smith (2006) ¹
Socioeconomic factors		Chiu (1991) ² Choi & Mattila (2006) ¹ De Cremer, <i>et. al.</i> (2010) ¹ Forstenlechner (2010) ² Lind <i>et. al.</i> (1978) ² McDonald & Pak (1996) ² Mueller & Clarke (1998) ² Nance & White (2009) ² Pillai, <i>et. al.</i> (1999) [#] Powell (2005) ² Steiner & Gilliland (1996) ²	Blader & Chen (2012)
Triandis, <i>et. al.</i> (1995, 1998)			Au, <i>et. al.</i> (2001) ^{1a}

Note: * * Also examines cultural dimensions other than individualism-collectivism and power distance. # Also uses Hofstede (1980, 2001) model. ¹Only examines cultural dimensions other than collectivism and power distance. ² Only examines socioeconomic factors; ^a Controls for individual level cultural data but does not include it in the analysis.

Collectivism and power distance are the most investigated cultural dimensions. Collectivism or conceptually similar constructs are present in 69% of the collected studies, and power distance or similar constructs in 36%, either by themselves or combined with other dimensions. Studies that examine other dimensions tend to focus on uncertainty avoidance (15%) or masculinity vs. femininity (12%). Ascription vs. achievement, conservation vs. openness to change, and self enhancement vs. self transcendence orientations are more seldom studied.

1.6.1. Distributive justice

Collectivism has been found to affect distributive criteria. Several authors (*e.g.*, Chiang & Birtch, 2005; Giacobbe-Miller, *et. al.*, 1998; Hysom & Fisek, 2011; Hui, *et. al.*, 1991) have studied the fairness of different allocation procedures based on the Deutsch (1975) framework of allocation rules and groups' goals. *Equity* – when the goal is performance, rewards are distributed according to each member's relative contribution; *Equality* – when the goal is interpersonal harmony, each group member receives the same; finally, *need* – when the goal is members' welfare and development, each member receives enough to satisfy their needs.

Though equity seems to be the preferred allocation rule across cultural settings (*e.g.*, Kim, *et. al.*, 1990), findings have shown that collectivists tend to follow the rules of equality and need more than individualists do (Chen, *et. al.*, 1998; Murphy-Berman, *et. al.*, 1984). When rewards and self contributions were high, or the partner was a friend, the collectivistic Chinese were more egalitarian and generous than people in the USA (Hui, *et. al.*, 1991). Yet, when allocating money cutbacks, across cultures, people tend to distribute more to the needy than to meritorious recipients (Murphy-Berman, *et. al.*, 1984).

Power distance has also been related to allocation preferences. Fischer and Smith (2003) conducted a meta analysis comparing equity and equality across 14 countries. In cultures with greater hierarchical differences, people demonstrate a greater preference for equitable allocations and more positive perceptions of allocators using equity. Collectivism was not a significant predictor; the more hierarchical nature of collectivistic cultures may have buffered its effect.

Different configurations of cultural dimensions may interact. Kim and colleagues (1990) showed that students in the USA (*i.e.*, individualistic and masculine) and Japan (*i.e.*, collectivistic and masculine) have a stronger preference for equity than students from South Korea (*i.e.*, collectivistic and feminine). The importance of achievement and acquisition in masculine cultures, could contribute to the emphasis on equity, so Japan's masculine culture may have compensated for its collectivism (Kim, *et. al.*, 1990).

In addition to the principles of justice used, the way they are applied also varies. Even when using equity, collectivistic vertical societies tend to consider aspects such as, tenure, *quanxi*, or social skills (Fischer & Smith, 2003; Mueller, *et. al.*, 1999) as adequate contributions; whereas individualistic horizontal societies may consider only performance and efficiency. When calculating employees' needs, collectivist vertical societies may be more likely to consider assistance to the extended family or employee relations as lifelong obligations; whereas individualistic societies may focus on individual short term obligations (Leung & Kwong, 2003).

1.6.2. Procedural justice

Collectivism has been found to affect procedural criteria preferences. Early studies (*e.g.*, Lind, *et. al.*, 1978) report a preference across cultures for *adversarial* disputant controlled models, over more *inquisitorial* adjudicator controlled models. These findings were attributed to a universal preference for adversarial procedures, which allow individuals to retain a higher degree of process control (Thibaut & Walker, 1975).

The relational model (*e.g.*, Lind & Tyler, 1988), on the other hand, proposes that relational concerns outweigh instrumental concerns in determining procedural perceptions. Accordingly, because procedural justice carries information about an individual's standing within the group, a positive evaluation of group membership is associated with a greater level of group identification, which leads to a greater compliance with group authorities and more positive attitudes towards the group.

In two studies, Lind and colleagues (1997) examined the effect of relational criteria, such as status recognition, trust in benevolence, and neutrality on procedural justice judgments. In the first study, students from the USA, Germany, and Hong Kong recalled a conflict and reported their reactions. In the second study, the USA and Japanese students

rated third party and dyadic procedures for resolving a hypothetical dispute. In both studies, relational criteria mediated the effects of voice on procedural judgments. These findings showed that relational concerns are important across cultures and mediate the effect of instrumental criteria on justice judgments.

Comparing control (*i.e.*, voice, consistency, outcome fairness and favorability) and relational (*i.e.*, status recognition, benevolence, and neutrality) procedural criteria, Blader and colleagues (2001) showed that in Taiwan, a high power distance culture, workers demonstrated a balanced influence of relational and instrumental criteria. While in the USA, a low power distance culture, workers defined procedural justice primarily through relational criteria. Procedural justice was less predictive of retaliation in Taiwan, and the relationship was fully, as opposed to partially, mediated by organizational identity in the USA. In high power distance cultures, workers accept strong hierarchical structures and status differences between supervisors and subordinates. Relational factors may be deemphasized making treatment considered disrespectful in low power distance cultures more acceptable (Blader, *et. al.*, 2001).

Most research has compared Western and East Asian societies, which could mean that the findings may be due to East *vs.* West differences other than collectivism. To address this limitation, Leung and colleagues (1992) compared two collectivist societies, Japan and Spain and, in keeping with the collectivism framework, both preferred harmony enhancing procedures. Expectations regarding process control and animosity reduction predicted preferences.

The expectancy valence model (*e.g.*, Leung, *et. al.*, 1990) examines the differences between *what* people want to accomplish and *why*. Different cultures may want different things - animosity reduction *vs.* process control - or they may want the same things, but have different expectations regarding the best way to achieve it -harmony enhancing *vs.* confrontation procedures. The adversarial system, which includes voice, seems to be favored both by collectivists and individualists (Leung, 1987; Leung & Lind, 1986), but collectivists may favor bargaining and mediation because of their perceived potential for animosity reduction (Leung, 1987; Leung & Lind, 1986). Collectivists maintain fewer, more enduring group memberships, so for them voice may not be as important for signaling identification as it is for individualists, and instead it may be desired as a sign of relative status. Indeed, cultures may not only desire different outcomes, but their expectations may vary on how different procedures will achieve them (Leung, *et. al.*, 1992).

1.6.3. Interactional justice and reaction to (in)justice perceptions

Interactional justice perceptions are affected by collectivistic cultural values. Tata and colleagues (2003) studied social sensitivity in the context of performance evaluations and showed that social sensitivity had a greater effect on overall justice in collectivistic China than in the USA. Also, compensation strategies for handling incidents of service failure are viewed more positively in individualistic cultures, while explanation, apology and voice are viewed more positively in collectivistic cultures (Hui & Au, 2001; Mattila & Patterson, 2004). These findings may be attributed to psychological determinants implied by collectivism such as: the importance of face saving, harmony, social status, and conflict avoidance - all of which increase the relevance of interpersonal treatment to the justice perceptions of employees and customers.

Interactional justice perceptions are also affected by power distance. Compared to low power distance Americans, Chinese employees seem to react less negatively to supervisory criticism (Leung, *et. al.*, 2001a). In scenarios of less interpersonal fairness, Americans expressed more negative justice perceptions and less trust and satisfaction than the Chinese because of the lower tolerance for iniquity in low power distance cultures. Yet in both cultures, criticism delivered with more interpersonal fairness reduced negative dispositional attribution, which in turn increased feedback acceptance and improved attitudes towards the supervisor and organization (Leung, *et. al.*, 2001a).

Culture affects the importance of different justice dimensions for employees' reactions. In collectivistic Turkey, social support seeking was higher and more strongly related to justice perceptions and problem focused coping than in France (Finkelstein, *et. al.*, 2009). Though both distributive, and procedural justice, have an impact on trust, satisfaction and commitment in the USA, India, Germany and Hong Kong, they follow different patterns (Pillai, *et. al.*, 2001). Compared to the USA and Germany, distributive justice had a stronger effect on reactions in the collectivistic countries than procedural justice did.

Across cultures, specific event justice dimensions appear to be related to reactions directed at specific entities. More and Tzafir (2009) investigated the mediational role of trust, in the relationship of event justice dimensions, turnover, and organizational citizenship behavior in Israel, the UK, and Hungary. Supporting the social exchange theory, both

organizational and supervisor trust were negatively associated with turnover intentions. Distributive, procedural and informational, but not interpersonal justice, were found to be positively related to organizational trust, while both informational and interpersonal justice were related to supervisor trust.

1.7. Sociocultural contextual effect levels: Socioeconomic development

Some studies adopt a more emic approach and examine the influence of the historical, religious, philosophical, political and economic development of countries on justice perceptions. Socioeconomic factors are mentioned in 20% of the studies, and 9% examine only these factors.

Religious and philosophical traditions play a big role in people's lives and affect the ways they conceptualize and apply justice (Neusner, *et. al.*, 2000). Cole (2009) proposed a conceptual model that relates them to the importance and focus of distinct event justice dimensions. Accordingly, Christianity values equity and self focused justice, while Islam values equity and need and group focused procedural justice. Both value informational aspects more than interpersonal aspects. Confucians and Buddhists value equality and need, as well as interpersonal, more than informational or procedural justice because of the emphasis on group harmony and paternalistic leadership. Oral Chinese traditions about the proper way to deal with injustice focus on the re-evaluation and devaluation of incidences and discourage confrontation, and have been shown to impact justice beliefs even among westernized Hong Kong students (Chiu, 1991).

Political traditions, such as liberal democratic, communism or authoritarian ideologies, have been associated with differences in justice perceptions. Leung and Kwong (2003) emphasize the importance of communism with regard to understanding the perspective of the Chinese partner in joint ventures. Similar arguments have been made for ex soviet managers (*e.g.*, Giacobbe-Miller, *et. al.*, 1998; Giacobbe-Miller, *et. al.*, 2003). Despite recent convergence, these ideologies still have profound effects in organizations in those countries (*e.g.*, Choi & Mattila 2006).

The wealth available to a countries' population (*i.e.*, domestic product *per capita* or income inequality) is said to influence which principles of justice are used and the way they are applied. Societies with higher inequity allocate rewards more differentially - on the basis

of equity and performance inputs, whereas societies with lower income inequity prefer equality over equity (Fischer & Smith, 2003). High unemployment is related to a more negative attitude towards need as a valid allocation rule (Fischer, *et. al.*, 2007). Instrumental, distributive and uncertainty avoidance aspects of justice seem to be more valued in conditions of higher unemployment and social inequity, when the achievement of material necessities is at risk (Shao, *et. al.*, 2013).

1.8. Sociocultural contextual effect levels: Organizational characteristics

About 24% of the studies examine aspects of the organizational context that influence cross cultural justice perceptions. Culture, climate, structure, leadership, management, and human resource management practices, contribute towards shaping organizational justice perceptions across cultures.

1.8.1. Institutional context and organizational structure

Changes in the institutional context impact economic models and organizational goals. Chen (1995) proposed the primacy of goals in the allocation rules. Nations and organizations may have different goals at different historical periods and those goals may override traditional cultural norms. Accordingly, Chinese employees from companies undergoing reforms aimed at increasing productivity emphasized economic goals; whereas USA employees, from companies undergoing reforms aimed at improving team collaboration, emphasized humanistic goals (Chen, 1995). Also, in the context of transition to a free market, Russian managers emphasized equity and individual performance over equality and coworker relations (Giacobbe-Miller, *et. al.*, 1998).

Comparing the effect of organizational, macroeconomic, and cultural values in allocation behavior, Fischer and colleagues (2007) demonstrated that reliance on equity is higher in the private sector and in cultures high on mastery values that encourage achievement and domination. Reliance on equality is higher in organizations that are performing better. Reliance on need is predicted by low unemployment rates and high embeddedness values, which encourage striving toward shared goals and maintaining the status quo.

Organization type (*i.e.*, joint ventures, foreign owned enterprises, or state owned enterprises) is also important. Russian and USA managers, in joint ventures but not state owned enterprises, show higher levels of distributive rule convergence than Chinese managers (Giacobbe-Miller, *et. al.*, 2003). Resistance to change may be higher in relation to core values (as collectivism is in China), as opposed to peripheral values (as may be the case in Russia), and collectivists are believed to be more resistant to change than individualists (Giacobbe-Miller, *et. al.*, 2003). Public organizations in Germany are more hierarchical and bureaucratic, and therefore rely more on seniority, yet private organizations rely less on seniority than in the UK (Fischer, 2004).

1.8.2. Organizational culture and climate

Organizational culture may affect justice perceptions. The relationship between leadership style, justice, LMX and job performance is moderated by organizational culture (Tziner, *et. al.*, 2011). Low organizational justice may not lead to low LMX if employees attribute the inequity to organizational culture, rather than to deliberately unfair supervisor behavior. If organizational culture is perceived to perpetuate injustice, employees may be more likely to excuse inequity on the part of their superior (Tziner, *et. al.*, 2011) and direct their reaction towards the organization.

Occupational culture may also impact justice perceptions. The relationships between justice, commitment and turnover were examined across two employee samples (*i.e.*, faculty and business managers) each from the USA and Bangladesh; more differences were found among employee samples than among countries (Rahim, *et. al.*, 2001). Justice effects can vary within countries from one occupation to another.

While organizational culture concerns the firm as a whole (Gonçalves & Neves, 2013), climate concerns specific aspects of organizational life. Fehr and Gelfand (2012) propose that a forgiveness climate - the tendency to manage conflicts in a way that increments harmony and prevents future conflicts- is more likely to emerge from self-transcendent and restorative justice values. Other authors (*e.g.*, Leung & Kwong, 2003; Cole, 2009) call attention to the importance of restorative justice and advise that the retributive aspect of Western style employee discipline may not be seen as fair in other societies.

1.8.3. Leadership

Specific aspects of leadership may be differently interpreted in different cultures. In a meta-analysis of LMX in 23 countries, Rockstuhl and colleagues (2012) found that relationships between LMX, transformational leadership, justice, satisfaction, turnover, and trust are stronger in horizontal individualistic, than in vertical collectivistic contexts. Transformational leadership is only related to satisfaction in western countries (Pillai, *et. al.*, 1999). When power distance is high, the leader acting as a coach rather than a boss may be viewed negatively and subordinates may feel stressed by attempts to involve them in creative problem solving. Transformational leadership may be more effective in countries where it complements existing values (Pillai, *et. al.*, 1999).

The influence of supervisors' communication tactics on trust was stronger for Japanese workers (Yamaguchi 2009). Belonging to a high context and uncertainty avoidance culture, Japanese workers tend to emphasize good human relations and working conditions that promote feelings of security and trust. On the other hand, the influence of procedural justice on trust was stronger for USA workers. Because of low context communication styles and uncertainty avoidance, they may link communication to practical aspects, such as the procedures of decision making, rather than emotional responses such as trust.

1.8.4. Human resources management practices

There are two perspectives regarding the effect of human resource practices on justice perceptions across cultures. A situational approach (*e.g.*, Mahajan, 2011), which suggests that practices are context dependent and so should be designed and implemented differently according to the specific cultural context. And a convergent view of human resources (*e.g.*, Chiang & Birtch, 2005; Ryan, *et. al.*, 2009) which suggests that practices are effective across cultures.

On one hand, in line with the convergent approach, Ryan and colleagues (2009) showed that the fairness perception of selection processes was similar across countries, and across individuals holding different cultural values. Steiner and Gilliland (1996) demonstrated that

interviews, work samples, and résumés were the most favored techniques in the USA and France. Across countries, face validity, widespread use, employer's right to obtain information, and opportunity to perform were the strongest correlates of favorable justice perceptions and reactions.

On the other hand, in line with the divergent approach, Lunnan and Traavik (2009) show, in a scenario study, that managers from Lithuania, China, and Norway, differ in their fairness assessment of appraisal tools. Respondents high on power distance had more positive justice perceptions. The use of a standardized tool was seen as more fair in countries low on the self expression and undergoing economic change and (*i.e.*, China and Lithuania), than in a stable country high on self expression (*i.e.*, Norway).

When deciding how to deal with expatriates, most organizations chose to maintain a standard of living and working conditions comparable to those of the home country (Black, *et. al.*, 1998). A different set of human resource practices may be applied to expatriates to motivate them, attend to their expectations and avoid negative job related outcomes (Toh & Desini, 2003). But organizations should also be concerned with the perceptions of the host country's nationals. They constitute the majority of employees, are crucial to organizational performance, and have a big influence on the success of expatriates' social and work integration (Toh & Denisi 2003). Besides technical skills, cross-cultural competences are important for international assignment success (Pinheiro, Esteves & Suleman, 2014). If host country nationals see no additional value for themselves or the company, it may lead to feelings of relative deprivation (Runciman, 1966), particularly if the presence of expatriates creates a "glass ceiling effect" for the professional development of national employees (Mahajan, 2011).

Leung and colleagues (1996) surveyed host country nationals in joint venture hotels in Shanghai. They found that comparison with expatriates did not add to the prediction of job satisfaction, but comparison with locals did. Later, Leung and colleagues (2001b) repeated the survey in the same setting and obtained strikingly different results. Comparison with expatriates not only impacted the job attitudes of host country nationals, but also caused them to regard their salary as unfair in light of the huge disparity with expatriates. When the second survey was conducted, joint venture hotels had become common, and host country nationals had more experience working alongside expatriates (Leung & Kwong, 2003). As a result, host country nationals considered expatriates more similar to them and so used them as a reference group in social comparison. Justice perceptions are dynamic and

can change rapidly in a fast moving economy (Leung & Kwong, 2003). So, providing opportunities for professional advancement among host country nationals may be especially important in multicultural contexts.

1.9. Sociocultural contextual effect levels: Situational characteristics

About 21% of the studies examine situational aspects that impact justice perspectives. Aspects of the justice context such as, in group out group belonging, the role of justice perceiver, task characteristics, and relative status have been analyzed in relation to allocations and procedures.

The Chinese tend to sacrifice self gain to benefit in group members when allocating rewards, yet when dealing with out group members they tend to favor equity (Leung & Iwawaki, 1988). Analyzing out group *vs.* in group belonging and relative task contribution in a scenario study, Hui and colleagues (1991) found that: both tended to be more egalitarian when their contribution was high; the Chinese were more generous than Americans and used an allocation rule that favored the partner, especially when dealing with friends; and that when there was no limit to the amount being distributed, the Chinese were more egalitarian than Americans.

Comparing the role of the justice perceiver, Marín (1985) found that: when Indonesian and USA students assumed the role of receivers - irrespective of sex, nationality, and level of friendship with the allocator - they preferred an equitable allocator to an egalitarian one, and considered them fairer. When asked to distribute rewards, both chose the equity norm with greater frequency. The role of the perceiver and collectivistic values may interact. If the perceiver assumes the role of giver, dividing a reward between himself and the other partners, the in group out group distinction is important. Collectivists are more likely than individualists to use the equality rule with in group members. However, if the perceiver is not a recipient of the allocation, no cross cultural differences are expected and equity is preferred (Fischer & Smith, 2003).

In an examination of task interdependence, productive *vs.* solidarity goals and cultural values, Chen and colleagues (1998) found that USA and Hong Kong students respond similarly to situational demands. Equity is preferred for low interdependence and productivity goals; whereas parity is preferred for high interdependence and solidarity goals.

Comparing reward types, Kim and colleagues (1990) showed that the allocation of primary (*i.e.*, grades) and social rewards (*i.e.*, desire for future interaction outside and at work) were contingent upon masculine and collectivistic values. High collectivistic values predict the use of equality for allocating both primary and social rewards, while high masculine values predict the use of equity.

Chiang and Birtch (2005) proposed a type system criterion model which consisted of: (1) reward type – financial *vs.* non-financial, extrinsic *vs.* intrinsic; (2) reward systems – procedures by which the rewards are allocated, which can be performance based (*i.e.*, yearly promotions, performance appraisals, *etc.*) or nonperformance based (*i.e.*, seniority adjustment to cost of living, *etc.*); and (3) reward criteria – equality, equality and need. Financial rewards are more important in Honk Kong, Canada and the UK, than in Finland, because of masculinity values that emphasize achievement of material accomplishments. The expectation that collectivistic cultures, such as Honk Kong, tend to value material rewards less was not supported (Chiang and Birtch, 2005).

Hysom & Fisek (2011) proposed the equity equality equilibrium model. In a scenario study, with students from the USA and Turkey, the authors found that in both groups, as status differentiation increased, equity was less used and allocators preferred equality as a way to maintain social harmony among group members. They suggest that people address the strain between equity, as a motivator of task performance or a potential motivator of social tension, by balancing equity and equality norms. Situational factors may stress the importance of competence and productivity, or of the maintenance of positive social relations among members.

Fewer studies have analyzed the impact of situational aspects in procedural differences. Leung and colleagues (1992) tested whether group *vs.* individual conflict would lead to different procedural preferences in distinct cultural environments. The author reported that in an earlier study (Leung, *et. al.*, 1990) comparing the USA and China, a marginally significant effect had been found. Across cultures, when groups rather than individuals were involved in conflicts, participants preferred to use conflict reduction procedures more, and confrontational procedures less. Yet, the authors could not replicate this finding in Spain and Japan (Leung, *et. al.*, 1992).

The fair process effect - a compensatory relationship between outcome favorability and process fairness - is contingent upon the relative status of the exchange parties. Both in China and the USA, the positive relationship between outcome favorability and higher status

parties' positive reactions was stronger when procedural fairness was high, particularly among those high in self-esteem, low in need to belong, or high in power distance orientation (Blader & Chen, 2012). So, for high status individuals, both outcome favorability and procedural fairness appear to be necessary to maintain a positive group identity.

1.10. Sociocultural contextual effect levels: Perceivers' characteristics

Cross cultural justice research has turned increasingly toward specific social cognition processes. Action is explained by individuals' dynamic belief structures, instead of focusing only on national level dimensions (Morris & Leung, 2000). About 28% of the empirical studies collected examined individual aspects that interact with culture.

1.10.1. Sociodemographic differences

Gender interacts with country to predict justice preferences. Differences between men's and women's roles are larger in cultures low in gender egalitarianism. Findings regarding allocation behaviors and interpersonal justice indicate that in cultures where gender socialization patterns and behavioral norms differ widely, differences in the development of and reactions to (in)justice judgments are also greater (Hysom & Fisek, 2011; Leung & Lind, 1986; Murphy-Berman, *et. al.*, 1984; Tata, 2000).

Age has also been investigated. As people progress through the stages of the life cycle, they become less satisfied with the fairness of service encounters (Nance & White, 2009). In high power distance societies and ascription cultures, younger or lower status employees are less likely to make social comparisons with older, higher status workers (*e.g.*, Toh and Denisi, 2003).

1.10.2. Individual cultural orientations differences

Individual cultural orientations are developed through the internalization of the values found in the individual cultural context. Most of the studies reviewed base their predictions

on national level cultural values collected in previous studies, but about 25% of 53 empirical studies collect individual level cultural data. While some of those studies use the data only to confirm expectations regarding a country's culture, other studies use country as a proxy for culture in order to differentiate individuals based on country not value orientation. Still other studies directly use individual values in the analysis but do not compare their effect to the effect of country belonging. Finally, some compare the relative effect of country and of individuals' cultural values.

Openness to change *vs.* conservatism and self-enhancement *vs.* transcendence individual orientations have been shown to impact the use of distributive criteria, such as performance or seniority. Employees in Germany endorsed self transcendence and conservatism more than employees in the UK did, which translated into more positive attitudes towards seniority (Fischer & Smith, 2004). Individuals' values were aligned with expectations regarding the countries' cultures derived from previous studies and were not directly included in the analysis.

In a series of studies, Brockner, and colleagues (2000) examined whether differences in interdependent *vs.* independent self construals, moderated the interaction between procedural justice and outcome favorability. In the first study, country belonging was used as a proxy for self construal. In the second, both country belonging and self construal were included. In the third study, participants were classified on the basis of their self construals. Consistent with expectations, USA participants showed more independent self construals than did the participants in China. The interaction between procedural fairness and outcome favorability was stronger among those with a more interdependent self construal. Both this, and Fischer and Smith's (2004) study, did not directly compare the relative effect of country *vs.* cultural value individual orientation.

Hui and colleagues (1991) found that the Chinese were more generous than Americans when dealing with friends, by using allocation rules that favored the partner in a scenario study. Also, they were more egalitarian when there was no limit to the amount being distributed. These tendencies have traditionally been attributed to higher collectivism. However, when comparing the effect of country *vs.* individual orientation, collectivistic values only explained the tendency of the Chinese towards equality, not their tendency towards generosity.

Analyzing workers reaction in the USA and Hong Kong, Lam and colleagues (2002) found that power distance moderated the relationships between perceived justice and

satisfaction, performance, and absenteeism. Justice effects were stronger among individuals scoring lower on power distance. Power distance scores were lower for participants from the USA. However, when comparing the relative effect of country and individual orientation, only individual power distance orientation, not country, moderated the effects. In a similar vein, Fischer & Smith (2006) showed that irrespective of country, employees from British and German organizations who endorsed openness to change values exhibited a stronger relationship between procedural justice and commitment or extra role behaviors. Taken together, these results indicate that individual level value orientations have an impact on justice perceptions that may extend beyond country belonging.

1.10.3. Expectations and attribution differences

Exploring the valence expectancy model, Bond and colleagues (1992) examined the effect of expectations on the allocation and procedural preferences of Chinese and Israeli students. In both cultures, expectations tapping harmony and performance were important for resource allocation, and those tapping animosity reduction and process control were important for conflict resolution. Cultures may differ not only in their preference for different procedures but in the extent they expect specific procedures to lead to certain outcomes (Leung, 1987).

Culture conveys different expectations regarding the value of diverse job aspects. The more one's expectation about job related rewards are met; the more positive are justice perceptions. Accordingly, in the USA, where individualism is predominant, met expectations about autonomy are more important in explaining justice evaluations than in South Korea where expectations regarding advancement opportunities were more important (Mueller, *et. al.*, 1999).

Judging one's opponent to be stubborn and emotional increases the preference for formal procedures as a way to guard against antagonism (Morris, *et. al.*, 2004). A scenario containing gossip about an opponent's past negative actions in a dispute resulted in negative attributions, which led to a greater preference for formal procedures for both Hong Kong and USA students. However, in the no gossip condition, Hong Kong students were more inclined to use informal procedures. This may help explain contradictory findings regarding collectivists' procedural preferences. Collectivists may feel an obligation to cooperate with

another person once close contact is initiated, thus favoring informal strategies. When the other party appears disagreeable, they may try to keep their distance by favoring formal procedures (Morris, *et. al.*, 2004).

Depending on the fairness of the interpersonal treatment during feedback, receivers may attribute negative feedback to flaws in their performance, which helps learning; or to flaws in supervisor's personality, which helps the ego. Criticism delivered with interpersonal fairness results in more favorable dispositional attributions towards the supervisor, which lead to greater acceptance of the feedback, and favorable reactions towards the superior and the organization both in the USA and Hong Kong (Leung, *et. al.*, 2001a).

Responsibility attribution affects customer satisfaction and post complaint behavior. Au and colleagues (2001) found that faced with service failures, collectivist Chinese were more likely than individualistic Canadians to blame the service provider. Unlike previous studies in China (Hui & Au, 2001), the possibility of voicing dissatisfaction failed to reduce blame, and compensation actually led to higher blame attribution. Blame attribution was found to mediate the effect of culture on post complaint behavior.

Drawing on cognitive appraisal theory, Zourrig and colleagues (2009) propose a conceptual model of customer unfairness coping. Individualistic preferences trigger the appraisals of idiocentrics, while collectivistic preferences trigger the appraisals of allocentrics. When attributing blame, idiocentrics emphasize individual control, while allocentrics emphasize the social role accountability of the offender. Because allocentrics are more concerned with group harmony, they tend to experience more inwardly focused emotions. Thus, allocentrics tend to favor avoidance, while idiocentrics favor confrontational strategies. Bias towards attribution of ambiguous behavior to personal dispositions, instead of environmental pressures, may be more salient in the Western cultures (*e.g.*, Morris, *et. al.*, 2004) that exaggerate individual autonomy. Collectivists, on the other hand, tend to take a more situationist approach to attribution (Au, *et. al.*, 2001).

1.10.4. Motivation differences

Different theories and models have been suggested to explain why people care about justice, namely: (1) *Instrumental control* –control over outcomes (*e.g.*, McFarlin & Sweeney, 1992). (2) *Relational concerns* – status and respect within the group (*e.g.*, Tyler &

Lind, 1992; Blader & Tyler, 2009); (3) *uncertainty avoidance* motives - knowing what to expect (e.g., Lind & Van den Boss, 2002) and (4) *Ethical and deontic concerns* - the "correct way" to treat people (e.g., Rupp & Bell, 2010).

In line with the instrumental perspective, Li and Cropanzano (2009) reviewed multiple studies that suggest the effects of justice on outcomes is greater in North America, than in East Asia, where they may be eclipsed by relational concerns about the maintenance of social harmony. Social income inequity has also been related to the greater importance of instrumental rather than relational motives (Fischer, *et. al.*, 2007).

Some consider the importance of relational procedural criteria as evidence of the intercultural preponderance of relational concerns (e.g., Lind, *et. al.*, 1997; Lind & Tyler, 1992). Others (e.g., Blader, *et. al.*, 2001) have shown that in high power distance cultures, even collectivistic ones, relational concerns are balanced with instrumental concerns. Kim and Leung (2007) found that for Americans and Japanese, distributive justice was less strongly related to overall fairness, and interactional justice was more strongly related to overall fairness than for Chinese and Koreans. This could be attributed to higher materialistic values among Chinese and Koreans. Procedural justice was related to overall justice across cultures, possibly because it is affected both by relational and instrumental concerns. The relationship between collectivistic emphasis on social interconnections and the greater importance of relational concerns may not be straightforward, because other factors may also play a role.

Two meta analyses have compared justice motivations across cultural contexts. Fischer (2013) focused on the relative effects of distributive, procedural, and interpersonal justice over outcomes in over 36 countries, based on the GLOBE project's cultural scores (House, *et. al.*, 2004). The relationships between justice and outcomes were stronger when there is greater income inequality, and collectivism. This suggests that belongingness, esteem, and control motives are all important to justice judgments, and also that their relevance is affected by socioeconomic and cultural characteristics. Shao and colleagues (2013) explored the moderating influence of Hofstede's dimensions on the relationship between justice perceptions and employees' reactions to the supervisor, or the organization, in 32 countries. Findings are in line with instrumental (individualism), relational (femininity), uncertainty management (high uncertainty avoidance) and moral (low power distance) motives. Results indicate that justice effects are strongest among nations associated with individualism, femininity, uncertainty avoidance, and low power distance. These findings show the impact

of cultural values impact individuals' justice motives, and that these motives seem to operate simultaneously to predict justice perceptions.

1.11. Discussion

1.11.1. Theoretical implication and avenues for future research development

We have reviewed findings that show that national culture, socioeconomic development, organizational, situational, and individual characteristics interact to predict: what principles people use and how they apply them to develop justice perceptions; and also, what reactions people have to (un)fairness and how they express them. Tables 8, 9, and 10 present summaries of the effects found at the multiple levels of sociocultural influences for distributive, procedural, and other aspects of justice.

Table 8: Sociocultural influence levels' effects: Distributive justice

National Culture	Equity is preferred across cultures, especially in high power distant or masculine cultures; collectivists tend to follow equality and need more than individualists. Collectivistic vertical societies are more likely to consider, not only performance, but also social contributions to the group. Distributive justice has a stronger effect than procedural justice over reactions in the collectivistic countries.
Socioeconomic development	Societies with higher inequity prefer to allocate rewards based on equity, while those low on inequity prefer equality. Political ideologies such as communism are associated with stronger reliance on equality and need. High unemployment rates are related to less reliance on need as a valid allocation rule.
Organizational characteristics	Organizational goals may have primacy over cultural dispositions: when economic goals are emphasized collectivists may rely more on equity; when social goals are emphasized individualists may rely more on equality. Higher convergence of justice rules is observed in joint ventures, compared to foreign or state owed enterprises. Across countries, private sector organizations tend to be more performance oriented and rely more on equity than those in the public sector. Also, better performing organizations tend to use equality and need rules more.
Situational Characteristics	Equity is preferred in low interdependence and productivity goals; whereas parity is preferred in high interdependence and solidarity goals. Reward type, system and criterion interact to predict allocation preferences. Collectivists are more likely to choose to use equality and need when dealing with in-group members when the perceiver is playing the role of justice giver, but across cultures when the perceiver is playing the role of receiver equity is preferred.
Perceivers Characteristics	In societies with large gender differences, woman use equality and need rules more than man. Expectancies about group harmony are related to higher use of equality and need, while expectancies about performance are related to higher use of equity, contributing to for equilibrium in equity–equality allocation preferences.

Table 9: Sociocultural influence levels' effects: Procedural justice

National Culture	Adversarial procedures are preferred across cultures, but non-binding procedures are favoured by collectivists in certain conditions; collectivists believe bargaining and mediation are more capable of animosity reduction. Relational procedural criteria are deemphasized in high power distance cultures; the consistency criteria is emphasised in high uncertainty avoidant cultures. Higher openness to change values are related to stronger reactions to procedural justice
Organizational characteristics	Across cultures the use by supervisors of communication tactics that provide justifications for decisions, as opposed to those that use persuasion, positively influenced subordinates procedural justice perceptions.
Situational Characteristics	For high status parties, particularly those high on self-esteem and power distance orientation, and low need to belong, both outcome favourability and procedural justice are necessary to foster positive reactions, while for low status parties there is a fair process effect by which the negative outcomes may still generate positive reaction if they are reached by fair procedures.
Perceivers Characteristics	Expectations that adjudication or informal bargaining will restore harmony are positively linked to choosing and having favourable reactions to decisions based on those procedures, and are more common in collectivistic cultures. Across cultures, negative attributions about the opponent increase the preference more formal adjudicatory procedures.

Table 10: Sociocultural influence levels' effects: Other aspects of justice

National Culture	Interactional justice has a stronger effect on overall justice in collectivistic cultures and a stronger effect on reactions in societies low on power distance. Compensation strategies generate more positive justice perceptions in individualistic cultures, while explanation, apologies and voice generate more positive justice perceptions in collectivistic cultures. Collectivists tend to be more strongly influenced by contextual information in forming and react to justice judgements.
Socioeconomic development	Religions, philosophical, and oral traditions are related to the different focus and importance of justice dimensions in a society. High social inequity and unemployment increases the value of instrumental, distributive and uncertainty avoidance, and decreases the value of relational, interactional, and deontological motivations of justice.
Organizational characteristics	Across cultures employees reciprocate the treatment they attribute to different organizational entities. Organizational and occupational cultures and the forgiveness climates impact justice perceptions and reactions. Across countries LMX, procedural, and distributive justice seem to be related to job satisfaction, but the relationships of LMX with distributive, procedural, interactional justice, OCB, satisfaction, turnover, and trust seems to be stronger in horizontal-individualistic contexts .
Situational Characteristics	Across cultures, unfair outcomes experienced under uncertain conditions make people more likely to use fairness information for sense making.
Perceivers Characteristics	Country and individual level value orientations interact to predict justice perceptions. Distributive aspects are valued by high materialistic individuals, while interactional aspects are valued by low materialistic individuals; procedural aspects are valued the same because they appeal both to instrumental and relational concerns. Older people are more demanding concerning justice. The more one's expectation about rewards and compensations are met, the more positive are perceptions. Responsibility attribution mediates the effect of culture on reactions. Self-enhancing bias, more pronounced in individualistic cultures, may shape attributions to favour their self-image. Across cultures, favourable dispositional attributions lead to greater feedback acceptance and more favourable reactions. Motivational aspects, such as instrumental, relational, uncertainty management and moral motives are important for justice judgements across cultures, and their relevance is affected by socioeconomic and cultural characteristics. Individuals high in justice and equity sensitivity have an increased likelihood of detecting and reacting to unfairness, and show greater resentment in restoration.

The main implication of the findings reviewed is that multiple levels of sociocultural influences impact justice perceptions and reactions in different societies. Despite interaction between sociocultural aspects, with a few exceptions (*e.g.*, Fisher, 2007) studies have focused only on single contextual factors and their isolated influence on justice. Cross cultural justice research tends to have a narrow view of the factors that explain differences between countries. Further integration is warranted to understand how the various sociocultural context influence levels work together to shape the way people conceptualize, appraise and react to (in)justice in organizations.

The way culture is operationalized is important. Collectivism and power distance are the most frequently investigated cultural factors. Yet data shows that despite being positively correlated, they sometimes have opposite effects (Fischer & Smith, 2003). Many times, researchers do not measure cultural values but simply assume that countries vary with regard to dimension based on previous studies. When findings are attributed post hoc to one of these dimensions, it is impossible to differentiate between their effect and that of other cultural dimensions and sociocultural factors. When analyzing only a few countries, additional caution should be taken to ensure the measurement of relevant characteristics that explains country differences. In these cases, the examination of micro processes might be more valuable, than post hoc explanations based on assumed cultural syndromes.

Relying on country aggregated cultural data based on previous studies to compare countries has several limitations. First, there is the issue of stability of culture. Culture may be an enduring feature of group life and yet, despite being relatively stable, it is not immutable. As a socially constructed representation, culture is adaptive, and subject to environmental, as well as internal pressures (Giacobbe-Miller, *et. al.*, 2003). Scores collected long ago may not be accurate representations of the cultural dynamics present in some of today's societies. Second, there is the issue of within country cultural heterogeneity. Culture studies often don't use representative samples, or check for agreement levels before aggregating responses to country level. Global cultural classifications might mask intra cultural diversity, intra individual variability between social relationships across different spheres, as well as commonalities among people of different cultural backgrounds.

Studies that use a large sample of countries face specific methodological challenges. Score aggregation implies that country values are independent and does not account for cultural distance. This is commonly referred to as Galton's problem (*e.g.*, Cole, 2009). Geographical proximity tends to lead to cultural similarity because of increased interactions

between cultures. One way to account for this kind of variation is to control for cultural clusters (e.g., House, *et. al.*, 2004).

A greater integration of country and individual level cultural processes is important. If culture is conceived as a shared meaning system, a measurement model must be chosen and validated (Fischer, 2009). At the individual level, sufficient within group agreement and between group variability are needed. At the group level, when using a small country sample there is the need to test for structural equivalence, or when using a larger country sample, to test for isomorphism between individual and cultural levels factor structures. Only if these measurement issues are successfully addressed, can researchers use culture to explain differences in attitudes and behavior (Fischer, 2009).

Additionally, there is the issue of justice conceptualization and measure. Cross cultural justice research has focused on event justice judgments, but alternative conceptualizations, such as overall entity perceptions, or restorative justice have been proposed and offer avenues for new theoretical advancements. Most research has focused on the receiver's perspective, but the perceiver's role has been related to differences in the justice process, so further investigation is needed. Because there is limited use of previously validated justice measures, and a cross cultural equivalence check is rare, this may pose treats to the cross cultural validity of findings.

Finally, regarding the contexts investigated, most cross cultural justice studies compare only 2 countries. The majority compare Asian countries, mainly China and Hong Kong, with the USA. While the USA and a few other countries represent a major part of the contexts studied, there is a lack of representation of highly populated, and increasingly economically important, regions of the world, such as South America, the Middle East, and Sub Saharan Africa. A more complete view of cultural diversity might be obtained from research that extends beyond the most commonly investigated contexts.

1.11.2. Practical implications

Predicting how organizational fairness works across cultures can help understand motivational processes (Tziner, *et. al.*, 2011), design and implement policy options (Morris *et. al.*, 1999), manage conflict, avoid turnover, and increase satisfaction, collaboration, and productivity in inter cultural work settings (Conner, 2003; Mahajan, 2011). It can even

improve the success of strategies for handling service failures (*e.g.*, Wang & Mattila, 2011). One finding that is transversal across cultures is that more positive justice perceptions are associated with more positive outcomes, both for employees and the organization.

Regarding the relationship between supervisor and employees, fairness is important across cultures. Treating employees respectfully and providing honest information, increased acceptance of negative feedback, and decreased negative attributions directed at the supervisor (Leung, *et. al.*, 2001a). Also, justice perceptions are positively influenced by supervisor communication tactics that provide rationales and explanations, and negatively influenced by tactics that resort to persuasion (Yamaguchi, 2009). Even if highly collectivist and power distant cultures react less negatively to injustice, more positive reactions are always associated with positive rather than negative justice perceptions. This indicates that supervisor justice, and interactional aspects, may be especially important in individualistic low power distance cultures, but are also valued in other cultures.

The expectations different cultures have as to what a leader should be vary widely (House, *et. al.*, 2004). In high power distance countries individuals may have a more paternalistic view of leadership. In those countries, the application of participative and empowering techniques, subjacent to most indirect justice criteria, should be preceded by some groundwork like communication and training. Evidence shows that sometimes organizational goals can have a primacy effect over cultural values (Chen, 1995). Participative practices may be implemented in high distance cultures, provided that they respect the cultural sensibility of employees.

In international joint ventures, sources of disagreement are likely to emerge and affect the fairness evaluations of different stakeholders (Leung & Kwong, 2003). International experiences are increasingly important for employees and organizations. Multinational corporations that wish to maximize the success of expatriate experiences should strive to maintain positive justice perceptions among expatriates and HCNs. Demographical aspects, such as gender, age and ethnicity, or organizational category proportion, and composition may affect the salience of social identities (Toh & Denisi 2003). When structural differences, such as pay differentials, are in line with a salient social category the identity is reinforced and attains greater salience (Ashforth & Johnson, 2001). Developing a culturally aligned model, and providing equal opportunities for employees in different subsidiaries may contribute towards integrating HCN's perceptions and reducing social schism, promoting the benefits associated with international mobility (Mahajan, 2011).

Finally, organizations should be aware of socioeconomic development. Inequality and unemployment are associated with different motivational orientations. Instrumental and uncertainty avoidance aspects of justice are valued in conditions of higher unemployment and social inequity, when material needs are at risk (Shao, *et. al.*, 2011). Balanced resource distribution and low unemployment increase the importance of relational, interactional, and deontological aspects of justice (Shao, *et. al.*, 2011). Organizations should be aware of the potential impact of the socioeconomic development levels in the justice process. These factors, in addition to cultural values, might represent a useful insight with regard to planning human resource practices in different countries and among multicultural teams.

1.11.3. Limitations

Because this study aims to provide a comprehensive illustration of a research field, the scope of the review is a critical quality criterion. To balance the number and quality of sources, we chose to include only English language papers published in academic journals which include more than one country. Yet, the question remains as to whether there were additional insights that could be gained by including single country studies. The same argument can be made for the inclusion of books and grey literature, such as conference procedures and non-published manuscripts. We have thoroughly applied the review protocol, yet we don't exclude the possibility that there might be additional valuable insights. Still, we believe we have collected a broad and representative sample of cross cultural justice research to date.

1.11.4. Conclusion of chapter 1

Continued research on cross cultural justice stands to offer much to uncover what lies behind justice perspectives and reactions. Guided by a more comprehensive view of sociocultural country differences and empirically armed with alternative approaches to the use of country proxy and archive data on country level cultural dimensions, future research on cross cultural organizational justice look promising.

**CHAPTER 2- BEYOND COUNTRY DIFFERENCES: AN
INTEGRATIVE CONCEPTUAL MODEL OF CROSS-CULTURAL
ORGANIZATIONAL JUSTICE**

2.1. Summary

This paper develops an integrative model of sociocultural contextual influences on the evaluations people make of what justice is, how it should be applied, what the appropriate reactions are, and how they should be expressed. We contribute to the literature by identifying the factors underlying country differences in organizational justice exchanges; proposing an integrative model, which helps predict how and when these factors are important; and proposing a future research agenda.

We distinguish between the impact of national culture, socioeconomic development, and organizational, situational, and individual characteristics on sociocultural differences. Furthermore, we propose that these interconnected factors can be conceptualised as a complex system characterized by multi-causality, manifested through top-down, horizontal and bottom-up influences in social exchange and sense-making processes underlying the development and reaction to (in)justice in different contexts.

We propose that cultural orientations explain more variance in justice processes, and also that there is more variation between specific social relationships and events, in tight cultures, characterized by strong situations and high consistency, than in loose cultures characterized by weak situations and low consistency. Additionally, we propose that intercultural contact, and higher levels of social change, may increase the importance of some sociocultural factors.

Most studies reviewed use nation as surrogate for collectivism and power distance. Direct measurement of culture and greater integration of multiple sociocultural levels, as well as investigation of alternative justice conceptualizations, distinct justice roles, emic criteria, emotions, and individual vs. group reactions to (in)justice are proposed as future avenues for cross-cultural justice research.

Main output: Silva, M. R., & Caetano, A. (2015) Beyond country differences: an integrative model of organizational justice across cultures. *Under review in an international journal.*

2.2. Introduction

Employees constantly try to make sense of what happens around them to determine whether justice exists within their organization (Tziner, *et. al.*, 2011). Justice can work like glue, keeping people together (Cropanzano, Stein & Nadisic, 2011). It signals that although people may not always get what they want, if they play by the rules, they get what they deserve. Unfairness, on the other hand, signals that people's best efforts may never be rewarded. It is a major cause of employees' work-related stress and dissatisfaction, with negative effects for the organization, such as increased absenteeism, higher turnover, conflict, and losses in productivity (*e.g.*, Colquitt, *et. al.*, 2001).

Fair treatment leads people to cooperate and surrender control to those perceived as fair. To do so, people expect their interests to be considered and balanced with the long-term collective welfare of the group. Legitimacy is based upon the duty to behave consistently with roles, responsibilities, and rules which are culturally dependent (Dixon & Caldwell, 2010). Culture is a "web of meanings", that simultaneously sustains and is spun by man (Geertz, 1973). It is composed of the different values, norms, and institutions groups use to make sense of the way the world around them works (Triandis, 1995). It acts like the software of the mind (Hofstede, 1980) conveying expectations regarding appropriate behavioural patterns.

Sociocultural differences translate into different social exchange norms and sense-making frameworks, which are a critical part of the justice experience and impact both justice the content and processes. The main argument put forward in this study is that organizational justice research tends to have a narrow view of the sociocultural influences that underlie country differences. Most studies use country as a proxy for cultural values, and rely on assumed national differences in collectivism or power distance to explain country differences found in the justice process. Most base their assumptions on cultural scores collected in previous cross-national studies instead of measuring them directly. The use of isolated cultural dimensions to explain country differences, using nation as a proxy for culture, is highly ambiguous since countries differ along other dimensions. It raises questions regarding the degree to which other sociocultural, organizational or situational factors might contribute to the differences found. The integration of these multiple

contextual influence levels might go a long way in helping us understand how justice works in organizations.

In order to integrate previous findings concerning sociocultural influences on organizational justice judgments, we reviewed the extant literature. That analysis allows us to: (1) highlight what is already known about the influence of the sociocultural context in organizational justice perceptions; (2) develop an integrative conceptual model of sociocultural influences - including national culture, as well as socioeconomic, organizational, situational and individual factors; (3) put forward propositions for expected relationships; (4) discuss their implications; and (5) pinpoint under-researched topics to delineate areas for future research . But first, we describe organizational justice experiences, and the elements that are part of this dynamic phenomenon.

We contribute to the literature in three ways: first, by identifying factors, at multiple sociocultural levels, underlying cross-cultural differences in organizational justice; second, by proposing an integrative model that helps to predict how and when these factors are important; and finally, by proposing a future research agenda, which may broaden our understanding of organizational justice across cultures.

2.3. The organizational justice experience

Belonging to groups has both instrumental and relational value. Yet, individuals in groups face a “fundamental social dilemma” (*e.g.*, Lind, *et. al.*, 2001): how to balance one’s individual needs with the collective well-being of others? How to get what you need without antagonising other people or being ostracised? Individuals must sometimes forgo their immediate desires, and surrender control to authority in favour of the group. The other side of this dilemma is: how to do so while avoiding being exploited or taken advantage of? When is it too much? Fairness determines the delicate balance between what you want and what you should do. It determines how far, and when you should give in, and what you are entitled to expect in return.

Fairness represents an interactive social phenomenon involving different actors. It constitutes an exchange cycle which involves: (1) a justice stimulus; (2) a justice perception; and (3) a justice reaction. Figure 1 presents a simplified diagram of the justice experience cycle.

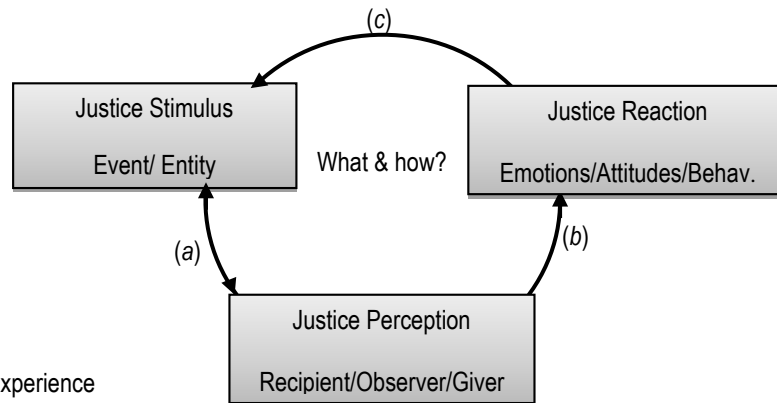


Figure 1: Justice experience

The *justice stimulus* can be either a specific event, such as a distribution of outcomes (*i.e.*, distributive justice by criteria such as equity, need and equality; *e.g.*, Adams, 1965; Deutsh, 1975), a decision-making procedure (*i.e.*, procedural justice by criteria such as consistency, representativeness, bias suppression, information accuracy, correctability, and ethicality; *e.g.*, Leventhal, *et. al.*, 2001; Thibaut & Walker, 1975), as well as the way authorities enact the procedures (*i.e.*, interactional justice by criteria such as, timing and honesty of information, or respect in interpersonal interactions; *e.g.*, Bies & Moag, 1986); or an entity, such as the supervisor, colleagues, or the organization as a whole (*e.g.*, Ambrose, Hess & Ganessan, 2007).

Justice perceptions represent the evaluation of the (un)fairness of the stimulus event or entity. This evaluation is made by the perceiver, who may play different roles in the justice exchange: the perceiver may be a direct receiver of the (un)fair treatment; a third-party observer who either directly observes or hears about it; or a giver of justice, that is, the person responsible for the enactment of the stimulus - in which case, the giver' expectation regarding the justice of the stimulus precedes the actual enactment of that stimulus (*i.e.*, in fig. 1 arrow a is bi-directional).

The *justice reaction* is the emotional, attitudinal or behavioural response contingent on the evaluation of the justice stimuli. In this social exchange process, the perceiver will tend to reciprocate, despite sometimes not overtly, to the agent held responsible for the (un)fair treatment a positive or negative reaction. It seems reasonable to assume that this reciprocity may, in turn, trough time engender further justice exchanges.

Justice research has long explored what principles people use to develop justice perceptions, and how they apply or enact those principles to evaluate specific stimuli (fig. 1 arrow a). As well as, what reactions people have to (un)fairness evaluations (fig. 1 arrow b),

and how they express them (fig. 1 arrow c). The main meta-theories used to explain the development and reactions to (in)justice are based on social exchange (*e.g.*, Gouldner, 1960; Blau, 1964) and social cognition, identification and sense-making frameworks (*e.g.*, Tyler & Blader, 2003; Lind & Van den Boss, 2002). Like much organizational research, justice studies have mostly been conducted in a few western countries, and have focused mainly on the individual level of analysis (Tata, 2000). Given the underlying social nature of justice, it is important to advance our understanding of the influences the broad sociocultural context has on the development and reactions to (in)justice

2.4. Sociocultural influences on justice experiences

We internalise abstract principles of justice embedded in our sociocultural context and apply them to the world around us. Justice depend as much on the principles we internalise as on how we perceive a given situation. Justice lies fundamentally in the eyes of the beholder, it “is not so much a witnessed reality as a constructed interpretation” (Morris, Leung, Ames & Lickel, 1999, p.784) viewed through subjective lenses (Primeaux, Karri & Calwell, 2003).

Cross-cultural justice research revolves around the question: are justice concerns universal? The answer may imply *variform universals* and *variform functional universals* (*e.g.*, Gelfand, Erez & Aycan, 2007), which mean respectively that, across cultures, general principles may be similar but enactment varies, or relationships between variables hold but magnitude and direction vary. Regulation of behaviour is a condition for social life (Alberle, Cohen, Davis & Sutton, 1950). But “whereas concerns about justice may be universal, its operationalization is highly particularistic” (Greenberg, 2001, p. 370). Different rules may be used and different criteria may be employed in applying the same rules (Morris & Leung, 2000). Justice principles seem finite; event construal, however, involves social roles and symbols, so variation seems endless (Morris, *et. al.*, 1999). In sum, everybody cares about the way others treat them; however, what they evaluate, how they evaluate it, what reaction they have, and how they express it varies widely.

The sociocultural context conveys shared knowledge structures which result in decreased variability in individual interpretations of stimuli (Erez & Earley, 1993). Because justice perceptions represent peoples’ evaluations of their environment, justice studies that focus

solely on the individual-level factors may fail to detect other important sources of variance (e.g., Fischer, Smith, Richey, Ferreira, Assmar, Maes & Stumpf, 2007).

2.4.1. Sociocultural influence levels

Across cultures, while positive justice perceptions are associated with positive reactions, negative perceptions are associated with negative reactions. But the way people develop judgements, and exactly how they react, varies considerably across contexts. Building on a comprehensive review of cross-cultural justice research, we distinguish the impact of national culture, socioeconomic development, organizational, situational, and individual characteristics on cross-country differences in the evaluations of what justice is, how it should be applied, what the appropriate reactions are, and how they should be expressed. Table 11 presents a systematisation.

Table 11: Sociocultural influence levels and factors that influence organizational justice experiences

Sociocultural levels	Sociocultural factors
Cultural dimensions	Collectivism Power distance Other cultural dimensions
Socioeconomic development	Religious and philosophical traditions Oral traditions Political traditions Income inequality levels Unemployment levels
Organizational characteristics	Institutional context Organizational structures Organizational cultures and climates Leadership practices HRM practices Expatriate policies
Situational characteristics	In-group vs. out-group belongingness Role of the justice perceiver Task characteristics Group vs. individual Relative status
Perceivers characteristics	Socio demographical differences Individual cultural orientation differences Expectation differences Attribution differences Motivation differences Equity and justice sensibility, self-serving bias or ethical cognitive frameworks

National culture impacts the justice exchange in multiple ways. Most research assumes an etic approach to culture that focuses on transversal value dimensions based on Hofstede's (1983, 2001) cultural model. Cultural values, especially collectivism and power distance, have been related to differences in distributive, procedural and interactional rules and criteria (Tata, 2000). Despite some cross cultural consensus on a preference for equity based distributions and adversarial conflict resolution procedures, equality and need - as well as non-binding procedures (*e.g.*, mediation and bargaining) – seem to be more favoured in collectivistic high-power distance cultures, than in individualistic low-power distant cultures, because they are believed to contribute to animosity reduction and social harmony (Leung, Au, Fernández-Dols & Iwawaki, 1992; Kim, Park & Suzuki, 1990). Relational procedural criteria are de-emphasised in high-power distance cultures which have a higher threshold for negative evaluations of authorities' actions (Blader, *et. al.*, 2001). Cultural values also affect the relative importance of justice dimensions for employees' attitudes and behaviours. With regard to trust, satisfaction and commitment, for example, interactional justice had a stronger effect on overall justice, and distributive justice had a stronger effect than procedural justice in collectivistic countries when compared to individualistic countries (Pillai, Williams & Tan, 2001; Tata, Fu & Wu, 2003). Most cross-cultural studies use nation as a proxy for culture and explain country differences based on assumed differences in isolated cultural dimensions, namely collectivism or power distance. But there are other sociocultural contextual aspects shown to affect justice across cultures.

Socioeconomic development plays a role in contextual differences in the justice exchange. Religious, philosophical, political and oral traditions are related to the importance and focus that different cultures give to event justice dimensions. While Christians and Muslims tend to value equity, procedural justice and informational aspects; Confucians and Buddhists tend to value equality, need, and interpersonal aspects more, because of the emphasis on group harmony and paternalistic leadership (Cole, 2009). Also, communist ideologies seem to be associated with a reliance on equality and need in China and Russia (Giacobbe-Miller, Miller & Victorov, 2003; Leung & Kwong 2003). Higher levels of socioeconomic development lead to a higher reliance on equality allocation rules and relational justice motivations; while lower domestic product per capita, or higher income inequality and unemployment lead to reliance on equity and need and instrumental justice motivations (Fischer & Smith, 2003; Shao, Rupp, Skarlicki, & Jones, 2011).

Institutional and organizational characteristics have an impact on the justice exchange. The institutional environment impacts organizational goals that determine how individuals conceptualise justice and interpret events. Some claim that, at times, organizational goals may have primacy over cultural predispositions, because culture is an evolutive mechanism that sometimes must adapt to ensure the attainment of operational goals and the consequent survival of the system (Chen, 1995). Still, cultural convergence may differ according to organizational structure and performance, and may be dependent on the centrality of the specific cultural values (Fischer, *et. al.*, 2007; Giacobbe-Miller, *et. al.*, 2003).

Organizational culture and climates affect the way people react (Fehr & Gelfand, 2012). Participative leadership practices have more positive effects in horizontal-individualistic cultures (Rockstuhl, *et. al.*, 2012). Procedural justice is positively influenced by rational explanations regarding decision making, but in high-context cultures, which rely more heavily on situational cues, this communication tactic is less related to trust than in low context cultures (Hall, 1976; Yamaguchi, 2009). There is contradictory evidence regarding the cross-cultural convergence or divergence of the fairness perceptions of HRM practices, such as selection and compensation (Leung & Kwong, 2003; Ryan, Boyce, Ghumman, Jundt, Schmidt, & Gibby, 2009). Comparison with expatriate compensation may negatively affect the fairness perceptions of host county nationals (Leung & Kwong, 2003).

Situational aspects affect distributive and procedural justice perceptions of cross-cultural differences. Collectivists tend to sacrifice self-gain to benefit in-group members (Leung & Iwawaki, 1988), especially when their contribution is high (Hui, Triandis, & Yee, 1991) and they are playing the role of givers of justice (Marín, 1985). Across cultures, when a group is pursuing productivity goals with limited task interdependence, members seem to prefer equity based rewards; when a group is pursuing goals related to solidarity or sociability, with high task interdependence, members seem to prefer equality based rewards (Chen, Meindl & Hui, 1998). Type, system, and criterion of reward interact to predict allocation behaviour and reactions (Chiang and Birtch, 2005; Kim, *et. al.*, 1990). The fair process effect, by which procedural justice tends to compensate for unfavourable outcomes, is contingent on the relative status of the exchange parties; it is lower among those with higher status, self-esteem and power distance orientation and a lower need to belong (Blader & Chen, 2012).

Finally, there are individual characteristics that are affected and interact with the sociocultural context. Sociodemographic aspects have been shown to exert some influence.

Differences in allocation are wider in cultures low in gender egalitarianism (Hysom & Fisek, 2011). Females tend to give more to needy recipients, both when allocating money cutbacks and when allocating rewards (Tata, 2000), as opposed to both genders in other cultures. Older employees and customers seem to demand more fairness of interactions and react with less satisfaction to fairness violations (Nance & White, 2009; Toh & Denisi, 2003). Individual cultural orientations predict justice perceptions and reactions. Irrespective of country, employees scoring higher on individual power distance exhibited a stronger relationship between procedural justice and satisfaction, performance, and absenteeism (Lam, Schaubroeck & Aryee, 2002) and those scoring higher values on openness to change exhibited a stronger relationship to commitment and extra-role behaviours (Fischer & Smith, 2006). Negative attributions and expectations impact conflict resolution (Morris, Leung & Iyengar, 2004) and the effect of interpersonal fairness (Leung, Su & Morris, 2001). Collectivists favour harmony enhancing procedures, such as bargaining and mediation, when they have an on-going relationship with the other party. But when they perceive the other party as disagreeable, they keep their distance and favour formal procedures (Morris, *et. al.*, 2004). Instrumental, relational, uncertainty management, and moral concerns, are affected by culture and shape the justice process in different ways (*e.g.*, Fischer, 2013, Shao, *et. al.*, 2011). Other individual characteristics such as equity sensibility, justice sensibility, self-enhancing bias, and ethical cognitive frameworks, may affect reactions to (in)justice in different cultural settings.

2.5. Integrative model of sociocultural context effects on justice experience

So far, we have highlighted some of the main influences of the sociocultural context in organizational justice perceptions. We have assessed which aspects of the sociocultural context have an impact on organizational justice, and how they influence the development of and reactions to organizational justice. Next, we explore the theoretical approaches used and propose a conceptual model that may assist us in integrating the findings reviewed and in putting forward propositions regarding expected relationships.

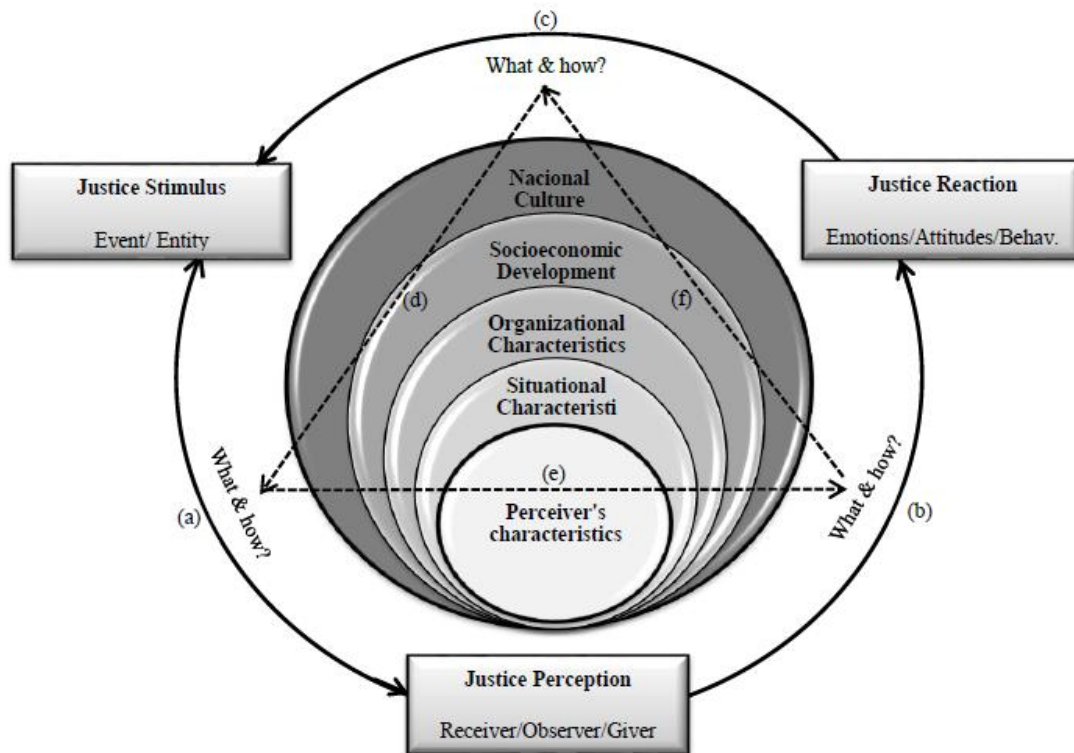


Figure 2: Influence of the sociocultural context on justice experiences

Figure 2 presents a conceptual model of the influence the sociocultural context has on the justice process. This model is built upon the diagram of the justice exchange cycle in figure 1. It depicts how different levels of the sociocultural context interact with perceivers' characteristics to predict: (a) what principles people find fair, how they apply them, (b) what reactions people have to (in)justice, and (c) how they express them. In the studies reviewed, most theoretical models used to explain the relationships between the sociocultural context, perceivers' characteristics and the justice process, rely on social exchange, or on social cognition sense-making frameworks.

Social exchange theory (*e.g.*, Blau, 1964), and theories based on exchange principles, such as equity (Adam, 1965), LMX (*e.g.*, Graen & Uhl-Bien, 1995) and other allocation theories (Deutch, 1975) emphasise the exchanges and relative contributions of different parties in a relationship. Mutual exchanges create patterns of reciprocal obligations that are governed by social norms. When those norms are respected, justice is achieved. This increases the degree of identification, trust and loyalty between the parties (*e.g.*, Cropanzano & Mitchell, 2005). For example, distributive, procedural and informational justice, which emanate from organizational guidelines, were found across cultures to be positively related to trust in the organization, and informational and interpersonal justice, which emanate from

interactions with the supervisor, were related to trust in the supervisor (More & Tzafir, 2009). The social norms found appropriate to govern reciprocal obligations are influenced by the sociocultural context in which the exchange takes place, and the cultural profiles of the parties involved.

Sense-making theories, on the other hand, emphasise the expectations, attributions, and motivations of the justice perceiver. They focus on the cognitive and emotional processes individuals use to make sense of events. Sense-making is closely related to justice. Justice perceptions are a product of the evaluation of the environment, as well as, an input people use to interpret and react to the social environment. The expectations, attributions and motivations, which give meaning to events, are culture bound. For example, in the cognitive appraisal of (in)justices, idiocentrics are driven by personal preferences, emphasise individual control and personal disposition of perpetrators and favour confrontational strategies; while allocentrics' are driven by collective preferences, emphasise social role accountability and environmental pressures, and tend to react with inwardly focused emotions and avoidance strategies (Zourrig, Chebat, & Toffoli, 2009).

Therefore, both social exchange and sense-making processes vary with the sociocultural context and with perceivers' characteristics to influence (in)justice judgements development and reactions, which leads us to put forward:

Proposition 1: Culture specific social exchange norms and sense-making processes affect: (a) what principles people find fair and how they apply those principles, and (b) what reactions people have to (in)justice and (c) how they express those reactions.

How does the sociocultural context affect the exchange rules and sense-making mechanisms that impact the justice experience? In our model, the sociocultural context is represented by different levels made up of different elements. Before we can explore the influence of the sociocultural context on justice judgments, we must first explore how the elements of sociocultural context interact among themselves and with the characteristics of the justice perceivers. To do that, we will rely on the socio ecological transactional model (Bronfenbrenner, 1994; 2000), which examines the mutual influences between the individual and the socio ecological environment, and on complexity theory.

The sociocultural levels identified in our review are highlighted in the central section of figure 2. The levels are similar to those conceptualised by Bronfenbrenner's (1994) model, and envisions the social environment as a set of structures nestled around the

developing individual. The individual, specifically the perceiver's characteristics relevant to the justice process, represent the innermost level of the circle. The next level of the model represents the (in)justice situation. It consists of interpersonal relations that the individual experiences in a microsystem of particular face-to-face settings. Organizational characteristics that pertain to justice dynamics constitute a mesosystem comprising structures of microsystems. Socioeconomic characteristics represent an exosystem of institutional aspects that indirectly influence more immediate settings. Finally, a macrosystem of overarching configurations of cultural norms and practices, which form the cultural blueprint for structures at other levels, constitute the outermost level of the model.

The sociocultural context can be conceptualised as an adaptive complex system (*e.g.*, Chao & Moon, 2005; McMurtry, 2006) since: (1) it consists of numerous interconnecting parts, namely national culture, socioeconomic, organizational, situational and individual aspects; (2) each part acts locally according to its own schemata and rules; and (3) the interactions among the parts generate new evolving emergent properties that cannot be predicted by the sum of individual parts (Stacey, 2003). So, like in other forms of complex systems, individual justice perceptions and reactions cannot be understood separately from the social systems and networks in which they are embedded. To understand them one cannot analyse their individual parts in isolation, but has to account for various levels of influence and for the relationships between them (McMurtry, 2006).

Socio-ecological transactions refer to complex reciprocal interactions between the individual and other parties, such as people, groups and institutions in the external environment (Bronfenbrenner, 2000). Social transactions involve series of reciprocal interactions in which each party attempts to gain more than it loses (Barth, 2007). Repeated transactions create enduring forms of micro and macro level relationships (Patel & Rayner, 2012). These relationships are governed by social exchange rules and sense-making at multiple sociocultural levels. Processes operating at different levels are not independent, as the individual and the sociocultural context mutually influence each other and justice processes through top down, horizontal and bottom-up effects.

Top-down influences of distal over proximal levels, represented by arrow (d) in figure 2 influence the justice experience. Macro aspects of the sociocultural context, in which the justice cycle takes place, such as national cultural values and socioeconomic development, shape the perceiver's characteristics. This is done both directly, through their cumulative influence over the individual in the socialisation process, and indirectly; together these distal

characteristics help shape aspects at other levels, such as the institutional and organizational culture levels. These aspects contribute to the meaning assigned by group members to specific situational aspects of the justice stimulus, such as status differences or in-group belonging, that will affect individuals' event construal. Finally, the sociocultural context in which individuals are embedded impact perceivers' characteristics relevant to the way they evaluate and react to justice stimuli. Aspects, such as motivations, attribution patterns, or individuals' cultural orientations, help individuals decide what is fair, what the appropriate reactions are, and how they should be expressed. For example, findings have shown that national values and ideologies affect organizational goals, which in turn affect allocation behaviour or justice motivations (Leung & Kwong 2003; Shao, *et. al.*, 2011)

Horizontal influences, between sociocultural characteristics within the same level, represented by arrow (e) in figure 2, influence the justice experience. Because various aspects within a sociocultural level develop through parallel dynamics, it results in heterogeneous characteristics and configurations of attributes within that level. For instance, we have reviewed evidence that cultural attributes, such as collectivism and power distance, interact to predict justice dimensions (Mueller, Iverson & Jo, 1999). The same is true for socioeconomic conditions, such as social iniquity and unemployment (Fischer, *et. al.*, 2007). Organizational aspects, such as performance reward practices and organizational goals affect allocation preferences (Giacobbe-Miller, *et. al.*, 2003). Therefore, in addition to top-down influence, different aspects within the same sociocultural level may interact to predict the development of and reactions to (in)justice judgments.

Finally, bottom-up influences of proximal sociocultural levels over more distal ones, represented by arrow (f) in the diagram, affect justice processes. Socio-cognitive theory states that through personal, proxy and collective agency, people devise ways to redesign environments to their liking, creating styles of behaviour that enable them to obtain desired outcomes, and pass on those they find effective through social modelling (Bandura, 2001). For example, we have reviewed evidence that proximal aspects, such as organizational goals or socioeconomic characteristics, may affect the impact of distal aspects, such as national culture (Chen, 1995). Also, individual orientations may interact and even override the effect of national cultural values (Fischer & Smith, 2006; Lam, *et. al.*, 2002).

Sociocultural transactions may represent more than a duality between a monolithic social structure and the individual; they may represent a dynamic interplay between persons who embody the institutionalised operations of the systems, in different spheres of social life

(Bandura, 2001). Social structures are created by human activity, and in turn, impose constraints on and opportunities for human activity. The interplay between different sociocultural levels and justice perceivers' characteristics is multi-causal. Multi-causality involves codetermination of behaviour by different sources of influence instead of a causal dependency between levels (*e.g.*, Stacey, 2003) and seems to characterise the influence of the sociocultural context over the justice process, which leads us to put forward:

Proposition 2: the interactions between different sociocultural levels are characterized by multi-causality, that is, reciprocal influences that may take the form of top-down, horizontal, or bottom-up processes, to impact justice experiences.

So far, we have proposed that cultural specific social exchange and a sense-making process affect the development and reactions to (in)justice and that those rules and processes are affected by the sociocultural context in a process characterised by multi-causality. But some important questions remain unanswered, specifically: which are the most important factors of the sociocultural context for predicting justice perceptions and reactions? When are those aspects important to predict justice perceptions and reactions?

There is a parallel debate in organizational research about the direct and interactive effects of situation and disposition in individual behaviour. One aspect proposed to affect the relative importance of individual and situational factors for the determination of behaviours is situation strength (Withey, Gellatly & Annett, 2012). A strong situation is one that affords little latitude of control, it leads everyone to construe the event in similar ways, induces uniform expectancies and rewards about the appropriate response pattern, which requires common skills. On the other hand, weak situations are not uniformly encoded, do not generate uniform expectancies and rewards of desired behaviour, and require specialised learned skills (Mischel, 1977).

The construct of situation strength has received considerable empirical validation. At the individual level, organizational role play scenarios have shown that the effect of personality on effort is lower in strong situations (Withey, *et. al.*, 2012). Also, general behaviour-personality congruence across reports of real life situations has been shown to be lower in strong situations than in weak ones (Sherman, Nave & Funder, 2012). At the cultural level, situation strength is sometimes referred to as cultural tightness *vs.* looseness (Gelfand, Raver, Nishii, Leslie & Lun, 2011). In a cross-cultural survey, Gelfand and colleagues (2011) assessed how appropriate behaviours were considered across situations in

different countries, and created an index of situation strength. Findings indicate that: (1) within countries, people tend to agree about the level of situation strength; (2) situation strength varies across countries, depending on ecological and historical factors, so it is, or was in the past, adaptive; (3) situation strength has cross-level consequences for psychological processes, because chronically strong *vs.* weak situations induce particularly accessible processes, such as prevention focused self-monitoring.

Situation strength is related to concepts, such as the centrality of cultural values, and low *vs.* high context sensibility cultures, which have been shown to affect the justice exchange. High-context cultures (Hall, 1976), such as tight cultures, stress the importance of the situational cues with regard to understanding an event and to deciding a course of action. High *vs.* low context has been related to differences in fairness perceptions in response to supervisors' communication tactics, in Japan and the USA (Yamaguchi, 2009). Core *vs.* peripheral values have been related to a higher *vs.* lower resistance to change of allocation preferences in response to changing institutional pressures and organizational goals in China and Russia (Giacobbe-Miller, *et. al.*, 2003).

Situation strength may help to estimate the relative weight of sociocultural and perceivers' characteristics in the justice exchange. We can expect that the impact of sociocultural factors on the justice process will be higher in strong situations. Aspects such as group belonging, status or oral and religious traditions may be very important in tight cultures that have many social norms and little tolerance for deviance, but may be relatively unimportant in loose cultures.

Some individual characteristics will systematically vary between tight and loose cultures; if individuals recurrently face strong situations they come to expect others' behaviour to be based on situational, rather than dispositional factors. The opposite holds true for individuals chronically faced with weak situations. This may be a reason why collectivistic East Asians make more situational attributions and individualists make more dispositional ones (Gelfand & Lun, 2013). Regarding motivation, individuals develop the same basic motives (*e.g.*, Shao, *et. al.*, 2011), but the path to achieve them may depend on contextual constraints, which are more normative in tight cultures.

The attention given to context in tight cultures makes individuals more sensitive to situation specific norms, contingent on particular social relationships and events; while in loose cultures, the context is not so important and rules are applied across situations (Gelfand & Lun, 2013). This may mean that individuals acculturated in tight cultures apply

more diverse justice rules and criteria across situations, while individuals from loose cultures are less sensitive to the context and cues from the situation. This effect seems to be observed in relation to allocation preferences (Giacobbe-Miller, *et. al.*, 2003; Yamaguchi, 2009) and may extend to other justice aspects.

Despite the prevalent focus of cross cultural research on values, other constructs have been proposed to represent culture. Characteristics such as social axioms focus on how the world functions from a practical point of view. Alternative cultural conceptualizations, such as the GLOBE project, take into consideration cultural practices. Findings indicate that countries vary in their degree of mismatch between perceptions of “how things are done” (*i.e.*, practices) and “how things should be done” (*i.e.*, values). This mismatch can be conceived as the cultural consistency of practices and values within a society. It is reasonable to assume that people who live in tight societies with strong situations will internalize more the values of that society and show a higher level of consistency between values and practices.

Therefore, we believe sociocultural characteristics explain more variance in the justice process in tight cultures, characterized by strong situations and a higher degree of consistency between cultural practices and cultural values, than in loose cultures characterized by weak situations and a lower degree of consistency between cultural practices and cultural values, and, because tight cultures tend to be more context sensitive, more variability may be found in the application of justice rules. Accordingly, we put forward the following:

Proposition 3a: sociocultural factors explain more variance in justice experiences in tight cultures, characterized by strong situations and high consistency, than in loose cultures characterized by weak situations and low consistency.

Proposition 3b: there is more variation in justice experiences between specific social relationships and events, in tight cultures characterized by strong situations and high consistency than in loose cultures characterized by weak situations and low consistency.

Are there other conditions that increase the salience of sociocultural aspects, even in loose cultures? We believe so. When people from different cultures interact, their cultural identity may be more salient than when people from the same culture interact. Just like the proverbial fish under water, people may not be aware of embedded implicit sociocultural constraints until they come into contact with divergent world views. When different social

categories come into contact, “us vs. them” comparison processes may activate individuals’ social identity (Mahajan, 2011). This phenomenon has been investigated in the justice perceptions of expatriates vs. host country nationals (*e.g.*, Leung & Kwong, 2003). We expect that in-group favouritism bias (*e.g.*, Tajfel & Turner, 1979) will lead to the valorisation of internalised cultural patterns, especially those that are perceived to best differentiate the two groups. This leads us to:

Proposition 4: in intercultural relationships, the higher the perceived sociocultural differences between the groups, the more those sociocultural factors will be salient for the members of the groups, and the greater their effect in justice experiences.

Another aspect that may be related to the salience of sociocultural factors in shaping the justice process across cultures is change. Sociocultural systems have traditionally been described as relatively stable, yet there is increasing evidence that they evolve and change over time (*e.g.*, Taras, Steel & Kirkman, 2011; Taras, Steel & Kirkman, 2012). Unfortunately, time has been a neglected dimension in both general and organizational justice cross-cultural research (*e.g.*, Roe, Waller & Clegg, 2008; Fortin, *et. al.*, 2014). Conceptualizations of time and cross-temporal comparisons may be important to explain cross-cultural differences in the justice process. Some studies offer tentative support for the effect of time. In periods of political and economic transitions, individuals may embrace changes, even at the expense of more traditional cultural values (Chen, 1995, Giacobbe-Miller, *et. al.*, 1998). Of course, this might depend on the centrality of the characteristic and on the resistance to change present at the individual and cultural levels. But generally, we believe drastic and abrupt sociocultural changes in cultural, economic or organizational factors make these factors more salient for individuals, increasing their importance with regard to determining justice perceptions and reactions. Accordingly we propose the following:

Proposition 5: changes in cultural, economic or organizational factors make the new characteristics more salient for individuals and increase their impact on the justice experiences.

2.6. Discussion

2.6.1. Implication and avenues for future research development

Some authors (*e.g.*, Cole, 2009; Greenberg, 2001) have criticised cross-cultural organizational justice research for lacking an overreaching theory. The lack of theoretical integration leads to a piecemeal approach to the functioning of organizational justice across cultures. Although research has begun to consider cross-cultural implications, it has been limited predominantly to the examination of country differences, mostly the USA and East Asian countries, in the fairness of reward distributions and procedures, explained along the cultural dimensions of collectivism and power distance. The use of country as a proxy for cultural values might also confuse the influence of other distinct sociocultural factors. We have proposed a conceptual model of how the sociocultural context might influence organizational justice; but more empirical research is needed to understand how the different factors of the sociocultural context and individual characteristics work together to shape the justice processes.

We have reviewed suggestive evidence that national culture, socioeconomic development, organizational, situational, and individual characteristics, interact to predict justice perceptions and reactions. Our findings show that these multiple influence levels have joint effects on justice perceptions and reactions. Yet, few justice studies include factors from multiple levels. To uncover the effect of the sociocultural context in the justice experience, there is a need for more studies that consider different levels of explanation to determine: which factors are more important, when they matter, and how they interact. This interplay between sociocultural factors and individual characteristics offers interesting avenues for research.

The relevance of individual characteristics to predicting justice perceptions may be dependent on the sociocultural context endorsing those characteristics. The social relevance of characteristics within a culture might influence which individual value orientations shape justice perceptions inside that culture (Fischer & Smith, 2004). The best way to satisfy the motivational goal underlying a given value may be context dependent (Sagiv & Schwartz, 1995). The same argument could be made for the expectations and attributions of the justice

perceiver. Such mediating effects could be used to explain differences across cultures. On the other hand, the relevance of particular aspects of the sociocultural context to predict justice perceptions may also be dependent on their being endorsed by the individual. This might be especially relevant to multicultural individuals. The interplay between sociocultural factors and individual characteristics has not been adequately investigated.

Another important issue is the conceptualization of organizational justice. Across cultures, distinct answers are given to the question, what is justice? Although the meaning of justice may change across cultures (*e.g.*, Kidder & Muller, 1991) cross-cultural research is mostly based on Western measures, using distributive, procedural and interactional categorisation scheme (Cole, 2009). Measures are often based on indirect criteria, such as equity and voice, which may be context dependent. It is surprising that only a few studies address if these underlying concepts generalize across cultures. Because this standardised etic perspective may compromise cross-cultural reliability, more culturally-specific emic conceptualizations and instruments should be developed (Morris & Leung, 2000).

Additional aspects of the justice experience, such as entity justice or overall perceptions (*e.g.*, Ambrose, *et. al.*, 2007), and alternative approaches, like restorative *vs.* retribution justice (*e.g.*, Fehr & Gelfand, 2012), are under-researched compared to event justice dimensions (*for an exception see:* Kim & Leung, 2007). The use of indirect measures of justice based on indirect criteria (*e.g.*, equity, voice, transparency, *etc.*), which have not been cross-culturally validated without checking for equivalence, raise validity questions. Entity and overall justice measures tend to be direct. Participants are asked how fair something is, and not the degree to which certain criteria - which may be culture dependent - was followed. This may make them particularly suitable for cross-cultural research.

Entity justice processes, in particular, raise interesting conceptual questions. The relevance of distinct organizational entities for individuals' fairness assessments may vary from culture to culture. Perceptions about the general organizational system, the direct supervisor, the relationship with peers and customers may impact employees' reactions differently in distinct sociocultural contexts, depending on the way work relations are conceived. Different norms of exchange and sense-making processes may apply to distinct relationships that employees across cultures build inside the organization. The investigation of these questions might advance cross-cultural organizational justice research, and shed light on uncharted areas of the justice experience.

Besides differences in the conceptualization of justice, there are cross-cultural differences in the criteria used to develop justice judgements. Even when people from different sociocultural environments agree on what principles define justice, they may disagree on how those principles should be applied. Some studies have shown that when applying the equity rule, people may have very different criteria for what is considered an adequate contribution to the group (*e.g.*, seniority *vs.* productivity). Most studies focus on the rules people use to form justice judgements, fewer studies focus on the criteria people use to apply and evaluate those rules in relation to actual justice stimuli. More studies should investigate the emic aspects of situations individuals in distinct cultures find relevant for developing justice perceptions.

Emotional processes are an important missing link in the cross-cultural investigation of (in)justice responses. Emotions are an important part of the justice experience, and may have different impacts on reactions (Martinez, Zeelenberg & Rijsman, 2011). In fact, some authors have proposed that rather than being a cold cognitive process, justice perceptions might be driven by hot emotional processes (Cropanzano, *et. al.*, 2011). Emotional processes may influence both the development of, and the reactions to, (in)justice. Emotional reactions, and emotional display, have been found to be somewhat culturally dependent (Holodynski, 2013). The interplay between culture, emotion and organizational justice is an interesting avenue missing in organizational research.

There is evidence that the role of the perceiver, as a giver, observer, or receiver of justice interacts with collectivism, and in-group belonging, to predict distributive justice preferences (Marín, 1985). When allocating rewards to in-group members, collectivists prefer the equality rule, while when receiving rewards all seem to favour the equity rule. In fact, this is an example of multiple aspects of the sociocultural context contributing towards predicting justice perceptions. The rating mechanism of preferred allocation principles may be different from the mechanism used for actually allocating rewards (Fischer & Smith, 2003) as the criteria and value systems people use may also be different. And this may extend to differences in procedural preferences of givers and receivers of justice in different contexts (Patient, 2011). Most cross-cultural research assumes the perspective of the receiver. An important missing link, both in general and cross-cultural justice research, is the interactive relationships built over time between the receiver and the giver of justice (Cojuharenco, Patient & Bashshur, 2011). Studies that examine the role of receiver, observer or giver, in the justice process might benefit both general and cross-cultural justice research.

Differences in reactions to justice judgements have been under-researched, relative to the development of justice judgements. This side of the justice process includes both what the reactions to (in)justice are, and how those reactions are expressed. There is evidence that both are affected by the sociocultural context. Understanding the type of reaction to (in)justice that employees in different contexts have, and its focus, direction and intensity would help to predict employees' responses, and to plan organizational processes. Also, it would allow an examination of the social exchange and sense-making processes taking place in reactions to organizational justice across cultures. Different sociocultural contexts have distinct social mandates on how to react to events, and how to express those reactions to others. The anticipation of those processes is important to organizations. More studies should investigate the issue of reactions to organizational justice.

Finally, another interesting aspect of justice reactions across cultures is determining when reactions are individual or group responses. Despite research typically investigating individual responses, injustice may be a driving force for group action. Relative deprivation theory (Runciman, 1966) predicts that when individuals feel illegitimately and collectively deprived, they may act together to restore justice (Toh & Desini, 2003). This type of response may be especially detrimental for organizations. Intercultural relationships, such as those between expatriates and host country nationals, are a particularly suitable context for this endeavour. The study of the boundary conditions of group reactions would have both an applied and theoretical value.

How can we apply our findings to improve management practices? Justice is an important issue, both for employees' well-being and the organization's health. A better understanding of how justice processes work in different cultures offers important insights into how to adapt organizational practices to employees' values, expectations, and motivations. This may be useful to organizations that conduct business in different cultural settings, such as multinationals and international joint ventures and multicultural work teams, and also for the advancement of international managers' education and practices.

2.6.2. Conclusion of chapter 2

Cross-cultural research is a difficult endeavour, both for theoretical and methodological reasons. As data collection procedures are carried out in more than one

country, they face at least twice the difficulties associated with collecting data in a single context. Measuring all constructs of interest is sometimes not possible due to questionnaire length. According to sample characteristics and the number of countries or contexts involved, research options must be made regarding levels of analysis. There are multiple cultural, socioeconomic, organizational, situational, and individual variables that can, and should be operationalised and investigated if we aim to enlighten sociocultural differences in justice processes. By expanding investigation to less studied contexts, and by integrating multiple levels of explanation of the effects of the sociocultural context, researchers can arrive at a clearer image of how people evaluate and react to (in)justice in different contexts.

CONCLUSIONS OF PART I

Conclusions of Part I

In the first chapter, we presented a systematic review of the factor underlying country differences in the ways workers develop and react to evaluations of justice. Our analysis of methodological aspects highlighted some limitations: research has tended to focus on the evaluation of events from the receiver's perspective; most studies compare 2 countries, mainly China and the USA and largely ignore Africa and the Arab world; equivalence checks are rare; and most studies do not directly measure culture, rather use collectivism and power distance as post-hoc explanations of country differences. We presented a broad view of country differences by investigating contextual effects that go beyond national cultural values, namely socioeconomic development, organizational, situational, and individual characteristics interact to predict the development of and reactions to (in)justice.

In the second chapter, we developed an integrative model of sociocultural contextual influences on the evaluations people make of what justice is, how it should be applied, what the appropriate reactions are, and how they should be expressed. We proposed an integrative model of the factors underlying country differences in organizational justice experiences that helps predict how and when these factors are important; and by proposing a future research agenda. We distinguished the impact of national culture, socioeconomic development, and organizational, situational, and individual characteristics on sociocultural differences. And proposed that these interconnected factors can be conceptualised as a complex system characterized by multi-causality, manifested through top-down, horizontal and bottom-up influences in the social exchange and sense-making processes underlying the development and reaction to (in)justice in different contexts. Situational strength, cultural consistency, intercultural contact, and societal change may increase the importance of certain sociocultural factors.

**PART II – EFFECTS OF SOCIOCULTURAL CONTEXT ON
ENTITY JUSTICE PERCEPTIONS: THE CASE OF PORTUGAL
AND ANGOLA**

Introduction to Part II

The second part of the thesis presents an empirical analysis of the influence of some of the sociocultural contextual factors, identified in the conceptual model, on organizational justice perceptions in Portugal and Angola. It comprises three chapters which present three empirical studies.

In chapter 3 we applied the GLOBE project cultural model (House, *et. al.*, 2004) to characterize Portugal's and Angola's cultural values and practices. We expanded the model by proposing the constructs of cultural orientation (*i.e.*, exponential effect of practices and values) and orientation consistency (*i.e.*, difference between practices and values). We reviewed the extant literature, as well as socioeconomic data. Power-distance, uncertainty-avoidance, collectivism, humane and performance orientations were measured as practices - how things are - and values -how things should be-. We compared the countries to those involved in the original GLOBE project, and investigated differences between and within countries regarding values and practices, individual cultural orientations, and cultural consistency. We classified each dimension according to the intersection between low and high values and practices, which allowed us to distinguish between desired, undesired, enforced and unenforced dimensions. Lastly, we integrated findings to draw a cultural profile of Portugal and Angola and discuss the implications for human resource management in these countries.

In chapter 4 we explore the motivational impact of individual cultural orientations (*i.e.*, interaction of cultural values and practices) on entity justice perceptions, regarding the organization, supervisors, and colleagues, which should further predict commitment in Portugal and Angola. We also investigated the moderating role of cultural orientation consistency (*i.e.*, discrepancy between cultural practices and values) for the relationship between cultural orientations and justice perceptions. Consistent cultural orientations were expected to strengthen the effects of cultural orientations on justice perceptions. A questionnaire was applied to employees in Angola and Portugal. Power-distance, uncertainty-avoidance, collectivism, humane and performance orientations values and practices were measured. Unlike previous cross-cultural justice research, focused on national differences in event justice accounted by isolated cultural dimensions, we integrate country

and individual factors to explain attitudes at work. The measurement of values and practices contributes to understanding cultural orientations as dynamic processes.

Finally, in chapter 5 we explored the relationship between entity justice and the perceived effectiveness of how host country national and expatriate middle-managers handle work events. Extending the event-management model (Smith & Peterson, 1988), we propose that reliance on social resources - colleagues, superiors, subordinates and rules – and personal resources - commitment and experience - to handle events is contingent on perceptions of entity justice regarding the direct hierarchical superior, colleagues and subordinates. A questionnaire was applied to Portuguese and Angolan host country nationals, as well as to Portuguese expatriates in Angola. We explored innovative justice foci, thus illustrating the importance of justice perceptions regarding colleagues and subordinates. We integrated the event-management and organizational justice literatures in order to investigate the processes behind national and expatriate middle-managers' effectiveness perceptions in seldom studied cultural contexts

**CHAPTER 3 – VALUES, PRACTICES, ORIENTATIONS AND
CONSISTENCY: A CHARACTERIZATION OF PORTUGAL’S
AND ANGOLA’S CULTURAL PROFILES**

3.1. Summary

In this study we applied the GLOBE project cultural model to characterize Portugal's and Angola's cultural values and practices. We expanded the model by proposing the constructs of cultural orientation (*i.e.*, exponential effect of practices and values) and orientation consistency (*i.e.*, difference between practices and values). From the intersections of values and practices, we distinguished between undesired, desired, enforced or unenforced cultural orientations.

We surveyed 508 employees in Angola and Portugal, to assess uncertainty avoidance, power distance, collectivism, as well as performance and humane orientations. Practices - how things are - and values - how things should be. Multigroup confirmatory factor analysis revealed configural, and partial metric and scalar invariance of measures. We found high levels of collectivism and power distance, and low levels of performance orientation in both countries, as well as low uncertainty avoidance in Portugal and high humane orientation in Angola.

Analysing practices and values separately the two countries exhibit different cultural profiles, but analysing the interactions between practices and values (*i.e.*, cultural orientations) the cultural profile is more similar. There are inconsistencies between cultural practices and values. Inconsistencies are lower in Portugal than in Angola. Lastly, we discuss the implications of these findings for organizations operating in those countries.

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Silva, M. R., Roque, H., & Caetano, A. (2015). Beyond cultural values and practices: extending and applying the GLOBE model to Portugal and Angola. *Under review in an international journal*.

3.2. Introduction

According to institutional theory, all organizations are embedded in a cultural institutional environment that constitutes the underlying rationale for their functioning (Senge, 2013). A greater understanding of the cultural values and practices that characterize a country has the potential to foster the fit of human resource management practices, enhance workers' well-being and promote organizational effectiveness. Before we move on to cross-culturally investigate the processes involved in forming and reacting to justice perceptions in Portugal and Angola, we must characterize the countries' cultural profiles.

Cross-cultural organizational research has flourished as a research field over the years. Yet, prevailing models have been criticized for focusing solely on cultural values (*e.g.*, Smith, 2006; Venaik and Berwer, 2010; Gelfand, *et. al.*, 2011). The GLOBE cultural framework (House, *et. al.*, 2004), on the other hand, conceptualizes culture, not only as values - as things should be - but also practices - how things are done. The differentiation between values and practices has raised a heated conceptual debate (Brewer & Venaik, 2010; Hofstede, 2010; Javidan, House, Dorfman, Hanges & Luque., 2006; Maseland & van Hoorn, 2009; Smith; 2006; Venaik & Brewer, 2010), yet there have been few empirical analysis of their implications.

In this study, we empirically explore dynamic processes between behavioural and normative aspects of culture. We apply the GLOBE's cultural framework to characterize Portugal's and Angola's values and practices. We expand the model by proposing the constructs of cultural orientation (*i.e.*, exponential effect of cultural practices and values) and orientations' consistency (*i.e.*, difference between cultural practices and values). From the intersections of values and practices, we distinguished between: undesired, desired, enforced or unenforced cultural orientations. The investigation of these dynamic aspects may help explain some inconsistencies in previous findings; and give a clearer picture of the aspirations of people in Portugal and Angola, and how organizations can best adapt to them.

Despite recent and estimated future socioeconomic importance, there is a dearth of cross-cultural business research in Angola, and the Sub-Saharan region. The coexistence of linguistic communalities and socio-economic diversity; coupled with increasing trade

between the countries; adds applied and theoretical value to the investigation of cultural differences between Portugal and Angola, and their implications for organizations.

We contextualize Portugal's and Angola's culture by comparing it to the other 63 countries involved in the original GLOBE project. The GLOBE project developed its cultural measures at the national level. To apply them at the individual level, we adapt the measures using multigroup confirmatory factor analysis to evaluate their invariance. We perform latent mean analysis to explore between-country differences in cultural traits. Then we investigate differences between values and practices, and relate them to cultural consistency vs. inconsistency. Lastly we integrate these findings to draw a cultural profile of Portugal and Angola and discuss the implications for organizations.

3.3. Portugal's brief historical and socio-economic characterization

Portugal is situated in the Iberian Peninsula in South-west Europe. Beside its continental territory, it includes the Azores and Madeira Islands, with a total area of 92 090 km². It gained independence from the Spanish kingdom of Castile in 1143, making it one of the oldest nations in Europe. From the XV to the XVII century, Portuguese sailors were at the vanguard of European overseas exploration. The Portuguese crown established colonies in Africa, Asia, and America. It lost much of its wealth with the destruction of Lisbon in the 1755 earthquake, Napoleonic occupation in 1807, and independence of Brazil in 1822.

From the 1910 Republican revolution until 1933, successive governments attempted to industrialize and modernize the country. Later, Portugal falls under the dictatorial rule of "Estado Novo". The fascist regime established nationalistic values based on obedience to authority and to the triad, "God, Country and Family". Portugal was not involved in the Second World War. In the late fifties it integrated the European Free Trade Association and foreign investment grew. Still, Portugal remained largely a rural country, with low literacy and industrialization rates.

The sixties registered high levels of emigration, both to Brazil and African colonies, and other European countries. Most people sought better economic conditions, but many fled political persecution and forced military enlistment. In 1961 Goa was conquered, marking the end of Empire (*e.g.*, Baker, 2002). Liberation movements lead to military interventions in Angola, Guinea and Mozambique. Colonial wars lasted over ten years,

becoming a crucial element of social unrest and loss of lives, conditioning external politics and the economy.

In 1974, a military revolution established a democratic parliamentary political system. Decolonization brought some 650.000 refugees from Angola and other African colonies. Vast economic sectors and organizations were nationalized. In 1978, the integration in the European Economic Community marked a new phase of development (Baker, 2002). Portugal modernized the economy and raised the quality of life of its population (OECD, 2013). Health, education and social security services were developed, with significant decreases in infant mortality, illiteracy, and increases in life expectancy. For the first time, the number of immigrants exceeded emigrants (Barreto, 2002).

From the late 1980's to the early 2000's there was increasing economic diversification, as governments privatized and liberalized key areas of the economy. Portugal becomes an "innovation-driven economy" (*e.g.*, Porter, 2002); it emphasises research and development and service sector activities. Technology, entrepreneurship, and innovation become important as levers of development. Economic policies promote productivity and innovation through the free market strategies, with the intended outcome of growth through job creation and innovation (GEM, 2012).

Economy grew above EU average throughout the 1990's, but it slowed and contracted between 2001 and 2009. From 2011 to 2013 it fell, as spending cuts and tax increases were implemented as part of an EU-IMF rescue package which ended in May 2014. The state has had difficulties in articulating with EU to balance costs and benefits of globalization (Matthew, 2013). Austerity contributed to record unemployment rates that exceed 16% (Central Intelligence Agency, 2014), and a rise in emigration not seen since the 1960's (Barreto, 2013). Despite booming exports, the need to reduce the debt weighs on consumption and investment. Regardless of the austerity policies, in 2014, debt has continued to grow among the highest in the EU, and the economy is expected to contract 1.8% (Central Intelligence Agency, 2014).

Despite these recent financial challenges, Portugal is classified as having a very high human development level, ranking 41st out of 187 countries (United Nations Development Programme, 2009). Since EU integration, there have been increases in wealth and available consumer goods. There is global access to basic infrastructures, as well as educational and health services. Even so, despite decreases from the 1990's, Portugal remains one of the

most uneven countries in the EU when it comes to income distribution (Observatório de Desigualdades Sociais, 2014).

Portuguese evaluate positively their competencies, and level of access to physical, commercial and professional infrastructures, yet have negative views of business opportunities, costs and policies. According to the Global Entrepreneurship Monitor (GEM, 2012) about 8% of the population is involved in starting or managing new businesses, making it 44th out of 69 countries. Excess of bureaucracy and taxes are seen as obstacles to entrepreneurship. The World Bank's "Doing business report" (2013) places Portugal as 29th out of 189 countries, a decline from previous years. Difficulties in cross-border trading, enforcing contracts, and resolving insolvency are seen as difficulties for doing business in Portugal (World Bank, 2013).

3.4. Angola's brief historical and socio-economic characterization

Angola is located on the west coast of southern Africa, and has an area of 1.246.700 Km². Previously divided into different kingdoms, Angola was discovered in 1482 by Portuguese explorers, and became a trade link with India and Southeast Asia. Later, it became a major source of slaves for Portugal's colony in Brazil. Upward mobility in Portuguese colonies was determined by the absorption of the colour and the culture of Europe (Garrett, 1976).

In the 1950s, there was an uprising of national liberation movements and the beginning of conflicts that led to independence in 1975. Independence was followed by 27 years of civil war between the former liberation movements, MPLA and UNITA. The MPLA ruled in the state-controlled towns and UNITA in rural areas (Pearce, 2012). After the death of UNITA's leader, the country achieved peace in 2002.

Since the end of the war, the MPLA has been the ruling party and the president its historical leader José Eduardo dos Santos, re-elected in 2008. In 2010 the country's first constitution was approved. Some question whether the 2008 national elections resulted in a return to an authoritarian single-party system based on the tight control of the country's resources (Hagmann & Péclard, 2010). Several independent organizations have recognized the regime's commitment to improving standards of democracy, but highlight several

challenges, such as corruption and limitations to freedom of press (International Monetary Fund, 2011).

With the end of the war, rapid post-conflict reconstruction became the government's priority. Neto and Jamba (2006) provide a detailed account economic and public policy reforms. They include: stabilization of monetary and exchange rate policies; development of the financial system; revalorization of the national currency; development and establishment of the fiscal system; and the development of economic diversification policies.

Angola is currently a factor-driven economy (Porter, et. al, 2002), with development being primarily driven by basic requirements, institutions, infrastructure, macroeconomic stability, health care and primary education. There is a preponderance of subsistence agriculture. Economic growth promotes inter-sector labour migration toward extractive and emergent scale-intensive sectors.

Angola is the second biggest oil producer in Africa. Oil production and related activities contribute to 85% of its GDP; diamond exports contribute an additional 5%. Boosted by the post-war reconstruction boom and the resettlement of people displaced by war, construction and agriculture register high growth rates. Angola has been considered Africa's "foremost emerging market" with the fastest growing economy in the world in 2008, with a growth rate of 18%, (World Bank, 2009). In 2010, the economy slowed down due to decreases in oil prices and the financial crisis (GEM, 2012). Yet, the country expected growth rate in 2014 is likely to reach 7%. Angola has become China's largest strategic trade partner in Africa. In return for oil, China has opened up multi-billion dollar credit lines to help finance the rebuilding of Angola's war-torn infrastructure (Aguilar & Goldstein, 2009).

Despite these financial achievements, Angola has been described as the "world's richest poor country" (Power, 2011). Sub-Saharan Africa is the region with the lowest human development level; Angola is ranked 149th out of 187 in the Human Development Index (United Nations Development Programme, 2014). Its population, of about 18 million is ethnically diverse. The largest ethnic groups are the Ambundo (25%), the Ovimbundo (30%), and the Bakongo (10%). Since the war, a big portion of the population is concentrated around urban centres like the capital, Luanda. Life expectancy is about 55, with high birth and infant mortality rates. About 40% live below the poverty line (Central Intelligence Office, 2014), and a large percentage has no access to drinkable water and sanitation (Kirigia & Emrouznejad, 2008).

There are profound inequities in the access to social, economic and political resources (Neto & Jamba, 2006) and high inflation rates. Managers in Angola point to corruption, and difficulties in access to land, as the biggest obstacles for private sector businesses in this country. Corruption, poverty and bad governance are also recognized by Luanda's college students as the biggest obstacles for Angola's development (Cruz, 2011). Despite improvements in recent years, the World Bank (2012) "Doing business report" places Angola 167th out of 183 countries.

Table 12: Socio-economic indicators in Portugal and Angola

Indicator	Portugal	Angola
Population	10,813,834 (rank 80*)	19,088,106 (rank 59*)
Medium age	41 years	18 years
Birth rate	9.42 births/1,000 population (rank 202*)	39 births/1,000 population (rank 9*)
Infant mortality rate	4.48 deaths/1,000 live births (rank 188*)	78 deaths/1,000 live births (rank 8*)
Life expectancy at birth	79 years (rank 49*)	55 years (rank 205*)
Drinking water and sanitation facilities	99.7% and 100% of total population	53.4% and 46.6% of total population
Urbanization	61.1% of total population	59.2% of total population
Literacy at age 15 and over	95.4%	70.4%
GDP per capita	22,900 US Dollars (rank 64*)	\$6,300 US Dollars (rank 148*)
GDP growth rate	-1.8% (rank 211*)	5.6% (rank 44*)
GDP by sector	Agriculture: 2.6%, Industry: 22.2%, Services: 75.2%	Agriculture: 10.2%, Industry: 61.4%, Services: 28.4%
Unemployment rate	16.8%	22% (African Development Bank, 2013)
Pop. below poverty line	18%	40.5%
GINI Index	33.7 (World Bank, 2009)	42.7 (World Bank, 2009)
Public debt	127.8% of GDP (rank 6*)	14.7% of GDP (rank 148*)
Inflation rate	0.4% (rank 14)	8.9% (rank 203*)
Exports	\$61 billion US Dollars (rank 54)	\$70.84 billion (rank 49*)
Export partners	Spain 22.7%, Germany 12.4%, France 11.9%, Angola 6.5%	China 46.3%, US 13.9%, India 10.1%, South Africa 4.2%
Imports	\$59 billion (rank 51)	\$26.09 billion (rank 72*)
Import partners	Spain 32%, Germany 11.5%, France 6.7%, Italy 5.3%	China 20.9%, Portugal 19.5%, US 7.7%, South Africa 7.1%, Brazil 5.9%

Note: Except when indicated data was collected from the CIA World Fact book (2014) and refers to the year of 2013;* rank order out of 229 countries.

The socio-economic indicators represented in table 12, present distinct socio-economic profile. Portugal presents characteristics, and faces challenges, similar to most western industrialized countries, such as an aging population, low birth rates, and high levels of public debt. Despite relatively uneven when compared to the other European countries, wealth inequality is considerably lower than in Angola. Angola has a profile similar to most emerging economies, with high economic growth levels and a young sociodemographic profile. Apart from deficits in infrastructures, due to the recent history of internal conflict,

Angola faces challenges such as, high inflation rates, and difficult access to basic resources by its population.

Trading between the countries has increased in the last years (AICEP, 2014). Portugal's main export and import partners are other European countries, but Angola is also an important partner. Portuguese exports of goods and services to Angola represent about 6.5% of total Portuguese exports. In 2013, Portugal was the main supplier of goods to Angola; and in the first quarter of 2014, Portuguese exports increased 5%. Portuguese companies in Angola represent various sectors of economic activity (*e.g.*, banking, industry, construction material, agriculture, *etc.*). In recent years Angola has become one of the most representative foreign investors in Portugal, with increasing participation in joint ventures and internationalization of Angolan organizations in the Portuguese market (AICEP, 20014).

3.5. Cross-cultural Business Research in Portugal

Understanding cultural values may contribute to better business decisions, HRM practices, and effective international mergers and acquisitions (Jesuíno, *et. al.*, 2012). Some large intercultural studies conducted over the past decades have included Portugal. McClelland (1961) collected data in 42 countries, including Portugal. The goal was to map key human motives, namely: (1) need for achievement; (2) need for affiliation; and (3) need for power. The author content analysed semantic material from a projective technique. The Picture-Story Exercises consisted in showing people ambiguous figures and asking them to explain them. According to findings, Portuguese have a high need for affiliation, medium need for achievement, and low need for power. This procedure has received some criticism over the years, yet findings have been recently replicated (*e.g.*, Rego, 2004) with distinct samples (*i.e.*, university student, managers, temporary workers) using questionnaires. McClelland (1961) characterized the Portuguese culture as particularly resistant to leadership roles. High levels of need for affiliation, combined with low need for power, suggest that political leaders and managers may face problems in structuring subordinates' activities and be susceptible to reactance reactions. High levels of need for affiliation indicate that this culture gives priority to consensus, stability and establishing friendships (McClelland, 1961).

Smith and Peterson (1988) surveyed middle managers in a wide range of countries. They presented them with typical work situations, and possible sources of guidance, and asked them which ones they use more frequently to make decisions. Managers in Portugal relied heavily on their own professional experience and on informal rules, at the expense of other sources of information such as the opinions of superiors, colleagues, subordinates and experts, as well as cultural values, or help from friends and family. Thus, organizational decision-making in Portugal appears to be centred on managers' personal experience and on informal processes.

According to Trompenaar (1993) Portuguese managers were characterized primarily as particularistic, collectivistic and diffuse. They tend to adapt rules and procedures to situations, contextualizing actions in specific relationship, instead of adopting a universalistic approach. They value relationships and group belonging, both inside and outside work. In a diffuse culture there is limited separation between professional and other spheres of life. Relationships are established across different contexts, and the individual is viewed as a whole. For instances, the relationship between supervisor and subordinate is transversal to other domains, so the supervisor is treated as such, both in business and non-business contexts.

Trompenaar (1993) assumes a close link between national and organizational culture. The combination of two dimensions (*i.e.*, equality *vs.* hierarchy and formal *vs.* informal guidance) forms four quadrants of organizational culture: (1) *family* (*i.e.* hierarchical and informal); (2) *Eiffel tower* (*i.e.* hierarchical and formal); (3) *guided missile* (*i.e.* equality and formal); (4) *incubator* (*i.e.* equality and informal). In Portugal most organizations were categorized in the family quadrant, characterized by a low level of formalization of procedures combined with vertical power structures. Earley and Erez (1999) also characterized Portugal as a high power distance country, in which organizational teams tend to develop their work on a very tight supervision and hierarchies play important social regulatory roles.

Hofstede (2001) found Portugal to have moderate levels of power distance and collectivism, and high levels of uncertainty avoidance and femininity. Unlike previous studies (*e.g.*, Trompenaar, 1993; Erez and Earley 1999), Hofstede (2001) found medium levels of acceptance of hierarchy based inequalities, and a tendency to compromise between the pursuit of collective and individual interests. In line with previous studies (McClelland, 1961), high levels of femininity indicate that care, solidarity and protection, especially for

the most disadvantaged, are valued. High levels of uncertainty avoidance indicate anxiety in face of unpredictable, ambiguous or unstructured situations, intolerance of new ideas or unorthodox behaviour, and maintenance of strict codes of conduct and conservative values.

The GLOBE project (House, *et. al.*, 2004) identifies high power distance and in-group collectivism as the dimensions that better characterize Portuguese culture. Accordingly, a strong stratification of individuals with regard to authority, prestige and status is emphasized, which determines individuals' access to tangible and intangible resources. Subordinates are expected to obey their supervisors and to clearly distinguish powerful and less powerful individuals. There are deficits in management, performance assessing and little propensity for planning. Portuguese tend to have better performances individually than collectively despite being a collective culture (Jesuino, 2002). There is a high valorisation of affiliative interpersonal relationships, and little tendency for assertiveness. This profile overlaps with Hofstede's (2001), in regard to the balance between collective and individual interests, however, indicates lower uncertainty avoidance and higher power distance.

Based on Schwartz's (1992) taxonomy of human values, Almeida, Brites and Torres (2010) found that Portuguese identified with benevolence and universalism (*i.e.*, self-transcendence), security and tradition (*i.e.*, conservation) and self-determination values. Also using Schwartz's (1992) taxonomy, Silva (2011) analysed the "European Social Survey" cumulative basis, from 2002 to 2008, to map the prevalent values in Portugal. Confirming earlier studies (*e.g.*, Ramos, 2006; Almeida, Brites & Torres, 2010), he found that Portuguese endorse self-transcendence and conservation values more, and self-promotion and openness to change values less. In view of that, the Portuguese tend to emphasise transcending selfish concerns to promote the welfare of others and submission to the group and to the status quo (Schwartz, 1992).

According to the GEM (2012), despite improvements in from previous years, Portugal's culture is still regarded as encouraging entrepreneurship to a lesser extent than other innovation-driven economies. Portuguese believe their culture somewhat stimulates creativity and innovation, but not individual success through personal effort, self-sufficiency, autonomy, and entrepreneurial risk taking, or individual rather than the collective responsibility (GEM, 2012).

Table 13 presents an overview of previous cross-cultural business studies findings. In Portugal. Taken together, these findings show some consistencies, but also some contradictions. All studies suggest that the Portuguese emphasize affiliative needs and have

a feminine orientation towards social relationships (McClelland, 1961). Personal relationships are valued, and often extend outside work (Trompenaar, 1993). There is congruence in the endorsement of universalistic and benevolent values related to the valorisation of tolerance, social justice, and helping others (Almeida, Brites & Torres, 2010; Silva, 2011; Ramos, 2006).

On the other hand, two main contradictions exist. The first contrasts high uncertainty avoidance (Hofstede, 2001) and conservation values (Silva, 2011) to particularistic orientations (Trompenaar, 1993) and a preference for informal procedures (Smith & Peterson 1988). The second contrasts high power distance orientations (Earley & Erez, 1999) to moderate to low levels of hierarchical differentiation (Hofstede, 2001) and need for power (Rego, 2004).

Table 13: Cross cultural business findings in Portugal

Studies	Main findings
McClelland (1961) and Rego (2004)	High need for affiliation, medium need for achievement and low need for power.
Smith and Peterson (1988)	Organizational decision-making in Portugal centred on the managers' personal experience and informal processes.
Trompenaar (1993)	Portuguese managers characterized as particularistic, collectivist and diffuse. Portuguese organizations categorized in the family quadrant - low level of procedure formalization and vertical power structures.
Earley and Erez (1999)	High power distance country.
Hofstede (2001)	Moderate levels of power distance and collectivism, and high uncertainty avoidance and femininity levels
House and colleagues (2004)	High power distance and ingroup collectivism
Almeida, Brites and Torres (2010); Silva (2011); and Ramos (2006)	Portuguese endorse more self-transcendence (universalism and benevolence) and conservation values (security, tradition and conformity), and less self-promotion and openness to change values
Global Entrepreneurship Monitor (2012)	Culture stimulates creativity and innovation, but not individual success through personal effort, self-sufficiency, autonomy, personal initiative and entrepreneurial risk

Apparent contradictions may be affected by sample, measurement and conceptualization issues. In fact, the studies reviewed are based on different conceptual models. Alternatively, contradictions may represent conflicting dynamics within the Portuguese society. The acceptance of hierarchical differences and uncertainty may be changing through time, and/or may be socially diverse. We believe that the simultaneous measurement of cultural values and practices may shine a light on these dynamical processes. There is a gap in the literature regarding the study of cultural practices. Bearing in mind that most cross-cultural research does not distinguish between values and practices we propose general hypotheses:

H1: High levels of (a) humane orientation and (b) institutional and in-group collectivism are expected.

H2: Low to medium levels of (a) power distance, (b) performance orientation, and (c) uncertainty avoidance are expected.

3.6. Cross-cultural Business Research in Angola and Sub-Saharan Africa

Compared to Portugal, there is a dearth of research in Angola, so we will also examine studies conducted in the general sub-Saharan region. Despite the lack of business research in sub-Saharan Africa, Hofstede (2001) included some of these countries in his study, namely: Ethiopia, Kenya, Tanzania, Zambia, Nigeria, Sierra Leone and Ghana. He found high levels of power distance and collectivism. Later, Angola was also examined; Hofstede (2010) found very high levels of power distance and indulgency; high levels of collectivism, feminine and short term orientation. GLOBE researchers (House, *et. al.*, 2004) collected data in Zimbabwe, Namibia, Zambia, Nigeria and South Africa. They found high levels of humane orientation practices, future orientation and uncertainty avoidance values.

History and language are factors that define culture. Unlike Angola, most of the countries included in these studies share a British colonial history and language. In a study conducted in Mozambique, which like Angola is a former Portuguese colony, Sartorius and colleagues (2011a) found high levels of power distance, collectivism, uncertainty avoidance and feminism, related to a legacy of autocratic and paternalistic management. The high levels of power distance are consistent with other African countries (*e.g.*, Nussbaum, 2004). Low levels of masculinity, and a preference for team-based, rather than individual merit, contract-focused HRM practices, are consistent with those found in Portugal, Brazil, and Africa. They indicate a need for humanism and quality relationships in the workplace.

The World Values Survey includes some African countries, like South Africa and Nigeria; it shows a preponderance of materialistic values (Inglehart and Welzel, 2005). Materialistic values, related to the search for economical and physical security, also persist in Angola (Cruz, 2011). The dilemma of African countries, and other emerging economies, is that although they contain post-modern elements, the basic economic, financial and social needs of the majority of the population are not satisfied. These contradictions are especially salient in the urban environment.

There is an on-going dynamic tension between family solidarity ties and emergent forms of social differentiation (Rodrigues, 2007). Traditional networks based on family ties,

have supported individuals through war, uncertainty, rapid urban growth and migration. Status is dependent on integration in a family network and the capacity to manage reciprocities and solidarity.

On the other hand, the pressure caused by reciprocity, as well as new social references and the growth of individualism and mobility, generates change. In Angola, level of school attendance, areas in which people live, type of housing, whether there is a bathroom, an interior kitchen, or type of transportation used, are indicators of social differentiation (Rodrigues, 2007). The adoption of urban lifestyles, wealth, family and political networks, define unequal access to assets, services and opportunities. The emergence of new individualistic values is framed, on the one hand, by the tenacious fight for survival, and on the other hand, by the desire for ostentation of material possessions (Cruz, 2011).

Sub-Saharan Africa is the world's most entrepreneurial region with about 29% of the population between 18 and 64 years old involved in starting or managing new businesses. Angola is ranked 6th out of 67 countries, with 34%, when the general world mean is 13% (GEM, 2012). The majority of Angola's population (66%) believes there are good opportunities to start a business there. Data from 2012 shows a decrease in necessity-based entrepreneurship, motivated by the absence of other employment opportunities, prevalent in 2008 and 2010.

Angola's culture is regarded as encouraging entrepreneurship to a greater extent than other factor-driven economies (GEM, 2012). Angolans believe their culture stimulates individual success through personal effort; self-sufficiency, autonomy, personal initiative and entrepreneurial risk taking. Yet disagree that their culture stimulates the responsibility of the individual, rather than the collective, in managing personal life. This illustrates the tensions between traditional collective values, and more individualistic values. The relationship between traditional and modern values may not be dichotomous, but intertwined and dynamic. In Angola, the emphasis on self-sufficiency, autonomy and personal initiative, coexists with a belief in collective responsibility for managing individuals' personal life.

Sensitivity to economic, historical, political, and social contexts may enable organizations to capitalize on the potential of adopting parent countries' HRM practices to new settings (Azolukwam and Perkins, 2009). But how can we characterize human resources management in this region? According to some (Mbigi, 2002), the core values of African managers are: respect for the dignity of others, group solidarity, teamwork, service to others, and spirit of harmony and interdependence. This "Ubuntu" management

philosophy highlights the sub-Saharan cultural belief that relationships and recognition by others is at the core of a person's identity (Gupta and Hanges, 2001). It is important to notice however that this style of leadership does not preclude high status differences between leaders and followers. It is based on the understanding of the beliefs and practices of indigenous people, including those regarding power differences; honouring seniority, especially in leadership; being flexible and accommodative; treating workers with dignity and respect; and promoting equity in the workplace (Muchiri, 2011).

Other authors compare African managers' leadership styles to those of autocratic African political leaders. In sub-Saharan Africa, organizations are hierarchical, large, highly bureaucratic and mechanistic, and communication is mainly top down (Beugré and Offdile, 2010). Leadership is characterized by highly centralized power structures, high degrees of uncertainty, emphasis on control mechanisms, rather than organizational performance, and bureaucratic resistance to change (Wanasika, *et. al.*, 2011). Entrepreneurial, creative, and development talents tend to be suppressed in favour of risk-averse administration based on obedience (Kiggundu, 1988). This traditional managerial approach may have negative implication for employees' work motivation, satisfaction and performance, and for organizational effectiveness (Beugré and Offdile, 2010; Sartorios, *et. al.*, 2011b). Table 14 presents previous cross-cultural business findings in Angola and Sub-Saharan Africa

Table 14: Cross cultural business findings in Angola and Sub-Saharan Africa

Studies	Country	Main findings
Hofstede, Hofstede, & Minkov (2010)	Angola	Very high levels of power distance and indulgency; high levels of collectivism, feminine and short term orientation.
House and colleagues (2004)	Zimbabwe, Namibia, Zambia, Nigeria and South Africa	High levels of humane orientation practices, future orientation and uncertainty avoidance values
Sartorios and colleagues (2011a)	Mozambique	High levels of power distance, collectivism, uncertainty avoidance and feminism. Autocratic and paternalistic management. Preference for team-based HRM practices
Inglehart and Welzel (2005); Cruz (2011) Rodrigues (2007)	South Africa and Nigeria; Angola Angola	Materialistic values, related to the search for economical and physical security Collectivistic family solidarity ties vs. emergent forms of individualistic social status
Global Entrepreneurship Monitor (2012)	Angola	Culture stimulates individual success, personal effort, self-sufficiency, autonomy, personal initiative and entrepreneurial risk taking. Yet, does not stimulate the responsibility of the individual, rather than the collective, in managing personal life
Mbigi (2002) Beugré and Offodile (2010); Wanasika and colleagues (2011)	Sub-Saharan Africa Sub-Saharan Africa	"Ubuntu" humanistic management philosophy Autocratic management philosophy

Taken together, these findings indicate high levels of power distance, uncertainty avoidance collectivism, and humane or feminine orientations. It seems that in Sub-Saharan societies people generally accept that power should be shared unequally. Leaders have privilege access to resources, while followers are expected accept and obey (Hofstede, *et. al.*, 2010). People value rules, and prefer structured to unstructured situations, because it allows them to know what to expect (House, *et. al.*, 2004). Lastly, there is an emphasis on belonging to groups and connecting to other people. Groups tend to be highly interdependent and value taking care and helping other members (Rodrigues, 2007).

Nevertheless, studies show two main contradictions, namely conflicting dynamics between autocratic vs. “Ubuntu” leadership, and collectivistic vs. materialistic achievement values. The “Ubuntu” management philosophy; based on honouring seniority, being flexible and accommodative; respecting the dignity of others, group solidarity, harmony and interdependence (Mbigi, 2002; Muchiri, 2011); highlights the sub-Saharan cultural belief that relationships and recognition by others is the core of a person’s identity (Gupta & Hanges, 2001). Nonetheless, others view leadership in Africa as autocratic; characterized by highly centralized power structures, emphasizing control mechanisms, rather than organizational performance, bureaucratic and mechanistic (Beugré & Offdile, 2010; Wanasika, *et. al.*, 2011). Moreover, in Angola, there is an on-going dynamic between traditional collectivistic family solidarity ties, and the emergence of new individualistic values (Silva & Caetano, 2015). This dynamic is framed, by tensions between reciprocity systems, which aid the fight for survival, and the desire for ostentation of material possessions and individual achievements (Cruz, 2011; Rodrigues, 2007). Based on these findings we hypothesize:

H3: High levels of (a) power distance, (b) institutional and in-group collectivism, (c) uncertainty avoidance, and (d) humane orientation are expected.

H4: Low to medium levels of performance orientation is expected.

The proposed hypotheses predict that some cultural dimensions will present high scores, while others will present medium to low scores. Characteristics such as “high” or “low” are comparative indices. In the following sections, we will examine the hypotheses comparing Angola’s and Portugal’s scores to: (a) the rest of the countries involved in the original GLOBE project; (b) each other; (c) other scores within the country.

3.7. Cultural orientations: Interaction between cultural practices and values

The prevalent paradigm of cross-cultural business studies has been criticized for focusing solely on cultural values and ignoring cultural practices (*e.g.*, Smith, 2006; Venaik and Berwer, 2010; Gelfand, *et. al.*, 2011). Most cross-cultural conceptual models, such as Hofstede's (1980; 2010), Schwartz Values Survey (*e.g.*, Schwartz, 1992) or the World Values Survey (*e.g.*, Inglehart, 1997), are based on peoples' perceptions of how their society *should* or *ought* to be. The GLOBE project (House, *et. al.*, 2004), on the other hand, conceptualizes culture not only as intangible values, such as beliefs and norms, but also as tangible practices, such as behavioural patterns. Accordingly, for each cultural dimension, the GLOBE framework takes into account values - as things should be - and also practices - how things are done - in society.

The simultaneous consideration of values and practices raises questions regarding how the two may interact. The theory of reasoned action (*e.g.*, Ajzen, 2001) states that individuals' intention to behave in a certain way is determined by their attitudes (*i.e.*, beliefs and evaluations) and normative perceptions about what important others think about the behaviour (*i.e.*, subjective norms). Cultural dimensions reflect socially held truisms, which are widely shared, rarely questioned beliefs, supported by a cognitive foundation (Maio & Olson, 1998). An interaction of values and practices would be consistent with the expectancy-value model (*e.g.*, Fishbein & Ajzen 1975), which assumes that attitudes are determined by belief-value products.

Individuals believe that a cultural trait is present to a certain degree in behaviours and practices in their society; which represents the cognitive perception of the cultural trait. On the other hand, individuals vary in their appraisal of how desirable the cultural trait is in society; which represents the value they attach to it. The product of beliefs about cultural practices, and of the value individuals attach to them, may better represent individuals' cultural orientations, than the separated considerations of values or practices. Also, it provides a more parsimonious account of country differences than simultaneously considering practices and values, without loss of important information. In the following analyses, in addition to differences in values and practices, we explore country differences in this form of cultural orientations.

3.8. Cultural orientation consistency vs. inconsistency

According to the theory of reasoned action (*e.g.*, Ajzen, 2011), attitudes may be ambivalent, reflecting the co-existence of conflicting positive and negative values and beliefs toward an object. The same dynamic may be reflected in individuals' orientation towards cultural dimensions. This relative ambivalence may translate into different levels of (in)consistency between perceptions of cultural practices and values.

A major assumption of cross-cultural research has been that cultural practices are strongly and positively related to cultural values (Gerhart, 2008). This is called the "ecological value assumption" or "onion assumption" (Javidan, *et al.*, 2006). Accordingly, for example, a society that places great value on collectivism, should also report higher levels of collectivistic oriented behaviours, when compared to a society that places low value on collectivism. However, findings point to a negative relationship between values and practices (House, *et al.*, 2004). In fact, across the most of the 64 nations and 9 cultural dimensions examined, data showed negative correlations between values and practices. So we predict that:

H5: Significant differences between cultural dimensions' values and practices are expected.

The intersection between values and practices creates four possible quadrants, shown in figure 3. Consistent cultural dimensions may be relatively (1) unenforced: if the trait is not practiced neither valued; (2) enforced: if the trait is simultaneously practiced and valued. While inconsistent cultural dimensions may be relatively (3) undesired: if the trait is practiced but is not valued; or (4) desired: if the trait is not practiced but valued. In the two later cases there is a mismatch between how individuals perceive society to be, and how they perceive society should be. This indicates fewer social consensus regarding the trait.

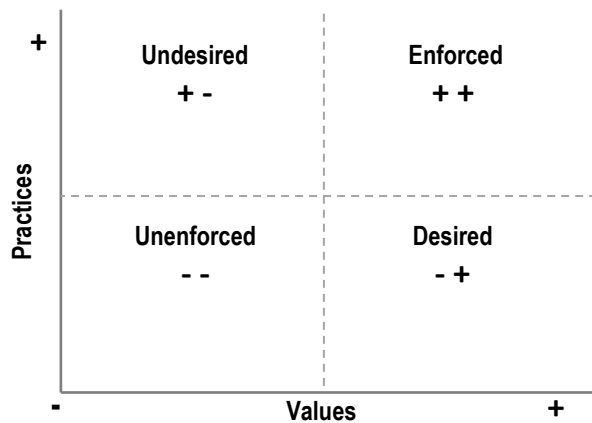


Figure 3: Intersection of values and practices

The relative consistency *vs.* inconsistency of the cultural traits could be expected to impact the motivational strength of those traits. The traits that show higher consistency between practices and values - that is, between perceptions of how society is and how society should be - may have a stronger effect on individuals' behaviour than those that show lower consistency. To compare the effect of cultural traits, it may be important to account for the differences between practices and values. The investigation of these processes may shine a light on the structure of cultural orientations, processing of cultural information, cultural change and the effect of cultural orientations on individual behaviours. Interactions and consistency between values and practices may also explain some of the contradictory findings regarding Angolan and Portuguese culture.

3.9. Method

3.9.1. Measures and procedures

Questionnaires were administered employees in a wide range of organizational contexts in Portugal and Angola. Participants were informed that the study's goal is to investigate the relationship between a country's culture and work related attitudes, that participation is voluntary, and all personal information is anonymous and confidential.

We used GLOBE societal scales (House, *et. al.*, 2004) to assess six⁶ dimensions of cultural practices, on a 7-point likert scale, namely: (1) Uncertainty Avoidance, measured by four items (*e.g.*, “In this society, orderliness and consistency are stressed, even at the expense of experimentation and innovation: 1-Strongly agree to 7-Strongly disagree”); (2) Power Distance, measured by five items (*e.g.*, “In this society, a person’s influence is based primarily on: 1-one’s ability and contribution to the society, 7-the authority of one’s position.”); (3) Institutional Collectivism, measured by four items (*e.g.*, “The economic system in this society is designed to maximize: 1- individual interests, 7- collective interests”); (4) In-group Collectivism, measured by four items (*e.g.*, “In this society children take pride in the individual accomplishments of their parents: 1-strongly agree to 7-strongly disagree”); (5) Performance Orientation, measured by three items (*e.g.*, “In this society, being innovative to improve performance is generally: 1- substantially rewarded, 7 – not rewarded); and (6) Humane Orientation, measured by five items (*e.g.*, “In this society people are generally: 1- Very concerned about others, 7- Not at all concerned about others.”). The cultural values scales measure the dimensions through, approximately, the same items, but questions are stated as -what should be- (*e.g.*, Uncertainty Avoidance “In this society, orderliness and consistency should be stressed, even at the expense of experimentation and innovation).

3.9.2. Sample

A total of 508 employees, in a wide range of organizational contexts, took part in this study: 273 in Portugal and 235 in Angola. We inquired only those currently living in their country of birth. In Angola, participants lived in Luanda. Most grew up in Luanda, some (45%) originates from other parts of the country, mainly North and South Kwanza (12%), Huambo (10%) and Malange (7%). The sample is ethnically diverse, most belong to the Ambundo (39%) or Ovibundu (28%) ethnic groups, some belong to the Bakongo (11%), or others (6%). In Portugal, participants lived in Lisbon. Most grew up in Lisbon (20%) or its metropolitan area (13%); some in the North (13%) or South (4%) of Portugal. Most don’t identify with any ethnic group (94%), others stated Caucasian (5%) or African (1%) descent.

⁶ In addition to these dimensions, the original GLOBE project also measured Future orientation, Gender equality and Assertiveness. We excluded these dimensions from the analysis because they fall outside our conceptual model.

Table 15: Chapter three samples' sociodemographical characterization in Portugal and Angola

Country	Age	% Woman	Years of education	% Supervisors	Tenure
Portugal	36 (SD 11)	59	16 (SD 4)	33	16 (SD 11)
Angola	39 (SD 10)	53	16 (SD 4)	31	15 (SD 10)

As shown in table 15, samples' sociodemographic characteristics are similar in the two countries. Ages vary from 18 to 71 years old ($M= 37$; $SD =10$). Most are women (56%) Average education periods of 16 years ($SD =4$) correspond to higher education diplomas. Most worked in non-supervisory positions, with a tenure of about 15 ($SD=10$) years.

Table 16: Percentages of participants per sector, per activity, and per activity within each sector in Portugal and Angola

Country		Per sector	ID & Telecommunications	Services and sales	Education	Industry and others
Portugal	Public	30	16.9	32.5	30.1	20.5
	Private	40	6.4	55	4.6	33.9
	Multinational	30	29.6	37	6.2	27.2
	Per activity		17	43	13	28
Angola	Public	71	20.4	20.4	55.1	4.2
	Private	20	14.6	31.3	47.9	6.3
	Multinational	9	30	10	20	40
	Per activity		20	22	51	8

Table 16 presents a detailed description of organizational type and activity. In Angola, most participants work in the public sector, in educational activities. In Portugal most participants work in the private sector in services and sales activities. In both countries, most work in organizations with fewer than 100 workers (Portugal=44%; Angola=60%).

3.10. Results

3.10.1. Reliability analysis of cultural dimensions

GLOBE's cultural scales were originally validated at the societal level, using several procedures (Hanges and Dickson, 2004). First, independent Q-sorting was conducted in 38 countries. Second, item evaluation screened for ambiguous and culturally inappropriate phrases. Third, translation and back translation was carried out. Then, exploratory and confirmatory factor analyses, as well as reliability and aggregation analyses were conducted, first, in two pilot studies, in 28 and 15 countries, respectively, and then in the final 62-

country sample. Finally, the scales were tested for convergent and divergent validity using unobtrusive measures.

A pre-test in both countries indicated respondents understood the items. GLOBE conducted reliability analysis on aggregated means of the 64 countries (Hanges & Dickson, 2004). Because, we analyse only two countries, we conducted a multi-group confirmatory analysis to check for reliability, and ensure we retain only items and dimensions that are invariant and comparable across the countries. Before proceeding to the multi-group confirmatory analysis, we present a brief comparison of findings, in order to contextualize the countries culture in relation to the 63⁷ societies, and cultural clusters, investigated by the GLOBE project (House *et. al.*, 2004).

3.10.2. Portugal and Angola: Comparison with the countries involved in GLOBE

Two constraints to this comparison should be acknowledged. First, there is a considerable time lag between data collection periods. Data for GLOBE (House, *et. al.*, 2004) was collected throughout the 1990^{ths}; our data was collected 20 years later. There is an on-going debate concerning cultural stability *vs.* change (*e.g.*, Hamamura, 2011). If culture indeed changes, then the comparison may be less accurate. Second, GLOBE used a sample of middle managers working in food, banking and telecommunications. We used a convenience sample of working adults from various sociodemographic and organizational backgrounds. This procedure is used by many cross-cultural studies, and unlike student samples, it has been showed to yield non-biased results (*e.g.*, Fischer & Smith, 2003). Even so, sampling differences might limit the accuracy of the comparison. Baring those constraints in mind, we believe this comparison helps to broadly contextualize Portugal's and Angola's cultural profile, and draw an illustrative representation of the countries' culture relatively to the rest of the world. Table 17 presents Portugal's and Angola's rank order, relatively to the other 63 societies surveyed by GLOBE, and averages relatively to their regional clusters.

⁷ The GLOBE project surveyed 64 societies, yet it presents cultural scores for only 63, since the Czech Republic is missing.

Table 17: Comparison of Portugal's and Angola's scores with general and regional clusters from the GLOBE's project

		Portugal		Latin Europe ²	Angola		Sub-Saharan Africa ²
		M	Rank*	M	M	Rank*	M
Uncertainty avoidance	Practices	4.07	33	4.18	3.81	43	3.56
	Values	3.59	60	4.36	5.48	4	4.15
Humane orientation	Practices	3.57	55	3.72	5.96	1	3.85
	Values	4.20	62	5.58	3.68	63	4.55
Performance orientation	Practices	2.65	63	3.94	5.75	1	3.44
	Values	4.19	62	5.94	4.43	61	5.05
Power distance	Practices	3.93	62	5.38	5.32	26	4.36
	Values	3.82	1	2.57	2.91	19	2.38
Institutional collectivism	Practices	4.18	34	4.01	5.36	1	3.57
	Values	3.54	63	4.85	3.96	59	3.89
In-group collectivism	Practices	4.21	53	4.8	5.71	13	4.43
	Values	3.75	63	5.66	4.98	61	4.69

Note: *Rank order out of 65 societies, 1 represents the highest score. 1 The Latin Europe cultural cluster includes Italy, Spain, Israel, Portugal (1996)⁸, France, and Switzerland (French speaking). 2 The Sub-Saharan cultural cluster includes Zimbabwe, Zambia, Namibia, Nigeria, and South Africa (black sample)

Relatively to other countries, Portugal presents low to medium scores in most dimensions. The exception is power distance, in which it presents the highest value (rank=1) but a very low practice (rank=62) level. Also, it presents very low humane orientation (rank=62) and collectivistic values (*i.e.*, institutional and in-group rank=63), as well as, performance orientation practices (rank=63) and values (rank=62). Compared to other Latin European countries, Portugal has lower scores on most dimensions, especially value scores. The main differences are: in-group (-1.9) and institutional collectivism (-1.3) values; performance orientation values (-1.8) and practices (-1.3); power distance practices (-1.5); and humane orientation values (-1.4). The only dimension which shows a considerably higher score, than other Latin European countries, is power distance values (1.25).

Relatively to other countries, Angola presents high to medium scores in most dimensions. It has the highest scores on performance and humane orientation, as well as institutional collectivism practices (all rank=1), and very high uncertainty avoidance values (rank=4). It has low scores on in-group collectivism (rank=61), as well as, performance (rank=61) and humane orientation values (rank=63). Compared to other Sub-Saharan countries, Angola shows higher scores on most dimensions. The main differences are: in-group (1.28) and institutional collectivism practices (1.79), uncertainty avoidance values (1.33), and humane (2.11) and performance orientation practices (2.31).

⁸ Given the constraints of this analysis, the fact that presently we have only aggregated data concerning Portugal in 1996, and that a longitudinal comparison of Portuguese culture in 1996 and 2013 falls outside the aim of this investigation, we chose not to compare them directly. Yet, this is indeed an interesting topic, and one that we wish to explore in the future.

In sum, compared to the rest of the world, Portugal presents low scores in most dimensions, except power distance values, not lending support to H1, but supporting H2 in regard to low levels of performance orientation (H2b), and uncertainty avoidance (H2c). Angola presents high scores in most dimensions, except collectivism, performance and humane orientation values, partially supporting H3 in relation to high power distance (H3a) and uncertainty avoidance (H3c), and low performance orientation (H4).

3.10.3. Multigroup confirmatory factor analysis

Table 18 presents the goodness of fit indices for the cultural dimensions model. Indices show acceptable levels, especially given the high number of items and latent variables involved. To achieve configural invariance some adjustments had to be made. Some non-significant items in both, or one country, were discarded. Also, data did not support the distinction between in-group and institutional collectivism, so scales were combined to create single measures of collectivistic values and collectivistic practices. Partial metric invariance was achieved.

Table 18: Goodness of fit indices for the multigroup confirmatory factorial analysis of the cultural dimensions

Model	CMIN	DF	CFI	ΔCFI	RMSEA	LO 90	HI 90
Configural model	3870.543*	1210	.803		.054*	.052	.056
Metric model	3914.846*	1220	.800	.003	.054*	.052	.056

Note: * p value ≤ .001

Regarding scalar equivalence, the full model did not demonstrate sufficient levels of equivalence. Following Byrne and Van de Vijver's (2010) suggestion we created separate models for each dimension. Table 19 presents the CFI differences for each model. Partial scalar invariance was attained for all dimensions.

Table 19: CFI differences for the multigroup confirmatory factorial models of each cultural dimension

Model	Uncertainty Av.		Humane orient.		Perform. orient.		Power distance		Collectivism	
	CFI	ΔCFI	CFI	ΔCFI	CFI	ΔCFI	CFI	ΔCFI	CFI	ΔCFI
Configural model	.798		.890		.908		.796		.765	
Metric model	.794	.004	.890	.000	.905	.003	.792	.004	.765	.000
Scalar model	.789	.005	.889	.002	.903	.002	.786	.006	.763	.002

As shown in table 20, correlation levels, although mostly in the same direction, vary widely between countries. Yet, according to most authors (e.g., Byrne, Shavelson, &

Muthén, 1989; Van de Schoot, *et. al.*, 2012), as long as some loadings and intercepts are constrained equal across groups, we can make valid inferences about the difference between latent factor means. Thus the meaning of the constructs and the level of the underlying items are sufficiently similar across countries so that latent means can be reliably compared.

Table 20: Correlations between cultural dimensions in Portugal and Angola

		1	2	3	4	5	6	7	8	9
Portugal	1. Power distance values									
	2. Power Distance practices	-.82**								
	3. Uncertainty avoidance values	-.51**	.53**							
	4. Uncertainty avoidance practices	.43**	-.43**	-.30**						
	5. Human orientation values	-.88**	.82**	.59**	-.38**					
	6. Human orientation practices	.52**	-.59**	-.31**	.34**	-.51**				
	7. Performance orientation values	-.56**	.57**	.35**	-.28**	.56**	-.31**			
	8. Performance orientation practices	.42**	-.37**	-.23**	.41**	-.33**	.37**	-.48**		
	9. Collectivism values	-.74**	.87**	.52**	-.34**	.77**	-.42**	.54**	-.26**	
	10. Collectivism practices	-.88**	.85**	.59**	-.40**	.88**	-.47**	.58**	-.33**	.82**
Angola	1. Power distance values									
	2. Power Distance practices	-.23**								
	3. Uncertainty avoidance values	-.02	.23**							
	4. Uncertainty avoidance practices	.44**	-.25**	.01						
	5. Human orientation values	-.22**	.23**	.61**	.03					
	6. Human orientation practices	.27**	-.11	-.02	.49**	-.06				
	7. Performance orientation values	-.09	.34**	.46**	-.08	.49**	-.08			
	8. Performance orientation practices	.41**	-.16*	.14*	.53**	.13	.41**	-.05		
	9. Collectivism values	.03	-.06	-.06	.21**	-.01	.31**	-.03	.20**	
	10. Collectivism practices	-.15*	.27**	.59**	-.04	.60**	.02	.50**	.09	.14*

Note: **Correlation is significant at the .01 level (2-tailed); * Correlation is significant at the .05 level (2-tailed).

Table 21 presents the final items, and factor loadings, for each cultural dimension.

Table 21: Standardized regression weights of final items of the cultural dimensions in Portugal and Angola

Dimension	Item	Pt	Ang
	1-19. societal requirements and instructions are spelled out in detail so citizens know what they are expected to do. *	.674	.486
Unc. avoidance practices	1-16. most people lead highly structured lives with few unexpected events*	.452	.453
	1-1. orderliness and consistency are stressed, even at the expense of experimentation and innovation.	.142	.421
	2-16. a person who leads a structured life that has few unexpected events: (1) has a lot to be thankful for – (7) is missing a lot of excitement. *	.180	.285
Unc. avoidance values	2-24. society should have rules or laws to cover: (1) almost all situations – (7) very few sit.	.764	.576
	2-25. leaders in this society should: (1) provide detailed plans concerning how to achieve goals – (7) allow the people freedom in determining how best to achieve goals. *	.169	.172
	1-21. people are generally: (1) very sensitive toward others – (7) not sensitive toward others	.935	.625
	1-32. people are generally: (1) very tolerant of mistakes – (7) not at all tolerant of mistakes	.722	.608
Humane orientation practices	1-33 people are generally: (1) very generous – (7) not at all generous. *	.571	.572
	1-9. people are generally: (1) very concerned about others – (7) not concerned about others *	.610	.589
	1-25. people are generally: (1) very friendly – (7) very unfriendly	.418	.476
	2-9. people should be encouraged to be: (1) very concerned about others – (7) not at all concerned about others. *	.897	.737
	2-21. people should be encouraged to be: (1) very sensitive toward others – (7) not at all sensitive toward others	.865	.676
Humane orientation Values	2-27. people should be encouraged to be: (1) very friendly – (7) very unfriendly. *	.839	.543
	2-31. people should be encouraged to be: (1) very tolerant of mistakes – (7) not at all tolerant of mistakes.	.661	.445
	1-18. major rewards are based on: (1) only performance – (7) only factors other than performance effectiveness (for example, seniority or political connections)*	.589	.296
Perf. orientation practices	1-15. teen-aged students are encouraged to strive for continuously improved performance. *	.353	.883
	1-20. being innovative to improve performance is generally: (1) substantially rewarded – (7) not rewarded	.690	.177
	2-18. major rewards should be based on: (1) only performance – (7) only factors other than performance effectiveness (for example, seniority or political connections)	.785	.362
	2-20. being innovative to improve performance should be: (1) substantially rewarded – (7) not rewarded.*	.768	.311
Perf. orientation values	2-15. teen-aged students should be encouraged to strive for continuously improved perf.*	.808	.656
	2-32. people should set challenging goals for themselves.	.872	.421
	1_34. rank and position in the hierarchy have special privileges.	.944	.430
	1_27. people in positions of power try to: (1) increase their social distance from less powerful individuals – (7) decrease their social distance from less powerful people *	.908	.446
Power distance practices	1_26. followers are expected to: (1) obey their leaders without question - (7) question their leaders when in disagreement *	.819	.537
	1_13. followers are expected to: (1) obey their leaders without question - (7) question their leaders when in disagreement. *	.480	.468
	2_28. people in positions of power should try to: (1) increase their social distance from less powerful ind.– (7) decrease their social distance from less powerful ind. *	.852	.788
Power distance Values	2_13. followers should: (1) obey their leaders without question - (7) question their leaders when in disagreement *	.869	.488
	2_35. power should be: (1) concentrated at the top – (7) shared throughout society	.815	.353
	1_23. parents take pride in the individual accomplishments of their children. *	.774	.367
	1_11. children take pride in the individual accomplishments of their parents. *	.494	.165
Collect. practices	1_39. children generally live at home with their parents until they get married.	.828	.131
	1_29. being accepted by the other members of a group is very important.	.882	.383
	2_23. parents should take pride in the individual accomplishments of their children. *	.901	.704
	2_37. (1) group cohesion is better than ind. – (7) ind. is better than group cohesion	.407	.293
Collect. values	2_11. children should take pride in the individual accomplishments of their parents.	.864	.545
	2_7. leaders should encourage group loyalty even if individual goals suffer. *	.595	.505

Note: All standardized regression weights are significant at the 0.05 level.* Invariant items.

3.10.4. Portugal and Angola: Between-country comparison

A latent mean analysis compares the means of latent constructs taking in account the level of invariances found between the groups. We compared the intercept model - in which the means for Portugal are constrained to zero, so it acts as the referent group, and the means for Angola are freely estimated - to the structural means model – in which the means are constrained to be equal across the groups. Table 22 presents the differences between Portugal and Angola. Angola shows higher scores on most dimensions. The wider differences were found in humane and performance orientation values, collectivism and power distance practices and values, wider than 2 points, and uncertainty avoidance values. The dimensions in which Angola shows lower levels than Portugal are uncertainty avoidance and humane orientation practices, as well as power distance values. There are no significant differences in performance orientation practices.

Table 22: Latent means differences between Portugal and Angola

		Δ Angola	S.E.	C.R.
Uncertainty avoidance	Practices	-.421**	.128	-3.292
	Values	1.16**	.118	9.833
Humane orientation	Practices	-.357**	.158	-2.263
	Values	2.352**	.132	17.848
Performance orientation	Practices	.032	.141	.225
	Values	2.701**	.112	24.203
Power distance	Practices	2.249**	.176	12.788
	Values	-1.771**	.179	-9.871
Collectivism	Practices	2.079*	.161	12.921
	Values	2.864**	.165	17.365

Note: **Difference is significant at the 0.01 level; * Difference is significant at the 0.05 level

Compared to Portugal, Angola’s cultural *practices* are highly collectivistic and power distant, and as low humane oriented and uncertainty avoidant. Angola’s cultural *values* are characterized as highly collectivistic, uncertainty avoidant, and performance and humane oriented, but low power distant. According to this comparison H1 and H2 are not supported, and H3 is partially supported regarding high collectivism (H3b) in Angola.

Another way to look at country differences is to consider the exponential effect of values and practices. To calculate these cultural orientations, we multiplied the practice and values scores for each cultural dimension. To check for country differences we performed independent sample *t*-tests using bootstrap analysis. Results are presented in table 23.

Table 23: Differences between countries in individual cultural orientations (cultural practices multiplied by values)

	Δ .	SD.	t (272)	df
Power distance	-1.55	1.43	-1.09	391.40
Uncertainty avoidance	-.89	.14	-6.50**	290.29
Humane orientation	-.83	1.10	-.75	506
Performance orientation	-.82	.47	-3.27**	506
Collectivism	-7.64	2.34	-1.75	506

Note: **Difference is significant at the .01 level

If we consider the interactions between practices and values, some country differences fade, while others become more pronounced. Indeed, differences in power distance, humane orientation and collectivism come to be non-significant. Differences in performance orientation come to be significant, and differences in uncertainty avoidance remain. Both dimensions show higher scores in Angola. In light of this analysis, H1 and H3 are not supported, while H2 and H3 are partially supported regarding low levels of performance orientation (H2b) in Portugal and high levels of humane orientation (H3d) in Angola.

3.10.5. Portugal and Angola: Within country comparisons

Because country averages vary widely, and to facilitate the comparison of the relative weight of cultural values and practices within countries, we used country average scores for practices (Portugal=2.86; Angola=3.20) and for values (Portugal=2.83; Angola=3.91) to center scores before conducting the analysis.

Within Portugal the dimensions with higher levels of practice are collectivism and humane orientation. Those with the lowest levels of practice are power distance and uncertainty avoidance. The dimensions with highest levels of value are power distance and collectivism. Those with the lowest levels of value are uncertainty avoidance and performance orientation. Within Angola, the dimensions with higher levels of practice are collectivism and power distance, while performance orientation, and uncertainty avoidance, are the ones with the lowest levels of practice. The dimensions with higher levels of value are humane and performance orientations, while the least valued dimensions are power distance and uncertainty avoidance.

If we account for the interaction between practices and values, a similar pattern of cultural orientation emerges in both countries. Collectivism is by far the most representative

dimension, followed by humane and performance orientations, while uncertainty avoidance and power distance are the least representative.

This analysis partially supports H1, in regard to high collectivism levels, and H2, in regard to low levels of performance orientation (H2b) and uncertainty avoidance (H2c) in Portugal. Also, partially supports H3, concerning high levels of collectivism (H3b) and humane orientation (H3d), and H4 concerning low to medium levels of performance orientation in Angola

Besides practices and values, and their interactions, we analysed discrepancies between cultural values and practices, in the form of cultural consistency *vs.* inconsistency. Paired sample *t*-tests using bootstrap were performed to check whether the differences were significant. Results are presented in table 24. Significant differences were found for most cultural dimensions, thus partially supporting H5.

Table 24: Differences between cultural practices and cultural values within countries

	Within Portugal				Within Angola			
	Δ .	SD.	Corr.	t (272)	Δ	SD.	Corr.	t (234)
Power distance	-1.05	3.29	-.82**	-5.28**	2.88	2.01	-.23**	22**
Uncertainty avoidance	1.08	.79	-.3**	22.37**	-.42	.74	.01	-8.83**
Humane orientation	-.14	2.3	-.51**	-.99	-3.42	1.47	-.06	-35.74**
Performance orientation	-.22	1.44	-.48**	-2.48*	-3.42	1.04	-.05	-50.61**
Collectivism	.16	1.26	.82**	2.09*	.84	1.38	.15*	9.37**
Mean Absolute Δ	.53				2.19			

Note: **Difference is significant at the .01 level; * Difference is significant at the .05 level

In Angola, all dimensions show significant differences (p -value $\leq .01$) between practice and value levels. Average absolute difference⁹ is considerably higher in Angola than in Portugal, with a score of 2.19 compared to .53. The dimensions that show wider differences are humane and performance orientations ($\Delta = -3.42$, respectively), followed by power distance ($\Delta = 2.88$). Uncertainty avoidance and collectivism show the lowest differences ($\Delta = -.42$; .84, respectively).

In Portugal, no differences between practices and values were found for humane orientation, and the other dimensions showed lower differences. The cultural dimensions where wider differences exists are power distance ($\Delta = -1.05$) and uncertainty avoidance ($\Delta = 1.08$). Performance orientation ($\Delta = -.22$) and collectivism ($\Delta = -.16$) show the lowest differences.

⁹ The absolute difference is a magnitude measure; unlike simple difference it is always positive. We used it in order to control for negative and positive differences between practices and values and compare the magnitude of differences in the two countries.

Figures 4 and 5, shows the intersections between cultural practices and values for each cultural dimension in Angola and Portugal. Country averages for dimensions' practices and values are represented simultaneously in a bi-dimensional space. Country averages for practices and values scores were used to divide the quadrants.

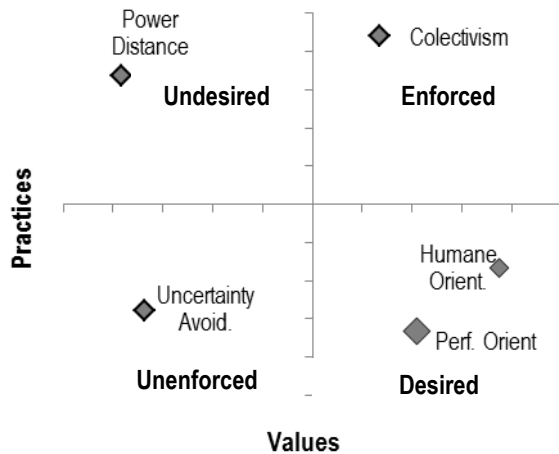


Figure 4: Intersection of practices and values in Angola

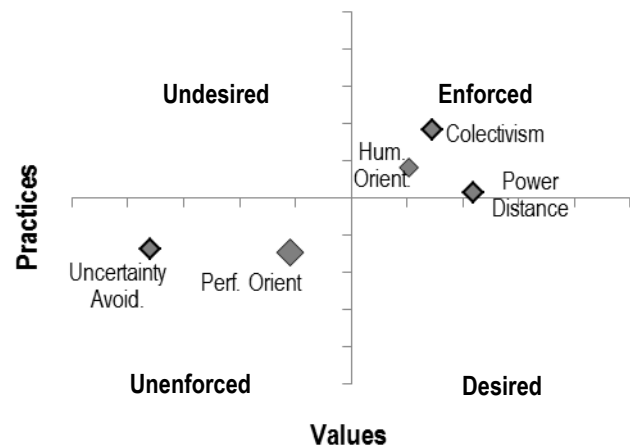


Figure 5: Intersection of practices and values in Portugal

We can see in figure 4 that, in Angola, collectivism constitutes a cultural dimension that is consistent and strongly enforced, while uncertainty avoidance is consistent but unenforced. This means that there is an agreement between how collectivistic and uncertainty avoidance society is, and how it should be. Collectivism is highly valued and practiced, while uncertainty avoidance is neither valued nor practiced. On the contrary, humane and performance orientation are inconsistent and desired cultural dimensions. Employees in Angola seem to desire higher levels of humane and performance orientation than those actually present in their society. Finally, power distance is inconsistent and undesired cultural dimension. There seem to be higher levels of power distance, in Angola, than what people believe should exist.

Figure 5 shows that Portugal has lower differences between practices and values than Angola. Results allow us to differentiate between relatively consistent unenforced dimensions, such as uncertainty avoidance and performance orientation, and dimensions that are consistent and enforced such as humane orientation, collectivism and power distance. While uncertainty avoidance and performance orientation are neither valued nor practiced, humane orientation, collectivism and power distance are highly valued and practiced dimensions. We should note however that power distance is borderline to the desired

quadrant, which means that some may desire higher levels of power distance than those actually present in society.

When we compare the countries we see that, while uncertainty avoidance and collectivism occupy similar positions, attitudes towards humane and performance orientations or power distance vary widely. More humane and performance orientations, and less power distance are desired in Angola; the Portuguese are more pleased with the actual levels of those dimensions.

3.11. Discussion

This study aimed to explore and compare cultural values and practices in Portugal and Angola. We compared Portugal's and Angola's cultural practices and values to: (1) countries in the GLOBE project; (2) each other; and (3) other practices and values within the country. We examined practices and values separately, and in combination in the form of cultural orientations (*i.e.*, interaction between values and practices), and also consistency *vs.* inconsistency (difference between values and practices).

Naturally, comparisons with different referents lead to somewhat different results. Compared to the 64 countries involved in the GLOBE project (House, *et. al.*, 2004), Portugal has generally lower scores, with the exception of power distance values, supporting hypothesis of low performance orientation (H2b) and uncertainty avoidance (H2c). Angola has generally higher scores, except for collectivistic, performance and humane orientated values, supporting hypothesis of high power distance (H3a) and uncertainty avoidance (H3c), and low performance orientation (H4). Compared to Portugal, Angola's practices are highly collectivistic and power distant, low humane oriented and uncertainty avoidant. Angola's values are highly collectivistic, uncertainty avoidant, performance and humane oriented, and low power distant. Only the hypothesis of high collectivism (H3b) in Angola is supported. Combining practices and values to compare the countries, supports assumptions of low levels of performance orientation (H2b) in Portugal and high levels of humane orientation (H3d) in Angola. Comparing the prevalence of dimensions within countries, both setting apart and combining practices and values, supports assumptions of high collectivism (H1b), low performance orientation (H2b), and uncertainty avoidance (H2c) in Portugal.

And high collectivism (H3b) humane orientation (H3d), and low performance orientation (H4) in Angola.

If we look at practices and values separately the countries exhibit quite different cultural profiles. If, on the other hand, we combine practices and values, the countries cultural profile is strikingly similar. This finding raises questions regarding the exponential effects between values and practices. Is there a buffering effect of values, when a dimension is highly practiced but not valued? Or can there be an exacerbation effect in case of dimensions that are not practiced but are desired by individuals? The investigation of these dynamic aspects of the relation between how people behave in society, and how they think they should behave is important for the advancement of cross-cultural business research.

We found significant differences between practices and values for all dimensions, except humane orientation in Portugal. We classified each dimension according to the intersection between low and high values and practices, which allowed us to distinguishing between desired, undesired, enforced and unenforced dimensions. There tend to be inconsistencies between cultural practices and values, but if we analyse them at the country level inconsistencies are lower in Portugal than in Angola.

The counterintuitive finding of weak, sometimes negative correlations between cultural values and practices runs against traditional cross-cultural assumptions that higher levels of values lead to higher levels of practice (Javidan, *et. al.*, 2006). Different explanations have been proposed for this effect. Some (Maseland & van Hoorn, 2009) claim value based surveys illicit marginal preferences, rather than total preferences weights; the negative relation between values and practices would be due to diminishing marginal utility, illustrated by lower value scores, of traits that have higher levels of practice.

Others (Brewer & Venaik, 2010) state values are shaped, in part, by existing practices. Applying motivational theories, they propose that relationships between values and practices may illustrate individuals' aspirations for social change (Venaik & Brewer, 2010). Some have proposed a "deprivation hypothesis" (Javidan, *et. al.*, 2006). They argue that similarly to the Maslow's needs pyramid, as a cultural dimension is practiced more, the needs of the population change, and so do their values, which are replaced by cultural dimensions that express different needs. This relative level of desirability of cultural dimensions, illustrated by the difference between values and practices, has been related to different ethical standards and leadership preferences in specific societies (*e.g.*, Grachev, 2009; Alas, 2006).

Based on these rationales, sported by the theory of reasoned action, we proposed a novel approach to the relationship between cultural values and practices; which accounts for social and individual consensus between what society is and what it should be; and empirically applied it to analyse Portugal's and Angola's cultural profile. It might be important, both for research and practice, to distinguish between different configurations of values and practices regarding cultural dimensions. The exploration of (in)consistencies between what people believe are the norms that should be upheld and valued, and the actual behaviours present in society, may allow greater insight into peoples' aspirations.

If there is no consideration for perceptions of the actual levels practiced in society. When values are high, there is no way to know it is due to it being a socially enforced dimension, with consistently high levels of practice and values; or a desired dimension, one most people believe should be more present than what it actually is. Telling these situations apart is important, because it may allow organizations to more strategically adapt different cultural contexts. It is conceivable that, when a dimension is strongly enforced, it might more strongly constrain unaligned organizational practices. Perhaps in this situation organizations would do well in investing in attitude promotion campaigns before trying to implement them. On the other hand, awareness that a trait is desired might help organizations take advantage of cultural synergies, to better focus HRM practices.

Conversely, when values are low, if perceptions of practice are not considered, there is no way to distinguish between unenforced dimensions, which represent shared beliefs that the trait is neither practiced or valued; and undesired cultural dimensions, which represent shared beliefs that there are higher levels of representative behaviours than there should be. Organizations may expect more resistance to the implementation of practices that imply higher levels of unenforced dimensions. These unenforced dimensions may require higher levels of formal procedural training aimed towards increasing practical skills the levels of practise, as well as promotion more positive attitudes. On the other hand, regarding undesired cultural traits: while the implementation of practices aimed towards increasing undesired cultural traits may be a predicament; this situation might be the ideal opportunity for the adoption of practices, which may seem contra-cultural at first, but prove to be successful in the long run (House, Dorfman, Javidan, Hanges & Luque, 2010)

3.11.1. Practical implications

Organizations are permeable to the cultural norms present in the broader social life. Managers and workers are part of the national society, to understand their behaviour one has to understand the society they live in (Pillay, 2008). Collectivistic societies emphasize interdependency, interpersonal harmony and group-cohesion. Because personal identities are bound to the group, loyalty and pride for group achievements tend to outweigh personal interest (Lam, Schaubroeck, & Aryee, 2002). Both Portugal and Angola are highly collectivistic, and it is an enforced dimension - people not only believe high levels of collectivistic practices are present in society, but also highly value those practices. Because this dimension is consensual it has important implications for HRM in both countries. Collectivism is related to a preference for team work; need for social support; in-group favouritism; indirect communication styles emphasizing context and non-verbal cues; equality in in-group distributions; concern for the other party, and preference for third-party mediation when handling conflicts (*e.g.*, Taras, Steel & Kirkman, 2011). Collectivistic societies tend to value self-sacrificial and bureaucratic leadership, including charismatic value based, and team-oriented attributes (House, *et. al.*, 2010)

Power distance expresses how people expect power and privileges should be shared. High power distant societies believe power should be shared unequally, as it contributes to social order and relational harmony; power bases are stable and determine access to resources (House, *et. al.*, 2004). Both societies have high levels of power distance. Yet, in Angola power distance is relatively higher than in Portugal, and it is an undesired cultural trait –people believe there are higher levels of power distance practices than it should be. In Portugal this dimension is enforced - both value and practices are high - borderline desired –relatively lower levels of practices than of value. These inconsistencies, as well as clashes with collectivistic or humane orientated dimensions, may explain previous findings’ regarding conflicting dynamics between autocratic *vs.* “*Ubuntu*” leadership in Angola (*e.g.*, Beugré & Offodile, 2010; Mbigi, 2002); and high power distance and low levels of hierarchical differentiation and need for power (Earley & Erez, 1999; Rego, 2004) in Portugal. Because this dimension tends to be inconsistent, although in different ways, in both countries, organizations should expect the implementation of related HRM practices to

be sensitive issue. High power distance tends to be associated to: sharp status differences between management and employees; importance of seniority, autocratic decision making; top-down communication and stratification of access to information; importance of loyalty and obedience in place of productivity or creativity (*e.g.*, Elele & Fields, 2010; Hofstede, 2001; Littrell, 2011). Power distant societies tend to value status-conscious, bureaucratic, and internally competitive leadership, and not participative, but self-protective and charismatic value based attributes (House, *et. al.*, 2010).

Performance orientation reflects if achievement, innovation, high standards, and performance improvement is encouraged and rewarded (House, *et. al.*, 2004). Both countries show low levels of performance orientation. In Portugal the dimension is unenforced –low levels of practice and value- while in Angola it is desired – people believe there are lower levels of practice than there should be. This desire for personal achievement, in Angola, may sometimes conflict with the collectivistic and humane oriented values of interpersonal harmony and group cohesion, and explain some contradictions in previous findings (*e.g.*, Cruz, 2011; Rodrigues, 2007). Lack of interest, in Portugal, and desire for higher levels, in Angola, pose different challenges to HRM management. Low performance orientation is associated to indirect communication and feedback, low valorisation of competitiveness and materialism, and low goal orientation (*e.g.*, House, *et. al.*, 2004). Low performance oriented societies value face-saving, not self-sacrificial leadership, or the enactment of charismatic, participative or autonomous leadership traits (House, *et. al.*, 2010).

Humane orientation reflects if being fair, altruistic, friendly, generous, and kind to others is encouraged and rewarded (House, *et. al.*, 2004). It is conceptually close to Hofstede's femininity dimension. In Angola, there are high levels of humane orientation, and it is a desired trait - Angolans believe there should be higher levels of humane orientation than those currently present in society. This has implications for HRM. It increases reliance on indirect communication, use of cooperation and compromise, and decreases completion and domination resolution styles, as well as focus of internal operations in favour of focus on the client (Alper, Tjosvold & Law, 2000; Kyoony, Subba & Hong, 2005). Human orientated leadership and participative attributes tend to be valued.

Uncertainty avoidance represents the extent to which people expect and like to be faced with unstructured and unexpected events (House, *et. al.*, 2004). There are low levels of uncertainty avoidance in Portugal, and the dimension is unenforced – it is neither valued nor practiced. Low uncertainty avoidant societies tend to be informal, keep fewer records and

documents, rely more on word than written contracts, establish less formal rules, be more risk prone and have less resistance to change (*e.g.*, Flynn and Saladin, 2006). In this type of society status-conscious and bureaucratic leadership styles are not valued, nor are leadership attributes such as self-protective, humane and team orientated, unlike participative attributes.

In sum, we found some similarities, but also discrepancy, between Portugal's and Angola's cultural profile. The simultaneous consideration of values and practices helped us to shed light on some contradictions between the findings of previous studies. Reviewing three decades of research, Taras and colleagues (2011) conclude that cultural dimensions are one of the best predictors of organizational outcomes; such as leadership, communication, justice; conflict handling and work design preferences. Organizations operating, or planning to operate in these countries would do well to consider culture and its implications.

3.11.2. Limitations and directions for future research

This study has some limitations. The fact that data was collected only in Luanda and Lisbon questions whether the results can be generalized for the whole countries. However, like Lisbon, Luanda is a large city and home to people from all over the country. Our samples are not representative of the countries' population, yet they are diverse and integrate people from other regions of the countries. In Angola there is an over-representation of the educational public sector organizations, while in Portugal there is a larger representation of private sector services and sales organizations. These discrepancies may be related to the economic fabric of the two countries, yet samples share similar socio-demographical characteristics. Future studies might try to collect representative samples of the countries' working population.

Whereas the original GLOBE study used a sample of organizational managers, we used a sample of the working population from various organizational background, many of whom are involved in non-supervisory positions. GLOBE's argument for the selection of a managerial sample is based on upper echelons theory's claim that employees mirror managers' attitudes regarding their societies' cultural attributes (Hambrick, 2007). Like in many other cross-cultural studies, we used a sample of the general population. Future studies might compare cultural scores from these different sociodemographic groups.

Because data is cross-sectional and based on self-response, it may be subject to common method and source bias. Our samples are not representative of the countries' population, yet are diverse and integrate people from other regions of the countries. Future studies might try to collect representative samples. We proposed a model that may be used to interpret the relationship between cultural values and practices and used it to describe and compare culture in Angola and Portugal. Yet, we have only scratched the surface. This model might be applied to explore processes of cultural change. In addition, future studies could use it to (re)interpret the relationship between cultural dimensions and relevant organizational outcomes. The examination of the effects of different interactions and configurations of values and practices might give additional insight into how culture affects attitudes and behaviours in the work place.

3.11.3. Conclusions of chapter 3

The findings highlight how little we know about the relationship between cultural values and cultural practices. The application of models that distinguish between these aspects of culture is essential for a better understanding of cultural dynamics within organizations. More empirical research is needed in Africa and other under-studied contexts. Further analyses of the influence dynamic cultural processes on the performance of managers and employees would allow organizations to better understand, predict and adapt procedures and management practices to each cultural context.

**CHAPTER 4 – ENTITY JUSTICE AND COMMITMENT: THE
MOTIVATIONAL ROLE OF CULTURAL ORIENTATIONS AND
CONSISTENCY**

4.1. Summary

This study explores the motivational impact of individual cultural orientations (*i.e.*, interaction of cultural values and practices) on entity justice perceptions (regarding the organization, supervisors, and colleagues), which should further predict commitment in Portugal and Angola. We also investigate the moderating role of cultural orientation consistency (*i.e.*, discrepancy between cultural practices and values) for the relationship between cultural orientations and justice perceptions. Consistent cultural orientations are expected to strengthen the effects of cultural orientations on justice perceptions.

We conducted a survey study with 235 employees in Angola, and 273 in Portugal. Power distance, uncertainty avoidance, collectivism, humane and performance orientations were measured as: practices - how things are; and values - how things should be. Positive justice perceptions, regarding colleagues and the organization but not supervisors, increase commitment. Collectivism, power distance, and uncertainty avoidance, affect different entity justice perceptions, illustrating relational, deontic and uncertainty control justice motives implicit in cultural orientations. Supervisor justice is affected by collectivism, organization justice is affected by collectivism and power distance, and colleague justice is affected by all these orientations. In addition, collectivism consistency strengthens the effects of collectivism on colleague justice perceptions. Power distance consistency, on the other hand, has the opposite effect, weakening the effects of power distance on colleague justice.

Interestingly, even after accounting for cultural orientations and consistency, the differences between countries with regard to commitment and colleague and organizational justice perceptions remain. The justice received from different entities has distinct effects on commitment and are affected by different justice motives. The measurement of values and practices contributes to understanding cultural orientations as dynamic processes.

Main output: Silva, M. R., Caetano, A., & Adamovic, M. (2015) Entity justice and commitment: the motivational role of cultural orientations and consistency. *Under review in an international journal.*

4.2. Introduction

The way employees form and react to justice judgements has profound implications for organizations operating in domestic and international settings (Kim & Leung, 2007). The importance of distributional, procedural and interactional characteristics of events is well established in the literature (Cohen-Charash & Spector, 2001). Yet, not only “*what*”, but also “*who*” is fair may be important to the way workers evaluate justice in the work-place (Lavelle, Rupp, & Brockner, 2007). Justice is enacted by those around you. Employees interact with different entities - from the organization as a whole, to their supervisors and work colleagues. Besides evaluating daily events, they come to form overall justice evaluations regarding those entities, which impact attitudes across different cultures (*e.g.*, Kim & Leung, 2007). In this study, we explore the relationships between entity justice perceptions (regarding the organization as a whole, the direct supervisor, and colleagues working at the same hierarchical level) and commitment, in hope of shedding light on uncharted areas of employees’ justice experience.

Justice motives have been shown to vary according to prevalent cultural values (Fischer, 2013; Shao, Rupp, Skarlicki & Jones, 2013), yet findings have been mixed. Following critiques regarding the ability of value-based questionnaires to fully capture cultural orientations (*e.g.*, Javidan, House, Dorfman, Hanges & Luque, 2006; Maseland & van Hoorn, 2009), we explore the dynamics between cultural practices (*i.e.*, how things are done) and values (*i.e.*, how things should be done), taking a dynamic approach to culture.

On the one hand, we explore the interaction between cultural values and practices, in the form of individual cultural orientations (*i.e.*, collectivism, uncertainty avoidance, power distance, and humane and performance orientations). The role of individual cultural orientations is examined as proxies for justice motives (*i.e.*, relational, uncertainty management, deontic, and instrumental). On the other hand, we explore discrepancies between practices and values, in the form of cultural orientation consistency. We propose more consistent orientations have a stronger effect on entity justice than less consistent orientations. Exploring the roles of cultural orientations and orientation consistency may help better understand motivational aspects behind justice perceptions regarding different entities.

Overall, the main purpose of this study is to investigate the motivational roles of cultural orientations and orientation consistency in the relationship between entity justice and commitment. More specifically, we investigate: (1) What are the relationships between justice perceptions regarding different entities and commitment? (2) Which cultural orientations affect different entity justice perceptions? (3) Does cultural consistency impact the effect of cultural orientations on entity justice perceptions? (4) Do cultural orientations and orientation consistency explain the differences between Portugal and Angola?

4.3. Organizational entity justice perceptions

Assessing the fairness of particular events, circumscribed by a specific time and situation, is different from assessing the global fairness attributes of specific entities over time and across situations. Indeed, authors distinguish between *event* justice and *entity* justice (e.g., Ambrose, *et al.*, 2007; Cropanzano, Byrne, Bobocel, & Rupp, 2001). Most cross-cultural justice research has focused on the evaluation of events, namely the fairness of reward distributions (*i.e.*, distributive justice), procedures (*i.e.*, procedural justice) and interactions (*i.e.*, interactional justice) (Leung, 2005).

Different approaches have been proposed to explain the relationship between event dimensions and entities, namely: (1) the *agent-system model*, asserts that procedural justice is related to reactions to the organizational system, and interactional justice is related to reactions to the supervisor (e.g., Fassina, Jones, & Uggerslev, 2008); (2) the *agent-dominance model* predicts that interactional justice is the strongest predictor of reactions directed at any entity (e.g., Fassina, *et al.*, 2008); (3) Greenberg (1993) distinguishes between *structural aspects of justice*, such as distributive and informational dimensions, related to reactions to stable organizational aspects, and *social aspects of justice*, such as procedural and interactional dimensions, related to reactions to the entities enacting day-to-day occurrences in the organization; and finally (4) the *multifocal* model of justice (e.g., Lavelle, *et al.*, 2007) states that workers develop all dimensions of event justice about all the targets they interact with. These approaches have received mixed empirical support, and it is difficult to make theoretically anchored predictions about the direction of reactions to event dimensions.

Several authors (Ambrose & Schminke, 2009; Choi, 2008; Fassina, *et. al.* 2008; Lind, 2001a) have recommended the adoption of a holistic approach to (in)justice. They maintain that, over time, people piece together events and form general evaluations of fairness (Silva & Caetano, 2014). Overall justice perceptions can be predicted from the event's dimensions, but have been shown to be independent rather than second-order constructs (Nicklin, McNall, Cerasoli, Strahan & Cavanaugh, 2014). Because employees evaluate social entities with regard to their overall propensity to behave fairly, they develop global perceptions about the justice they may expect from that entity (Degoey, 2000; Cropanzano, *et. al.*, 2001). This being so, after an initial *formation* stage, when the employee evaluates new information to calibrate expectations regarding a certain entity, in the *use* stage those overall justice perceptions are used as heuristics to guide behaviour (Lind, 2001b). Overall organizational justice has been shown to be a more proximal factor in the relationship between event justice and behaviours than event dimensions (Priesemuth, Arnaud, & Schminke, 2013).

Social exchange theory (Blau, 1964) is one of the main theoretical frameworks used to explain effects of justice perceptions (*e.g.*, Cropanzano & Mitchell, 2005). The reciprocity norm is found across cultures (Gouldner, 1960). When one party treats the other with kindness, or provides a favour, he or she develops diffuse expectations of positive return by the other party, which in turn develops a sense of obligation to reciprocate. Over time, these patterns of reciprocal exchanges increase the degree of identification, trust, and loyalty between parties (Cropanzano & Mitchell, 2005). Contrastingly, when one party treats the other negatively, the other may feel justified in reciprocating negatively.

Justice reactions are directed at specific entities, or *foci*, perceived to be responsible for the (in)justice. For instance, workers have been found to react to fair treatment from their supervisors by engaging in specific forms of OCB that benefit the supervisor (Fassina, *et. al.*, 2008). Conversely, they react to organizational injustice by engaging in retaliatory behaviours targeting the organization (el Akremi, Vandenberg & Camerman, 2010). While the predictive power of event justice depends on the dimension examined (Cojuharenco & Patient, 2013), the predictive power of entity justice depends on the social relationship, context, and time examined (Priesemuth, *et. al.*, 2013). More factors may be involved in forming entity perceptions; they may take more time to develop and, once shaped, are likely not to be as easily changed (Choi & Chen 2004).

Some authors (*e.g.*, Ambrose and Schminke, 2009; Colquitt & Shaw, 2005) state that the study of overall entity perceptions is more adequate than event dimensions: (a) when the

influence of fairness is investigated in relation to broad contextual characteristics, such as culture; and (b) when outcomes involve global attitudes, such as commitment. Also, because entity justice perceptions are assessed through direct measures; rather than indirect measures, as event dimensions, based on criteria which may not have been cross-culturally validated (*e.g.*, equity, voice, *etc.*); entity justice may be particularly suitable for cross-cultural research.

4.3.1. Organizational entity justice perceptions and work commitment

Committed employees hold “strong belief in and acceptance of an organization’s goals and values, a willingness to exert considerable effort on behalf of the organization, and a strong desire to maintain membership” (Mowday, Steers, & Porter, 1979, p. 226). Commitment represents attachment and loyalty through which an individual becomes bound by actions and beliefs which sustain his activities and involvement at work (Armstrong, 1999). It is composed of affective involvement, perceived cost of leaving, and obligation to remain (Meyer & Allen, 1991), which together sum up the strength of identification and involvement in a particular organization (Curry, Wakefield, Price & Mueller, 1986).

Social exchange and identity processes are at the heart of these dynamics. The relationships between organizational agents, and other members, can be characterized in terms of organizational inducements and individual contributions (*e.g.*, March & Simon, 1958; Mowday, *et. al.*, 1979). The fairness of the treatment provided by the organization, a supervisor, or work colleagues, can be conceived as inducements, to which employees reciprocate through committed contributions. Across cultures, employees distinguish between social-exchange relationships at multiple levels, such as the supervisor, other members and the organizations as a whole (Masterson, Lewis, Goldman & Taylor, 2000). As commitment implies a broad intention to engage in positive behaviours at work, it can be related to the fairness received by different organizational actors.

It has been shown that employees tend to assess the global fairness of an organizational system, as though it were a juristic or social actor capable of behaviour in its own right, and one to which they attribute human-like characteristics (*e.g.*, Levinson, 1965). Besides traditional dimensions (*i.e.*, distributive, procedural and interpersonal), employees use emergent decision rules when assessing the fairness of their organization. These include

organizational attributes, such as support, flexibility, diversity policies, and turnover rates; general fairness of the supervisor as a proxy for organizational fairness; affective states; and social information gathered from co-workers (Hollensbe, Khazanchi, & Masterson, 2008). Across cultures, when employees perceive their organization to be unfair, they tend to engage in retaliatory responses, such as interpersonal and political deviant behaviours (Priesemuth, *et. al.*, 2013). In contrast, when employees perceive their organization to be fair, this overall entity perception moderates the relationships of event justice, promoting organizational directed commitment and organization directed citizenship behaviour (Choi, 2008).

To decide whether their supervisor is fair, besides traditional event justice dimensions, employees use rules such as, supervisor support, flexibility, positive and negative traits, organizational fairness as a proxy, and social information from co-workers (Hollensbe, *et. al.*, 2008). Supervisor justice moderates the relationship between event justice and supervisor-directed responses, such as trust in managers, and supervisor-directed citizenship behaviour (Choi, 2008). Farndale, Ruiten, Kelliher, and Hope-Hailey (2011) demonstrated that voice, relationship with supervisor, and trust in senior management predicted commitment; and relationships were mediated by perceived supervisor support, an indicator of social exchange. The effect seems to extend across cultures; in Nigeria, for example, supervisor support has a positive impact on commitment (*e.g.*, Yasar, Emhan & Ebere, 2014).

In a meta-analysis Chiaburu and Harrison (2008) show that relationships with co-workers affect attitudes and behaviours at work, at least as much as the relationship with the direct supervisor. The restricted focus of justice research on relationships between higher-ranking decision makers and workers has been criticized for not taking into account day-to-day lateral interactions (*e.g.*, Bies, 2005). Comparison with work colleagues were a focus of initial justice research (Adams, 1965). The influence of horizontal comparison processes has been shown to be important in intercultural relationships. For example, host national workers have been shown to compare outcomes, such as career development and compensation packages, with both local colleagues and expatriates; and those entity evaluations mediate the relation between event justice perceptions, satisfaction levels, and turnover intentions (Choi & Chen, 2004). These findings highlight the importance of social cues, and of the socially contagious nature of fairness perceptions (Degoey, 2000). Still, these conceptualizations tend to focus on the behaviour of organizational authorities (*i.e.*, in

the form of career development, compensation packages, *etc.*) towards some workers relative to others.

Alternatively, colleague justice might be defined as perceptions “regarding how individuals who work together within the same unit, and who do not have formal authority over each other, judge the fairness with which they treat one another” (Cropanzano, Li & Benson, 2011, p. 568). Some conceptualise it as a unit-level construct, such as intra-unit justice climate (*e.g.*, Li & Cropanzano, 2009). Unit-level colleague justice has been related to task processes, such as communication, coordination and contribution, and interpersonal processes, such as cohesion, support and effort, which mediate its relationship with team citizenship behaviours and task performance (Cropanzano, *et. al.*, 2011).

In this study, we conceptualize colleague justice as an individual-level perception. Conceiving colleague justice as a climate measure assumes that all people are treated the same way by their colleagues; yet, perceptions of how fairly colleagues act towards oneself are likely to vary. Colleague justice can be conceptualized as an individual level perception if it pertains to individual perceptions of how one is treated by other colleagues, rather than a group-level perception that characterizes the team as a whole. At the individual level, episodes of favour exchange among peer employees have been related to justice perceptions and relationship commitment (Flynn & Brockner, 2003). Based on the previous arguments, we can predict a positive relationship between entity justice and commitment:

H1: Justice perceptions regarding a) the organization, b) the supervisor, and c) colleagues are positively associated to commitment.

4.4. Individual cultural orientations and justice motives

Culture implies a system of “enduring beliefs that a specific mode of conduct, or end-state of existence, is personally or socially preferable to an opposite, or converse mode of conduct, or end-state of existence” (Rokeach, 1973, p. 5). A motivational sequence is activated by the emergence of needs, which prompt individuals to specific goals, and to act towards satisfying those goals (Erez & Earley, 1993). Members of the same culture share similar values and cognitive schemes, and use similar criteria for evaluating the contribution of certain events to their self-worth (Triandis, 1989). Therefore, culture determines what is acceptable and desirable within society.

Traditionally in cross-cultural research, values tend to be aggregated at the country level, and many cross-cultural studies rely on aggregated scores collected from previous studies. Yet, numerous authors have argued that the individual level is the appropriate level of analysis for cultural values (*e.g.*, Dierdorff, Bell, & Belohlav, 2011; Dorfman & Howell, 1988; Farh, Hackett, & Liang, 2007; Jackson, Colquitt, Wesson & Zapata-Phelan, 2006; Maznevski, Gomez, DiStefano, Noorderhaven, & Wu, 2002; Taras, *et. al.*, 2010). They question whether nations represent a useful unit of analysis for value research. Indeed, only 3–18% variance exists between nations, when compared to 82– 92% variance within nations (Steel & Taras, 2010). Because we examine only two countries, and to compare the effect of country and individual values, we examine culture at the individual level of analysis.

Culture reflects widely shared and rarely questioned beliefs supported by a cognitive foundation (Maio & Olson, 1998); individual cultural orientations may be better expressed by the interaction between cognitive evaluations about “how things are done” (*i.e.*, cultural practices) and attitudes regarding “how things should be done” (*i.e.*, cultural values) than by considering cultural values or practices in isolation. This expectancy-value interaction argument is consistent with the theory of reasoned action (*e.g.*, Ajzen, 2011), which states that intentions are determined by the product of beliefs about a behaviour (*i.e.*, attitudes), and normative perceptions of what others consider important (*i.e.*, subjective norms). Therefore, we use the product of values and practices as indicative of individual cultural orientations.

Both content and process theories of motivation acknowledge that values vary from one country to another, and exert a strong influence on what people find desirable (Chiang & Birtch, 2005). Justice preferences are tied to their ability to satisfy employee’s needs. Depending on their value structure, and related aspirations and goals, individuals arrive at different conclusions regarding the fairness of specific entities (Fisher & Smith, 2004). Justice motives have been shown to vary across cultures (Fischer, 2013; Shao, *et. al.*, 2013). Based on the literature, hypotheses can be drawn about the relationship between cultural orientations and justice motives, namely: (1) performance orientation and instrumental motives; (2) collectivism and relational motives; (3) uncertainty avoidance and control of uncertainty motives; (4) human orientation, and (5) power distance, and deontological motives.

According to the instrumental perspective, fairness leads people to believe they can influence results, and achieve more favourable outcomes (*e.g.*, Thibaut & Walker, 1975).

This is consistent with the framework of market pricing, concerned with the utilitarian and economic side of social exchanges (*e.g.*, Fiske, 1991). Instrumentally, injustice causes people to display negative reactions, because it creates barriers to the achievement of personal goals (Tyler, 1994). High performance oriented individuals are motivated to continuously improve their performance (House, *et. al.*, 2004). They are focused on setting and achieving challenging goals, taking the initiative, innovating, and maximizing their personal outcomes. Striving for achievement has been related to a greater sensibility to equity and distributive justice (Chen, Meindl & Hui, 1998; Fischer, Smith, Richey, Ferreira, Assmar, Maes & Stumpf, 2007; Kim, Park & Suzuki, 1990). In the organizational setting, the maximization of personal outcomes is primarily related to the relationship with the supervisor and the broad organizational system because, more so than peers, these entities tend to control access to valued resources. This emphasis on results and material accomplishments is consistent with higher instrumental motivations, which may tend to make individuals more sensitive to injustice, especially in vertical relationships. So, we expect that:

H2a: Performance orientation, related to instrumental motives, is negatively associated with justice perceptions regarding the organization and the supervisor.

Group oriented theories, such as the group value model (*e.g.*, Lind & Tyler, 1988) relational model (*e.g.*, Tyler & Lind, 1992), and group engagement model, (*e.g.*, Tyler & Blader, 2003) state that fair treatment conveys respect, status and acceptance, increasing group identification. Consistent with the framework of communal sharing (*e.g.*, Fiske, 1991), because the group is integrated within self-concept, workers are inherently concerned with its welfare, and behave on behalf of the group's interests (Blader & Tayler, 2009). Perceiving someone as unfair poses a threat to group identification and status; because collectivists are motivated to maintain interdependent social connections, they are less likely than individualists to evaluate an entity as unfair, or to react to that evaluation. Meta-analytic findings support these assumptions; the effects of justice on outcomes tend to be greater in North America, than in East Asia, where they are eclipsed by concerns for social harmony (Li & Cropanzano, 2009). Concern for social harmony has been found to influence both vertical and horizontal relationships in the workplace. So, we expect that:

H2b: Collectivistic orientation, related to relational motives, is positively associated to justice perceptions regarding the organization, the supervisor and colleagues.

Heuristic conceptualizations, such as fairness heuristic theory (*e.g.*, Lind, Kulik, Ambrose & de Vera Park, 1993) and uncertainty management theory (*e.g.*, Van den Bos & Lind, 2002) state that organizational life is full of uncertainty, and fairness judgments inform employees what to expect. Employees use justice evaluations as heuristics, to attribute meaning to events and decide whether they should trust and comply with organizational authorities. Therefore, this perspective assumes justice is important for employees because it allows them to maintain control and avoid uncertainty. Uncertainty effects have been mainly found in vertical relationships. When uncertainty is high, people are more sensitive to injustice. Because high uncertainty avoidance oriented individuals are more acutely aware of uncertainty, we can expect they will be more sensitive to injustice:

H2c: Uncertainty avoidance orientation, related to uncertainty control motives, is negatively associated with justice perceptions regarding the organization and the supervisor.

According to counterfactual conceptualizations, such as referent cognition theory (*e.g.*, Folger, 1986) and fairness theory (*e.g.*, Folger & Cropanzano, 2001), justice judgements are formed by comparison processes between what could, should and might have happened, and what actually did happen. Within this framework, the deontic perspective states people care about justice because they believe it is the morally appropriate way individuals should be treated (Folger, 2001). Indeed, violations of moral principles have been shown to evoke negative emotions and retaliatory behaviour in third party observers, even when not in line with self-interest (*e.g.*, Cropanzano, *et. al.*, 2003). Humane orientation focuses on the degree to which a society encourages and rewards individuals for being fair, altruistic, friendly, generous, caring and kind to others (House, *et. al.*, 2004). Justice judgements are grounded in basic ethical assumptions about how people, both powerful and non-powerful, should interact. Humane oriented individuals are sensitive to the needs of others, so they are likely to be morally motivated in their justice assessments, and more sensitive to injustice:

H2d: Humane orientation, related to deontic motives, is negatively associated to justice perceptions regarding the organization, supervisor, and colleagues.

Individuals with high power distance orientation believe that power and privilege should be stratified. They believe it is morally appropriate for powerful individuals, to treat the less powerful differently than the powerful, which may make them less sensitive to

injustice. Power distance applies mainly to vertical relationships. Because these practices legitimize differences, that otherwise might be judged unfair, it may have a buffering effect on justice evaluations and reactions toward authorities:

H2e: Power distance orientation, related to deontic motives, is positively associated with justice perceptions regarding the organization and the supervisor.

4.5. The moderation effect of cultural consistency

Despite calls for the study of cultural dispersion and conflicting ambiguities within cultural systems (*e.g.*, Gelfand, *et al.*, 2011; Fisher, 2006), there have been few studies that investigate its effects on workers' attitudes and reactions. The GLOBE cultural framework (House, *et al.*, 2004) offers interesting insights for the examination of cultural consistency, since it differentiates between cultural practices, which refer to "how society is" in terms of practices and behaviours; and values, which refer to "how society should be" in terms of what is desirable or undesirable in society.

It is important to highlight that, besides the distinction between behaviours and their desirability, the constructs of cultural practices and values vary regarding the referent. For cultural practices a culture-referent is emphasized; participants are asked to describe "the way your society is - not the way you think it should be". While, for cultural values a self-referent is emphasized; participants are asked to express "your beliefs about what the norms, values, and practices should be in your society". In the assessment of cultural values, it is common practice to ask for self-referenced values and then aggregate them at the country level. Yet, correlations between self and culture-referenced values have been found to be somewhat weaker than previously assumed (House, *et al.*, 2004; Terraciano, *et al.*, 2005). Comparing self and cultural referenced values across 10 countries, Fischer (2006) found that: at the cultural level, only values related to individual-group relationships, and expression or experience of affective emotions tend to be correlated; at the individual level, culture-referenced values correlated only with socially normative behaviours, whereas self-rated values correlated primarily with non-normative behaviours.

The differentiation between cultural practices and values allows us to explore cultural consistency at multiple levels, namely: (1) social consensus at the aggregated country level between appraisals of practices and values; (2) cross-level consensus between individual and

social appraisals of cultural practices and values; and (3) individual level consensus between appraisals of practices and values. These multiple levels of consensus represent the consistency of the cultural orientation, and have the potential to predict the degree to which the orientations affect behaviours.

The relative weight of individual and contextual aspects in determining behaviour has always been a focus of social sciences. Refining Lewin's (1943) classical model Bond (2013) proposes that behaviour is a function of personality, expectancies, and situation strength. Situation strength is defined by normative prescriptions believed to be operative in the situation, as judged by the individual, and by others with some degree of consensus. Culture determines the relative weight of these factors. Strong situations create predictability, limiting the options that are appropriate, whereas weak situations place fewer constraints. All cultures have strong and weak situations, yet cultures vary in the degree to which everyday situations are generally strong or weak (Gelfand, *et al.*, 2011)

Based on his anthropological work with traditional societies, Pelto (1968) introduced the construct of tightness *vs.* looseness as a continuum ranging from: (1) loose cultures, in which norms are expressed as a wide range of alternatives where there is a lack of regularity, formality, and high tolerance for deviant behaviours; (2) to tight cultures, in which norms are unambiguously expressed, society is formally disciplined and deviations from the norm are not tolerated and meet with severe sanctions.

In modern societies, tightness has been related to higher population density and homogeneity, narrow institutional socialization, cultural isolation, and higher ecological and human-made threats (Arnett, 1995; Hofstede & Bond, 1988; Pelto, 1968; Triandis, 1977). Tightness is related to: (1) developed sanctioning systems; (2) complex, differentiated cognitive styles according to social situations, higher self-monitoring and regulatory focus; (3) language rules and formality and (4) reliance on social determinants of behaviour (Chan, Gelfand, Triandis & Tzeng, 1996). In accordance with the theory of reasoned action, in tight societies the normative component of social pressure has greater weight in determining behaviour, than the attitudinal component of personal liking (Chan, *et al.*, 1996).

It is reasonable to assume that people who live in tight societies with strong situations internalize the values of that society to a greater extent, and so, present higher levels of consistency between values and practices. The differences between cultural practices and values constitute incongruences between the way individuals perceive most people do things in society, and the way individuals believe things should be done. It is an intriguing, yet

neglected aspect of cultural systems, which may impact individuals' attitudes and behaviours. We expect consistent cultural traits, that is, ones that have a stronger congruence between belief systems (*i.e.*, values) and behavioural patterns (*i.e.*, practices), to be more important in guiding individuals' behaviour than inconsistent cultural traits.

Incongruence between conflicting beliefs, and between beliefs and practices have been a focus of scientific inquiry, as dissonances at the individual level (Festinger, 1957), and as differences between espoused and enacted values at the organizational culture level (Argyris & Schon, 1989). Congruence between espoused and enacted organizational values has been related to higher commitment levels in Australia (Howell, Kirk-Brown & Cooper, 2011). The exploration of conflicting dynamics at the cross-level between individual and societal cultural orientations tends to be limited to the study of intercultural relationships (*e.g.*, Ridgley, 2009; Maertz, Hassan, Magnusson, 2009). Yet recently, some organizational studies have focused on behavioural integrity, conceptualized as consistency between what is said and done (Simons, 2002). Congruence between words and actions, at multiple organizational levels, has been related to trust, transformational leadership, and leader and follower performance (Palanski & Yammarino, 2009; Palanski, Kay & Yammarino, 2011).

The theory of reasoned action (*e.g.*, Ajzen, 2011) differentiates between personal attitudinal components and subjective norm components as determinants of behaviour. The relative weights of these components are thought to be affected by culture (*e.g.*, Park, 2000). The ambivalence of the components has been related to differences in predictive power. There is an "interplay between two forces that drive a person's behaviour: a desire for social conformity and a desire for individual consistency" (Bednar, Bramson, Jones-Rooy & Page, 2006, p.2). For example, non-ambivalent attitudes toward eating low-fat products were more predictive of subsequently consuming those products than ambivalent attitudes (Armitage & Conner 2000). The theories reviewed predict that individuals and systems tend to be motivated to seek consistency, so as to avoid the negative states that result from conflicting practices and beliefs. Based on those assumptions, we hypothesize that:

H3: Orientation consistency moderates the effect of individual cultural orientations; more consistent orientations have a stronger effect on entity justice and commitment.

4.6. Method

4.6.1. Sample

A total of 273 participants in Portugal and 235 in Angola took part in this study¹⁰. In Angola, all participants lived in Luanda. We selected only those that currently live in their country of birth. Most grew up in Luanda, but a large proportion (44.7%) comes from other parts of the country, mainly North and South Kwanza (12%), Huambo (10%) and Malange (7%). The sample is ethnically diverse, most belong to the Ambundo (39%) or Ovibundu (28%) ethnic groups, some belong to the Bakongo (11%) or others (6%). In Portugal, all lived in Lisbon. Most grew up in Lisbon (20%) or its metropolitan area (13%), some in the North (13%) or South (4%) of Portugal. Most participants did not identify with any ethnic group (94%) others stated that they were of Caucasian (5%) or African (1%) descent.

Table 25: Chapter four samples' sociodemographical characterization in Portugal and Angola

Country	Age	% Women	Years of education	% Supervisors	Tenure	Tenure on job
Portugal	36 (SD 11)	59	16 (SD 4)	33	16 (SD 11)	8 (SD 9)
Angola	39 (SD 10)	53	16 (SD 4)	31	15 (SD 10)	10 (SD 8)

Table 25 shows that the samples' sociodemographic characteristics are similar in the two countries. Ages vary from 18 to 71 years old ($M= 37$; $SD=10$); most are women (56%). Education levels average 16 years ($SD=4$), which correspond to higher education diplomas. Most worked in non-supervisory positions, had an organizational tenure of about 14 ($SD=10$) years, and had been working in their current job for about 9 years ($SD=9$). In Angola, most work in the public sector, in educational activities. While in Portugal, most work in the private sector in services and sales activities. In both countries, most work in organizations with fewer than 100 workers (Portugal=44%; Angola=60%).

¹⁰ The sample is the same as in study 3.

4.6.2. Measures and procedures

Cultural measures were adapted from GLOBE¹¹ (House, *et. al.*, 2004). We assessed three dimensions of practices on a 7-point Likert scale: (1) Uncertainty Avoidance, measured by three items (*e.g.*, “In this society, most people lead highly structured lives with few unexpected events”); (2) Power Distance, measured by four items (*e.g.*, “In this society, people in positions of power try to: (1) increase their social distance from less powerful individuals – (7) decrease their social distance from less powerful people *”); (3) Collectivism, measured by four items (*e.g.*, “In this society being accepted by the other members of a group is very important”). The values scales measure these dimensions through, approximately, the same items, but questions are stated as -what should be- instead of -what is- (*e.g.*, Power Distance “In this society, people in positions of power should try to: (1) increase their social distance from less powerful individuals– (7) decrease their social distance from less powerful individuals). Entity justice measures were adapted from Ambrose and Schminke (2009). Organization, supervisor, and colleagues justice were measured by 4 items (*e.g.*, “Overall, I’m treated fairly by my organization/ supervisor/ colleagues”). Commitment was measured by six items adapted from the scale by Porter, Mowday and Boulian (1974) (*e.g.*, I am willing to put in a great deal of effort beyond that normally expected in order to help this organization be successful). Both were assessed on a 5 point Likert scale.

4.7. Results

In the next section we present the results of this study, namely: a multigroup confirmatory factor analysis of measures; the computation of indices; and a path analysis of the expected relationships.

¹¹ The adaptation and equivalence check of GLOBE’s cultural measures is presented in study 3.

4.7.1. Multi-group confirmatory factor analysis of entity justice and commitment

The goodness of fit indices of the model of commitment and organization, supervisor and colleague justice, indicate a good to moderate fit of the data to the model ($CMIN=445.197$; $df=196$; $CFI=.961$; $RMSEA=.05$; $LO\ 90=.044$; $HI\ 90=.056$). Table X presents the list of items and their factor loadings. As some of the items loadings are not invariant across groups, we restricted only some of the items, marked in table 26, to be constant. The CFI difference between the configural and metric models is lower than the cut-off point of .01, so partial metric invariance was achieved (e.g., Bryne & Van de Vijver, 2010; Van de Schoot, Lugtig, & Hox, 2012).

Table 26: Standardized regression weights of final items of entity justice and commitment in Portugal and Angola

Dimension	Item	Portugal	Angola
Organization justice	OrgJ_1. Overall, I'm treated fairly by my organization *	.91	.77
	OrgJ_2. In general, I can count on this organization to be fair	.90	.71
	OrgJ_3. In general, the treatment I receive from my organization is fair *	.95	.83
	OrgJ_4. For the most part, this organization treats its employees fairly *	.88	.63
Supervisor justice	SupJ_1. Overall, I'm treated fairly by my supervisor *	.92	.83
	SupJ_2. In general, I can count on my supervisor to be fair	.96	.72
	SupJ_3. In general, the treatment I receive from my supervisor is fair	.96	.87
	SupJ_4. For the most part, supervisors treat their employees fairly *	.77	.75
Colleague justice	ColJ_1. Overall, I'm treated fairly by my colleagues *	.92	.81
	ColJ_2. In general, I can count on my colleagues to be fair	.97	.85
	ColJ_3. In general, the treatment I receive from my colleagues is fair *	.96	.94
	ColJ_4. For the most part, colleagues treat their colleagues fairly *	.83	.68
Commitment	C_1. I am willing to put in a great deal of effort beyond that normally expected in order to help this organization be successful. *	.79	.65
	C_2. I would accept almost any type of job assignment in order to keep working for this organization.	.52	.57
	C_3. I find that my values and the organization's values are very similar *	.83	.45
	C_4. This job met my expectations *	.55	.52

Note: All standardized regression weights are significant at the .01 level.* Invariant items.

Regarding scalar equivalence, the test of the full model did not demonstrate sufficient equivalence. So, we created separate models for commitment, organization and colleague justice, on the one hand, and for supervisor justice, on the other (Bryne & Van de Vijver, 2010). Table 27 presents the CFI differences for each model. Differences are all lower than the cut-off point of .01, so partial scalar invariance was achieved. These results imply that the items measure the same constructs, and that their meaning, as well as the origins, and intervals of the scales are similar across groups.

Table 27: CFI differences of commitment, organization and colleague justice model, and supervisor justice model

Model	Commitment, organization and colleague justice		Supervisor justice	
	CFI	ΔCFI	CFI	ΔCFI
Configural model	.957		.990	
Metric model	.954	.003	.990	.000
Scalar model	.951	.006	.983	.007

Next, we explored country differences by calculating the latent mean differences. If we take Portugal as a reference group, we find that employees in Angola: have significantly less positive organization and colleague justice perceptions (-.29; -.48, respectively; *p-value* <.001); more positive supervisor justice perceptions (.21; *p-value* <.05); and no differences in the commitment levels. In the path model, we will explore these country differences, while accounting for individual cultural orientation and cultural orientation consistency.

4.7.2. Indices' computation

Because the path model we tested is complex, we used indices instead of observed items to represent the latent variables. Organization, colleague and supervisor justice, as well as commitment indices were computed for the two countries using the data imputation toll in the AMOS statistical software. The advantage of this toll is that it accounts for the metric and scalar invariances found between groups. To compute the individual cultural orientation indices, we multiplied the cultural practices by the cultural value indices, which were previously imputed using AMOS¹². To compute the cultural orientation consistency indices, we calculated the absolute difference¹³ between individual response and respective country average for practices and for values, accounting for individual dispersion compared to the respective country. We then calculated the absolute difference between the resulting scores for practices and values, accounting for dispersion of practices compared to values. Higher values in the orientation consistency indices indicate that the individual has a more inconsistent cultural orientation. All variables, with the exception of cultural orientation consistency indices, were standardized.

¹² We tested alternative models using the values, practices, or values and practices, but results were not significantly better than this more parsimonious model.

¹³ The absolute difference is a magnitude measure; unlike simple difference it is always positive. We used it in order to control for negative and positive differences and better compare only the magnitude of differences.

Table 28: Correlations between country, commitment, and organization, colleagues and supervisor justice perceptions

	1	2	3	4	5	6	7	8	9	10	11	12	13	14
1. Country dummy ¹														
2. Organization justice	.11*													
3. Supervisor justice	-.13**	.67**												
4. Colleague justice	.17**	.55**	.53**											
5. Commitment	.25**	.64**	.48**	.58**										
6. Power distance	-.03	-.04	.03	.05	-.03									
7. Uncertainty avoidance	-.59**	-.15**	.11*	-.16**	-.20**	.24*								
8. Humane orientation	-.31**	.00	.26**	.11*	.00	.14**	.52**							
9. Performance orientation	-.56**	-.05	.21**	-.02	-.12**	.27**	.63**	.49**						
10. Collectivism	-.35**	.22**	.48**	.41**	.21**	.08	.36**	.52**	.48**					
11. Power dist. consistency	-.01	-.07	.09	-.03	-.03	.46**	.16**	.16**	.17**	.11*				
12. Un. Avoid. consistency	-.08	-.06	-.01	-.03	-.06	.10*	-.02	.03	.04	.03	.10*			
13. Hum. orient. consistency	.04	.08	.18**	.17**	.17**	.02	-.04	.14**	.02	.24**	.16**	.11*		
14. Perf. orient. consistency	.00	-.03	-.00	-.07	-.07	-.06	-.03	-.04	.11*	.02	-.01	.01	.13**	
15. Collectivism consistency	.03	.01	.07	-.01	.05	.10*	.00	-.01	-.04	-.01	.21**	.09*	.15**	.05

Note: * Significant at the .05 level (2-tailed); **Significant at the .01 level (2-tailed); ¹ Pt.=0; Ang.=1.

Table 28 presents the correlations between the variables. Interestingly, country is significantly correlated to all cultural orientation dimensions, except power distance, but it is not correlated to orientation consistency.

4.7.3. Relationship between country, cultural orientations, consistency, entity justice and commitment

To build the path model, first we entered only country, organization, colleague and supervisor justice, as well as commitment. Country was recoded as a dummy variable, and Portugal was considered the reference group. When we account for organization and colleague justice, supervisor justice is not related to commitment (.08, 95% CIs [-.01, .17], *p-value*=.124); supporting H1a and H1c, but not H1b.

Then, we introduced the cultural orientation indices¹⁴ and checked for their relationship to country and justice perceptions. Only collectivism, power distance and uncertainty avoidance were significantly related to justice perceptions, thus supporting H2b with respect to the relationship between collectivism and justice perceptions regarding the justice received from all entities. We predicted that power distance and uncertainty

¹⁴ We compared this model to models containing both values and practices, or values, or practices. The cultural orientation model showed superior fit to the data, so we continued the analysis using the cultural orientation indices.

avoidance would be mainly related to organizational and supervisor justice, yet they were only related to colleague justice, so H2c and H2e were not supported. H2a and H2d regarding humane and performance orientations were not supported since no relations were found with entity justice.

We then introduced the orientation consistency indices of the significant cultural dimensions and their interaction terms. No direct effects on justice perceptions were found for cultural consistency indices but some interactions were significant, which partially supports H3. We found significant moderation effects of collectivism (.17, 95% CIs [.07, .26], p -value<.05) and power distance orientation consistency (-.12, 95% CIs [-.22, -.03], p -value<.05), but no effect for uncertainty avoidance consistency. The goodness of fit indices for the final path model indicate a good fit of the data to the model ($CMIN/df=1.43$; $CFI=.996$; $RMSEA=.021$; $LO\ 90=.005$; $HI\ 90=.032$). Figure 6 presents the path model.

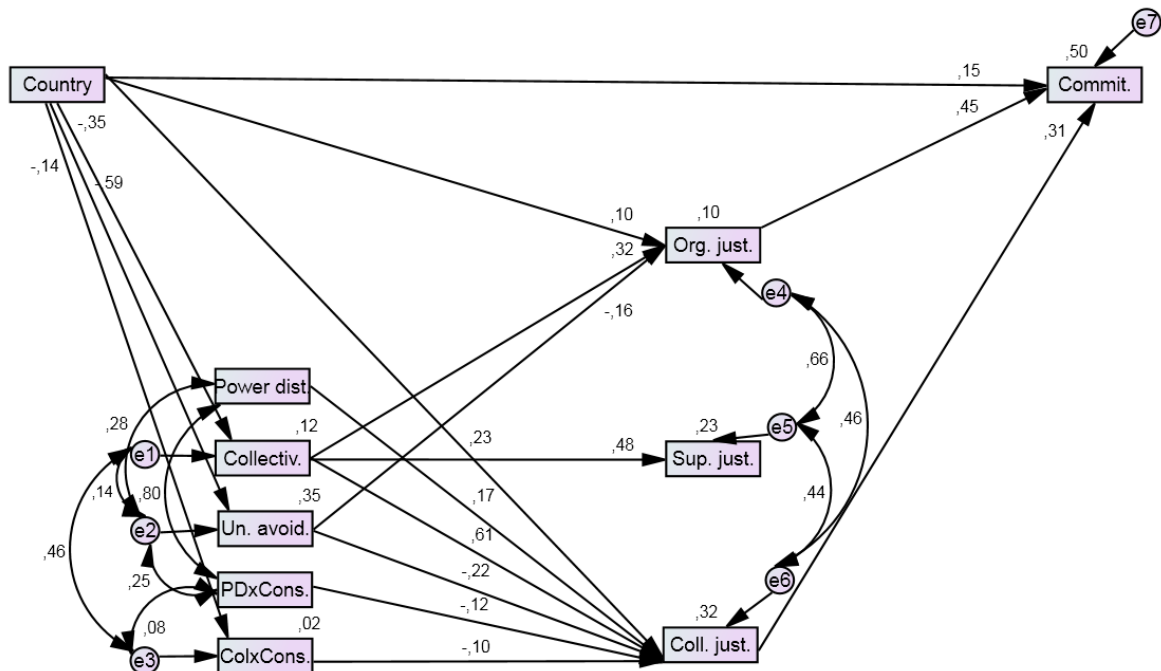


Fig. 6: Model of country, cultural orientation, cultural consistency, entity justice and commitment

Figure 7 illustrates the mediation of collectivism and power distance consistency. With regard to the interaction between collectivistic orientation and consistency, we see that collectivism orientation has a stronger impact on justice perceptions when the collectivistic orientation is consistent, consistent with H3. With regard to the interaction between power distance orientation and consistency, we observe a moderating effect in the opposite

direction. Contrary to H3, power distance orientation has a weaker impact on justice perceptions when the power distance orientation is consistent.

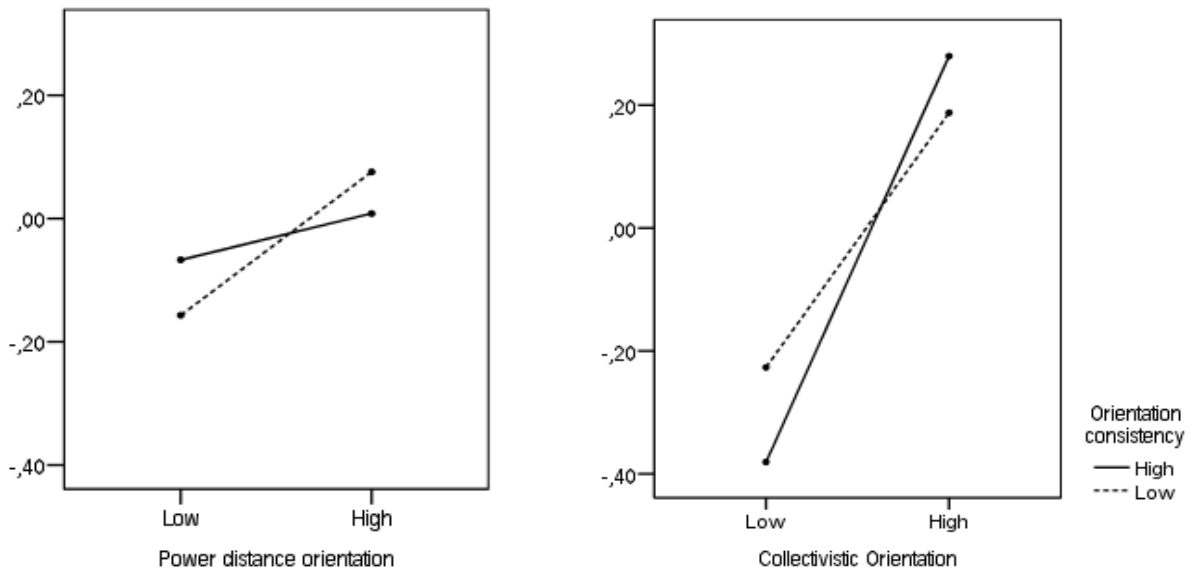


Figure 7: Interaction effects of cultural orientation and orientation consistency on colleague justice

As far as the effect of country on these relationships is concerned, country has a direct effect on collectivistic orientations, its interaction with consistency, and on uncertainty avoidance orientations, but no effect on power distance orientations, or its interaction with consistency. Country has a direct effect on justice perception directed at the organization and at colleagues, while its effect on justice perceptions directed at the supervisor is mediated by collectivism (-.17, 95% CIs [-.208, -.12], p -value<.001). Country has both a direct effect on commitment, and an indirect effect, mediated by collectivistic orientation, on its interaction with consistency, uncertainty avoidance, and justice perceptions directed at the organization and at colleagues (.09, 95% CIs [.05, .13], p -value<.001). Therefore, even when cultural orientations and orientation consistency are taken into account, country differences remain in colleague and organizational justice, as well as commitment.

4.8. Discussion

We investigated the relationships between entity justice, individual cultural orientations, orientation consistency and employees' commitment. Table 29 presents a

summary of the proposed hypothesis and obtained results. Next we explore some of the theoretical and practical implications of these findings.

Table 29: Summary of hypothesis and results of chapter four

Hypothesis	Results
H1: Justice perceptions regarding (a) the organization, (b) the supervisor, and (c) work colleagues are positively associated to work commitment.	Partially, for organization and work colleagues, not supervisor
H2a: Performance orientation, related to instrumental motives, is negatively associated to justice perceptions regarding the organization and the supervisor...	Not supported
H2b: Collectivistic orientation, related to relational motives, is positively associated to justice perceptions regarding the organization, supervisor and colleagues.	Supported
H2c: Uncertainty avoidance orientation, related to uncertainty control motives, is negatively associated to justice perceptions regarding the organization and the supervisor.	Partially, uncertainty avoidance is related to organization and colleague justice
H2d: Humane orientation, related to deontic motives, is negatively associated to justice perceptions regarding the organization, supervisor, and colleagues.	Not supported
H2e: Power distance orientation, related to deontic motives, is positively associated to justice perceptions regarding the organization and the supervisor.	Not supported, power distance is related to colleague justice
H3: Orientation consistency moderates the effect of individual cultural orientations; more consistent orientations have a stronger effect on entity justice.	Partially, only for collectivistic orientation, not power distance.

4.8.1. Theoretical implications

Overall justice perceptions regarding different entities have different impacts on commitment. Justice perceptions regarding the organization seem to have the strongest impact on employees' willingness to identify with and exert effort to achieve organizational goals. Yet, perceptions regarding the fairness of work colleagues also have an impact on commitment. When employees feel that they are treated fairly by the organization and their work colleagues, they reciprocate by maintaining positive attitudes and engaging in positive work related behaviours. On the other hand, when accounting for organization and colleague justice, supervisor justice perceptions seem to have no effect on commitment. This surprising finding may be partially due to a broad conceptualization of commitment. The justice received from the supervisor might have a larger influence on supervisor directed reactions. Our findings illustrate the importance of accounting for different justice sources and relevance, not only of hierarchical, but also of lateral relationships, for employees' reactions.

Uncertainty avoidance, collectivism and power distance seem to be the main cultural orientation dimensions that affect justice perceptions, lending support to the influence of uncertainty control, relational and deontic motives on justice perceptions.

Uncertainty control motives, implicit in uncertainty avoidance orientations, impact employees' justice perceptions regarding the organization and work colleagues. Employees who believe their society practises and values planning activities and formalized procedures tend to hold less positive justice perceptions regarding their organization and work colleagues. Being treated fairly promotes being able to control and predict the work environment (*e.g.*, Lind & Van den Boss, 2002). Therefore, employees who are highly motivated to control uncertainty are more demanding in their evaluations of, and reactions to, (in)justices from their organization and colleagues. Contrary to our assumption, we observed no impact of uncertainty avoidance on supervisor justice but there is an impact on colleague justice. We know that lateral communication is an important source of information and that work colleagues often rely on each other to make sense of events (*e.g.*, Weick, *et al.*, 2005). Unfair and unreliable work colleagues can have a disrupting effect on the achievement of both relational and instrumental goals, and thus promote uncertainty. This means that, with regard to managing uncertainty at work, not the organization, but work colleagues may be important resources.

Relational motives, implicit in collectivistic orientations, impact employees' justice perceptions regarding the organization, the supervisor, and colleagues. Employees who believe that the practices and values in their society emphasize interdependent views of the self, generally hold more positive justice perceptions regarding the organization, colleagues and supervisor. The motivation towards maintaining social harmony leads collectivistic employees to be less critical in their assessment of how fairly they are treated by different entities at work, and more positive in their reactions.

Deontic motives, implicit in power distance orientation, impact justice perceptions regarding work colleagues. Employees who believe that there should be a differentiation in the way people in high and low power positions act and are treated by others tend to hold more positive justice perceptions regarding their work colleagues. Contrary to our supposition, there is no impact of power distance on organization and supervisor justice, but there is an impact on colleague justice. This finding may seem puzzling since power distance is primarily related to the relationship between the powerful and the less powerful.

Yet, it is reasonable to assume that the belief that authorities have the right to treat, and be treated by others differently, has profound implications for relationships between peers.

When employees perceive a large power distance between leaders and followers they behave differently in aspects that may have profound implications for relationships with work colleagues. Communication patterns tend to be more formalized and vertical communication is enforced. With less participation, political behaviours and competition between colleagues may be reduced. Also, when conflict arises, conflict management procedures may tend to minimize direct confrontation between parties allowing them to “save face”. Most responsibility in coordinating and deliberating may fall to the supervisor. Increased legitimization of the supervisor, seen as the authority figure with the final say, may somehow shelter work colleagues’ relationships from interactions that would otherwise result in less positive colleague justice perceptions.

Cultural orientation consistency accounts for social and individual consensus between what society is and what it should be. The gaps between what people believe to be the norms that should be upheld and valued, and their perceptions of the actual behaviours present in their society translate peoples’ ideals and aspirations. We expected that orientations that exhibited stronger consistency would be the best predictors of reactions, so larger differences between positive and negative justice perceptions would be observed when cultural orientations were consistent. Yet, our findings revealed that this is not always the case.

Regarding collectivism consistency, as expected, it was when there was higher consistency between perceptions of practice and values, that there were larger differences between people that were less collectivistic and had more negative colleague justice perceptions; and people who were more collectivistic and had more positive colleague justice perceptions. People, who were content with the high or low levels of collectivism present in their society, behaved more according to collectivistic or individualistic ways of forming and reacting to colleague directed justice judgements, than those who were not content with the levels present in their society. Accordingly, those with consistently high collectivistic orientations were more influenced by relational motivations that lead them to be less critical in assessments of, and reactions to, the level of fairness with which they were treated by work colleagues than those with consistently low or inconsistent collectivistic orientations.

Concerning power distance consistency, on the other hand, there were larger differences between people that were less power distance oriented and had more negative colleague justice perceptions when there was lower consistency between perceptions of practice and values. People who were more power distance oriented had more positive justice perceptions. A descriptive analysis of the results reveals that the main difference between high and low inconsistent power distance orientations is that more people with inconsistently high power distance orientations think that there should be higher levels of practice than there actually are (*i.e.*, low power distance practices and high power distance values), compared to those with inconsistently low power distance orientations. This could be because, relative to other groups, people with inconsistently high power distance orientations seem to desire higher levels of power distance, which may increase the effect of power distance on justice judgments and reactions. Power distance seems to have the effect of promoting positive colleague justice perceptions, perhaps by protecting peer relations from conflict. So, compared to inconsistently low orientations, inconsistently high power distance orientations seem to motivate more positive justice perceptions and reactions, than consistent orientations.

On the whole, our findings indicate that there is a more extensive effect of cultural orientations, and orientation consistency, on colleague directed justice perceptions than on justice perceptions directed at other foci. What does this mean in terms of vertical *vs.* horizontal relationships in the organization? Possibly, norms regarding what to expect in relationships with authority figures, such as the supervisor or the organization as a whole, are governed by institutionalized organizational practices. While norms regarding what to expect from relationships with those at the same hierarchical levels are governed by more emergent processes. Because colleague interactions are unconstrained by formal organizational practices, they are likely to be more influenced by the actors' cultural beliefs regarding what is sociably desirable. These findings illustrate the importance of culture in lateral relationships at work for the development of and reactions to justice judgements in different contexts.

Nevertheless, country differences cannot be fully equated with differences in cultural dimensions. Even accounting for cultural orientations and consistency, country differences remain regarding colleague and organizational justice perceptions, as well as commitment levels, of Portuguese and Angolan workers. Unlike previous cross-cultural justice research that focused on national differences in event justice accounted by isolated cultural

dimensions based on archive-data; in this study, we analysed multiple individual cultural orientations and their consistency, relating them to motivational models of justice, and their impact on justice judgments and reactions in Portugal and Angola. Yet, cultural differences seem not to be enough to explain the differences between countries.

4.8.2. Practical implications

For organizations aiming to increase positive outcomes of justice perceptions, focusing only on interventions directed at one entity, such as the organizational system, or supervisor-subordinate relationships, may fail to address other possible sources of (in)justice in the work-place. When planning interventions, it is important to consider multiple sources of (in)justice. The distinct impact of justice perceptions regarding the organization, a supervisor, or colleagues may extend to other work related attitudes and behaviours.

Another important insight is the relevance of work colleague (un)fairness for commitment. Organizations should be aware of the importance of lateral relationships. Work is usually organized in teams, so more fairness in colleagues' interactions will likely result in better collaboration, smoother communication, and more effective results. Additionally, it seems that justice judgments regarding the employee relationship with work colleagues is more strongly influenced by culture, than the relationship with the organization and the supervisor. In culturally diverse work teams, this has a profound impact. With the expansion of global organization, culturally diverse work teams are on the rise, and have been shown to yield positive outcomes (*e.g.*, Stahl, Maznevski, Voigt & Jonsen, 2010). Orientations toward cultural beliefs and practices impact the way I evaluate how (un)fair my colleagues are. So, if we come from distinct cultural backgrounds, likely the potential for conflicting appraisals of the same reality is higher than if we came from the same cultural background. The management of how fairly colleagues treat each other is an important aspect of organizational life, and should be catered for by organizational procedures, particularly in diverse teams.

Finally, organizations should be aware of differences between geographical spaces, other than those of cultural orientations. International management tends to rely on cultural dimensions, such as collectivism, or power distance, to predict and adapt to differences between countries. Yet, our findings illustrate the fact that those dimensions are not enough

to explain some of the difference between countries. Internationalization efforts of organization should acknowledge the importance of country differences beyond cultural dimensions, and take into account socioeconomic, organizational and situational aspects.

4.8.3. Limitations and directions for future research

Our findings are based on cross-sectional and self-response data, so it could be subject to common method and single source bias. Samples are not representative of the countries' populations, yet they are diverse and integrate people from different regions of the countries and samples share similar socio-demographical characteristics. Future studies might gather a more representative sample of the countries' working populations. We focused on entity justice perceptions; future cross-national and general research studies might investigate the relationships between entity justice and event justice and their integrated effect on employees' reactions. We used a broad conceptualization of commitment. It would be interesting to explore direct relationships between the justice received from specific entities and reactions to those entities, as well as possible spill-over effects of the justice received from a specific entity and reactions to other entities at work. Rather than rely on published data to characterize culture, we measured several cultural orientations at the individual level. Cultural dimensions contribute to the country differences, yet they do not fully explain them. Future studies could examine socioeconomic, organizational and situational contextual factors.

Finally, this study raises interesting questions. Why is the effect of cultural orientations and orientation consistency on justice perceptions more extensive regarding work colleagues than other entities? Why is the effect of consistency different for collectivism and power distance? Power distance has been primarily examined in followers' relationships with authorities, but our finding raise questions about its effects in lateral relationships. We hypothesized that this may be due to higher power distance somehow sheltering peer relations promoting decreased conflict in the work team. However, more research is needed to find out whether this is indeed the case.

4.8.4. Conclusions of chapter 4

Culture, as one of the factors underlying country differences, is a multifaceted dynamic construct. The simultaneous consideration of different aspects of culture, such as values and practices, contributes to our understanding of cultural consistency processes, at the social and individual levels. This offers interesting insights into the motivations of individuals in different sociocultural realities. Across cultures, employees want to be treated fairly by those around them; not only by hierarchical superiors or organizational systems, but also by colleagues working alongside them. When individuals feel they are treated fairly, they tend to reciprocate with positive attitudes and behaviours. While, research has long explored what employees consider (un)fair in work-events, we have shown that who is (un)fair also matters. Differentiating the “*what*” and the “*who*” may be an important way forward to improving predictions regarding organizational justice perceptions.

**CHAPTER 5 – HOW FAIRLY MIDDLE-MANAGERS ARE
TREATED, HOW THEY USE SOCIAL AND PERSONAL
RESOURCES, AND HOW WELL THEY THINK THEY HANDLE
EVENTS**

5.1. Summary

This study explores the impact of entity justice perceptions on how well middle-managers' think they handle events. We propose that reliance on social and personal resources for handling work events is contingent on how fairly managers felt they are treated by their hierarchical superior, colleagues and subordinates, and in turn, impacts their perceived effectiveness.

A questionnaire was completed by 136 Portuguese and 156 Angolan host country nationals, as well as by 113 Portuguese expatriates in Angola. Multi-group analysis revealed that, across groups, justice perceptions regarding colleagues and superiors increase commitment; and reliance on personal experience increases perceived effectiveness in handling work events. The relationship between entity justice perceptions and reliance on that entity is not straightforward. Justice promotes reliance on organizational rules considered to contribute towards effectiveness, and makes middle-managers more secure to use their experience to handle events, and more committed to their work. Subordinate and colleague justice impact effectiveness. Studies should distinguish expatriates from HCNs to ensure a better understanding of both.

We explored innovative justice foci, thus illustrating the importance of justice perceptions regarding colleagues and subordinates. We integrated the event-management and organizational justice literatures in order to investigate the processes behind national and expatriate middle-managers' effectiveness perceptions in seldom studied cultural contexts.

Main output: Silva, M. R., & Caetano, A. (2015) How fairly middle-managers are treated, how they use social and personal resources, and how well they think they handle events.
Working paper

5.2. Introduction

Justice may be a universal human concern, but its meaning as well as reactions to it, differ across cultures (*e.g.* Greenberg, 2001; McFarlin & Sweeney, 2000). Demonstrating respect and concern for employees' well being is an important part of the social meaning of a socially responsible corporation (Duarte, Mouro, & Neves, 2010). In this study, we explore the impact of entity justice perceptions on how well middle-managers' think they handle events. We propose that reliance on social and personal resources for handling work events is contingent on how fairly managers felt they are treated by those around them, and in turn, impacts their perceived effectiveness in handling the events.

Studies that examine the relationships between leadership and justice perceptions tend to focus on the consequences of leadership styles for the development of, and reactions to, subordinates' justice perceptions (*e.g.* Bradley, Kirkman, Chen, Farh, Chen, Lowe, 2009; Gaudet, Tremblay, Doucet, 2014). Yet, middle-managers are at particularly interesting organizational cross-roads. Across cultural contexts, middle-managers are crucial for communication between upper and lower hierarchical levels; successful implementation of organizational strategies; HRM practices and, ultimately, organizational performance (*e.g.*, Anelloes, Raes, Heijltjes, Glunk, & Roe, 2011). They report to upper-management, supervise employees, and coordinate with middle-managers from other departments. The social exchange relationships they establish with these entities likely shape their justice perceptions (*e.g.* Shore, Coyle-Shapiro, Chen, Tetrick, 2009), how they make sense of events at work, and how effective they are at handling them.

Using the event-management model (Smith & Peterson, 1988) as a theoretical framework, we investigate the resources host country national (HCN) and expatriate middle-managers in Portugal and Angola use make sense of events and decide how to handle them. Different sources of guidance are available to middle-managers, ranging from social resources, such as their hierarchical superior, colleagues, subordinates and organizational rules, to personal resources such as commitment and personal experience. Justice perceptions regarding the superior, colleagues, and subordinates may impact which resources are used, and how effective they perceive to be in handling work events.

5.3. Middle-managers' entity justice perceptions

In a context of globalization, cross-cultural management has become increasingly important. Organizational leadership is "an individual ability to influence, motivate and enable others to contribute towards the effectiveness and success of the organizations of which they are members" (House, Hanges, Javidan, Dorfman & Gupta, 2004, p.15). The study of the relationship between justice perceptions and leadership has focused on the effect leadership styles have on the development of, and reactions to, followers' justice perceptions.

We know that reciprocity norms guide the behaviour of workers (*e.g.*, Gouldner, 1960). Employees tend to react negatively to unfair treatment by refraining from positive behaviours, or actively engaging in retaliatory behaviours (*e.g.*, Thau, Bennett, Michell & Marrs, 2009). Fair treatment from authority figures, on the other hand, conveys to employees that they are respected and valued by the group, and that their position in the organization is secure, increasing employees efforts in support of organizational interests (*e.g.*, Lind, Kray, & Thompson, 2001).

Most research focuses on followers', and tends to neglect leaders' perceptions. In fact, even the few studies that examine leaders' and followers' reciprocal relations (*e.g.*, Hong & Lu, 2010; Erdogan & Bauer, 2010) tend to ignore leaders' justice perceptions. This may be due to a hierarchical conceptualization of justice (*e.g.*, Bies, 2005). Research tends to conceptualise justice relationships as a one-way stream, running from those who are powerful and have a say in decision-making, to those who are less powerful, and are thought to play a more or less passive role in decisions. This may represent a large part of what goes on in organizations, but it may not be the whole story. It seems reasonable to expect that, like subordinates', leaders' justice perceptions impact the way they feel and act at work.

Middle-managers are at the cross-roads of different hierarchical roles, so the study of their justice perceptions may be of particular interest. They are at a unique intersection between leadership and followership roles. This permits the investigation of reactions to the (un)fairness received from organizational entities at different hierarchical levels. Reactions to perceived (un)fairness from a superior, colleagues, and subordinates are likely affected by

reciprocity norms. And likely have an impact on the way middle-managers make sense of events at work, and on how well they perceive to handle them.

Unlike most organizational justice research focused on distributive, procedural, and interactional justice dimensions of events, in this study we investigate entity justice perceptions. Entity justice concerns the global fairness attributes of a specific entity over time and across situations (Ambrose, Hess, & Ganesan, 2007). Justice perceptions tend to be directed at specific entities, or *foci*, perceived to be responsible for (in)justice (Fassina, Jones & Uggerslev, 2008). The specific *foci* investigated in this study are middle-managers' direct hierarchical superior, colleagues at the same hierarchical level, and direct subordinates.

Entity justice research has tended to focus more on superiors, and more seldom, on work-colleagues. The justice received from superiors has been shown to affect attitudes and behaviours directed towards superiors, such as trust in managers and supervisor-directed citizenship behaviour (Choi, 2008). Colleague justice has been shown to affect colleague related attitudes and behaviours, such as level of team commitment, communication, coordination, contribution, cohesion, support and effort (*e.g.*, Cropanzano, Li & Benson, 2011; Flynn & Brockner, 2003).

To the best of our knowledge, no studies have investigated the effects of justice perceptions regarding subordinates. Yet, because social exchange dynamics are at the heart of justice processes, we can expect that they will affect middle-managers' attitudes and behaviours directed towards subordinates (*e.g.*, Uhl-Bien & Maslyn, 2003). When a superior's feelings towards a subordinate are positive, the subordinate is deemed more charismatic, which increases subordinates' justice perceptions (Scott, Colquitt & Zapata-Phelan, 2007). It is reasonable to assume that a parallel vice-versa process also takes place. (In)justice occurs in dynamic and reciprocal relationships, so, how the various parties of the relationship mutually perceive each other likely affects their attitudes and behaviours.

Based on beliefs that competitive pressures make self-sacrifice necessary for long-term well-being, middle-managers may press subordinates to meet high performance criteria and yet, at the same time, show professional and personal concern for them (Peterson & Smith, 2011). If a middle-manager treats subordinates respectfully; looks after their interests, ensures they have the resources needed to accomplish the tasks at hand, and makes a general effort to be a good leader, it seems reasonable to assume that he or she will expect to be treated fairly in return. Subordinates may reciprocate in the form of task-oriented behaviours such as meeting agreed deadlines, devoting effort to achieving good outcomes,

and in the form of socially-oriented behaviours such as treating the superior respectfully, avoiding badmouthing, *etc.*

5.4. Middle-managers' entity justice perceptions across contexts

Organizational justice processes have been shown to vary according to context (*e.g.*, Fischer, 2004; Greenberg, 2001). In this study we examine the effect of two contextual variables, namely country belonging, and organizational status as a HCN or an expatriate worker.

Some country differences in organizational justice perceptions may be explained by cultural discrepancies in the values and practices that characterize a group of people and distinguish it from other groups. Specifically, high power-distance levels are known to promote more positive attitudes towards those in powerful positions, such as direct hierarchical superiors (*e.g.*, Rockstuhl, *et. al.*, 2012; Yamaguchi, 2009). For example, studies have shown that Sub-Saharan African countries, such as Angola, tend to emphasize larger power-distances between leaders and followers, than European countries such as Portugal (*e.g.*, Hofstede, 2001; Nussbaum, 2004). Large power-distance orientations of those in powerful positions have also been shown to translate into less positive attitudes towards those at the same or at inferior hierarchical levels (*e.g.*, Lammers, Stapel & Galinsky, 2010). Consequently, we hypothesize that:

H1: Entity justice perceptions regarding (a) the superior are more positive, (b) work colleagues, and (c) subordinates are less positive, for Angolan than for Portuguese HCNs.

An expatriate is someone who works outside his or her country for a given period of time, and typically has no permanent residential status in the host country (*e.g.*, Ang, Dyne & Begley, 2003). Most organizations follow a home-based approach, which means that a different set of HRM rules, closer to those of the home country, is applied to expatriates. This aims to provide a standard of living and working conditions in the host country comparable to that of the home country (Black, Gregersen, Mendenhall & Stroh, 1998). Expatriates may feel entitled to maintain their living standards, and even to be rewarded for the difficulties associated with moving to another country (Forstenlechner, 2010). HCNs may not agree, and even feel relatively deprived. Empirical support for this assumption has

been found for HCNs working with western expatriates in hotels in China (Leung & Kwong, 2003); and for Chinese expatriates and HCNs in Singapore (Ang, *et. al.*, 2003). HCNs constitute the large majority of people working alongside expatriates and have a large influence on their social and work integration (Toh & Denisi 2003). If HCNs harbour negative attitudes towards expatriates, this will likely affect their interactions, and in turn, have a detrimental effect on expatriates' justice perceptions. So, we hypothesize that:

H2: Entity justice perceptions are less positive for expatriates than HCNs.

5.5. Entity justice and reliance on personal and social resources to handle work events

The event-management model (Smith & Peterson, 1988), and its successor, the event-meaning management model (Peterson & Smith, 2008) explore how managers give meaning to specific time-bound situations. Rather than investigating the effects of general leadership styles across cultures, this model focuses on how middle-managers in different cultures handle day-to-day events, and compares which resources they rely on as sources of information and guidance to give meaning to, and make decisions about, events. Events are abstracted from social processes, constructed, and given meaning by social actors (Peterson, Smith, Misumi & Bond, 1990). Organizational events may involve replacing equipment, hiring a new employee, deciding how to face diverging opinions, and so on. Participation in an organization is achieved by interpreting events and influencing what events mean (Peterson & Smith, 2011). The model proposes the central role of middle-managers is to articulate the meaning different sources within the organization give to events at work.

Sources of guidance represent information structures-in-use through which organizational members influence, interpret and respond to the work situations they encounter (Peterson, *et. al.* 1990). The social sources of guidance the model focuses on are based on bureaucracy and role theories, which emphasize superiors', subordinates' and colleagues' expectations, as well as, organizational formal and informal rules as social structures that connect individuals to organizations (*e.g.*, Kahn, Wolfe, Quinn, Snoek & Rosenthal, 1964; Weber, 1947). Alongside these social resources, middle-managers use their personal experience and training¹⁵ to handle events. Despite not part of the original model,

¹⁵ We analyze the sources of meaning present in Smith and Peterson's (1988) original model.

work commitment may be considered a personal resource. Commitment likely influences sense-making efforts of middle-managers; also, if they are not committed, then they may not engage in sense-making in the first place.

The relationships between event-management and justice perceptions have not yet been addressed in the literature. Yet, the development of both sense-making and justice perceptions are influenced by social cognition processes (*e.g.*, Smith & Peterson 2005; Latham & Pinder, 2005). Social cognitions are “mental processes involved in perceiving, attending to, remembering, thinking about, and making sense of the people in our social world” (Moscowitz, 2005, p.3). It is through social cognitions that people come to know what to expect of other people. Aspects such as the level of fairness one might expect from one’s superior, colleagues and subordinates are learned through continued interactions with those entities. Likewise, as middle-managers progress from the earlier to later stages of organizational life, they learn on whom they can rely to make sense of situations¹⁶. Sometimes it is wise to stick to the rules, or to consult with a superior, work colleagues, or subordinates, especially those with valuable technical skills (Smith, Kruzela, Groblewska, Halasova, Pop, Czeglédi & Tsvetanova, 2000). At other times, managers are better off relying solely on their own experience and training to make sense of or solve a situation.

It is reasonable to assume that when middle-managers feel those around them are fair, they are more likely to look to them as sources of guidance. Conversely, if a middle-manager believes someone is unfair, he or she may fear the consequences of relying on that person. An unfair entity does not distribute rewards according to appropriate rules, follow unbiased procedures to make decisions, or fully disclose information. What is more, they may not be respectful when interacting with others. Someone with those characteristics, be it a superior, colleague or subordinate, is unlikely to be viewed by the middle-managers as helpful.

In addition to direct relationships between justice perceptions regarding one entity and reliance on that entity, spill-over effects of the justice received from one entity and the use of other entities as guidance sources are likely. For example, if the superior is judged as fair, one may be more confident and less fearful of consequences of relying on colleagues or subordinates.

Moreover, middle-managers have personal resources to draw upon. They may rely on their own experience and training. A fair environment conveys to employees that they are

¹⁶ For this reason we control for professional and job tenure.

respected and valued by the group. It reduces uncertainty, assuring that status as a group member is secure, and that they can predict and control their environment (*e.g.*, Lind & van den Boss, 2002). As a result, middle-managers will likely feel more secure, and less reluctant, to use personal experience as a source of guidance in handling events. Besides experience and training, another important personal resource likely involved in the relationship is work commitment. Committed employees are motivated to exert effort to accomplish work related goals. Justice is known to foster employees' commitment (*e.g.*, Colquitt, *et. al.*, 2001). Therefore, we hypothesise that:

H3: Entity justice perceptions are positively related to reliance on social resources (*i.e.*, superior, colleagues, subordinates and formal and informal rules) and personal resources (*i.e.*, experience and work commitment).

5.6. Perceived effectiveness of personal and social resources to handle work events

Despite some tentative evidence that self-effectiveness perceptions related to individual and organizational performance (*e.g.*, Clark, 2000; Patel & Hamlin, 2012), it is important to emphasise that we do not intend to assess objective effectiveness, but rather the perception middle-managers have of how well they handle day-to-day events at work. Also, we do not intend to assess the objective contribution of specific sources for middle-managers' effectiveness. Rather, the relationships between the sources used and perceived effectiveness provide a way of identifying differences in the cognitive schemas of middle-managers, reflecting implicit theories of leadership effectiveness prevalent in different nations (Smith, Peterson & Thomason, 2011). Cultural differences in these implicit theories impact middle-managers' attributions and, ultimately, their reliance on specific resources.

Moreover, how fairly middle-managers are treated by those around them in the organization, might also affect how well they perceive themselves to handle events. The group-engagement-model (*e.g.*, Tyler & Blader, 2003) proposes that fair treatment, by group members and authorities, conveys respect and acceptance by the group; which increases identification with group goals and compliance with authorities; in turn increasing engagement in pro-social and task related behaviours. Studies have shown that there is a positive relationship between justice perceptions, higher levels of self-efficacy beliefs, and increased performance (*e.g.*, Lind, *et. al.*, 2001; Lind & Van den Boss, 2002; Nance &

White, 2009). The extant literature gives us no reasons to expect a different relationship depending on the entity perceived to be responsible for the (un)fair treatment. Therefore we propose that, across groups:

H4: Entity justice perceptions are positively related to perceived effectiveness in handling events.

Based on a study of middle-managers in 56 nations, Smith and colleagues (2011) found that, although the strength of the relationships varied according to cultural values, some sources are perceived across cultures to increase effectiveness; namely, reliance on one's own experience and training, on formal rules, and on subordinates. Reliance on training and experience as a source of guidance, relate to self-awareness and efficacy concerns, present even in collectivist interdependent cultures. Also it is consistent with managers' selection and performance criteria. The prevalence of formal rules is related to structure; more bureaucratic organizations tend to have more formally delineated procedures than those that are less bureaucratic. Yet, regardless of structure, organizations tend to formulate formally enforced rules. Moreover, these sources constitute control mechanisms. Reliance on subordinates, although higher in low power distance societies in which participation is socially legitimized, is also perceived effective across cultures.

On the other hand, reliance on hierarchical superiors, colleagues, and unwritten rules are perceived to decrease effectiveness (Smith, *et. al.*, 2011). The negative relationship between use of supervisors and perceived effectiveness of decisions may occur because managers' resort to them in the more problematic situations; depending on the degree of autonomy it may be voluntary or non-voluntary; and it may be influenced by the supervisor's charisma and the quality of the relationship (Peterson & Smith, 2000). Reliance on colleagues depends on the cultural legitimization of participation, and the importance of keeping face. Resorting to informal rules is more prevalent, and seen as more positive in cases of strong organizational cultures (Peterson & Smith 2000). In other organizational cultures it can be used as a way to resist or avoid formal rules. Based on these findings we hypothesise that, across groups:

H5: Reliance on middle-managers' (a) own experience and training, (b) formal rules, and (c) subordinates is positively associated to perceived effectiveness in handling events.

H6: Reliance on middle-managers’ (a) superior, (b) colleagues and (c) informal rules is negatively associated to perceived effectiveness in handling events.

Figure 1 presents a summary of the conceptual model. Country belonging and organizational status are expected to impact entity justice perceptions, that in turn influence which resources middle-managers use to make sense and decide how to handle events, and finally affect how effective they perceive themselves to be in handling work events.

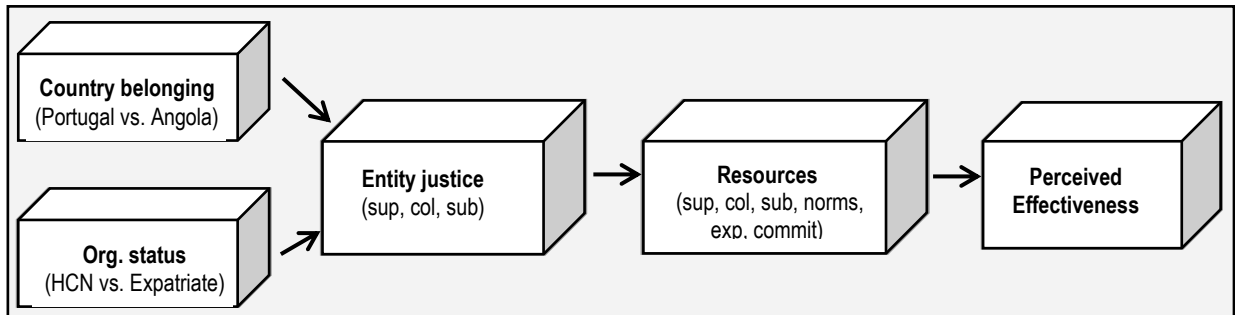


Figure 1: Summary of conceptual model

5.7. Method

5.7.1. Measures and procedures

A questionnaire was applied to middle-managers. Measures were rated on 5-point Likert scales. The overall entity justice measures were adapted from Ambrose and Schminke (2009). We measured justice perceptions directed at the direct superior, colleagues, and subordinates through 4 items (*e.g.*, “Overall, I’m treated fairly by my superior/co-workers/subordinates”). Commitment was measured by six items adapted from Porter, Steers, Mowday & Boulian (1974) (*e.g.*, I am willing to put in a great deal of effort beyond that normally expected in order to help this organization be successful). The event-management measures were adapted from Smith and Peterson (1988). Middle-managers were asked: “When (event), to what extent are the actions taken affected by each of the following?” followed by a list of six guidance sources: “my own experience and training,” “my superior,” “others at the same level,” “my subordinates,” “formal rules and procedures,” and “unwritten rules about how we do things around here”. Each middle-manager’s use of the guidance sources was considered an independent sample of favoured

ways of handling events. The events presented were¹⁷: “appointing a new subordinate in your department”; “one of your subordinates is doing consistently good work”; “some of the machinery or equipment in your department seems to need replacement”; “there are differing opinions within your department”; “you see the need to introduce new work procedures in your department”; and “the time comes to evaluate the success of new work procedures”. To control for order effects, half answered the events in reverse order; no significant differences were found. Perceived effectiveness was assessed by asking how well each event had been handled, in the short and long run.

5.7.2. Sample

The sample comprised 136 Portuguese and 156 Angolans working in their countries of birth, and 113 Portuguese expatriates working in Angola¹⁸. All participants worked in middle-management positions, in a wide variety of organizational contexts.

Table 30: Sociodemographical characterization of Portuguese and Angolan HCNs and expatriate samples

Country	Age	% Male	Years of education	Professional tenure	Job tenure	Number of subordinates
Portugal HCNs	40 (SD 11)	57	16 (SD 5)	18 (SD 10)	12 (SD 10)	10 (SD 11)
Angola HCNs	39 (SD 10)	73	17 (SD 4)	18 (SD 10)	9 (SD 9)	14 (SD 16)
Expatriates	38 (SD 9)	59	17 (SD 4)	15 (SD 10)	6 (SD 6)	15 (SD 28)

As represented in table 30, sociodemographic characteristics are similar across groups. Generally, ages vary from 20 to 70 years old ($M= 39$; $SD=10$). Most are male (62%). Education levels average 16 years ($SD=4$), which correspond to higher education diplomas. Average professional tenure was about 17 ($SD=10$) years, and most had been working in their current job for about 9 years ($SD=9$). Most work in positions about 3 ($SD=2$) levels from top management¹⁹, directly supervise around 13 ($SD=20$) subordinates, in

¹⁷ Two more events, namely: “one of your subordinates is doing consistently poor work” and “another department does not provide the resources or support that you require”, showed low reliability so were not included in the analysis.

¹⁸ We excluded those born in Angola and working in Portugal because they were mainly people from Portuguese descent who grew up in Angola when it was a Portuguese colony and moved to Portugal following the 1975 revolution, and not Angolan expatriates in Portugal.

¹⁹ Top managers were excluded since it is impossible to assess justice perceptions regarding their superiors.

organizations with fewer than 100 workers (Portugal HCNs=49%; Angola HCNs=55%; expatriates=53%). Expatriate middle-managers had been living in Angola, on average, for about 6 years (SD. 10).

5.8. Results

5.8.1. Reliability analysis

To check reliability and equivalence across groups we conducted a multi-group confirmatory factor analysis. Because the model involves a high number of observed variables relative to the available sample, instead of the full model, we first tested a model with commitment, perceived efficacy and superior, colleagues and subordinates justice perceptions.

Table 31: Goodness of fit indices for the multigroup confirmatory factorial analysis of superior, colleague and subordinate justice, and perceived effectiveness

Model	CMIN	DF	CFI	CFI	RMSEA	LO 90	HI 90
Unconstrained	1109.742	531	.902		.052	.048	.056
Measurement weights	1129.901	541	.900	.002	.052	.048	.056
Structural covariance	1371.524	571	.865	.037	.059	.055	.063

Table 31 presents the goodness of fit indices, which indicate a good to moderate fit of the data to the model. The CFI difference between the configural and metric models is lower than the cut-off point of .01, so partial metric invariance was achieved (*e.g.*, Bryne & Van de Vijver, 2010; Van de Schoot, Lugtig & Hox, 2012). Scalar invariance²⁰ would be desirable, yet most cross-cultural studies do not check for invariance, or consider metric invariance sufficient (*e.g.*, Houghton, Carnes, & Ellison, 2014; Payan, Svensson, Awuah, Andersson & Hair, 2010).

Regarding the guidance sources, to avoid spurious correlations caused by the sources being rated in relation to the same events, we conducted separate analyses for each. Table 32 presents the goodness of fit indices which indicate a good to moderate fit of the data to the model. The CFI difference between configural, metric, and scalar models is lower than the

²⁰ We created separate models for each variable (Bryne & Van de Vijver, 2010) but scalar invariance was not achieved.

cut-off point of .01, and the x^2 differences between models were non-significant, so partial metric and scalar invariance were achieved (*e.g.*, Bryne & Van de Vijver, 2010; Van de Schoot, *et. al.*, 2012).

Table 32: Goodness of fit indices for the multigroup confirmatory factorial analysis for personal and social resources

	Model	CMIN	DF	Δ DF	Δ CMIN	P	CFI	Δ CFI	RMSEA
Formal rules	Unconstrained	37.776	15				.960		.061
	Measurement	43.962	23	8	6.186	.626	.963	-.003	.048
	Structural	50.031	25	10	12.255	.268	.956	.007	.050
Informal rules	Unconstrained	45.336	15				.936		.071
	Measurement	53.084	21	6	7.747	.257	.932	.004	.062
	Structural	54.431	23	8	9.095	.334	.934	-.002	.058
Subordinates	Unconstrained	35.933	15				.937		.059
	Measurement	45.192	21	6	9.259	.160	.927	.010	.054
	Structural	46.44	23	8	10.508	.231	.929	-.002	.050
Colleagues	Unconstrained	47.752	15				.916		.074
	Measurement	51.947	17	2	4.195	.123	.911	.005	.072
	Structural	55.54	19	4	7.789	.100	.907	.004	.069
Superiors	Unconstrained	47.656	15				.946		.074
	Measurement	49.658	17	2	2.002	.368	.946	.000	.069
	Structural	52.564	19	4	4.909	.297	.944	.002	.066
Experience	Unconstrained	42.396	15				.950		.067
	Measurement	47.892	17	2	5.496	.064	.943	.007	.067
	Structural	49.283	19	4	6.887	.142	.945	-.002	.063

The coefficients, presented in table 33, vary from .96 to .70, above the standard accepted threshold (*e.g.*, Cronbach & Shavelson, 2004). Results show that the variables present sufficient invariance and reliability, so we computed mean score indices, using AMOS impute toll.

Table 33: Cronbach's Alpha coefficients of justice, personal and social resources, commitment and perceived effectiveness

	Portugal	Angola	Expatriates
Superior justice	.96	.91	.91
Colleague justice	.95	.92	.81
Subordinate justice	.93	.70	.81
Informal rules	.76	.80	.81
Formal rules	.82	.85	.83
Superior	.85	.84	.84
Colleagues	.70	.79	.79
Subordinate	.78	.72	.76
Personal experience	.73	.86	.82
Commitment	.83	.79	.74
Perceived effectiveness	.88	.78	.76

Table 34 presents a list of the final items and factor loadings per group.

Table 34: Factor loadings for the personal and social resources for Portuguese, Angolan, and expatriate middle-managers

		Pt.	Ang.	Exp.
Superior iustice	Overall, I'm treated fairly by my superior *	.90	.86	.89
	In general, I can count on my superior to be fair	.97	.85	.96
	In general, the treatment I receive from my superior is fair *	.92	.93	.96
	For the most part, superiors treat their employees fairly	.86	.76	.54
Colleague iustice	Overall, I'm treated fairly by my colleagues *	.94	.87	.85
	In general, I can count on my colleagues to be fair	.95	.86	.58
	In general, the treatment I receive from my colleagues is fair	.94	.87	.96
	For the most part, colleagues treat their colleagues fairly *	.78	.83	.59
Subordinate iustice	Overall, I'm treated fairly by my subordinates *	.93	.63	.72
	In general, I can count on my subordinates to be fair	.95	.61	.90
	In general, the treatment I receive from my subordinates is fair *	.95	.79	.94
	For the most part, subordinates treat their superiors fairly	.66	.32	.46
Commit.	I am willing to put in a great deal of effort beyond that normally expected in order to help this org. be successful. *	.92	.66	.55
	I would accept almost any type of job assignment in order to keep working for this org. *	.57	.52	.49
	I find that my values and the org's values are very similar	.79	.67	.79
	This job met my expectations *	.63	.75	.75
Perceived effectiveness	How well have differences of opinion within your department been handled	.64	.45	.36
	How well has the issue of whether and how to replace equipment or machinery been handled	.61	.63	.38
	How well have subordinates who do consistently good work been handled *	.83	.74	.78
	How well has appointing a new subordinate been handled *	.73	.68	.61
	How well has the introduction of new work procedures been handled	.74	.48	.65
Formal rules	When there are differing opinions within your own department to what extent are the actions taken affected by: *	.64	.59	.67
	When some of the equipment or machinery used in your department seems to need replacement...*	.66	.70	.67
	When it is necessary to appoint a new subordinate in your department...*	.73	.78	.71
	When you see the need to introduce new work procedures into your department... *	.70	.68	.55
	When one of your subordinates is doing consistently good work... *	.66	.67	.58
Informal rules	When there are differing opinions within your own department to what extent are the actions taken affected by:	.87	.58	.76
	When some of the equipment or machinery used in your department seems to need replacement...	.46	.74	.72
	When it is necessary to appoint a new subordinate in your department...*	.44	.65	.50
	When you see the need to introduce new work procedures into your department... *	.75	.56	.72
	When one of your subordinates is doing consistently good work...*	.49	.60	.52
Subordinates	When there are differing opinions within your own department to what extent are the actions taken affected by:	.82	.59	.57
	When some of the equipment or machinery used in your department seems to need replacement... *	.54	.48	.37
	When it is necessary to appoint a new subordinate in your department...	.62	.59	.51
	When you see the need to introduce new work procedures into your department... *	.57	.51	.77
	When one of your subordinates is doing consistently good work...*	.64	.46	.47
Colleagues	When there are differing opinions within your own department to what extent are the actions taken affected by:	.60	.48	.87
	When some of the equipment or machinery used in your department seems to need replacement...*	.40	.58	.60
	When it is necessary to appoint a new subordinate in your department...*	.56	.74	.43
	When you see the need to introduce new work procedures into your department...	.67	.45	.78
	When one of your subordinates is doing consistently good work...	.56	.70	.27
Superior	When there are differing opinions within your own department to what extent are the actions taken affected by:	.84	.79	.61
	When some of the equipment or machinery used in your department seems to need replacement... *	.51	.62	.66
	When it is necessary to appoint a new subordinate in your department...	.70	.67	.70
	When you see the need to introduce new work procedures into your department...	.82	.61	.72
	When one of your subordinates is doing consistently good work...*	.66	.59	.46
Experience	When there are differing opinions within your own department to what extent are the actions taken affected by:	.81	.64	.86
	When some of the equipment or machinery used in your department seems to need replacement...	.24	.56	.31
	When it is necessary to appoint a new subordinate in your department...*	.51	.78	.52
	When you see the need to introduce new work procedures into your department... *	.67	.67	.87
	When one of your subordinates is doing consistently good work...	.71	.77	.40

Note: All standardised regression weights are significant at the .01 level.* Invariant items.

Table 35 shows the correlations between the variables for the HCNs middle-managers in Portugal and Angola, and for the Portuguese expatriates in Angola. Correlation levels between variables tend to follow the same directions, although some differ in amplitude. Correlation levels between perceptions of the justice received from different entities tend to be higher for Portuguese and Angolan HCNs, than the expatriates group.

Table 35: Correlations for Portuguese, Angolan, and expatriate middle-managers (Pearson)

	1	2	3	4	5	6	7	8	9	10	11	12	13
Portugal	1.Sector												
	2.Prof. tenure	-.09											
	3.Job tenure	.03	.75**										
	4.Superior just.	.10	.16	.11									
	5.Colleag. just.	.05	.22*	.10	.77**								
	6.Subord. just.	.07	.20*	.12	.59**	.82**							
	7.Inf. rules	-.08	-.15	-.04	-.12	.01	-.05						
	8.Form. rules	-.04	.21*	.15	.47**	.55**	.51**	.08					
	9.Superior	-.12	.05	-.01	.31**	.37**	.34**	.14	.54**				
	10.Colleagues	-.15	-.05	.01	.04	.02	-.02	.18*	.25**	.45**			
	11.Subordinate	.04	-.07	.01	-.11	-.23**	-.33**	.42**	.07	.06	.36**		
	12.Experience	.13	.21*	.04	.39**	.59**	.53**	.11	.57**	.41**	.15	.02	
	13.Commitm.	.12	.29**	.156	.75**	.81**	.67**	-.07	.52**	.20*	-.04	-.17*	.56**
	14.P. effective.	.08	.23**	.13	.58**	.69**	.72**	-.13	.56**	.30**	.03	-.21*	.65**
Angola	1.Sector												
	2.Prof. tenure	.03											
	3.Job tenure	-.09	.64**										
	4.Superior just.	.17*	.08	.05									
	5.Colleag. just.	.37**	.05	-.01	.38**								
	6.Subord. just.	.27**	.08	.13	.28**	.67**							
	7.Inf. rules	-.19*	.03	-.06	-.05	-.44**	-.35**						
	8.Form. rules	.06	-.05	.01	.02	.52**	.48**	-.34**					
	9.Superior	.02	-.17*	-.21**	-.15	.13	.09	-.14	.41**				
	10.Colleagues	-.14	-.11	-.12	-.07	-.08	.00	.11	.11	.43**			
	11.Subordinate	-.10	-.14	-.05	-.03	-.10	-.07	.41**	.06	.12	.56**		
	12.Experience	.13	.15	.15	.10	.51**	.40**	-.35**	.42**	.29**	.08	-.07	
	13.Commitm.	.38**	.10	.06	.47**	.85**	.74**	-.44**	.46**	.01	-.10	-.05	.40**
	14.P. effective.	.11	-.03	.05	.19*	.55**	.55**	-.41**	.52**	.19*	-.06	-.16*	.68**
Expatriates	1.Sector												
	2.Prof. tenure	-.04											
	3.Job tenure	.07	.63**										
	4.Superior just.	.09	.14	.13									
	5.Colleag. just.	.05	.13	.09	.71**								
	6.Subord. just.	-.02	.09	-.02	.28**	.43**							
	7.Inf. rules	.10	-.09	.10	-.09	-.03	.01						
	8.Form. rules	-.03	.09	-.05	.11	.16	-.06	-.25**					
	9.Superior	.09	-.06	-.20*	.01	.06	-.01	-.27**	.50**				
	10.Colleagues	.01	-.14	-.15	-.10	-.22*	-.33**	.06	.24**	.44**			
	11.Subordinate	.00	-.06	.03	.10	.09	-.26**	.25**	.05	.03	.26**		
	12.Experience	.11	.09	.18	.10	.196*	.04	.29**	.32**	.25**	.28**	.32**	
	13.Commitm.	.04	.22*	.14	.70**	.63**	.26**	-.10	.14	-.04	-.17	.19*	.31**
	14.P. effective.	-.05	.11	.01	.34**	.41**	.13	-.18	.15	.20*	-.05	.20*	.41**

Note: **Significant at the .01 level; * Significant at the .05 level

5.8.2. Group differences in entity justice perceptions

To explore group differences in entity justice perceptions, we tested the latent mean differences between Portuguese and Angolan HCNs, Portuguese HCNs and expatriates, and Angolan HCNs and expatriates. Table 36 presents the results.

Table 36: Latent mean differences between Portuguese, Angolan and expatriate middle-managers

	Angola HCNs compared to Portugal HCNs	Expatriates compared to Portugal HCNs	Expatriates compared to Angola HCNs
Superior justice	.87**	.83**	.05
Colleague justice	.27*	.61**	-.35**
Subordinate justice	.42*	.66**	-.25*

Note: **Significant at the .01 level; * Significant at the .05 level

We predicted that for Angolan HCNs, justice perceptions regarding the superior would be more positive, while perceptions regarding work colleagues, and subordinates would be less positive than for Portuguese HCN middle-managers. The results partially support H1. Justice perceptions regarding the superior were indeed higher in Angola (H1a), but so were justice perceptions regarding subordinates (H1c), and work colleagues (H1b).

We predicted that entity justice perceptions would be less positive for expatriates than HCNs. Results partially support H2. Expatriates' subordinates and colleagues directed justice perceptions were less positive than Angolan HCNs, but no differences were found for justice perceptions directed at superior. On the other hand, expatriates' entity justice perceptions were significantly more positive than those of Portuguese HCNs.

5.8.3. Multi-group path analysis

The goodness of fit indices of the full model indicate a good to moderate fit of the data to the model ($CMIN=331.205$; $df=153$; $CFI=.926$; $RMSEA=.054$; $LO 90=.046$; $HI 90=.062$). Table 37 presents the standardised regression weights and variance explained for each group, controlling for tenure.

Table 37: Standardized regression weights and variance explained per group

Outcomes	Predictors	Portugal		Angola		Expatriates	
		β	R ²	β	R ²	B	R ²
Colleague justice	Sector (private)	.12	.05	.33**	.14	-.05	.0
	Professional tenure	.23*		.03		.13	2
Subordinate justice	Sector (private)	.23*	.05	.29**	.08	-.05	.0
	Professional tenure	.23*		.07		.09	1
Superior justice	Sector (private)	.15	.04	.18*	.03	-.10	.0
	Professional tenure	.18*		.07		.14	3
Formal rules	Colleague justice	.38*	.32	.47**	.33	.22	.0
	Superior justice	.12		-.21*		-.01	4
	Subordinate justice	.10		.21*		-.12	
Informal rules	Colleague justice	.29*	.05	-.47**	.20	.02	.0
	Superior justice	-.37*		.11		-.16	2
Subordinate	Subordinate justice	-.31**	.10	-.04	.00	-.27*	.0
Colleague	Subordinate justice	-.05	.00	-.02	.00	-.31**	.1
Superior	Colleague justice	.50**	.17	.39*	.10	.21	.0
	Superior justice	.17		-.16*		-.02	3
	Commitment	-.33*		-.21		-.13	
	Job tenure	-.05		-.15*		-.08	
Personal experience	Commitment	.32*	.39	-.13	.29	.29*	.1
	Colleague justice	.34*		.62**		.00	1
	Job tenure	-.04		.16*		.14	
Commitment	Subordinate justice	.11	.71	.31**	.79	-.01	.5
	Colleague justice	.42**		.58**		.27*	3
	Superior justice	.34**		.16**		.50**	
	Professional tenure	.12*		.03		.11	
Perceived effectiveness	Subordinate justice	.37**	.69	.22*	.56	-.04	.4
	Personal experience	.28**		.50**		.43**	7
	Colleague justice	-.09		.01		.24*	
	Commitment	.31**		.03		.15	
	Informal rules	-.14*		-.09		-.30**	
	Formal rules	.12*		.17*		-.13	

Note: **Significant at the .01 level; * Significant at the .05 level

Regarding the effect of entity justice on reliance on social resources, results partially support H3. The use of formal rules is positively predicted by subordinate justice, negatively predicted by superior justice for Angolan HCNs, and positively predicted by colleagues justice for Angolan and Portuguese HCNs. Reliance on informal rules is positively predicted by colleagues justice and negatively predicted by superior justice for Portuguese HCNs, as well as, negatively predicted by colleagues justice for Angolan HCNs. Reliance on the superior is positively predicted by colleagues justice for the Portuguese and Angolan HCNs and negatively predicted by superior justice for Angolan HCNs. Reliance on subordinates is negatively predicted by subordinates justice, both for Portuguese HCNs and expatriates. Reliance on colleagues is negatively predicted by subordinate justice for the expatriates.

There is also an unexpected positive effect of commitment with regard to reliance on the superior for the Portuguese HCNs.

Concerning the effect of entity justice on the use of personal resources, H3 was partially supported. Reliance on personal experience was predicted by positive colleague justice perceptions in Portugal and Angola. Across the groups, higher commitment levels were predicted by positive justice perceptions regarding the superior and colleagues. For Angolan HCNs commitment is also positively predicted by subordinate justice. Additionally, reliance on personal experience to handle work events was positively related to higher commitment levels for Portuguese HCNs and expatriate middle-managers.

Regarding the effects of use of resources and entity justice on perceived effectiveness, results partially support H4, H5 and H6. Reliance on formal rules has a positive effect for Portuguese and Angolan HCNs. Reliance on informal rules has a negative effect for Portuguese HCNs and expatriates. Commitment has a positive effect for Portuguese HCNs. Across groups, reliance on personal experience positively impacts perceived effectiveness. Subordinate justice has a positive effect for Portuguese and Angolan HCNs, and colleague justice has a positive effect on perceived effectiveness for the expatriates.

5.9. Discussion

The main aim of this investigation was to explore the relationships between how fairly middle-managers felt they are treated by the people they interact with at work, how they use social and personal resources to handle events, and how effective they perceive to be in handling those events. To do so, we explored Portuguese and Angolan HCNs, as well as, expatriate middle-managers' justice perceptions regarding their superiors, colleagues and subordinates, their use of social and personal resources to handle day-to-day events at work, and their perceived effectiveness levels.. Next, we draw theoretical implications and propose some practical applications of the findings.

5.9.2. Theoretical implications

These findings contradict the perspective that only the justice received from those in higher ranking organizational positions matters. Regarding the relationship between entity justice and effectiveness perceptions, they indicate that there are relationships between how fairly middle-managers are treated by superior, colleagues and subordinates, their use of personal and social resources, and their perceptions of how well they handle events. Finally, findings highlight the importance of accounting for institutional, organizational and situational factor when exploring cross-cultural differences.

5.9.2.1. Entity justice and reliance on resources to handle events

We predicted that middle-managers would be more inclined to rely on fair entities as guidance sources. Surprisingly, our findings indicate either no direct relationship between entity justice perceptions and reliance on that specific entity or, as in some cases, a negative relationship between the two. As is the case of subordinate justice and reliance on subordinates for Portuguese HCNs and expatriates; and between superior justice perceptions and reliance on the superior for Angolan HCNs. Positive spill-over relationships were found between colleague justice and the use of the superior for HCNs. Yet, the relationship between subordinate justice and reliance on colleagues was negative for the expatriates, and other relationships were non-significant.

The interpretation of these counterintuitive findings is open to debate. It is possible that the fact that someone is judged as fair, means that one can predict how he or she will react, and adjust their actions accordingly, without consulting them. A middle-manager may internalise what the entity expects, and so reports that he or she is using his own experience, when in fact they are adjusting to the entity's expectations. Additionally, a fair entity may assist in the sense and decision making processes without being requested to do so explicitly. When middle-managers are asked "To what extent were your actions affected by..." they may recall instances when they were constrained to explicitly ask for the input of their direct superior, colleagues or subordinates, and forget instances when these inputs were

provided implicitly, or through formal participation channels. This may be especially true when there are institutionalised participation processes within the organization, and might account for the negative relation between subordinate justice and reliance on subordinates for Portuguese HCNs and expatriates.

Another aspect to take into consideration is whether reliance on these entities is voluntary or not. Some propose that HRM in African countries is characterized by autocratic strategies, involving reduced autonomy and increased submission to upper-management (e.g., Beugré & Offdile, 2010). This tendency may implicate a non-voluntary over-reliance of middle-managers on their direct superiors, which may explain the negative effect of justice perceptions regarding the superior, and reliance on that guidance source by Angolan HCNs. Furthermore, superiors may tend to be involved in dealing with the more problematic situations, (Smith, *et. al.*, 2011) which, with time, may lead middle-managers to perceive them as less fair.

In sum, the relationship between entity justice and reliance on those entities is not as straightforward as predicted by the extant justice literature. There may be tensions between reliance on superiors, colleagues, and subordinates, as potential sources of technical and social support resulting in the empowerment of middle-managers; and reliance on those entities as social constrain to their actions resulting in reduced autonomy. Conversely, reliance may be an agentic process by which middle-managers willingly and actively seek the influence of others, or it may be reactively shaped by social pressures and organizational guidelines. How middle-managers position themselves along these continuums, and their implicit theories regarding the contribution of the entities to effectiveness, may impact the quality of communication and information sharing, as well as their willingness to partake in participatory practices.

Moreover, we predicted positive entity justice perceptions would increase reliance on formal and informal rules, because they would be seen as more legitimate. Yet, the pattern is not linear for HCNs, and no relationships were found for the expatriate middle-managers. One way to interpret these findings is to consider their relationship with effectiveness perceptions. While, for both, reliance on formal rules is perceived to increase effectiveness, the Portuguese consider that informal rules decrease effectiveness while Angolan middle-managers consider it has no effect. So, in both countries, positive justice perceptions tend to promote reliance on rules considered to contribute towards effectiveness.

We predicted positive entity justice perceptions would make middle-managers more secure about using their experience and training to handle events, and more committed to their work. Our findings lend some support to these assumptions. For HCNs, positive colleague justice perceptions increased reliance on personal experience and training. Positive justice perceptions regarding colleagues and the superior lead to higher commitment levels throughout the groups, and for Angolan HCNs this extends to justice perceptions regarding their subordinates.

Furthermore, our findings indicate that higher commitment levels lead to higher reliance on personal experience for Portuguese HCNs and expatriates. The relationship between commitment and the use of personal experience is easily explained if we consider that more committed employees exert considerably more effort in their jobs, which is consistent with using their personal experience to handle events. In fact, findings show that commitment may sometimes create a bridge between personal and social resources. More committed Portuguese HCNs tend to rely more on their superiors to handle events. The motivational aspect of commitment extends to identification with organizational goals. Those goals are often transmitted by upper-management to middle-managers, and then passed on to their subordinates. Commitment seems to play an especially important role for Portuguese HCNs since more committed middle-managers perceived to be more effective in handling work events.

5.9.2.3. Perceived effectiveness

Consistent with the literature (*e.g.*, Smith, *et. al.*, 2011), we found that perceived effectiveness was related to reliance on personal experience across groups. In most cultures, one's own experience and training is the primary source of guidance used, and the one found most effective for making sense of events. This may be explained by self-serving bias and self-efficacy beliefs, and middle-managers' internalisation of the expectations of those around them in the organization (Smith, *et. al.*, 2011). Self-serving bias operates across cultures to influence the way people make attributions about events (Mezulis, Abramson, Hyde & Hankin, 2004). Successes tend to be attributed to internal factors, such as personal skills, competence and effort, while failure is attributed to external factors, such as conditions beyond one's control or the actions of other people. Also, self-efficacy beliefs are

an important aspect of performance, especially in leadership positions. Middle-managers with high self-efficacy beliefs are also likely to believe to base the most effective handling of events on their personal experience.

Furthermore, middle-managers internalise the role expectations of those around them. As middle-managers move from the earlier to later stages of organizational life, they make fewer distinctions between organizational practices and those they originally believed appropriate (Peterson & Smith, 2011). Being effective “requires not just the imposition of an individual’s perspective derived from initial training, but also an internalised and autonomous understanding of what types of meaning are tenable and coherent within a given context” (Peterson & Smith, 2011, p. 110). What was learned, if used routinely, may be integrated into the self-schema, and managers may lose awareness of where the knowledge originated (Smith & Peterson 2007).

Unlike Smith and colleagues (2011) we did not find any effects of reliance on subordinates (expected to increase effectiveness), superior, or colleagues (expected to decrease effectiveness). These findings may be due to reduced legitimation of participation practices, and increased hierarchical nature of work in these contexts, and question the universal nature of middle-managers implicit theories regarding the contribution of these sources to effectiveness.

Both Portuguese and Angolan HCNs, show a direct effect of subordinate justice on perceived effectiveness. This finding highlights the relevance of middle-managers’ perceptions of how fairly they are treated by their subordinates. Subordinates justice plays a role in the use of personal and social resources, and on perceived effectiveness in handling events. Subordinates do not play passive roles, they actively influence middle-managers’ sense-making efforts and perceived effectiveness, and are an integrant part of middle-managers’ fairness perceptions. Our findings show that organizational justice perceptions are more dynamic and recursive than currently conceptualised, highlighting the need for a broader exploration of alternative *foci*.

5.9.2.4. *Expatriates*

The differences and similarities found between expatriates, home country and HCNs, highlight the importance of accounting for particular aspects of cultural upbringing, host

country, and organization characteristics. Less variability was explained, so there are unique aspects of expatriates' experiences which are not tapped by models based on HCNs. Thus, cross-cultural studies should distinguish expatriates from HCNs to ensure a better understanding of both.

Unlike HCNs in Portugal and Angola, expatriates' effectiveness perceptions are related to colleague rather than subordinates justice. It may be that, for expatriates, being treated fairly by colleagues is more important than being treated fairly by subordinates. Working away from home, expatriates have a greater need for social and professional support than HCNs. Perhaps work colleagues, in a similar hierarchical position are better able to provide that support than subordinates. Alternatively, it may be that subordinates tend to be HCNs, while colleagues may be other expatriates. If so, other colleagues may have more similar experiences, and, unlike subordinates, may be valued as members of the expatriates' in-group. In any case, this finding highlights the importance of expatriates' lateral social relationships.

We hypothesized that expatriates would have more negative justice perceptions than HCNs. HCNs tend to have negative attitudes towards expatriates due to differences in HRM practices, such as higher salaries and extended privileges, and a "glass ceiling" in the HCNs' career advancement; especially when their expertise is not considered superior (*e.g.*, Mahajan, 2011). Negative attitudes likely have a detrimental effect on interactions between HCNs and expatriates. Yet, the findings showed that expatriates' justice perceptions regarding their superior were more positive than those of the HCNs in Portugal, and as positive as Angolan HCNs. Alternative explanations are possible. Portuguese expatriates in Angola may adjust well because they are considered competent by their HCN co-workers, or because their presence is not perceived as a threat to HCNs career advancement opportunities. Then again, an important aspect for understanding expatriates' attitudes and behaviours is the balance between perceptions of opportunities in their home country and in their host country (*e.g.*, Shaffera, Singh & Chen, 2013). By comparison, deteriorating economic conditions in the expatriates' home country may encourage more positive attitudes about working conditions in the host country

5.9.3. Practical implications

Regardless of context, middle-managers value being treated fairly. Middle-managers who feel treated fairly are more committed to their jobs, and perceive themselves to be more effective in handling events. Extant research has shown that to promote positive justice perceptions, organizations must ensure distributive, procedural and interactional equitable practices. In addition to these top-down measures (*for a review see*: Cropanzano, Bowen & Gilliland, 2007), our findings show that justice is enacted by those around us. Besides fostering fair relationships with hierarchical authorities, care should be taken to promote fairness in lateral and bottom-up relationships between middle-managers and their work colleagues or subordinates.

Middle-managers feel they are more effective when they are allowed to rely on their own experience and training to handle events. Work autonomy has long been considered an important characteristic for promoting job satisfaction (*e.g.*, Oldham & Hackman, 2010), but it seems to be especially relevant for middle-managers. To ensure the necessary control, organizations may invest in designing procedures, and in training middle management to use those procedures as an alternative to supervision by upper management. A higher degree of autonomy may lead to the improved effectiveness of middle-managers.

On the other hand, an over-preference for reliance on personal experience by middle-managers, in detriment of social resources such as colleagues and subordinates, may have negative effects for the implementation of participation practices. Unlike other cultures, we found Portuguese and Angolan HCN and expatriate middle-managers don't believe that relying on colleagues and subordinates increases effectiveness; this may be due to a low cultural legitimization of participation (Smith, *et. al.*, 2011). To promote participation, in those countries, organizations must first focus on middle-manager' implicit theories, and foster beliefs that those guidance sources may improve effectiveness in handling work events.

5.9.4. Limitations and directions for future research

This study is based on middle-managers' self-assessments, so it could be subject to common method and single source bias. A more comprehensive examination of the model might include perceptions of middle-managers' use of social resources by their superior, colleagues and subordinates. Furthermore, we assessed middle-managers' perceived effectiveness, and not objective effectiveness. Other studies may replicate our findings by triangulating them with unobtrusive performance measures. We did not control for the status of expatriates' colleagues and subordinates as HCNs or expatriate. Future studies that control for this might give us clearer view of justice perceptions on intercultural relationships. Finally, we used the event-management questionnaire, based on the assessment of a particular sample of work related events. The extant literature suggests that the particular events selected for study are of secondary importance and that similar results would be obtained had other events been selected (*e.g.*, Peterson & Smith, 2011; Smith & Peterson, 2005). Yet, other studies could replicate findings using other events.

Because this study is not longitudinal, the hypothesis of alternative causality directions between justice perceptions and reliance on guidance sources cannot be ruled out. As middle-managers prefer to rely on their own experience, it may be that when they are required to rely on superiors, colleagues or subordinates, it triggers them to think of these entities as less fair. We have tested this alternative model but it did not fit our data. Still, longitudinal designs would allow for a more precise investigation of causality directions between entity justice perceptions and reliance on those entities to make sense of events.

5.9.5. Conclusions of chapter 5

Middle-managers are at particularly important organizational cross-roads. The social exchange relationships they establish with different entities, such as upper-management, subordinates and colleagues, shape their justice perceptions, how they use personal and social resources, and how well they handle events at work. Because leaders' roles are especially important for the success of organizations, and ultimately because, like other

employees, the way leaders are treated affects their well-being and performance, it is important to broaden the study of organizational justice to include leaders' justice perceptions. Understanding the specificities and communalities of this focus may provide us with a more complete view of justice dynamics inside organizations, promote organizational effectiveness, and create better and fairer workplaces.

CONCLUSIONS OF PART II

Conclusions of part II

In the third chapter, we characterized Portugal's and Angola's cultural values and practices; refined GLOBE's measures of cultural values and practices (House, *et. al.*, 2004) to the individual level; and explored the constructs of individual cultural orientation (*i.e.*, exponential effect of cultural practices and values) and consistency (*i.e.*, difference between cultural practices and values). With some adjustments, multigroup confirmatory factor analysis revealed configural and partial metric and scalar invariance of measures. We compared Portugal's and Angola's cultural practices and values to other countries in the GLOBE project, each other; and to the other practices and values within the country. We found high levels of collectivism, and medium to low levels of performance orientation and uncertainty avoidance in Portugal; and high levels of collectivism, humane orientation and power distance, and low levels of performance orientation in Angola. If we look at practices and values separately the two countries exhibit different cultural profiles, but if we combine them (*i.e.*, examine cultural orientations) the countries cultural profile is similar. There tend to be inconsistencies between cultural practices and values. If we analyze them at the country level, comparing the scores to the average for practices and values within country, inconsistencies are lower in Portugal than in Angola.

In chapter four, we explored the effects of individual cultural orientations and cultural orientation consistency on the relationship of entity justice perceptions regarding the organization, supervisor, and colleagues, with work commitment, in Portugal and Angola. We aim to explore the effects of justice received from different entities on commitment and the motivational roles of cultural orientations and their consistency. We found that positive justice perceptions, regarding colleagues and organization, not supervisors, increase commitment. Collectivism, power-distance and uncertainty-avoidance affect different entity justice perceptions, illustrating relational, deontic, and uncertainty control, justice motives. Collectivism consistency leads to larger differences between people who are less collectivistic and have negative colleague justice perceptions, and people who are more collectivistic and have positive colleague justice perceptions, while power distance consistency has the opposite effect. Even accounting for cultural orientations and consistency, country differences remain in colleague and organizational justice perceptions, as well as commitment.

In the fifth chapter, we explored the relationship between entity justice and effectiveness perceptions of national and expatriate middle-managers. Extending the event management model (Smith & Peterson, 1988), we propose that reliance on social resources - supervisor, colleagues, subordinates and rules- and personal resources -commitment and experience- for handling events is contingent on justice perceptions, tenure, and ownership sector. Multi-group analysis revealed that across groups, commitment is related to colleague and supervisor justice, and effectiveness is related to reliance on experience. Group differences were found regarding the relevance of some of social and personal resources for perceived effectiveness, and their relationships with entity justice perceptions. Unlike social, the use of personal resources is positively related to effectiveness perceptions. , Across groups, colleague and supervisor justice increase commitment; and reliance on personal experience is associated to higher perceived effectiveness. We explored novel foci illustrating the importance of justice received from subordinates, and integrated event management and organizational justice literatures to investigate the processes behind national and expatriate managers' effectiveness perceptions in seldom-studied cultural contexts.

PART III: GENERAL CONCLUSIONS

General conclusions

Organizational justice has been a proliferous topic of research within organizational behaviour. The interest on organizational justice is motivated by its strong relationship with important individual and organizational outcomes. When employees feel they are treated fairly, they reciprocate with positive work-related attitudes and behaviours; when employees feel they are treated unfairly, they tend to lash out, hold negative attitudes towards their work, and engage in retaliatory behaviours (*e.g.*, Colquitt, *et. al.*, 2001). Those reactions tend to trickle-up to the organization, affecting outcomes at various levels (*e.g.*, Rupp, *et. al.*, 2014). Yet, to date research as focused on justice events, largely neglecting the relational context between giver and receiver of justice.

Cross cultural research has shown that what employees evaluate and how they evaluate it to develop justice judgments, as well as, how they react and express their reactions to (in)justice, tends to vary across countries (*e.g.*, Morris & Leung, 2000). Yet, to date most cross-cultural research on organizational justice has focused on the influence of a limited set of cultural values on reactions to certain event fairness criteria. In addition, most studies rely on nation as a proxy for cultural values, making it difficult to disentangle the effects of other sociocultural countries differences.

Justice may be a basic human concern, yet what is recognized as (un)fair, and what the appropriate reactions to (un)fairness are, vary greatly according to context (Greenberg, 2001). To offer a broader perspective of employees' justice experiences we explored: (1) the relational context – because justice experiences take place within specific relationships between a receiver of (in)justice and a giver, the entity perceived to be responsible for the (in)justice; and (2) the sociocultural context – because those relationships are embedded in a broader sociocultural context which shapes social exchange and sense making processes underlying justice experiences. In order to expand the event, and value focused, perspective of organizational justice processes across cultures, we explored alternative conceptualizations, such as overall entity justice perceptions, and considered the dynamic interplay between cultural values and practices on a broad set of cultural dimensions, as well as, other organizational and situational sociocultural factors, which contribute to country differences.

We aimed to contribute to understanding the impact of cultural, organizational, situational and individual aspects in the way employees evaluate, and react to how fairly

they are treated by different entities at work. We focused on Portuguese and Angolan employees' fairness assessments regarding the organization, supervisor, work-colleagues, and subordinates. Those assessments were related to individual, situational, organizational, and cultural differences, and to employees' attitudes and behaviours, to explore social exchange, motivational and sense making procedures, underlying country differences.

In the beginning of this thesis, we outlined the following research questions and goals: (1) What factors underlie country differences in the ways employees develop and react to evaluations of justice? (2) How do those sociocultural contextual factors interact, in what ways, and when are they important to explain country differences? (3) How can cultural values and practices be characterized in Portugal and Angola? (4) How can individual cultural orientation (*i.e.*, exponential effect of cultural practices and values) and consistency (*i.e.*, discrepancy between cultural practices and values) be characterized in Portugal and Angola? In order to investigate how justice perceptions regarding different entities affect employees' attitudes and behaviours in different cultures, we explore: (5) How do cultural orientations, and orientations' consistency, relate to justice motives and impact the development and reactions to justice perceptions regarding different entities? (6) How do entity justice perceptions affect how employees make sense of events at work, and how well they perceive to handle them in organizations operating in different countries? In the next sections, we will briefly describe the contributions of this project's findings for understanding these questions. A more detailed description of the theoretical and practical implications of each study can be found in the respective sections. Table 39 presents a synopsis of the main research questions, theoretical, empirical and practical contributions.

Tabela 38: Main research questions, theoretical, empirical and practical contributions

Study	Main research question/goal	Main theoretical and empirical contributions	Main practical contributions
Study 1 - Cross-cultural organizational justice: An integrative systematic review	What factors underlie country differences in the way employees develop and react to evaluations of justice?	Identification of some methodological limitations. Identification of sociocultural factors at different levels (i.e., national culture, socioeconomic development, organizational, situational, and individual) that interact to predict the development of and reactions to (in)justice.	Fairness is important across cultures. Expectations regarding leaders' behaviour vary across cultures Participative practices may be implemented in high distance cultures, provided they respect employees' cultural sensibility. Sociocultural background differences may increase sources of disagreement; its important to promote culturally aligned models that provide equal opportunities.
Study 2 - Beyond country differences: An integrative conceptual model of cross-cultural organizational justice	How do sociocultural contextual factors interact, in what ways, and when are they important to explain country differences?	Developing an integrative conceptual model of the influence of national culture, socioeconomic development, and organizational, situational, and individual characteristics on country differences in justice processes. This complex system is characterized by multi-causality between factors at different levels. The strength of those factors is affected by cultural tightness, situation strength and cultural consistency, as well as intercultural contact, and level of social change.	Informing organizational practices to be aware of sociocultural differences, especially: in tight cultures characterized by strong situations and high consistency; in situations of intercultural contact; in situations of social change.
Study 3 - Values, practices, orientations and consistency: A characterization of Portugal's and Angola's cultural profiles	How can cultural values and practices be characterized in Portugal and Angola? How can individual cultural orientation and consistency be characterized in Portugal and Angola?	There are high levels of collectivism, and medium to low levels of performance orientation and uncertainty avoidance in Portugal; and high levels of collectivism, humane orientation and power distance, and low levels of performance orientation in Angola. Accounting for the exponential effect of values and practices the countries cultural profile is more similar. There are inconsistencies between cultural values and practices; consistency is higher in Portugal	The countries do not share a similar cultural profile to their respective cultural clusters, so it would not be advisable to develop regional HRM packages. The same inconsistencies between cultural values and practices felt in a society are also felt within organizations impacting employees' attitudes and behaviours. Awareness of cultural values may not substitute direct knowledge and interpersonal interactions, so a global manager's training must align didactic oriented programs for intercultural interactions with experiential learning.

Tabela 38 cont.: Main research questions, theoretical, empirical and practical contributions

Study	Main research question/goal	Main theoretical and empirical contributions	Main practical contributions
Study 4 - Entity justice and commitment: The motivational role of cultural orientations and consistency	How do cultural orientations, and orientations' consistency, relate to justice motives and impact the development and reactions to justice perceptions regarding different entities?	Positive justice perceptions, regarding colleagues and organization, not supervisors, increase commitment. Collectivism, power-distance and uncertainty-avoidance affect different entity justice perceptions, illustrating relational, deontic, and uncertainty control justice motives. Collectivism consistency increases the motivational power of collectivism, while power distance consistency has the opposite effect	Focusing only on interventions directed at one entity, such as the organizational system, or supervisor-subordinate relationships, may fail to address other possible sources of (in)justice in the work-place. Organizations should be aware of the importance of lateral relationships to workers justice perceptions and work commitment. Justice judgments regarding relationship with work colleagues is more strongly influenced by culture, than other entity justice perceptions, so the management of colleague justice relationships should be accounted for by organizational procedures, especially in diverse work teams. Organizations should be aware of differences between geographical spaces, other than those of cultural orientations
Study 5- Stuck in the middle: How fairly middle-managers are treated, how they use social and personal resources, and how well they think they handle events	How do entity justice perceptions affect how employees make sense of events at work, and how well they perceive to handle them in organizations operating in different countries?	Across groups, colleague and supervisor justice increase commitment; and reliance on personal experience is associated to higher perceived effectiveness. Findings highlight the importance of justice experiences in relationships with people of the same or less hierarchical status. Significant differences were found for the expatriates, stressing the importance of studies focusing on expatriates' justice perceptions. Middle managers are at an especially important organizational crossroad, the specificities and communalities of contribute to give us a more complete view of justice dynamics inside organizations	Managers who felt they are treated fairly are more committed to their jobs and perceived to be more effective in handling events. Managers felt they are more effective when they are allowed to rely on their own experience and training to handle work situations., so autonomy should be encouraged. The balance between formal and informal rules and their effects on effectiveness seems to vary across contexts. Macro aspects such as ownership sector and economic change and its effects on working conditions should be accounted by organizations working in different sociocultural contexts.

Main theoretical and empirical contributions

Investigating the factors that underlie country differences in the ways employees develop and react to evaluations of justice is important, because it allows us to promote positive justice perceptions of employees with different sociocultural backgrounds. To achieve this first goal we conducted a systematic review of the literature on cross-cultural justice research (study 1). We assessed the range of conceptual and methodological frameworks found in the literature. Our analysis of methodological aspects highlighted some limitations: research has tended to focus on the evaluation of events from the receiver's perspective; most studies compare 2 countries, mainly China and the USA, largely ignoring Africa and the Arab world; cross-cultural equivalence checks are rare; and most studies do not directly measure culture, rather use collectivism and power distance as post-hoc explanations of country differences. Second, we offered a broad view of country differences by identifying contextual effects that go beyond national values. Our analysis of the influence of multiple sociocultural levels showed that culture, socioeconomic development, organizational, situational, and individual characteristics interact to predict the development of and reactions to (in)justice. We concluded that a greater integration of those levels would be important for the advancement of research.

In order to contribute to that integration, our second objective was to investigate whether the sociocultural contextual factors interact, in what ways, and when are they important to explain country differences. To achieve this aim we conducted a critical review of the literature (study 2). We developed an integrative conceptual model of the influence of national culture, socioeconomic development, and organizational, situational, and individual characteristics on country differences in justice processes. Furthermore, we propose that the sociocultural factors can be conceptualised as a complex system characterized by multi-causality, manifested through top-down, horizontal and bottom-up influences in social exchange and sense-making processes underlying the development and reaction to (in)justice in different contexts. We proposed that cultural orientations explain more variance in justice processes, and also that there is more variation between specific social relationships and events, in tight cultures, characterized by strong situations and high consistency, than in loose cultures

characterized by weak situations and low consistency (we tested these propositions in study 4). Additionally, we propose that intercultural contact, and higher levels of social change, may also increase the importance of some sociocultural factors.

Next, we focused on the empirical investigation of the sociocultural context in the way employees in Portugal and Angola evaluate, and react to how fairly they are treated by different entities at work. First, we aimed to characterize Portugal's and Angola's cultural values and practices. Second, we aimed to refine GLOBE's cultural measure (House, *et. al.*, 2004) to the individual level and explore the constructs of individual cultural orientation (*i.e.*, exponential effect of cultural practices and values) and consistency (*i.e.*, difference between cultural practices and values). In order to pursue these aims, we surveyed employees in Portugal and Angola. We compared Portugal's and Angola's cultural practices and values to other countries in the GLOBE project, each other; and to the other practices and values within the country. Throughout these comparisons, we found high levels of collectivism, and medium to low levels of performance orientation and uncertainty avoidance in Portugal; and high levels of collectivism, humane orientation and power distance, and low levels of performance orientation in Angola. If we look at practices and values separately the two countries exhibit quite different cultural profiles, but if we combine them (*i.e.*, examine cultural orientations) the countries cultural profile is strikingly similar. There tend to be inconsistencies between cultural practices and values. If we analyse them at the country level, comparing the scores to the average for practices and values within country, cultural consistency is higher in Portugal than in Angola.

Subsequently, we related the concepts of individual cultural orientation and cultural orientation consistency (investigated in study 3 at the country level) to employees' justice perceptions regarding different entities, in Portugal and Angola. We aimed to explore how cultural orientations, and orientations' consistency, relate to justice motives, and impact the development and reactions to entity justice perceptions. To achieve this aim we conducted a cross-cultural study of employees' in Portugal and Angola (study 4). Positive justice perceptions, regarding colleagues and organization, not supervisors, increased employees' work commitment. Collectivism, power-distance and uncertainty-avoidance affect different entity justice perceptions, illustrating relational, deontic, and uncertainty control justice motives. Collectivism consistency leads to larger differences between people who are less collectivistic and have negative

colleague justice perceptions, and people who are more collectivistic and have positive colleague justice perceptions, while power distance consistency has the opposite effect. Even accounting for cultural orientations and consistency, country differences remain in colleague and organizational justice perceptions, as well as commitment. We conclude that the justice received from different entities has distinct effects on commitment, that the relationships are affected by different justice motives related to particular cultural orientations, which only partially explain country differences

Based on the integrative model of sociocultural influences (proposed in study 2) and on the finding that national and individual cultural orientations are not be enough to explain country differences (study 4) we desired to explore the effect of organizational, situational and individual characteristics on country differences in perceptions about the justice received from different entities at work. We aimed to explore relationships between how fairly middle-managers felt they are treated by the people they interact with at work, how they use social – supervisor, colleagues, subordinates, and rules- and personal resources –training and experience, and commitment- to handle events, and how effective they perceive to be in handling those events. We also investigated the role individual characteristics, such as tenure and expatriate *vs.* HCNs status, organizational characteristics, such as organizational ownership sector, and country differences play these relationships. To pursue those aims, we conducted a cross-cultural study with expatriate and host country national middle-managers in Portugal and Angola. We found that most relationships between entity perceptions and the use of social and personal resources for handling events varied across groups. Yet, across groups, colleague and supervisor justice increase commitment; and reliance on personal experience is associated to higher perceived effectiveness. For HCNs in Portugal and Angola, the justice received from subordinates' increased perceived effectiveness. These findings highlight the importance of justice experiences in relationships with people of the same or less hierarchical status. Significant differences were found for the expatriates when compared to HCNs middle-manager, stressing the importance of studies focusing on expatriates' justice perceptions. Moreover, the findings show that middle-managers are at an especially important organizational crossroad, the specificities and communalities of contribute to give us a more complete view of justice dynamics inside organizations.

Main practical implications

The way employees feel they are treated at work has important implications, both for themselves and for the organizations they work in. The importance of maintaining positive fairness perceptions, to avoid negative outcomes, and increase positive attitudes and behaviours, is transversal to our studies. Irrespectively of cultural and organizational context, or hierarchical level, employees value being treated fairly by those around them. When they feel they are treated fairly, their commitment levels are higher, they rely more on their own experience and training to handle events, and they perceive to be more effective, than when they feel they are treated unfairly. These findings highlight that assessing and managing justice experiences in organizations is of the utmost importance.

Distributive, procedural and interactional aspects of events have received a great deal of attention from research, and a number of intervention tools and rules of good practice have been laid out over the years, to inform organizational practices (*e.g.*, Cropanzano, *et. al.*, 2007). Yet, it seems that not only “what”, but also “who” is fair, is important to employees justice experiences. Justice has to be enacted by those around you. We found that justice experiences extend beyond relationships with hierarchically superior entities, such as the organization as a whole, and supervisor, to include relationships with colleagues and subordinates. It is important that organizations recognize the importance justice experiences within lateral and downwards relationships. To adequately manage justice perceptions, organizations should consider multiple sources of (in)justice. Focusing only on interventions directed at one entity, such as the organizational system, or supervisor-subordinate relationships, may fail to address other possible sources of (in)justice in the work-place.

With the increased acceleration of business globalization, our studies have some major implications for organizations, regarding the influence of the sociocultural context on justice experiences. First, we identify factors at various sociocultural levels (*i.e.*, national culture, socioeconomic, organizational and situational context, and individual), which affect workers’ justice experiences. To adequately manage justice perceptions in different contexts, organizations should be aware of sociocultural

characteristics, beyond only cultural values. Second, we propose organizations should be especially aware of sociocultural influences in tight cultures characterized by strong situations and high consistency; in situations of intercultural contact; and in situations of social change. Additionally, we show that some justice relationships, such as the one established with work colleagues is more strongly affected by cultural differences than those established with the organizations or the supervisor, which should be accounted for by organizational procedures, especially in diverse work teams. Third, we recommend specific measures focusing on HRM practices, leadership behaviours, and expatriate experiences stressing the importance of promoting culturally aligned models that provide equal opportunities to employees.

Moreover, our findings have specific implications for organizations operating in Portugal or/and Angola. We identified high levels of collectivism, and medium to low levels of performance orientation and uncertainty avoidance in Portugal; and high levels of collectivism, humane orientation and power distance, and low levels of performance orientation in Angola.

In addition, we found that if we account for the exponential effect of cultural values and practices, the countries cultural profiles are quite similar, more similar in fact, in the case of Angola, than other countries of the same geographical region. Along with historical and linguistic ties, this finding shows that the cultural distance between the countries is small, with implications for internationalization efforts, foreign investment expansion, entry mode choice and the performance of foreign invested affiliates (*e.g.*, Tihanyi, Griffith & Russell 2005).

Sociocultural contexts are dynamic. In Portugal and Angola, we found differences between the way people think their society *should* be (*i.e.*, values) and the way it actually *is* (*i.e.*, practices). These inconsistencies were slighter in Portugal than in Angola, yet they were common in both countries. Some cultural traits are relatively more desired or undesired than others. It is conceivable that the same social tensions felt in a society are also felt within its organizations. Organizations operating in those countries should be aware of the main cultural inconsistencies present in the context, so that they can adapt their actions to it.

The countries have some cultural similarities, with implications for HRM. Both Portugal and Angola are highly collectivistic, and it is an enforced dimension - people not only believe high levels of collectivistic practices are present in society, but also

highly value those practices. Collectivism is related to a preference for team work; a need for social support; in-group favouritism; indirect communication styles that emphasise context and non-verbal cues; equality in in-group distributions; concern for the other party, and preference for third-party mediation when handling conflicts, and self-sacrificial or bureaucratic leadership (*e.g.*, House, *et. al.*, 2010; Taras, *et. al.*, 2011).

Both societies have high levels of power-distance. Yet in Angola, power-distance is relatively higher than in Portugal and, since people believe the levels of power-distance practices are higher than they should be, it is an undesired cultural trait. In Portugal this dimension is enforced - both value and practices are high - borderline desired – with relatively lower levels of practice than of value. High power-distance tends to be associated with acute status differences between management and employees; importance of seniority, autocratic decision making; top-down communication and stratification of access to information; and status-conscious, bureaucratic and internally competitive leadership (*e.g.*, Elele & Fields, 2010; Hofstede, 2001; House, *et. al.*, 2010; Littrell, 2011).

Both countries show low levels of performance orientation. In Portugal the dimension is unenforced –with low levels of practice and value. In Angola, where people believe the levels of practice are lower than they should be, it is desired. Low performance orientation is associated with indirect communication and feedback, face-saving leadership; low valorisation of competitiveness and materialism, and low goal orientation (*e.g.*, House, *et. al.*, 2004).

The countries also show some cultural differences, with implications for HRM. In Angola, there are high levels of humane orientation, and it is a desired trait - Angolans believe there should be higher levels of humane orientation than those currently present in their society. Humane orientation is related to reliance on indirect communication, increased use of cooperation and compromise, humane orientated and participative leadership; decreased use of completion and domination resolution styles, as well as less focus on internal operations in favour of a focus on the client (Alper, Tjosvold & Law, 2000; House, *et. al.*, 2010; Kyoona, Subba & Hong, 2005).

On the other hand, there are low levels of uncertainty avoidance in Portugal, and the dimension is unenforced – it is neither valued nor practiced. Low uncertainty avoidant societies tend to be informal, keep fewer records and documents, rely more on word than written contracts, establish less formal rules, favour participative instead of

status-conscious and bureaucratic leadership styles; are more risk prone and have less resistance to change (*e.g.*, House, *et. al.*, 2010; Flynn & Saladin, 2006).

When accounting for the impact of sociocultural context in justice perceptions, organizations should also be aware that factors at multiple levels might interact and yield specific impacts according to the context. Our findings show that aspects such as ownership sector or tenure have different effects for different groups of employees in different countries. Today's organizations go beyond asking employees to work in specific countries for certain time periods, they ask employees to work in multinational environments and move from country to country. Awareness of cultural values might not be a substitute for direct knowledge and interpersonal interactions. A global employee's training should align didactic oriented programs for intercultural interactions with experiential learning.

Directions for future research

Throughout this thesis, we have investigated the influence of the sociocultural context on organizational justice perceptions. We have explored innovative alternative conceptualizations of organizational justice (*i.e.*, entity justice perceptions), and culture (*i.e.*, dynamic aspects such as individual cultural orientations and cultural orientation consistency), accounted for its interaction with organizational, situational and individual aspects.

To contribute to the literature, we attempted to address some of the main conceptual and methodological limitations of cross-cultural justice research, identified in our systematic literature review. Besides exploring alternative conceptualizations, we directly assessed a broad set of cultural dimensions, and other predictive contextual factor, instead of basing explanations on assumed country differences; checked for cross-cultural equivalence of measures; extended our analysis to under-researched sociocultural contexts by including Angola, a country that is part of the sub-Saharan African region; and integrated various levels of sociocultural context influence by analysing national culture, socioeconomic, organizational, situational and individual aspects underlying country differences.

In addition to the specific aspects pointed out in the different studies, this thesis yields some general insights regarding directions for future research on cross-cultural organizational justice research. Concerning the investigation of entity justice perceptions, future studies could contribute to a best understanding of justice experiences by exploring two main aspects. First, they could explore the interplay between event and entity justice perceptions. Because employees piece together justice information about events they experienced, and social information they gather as bystanders and interlocutors, to form overall entity justice perceptions, it would be useful to study how this process unfolds through time. Longitudinal investigations could also explore the specific criteria used by employees in different stages of organizational life to form entity justice perceptions.

Second, future studies could explore how entity perceptions of different actors influence each other. Organizational relationships are dynamic and the way one actor perceives the other may influence the other actor's attitudes and behaviours. By conducting dyad studies, future researches may explore how (un)fair one entity perceives the other to be, affects how (un)fair that entity perceives the other to be. For example, exploring how subordinates' justice perceptions concerning their supervisor affects attitudes and behaviours directed at the supervisor, and, in turn, how those attitudes and behaviours affect the supervisor's justice perceptions concerning its subordinates and his or her attitudes and behaviours directed at the subordinates. By including the perceptions of different actors in the justice experience, this type of study would also allow for the investigation of differences according to the role of perceiver, giver, observer, or receiver of justice. The integration of reciprocal justice relationships between different entities may help us to have a clearer view of justice relationships inside organizations.

Concerning the investigation of sociocultural contextual influences on justice processes, future research would benefit from expanding the investigation of the interactions between cultural values and cultural practices. Models that allow the exploration of the interplay and inconsistencies between "how things are" and "how things should be" would contribute to a less static view of culture and its effects. We have taken the approach of comparing consistent and inconsistent orientations, but future research could benefit from exploring the differential effects of the different

quadrants of interactions between values and practices (*i.e.*, enforced, unenforced, desired, and undesired)

Additionally, further integration is warranted to understand how the various sociocultural context influence levels work together. More empirical research is needed to understand how the different factors of the sociocultural context and individual characteristics work together to shape the justice process. To uncover the effect of the sociocultural context in the justice experience, there is a need for more studies that consider different levels of explanation to determine: which factors are more important, when they matter, and how they interact. This interplay between sociocultural factors and individual characteristics offers interesting avenues for research.

The investigation of the development and reaction to entity justice perceptions raises interesting conceptual questions for future cross-cultural organizational justice. The relevance of distinct organizational entities for individuals' fairness assessments may vary from culture to culture. Perceptions about the general organizational system, the direct supervisor, the relationship with peers and customers may impact employees' reactions differently in distinct sociocultural contexts, depending on the way work relations are conceived. Different norms of exchange and sense-making processes may apply to distinct relationships that employees across cultures build inside the organization.

The exploration of sociocultural influences in justice processes is essential for the advancement of our understanding of employees' justice experiences in different context, the conceptualization and practice of international HRM, and ultimately for the design and maintenance of better and fairer workplaces around the world.

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Appendices

APPENDIX A: QUESTIONNAIRE FOR STUDY 3

QUESTIONÁRIO DE CULTURA SOCIAL

Este questionário destina-se a um estudo que está a ser desenvolvido por uma equipa do **ISCTE- Instituto Universitário de Lisboa**, que pode contactar através do e-mail: maria.rita.silva@iscte.pt.

A recolha de dados está a ser feita em vários países de língua oficial Portuguesa. Ao longo do questionário ser-lhe-á pedido que proceda à escolha de enunciados que reflectem as suas observações sobre as normas e práticas da sociedade onde vive e da organização onde trabalha. Visto que conhece a realidade vivida no seu país, **a sua participação é indispensável à condução deste estudo**, vai assegurar um melhor conhecimento das experiências de trabalho e uma melhoria das práticas de gestão nos países de língua oficial portuguesa

As respostas que der serão tratadas de forma **anónima** (não terá de se identificar a si nem à organização em que trabalha) e **confidencial** (não serão reveladas individualmente a ninguém), destinando-se exclusivamente a fins de investigação científica. **Obrigado por participar.**

1. QUESTÕES SOCIODEMOGRÁFICAS: Nesta secção ser-lhe-ão colocadas questões acerca de si e do seu percurso de vida. As questões sociodemográficas são importantes porque nos ajudam a perceber se diferentes respondentes respondem de forma diferenciada ao questionário. **NÃO servem para identificar as pessoas inquiridas.**

1. Que idade tem? _____ Anos
2. Qual o género? Masculino ___ Feminino ___
3. Em que país nasceu? _____

4. Em que região/província/Cidade viveu a maior parte do tempo até aos 10 anos de idade.

5. Em que país trabalha/reside actualmente?

6. Há quanto tempo vive no país onde actualmente vive?
_____ Anos
7. Além do país onde nasceu em quantos outros países viveu mais de um ano e quais?

8. Em que país nasceu a sua mãe?

9. Em que país nasceu o seu pai?

10. Caso se identifique com algum grupo de pertença étnica diga qual?

11. Quantos anos de educação formal teve?
_____ Anos
12. Desenvolve actualmente alguma actividade profissional? Sim _____ Não _____
13. Quantos anos de experiência profissional ? _____ Anos
14. Indique o número de anos que tem de experiencia profissional?
_____ Anos _____ Meses
15. Indique o número de anos que tem de experiencia profissional no seu cargo actual?
_____ Anos _____ Meses
16. Aproximadamente quantas pessoas trabalham na sua empresa?
Menos de 100 _____ Entre 100 e 1000 _____ Mais de 1000 _____
17. Qual a denominação que melhor se adequa à sua empresa?
Empresa Pública ___ Empresa Nacional Privada ___ Empresa Privada com Capitais Nacionais e de Portugal ___ Empresa Multinacional _____
18. Qual a denominação que melhor descreve a área de actividade da sua empresa?
Agricultura ___ Serviços ___ Comércio ___ Educação ___ Indústria ___ Tecnologia/Telecomunicações ___ Investigação e Desenvolvimento ___ Outras ___
19. Qual a denominação que melhor descreve a área de actividade do seu departamento?
Administração ___ Engenharia ou Produção ___ Finanças ou Contabilidade ___ Marketing ___ Vendas ___ Investigação e Desenvolvimento ___ Outras _____
20. Quantos níveis hierárquicos existem entre si e o responsável de topo da sua organização?
_____ Níveis
21. O cargo que exerce envolve funções de chefia? (responda afirmativamente caso, no exercício das suas funções, supervisione o trabalho de outros colaboradores?
Sim _____ Não _____
22. Quantas pessoas na sua cadeia de comando reportam directamente a si?
_____ Pessoa(s)
23. Quantos níveis hierárquicos existem entre si e o pessoal não supervisor na sua organização ou unidade? _____ Níveis

4. MODO COMO O SOCIEDADE É: Nesta secção procuramos saber como são as normas, valores e práticas na sociedade onde vive. Por outras palavras – estamos interessados no modo como a sociedade É - e não como pensa que deveria ser. Não há respostas certas ou erradas e as respostas não indicam que a sociedade é boa ou má. Por favor, responda às questões seguintes clicando sobre o quadrado referente ao item da escala que melhor representa as suas observações sobre a sociedade. Obrigado.

1-1. Nesta sociedade, acentuam-se a ordem e a consistência, mesmo em detrimento da experimentação e da inovação:	Concordo em absoluto							Discordo em absoluto
	1	2	3	4	5	6	7	
1-2. Nesta sociedade, as pessoas são geralmente:	Agressivas							Não agressivas
	1	2	3	4	5	6	7	
1-3. Para ser bem sucedido nesta sociedade há que:	Planear com antecedência							Reagir aos acontecimentos à medida que acontecem
	1	2	3	4	5	6	7	
1-4. Nesta sociedade a norma aceite é:	Planear o futuro							Aceitar o status quo
	1	2	3	4	5	6	7	
1-5. Nesta sociedade a influência duma pessoa é primariamente baseada	Capacidade de contribuição para a sociedade							Posição de autoridade
	1	2	3	4	5	6	7	
1-6. Nesta sociedade as pessoas são geralmente:	Assertivas							Não assertivas
	1	2	3	4	5	6	7	
1-7. Nesta sociedade os líderes encorajam a lealdade para com o grupo, mesmo com sacrifício dos objectivos individuais:	Concordo em absoluto							Discordo em absoluto
	1	2	3	4	5	6	7	
1-8. Nesta sociedade as reuniões sociais são:	Planeadas com antecedência (duas semanas ou mais)							Espontâneas (planeadas com menos de uma hora de antecedência)
	1	2	3	4	5	6	7	
1-9. Nesta sociedade as pessoas geralmente:	Dão muita atenção aos outros							Não dão qualquer atenção aos outros
	1	2	3	4	5	6	7	
1-10. Nesta sociedade as pessoas são geralmente:	Dominantes							Não dominantes
	1	2	3	4	5	6	7	
1-11. Nesta sociedade as crianças têm orgulho nas realizações individuais dos seus pais:	Concordo em absoluto							Discordo em absoluto
	1	2	3	4	5	6	7	
1-12. O sistema económico nesta sociedade está concebido para maximizar os:	Interesses individuais							Interesses colectivos
	1	2	3	4	5	6	7	
1-13. Nesta sociedade os subordinados são supostos:	Obedecerem aos seus líderes sem colocarem questões							Colocarem questões aos seus líderes quando em

		1	2	3	4	5	6	7	desacordo
1-14. Nesta sociedade as pessoas são geralmente:	Duras								Gentis
		1	2	3	4	5	6	7	
1-15. Nesta sociedade os estudantes adolescentes são encorajados a melhorarem activamente o seu desempenho:	Concordo em absoluto								Discordo em absoluto
		1	2	3	4	5	6	7	
1-16. Nesta sociedade a maior parte das pessoas têm vidas altamente estruturadas com poucos acontecimentos inesperados:	Concordo em absoluto								Discordo em absoluto
		1	2	3	4	5	6	7	
1-17. Nesta sociedade os rapazes são mais encorajados do que as raparigas a alcançarem o ensino superior:	Concordo em absoluto								Discordo em absoluto
		1	2	3	4	5	6	7	
1-18. Nesta sociedade as maiores recompensas são baseadas:	Apenas na eficácia do desempenho								Apenas em factores diferentes do desempenho (ex. antiguidade e ligações políticas)
		1	2	3	4	5	6	7	
1-19. Nesta sociedade os requisitos e interações sociais são formulados em detalhe, para que os cidadãos saibam o que se espera deles:	Concordo em absoluto								Discordo em absoluto
		1	2	3	4	5	6	7	
1-20. Nesta sociedade ser inovador para melhorar o desempenho é geralmente:	Substancialmente recompensado								Não recompensado
		1	2	3	4	5	6	7	
1-21. Nesta sociedade as pessoas são geralmente:	Muitos sensíveis para com os outros								Pouco sensíveis para os outros
		1	2	3	4	5	6	7	
1-22. Nesta sociedade enfatizam-me mais os programas atléticos para:	Os rapazes								As raparigas
		1	2	3	4	5	6	7	
1-23. Nesta sociedade os pais têm orgulho nas realizações individuais dos seus filhos.	Concordo em absoluto								Discordo em absoluto
		1	2	3	4	5	6	7	
1-24. Esta sociedade tem regras ou leis para cobrir:	Quase todas as situações								Muito poucas situações
		1	2	3	4	5	6	7	
1-25. Nesta sociedade as pessoas são geralmente:	Amigosas								Não amistosas
		1	2	3	4	5	6	7	
1-26. Nesta sociedade as pessoas em posição de poder:	Procuram aumentar a distância social aos menos poderosos								Procuram diminuir a distância social aos menos poderosos
		1	2	3	4	5	6	7	
1-27. Nesta sociedade o nível e posição na hierarquia confere privilégios especiais:	Concordo em absoluto								Discordo em absoluto
		1	2	3	4	5	6	7	
1-28. Nesta sociedade, os pais idosos vivem em geral com os filhos:	Concordo em absoluto								Discordo em absoluto
		1	2	3	4	5	6	7	
1-29. Nesta sociedade ser aceite pelos membros do	Concordo em absoluto								Discordo em absoluto
		1	2	3	4	5	6	7	

grupo é muito importante

1-30. Nesta sociedade há mais pessoas a:	Viverem mais para o presente do que para o futuro	1	2	3	4	5	6	7	Viverem mais para o futuro do que para o presente
1-31. Nesta sociedade as pessoas dão mais importância a:	Resolverem os problemas correntes	1	2	3	4	5	6	7	Planearem o futuro
1-32. Nesta sociedade as pessoas são em geral:	Muito tolerantes aos outros	1	2	3	4	5	6	7	Nada tolerante aos outros
1-33. As pessoas são em geral:	Muito generosas	1	2	3	4	5	6	7	Nada generosas
1-34. Nesta sociedade o poder está:	Concentrado no topo	1	2	3	4	5	6	7	Partilhado através da sociedade
1-35. Nesta sociedade:	Valoriza-se mais a coesão do grupo do que o individualismo	1	2	3	4	5	6	7	Valoriza-se mais o individualismo do que a coesão do grupo
1-36. Nesta sociedade ter um insucesso escolar é pior para um rapaz do que para uma rapariga:	Concordo em absoluto	1	2	3	4	5	6	7	Não concordo nem discordo
1-37. Nesta sociedade as pessoas dão em geral:	Muita importância à aparência física	1	2	3	4	5	6	7	Pouca importância à aparência física
1-38. Nesta sociedade, quem tem mais probabilidade de ocupar uma posição elevada:	Homens	1	2	3	4	5	6	7	Tanto homens como mulheres
1-39. Nesta sociedade os filhos vivem em geral com os pais até casarem:	Concordo em absoluto	1	2	3	4	5	6	7	Não concordo nem discordo

5. MODO COMO A SOCIEDADE DEVERIA SER: Nesta secção procuramos saber como pensa que deveriam ser as normas, valores e práticas na sociedade onde vive. Por outras palavras estamos interessados no modo como a sociedade DEVERIA ser. Não há respostas certas ou erradas e as respostas não indicam que a sociedade seja boa ou má. Por favor, responda às questões seguintes clicando sobre o quadrado referente ao item da escala que melhor representa as suas observações sobre a sociedade. Obrigado.

2-1. Nesta sociedade deveria acentuar-se a ordem e a consistência, mesmo em detrimento da experimentação e da inovação	Concordo em absoluto	1	2	3	4	5	6	7	Não concordo nem discordo	Discordo em absoluto
2-2. Nesta sociedade, as pessoas <u>deveriam</u> ser encorajadas a serem	Agressivas	1	2	3	4	5	6	7	Não agressivas	
2-3. Para ser bem sucedido nesta sociedade as pessoas <u>deveriam</u> :	Planear com antecedência	1	2	3	4	5	6	7	Reagir aos acontecimentos à medida que acontecem	
2-4. Nesta sociedade a norma aceite <u>deveria</u> ser:	Planear o futuro	1	2	3	4	5	6	7	Aceitar o status quo	
2-5. Nesta sociedade a influência deve	Capacidade de								Posição de autoridade	

2-6. Nesta sociedade as pessoas <u>deveriam</u> ser encorajadas a serem:	contribuição para a sociedade	1	2	3	4	5	6	7
	Assertivas							Não assertivas
2-7. Nesta sociedade os líderes <u>deveriam</u> encorajar a lealdade para com o grupo, mesmo com sacrifício dos objectivos individuais:	Concordo em absoluto	1	2	3	4	5	6	7
					Não concordo nem discordo			Discordo em absoluto
2-8. Nesta sociedade as reuniões sociais <u>deveriam</u> ser:	Planeadas com antecedência (duas semanas ou mais)	1	2	3	4	5	6	7
								Espontâneas (planeadas com menos de uma hora de antecedência)
2-9. Nesta sociedade as pessoas <u>deviam</u> ser encorajadas a:	Dar muita atenção aos outros	1	2	3	4	5	6	7
								Não dar qualquer atenção aos outros
2-10. Nesta sociedade as pessoas <u>deveriam</u> ser encorajadas a serem:	Dominantes	1	2	3	4	5	6	7
								Não dominantes
2-11. Nesta sociedade as crianças <u>deveriam</u> ter orgulho nas realizações individuais dos seus pais:	Concordo em absoluto	1	2	3	4	5	6	7
					Não concordo nem discordo			Discordo em absoluto
2-12. O sistema económico nesta sociedade <u>deveria</u> estar concebido para maximizar os:	Interesses individuais	1	2	3	4	5	6	7
								Interesses colectivos
2-13. Julgo que nesta sociedade os colaboradores <u>deveriam</u>:	Obedecer aos seus líderes sem colocarem questões	1	2	3	4	5	6	7
								Colocar questões aos seus líderes quando em desacordo
2-14. Nesta sociedade as pessoas <u>deveriam</u> ser encorajadas a serem:	Duras	1	2	3	4	5	6	7
								Gentis
2-15. Nesta sociedade os estudantes adolescentes <u>deveriam</u> ser encorajados a melhorarem activamente o seu desempenho:	Concordo em absoluto	1	2	3	4	5	6	7
					Não concordo nem discordo			Discordo em absoluto
2-16. Considero que uma pessoa que tenha uma vida altamente estruturada com poucos acontecimentos inesperados:	Tem muito a agradecer	1	2	3	4	5	6	7
								Sente pouca excitação
2-17. Nesta sociedade os rapazes <u>deveriam</u> ser mais encorajados do que as raparigas a alcançarem o ensino superior:	Concordo em absoluto	1	2	3	4	5	6	7
					Não concordo nem discordo			Discordo em absoluto
2-18. Nesta sociedade as maiores recompensas <u>deveriam</u> ser baseadas:	Apenas na eficácia do desempenho	1	2	3	4	5	6	7
					Na eficácia e noutros factores (ex. antiguidade e ligações políticas)			Apenas em factores diferentes do desempenho (ex. antiguidade e ligações políticas)
2-19. Nesta sociedade os requisitos e instruções <u>deveriam</u> ser formulados em detalhe, para que os cidadãos saibam o que se espera deles:	Concordo em absoluto	1	2	3	4	5	6	7
					Não concordo nem discordo			Discordo em absoluto
2-20. Nesta sociedade as inovações <u>deveriam</u> ser:	Substancialmente							
					De certo modo			Não recompensado

melhorar o desempenho <u>deveria</u> ser:	recompensado			recompensado			
	1	2	3	4	5	6	7
2-21. Nesta sociedade as pessoas <u>deveriam</u> ser encorajadas a serem:	Muitos sensíveis para com os outros			Nada sensíveis para com os outros			
	1	2	3	4	5	6	7
2-22. Nesta sociedade <u>deveriam</u> enfatizar-me mais os programas atléticos para:	Os rapazes			As raparigas			
	1	2	3	4	5	6	7
2-23. Nesta sociedade os pais <u>deveriam</u> ter orgulho nas realizações individuais dos seus filhos:	Concordo em absoluto			Não concordo nem discordo		Discordo em absoluto	
	1	2	3	4	5	6	7
2-24. Esta sociedade deveria ter regras ou leis para cobrir:	Quase todas as situações			Muito poucas situações			
	1	2	3	4	5	6	7
2-25. Acho que os líderes nesta sociedade <u>deveriam</u>:	Fornecer instruções detalhadas sobre a forma de alcançar objectivos			Dar liberdade aos colaboradores para determinarem como alcançar objectivo			
	1	2	3	4	5	6	7
2-26. Acho que esta sociedade seria melhor gerida se houvesse:	Muito mais mulheres em posições de autoridade do que há agora			Muito menos mulheres em posições de autoridade do que há agora			
	1	2	3	4	5	6	7
2-27. Nesta sociedade as pessoas <u>deveriam</u> ser encorajadas a serem:	Muito amistosas			Pouco amistosas			
	1	2	3	4	5	6	7
2-28. Acho que as pessoas em posição de poder <u>deveriam</u> tentar:	Aumentar a sua distância social relativamente aos que têm menos poder			Diminuir a sua distância social relativamente aos que têm menos poder			
	1	2	3	4	5	6	7
2-29. Em que medida acharia importante para os membros da sua sociedade que esta fosse vista positivamente pelas pessoas de outras sociedades:	Não devia ter importância nenhuma			Devia ter alguma importância		Deveria ser muito importante	
	1	2	3	4	5	6	7
2-30. Nesta sociedade as pessoas <u>deveriam</u>:	Viver mais para o presente do que para o passado			Viver mais para o futuro do que para o presente			
	1	2	3	4	5	6	7
2-31. Nesta sociedade as pessoas <u>deveriam</u> ser encorajadas a serem:	Muito tolerantes para com os erros dos outros			Nada tolerantes para com os erros			
	1	2	3	4	5	6	7
2-32. Nesta sociedade as pessoas <u>deveriam</u> estabelecer objectivos desafiantes para si próprias:	Concordo em absoluto			Não concordo nem discordo		Discordo em absoluto	
	1	2	3	4	5	6	7
2-33. Quando em desacordo com os adultos os jovens <u>deveriam</u> obedecer aos mais velhos	Concordo em absoluto			Não concordo nem discordo		Discordo em absoluto	
	1	2	3	4	5	6	7
2-34. Os membros desta sociedade <u>deveriam</u>:	Não sentir orgulho em ser membro desta sociedade			Ter muito orgulho em ser membro desta sociedade			
	1	2	3	4	5	6	7

2.35. Acho que o poder <u>deveria</u> estar:	Centrado no topo							Partilhado através da sociedade
		1	2	3	4	5	6	7
2-37. Acho que:	A coesão do grupo é melhor do que o individualismo							O individualismo é melhor que a coesão do grupo
		1	2	3	4	5	6	7
2-38. Creio que <u>deverá</u> ser pior para um rapaz do que para uma rapariga ter um insucesso escolar	Concordo em absoluto				Não concordo nem discordo			Discordo em absoluto
		1	2	3	4	5	6	7
2-39. Acho que as oportunidades para posições de liderança <u>deveriam</u> ser:	Maiores para os homens do que para as mulheres,							Mais abertas para as mulheres do que para os homens
		1	2	3	4	5	6	7
2-40. Nesta sociedade as pessoas <u>deveriam</u> trabalhar:	Apenas em projectos individuais				Em projectos individuais e em projectos em grupo			Apenas em projectos de grupo
		1	2	3	4	5	6	7
2-41. Nesta sociedade <u>deveria</u> ser pior para um homem do que para uma mulher falhar no desempenho das funções:	Concordo em absoluto				Iguais para homens e mulheres			Maiores para mulheres do que para homens
		1	2	3	4	5	6	7

Agradecemos a sua gentileza por ter respondido este questionário.

APPENDIX B: QUESTIONNAIRE FOR STUDY 4

QUESTIONÁRIO DE CULTURA SOCIAL E PRÁTICAS DE GESTÃO

Este questionário destina-se a um estudo que está a ser desenvolvido por uma equipa do **ISCTE- Instituto Universitário de Lisboa**, que pode contactar através do e-mail: maria.rita.silva@iscte.pt.

A recolha de dados está a ser feita em vários países de língua oficial Portuguesa. Ao longo do questionário ser-lhe-á pedido que proceda à escolha de enunciados que reflectem as suas observações sobre as normas e práticas da sociedade onde vive e da organização onde trabalha. Visto que conhece a realidade vivida no seu país, **a sua participação é indispensável à condução deste estudo**, vai assegurar um melhor conhecimento das experiências de trabalho e uma melhoria das práticas de gestão nos países de língua oficial portuguesa

As respostas que der serão tratadas de forma **anónima** (não terá de se identificar a si nem à organização em que trabalha) e **confidencial** (não serão reveladas individualmente a ninguém), destinando-se exclusivamente a fins de investigação científica.

Obrigado por participar.

1. QUESTÕES SOCIODEMOGRÁFICAS: Nesta secção ser-lhe-ão colocadas questões acerca de si e do seu percurso de vida. As questões sociodemográficas são importantes porque nos ajudam a perceber se diferentes respondentes respondem de forma diferenciada ao questionário. **NÃO servem para identificar as pessoas inquiridas.**

13. Que idade tem? _____ Anos
14. Qual o género? Masculino____Feminino_____
15. Em que país nasceu? _____
16. Em que região/província/Cidade viveu a maior parte do tempo até aos 10 anos de idade.

17. Em que país trabalha/reside actualmente?

18. Há quanto tempo vive no país onde actualmente vive?
_____ Anos
19. Além do país onde nasceu em quantos outros países viveu mais de um ano e quais?

20. Em que país nasceu a sua mãe?

21. Em que país nasceu o seu pai?

22. Caso se identifique com algum grupo de pertença étnica diga qual?

23. Quantos anos de educação formal teve?
_____ Anos
24. Desenvolve actualmente alguma actividade
24. Quantos anos de experiência profissional ? _____ Anos
25. Indique o número de anos que tem de experiencia profissional?
_____ Anos _____ Meses
26. Indique o número de anos que tem de experiencia profissional no seu cargo actual?
_____ Anos _____ Meses
27. Aproximadamente quantas pessoas trabalham na sua empresa?
Menos de 100 _____ Entre 100 e 1000 _____ Mais de 1000 _____
28. Qual a denominação que melhor de adequa à sua empresa?
Empresa Pública____ Empresa Nacional Privada____ Empresa Privada com Capitais Nacionais e de Portugal ____ Empresa Multinacional_____
29. Qual a denominação que melhor descreve a área de actividade da sua empresa?
Agricultura ____ Serviços ____ Comércio ____ Educação ____ Indústria ____ Tecnologia/Telecomunicações ____ Investigação e Desenvolvimento ____ Outras ____
30. Qual a denominação que melhor descreve a área de actividade do seu departamento?
Adiminstração ____ Engenharia ou Produção ____ Finanças ou Contabilidade ____ Marketing ____ Vendas ____ Investigação e Desenvolvimento ____ Outras _____
31. Quantos níveis hierárquicos existem entre si e o responsável de topo da sua organização?
_____ Níveis
32. O cargo que exerce envolve funções de chefia? (responda afirmativamente caso, no exercício das suas funções, supervisione o trabalho de outros colaboradores?
Sim _____ Não _____
33. Quantas pessoas na sua cadeia de comando reportam directamente a si?
_____ Pessoa(s)
34. Quantos níveis hierárquicos existem entre si e o pessoal não supervisor na sua organização ou unidade? _____ Níveis

professional? Sim _____ Não _____

5. Assinale o seu grau de concordância com as seguintes afirmações

1. Globalmente sou tratado(a) de forma justa pelos meus subordinados
2. Normalmente a forma como as coisas funcionam com os subordinados não é justa
3. De forma geral, posso contar que meus subordinados sejam justos
4. De forma geral, o tratamento que recebo dos meus subordinados é justo
5. A maioria dos supervisores é tratada de forma justa pelos seus subordinados
6. Grande parte dos supervisores diria que são, muitas vezes, tratados de forma injusta pelos seus subordinados.

Concordo Completamente 5	Concordo 4	Indeciso 3	Discordo 2	Discordo Completamente 1

3. A EQUIPA COM QUEM TRABALHA: Este questionário está a ser usado em diferentes empresas, sendo assim, terá que interpretar alguns termos de forma a que façam sentido na sua empresa “Equipa” e “grupo” são usados no questionário para se referir a pessoas com quem você interaja com mais frequência ou que dependam mais do seu trabalho, podendo incluir seus supervisores, subordinados, ou seja trabalhadores que supervisione, ou colegas ao mesmo nível hierárquico

- 1) Estou disposto a trabalhar além do usual em nome do sucesso desta empresa
- 2) Faria qualquer tarefa necessária para continuar trabalhando para esta empresa.
- 3) Os meus valores e os valores empresa são muito parecidos.
- 4) Tenho orgulho em trabalhar para empresa.
- 5) Eu não aceitaria outro emprego, mesmo pagando mais, para poder continuar a trabalhar para esta empresa
- 6) Sinto pouca lealdade por esta empresa.
- 7) Estou satisfeito com o meu emprego.
- 8) Aceitaria este mesmo emprego outra vez.
- 9) Recomendaria este emprego a um amigo
- 10) Este emprego atingiu as minhas expectativas

Concordo Completamente 5	Concordo 4	Indeciso 3	Discordo 2	Discordo Completamente 1

5. Assinale o seu grau de concordância com as seguintes afirmações

7. Globalmente sou tratado(a) de forma justa pela organização
8. Normalmente a forma como as coisas funcionam nesta organização não é justa
9. De forma geral, posso contar que a organização seja justa
10. De forma geral, o tratamento que recebo na minha organização é justo
11. A maioria das pessoas é tratada de forma justa pela organização
12. Grande parte das pessoas diria que são muitas vezes tratadas de forma injusta nesta organização.
13. Globalmente sou tratado(a) de forma justa pelos meus colegas
14. Normalmente a forma como as coisas funcionam com os colegas não é justa
15. De forma geral, posso contar que meus colegas sejam justos
16. De forma geral, o tratamento que recebo dos meus colegas é justo
17. A maioria dos trabalhadores é tratada de forma justa pelos colegas
18. Grande parte dos trabalhadores diria que são, muitas vezes, tratados de forma injusta pelos seus colegas.

Concordo Completamente 5	Concordo 4	Indeciso 3	Discordo 2	Discordo Completamente 1

4. MODO COMO O SOCIEDADE É: Nesta secção procuramos saber como são as normas, valores e práticas na sociedade onde vive. Por outras palavras – estamos interessados no modo como a sociedade É - e não como pensa que deveria ser. Não há respostas certas ou erradas e as respostas não indicam que a sociedade é boa ou má. Por favor, responda às questões seguintes clicando sobre o quadrado referente ao item da escala que melhor representa as suas observações sobre a sociedade. Obrigado.

1-1. Nesta sociedade, acentuam-se a ordem e a consistência, mesmo em detrimento da experimentação e da inovação:	Concordo em absoluto							Discordo em absoluto
		1	2	3	4	5	6	7
1-2. Nesta sociedade, as pessoas são geralmente:	Agressivas							Não agressivas
		1	2	3	4	5	6	7
1-3. Para ser bem sucedido nesta sociedade há que:	Planear com antecedência							Reagir aos acontecimentos à medida que acontecem
		1	2	3	4	5	6	7
1-4. Nesta sociedade a norma aceite é:	Planear o futuro							Aceitar o status quo
		1	2	3	4	5	6	7
1-5. Nesta sociedade a influência duma pessoa é primariamente baseada	Capacidade de contribuição para a sociedade							Posição de autoridade
		1	2	3	4	5	6	7
1-6. Nesta sociedade as pessoas são geralmente:	Assertivas							Não assertivas
		1	2	3	4	5	6	7
1-7. Nesta sociedade os líderes encorajam a lealdade para com o grupo, mesmo com sacrificio dos objectivos individuais:	Concordo em absoluto							Discordo em absoluto
		1	2	3	4	5	6	7
1-8. Nesta sociedade as reuniões sociais são:	Planeadas com antecedência (duas semanas ou mais)							Espontâneas (planeadas com menos de uma hora de antecedência)
		1	2	3	4	5	6	7
1-9. Nesta sociedade as pessoas geralmente:	Dão muita atenção aos outros							Não dão qualquer atenção aos outros
		1	2	3	4	5	6	7
1-10. Nesta sociedade as pessoas são geralmente:	Dominantes							Não dominantes
		1	2	3	4	5	6	7
1-11. Nesta sociedade as crianças têm orgulho nas realizações individuais dos seus pais:	Concordo em absoluto							Discordo em absoluto
		1	2	3	4	5	6	7
1-12. O sistema económico nesta sociedade está	Interesses individuais							Interesses colectivos

concebido para maximizar os:	1	2	3	4	5	6	7	
							Colocarem questões aos seus líderes quando em desacordo	
1-13. Nesta sociedade os subordinados são supostos:	Obedecerem aos seus líderes sem colocarem questões	1	2	3	4	5	6	7
1-14. Nesta sociedade as pessoas são geralmente:	Duras							Gentis
		1	2	3	4	5	6	7
1-15. Nesta sociedade os estudantes adolescentes são encorajados a melhorarem activamente o seu desempenho:	Concordo em absoluto	1	2	3	4	5	6	7
								Discordo em absoluto
1-16. Nesta sociedade a maior parte das pessoas têm vidas altamente estruturadas com poucos acontecimentos inesperados:	Concordo em absoluto	1	2	3	4	5	6	7
								Discordo em absoluto
1-17. Nesta sociedade os rapazes são mais encorajados do que as raparigas a alcançarem o ensino superior:	Concordo em absoluto	1	2	3	4	5	6	7
								Discordo em absoluto
1-18. Nesta sociedade as maiores recompensas são baseadas:	Apenas na eficácia do desempenho	1	2	3	4	5	6	7
								Apenas em factores diferentes do desempenho (ex. antiguidade e ligações políticas)
1-19. Nesta sociedade os requisitos e interações sociais são formulados em detalhe, para que os cidadãos saibam o que se espera deles:	Concordo em absoluto	1	2	3	4	5	6	7
								Discordo em absoluto
1-20. Nesta sociedade ser inovador para melhorar o desempenho é geralmente:	Substancialmente recompensado	1	2	3	4	5	6	7
								Não recompensado
1-21. Nesta sociedade as pessoas são geralmente:	Muitos sensíveis para com os outros	1	2	3	4	5	6	7
								Pouco sensíveis para os outros
1-22. Nesta sociedade enfatizam-me mais os programas atléticos para:	Os rapazes	1	2	3	4	5	6	7
								As raparigas
1-23. Nesta sociedade os pais têm orgulho nas realizações individuais dos seus filhos.	Concordo em absoluto	1	2	3	4	5	6	7
								Discordo em absoluto
1-24. Esta sociedade tem regras ou leis para cobrir:	Quase todas as situações	1	2	3	4	5	6	7
								Muito poucas situações
1-25. Nesta sociedade as pessoas são geralmente:	Amistosias	1	2	3	4	5	6	7
								Não amistosas
1-26. Nesta sociedade as pessoas em posição de poder:	Procuram aumentar a distância social aos menos poderosos	1	2	3	4	5	6	7
								Procuram diminuir a distância social aos menos poderosos
1-27. Nesta sociedade o nível e posição na hierarquia	Concordo em absoluto							Discordo em absoluto

confere privilégios especiais:	1	2	3	4	5	6	7
1-28. Nesta sociedade, os pais idosos vivem em geral com os filhos:	Concordo em absoluto			Não concordo nem discordo			Discordo em absoluto
	1	2	3	4	5	6	7
1-29. Nesta sociedade ser aceite pelos membros do grupo é muito importante	Concordo em absoluto			Não concordo nem discordo			Discordo em absoluto
	1	2	3	4	5	6	7
1-30. Nesta sociedade há mais pessoas a:	Viverem mais para o presente do que para o futuro						Viverem mais para o futuro do que para o presente
	1	2	3	4	5	6	7
1-31. Nesta sociedade as pessoas dão mais importância a:	Resolverem os problemas correntes						Planearem o futuro
	1	2	3	4	5	6	7
1-32. Nesta sociedade as pessoas são em geral:	Muito tolerantes aos outros						Nada tolerante aos outros
	1	2	3	4	5	6	7
1-33. As pessoas são em geral:	Muito generosas						Nada generosas
	1	2	3	4	5	6	7
1-34. Nesta sociedade o poder está:	Concentrado no topo						Partilhado através da sociedade
	1	2	3	4	5	6	7
1-35. Nesta sociedade:	Valoriza-se mais a coesão do grupo do que o individualismo						Valoriza-se mais o individualismo do que a coesão do grupo
	1	2	3	4	5	6	7
1-36. Nesta sociedade ter um insucesso escolar é pior para um rapaz do que para uma rapariga:	Concordo em absoluto			Não concordo nem discordo			Discordo em absoluto
	1	2	3	4	5	6	7
1-37. Nesta sociedade as pessoas dão em geral:	Muita importância à aparência física						Pouca importância à aparência física
	1	2	3	4	5	6	7
1-38. Nesta sociedade, quem tem mais probabilidade de ocupar uma posição elevada:	Homens			Tanto homens como mulheres			Mulheres
	1	2	3	4	5	6	7
1-39. Nesta sociedade os filhos vivem em geral com os pais até casarem:	Concordo em absoluto			Não concordo nem discordo			Discordo em absoluto
	1	2	3	4	5	6	7

5. MODO COMO A SOCIEDADE DEVERIA SER: Nesta secção procuramos saber como pensa que deveriam ser as normas, valores e práticas na sociedade onde vive. Por outras palavras estamos interessados no modo como a sociedade DEVERIA ser. Não há respostas certas ou erradas e as respostas não indicam que a sociedade seja boa ou má. Por favor, responda às questões seguintes clicando sobre o quadrado referente ao item da escala que melhor representa as suas observações sobre a sociedade. Obrigado.

1-4. Nesta sociedade deveria ser... Concordo em absoluto Não concordo nem Discordo em absoluto

ordem e a consistência, mesmo em detrimento da experimentação e da inovação		1	2	3	discordo 4	5	6	7
2-2. Nesta sociedade, as pessoas <u>deveriam</u> ser encorajadas a serem	Agressivas	1	2	3	4	5	6	Não agressivas 7
2-3. Para ser bem sucedido nesta sociedade as pessoas <u>deveriam</u>:	Planejar com antecedência	1	2	3	4	5	6	Reagir aos acontecimentos à medida que acontecem 7
2-4. Nesta sociedade a norma aceite <u>deveria</u> ser:	Planejar o futuro	1	2	3	4	5	6	Aceitar o status quo 7
2-5. Nesta sociedade a influência duma pessoa <u>deveria</u> ser primariamente baseada:	Capacidade de contribuição para a sociedade	1	2	3	4	5	6	Posição de autoridade 7
2-6. Nesta sociedade as pessoas <u>deveriam</u> ser encorajadas a serem:	Assertivas	1	2	3	4	5	6	Não assertivas 7
2-7. Nesta sociedade os líderes <u>deveriam</u> encorajar a lealdade para com o grupo, mesmo com sacrifício dos objectivos individuais:	Concordo em absoluto	1	2	3	Não concordo nem discordo 4	5	6	Discordo em absoluto 7
2-8. Nesta sociedade as reuniões sociais <u>deveriam</u> ser:	Planeadas com antecedência (duas semanas ou mais)	1	2	3	4	5	6	Espontâneas (planeadas com menos de uma hora de antecedência) 7
2-9. Nesta sociedade as pessoas <u>deviam</u> ser encorajadas a:	Dar muita atenção aos outros	1	2	3	4	5	6	Não dar qualquer atenção aos outros 7
2-10. Nesta sociedade as pessoas <u>deveriam</u> ser encorajadas a serem:	Dominantes	1	2	3	4	5	6	Não dominantes 7
2-11. Nesta sociedade as crianças <u>deveriam</u> ter orgulho nas realizações individuais dos seus pais:	Concordo em absoluto	1	2	3	Não concordo nem discordo 4	5	6	Discordo em absoluto 7
2-12. O sistema económico nesta sociedade <u>deveria</u> estar concebido para maximizar os:	Interesses individuais	1	2	3	4	5	6	Interesses colectivos 7
2-13. Julgo que nesta sociedade os colaboradores <u>deveriam</u>:	Obedecer aos seus líderes sem colocarem questões	1	2	3	4	5	6	Colocar questões aos seus líderes quando em desacordo 7
2-14. Nesta sociedade as pessoas <u>deveriam</u> ser encorajadas a serem:	Duras	1	2	3	4	5	6	Gentis 7
2-15. Nesta sociedade os estudantes adolescentes <u>deveriam</u> ser encorajados a melhorarem activamente o seu desempenho:	Concordo em absoluto	1	2	3	Não concordo nem discordo 4	5	6	Discordo em absoluto 7
2-16. Considero que uma pessoa que tenha uma vida altamente estruturada com poucos acontecimentos inesperados:	Tem muito a agradecer	1	2	3	4	5	6	Sente pouca excitação 7
2-17. Nesta sociedade os rapazes <u>deveriam</u> ser mais encorajados do que as raparigas a alcançarem o ensino superior:	Concordo em absoluto	1	2	3	Não concordo nem discordo 4	5	6	Discordo em absoluto 7

	Apenas na eficácia do desempenho			Na eficácia e noutros factores (ex. antiguidade e ligações políticas)			Apenas em factores diferentes do desempenho (ex. antiguidade e ligações políticas)		
	1	2	3	4	5	6	7		
2-18. Nesta sociedade as maiores recompensas <u>deveriam</u> ser baseadas:									
2-19. Nesta sociedade os requisitos e instruções <u>deveriam</u> ser formulados em detalhe, para que os cidadãos saibam o que se espera deles:	Concordo em absoluto			Não concordo nem discordo			Discordo em absoluto		
2-20. Nesta sociedade ser inovador para melhorar o desempenho <u>deveria</u> ser:	Substancialmente recompensado			De certo modo recompensado			Não recompensado		
2-21. Nesta sociedade as pessoas <u>deveriam</u> ser encorajadas a serem:	Muitos sensíveis para com os outros						Nada sensíveis para com os outros		
2-22. Nesta sociedade <u>deveriam</u> enfatizar-me mais os programas atléticos para:	Os rapazes						As raparigas		
2-23. Nesta sociedade os pais <u>deveriam</u> ter orgulho nas realizações individuais dos seus filhos:	Concordo em absoluto			Não concordo nem discordo			Discordo em absoluto		
2-24. Esta sociedade deveria ter regras ou leis para cobrir:	Quase todas as situações						Muito poucas situações		
2-25. Acho que os líderes nesta sociedade <u>deveriam</u>:	Fornecer instruções detalhadas sobre a forma de alcançar objectivos						Dar liberdade aos colaboradores para determinarem como alcançar objectivo		
2-26. Acho que esta sociedade seria melhor gerida se houvesse:	Muito mais mulheres em posições de autoridade do que há agora						Muito menos mulheres em posições de autoridade do que há agora		
2-27. Nesta sociedade as pessoas <u>deveriam</u> ser encorajadas a serem:	Muito amistosas						Pouco amistosas		
2-28. Acho que as pessoas em posição de poder <u>deveriam</u> tentar:	Aumentar a sua distância social relativamente aos que têm menos poder						Diminuir a sua distância social relativamente aos que têm menos poder		
2-29. Em que medida acharia importante para os membros da sua sociedade que esta fosse vista positivamente pelas pessoas de outras sociedades:	Não devia ter importância nenhuma			Devia ter alguma importância			Deveria ser muito importante		
2-30. Nesta sociedade as pessoas <u>deveriam</u>:	Viver mais para o presente do que para o passado						Viver mais para o futuro do que para o presente		
2-31. Nesta sociedade as pessoas <u>deveriam</u> ser encorajadas a serem:	Muito tolerantes para com os erros dos outros						Nada tolerantes para com os erros		
2-32. Nesta sociedade as pessoas <u>deveriam</u> estabelecer objectivos desafiantes para si									

próprias:	Concordo em absoluto	Não concordo nem discordo			Discordo em absoluto		
	1 2 3	4	5 6	7			
2-33. Quando em desacordo com os adultos os jovens <u>deveriam</u> obedecer aos mais velhos	Concordo em absoluto	Não concordo nem discordo			Discordo em absoluto		
	1 2 3	4	5 6	7			
2-34. Os membros desta sociedade <u>deveriam</u>:	Não sentir orgulho em ser membro desta sociedade				Ter muito orgulho em ser membro desta sociedade		
	1 2 3	4	5 6	7			
2-35. Acho que o poder <u>deveria</u> estar:	Centrado no topo				Partilhado através da sociedade		
	1 2 3	4	5 6	7			
2-37. Acho que:	A coesão do grupo é melhor do que o individualismo	A coesão do grupo e o são igualmente válidos			O individualismo é melhor que a coesão do grupo		
	1 2 3	4	5 6	7			
2-38. Creio que <u>deverá</u> ser pior para um rapaz do que para uma rapariga ter um insucesso escolar	Concordo em absoluto	Não concordo nem discordo			Discordo em absoluto		
	1 2 3	4	5 6	7			
2-39. Acho que as oportunidades para posições de liderança <u>deveriam</u> ser:	Maiores para os homens do que para as mulheres,				Mais abertas para as mulheres do que para os homens		
	1 2 3	4	5 6	7			
2-40. Nesta sociedade as pessoas <u>deveriam</u> trabalhar:	Apenas em projectos individuais	Em projectos individuais e em projectos em grupo			Apenas em projectos de grupo		
	1 2 3	4	5 6	7			
2-41. Nesta sociedade <u>deveria</u> ser pior para um homem do que para uma mulher falhar no desempenho das funções:	Concordo em absoluto	Iguais para homens e mulheres			Maiores para mulheres do que para homens		
	1 2 3	4	5 6	7			

Agradecemos a sua gentileza por ter respondido este questionário.

APPENDIX B: QUESTIONNAIRE FOR STUDY 5

QUESTIONÁRIO DE PRÁTICAS DE GESTÃO

Este questionário destina-se a um estudo que está a ser desenvolvido por uma equipa do **ISCTE- Instituto Universitário de Lisboa**, que pode contactar através do e-mail: maria.rita.silva@iscte.pt.

A recolha de dados está a ser feita em vários países de língua oficial Portuguesa. Ao longo do questionário ser-lhe-á pedido que proceda à escolha de enunciados que reflectem as suas observações sobre as normas e práticas da sociedade onde vive e da organização onde trabalha. Visto que conhece a realidade vivida no seu país, **a sua participação é indispensável à condução deste estudo**, vai assegurar um melhor conhecimento das experiências de trabalho e uma melhoria das práticas de gestão nos países de língua oficial portuguesa

As respostas que der serão tratadas de forma **anónima** (não terá de se identificar a si nem à organização em que trabalha) e **confidencial** (não serão reveladas individualmente a ninguém), destinando-se exclusivamente a fins de investigação científica.

Obrigado por participar.

1. QUESTÕES SOCIODEMOGRÁFICAS: Nesta secção ser-lhe-ão colocadas questões acerca de si e do seu percurso de vida. As questões sociodemográficas são importantes porque nos ajudam a perceber se diferentes respondentes respondem de forma diferenciada ao questionário. **NÃO servem para identificar as pessoas inquiridas.**

- | | |
|--|---|
| 25. Que idade tem? _____ Anos | 35. Quantos anos de experiência profissional ? _____ Anos |
| 26. Qual o género? Masculino____ Feminino_____ | 36. Indique o número de anos que tem de experiência profissional?
_____ Anos _____ Meses |
| 27. Em que país nasceu? _____ | 37. Indique o número de anos que tem de experiência profissional no seu cargo actual?
_____ Anos _____ Meses |
| 28. Em que região/província/Cidade viveu a maior parte do tempo até aos 10 anos de idade.
_____ | 38. Aproximadamente quantas pessoas trabalham na sua empresa?
Menos de 100 _____ Entre 100 e 1000 _____ Mais de 1000 _____ |
| 29. Em que país trabalha/reside actualmente?
_____ | 39. Qual a denominação que melhor de adequa à sua empresa?
Empresa Pública____ Empresa Nacional Privada____ Empresa Privada com Capitais Nacionais e de Portugal ____ Empresa Multinacional _____ |
| 30. Há quanto tempo vive no país onde actualmente vive? _____
Anos | 40. Qual a denominação que melhor descreve a área de actividade da sua empresa?
Agricultura ____ Serviços ____ Comércio ____ Educação ____ Indústria _____
Tecnologia/Telecomunicações ____ Investigação e Desenvolvimento ____ Outras ____ |
| 31. Além do país onde nasceu em quantos outros países viveu mais de um ano e quais?
_____ | 41. Qual a denominação que melhor descreve a área de actividade do seu departamento?
Administração ____ Engenharia ou Produção ____ Finanças ou Contabilidade ____
Marketing ____ Vendas ____ Investigação e Desenvolvimento ____ Outras ____ |
| 32. Em que país nasceu a sua mãe?
_____ | 42. Quantos níveis hierárquicos existem entre si e o responsável de topo da sua organização?
_____ Níveis |
| 33. Em que país nasceu o seu pai?
_____ | O cargo que exerce envolve funções de chefia? (responda afirmativamente caso, no exercício das suas funções, supervisione o trabalho de outros colaboradores?
Sim _____ Não _____ |
| 34. Caso se identifique com algum grupo de pertença étnica diga qual?
_____ | 43. Quantas pessoas na sua cadeia de comando reportam directamente a si?
_____ Pessoa(s) |
| 35. Quantos anos de educação formal teve?
_____ Anos | 44. Quantos níveis hierárquicos existem entre si e o pessoal não supervisor na sua organização ou unidade? _____ Níveis |

2. TOMADA DE DECISÕES: Nesta secção é lhe pedido que descreva como procede em diversas situações de trabalho na sua empresa que envolvem tomada de decisões. O termo departamento refere-se ao grupo que supervisiona directamente. Se nenhuma das situações apresentadas correspondem a situações com que se tenha deparado na sua empresa nos últimos meses, imagine como actuaria se, de facto, a situação ocorresse.

2.1. Decisão 1: Quando é necessário preencher uma vaga no seu departamento, até que ponto as acções tomadas em relação a isso são influenciadas por:

	Extremamente	Muito	Mais ou menos	Pouco	Nada
1. Regras e procedimentos formais					
2. Regras não escritas, informais.					
3. Seus subordinados.					
4. Especialistas fora do seu departamento					
5. Colegas do seu nível hierárquico					
6. Seu superior hierárquico.					
7. Opiniões baseadas na sua própria experiência e formação.					
8. Crenças, valores geralmente aceites no seu país					
9. Família e amigos fora da empresa					

Circule a resposta correcta:

- a) Com que frequência enfrentou nos últimos meses situações como as citadas acima?
 b) Como o seu departamento tem lidado com a contratações de novos subordinados?

Muito frequentemente	Frequentemente	Algumas vezes	Raramente	Nunca
Extremamente Bem	Bem	Razoavelmente	Mal	Extremamente Mal

2.2. Decisão 2: Quando um dos seus subordinados consistentemente faz um trabalho excelente, até que ponto as acções tomadas em relação a isso são influenciadas por:

	Extremamente	Muito	Mais ou menos	Pouco	Nada
1. Regras e procedimentos formais					
2. Regras não escritas, informais.					
3. Seus subordinados.					
4. Especialistas fora do seu departamento					
5. Colegas do seu nível hierárquico					
6. Seu superior hierárquico.					
7. Opiniões baseadas na sua própria experiência e formação.					
8. Crenças, valores geralmente aceites no seu país					
9. Família e amigos fora da empresa					

Circule a resposta correcta:

- a) Com que frequência enfrentou nos últimos meses situações como as citadas acima?
 b) Como o seu departamento tem lidado com desempenhos consistentemente excelentes dos seus subordinados?

Muito frequentemente	Frequentemente	Algumas vezes	Raramente	Nunca
Extremamente Bem	Bem	Razoavelmente	Mal	Extremamente Mal

2.3. Decisão 3: Quando um dos seus subordinados consistentemente faz um trabalho de má qualidade, até que ponto as acções tomadas em relação a isso são influenciadas por:

	Extremamente	Muito	Mais ou menos	Pouco	Nada
1. Regras e procedimentos formais					
2. Regras não escritas, informais.					
3. Seus subordinados.					
4. Especialistas fora do seu departamento					
5. Colegas do seu nível hierárquico					
6. Seu superior hierárquico.					
7. Opiniões baseadas na sua própria experiência e formação.					
8. Crenças, valores geralmente aceites no seu país					
9. Família e amigos fora da empresa					

Circule a resposta correcta:

- a) Com que frequência enfrentou nos últimos meses situações como as citadas acima?
 b) Como o seu departamento tem lidado com desempenhos consistentemente fracos dos seus subordinados?

Muito frequentemente	Frequentemente	Algumas vezes	Raramente	Nunca
Extremamente Bem	Bem	Razoavelmente	Mal	Extremamente Mal

2.4. Decisão 4: Quando é necessário substituir ou consertar algum equipamento ou maquinaria no seu departamento, até que ponto as acções tomadas em relação a isso são influenciadas por:

	Extremamente	Muito	Mais ou menos	Pouco	Nada
1. Regras e procedimentos formais					
2. Regras não escritas, informais.					
3. Seus subordinados.					
4. Especialistas fora do seu departamento					
5. Colegas do seu nível hierárquico					
6. Seu superior hierárquico.					
7. Opiniões baseadas na sua própria experiência e formação.					
8. Crenças, valores geralmente aceites no seu país					
9. Família e amigos fora da empresa					

Circule a resposta correcta:

- a) Com que frequência enfrentou nos últimos meses situações como as citadas acima?
 b) Como o seu departamento tem lidado com problemas de substituição ou conserto de equipamentos?

Muito frequentemente	Frequentemente	Algumas vezes	Raramente	Nunca
Extremamente Bem	Bem	Razoavelmente	Mal	Extremamente Mal

2.5. Decisão 5: Quando um outro departamento não fornece recursos ou apoio que você necessita, até que ponto as ações tomadas em relação a isso são influenciadas por:

	Extremamente	Muito	Mais ou menos	Pouco	Nada
1. Regras e procedimentos formais					
2. Regras não escritas, informais.					
3. Seus subordinados.					
4. Especialistas fora do seu departamento					
5. Colegas do seu nível hierárquico					
6. Seu superior hierárquico.					
7. Opiniões baseadas na sua própria experiência e formação.					
8. Crenças, valores geralmente aceites no seu país					
9. Família e amigos fora da empresa					

Circule a resposta correcta:

- a) Com que frequência enfrentou nos últimos meses situações como as citadas acima?
 b) Como o seu departamento tem lidado com problema de falta de apoio ou de recursos de outros departamentos?

Muito frequentemente	Frequentemente	Algumas vezes	Raramente	Nunca
Extremamente Bem	Bem	Razoavelmente	Mal	Extremamente Mal

2.6. Decisão 6: Quando há opiniões divergentes no seu departamento, até que ponto as ações tomadas em relação a isso são influenciadas por:

	Extremamente	Muito	Mais ou menos	Pouco	Nada
1. Regras e procedimentos formais					
2. Regras não escritas, informais.					
3. Seus subordinados.					
4. Especialistas fora do seu departamento					
5. Colegas do seu nível hierárquico					
6. Seu superior hierárquico.					
7. Opiniões baseadas na sua própria experiência e formação.					
8. Crenças, valores geralmente aceites no seu país					
9. Família e amigos fora da empresa					

Circule a resposta correcta:

- a) Com que frequência enfrentou nos últimos meses situações como as citadas acima?
 b) Como o seu departamento tem lidado com diferenças de opiniões?

Muito frequentemente	Frequentemente	Algumas vezes	Raramente	Nunca
Extremamente Bem	Bem	Razoavelmente	Mal	Extremamente Mal

2.7. Decisão 7: Quando é necessário INTRODUZIR novos métodos de trabalho no seu departamento, até que ponto as ações tomadas em relação a isso são influenciadas por:

	Extremamente	Muito	Mais ou menos	Pouco	Nada
1. Regras e procedimentos formais					
2. Regras não escritas, informais.					
3. Seus subordinados.					
4. Especialistas fora do seu departamento					
5. Colegas do seu nível hierárquico					
6. Seu superior hierárquico.					
7. Opiniões baseadas na sua própria experiência e formação.					

8. Crenças, valores geralmente aceites no seu país

9. Família e amigos fora da empresa

Circule a resposta correcta:

- a) Com que frequência enfrentou nos últimos meses situações como as citadas acima?
 b) Como o seu departamento tem lidado com a introdução de novos métodos de trabalho?

Muito frequentemente	Frequentemente	Algumas vezes	Raramente	Nunca
Extremamente Bem	Bem	Razoavelmente	Mal	Extremamente Mal

5. Assinale o seu grau de concordância com as seguintes afirmações

19. Globalmente sou tratado(a) de forma justa pelos meus subordinados
 20. Normalmente a forma como as coisas funcionam com os subordinados não é justa
 21. De forma geral, posso contar que meus subordinados sejam justos
 22. De forma geral, o tratamento que recebo dos meus subordinados é justo
 23. A maioria dos supervisores é tratada de forma justa pelos seus subordinados
 24. Grande parte dos supervisores diria que são, muitas vezes, tratados de forma injusta pelos seus subordinados.

Concordo Completamente 5	Concordo 4	Indeciso 3	Discordo 2	Discordo Completamente 1

3. A EQUIPA COM QUEM TRABALHA: Este questionário está a ser usado em diferentes empresas, sendo assim, terá que interpretar alguns termos de forma a que façam sentido na sua empresa “Equipa” e “grupo” são usados no questionário para se referir a pessoas com quem você interaja com mais frequência ou que dependam mais do seu trabalho, podendo incluir seus supervisores, subordinados, ou seja trabalhadores que supervisione, ou colegas ao mesmo nível hierárquico

- 1) Estou disposto a trabalhar além do usual em nome do sucesso desta empresa
 2) Faria qualquer tarefa necessária para continuar trabalhando para esta empresa.
 3) Os meus valores e os valores empresa são muito parecidos.
 4) Tenho orgulho em trabalhar para empresa.
 5) Eu não aceitaria outro emprego, mesmo pagando mais, para poder continuar a trabalhar para esta empresa
 6) Sinto pouca lealdade por esta empresa.
 7) Estou satisfeito com o meu emprego.
 8) Aceitaria este mesmo emprego outra vez.
 9) Recomendaria este emprego a um amigo
 10) Este emprego atingiu as minhas expectativas

Concordo Completamente 5	Concordo 4	Indeciso 3	Discordo 2	Discordo Completamente 1

5. Assinale o seu grau de concordância com as seguintes afirmações

25. Globalmente sou tratado(a) de forma justa pela organização
 26. Normalmente a forma como as coisas funcionam nesta organização não é justa
 27. De forma geral, posso contar que a organização seja justa
 28. De forma geral, o tratamento que recebo na minha organização é justo
 29. A maioria das pessoas é tratada de forma justa pela organização
 30. Grande parte das pessoas diria que são muitas vezes tratadas de forma injusta nesta organização.
 31. Globalmente sou tratado(a) de forma justa pelos meus colegas
 32. Normalmente a forma como as coisas funcionam com os colegas não é

Concordo Completamente 5	Concordo 4	Indeciso 3	Discordo 2	Discordo Completamente 1

justa

- 33. De forma geral, posso contar que meus colegas sejam justos
- 34. De forma geral, o tratamento que recebo dos meus colegas é justo
- 35. A maioria dos trabalhadores é tratada de forma justa pelos colegas
- 36. Grande parte dos trabalhadores diria que são, muitas vezes, tratados de forma injusta pelos seus colegas.

5. Assinale o seu grau de concordância com as seguintes afirmações

- 37. Globalmente sou tratado(a) de forma justa pelos meus subordinados
- 38. Normalmente a forma como as coisas funcionam com os subordinados não é justa
- 39. De forma geral, posso contar que meus subordinados sejam justos
- 40. De forma geral, o tratamento que recebo dos meus subordinados é justo
- 41. A maioria dos supervisores é tratada de forma justa pelos seus subordinados
- 42. Grande parte dos supervisores diria que são, muitas vezes, tratados de forma injusta pelos seus subordinados.

Concordo Completamente 5	Concordo 4	Indeciso 3	Discordo 2	Discordo Completamente 1

Agradecemos a sua gentileza por ter respondido este questionário.