National Library of Canada
Bibliothèque nationale du Canada

Canadian Theses Service
Service des thèses canadiennes

Ottawa, Canada
K1A 0N4

NOTICE

The quality of this microform is heavily dependent upon the quality of the original thesis submitted for microfilming. Every effort has been made to ensure the highest quality of reproduction possible.

If pages are missing, contact the university which granted the degree.

Some pages may have indistinct print especially if the original pages were typed with a poor typewriter ribbon or if the university sent us an inferior photocopy.

Reproduction in full or in part of this microform is governed by the Canadian Copyright Act, R.S.C. 1970, c. C-30, and subsequent amendments.

AVIS

La qualité de cette microforme dépend grandement de la qualité de la thèse soumise au microfilmage. Nous avons tout fait pour assurer une qualité supérieure de reproduction.

S'il manque des pages, veuillez communiquer avec l'université qui a conféré le grade.

La qualité d'impression de certaines pages peut laisser à désirer, surtout si les pages originales ont été dactylographiées à l'aide d'un ruban usé ou si l'université nous a fait parvenir une photocopie de qualité inférieure.

La reproduction, même partielle, de cette microforme est soumise à la Loi canadienne sur le droit d'auteur, SRC 1970, c. C-30, et ses amendements subséquents.

NL-339 (r. 88/04) c

Canada

Individualist Versus Collectivist Antecedents and Consequents of Work and Personal Values of Canadian Anglophone and Francophone Managers

Marlene Major

A Thesis Presented to the School of Graduate Studies and Research in Partial Fulfillment of the Requirements for the Degree of Doctor of Philosophy

School of Psychology
University of Ottawa, Ottawa, Canada

March, 1991

© Marlene Major, Ottawa, Canada, I99I

National Library of Canada
Bibliothèque nationale du Canada

Canadian Theses Service
Service des thèses canadiennes

Ottawa, Canada
K1A 0N4

The author has granted an irrevocable non-exclusive licence allowing the National Library of Canada to reproduce, loan, distribute or sell copies of his/her thesis by any means and in any form or format, making this thesis available to interested persons.

The author retains ownership of the copyright in his/her thesis. Neither the thesis nor substantial extracts from it may be printed or otherwise reproduced without his/her permission.

L'auteur a accordé une licence irrévocable et non exclusive permettant à la Bibliothèque nationale du Canada de reproduire, prêter, distribuer ou vendre des copies de sa thèse de quelque manière et sous quelque forme que ce soit pour mettre des exemplaires de cette thèse à la disposition des personnes intéressées.

L'auteur conserve la propriété du droit d'auteur qui protège sa thèse. Ni la thèse ni des extraits substantiels de celle-ci ne doivent être imprimés ou autrement reproduits sans son autorisation.

ISBN 0-315-68043-1

Canada

UNIVERSITÉ D'OTTAWA
UNIVERSITY OF OTTAWA

Abstract

Marlene Major

Individualist Versus Collectivist Antecedents and Consequents of Work and Personal Values of Canadian Anglophone and Francophone Managers

The goal of this two-part study was to investigate the associative logic, or connotative meaning, of certain values to Canadian Anglophone and Francophone male middle managers in the public and private sectors. Past value-ranking studies of Canadian managers and university students have tended to explain value-ranking differences between these ethnolinguistic groups in terms of individualism and collectivism. Specifically, Francophones have been described as more collectivist (e.g. more concerned with affiliation and family concerns) and Anglophones as more individualist (e.g. more achievement-oriented in the business world).

In the present study, this individualist-collectivist explanation served as a testable hypothesis, rather than as an ex post facto explanation. This was done using a modified version of Triandis' (1972) antecedent-consequent method. Subjects gave associations to 21 work and personal values, reporting antecedents (what leads to) and consequents (what results from) for each value. In Study 1, 86 Anglophone and 82 Francophone managers provided antecedents and consequents to the values in a free-response questionnaire. In Study 2, a

different but comparable group of 80 Anglophone and 94 Francophone managers completed a multiple-choice questionnaire based on high-frequency responses given in Study 1. These four groups were simultaneously matched on age, years work experience, SES, fathers' SES and quality of "other-ethnic" contact.

Chi-square results indicated that for 36 out of 42 value comparisons (21 antecedents and 21 consequents) or 86% of the value stimuli, no replicated significant differences (across Study 1 and 2) were found in the number of individualist-collectivist responses given by Anglophone and Francophone managers. Moreover, a Pearson's correlation calculated on the overall frequency of individualist and collectivist responses across the value set showed that the two managerial groups had a similar individualist-collectivist understanding ($r = .92$, $p < .01$).

It was thus concluded that, in general, Anglophone and Francophone managers in this study shared a similar individualist-collectivist understanding of most of the 21 values. This overall similarity was discussed primarily in terms of the social change that has occurred in Quebec over the past 15 years, such as the greater presence of Francophones in business schools and in the ranks of management. With growing similarity in managerial experience, Anglophone and Francophone managers may have become more similar in their individualist-collectivist understanding, compared with 10 to 15 years ago, when value-ranking studies observed group differences.

Acknowledgements

I would like to thank my thesis supervisor, Dr. M. McCarrey, for the assistance, time and support he gave me throughout the project. Dr. McCarrey's critical comments, guidance and sense of humour were much appreciated over the years.

I would also like to thank Dr. P. Mercier for the statistical help he provided, particularly in untangling the mysteries of chi-square contingency tables.

I would like to thank Fernand Legault and Charles-André Roy for their work in translating the questionnaires. I would also like to acknowledge the work of Mary Ann Adzija, Lori Boddison and Maureen Henry who spent eight months categorizing responses and engaging in weekly discussions about the nature of individualism and collectivism. The conversations were often lively, and they helped me to clarify my own concepts.

The administrative support of Dr. S. Ahmed, Dr. Y. Gasse of Universite de Laval and various governmental departments in the Canadian Public Service was also greatly appreciated.

On a more personal note, I would like to thank my parents, Lucienne and Marcel Major, for the emotional and financial support they provided. They shared in many of my personal struggles with this thesis and deserve much credit for the encouragement they offered.

Finally, I want to thank my husband, Victor Levin. His

computer expertise, his critical and conceptual feedback, and last but hardly least, his love and support were all vital to the completion of this project.

Table of Contents

CHAPTER ONE

Introduction 1

Overview of the Problem 4

Differences in Individualism and Collectivism Between Canadian Anglophones and Francophones 6

A Historical Context for Francophone Collectivism and Anglophone Individualism in Canada 17

Hypotheses and Conceptual Definitions: Individualism and Collectivism 29

Specific Hypotheses and Rationales for Each Value Stimulus 31

CHAPTER TWO - Method 44

Subjects 44

Sources and Recruitment of Participants . . . 44

Percentages of Francophone and Anglophone Public and Private Sector Managers Recruited in Studies 1 and 2 46

Selection Criteria for Managerial Subgroups . 51

Sex of Respondents as Selection Criterion . . 52

The Importance of Studying Managers 53

Ethnolinguistic Group Membership as a Selection Criterion 56

Matching 60

Demographic Differences 68

Measures 69

Procedure 75

Statistics 79

Procedure for the Content Analysis 82

Criteria for the Content Analysis of Open-response Data as Collectivist Versus Individualist 83

Ebel's Intraclass Reliability Coefficient of Inter-Judge Agreement 85

CHAPTER THREE - Results 88

Overall Similarity in the Frequency of Individualist and Collectivist Responses of Anglophone and Francophone Managers . . . 88

Replicated Significant Differences 94

Antecedent Responses 94
Consequent Responses 96

Results for Unmatched Groups of Anglophone Versus Francophone Managers 97

CHAPTER FOUR - Discussion 100

Overall Similarity in the Individualist-Collectivist Associative Logic of Anglophone and Francophone Managers 101

Replicated Significant Differences in the Individualist-Collectivist Associative Logic of Anglophone and Francophone Managers . . . 106

Format-Replicated Significant Differences Supporting the Hypotheses 107

Format-Replicated Significant Differences Running Counter to the Hypotheses 109

Broader Implications of this Study 110

Conclusions and Contributions 113

REFERENCES 117

APPENDICES 123

List of Tables

Table 1
Summary of Demographic Information for Cited Canadian Values and Socialization Research . 14

Table 2
Breakdown of Subject Sources for Matched Groups of Anglophone and Francophone Managers in Study 1 and Study 2 47

Table 3
Breakdown of Public or Private Sector Employment for Matched Anglophone and Francophone Groups of M.B.A. Students and Public Service Managers 49

Table 4
Breakdown of Matched Anglophone Managers in Studies 1 and 2 (N = 160) by Province of Longest Residence 59

Table 5
Demographic Equivalence (Four-group Match) of Francophone (N = 176) and Anglophone Managers (N = 166) in Study 1 and Study 2 for Age, Years Work, SES, Fathers' SES and Quality of Other-Ethnic Contact 66

Table 6
Other Interval-level Demographic Characteristics of Anglophone (N = 166) and Francophone (N = 176) Managers in Study 1 and Study 2, Unmatched for Quantity of Other-ethnic Contact, Mothers' SES and Frequency of Religious Practice 67

Table 7
Nominal-level Demographic Characteristics of Matched Anglophone (N = 86) and Francophone (N = 82) Managers- Study 1 70

Table 8
Nominal-level Demographic Characteristics of Matched Anglophone (N = 80) and Francophone (N = 94) Managers- Study 2 71

Table 9
Examples of Individualist, Collectivist, "Both Individualist and Collectivist" and "Non-applicable" Classification Categories . 86

Table 10
Replicated Significant Chi-Square Results for Antecedents and Consequents Provided by Matched Groups of Anglophone (N = 86 in Study 1, N = 80 in Study 2) and Francophone (N = 82 in Study 1, N = 94 in Study 2) Managers 95

Table 11
Replicated Significant Chi-Square Results for Antecedents and Consequents Provided by Unmatched Groups of Anglophone (N = 98 in Study 1, N = 110 in Study 2) and Francophone (N = 102 in Study 1, N = 120 in Study 2) Managers 99

List of Figures

Figure 1
Percentage of Anglophone (N = 86) and Francophone (N = 82) Collectivist and Individualist Antecedents Per Value in Study 1 90

Figure 2
Percentage of Anglophone (N = 86) and Francophone (N = 82) Collectivist and Individualist Consequents Per Value in Study 1 91

Figure 3
Percentage of Anglophone (N = 80) and Francophone (N = 94) Collectivist and Individualist Antecedents Per Value in Study 2 92

Figure 4
Percentage of Anglophone (N = 80) and Francophone (N = 94) Collectivist and Individualist Consequents Per Value in Study 2 93

Chapter One

Individualist Versus Collectivist Antecedents and Consequents of Work and Personal Values of Canadian Anglophone and Francophone Managers

Introduction

During the past two decades, the survey approach to the study of values, particularly Rokeach's (1973) method, has been popular. Essentially, Rokeach (1973) conceptualized values as preferences of behaviour or end-states that people hierarchically rank into value systems. Not surprisingly, when researchers in the 1970's and 1980's studied the value systems of Canadian Anglophone and Francophone managers or students, they tended to ask participants to rank certain values according to their perceived importance (Ahmed, 1977; Ahmed, 1981; Gosselin & McCarrey, 1980; Jain, Normand & Kanungo, 1979; Kanungo & Bhatnagar, 1978; Kanungo, Gorn & Dauderis, 1976; McCarrey, Edwards & Jones, 1977, 1978; McCarrey, Gasse & Moore, 1984; McCarrey & Weisbord-Hemmingsen, 1980; Nightingale & Toulouse, 1977). These researchers then attributed value-ranking differences between groups to one of several related explanations. The most prevalent explanation was that Anglophone managers were more socialized in individualism and Francophone managers more socialized in collectivism (e.g. Kanungo & Bhatnagar, 1978; McCarrey et al., 1977, 1978; Richer & Laporte, 1973;

Shapiro & Perlman, 1976). However, this explanation was never the focus of the research in that it was never specifically tested as hypothesis.

To fill a gap in the research, the specific goal of the present study was to test the hypothesis that Anglophone managers are more individualist and Francophone managers more collectivist. This was done by looking at the individualist and collectivist connotative meanings given to various values by a sample of equivalent male Anglophone and Francophone public and private sector managers. These meanings were obtained using a modified version of Triandis' (1972) methodology in which respondents were asked to write one antecedent (what causes a value) and one consequent (what results from this value) association for each of 21 values in a questionnaire.

This focus on meaning rather than rank-ordering of values is an important extension of previous studies. As Zavalloni (1980) wrote, one of the main weaknesses of the survey approach to value studies is that interpretation of results is based on inferences that may be speculative. Campbell (1969) referred to these explanations as "plausible alternative hypotheses" because there may be several plausible explanations to account for statistical differences between groups.

In past studies (e.g. Kanungo & Bhatnagar, 1978; McCarrey et al., 1977, 1978; Richer & Laporte, 1973; Shapiro

& Perlman, 1976), differences in individualism and collectivism were offered as explanations after-the-fact to account for statistical value-ranking differences and similarities of the Anglophone and Francophone samples. In other words, the individualism-collectivism explanation is really a plausible alternative hypothesis that was never tested and often used to explain statistical differences between groups.

In this study, it was precisely the collectivist-individualist explanation for value-ranking differences that served as the hypothesis. This was achieved by looking at the connotative meaning which the respondents gave to the values rather than to the meaning imputed by the researchers after-the-fact to value ranking similarities and differences.

A second contribution of this research has a more practical purpose. In the federal and provincial public service, as well as in many private sector businesses, Anglophone and Francophone managers work together or have some communication with one another. Although both groups may speak or understand each others' language, their understanding may not be equivalent to that of a native speaker. Thus, even if Anglophone and Francophone managers were to rank values in the same order of importance, this does not mean that they have the same understanding of these values. By focusing on the connotative meaning of certain

values, the present study was directed at whether male Anglophone and Francophone public and private sector managers are effectively communicating with each other when they use the same concepts. Effective communication between these managers is particularly important when one considers that they are making decisions that affect not only their own departments but ultimately decisions that can affect the lives of many Canadians.

If, as previous researchers have suggested, Anglophone and Francophone managers have a different individualist-collectivist understanding of various values, then it would be important to identify areas of potential differences in order to be able to identify and minimize any misunderstandings between the two groups. On the other hand, if Anglophone and Francophone managers are essentially equivalent in their individualist-collectivist understanding of certain values, a potentially detrimental ethnolinguistic stereotype which categorizes Anglophone managers as more individualist and Francophone managers as more collectivist can be exposed as unfounded.

Overview of the Problem

In recent years, social scientists have tried to explain observed differences in the attitudes and values of Anglophone and Francophone Canadians. This has been particularly evident in studies concerning the ranking of

work values. In these studies, certain distinctive value preferences have been regularly observed between samples of the two cultures (Ahmed, 1977; Ahmed, 1981; Jain et al., 1979; Kanungo & Bhatnagar, 1978; Kanungo et al., 1976; McCarrey et al., 1977, 1978).

These value-ranking differences have often been ascribed to cultural differences in the collectivist and individualist orientations of Anglophones and Francophones. Specifically, various authors suggested that Francophones are more collectivist (group-oriented) and Anglophones more individualist (I-centred) in their values and motivations (Kanungo & Bhatnagar, 1978; McCarrey et al., 1977, 1978; Richer & Laporte, 1973; Shapiro & Perlman, 1976).

Because individualism and collectivism are broad cultural constructs, different authors emphasized different aspects of these terms. For instance, some researchers associated individualism with an achievement orientation, whereas others emphasized the goal-centered aspects of individualism. Consequently, various themes that are associated with individualism and collectivism are evident in the literature. The following is a review of the relevant literature which led to the hypothesis that male Francophone middle managers are more collectivist and Anglophone managers more individualist in their understanding of certain values.

Differences in Individualism and Collectivism Between Canadian Anglophones and Francophones

To begin with, Francophones, compared to Anglophones, were found to be more collectivist in that they expressed greater interest in family and group ties. Certain authors suggested that this is because Francophones are an ethnic minority in North America and are more concerned with group survival (Clift, 1989; Kanungo & Bhatnagar, 1978; Lambert, Yackley & Hein, 1971). Other researchers suggested that certain value differences in Catholicism and the Protestant work ethic have served to accentuate distinctiveness on the collectivist-individualist dimension (De Koninck & Sirois-Berliss, 1978; Kanungo et al. 1976; McCarrey & Weisbord-Hemmingsen, 1980; Richer & Laporte, 1973; Rosen & D'Andrade, 1959).

Related to the collectivist-individualist distinction is the argument that an authoritarian father promotes a collectivist orientation (Kanungo et al., 1976; Richer & Laporte, 1973; Rosen & D'Andrade, 1959; Yackley & Lambert, 1971). The reasoning behind this argument is that with an authoritarian father, the child is afraid to assert his or her independent judgment and thus learns to rely more on others. If an entire culture were socialized in this way, an inter-reliance or collectivist orientation would be encouraged (Rosen & D'Andrade, 1959). Garigue (1969) and Taylor (1964) found evidence that Francophone fathers have

been more authoritarian than Anglophone fathers in the family setting.

Berry, Kalin and Taylor (1977) also found that Francophones scored higher on authoritarianism and ethnocentrism relative to other Canadian ethnic groups. They attributed this finding to Francophones' realistic sense of threat concerning their cultural survival in North America. At the same time, they underscored that a strong group identity will be associated with ethnocentrism when it serves a defensive function to protect the group from perceived threat.

Interestingly, though, Lambert et al. (1971) and Lambert, Hamers and Frasure-Smith (1979) found Anglophone parents more controlling and harsh, particularly concerning their sons' displays of insolence. Also, McCarrey and Weisbord-Hemmingsen (1980) found that Anglophone students reported stricter parental discipline. It may therefore be questioned whether these discrepancies stem from definitional differences or from changes in Francophone culture over the past thirty years.

Other orientations related to the individualist-collectivist orientation have also been suggested. For example, Kanungo and Bhatnagar (1978) and Lortie-Lussier et al. (1986) found that Francophones showed a higher need for affiliation than Anglophones. In the Kanungo and Bhatnagar (1978) study, Francophones tended to emphasize the

sympathetic nature of a work partner and the interpersonal aspects of the work situation at the cost of task competence. In addition, Anglophones showed a greater tendency for social risk than Francophones, suggesting the greater importance Francophones attribute to social ties.

Lortie-Lussier et al. (1986) found that Francophone children showed greater preference for friends and the company of siblings and extended family members than Anglophone children. The authors suggested that Anglophones are more socialized in individual competence and Francophones are socialized more in interpersonal competence.

Lambert et al. (1971) and Lambert et al. (1979) described a related finding that Francophone parents were less restrictive than Anglophone parents to their children's requests for friends in the home. Shapiro and Perlman (1976) found that Francophone adolescents accepted more influence from their social group, suggesting once more a greater affiliative tendency on the part of Francophones.

As an explanation, Richer and Laporte (1973) proposed that Francophones have been more "means" oriented rather than goal oriented. In other words, the process of working towards a goal, including interpersonal interaction has been more important to Francophones than to Anglophones. Richer and Laporte (1973) considered Anglophones to be more strictly goal oriented, de-emphasizing the interactional process. As a result, differences in cognitive styles,

rooted in various socialization differences, have been associated with Anglophone-Francophone differences in social affiliation as a value.

Also cited in the literature is the hypothesis that Francophones have been more family-oriented in their value structure. Taylor (1964) wrote that achievement for the Francophone has historically been measured with reference to the family. What is good for the entrepreneur's family is good for him or her. Kanungo & Bhatnagar (1978) wrote that in the employee-selection decisions of Francophones, family and personal relationships may be more important criteria than task competence. Lussier et al. (1986) also found that Francophone children were more altruistic towards their parents than either Anglophone or Italian Canadian children. Thus, family ties and cultural group ties seem to have been more central to Francophones' value systems than to those of Anglophones. Kanungo & Bhatnagar (1978) as well as Lambert et al. (1971) related this finding to the perceptions that Francophones have had of themselves as a minority group in Canada.

In contrast, Anglophones are hypothesized by various researchers to have been socialized more in terms of independence and self-reliance. In the literature, this translates into need for achievement (Ahmed, 1977; Allaire & Toulouse, 1977; De Koninck & Sirois-Berliss, 1978; Kanungo et al., 1976; Kanungo & Bhatnagar, 1978; Lortie-Lussier et

al., 1986; Taylor, 1964;; Tremblay, 1953; Yackley & Lambert, 1971). Shapiro and Perlman (1976) found that Francophone adolescents expressed more need for achievement than did Anglophones. However, this discrepancy may have reflected the questionnaire used, because in the same study, Anglophones scored higher on "mastery over nature"--a score which should be consistent with achievement motivation.

The greater achievement orientation hypothesized on the part of Anglophones has been related to the Protestant Work Ethic. According to Max Weber, there was a causal link between the Protestant Ethic and the development of Western capitalism. Puritan theologians believed that the honest acquisition of capital was a glorification of God. However, possession of capital was also seen as a temptation to self-indulgence. Thus, the clergy urged the laity to engage in disciplined work, which was felt to be "the best prophylactic against what the Puritan called the 'unclean' life, against the sloth and sensuality which riches so often engender" (Fullerton, 1959, cited in Mirels and Garrett, 1971). Although Weber's thesis has been debated, Mirels and Garrett (1971) wrote that the influence of the ascetic work ethic on Western social institutions has been widely attested.

McClelland (1961) has related the Protestant Work Ethic to socialization. According to McClelland's model, Protestantism promotes values of self-reliance. This leads

to independence training of children by parents which in turn promotes achievement, particularly economic achievement, in their children. This need for achievement is eventually translated into the technical development and economic growth of a society.

Atkinson (1957) hypothesized that individuals with high need for achievement tend to prefer and work hard in situations of moderate risk, where knowledge of results and individual responsibility is provided. McClelland (1961) then related the business entrepreneurial role to these characteristics. He drew a link between need for achievement, as a motivational variable, and economic achievement, the social-psychological end-product of achievement motivation.

Interestingly, Kanungo and Bhatnagar (1978) found that compared to Anglophones, Francophones preferred difficult rather than moderate goals. However, Francophones also preferred greater personal responsibility and personal decision-making than Anglophones. Whether personal responsibility in the study of Kanungo and Bhatnagar (1978) was related to the personal responsibility referred to by Atkinson (1957) is not clear. Nonetheless, a case can be made that ten years ago, Anglophones tended to value task competence more than interaction in the work place and also showed more need for achievement than Francophones, as reflected in Anglophones' preference for moderate goals.

Yackley and Lambert (1971) reported similar results in their study of competition in Anglophone and Francophone boys. They found that Francophone boys were less realistic about their team's future performance compared to Anglophone boys. Yackley and Lambert (1971) interpreted these findings in terms of Francophone boys setting high goals for themselves that are not easily attained, thus reflecting less need for achievement than Anglophone boys. Anglophone boys, in turn, were found to set more realistic goals for their team's performance and this was seen as reflecting a greater socialized need for achievement compared to Francophones.

Specific child-rearing techniques related to the Protestant Ethic were discussed by Winterbottom (cited in McClelland, 1961). Based on research of mother-son interactions, Winterbottom found that low-need achievers had mothers who were more restrictive and did not allow them to make important decisions.

More recently, Lambert et al. (1971) and Lambert et al. (1979) studied the child-rearing practices of Protestant Anglophones and Catholic Francophones and found that Anglophone parents were more hesitant to give help to a child. This was interpreted as Anglophones being eager for their children to help themselves (i.e. become more independent). Thus, there is evidence that child-rearing practices can be related to religious values, which in turn influence the collectivist-individualist orientation as

experienced in various cultures.

In summary, the studies cited have suggested that one essential difference between Francophone and Anglophone Canadians has been along the collectivist-individualist dimension. Because of a more individualist orientation, Anglophones were found to be more self-reliant and autonomous in their values and life style. Francophones, on the other hand, were considered to value a more collectivist orientation, reflecting a greater emphasis on interaction and affiliation than strictly individualist goals.

Table 1 provides a summary of demographic information for empirical studies cited in this section. In particular, Table 1 indicates whether various confounding variables such as SES, sex, age and years work experience were controlled for in the cited studies. These variables have been found to influence value preferences (Rokeach, 1973) and may have obscured the effect of ethnolinguistic group membership on value-ranking in certain studies that did not control for these potentially confounding factors.

In the present study, SES, fathers' SES, sex, age, years work experience and quality of other-ethnic contact were considered to be important factors that would confound with the main variable of interest, ethnolinguistic group membership. Groups were therefore matched on these factors. Consequently, the present study, compared to previous research, will more clearly show the influence of

Table 1
Summary of Demographic Information for Cited Canadian Values and Socialization Research

Authors	Sample	SES Controlled?
Ahmed (1977)	-mostly Canadian men, university business students -average age 23 years -95 Anglophones, 170 Francophones from the same region in Québec	-no
Ahmed (1981)	-predominantly Canadian men, university business students -90 Anglophones and 102 Francophones from the same region in Québec	-no
Allaire & Toulouse (1977)	-99 Francophone students from Québec universities, at the beginning of their MBA studies.	-no
De Koninck & Sirois-Berliss (1978)	-60 Francophone and 60 Anglophone Canadian students from Introductory Psychology courses in Ottawa -31% men and 69% women in both groups -two groups are equivalent for age -SES is higher for Anglophones than for Francophones	-no
Gosselin & McCarrey (1980) (indirect)	-95 Francophones from Ottawa and 49 Anglophones from Ottawa and Québec working as second-language instructors -two groups equivalent on a number of factors, including sex, age, income, education and marital status	-yes
Jain et al. (1979)	-103 Anglophone and 108 Francophone hospital employees in Hamilton, Ont. and Trois-Rivières Que. -groups matched for sex, education, job level and experience -Francophones were younger and had lower income	-no

Authors	Sample	SES Controlled?
Kanungo & Bhatnagar (1978)	-123 Anglophone and 248 Francophone final year High School students from Montreal. -matched for age, sex, and education of parents	-yes
Kanungo et al. (1976)	-lower to middle-level managers -82 Francophones and 115 Anglophones from an Anglophone and Francophone organization in Montreal. -groups matched for sex and years of experience -Francophones in the Anglophone organization were younger, had more education and higher income than those in the Francophone organization.	-no
Lambert et al. (1971)	-39 Anglophone and 34 Francophone parents (approx. 50% mothers and 50% fathers) of six year olds -from the Montreal area -all parents were Catholic and of a working-class background	-yes
Lambert et al. (1979)	-40 Anglophone and 40 Francophone sets of parents of six-year olds -from the Montreal area -20 parents from each ethnicity were from a working-class background and 20 from a middle-class background. -In each social-class-ethnic subgroup there were 10 parents (mothers and fathers) of girls and 10 parents of boys. -All Anglophone parents were Protestant and all Francophone parents were Catholic.	-yes
Lortie-Lussier et al. (1986)	-118 Canadian children between ages 8 and 9.5 years -40 Anglophones, 40 Francophones 38 of Italian descent -approx. equal number of girls and boys	-yes
McCarrey et al. (1977)	-744 Anglophone and 279 Francophone summer students and their supervisors from across Canada -controlled for sex, age and position level	-no

Authors	Sample	SES Controlled?
McCarrey et al. (1978)	-690 Anglophone and 250 Francophone summer students and their supervisors from across Canada -controlled for sex, age and position level	-no
McCarrey et al. (1984)	-163 Anglophone and 90 Francophone managers from British Columbia and Québec city respectively (76% male) -controlled for sex, age, years work experience and education	-yes
McCarrey & Weisbord-Hemmingsen (1980)	-88 Anglophone and 78 Francophone Arts and Science students form an Ontario bilingual university -mean age 20.5 years -controlled for sex of respondents	-yes
Nightingale & Toulouse (1977)	-500 Anglophone and 500 Francophone employees (50 employees from each of 20 organizations in Québec and Ontario) sampled from upper, middle and lower levels -groups from lower and middle level positions were equivalent for age, seniority in company, salary and education -Francophone upper level managers tended to be younger, have less seniority and more education than their Anglophone counterparts.	-yes
Shapiro & Perlman (1976)	-281 Francophone and 239 Anglophone high school students in Winnipeg. -independent variables were ethnicity and sex	-no
Taylor et al. (1982)	-600 Anglophone and 188 Francophone managers from a large corporation based in Québec and Ontario	-no
Yackley & Lambert (1971)	-9 to 11-year-old Anglophone and Francophone boys -25 boys of each ethnicity	-yes

N.B. Most researchers carefully operationalized their selection criteria for Francophone and Anglophone Canadians.

ethnolinguistic group membership per se on the value meanings of matched Anglophone and Francophone managers.

A Historical Context for Francophone Collectivism and Anglophone Individualism in Canada

The purpose of this historical overview is to present a systematic rationale for Francophone managers having a more collectivist understanding and Anglophone managers having a more individualist understanding of their social worlds. Specifically, this section will describe French Quebecers as generally having achieved a strong sense of identity as a French nation, which is an important aspect of collectivism (e.g. Clift, 1989; Kagitcibasi, 1987; McRoberts, 1988; Triandis, 1983). This section will also chronicle some historical changes in Québec over the past 30 years that have contributed to an increased economic achievement-orientation on the part of French Quebecers. Although present-day Francophones and Anglophones are both achievement-oriented in the business world, it will be suggested that because of certain historical, cultural and linguistic factors, Francophone managers, compared to Anglophones, will express a more collectivist connotative understanding of values in this study.

Anglophone managers, on the other hand, will be described as historically more established than Francophones in a tradition of economic achievement and individualism

(Clift, 1989; Kanungo & Bhatnagar, 1978; McCarrey et al., 1977, 1978; McRoberts, 1988; Richer & Laporte, 1973). However, compared to Québec Francophones, they appear to have a less well-developed sense of identity as a people and are less concerned with linguistic and cultural survival (Clift, 1989; McRoberts, 1988). Thus, their understanding of certain work and personal values is expected to reflect a more individualist orientation than Francophones.

In terms of how these socio-historical influences are translated into subjective culture, it is suggested that they are mediated by affectively-loaded social cognition, which is generally developed through socialization experiences. For example, in the case of the Anglophone managers, their long-established sense of individualism in the entrepreneurial role and their relative lack of concern regarding their cultural survival may well have been established through operant and classical conditioning, parental modeling and interaction, interaction with peers, educational and religious institutions as well as the media. These socializing agents transmit and reinforce their idea of the "good person" or the "good life," which in this instance may have been internalized in the form of a more individualist social cognition and reflected in a greater Anglophone sense of subjective culture.

Some of the socio-historical factors influencing Francophones' social cognition may include concerns about

cultural and linguistic survival together with a recently established entrepreneurial and managerial class and a school system supporting business and professional programs. Again, these historical factors are mediated through interaction with peers, parental example and interaction, the media and educational system as well as the Québec government, which plays a large mediating role (e.g. language laws). All of these socializing agents transmit and reinforce the culture's social cognition, which in the case of Francophones, is thought to encompass more collectivist aspects than Anglophones, while at the same time emphasizing entrepreneurial and managerial success.

In present-day Québec, we see a modern society with the economic advantages of an industrialized nation. However, it is only within the last thirty years that "modernization" has fully taken place in that province. Prior to that time, the typical situation was one of a less affluent society, in which farming, family and cultural ties as well as the Catholic Church formed the crux of life.

In 1953, Tremblay wrote that the Catholic Church, as a social, spiritual and political institution, had been and continued to be a dominant force in Québec society. Having a strong influence over French Quebecers' lives, the Catholic clergy sought to shape their vision of a good society, which was idealized in an agrarian and anti-materialistic way of life. This anti-capitalist stance may also have helped to

reinforce French Canadian identity. By rejecting capitalism, which was seen as an Anglosaxon and thus more English-Canadian cultural trait, French Quebecers affirmed and sought to ensure their cultural survival (McRoberts, 1988).

Yet despite this anti-entrepreneurial climate, French Quebecers did establish small local firms or family businesses. However, these Francophone businesses were built on the values of security and stability rather than the more entrepreneurial values of risk and growth (McRoberts, 1988, Taylor, 1964). Consequently, there was an appreciable void in the Québec economy (i.e. capital investment and ownership) which was filled by the wealthier and more powerful Anglo-Canadian, American and multinational business interests. As late as 1969, only 26 of the 165 enterprises in Québec with an annual production worth over 10 million dollars were owned by French Quebecers (McRoberts, 1988). However, this situation was soon to change as part of the complex economic, political and social changes that occurred during the "Quiet Revolution" of the 1960's and 1970's and which continued into the 1980's.

One of the social changes that had a large impact on the entrepreneurial spirit in Québec was educational reform. Prior to 1964, the education system in that province was predominantly run by Catholic clerics. Geared towards the elite (i.e. the wealthy and the intellectually gifted), Francophone education emphasized religion and the humanities

as well as certain professions, such as the law or medicine, which were acceptable to the Church. However, there was a marked lack in technical training and in certain professional education such as business administration. This lack served to reinforce a social schism between the intellectual elite and the working class majority (Monière, 1977/1980).

With the development of a government ministry of education in 1964, there was to be a bridging of this gap. Whereas previously, certain socioeconomic hindrances had prevented Quebecers from higher education, secondary education was now to be state-regulated, free and democratic. Moreover, Francophone colleges and universities were also establishing professional programmes emphasizing technical fields such as engineering and business administration (Monière, 1977/1980). This greater accessibility of education together with a more technical orientation helped to establish a managerial and professional class in Québec (McRoberts, 1988). This, in turn, served to lessen the discrepancy in income and social status between French Quebecers and Anglophone Canadians (Johnson, 1984), who were already established in the technical and business aspects of education and employment.

Another crucial aspect of social change in Québec during the 1960's had to do with a developing entrepreneurial spirit. Toward this end, the provincial government during the 1960's created programmes to establish a more

pronounced Francophone presence in the Québec economy. Of particular importance was the state's role as a purchaser of goods and services which benefitted French firms because government officials tended to favour Francophone bids. Together with other concurrent social changes (e.g. growing pro-French and Québec nationalism, decline in the influence of the Church etc.), by the late 1960's, there was a sharp increase in Francophone entrepreneurship (Turcotte, 1985) which continued to grow during the 1970's.

By the late 1970's, French Québec had a clearly established capitalist class. There were a substantial number of large Francophone-owned and managed businesses: "the Banque Nationale, Power Corporation, the Laurentian Group, and the Mouvement Desjardins in finance; Lavalin and SNC in engineering; Bombardier in manufacturing; Provigo in food retailing; and Culinart in food-processing" (McRoberts, 1988, p. 360). These enterprises were becoming important actors in North American and international markets as well as within the Québec economy.

Moreover, by the late 1970's, Francophones entered in greater numbers into the upper levels of Anglo-Canadian and American-owned corporate structures in Québec (McRoberts, 1988). Bernard, Demers, Grenier & Renaud (1979) explained this in terms of the substantial outmigration of Anglophones between 1971 and 1978. After this outmigration of Anglophones, the available pool of new managers in Québec

was predominantly Francophone, and it was they who filled the previously-held Anglophone administrative positions.

When the pro-sovereignty Parti québécois was elected in 1976, Ahmed (1987) wrote that the message to Anglophone Canadians was clear. The Francophone majority in Québec had the confidence to express the view that it was desirable and just "to make Québec as French as Ontario was English" (Ahmed, 1987, p. 2). This election was a climax in the growing nationalism that had been gaining momentum and organization in French Québec.

However, for some Québec Anglophones, and particularly Anglophone business people, the election of the Parti québécois was not an appealing reality. Although many Anglophone business people had already left Québec, and undoubtedly more left after the 1976 election (e.g. Sunlife Insurance), those Anglophones who stayed generally did not dispute the changes in the status of English under the Parti québécois' Law 101 (Ahmed, 1981). In fact according to Ahmed (1987), many English firms adapted well to the Québec government's francisization programme by promoting French employees to key positions and encouraging English-speaking staff to learn French.

By the early 1980's, there was a clearcut reversal in the nature of the business community in Québec, with French being predominant and generally necessary in managerial and entrepreneurial occupations. Of particular significance was

the unequivocal presence of an entrepreneurial ethos among French Quebecers. In addition to the establishment of a Francophone capitalist and managerial class, other statistics pointed to the growing business-mindedness of Francophones. For example, by 1985, more than 40% of all Canadian students enrolled in university-level administration programmes were Quebecers (Turcotte, 1985). Also, whereas the number of Francophone university graduates entering the public service had been as high as 50%, by 1987 it had been reduced to 20%, with many public servants changing over to the private sector as well (Arsenault, 1987, cited in Ahmed, 1987).

In contrast to the French Quebecer's burgeoning sense of economic autonomy and national identity, a study by Taylor, Simard, McKirnan & Bellerose (1982) highlighted the feeling of threatened security generally experienced by Québec Anglophones since the 1976 election of the Parti québécois. In this study, Anglophone and Francophone managers from a large corporation were asked to assess the extent to which they believed the two groups to be similar or different in their approach to and execution of their work. The results showed that 51% of Anglophone managers perceived themselves to be similar to Francophones in their approach to work, whereas only 32% of the Francophone managers perceived such similarities. Taylor et al. (1982) suggested that Anglophones may have accentuated similarities

between the two groups in order to avoid drawing attention to themselves and thus maintaining the status quo.

On the other hand, 68% of the Francophone managers perceived cultural differences between themselves and their Anglophone counterparts. They did not, however, associate these differences with negative attitudes towards either Anglophones or their own group. Taylor et al. (1982) referred to their sample of Francophone managers as endorsing a "different but equal" ideology. This contrasted with 49% of the Anglophone managers who perceived differences between the two groups. Unlike the Francophone managers, these Anglophones took a more ethnocentric view and perceived their own cultural group's work habits more favourably and Francophones' more negatively.

Taylor et al. (1982) interpreted these results in terms of the relative security and/or threat experienced by Québec Anglophones and Francophones. The authors considered that Francophones would feel less threatened and more secure because the Parti québécois, with its pro-French and anti-English policies, ensured the primacy of French in the work place, in education and throughout the society. Consequently, Francophone managers could accentuate cultural distinctiveness between themselves and Anglophone managers without denigrating either themselves or Anglophones. However, Anglophone managers in this study, particularly unilinguals, may have perceived their status and their

livelihoods as more threatened than Francophones. Their ethnocentric contrasting of the two cultures' approaches to work may thus have served a defensive function to reduce a sense of threat, especially to their livelihoods, posed by Francophones in their company.

These results are also consistent with Tajfel's (1974) model of intergroup relations. Tajfel (1974) proposed that members of a minority group may be motivated to perceive cultural differences between themselves and the majority group in order to attain psychological distinctiveness along positively valued dimensions. This appeared to be the case with the Québec Anglophone managers in the Taylor et al. (1982) study, as they tended to draw certain ethnocentric boundaries between themselves and Francophone managers, perceiving differences between the two groups as more favourable to themselves. Thus, Québec Anglophone managers in the study of Taylor et al. (1982) seemed to be responding as a cultural minority group.

However, it is relevant that Taylor et al. (1982) discussed Francophone security primarily in terms of linguistic and cultural issues and Anglophone security in terms of employability and status. In other words, despite pro-French and anti-English laws in Québec, Anglophone Quebecers were described as showing more concern for their economic viability and their individual rights than about their cultural survival. This corresponds to the distinction

that McRoberts (1988) drew between English and French Canadian identity. For McRoberts (1988), English Canadians do not have a strong sense of themselves as a collectivity--as an English-Canadian nation. Nor do they have a clear institutional or cultural framework supporting a sense of "English Canadianism." According to Triandis (1983) and Kagitcibasi (1987), collectivism is a cultural orientation in which individuals have strong loyalty to their ingroup. In order to have a collectivist orientation, one has to have a clear definition of one's ingroup, which does not appear to be the case in English-speaking Canada.

French Quebecers, on the other hand, have a greater sense of themselves as a nation, and they have established greater cultural and institutional support for themselves as a collectivity. For example, there are major social and political movements organized to promote explicitly Francophone issues and concerns (McRoberts, 1988).

In addition, Anglophone and Francophone Canadians do not share the same concerns about cultural and linguistic assimilation. Francophones in Québec, surrounded by an Anglophone continent, are presently organized as a national collectivity around cultural and linguistic concerns, partly in order to maintain their ethnolinguistic identity (Clift, 1989). Canadian Anglophones, on the other hand, have not experienced the same degree of threat to their identity, because their linguistic survival is not threatened.

Consequently, Anglophone Canadians have not experienced the same need to protect their identity as have Francophones, and they have not developed the same collectivist sense of national cohesion that French Québecers presently experience.

In contrast, Anglophone Canadian business people have had a long history of entrepreneurial and managerial involvement (McRoberts, 1988) and have developed a corresponding ethos associated with individualist characteristics such as autonomy and self-reliance. This individualist ethos, or sense of subjective culture, developed in a historical time frame that served to reinforce such a development. Although Francophone business people have become achievement-oriented in the business world, their corresponding sense of subjective culture has developed in a different, more collectivist historical context than that of Anglophones. Thus, it is expected that achievement-orientation, as well as other more individualist values historically associated with Anglophone business people, will have a more collectivist meaning to Francophone managers who come from a more collectivist cultural tradition.

For example, with their historically more developed sense of collectivism, Francophone managers may understand economic achievement more in relation to Québec's economic self-sufficiency and in terms of promoting the French

language through interpersonal contact at work. This may be in contrast to Anglophone managers, who generally are not concerned about their linguistic survival and may emphasize economic achievement more strictly in terms of efficiency and productivity, characteristics in line with their historically more individualist subjective culture.

According to Triandis (1972), a people's or a culture's history flavours that group's subjective culture and ultimately its understanding and experiencing of the social world. Thus, although Canadian Francophone and Anglophone managers may both be achievement-oriented in their approaches to work, because of certain historical, linguistic and cultural differences, Francophones are predicted to have a more collectivist understanding of certain values and Anglophones a more individualist understanding.

Hypotheses and Conceptual Definitions: Individualism and Collectivism

The purpose of this study was to investigate the connotative meaning of certain value concepts as perceived by equivalent groups of male Canadian Anglophone and Francophone public service middle managers. Based on the previously cited literature (e.g. Kanungo & Bhatnagar, 1978; Lambert et al., 1979; Lortie-Lussier et al., 1986; McCarrey et al., 1977, 1978; Richer & Laporte, 1973; Shapiro &

Perlman, 1976), it was hypothesized that Francophone managers would have a more collectivist understanding of these values compared to Anglophone managers, who would have a more individualist understanding.

In terms of conceptual definitions of individualism and collectivism, there is a lack of consensus in the literature. For example, some authors think of individualism and collectivism as polar opposites of one dimension, while others think that they reflect different dimensions (Kluckhohn & Strodtbeck, 1961). More recently, Triandis, Bontempo, Villareal, Asai & Lucca (1988) have focused on ingroup versus outgroup relations in individualist and collectivist cultures, and they viewed individualism and collectivism as being a complex, polyfactorial cultural dimension.

For purposes of this research, individualism and collectivism were considered along one dimension. Specifically, individualism was defined as a composite of elements reflecting a greater orientation and focus on the individual, with respect to an achievement/competence/self-fulfilment paradigm. A collectivist orientation, on the other hand, was defined as a greater focus on the collectivity, in terms of approval, peer understanding, mutual acceptance and equality and rapport with others.

In order to clearly identify any similarities and/or differences in individualist-collectivist value meanings, a

modified version of Triandis' (1972) antecedent-consequent analysis was used. Essentially, this methodology focuses on the associative logic (connotative understanding) of individuals in the form of antecedents and consequents they are asked to give to certain concepts, which in this study were values. Going beyond value-ranking as a methodology, Triandis' (1972) approach permits access to subjective culture, which he defines as "a cultural group's characteristic way of perceiving its social environment" (p. 3). Thus, by using Triandis' (1972) method to focus on one aspect of Anglophone and Francophone managers' subjective culture, or more specifically their individualist or collectivist connotative understanding of certain values, the hypotheses in this study were operationalized as follows: Francophone managers were hypothesized to provide more collectivist antecedents and consequents to value stimuli, whereas Anglophone managers were expected to give more individualist antecedents and consequents to the same value stimuli.

Specific Hypotheses and Rationales for Each Value Stimulus

The directionality of the contrasts was hypothesized as follows:

(1) True Friendship: The evidence has suggested that Francophones have a more collectivist orientation and that they are more "means" oriented. As such, they may perceive

social interaction to be more important in and of itself, compared to Anglophones. Francophones have also been described as more affiliative, particularly with reference to work values. Examples of collectivist responses would include "trust" and "commitment."

On the other hand, true friendship will likely have more of an individualist connotation for Anglophones. In contrast to Francophones, for Anglophones the interactional process is expected to be relatively down-played in favour of personal attributes either preceding (e.g "self-confidence") or resulting (e.g. "happiness) from "true friendship."

Specifically, the hypotheses are that Francophone managers, compared to Anglophones, will provide more collectivist antecedents and consequents. In comparison, Anglophone managers are expected to provide more individualist responses to the value of "true friendship."

(2) Freedom: The literature has suggested that Anglophones, because of their individualist orientation, are likely to emphasize values of self-reliance and personal autonomy. As a result, the antecedents and consequents they associate with the value of "freedom" are also predicted to have these individualist connotations, as for example "individual responsibility" and "personal choice."

In contrast, Francophones have been considered to place

more emphasis on cultural group affiliation and affiliative processes than Anglophones. It is thus hypothesized that they will give more universal and collectivistic responses to the value of "freedom," such as "social responsibility" and "peace."

Therefore, Anglophone managers in this study, relative to Francophones, are predicted to provide more individualist responses, and Francophone managers, relative to Anglophones, are predicted to give more collectivist responses to the value of "freedom."

(3) Equality: The value of "equality" for Francophones is predicted to have a more or less collectivist flavour. It is expected that Francophones will consider "equality" in broad collectivist terms such as "brotherhood" and "equal opportunity," partly because as a minority group in North America, they may tend to value group affiliation more than Anglophones as a means to group survival.

Anglophones, however, are hypothesized to view equality with a more individualist understanding. Anglophones are likely to show less consideration of socially or politically disadvantaged groups, placing more emphasis on self-reliance (e.g looking out for oneself) and personal effort in their lives.

In this light, Anglophone managers, compared to Francophones, are hypothesized to give numerically more indivi-

dualist responses. In comparison, Francophone managers, relative to Anglophones, are expected to give numerically more collectivist responses to the value of "equality."

(4) Family Security: Francophones are expected to understand "family security" in the light of their more collectivist orientation and thereby to stress their sense of responsibility to the family.

In contrast, the more individualist Anglophones are predicted to de-emphasize the collective nature of their responsibility towards family members, stressing more how each family member can take responsibility for him or herself.

The specific hypotheses are that Francophone managers, relative to Anglophones, will provide more collectivist responses. In contrast, Anglophone managers, relative to Francophones, are predicted to provide more individualist responses to the value of "family security."

(5) Being Ambitious: Again, it is hypothesized that Anglophones will provide more individualist antecedents and consequents to this value, reflecting an individualist orientation which emphasizes self-reliance and individual achievement. Examples of individualist responses might include "a winning attitude" or "a job promotion."

Francophones, on the other hand, are predicted to

express a more collectivist understanding reflected in responses associated with interpersonal affiliation. It is thus hypothesized that Francophone managers, relative to Anglophones, will give more collectivist responses to this value, as for example, "recognition of competence" or "admiration from co-workers." In turn, Anglophone managers are predicted to provide more individualist responses than Francophones.

(6) Being Helpful: It is predicted that Francophones will give a more collectivist flavour to the value of helpfulness, since evidence has suggested that they tend to emphasize interpersonal affiliation. Thus, it is hypothesized that Francophone managers, relative to Anglophones, will provide more collectivist responses to the value of "helpfulness," such as "consideration of others" or "good relations."

Anglophone managers, however, are hypothesized to respond to this value more individualistically, emphasizing personal characteristics rather than a more affiliative attitude. Examples of individualist antecedents and consequents might include "good self-esteem" or "personal satisfaction."

(7) Being Self-Controlled: Anglophone managers in this study, compared to Francophones, are hypothesized to have a

more individualist understanding of this value, because they have been reported to emphasize goal-orientation and problem-solving as ends in themselves (Richer & Laporte, 1973).

Francophone managers, however, are predicted to be more collectivist and interactional in their responses to this value. For Francophones, compared to Anglophones, Richer & Laporte (1973) described that the process of working towards the goal is at least as important as the goal itself.

It is therefore predicted that Anglophone managers will provide more individualist responses (e.g. "discipline" or "self-respect") and Francophone managers will provide more collectivist ones (e.g. "a supportive entourage" or "trust from others") to the value of "self-control."

(8) Being Loving: It is expected that Francophones will emphasize personal interaction and inter-reliance as a reflection of a more collectivist orientation. As a result, it is predicted that Francophones, compared to Anglophones, will also provide more collectivist associations to the value of "being loving," as for example "mutual trust" or "caring."

However, for Anglophones, who have been reported as more individualist, less of a group orientation is expected, with more emphasis placed on personal attributes and/or internal feeling states. It is therefore hypothesized that

Anglophone managers, relative to Francophones, will provide more individualist associations, such as "happiness" or "self-confidence."

(9) Sense of Accomplishment: Anglophone managers, who are expected to be more individualistic, would tend to view accomplishment from a personalist perspective (i.e from what one has done for oneself). Personal effort as well as personal attributes will likely be stressed. It is therefore hypothesized that the antecedents and consequents they provide to this value, such as "self-reliance" or "personal satisfaction," would be more individualist than collectivist.

For Francophones, though, a sense of accomplishment is expected to be sought more through personal interaction. Thus the "means" of a task would be at least as important as the "ends." In addition, because Francophones, compared to Anglophones, have shown a greater sense of group cultural affiliation, accomplishment for Francophones may be more universal, emphasizing goals that will benefit cultural group interests more than the individualist emphases of Anglophones. As such, it is predicted that Francophone managers, in comparison to Anglophones, will provide more collectivist antecedents and consequents to the value of "accomplishment," such as "good communication" or "respect from colleagues."

(10) Work which allows you to help others: The literature has suggested that Francophones tend to be concerned with cultural group identity and interpersonal affiliation. Consequently, Francophones are predicted to show more concern for others in their social environment. Francophone managers, relative to Anglophones, are thus predicted to respond with more collectivist antecedents and consequents, such as "concern for others" or "responsibility to others."

Anglophone managers, though, who are thought to be more concerned with self-reliance, are predicted to give more individualist responses, reflecting personal effort and feeling states, as for example, "confidence in my ability" or "personal satisfaction."

(11) Work which allows achievement: It is expected that Francophones, who have been considered more collectivist in their orientation, will respond to this value with an interactional and "means-oriented" understanding. Specifically, it is hypothesized that Francophone managers, relative to Anglophones, will provide more collectivist antecedents and consequents to this value, such as "good working relations" and "good supervisory relations."

However, for Anglophones, who have been considered more individualist, the "ends" of a task may be seen as more important than the process of working towards that end. It is thus predicted that Anglophone managers, compared to

Francophones, will provide more individualist responses to this value, such as "self-reliance" and "personal fulfillment."

(12) Work which allows personal autonomy: Because it has been reported that Anglophone managers tend to value self-reliance and autonomy as part of an individualist orientation, it is specifically hypothesized that, relative to Francophones, they will also provide more individualist antecedents and consequents to the value of personal autonomy. For example, individualist responses might include "personal responsibility" and "better efficiency."

Francophones, on the other hand, have been reported to place more emphasis than Anglophones on interpersonal competence and inter-reliance as part of a collectivist orientation. It is thus predicted that Francophone managers, compared to Anglophones, will give more collectivist responses such as "good supervisory relations" or "a good working ambience" to this value.

(13) Work which allows a sense of prestige/ Job which provides esteem from co-workers:

Given that Francophones have been considered to value personal interaction as a means in itself, it is likely that this collectivist orientation will also be reflected in their concerns with social approval and how the social group

perceives them. It is thus hypothesized that Francophone managers, compared to Anglophones, will provide more collectivist responses to these values, such as "political connections" and "co-workers' respect."

Anglophone managers, who are expected to be motivated by more I-centered individualist concerns, are predicted to provide more individualist responses to these values, as for example "hard work" and "personal pride."

(14) A secure job: Because Francophones have been considered to express a more collectivist orientation, it is predicted that Francophone managers in this study will also give more collectivist responses to this value. These antecedents and consequents might include such responses as "good relations with supervisors" and "relaxed team functioning."

Anglophones, on the other hand, who are considered more individualist, will likely emphasize more personal antecedents and consequents, such as "hard work" and "less stress." Specifically, compared to Francophone managers, Anglophones are hypothesized to provide more individualist responses to the value of "job security."

(15) Pleasant working associates: Francophones, who are reported as more collectivist than Anglophones in motivation, will likely regard their relations with working associates as an integral part of the accomplishment and

satisfaction in their work. This reinforces the "means" motivational orientation previously discussed by Richer and Laporte (1973). It is specifically hypothesized that Francophone managers, relative to Anglophones, will provide more collectivist responses, such as "responsibility to coworkers" and "a good work atmosphere."

Anglophones, however, will likely express their more individualist and task-centred orientation (Richer & Laporte, 1973) in such individualist antecedents as "each doing one's work" and consequents such as "feeling good about my job." Thus, Anglophone managers, as contrasted to Francophones, are predicted to give more individualist responses to the value of "pleasant working associates."

(16) Good Supervisory Relations at work: Francophones, who have been considered more collectivist in orientation, are also predicted to provide more collectivist responses to this value, such as "good supervisory relations" or "helpful feedback from boss." Collectivism, in this case, implies a motivation to interact and collaborate with others.

Anglophones, who have been considered more individualist, are predicted to respond to this value with more responses reflecting personal effort or internal states of the individual, as for example "a real desire to work well" or "better achievement in my work."

(17) Promotion: Anglophones, considered more individualist in their strivings for personal success and achievement, are hypothesized to provide more individualist responses, such as "hard work" and "pride in my accomplishment."

Francophones, who have been regarded as more collectivist, are predicted to express their understanding of this value in terms of group interests and interactions. For example, collectivist responses might include "having good connections" and "greater obligations to others." It is thus predicted that Francophone managers, relative to Anglophones, will give more collectivist antecedents and consequents to this value.

Wisdom was the highest-ranked value reported by a group of English and French Canadian undergraduates who completed Rokeach's (1967) Value Survey (McCarrey & Weisbord-Hemmingsen, 1980). In the present study, it is hypothesized that there will be no difference in the number of collectivist and individualist antecedents and consequents provided to this value by Anglophone and Francophone managers.

Job which allows intellectual stimulation and Job which provides a good salary were the two most highly-ranked values reported by a group of Anglophone and Francophone workers (Gosselin & McCarrey, 1980). It is predicted that there will be no difference in the number of collectivist and individualist responses that Anglophone and Francophone

managers provide to these values.

To summarize, the present study focused on the associative logic of Anglophone and Francophone managers to test the hypotheses that Anglophones have a greater individualist understanding (subjective culture) and Francophones a more collectivist understanding of various values. The method described in Chapter 2 was used to test the hypotheses formulated for each value stimulus.

Chapter Two

Method

Subjects

Sources and Recruitment of Participants

Respondents were recruited from two main sources: Master's-level business students who were presently employed as managers and had had at least two years work experience in either the private or public sectors and middle managers from various departments in the federal or Quebec provincial public service who also had had at least two years work experience. Quebec provincial public service managers were represented only among the public service managers recruited from M.B.A. students at Université de Laval. Entire classes of M.B.A. students from the University of Ottawa and Carleton University in Ottawa were given the questionnaire during class time by the researcher. They had approximately 30 minutes in which to complete the questionnaire. They were then debriefed about the purpose of the study. Between 95% and 100% of the M.B.A. students chose to participate in the study. A similar process of administration was used with business students at Université de Laval (many of whom were Quebec provincial public service managers) in that entire classes were given the questionnaires by an administrator who was informed about the project. Again, between 95% and 100% of the students agreed to participate.

The recruitment of federal public service managers occurred through contacts with officials responsible for management training programmes in various government departments. Questionnaires were administered in one of three different ways: mailing of questionnaires to individuals who had recently completed a training course, administration of questionnaires to groups of managers by a training official during a training course, and administration of questionnaires by the researcher to groups of managers on a training course. Again, participants were asked to complete the questionnaire in 30 minutes, and in the last two conditions, were debriefed about the purpose of the study. When the questionnaires were administered in groups, the response rate was always close to 100%. However, when the questionnaires were mailed to potential respondents, response rates were variable. For example, in the open-response format of this study (Study 1), the return rate of completed questionnaires for managers from Agriculture Canada was approximately 25%. However, in the multiple-choice format of this study (Study 2), the response rate for Taxation Canada managers was approximately 80%. These were the two main sources of respondents recruited by mail.

Percentages of Francophone and Anglophone Public and Private Sector Managers Recruited in Studies 1 and 2

Table 2 shows a breakdown of sources of subject recruitment for Studies 1 and 2. In Study 1, 73% of a matched sample[1] of Francophone respondents were Master's-level business students and 27% were federal public service managers. For the matched Anglophone group in Study 1, 51% of the respondents were graduate business students and 49% were federal public service managers. In Study 2, 32% of the Francophone respondents were business students and 68% were federal public sector managers. For the matched Anglophone group in Study 2, 39% of the sample were graduate business students and 61% were federal public service managers.

Although 47% of all subjects were master's-level business students, all of the students were presently employed in managerial positions and had had at least two years work experience. However, not all of the student subsample was employed in the public service. Table 3 provides a breakdown of the percentage of Master's-level business students (matched for SES, father's SES, age, work experience, quality of contact with the other ethnolinguistic group) employed in either the public or the private sector.

---

[1] By matching it was meant that all four subsamples in the Studies 1 and 2 were made statistically equivalent to each other on the following variables: SES, father's SES, age, years work experience and quality of contact with the other ethnolinguistic group.

Table 2

Breakdown of Subject Sources for Matched Groups of Anglophone and Francophone Managers in Study 1 and Study 2

	Subject Source	Frequency	%	Method of Recruitment[1]
Study 1 Anglo (N=86)	1) M.B.A. students U. of Ottawa/Carleton	44	51%	3
	Federal Public Service:			
	2) Agriculture Canada	13	15%	1
	3) C.A.P. (executive development program)	6	7%	3
	4) Employment and Immigration	5	6%	2
	5) Transport Canada	2	2%	1
	6) Miscellaneous public service managers[2]	16	19%	-
Study 1 Franco (N=82)	1) M.B.A. students U. de Laval	50	61%	2
	2) M.B.A. students U. of Ottawa	10	12%	3
	3) C.A.P.	3	4%	3
	4) Agriculture Canada	3	4%	1
	5) Miscellaneous public service managers	16	20%	-
Study 2 Anglo (N=80)	1) Transport Canada	32	40%	3
	2) M.B.A. students U. of Ottawa	31	39%	3
	3) Taxation Canada	15	19%	1
	4) Energy, Mines and Resources Canada	2	3%	1
Study 2 Franco (N=94)	1) M.B.A. students U. de Laval	28	30%	2
	2) Immigration and Employment	23	24%	2
	3) Transport Canada	19	20%	3
	4) C.A.P.	10	11%	3
	5) Taxation Canada	8	9%	1
	6) M.B.A. students U. of Ottawa	2	2%	3
	7) Energy, Mines and Resources Canada	1	1%	1
	8) Miscellaneous public service managers	3	3%	-

[1] (1) =questionnaires were mailed to individuals who had just finished a management training course
(2) =questionnaires were administered to groups of students or managers by someone other than the researcher
(3) =questionnaires were administered to groups of students or managers by the researcher

[2] Miscellaneous public service managers: Due to lost information, the miscellaneous category refers to the fact that the sources of these questionnaires can no longer be specifically identified by government department.

Table 3

Breakdown of Public or Private Sector Employment for Matched Anglophone and Francophone Groups of M.B.A. Students and Public Service Managers

		Employed in Public Sector	Employed in Private Sector	Employed as Manager but Sector Unknown
Study 1 Anglo (N=86)	Public Service Managers	42 (100%)		
	M.B.A. students	15 (34%)	14 (32%)	15 (34%)
	TOTAL	57 (66%)	14 (16%)	15 (17%)
Study 1 Franco (N=82)	Public Service Managers	22 (100%)		
	M.B.A. students	19 (32%)	20 (33%)	21 (35%)
	TOTAL	41 (50%)	20 (24%)	21 (26%)
Study 2 Anglo (N=80)	Public Service Managers	49 (100%)		
	M.B.A. students	5 (16%)	19 (63%)	6 (20%)
	TOTAL	54 (68%)	19 (24%)	6 (8%)
Study 2 Franco (N=94)	Public Service Managers	64 (100%)		
	M.B.A. students	7 (23%)	11 (37%)	12 (40%)
	TOTAL	71 (76%)	11 (12%)	12 (13%)

In Study 1, 66% of Anglophone and 50% of Francophone respondents were presently employed as public service managers, whereas 16% of Anglophones and 24% of Francophones were private sector managers. For 17% of the Anglophone managers and 26% of Francophone managers (all from the student subsample), it was not possible to determine in which sector they were presently employed because they indicated work experience in both sectors.

In Study 2, 68% of matched Anglophone managers and 76% of matched Francophone managers were presently employed in the public sector, whereas 24% of Anglophones and 12% of Francophones were private sector managers. For 8% of Anglophones and 13% of Francophone managers (from the student subsamples), it was not possible to determine in which sector they were presently employed because they indicated work experience in both sectors.

A distinction was not drawn between public and private sector managers in this study because statistical analysis revealed that 42% (N = 342) of the entire matched sample had had work experience in both sectors. Such a distinction would inadequately represent the managerial sample in the present study because they could not be appropriately understood simply in terms of the managerial culture of one sector versus the managerial culture of another. In other words, if one assumes a distinction in managerial culture between the private and the public sectors, 42% of middle-

managers in this study were likely to share and reinforce in each other the hypothetical aspects of both management sectors.

Moreover, the focus in the present study was on the individualist-collectivist aspect of the subjective culture of Francophone and Anglophone managers, with particular emphasis on the ethnolinguistic variable. Managers, as a group, are important in this study because of their pivotal importance in our service-oriented society. Many distinctions can be drawn between various types of managers, going beyond public and private sector distinctions to distinctions based on the size of the organizations and the departments. Yet, despite these distinctions, the manager reflects a more general "managerial culture" (Drucker, 1973) that can transcend the particulars of any organization. For example, the managers in this study all had a core set of common duties such as planning, evaluating, appraising, monitoring and supervising various co-workers and activities. Thus, there is enough similarity across middle managers to study them as a globally homogeneous group, while focusing research attention on ethnolinguistic similarities and/or differences in their associative logic.

Selection Criteria for Managerial Subgroups

After the administration of approximately 500 questionnaires in each of the two studies, four selection criteria

were applied to all potential participants so that the four managerial subgroups in Study 1 and Study 2 included only: (1) male respondents (2) Canadian Anglophones and Francophones who had lived most of their lives in Canada (3) respondents who presently held managerial occupations (4) and who had had at least two years work experience.

After this process of selection, the sample size before matching was reduced to 98 male Anglophone managers and 102 male Francophone managers who served as subjects in the open-response format of this study (Study 1). The unmatched multiple-choice format in Study 2, was comprised of 110 male Anglophone managers and 120 male Francophone managers who met the criteria outlined above. A further procedure of matching the four subsamples simultaneously on five variables (SES, father's SES, age, years work experience and quality of other-ethnolinguistic contact) reduced the final sample size to 86 Anglophone and 82 Francophone managers in Study 1 and 80 Anglophones and 94 Francophones in Study 2. Unless otherwise specified, the demographics and results in this research are based on matched groups of managers. The two phases of the questionnaire were completed by different respondents. There was a two-year interval between Study 1 and Study 2.

Sex of Respondents as Selection Criterion

Only men were considered in this study because gender

has been linked to differences in value structure (McCarrey and Weisbord-Hemmingsen, 1980; Hoffman, 1975). For example, although social change is occurring, evidence still suggests that men may have a more instrumental value orientation (e.g individualist in focus) and women a more expressive value orientation (e.g. interpersonal in focus). This potential gender difference in subjective culture could be a confounding variable, obfuscating the results derived from differences in ethnolinguistic membership. Therefore, in order to ascertain that ethnolinguistic membership was the main source of variance in this study, gender effects were eliminated by focusing only on men as a group. In addition, previous studies concerning Francophone and Anglophone managers and their value structures were conducted with men. The present research was designed to be consistent with these studies because the conclusions drawn from them formed a basis of the collectivist-individualist hypothesis. Therefore, the present study also focused only on male managers.

The Importance of Studying Managers

Managers were chosen as participants for this research because they have become a dominant social class in developed societies (Quigley, 1961) and therefore serve a most important function in maintaining and administering social institutions (e.g. government agencies and depart-

ments, businesses, schools etc.) (Drucker, 1973). The importance of studying managers, as a subgroup, is heightened when one considers that most people in their daily lives are either managers or are themselves directed by managers, and as such are affected by managerial decision-making both in their work lives and as members of an institutional society.

The study of subjective culture in managers becomes even more important when one considers that subjective culture is a connotative pattern of associations which people do not usually make explicit. As such, it is easy for people to overlook differences and emphasize similarities between themselves and those of different cultural groups, when in actual fact there are differences in their connotative understanding of key concepts that can affect communication. For example, if there are two subjective subcultures in an organization, that is, two distinct patterns of associative logic to important job elements, and no one is aware of this fact, organizational viability and effectiveness may be undermined (McCarrey, 1988). Given the hypothesized individualist-collectivist differences in Anglophones' versus Francophones' subjective culture, certain work values may have different connotative meanings to Anglophone and Francophone managers who work together, which if left unidentified, could contribute to miscommunication between themselves and throughout their departments.

One such difficulty, for instance, could arise over the understanding of organizational incentive systems: A manager with a more individualist subjective culture could see job motivation stemming primarily from a sense the employee has of his or her own competence and personal achievement and would accordingly develop managerial policies that would promote employees' sense of competence (i.e. more training) and achievement (i.e. more individual job responsibility) as a means of improving effectiveness and on-the-job satisfaction. On the other hand, a manager, in the same department, with a more collectivist subjective culture could perceive job motivation more in terms of good rapport and good relations among employees (more team building) so as to foster cooperation among individuals as a necessary step towards greater group productivity and effectiveness. Moreover, with limited resources in an organization, a problem can arise as to which managerial style should be adopted: greater individual responsibility or greater team building? Given the potential for miscommunication (between managers and other employees) and the different preferences in managerial style that may be associated with individualist-collectivist differences between co-workers, it was considered important to study the individualist-collectivist understanding (associative logic) of Anglophone and Francophone managers as one aspect of their subjective culture.

Ethnolinguistic Group Membership as a Selection Criterion

Ethnolinguistic group membership was determined by respondents' mother tongue, which was defined as the language a person first-learned and still uses most frequently. Only those respondents who answered French or English were included in the sample. Furthermore, those subjects who had one French-speaking parent and one English-speaking parent were excluded from the study to control for crosslinked ethnolinguistic socialization. However, those English-speaking respondents (English as mother-tongue) whose parents' mother-tongues were neither French nor English were included in the study if the subjects indicated that they had spent most of their lives in Canada. In this situation, it was felt that subjects of allophone parents had experienced substantial English-Canadian socialization, making their subjective culture equivalent to subjects whose parents were unilingually Anglophone. This rationale was substantiated when chi-square tests of the hypotheses for Study 1 and 2 were recalculated without the subjects of allophone parents. Results showed that there were no differences in significant results for any of the values between matched groups with subjects of allophone parents and matched groups without subjects of allophone parents.

For the matched sample of Anglophone managers in Study 1, 9% of the sample had at least one parent whose mother tongue was not English. In Study 2, the percentage was 16%.

All of the Francophones' parents had French as their mother tongue.

Respondents all indicated that they had spent most of their lives in a Canadian city or town. Those who had spent most of their lives elsewhere were excluded from the study. 90% of matched Anglophone respondents had lived most of their lives outside the province of Quebec, whereas 96% of matched Francophones had lived most of their lives in Quebec.

Francophone subjects were recruited from three different areas: Ottawa/Hull (20% of matched Francophone managers in Studies 1 and 2), Quebec City (44% of all matched Francophone subjects) and Montréal (2% of matched Francophones). For 34% of the matched Francophone managers, it was not possible to determine precisely where the subjects were presently living except that all of these subjects were from one of the three areas mentioned above. However, all respondents indicated the city or town where they had spent most of their lives. For matched Francophone managers in both Studies 1 and 2, 96% indicated that they had spent most of their lives in the province of Quebec. The other 4% had lived most of their lives in Ottawa, Ontario.

For the matched groups of Anglophone managers in Studies 1 and 2, 49% were presently living in the Ottawa/Hull region. For the remaining 51% of Anglophones, it was not possible to ascertain where they were presently living. This was because the majority of these subjects came from across Canada to

participate in management training courses in Ottawa or Cornwall, Ontario. However, it was possible to identify in which city or town they had lived most of their lives. The majority of matched Anglophone managers in Studies 1 and 2 (59%) had spent most of their lives in Ontario. Anglophones from Quebec (10%) represented the next largest percentage of the matched Anglophone subjects. See Table 4 for a further breakdown of Anglophone managers by province of longest residence.

The two main criteria for ethnolinguistic group membership in this study were that a manager's first language was either English or French and that he had resided in Canada most of his life. The hypotheses in this study were concerned with Canadian Anglophone managers and Francophone managers from Quebec. This reflects the literature which has tended to polarize Canada into two solitudes-- French Quebec and the rest of the country, which is predominantly English-speaking. For purposes of this study, the tests of the hypotheses were calculated on matched subjects from these two ethnolinguistic groups. The preceding statistics on geographical region are simply to identify the sample, namely that the Francophones were from Quebec and the Anglophones were from various parts of the country, but predominantly Ontario.

Table 4

Breakdown of Matched Anglophone Managers in Studies 1 and 2 (N = 160) by Province of Longest Residence

	Frequency Study 1	Frequency Study 2	Total Frequency	% of Total Sample
Ontario	45	50	95	59%
Quebec	9	7	16	10%
Saskatchewan	9	2	11	7%
Nova Scotia	6	5	11	7%
B.C.	5	3	8	5%
Alberta	2	3	5	3%
Manitoba	2	3	5	3%
New Brunswick	1	3	4	3%
Newfoundland	1	3	4	3%
P.E.I.	1	0	1	1%
Total	81	79	160	

Matching

Francophone and Anglophone managers from Study 1 and Study 2 were matched on the following five variables: age, years work experience, socioeconomic status, fathers' socioeconomic status and quality of contact with the other ethnolinguistic group. This was done to ensure that all groups were equivalent on several important dimensions which could affect the collectivism-individualism dimension of associative logic. For instance, statistical comparisons of the individualist-collectivist value understanding of Anglophone and Francophone managers could be affected by one ethnolinguistic group having more work experience and being higher paid than the other group. By making the four sub-samples equivalent on these five control variables, it was possible to link the results to ethnolinguistic differences between groups and not to these five potentially confounding factors. Operationally, matching meant that the four groups were statistically equivalent ($p > .05$) on the five matching variables as calculated by one-way analyses of variance.

In terms of procedure, five 1 X 4 ANOVAs were initially calculated for each matching variable across the four sub-groups: Anglophones and Francophones from Study 1 and Anglophones and Francophones from Study 2. Extreme cases from the four subgroups were deleted and five 1 X 4 ANOVAs were recalculated from the new sample size. Then, based on an inspection of the means for each subgroup on each

matching variable, more extreme cases were deleted for those variables that were not yet equivalent across the four subgroups. Again, five 1 X 4 ANOVAs were recalculated and this procedure was continued until all four subgroups were matched on all the matching variables.

After the four-group matching was completed, the subject pool was comprised of 342 respondents. In Study 1, or the open-response format, there were 86 Anglophone and 82 Francophone managers, whereas in the multiple-choice format, there were 80 Anglophone and 94 Francophone managers. The chi-square tests of the individualist-collectivist hypotheses for Study 1 and Study 2 were calculated on this matched sample of respondents. Interjudge reliability indices for the content analyses of associative logic were also based on this sample.

The five matching variables were considered potential confounding variables for various reasons. Age and years work experience were controlled because age and its concomitant, experience, have been empirically linked to the value structure of individuals. Rokeach (1973) has studied the affect of age on value structure, and he wrote that "the general impression gained from an inspection of the data is one of continuous value change from early adolescence through old age with the presence of several generation gaps rather than just one" (p. 73). In order to minimize variance between groups due to age and years work experience, and

maximize the variance due to ethnolinguistic group differences, all groups were matched on these variables.

Occupations of the respondents and their parents were scored for socioeconomic status (SES) using the indices developed by Blishen and McRoberts (1976) and Blishen and Carroll (1978). The SES scores are an algebraic composite of the average education and average income levels of various occupations in Canada, based on 1971 census information. All groups in this study were matched for respondents' SES as well as their fathers' SES.

An SES score was assigned to both respondents and their parents because SES influences child-rearing practices (Lambert et al., 1971; Lambert et al., 1979) which in turn could affect the collectivist-individualist orientation of the participants. Thus, respondents, as well as their fathers, were matched on SES in order to control for this potentially confounding variable. Although ideal, it was not possible to also control for mothers' SES without a significant reduction in the sample size. This was because a significantly greater number of Anglophone subjects' mothers in both Studies 1 and 2 were employed outside the home compared to Francophone subjects (Study 1, $\underline{t} = 3.40$, $p < .000$; Study 2, $\underline{t} = 3.32$, $p < .000$).

Finally, the quality of contact between the two ethnolinguistic groups was also assessed. According to Cook (1971), both the quantity and the quality of interethnic

contact can influence the attitudes that members of different cultural groups have towards one another. For an optimally positive attitude, the quantity of interethnic contact should be frequent, informal as well as face-to-face. In terms of quality, contacts which allow minority-group members to be seen as different from commonly-held stereotypes are particularly beneficial in facilitating interethnic relations.

Whiting and Edwards (1988) have also supported the idea that we are the company we keep. That is, the individuals we interact with elicit particular behaviours from us. In many cultures, for example, young girls are given child-care responsibilities whereas young boys are not. As a function of these responsibilities, young girls are more likely to become nurturant, since babies tend to bring forth nurturing responses.

Because Francophones and Anglophones in the Ottawa area have frequent contact with each other, the quantity and quality of this contact may serve a socialization function. That is to say, if the contact is frequent and favourable, Anglophones may be influenced by a more "Francophone-collectivist" attitude and Francophones by a more "Anglophone-individualist" one. The company they keep may thus affect their collectivist-individualist orientations. In order to control for this potentially confounding variable, a measure of interethnic contact (i.e. Francophones' contact

with Anglophones and vice versa) was included in the survey.

All four groups were matched in their perceptions of the quality of their interactions with the other ethno-linguistic group. However, it was not possible to match all groups for the frequency of other-ethnic contact (Matched Francophone subjects had had significantly less contact with Anglophones than Anglophones with Francophones in Study 2 ($t = 4.10$, $p < .000$). Because quantity of contact was considered primarily important by virtue of its effect on quality of contact, it was decided to forego this matching and the subsequent reduction of sample size.

Pearson's correlations (r) were also calculated to determine the degree of association between (1) S.E.S. as well as (2) quality/quantity of "other-ethnic" contact with the percentage of Francophone-individualist and Anglophone-collectivist responses. This was done to see if higher or lower S.E.S. and (un)favourable/(in)frequent "other-ethnic" contact had had a socializing effect on managers associative logic. Results shown in Appendix 4 on page 181 indicate that these three variables accounted for little of the systematic variance in Franco-individualism and Anglo-collectivism (less than 4.5% per variable). However, had the groups been left unmatched on S.E.S. and quality of "other-ethnic" contact, these factors may have covaried in an important respect (larger amount of variance accounted for) with the associative logic of Anglophone and Francophone managers,

thus having a confounding effect on the variable of interest--ethnolinguistic group membership.

Finally, a test of the homogeneity of variance for each matching variable revealed that some groups did not have equal distributions. As a result, the Kruskal-Wallis one-way ANOVA was calculated for each variable. Statistically, the results were the same as the one-way ANOVAs. No differences were found between any of the groups on any of the matching variables.

Please see Table 5 and Table 6 for a summary of descriptive and inferential statistical data relevant to the five matching variables as well as mothers' SES, quantity of "other-ethnic" contact and frequency of religious practice.

Table 5

Demographic Equivalence (Four-group Match) of Francophone (N = 176) and Anglophone Managers (N = 166) in Study 1 and Study 2 for Age, Years Work, SES, Fathers' SES and Quality of Other-Ethnic Contact

Variables	Groups	Means	Standard Deviations	F	P	K-W	P
Age*[2]	Anglo1	4.50	1.60				
	Anglo2	4.63	1.44				
	Franco1	4.21	1.32	1.82	N.S.	6.78	N.S.
	Franco2	4.65	1.09				
Years Work*	Anglo1	13.46	8.20				
	Anglo2	14.55	7.34				
	Franco1	12.74	6.73	0.95	N.S.	3.84	N.S.
	Franco2	13.97	6.11				
SES*	Anglo1	65.19	7.12				
	Anglo2	65.84	8.50				
	Franco1	64.24	7.99	0.87	N.S.	5.30	N.S.
	Franco2	65.82	5.70				
Fathers' SES	Anglo1	49.06	17.82				
	Anglo2	49.50	16.21				
	Franco1	45.06	15.15	1.70	N.S.	4.42	N.S.
	Franco2	45.49	15.57				
Quality of Other-Ethnic Contact[3]	Anglo1	25.02	4.88				
	Anglo2	25.72	3.94				
	Franco1	24.32	4.34	1.19	N.S.	5.06	N.S.
	Franco2	24.62	4.76				

F= one-way ANOVA
K-W= Kruskal-Wallis one-way ANOVA

*Based on Cochran's C statistic, it was found that the variance between groups for these variables was statistically different. Consequently, the nonparametric Kruskal-Wallis one-way ANOVA was also calculated.

[2] Respondents were asked to indicate their age by checking-off one of eight age categories: (1) under 20 (2) 21 to 25 (3) 26 to 30 (4) 31 to 35 (5) 36 to 40 (6) 41 to 45 (7) 46 to 50 (8) over 51

[3] Scores on this measure ranged from 0 to 30. A score of 30 indicated the most favourable other-ethnic perception, whereas a score of 0 represented the least favourable.

Table 6

Other Interval-level Demographic Characteristics of Anglophone (N = 166) and Francophone (N = 176) Managers in Study 1 and Study 2, Unmatched for Quantity of Other-ethnic Contact, Mothers' SES and Frequency of Religious Practice

Variables	Groups	Means	Standard Deviations	T	P	M-W	P
Quantity of other-ethnic contact[4]	Anglo1	4.53	2.05	0.95	N.S.	1.10	N.S.
	Franco1	4.24	1.90				
	Anglo2*	5.93	1.57	4.10	.00	3.69	.00
	Franco2*	4.61	2.08				
Mothers' SES	Anglo1*	43.29	17.62	3.40	.00	3.45	.00
	Franco1*	35.27	12.35				
	Anglo2*	40.77	15.20	3.32	.00	2.86	.00
	Franco2*	34.28	10.22				
Frequency of religious practice[5]	Anglo1	1.95	0.90	2.98	.00	2.85	.00
	Franco1	2.38	0.83				
	Anglo2*	2.21	0.77	1.90	N.S.	1.80	N.S.
	Franco2*	2.55	1.26				

T = t-test
M-W = Mann-Whitney U-Test. This test was used because variances between groups labelled with an asterisk were statistically different.

[4] Respondents were asked to assess the frequency of their other-ethnic contact on a scale from one to seven. A score of one indicated that the subject had not had any interaction with the other ethnic group. A score of seven indicated that other-ethnic contact took place at least three times a day.

[5] On a three-point scale, participants rated how frequently they attended religious services. A rank of one reflected regular attendance, whereas a rating of three reflected rare attendance.

Demographic Differences

Although the four subgroups were matched on the five key matching variables, differences between groups did emerge on other demographic variables. For example, in both phases of this survey, there were significantly more Roman Catholic Francophones than Anglophones (Study 1, $X^2 = 21.45$, $p < .000$; Study 2, $X^2 = 32.36$, $p < .000$). There were also no Protestant Francophones in either study, whereas 33% of all Anglophones were Protestant. In addition, Anglophones in the open-response format (Study 1) expressed a significantly higher frequency of religious practice than did Francophones ($t = 2.98$, $p < .003$). However, there was no difference between groups in the multiple-choice format Study 2.

In terms of job functions, more Francophones than Anglophones in Study 1 were employed in sales ($X^2 = 9.31$, $p < .002$). However, in Study 2, more Francophones than Anglophones were employed in personnel ($X^2 = 5.40$, $p < .02$). Also, compared to Anglophones, more Francophones in the multiple-choice survey were employed in human-contact jobs ($X^2 = 4.00$, $p < .046$).

Respondents also answered a question concerning second-language learning (French or English). It was found that in Study 1, significantly more Anglophones than Francophones had not had any second-language education ($X^2 = 6.40$, $p < .011$). In Study 2, no differences emerged between groups.

Finally, 96% of all respondents in Study 1 had obtained a Bachelor's degree. Of this 96%, more Anglophones had obtained Arts degrees ($X^2 = 10.89$, $p < .001$) and more Francophones had graduated in business-administration ($X^2 = 5.16$, $p < .023$). In Study 2, 85% of all subjects had obtained a Bachelor's degree. However, more Francophones than Anglophones ($X^2 = 6.76$, $p < .009$) received their degrees in the Social Sciences. Demographic data for Anglophones and Francophones in both studies is summarized in Table 7 and Table 8.

Measures

In the present research, the value-linked associative logic of Anglophone versus Francophone managers was measured using a modified version of Triandis et al.'s (1972) antecedent-consequent procedure. To test the hypothesis that the associative logic of Anglophone managers reflects a more individualist subjective culture and that of Francophone managers a more collectivist subjective culture, 21 values were presented as stimuli to which the respondents provided antecedents and consequents. These 42 value stimuli, presented as sentences to be completed, constituted Study 1 and Study 2 of the questionnaire. For French and English versions of the questionnaires used in Studies 1 and 2, see Appendix 1 on page 123.

Table 7

Nominal-level Demographic Characteristics of Matched Anglophone (N = 86) and Francophone (N = 82) Managers- Study 1

Variables	Percentages Anglo	Franco	Chi-Square	P
Religion				
1. Roman Catholic	33.3%	93.0%	21.45	.00
2. Protestant	31.0%	1.0%	23.15	.00
3. Jewish	4.8%	1.0%	---	--
4. No religion	25.0%	4.0%	13.50	.00
5. Other	6.0%	1.0%	---	--
Job Function				
1. Personnel	12.3%	2.6%	3.60	N.S.
2. Accounting	3.1%	3.9%	0.20	N.S.
3. Finance	0.0%	0.0%	--	--
4. Marketing	0.0%	2.6%	--	--
5. Management	52.3%	38.2%	0.40	N.S.
6. Sales	1.5%	15.8%	9.31	.00
7. Production	3.1%	1.3%	--	--
8. Public Relations	6.2%	3.9%	--	--
9. Technical	21.5%	31.6%	2.63	N.S.
Job Function2				
1. Quantitative	25.9%	29.9%	0.02	N.S
2. Human Relations	69.4%	63.6%	0.93	N.S
3. Both	4.7%	6.5%	--	--
Educational Degrees				
1. Arts	19.5%	2.5%	10.89	.00
2. Science	23.2%	37.5%	2.47	N.S.
3. Business-Admin.	14.6%	32.5%	5.16	.02
4. Social Science	24.4%	18.8%	0.71	N.S.
5. Health Science	6.1%	3.8%	--	--
6. None	1.2%	2.5%	--	--
7. Multiple Degrees	7.3%	2.5%	--	--
8. Other	3.7%	0.0%	--	--
Second-Language Learning				
1. Ordinary, in school	81.9%	93.8%	0.34	N.S.
2. Immersion	4.8%	2.5%	--	--
3. No course	10.9%	1.3%	6.40	.01
4. Both ordinary and immersion	2.4%	2.5%	--	--

-- = Frequencies were too low to calculate chi-squares.

Table 8

Nominal-level Demographic Characteristics of Matched Anglophone (N = 80) and Francophone (N = 94) Managers- Study 2

Variables	Percentages		Chi-Square	P
	Anglo	Franco		
Religion				
1. Roman Catholic	34.6%	93.6%	32.36	.00
2. Protestant	37.2%	0.0%	---	--
3. Jewish	3.8%	0.0%	---	--
4. No religion	24.4%	6.4%	6.76	.01
5. Other	0.0%	0.0%	---	--
Job Function				
1. Personnel	4.2%	13.8%	5.40	.02
2. Accounting	5.6%	8.0%	0.82	N.S.
3. Finance	2.8%	6.9%	--	--
4. Marketing	5.6%	1.1%	--	--
5. Management	42.3%	41.4%	0.55	N.S.
6. Sales	1.4%	2.3%	--	--
7. Production	1.4%	4.6%	--	--
8. Public Relations	5.6%	3.4%	--	--
9. Technical	31.0%	18.4%	0.95	N.S.
Job Function2				
1. Quantitative	42.3%	31.1%	0.41	N.S.
2. Human Relations	51.3%	66.7%	4.00	.05
3. Both	6.4%	2.2%	--	--
Educational Degrees				
1. Arts	14.1%	8.6%	0.47	N.S.
2. Science	25.6%	26.9%	0.56	N.S.
3. Business-Admin.	24.4%	28.0%	1.09	N.S.
4. Social Science	7.7%	20.4%	6.76	.01
5. Health Science	1.3%	5.4%	--	--
6. None	21.8%	8.6%	3.24	N.S.
7. Multiple Degrees	5.1%	2.2%	--	--
8. Other	0.0%	0.0%	--	--
Second-Language Learning				
1. Ordinary, in school	79.5%	87.0%	2.28	N.S.
2. Immersion	3.8%	3.3%	--	--
3. No course	14.1%	9.8%	0.20	N.S.
4. Both ordinary and immersion	2.6%	0.0%	--	--

-- = Frequencies were too low to calculate chi-squares.

The value stimuli were adapted from the personal and work value surveys of various researchers, including Rokeach (1967), Super (1970) and Gosselin and McCarrey (1980). Specifically, the values adapted from Rokeach's (1967) Value Survey included: Terminal values--True Friendship, Freedom, Equality, Family Security, Wisdom and a Sense of Accomplishment (achievement in this study). Instrumental values--Ambitious, Helpful, Self-Controlled, and Loving.

Super's (1970) Work Values Inventory was designed to assess the goals which motivate people to work. The inventory consists of 45 items from which are derived composite scores reflecting fifteen work values. In this study, the general work values selected from Super's (1970) inventory were rephrased to connect them explicitly to the work situation. Whereas Super's (1970) inventory was concerned entirely with work values and needed no explicit references to the work situation, values in the present questionnaire included both personal and work values. Consequently, a modification of Super's work values was necessary.

These explicit work values together with Super's original work values (in parentheses) are as follows: A job which allows you to help others (altruism), A job which provides you with a sense of achievement (achievement), A job which provides you with personal autonomy (independence), A job which provides you with a sense of prestige

(prestige), Job security (security), Pleasant working associates (associates), and Good supervisory relations at work (supervisory relations).

Four values from Gosselin and McCarrey's (1980) study were also chosen as value stimuli because they were found to be the four most important values to Anglophone and/or Francophone second-language teachers. These values were: A job which provides intellectual stimulation, A job which provides you with esteem from co-workers, A job which provides a good salary and Job Promotion.

The twenty-one values selected for this questionnaire were chosen for two reasons. Five of the values were selected because previous research indicated they were important values for both Anglophone and Francophone managers (McCarrey and Weisbord-Hemmingsen, 1980; Gosselin and McCarrey, 1980). The remaining values, chosen from Rokeach's Values Inventory (1973) and Super's Work Values Inventory (1970), were selected to represent various aspects of collectivism and individualism. For a detailed account of the operational parameters of collectivism and individualism, please see the subsection Criteria for the Content Analysis of Open-response Data as Collectivist Versus Individualist on page 83.

In Study 1, which used an open-response survey format, respondents completed sentences which required them to provide antecedents and consequents to the value stimuli. In

response to antecedent value stimuli, respondents were asked to describe what they thought would best "lead to" or "cause" a certain value to be attained. For consequent value stimuli, they were asked to describe what they considered to be "the best end-state" or "result" of a given value. Examples of the value stimuli included: "If there is _____, then you have TRUE FRIENDSHIP" (antecedent value stimulus) and "If there is TRUE FRIENDSHIP, you have _____" (consequent value stimulus). All 21 values were presented as both antecedent and consequent stimuli.

In Study 2, which used a multiple-choice format, the sentences remained identical, but participants were asked to choose between two alternative responses. The choice of alternatives was based on the frequency of antecedent and consequent responses given to the same value stimulus by Anglophone and Francophone managers in Study 1. One alternative was the highest-frequency Anglophone individualist response and a second alternative was the highest-frequency Francophone collectivist response. The questionnaires used in Study 1 and Study 2 will be described in more detail in the Procedure subsection of this methodology, on page 71.

In addition to the antecedent-consequent measures, both versions of the questionnaire included a measure to assess the quantity and the quality of respondent contact with members of the other ethnolinguistic group. For this measure, subjects indicated, on a scale from one to six,

their agreement or disagreement to six statements such as: "My contacts with Francophones (Anglophones) are generally pleasant." A seventh question asked respondents to estimate, on a scale from one to seven, the frequency of their "other-ethnic" contact.

Finally, all respondents completed a section on demographic information. Participants provided their age, sex, present occupation (plus specific questions on job functions), father's occupation, mother's occupation, years work experience in public and private sectors, educational degrees, mother tongue, religious affiliation and practice as well as the city or town where they spent most of their lives.

The questionnaires in Study 1 and Study 2 were translated from English into French by a fluently bilingual native-Francophone translator. The French surveys were then back-translated into English. Any discrepancies between the original version and the back-translated English version were resolved by retranslation of those discrepancies back into French with terms that yielded the spirit of the original English version.

Procedure

The methodology in this study was based on Triandis' (1972) antecedents-consequents analysis of subjective culture. However, in contrast to Triandis' inductive

approach, the data analysis in the present study is hypothetico-deductive because directional hypotheses regarding individualism and collectivism were predicted prior to the results.

There were two studies in this research, and in each study, respondents answered a separate version of the questionnaire. In Study 1, open-response sentences were adapted from the values of Rokeach (1967), Super (1970) and Gosselin and McCarrey (1980). This open-response format allowed respondents to provide whatever antecedent or consequent response they thought best completed each sentence.

For example, participants were asked to provide antecedents to value stimuli in sentences such as: "If there is _____, then there is TRUE FRIENDSHIP." An antecedent was described as the response that "most likely goes before, precedes or causes" the value to come about. The comparable sentence, or value stimulus, in the consequence section was: "If there is TRUE FRIENDSHIP, then there is _____." A consequence was described as the "most likely result or outcome" of the given value. Subjects were instructed to respond to each sentence as quickly as possible because we were interested in their first impressions. There were twenty-one sentences to be completed for both the antecedent and the consequence sections.

All responses given for each value stimulus were then

rated for individualism-collectivism using the content analysis procedure described by Crano and Brewer (1986). Basically, this procedure required that the coding categories be operationally pre-specified and non-overlapping. Three trained judges, who were undergraduate psychology students, evaluated each response and assigned it to one of four categories: individualist, collectivist, not applicable or "both," which meant that a response had substantial elements of both individualism and collectivism. It was from these categories that frequencies of individualist and collectivist responses were tabulated for each value stimulus across each ethnolinguistic group.

Based on these frequency counts, a multiple-choice survey, Study 2, was designed to verify the results obtained from Study 1. This second survey was constructed from the highest-frequency responses given by Anglophones and Francophones to value stimuli in the open-response format. The value stimuli in the multiple-choice format were identical to that of the open-response, with the exception that respondents were asked to choose antecedents and consequents from two alternative responses presented them. These two alternatives included the highest frequency Anglophone-individualist response and the highest frequency Francophone-collectivist response that had been given to the equivalent value stimulus in the open-response survey (Study 1).

In the description of Study 1, the antecedent value stimulus "If there is _____, then you have TRUE FRIENDSHIP" was used as an example. Continuing with this example, the response alternatives in Study 2 were determined as follows: From Study 1, frequencies of all responses given to the antecedent stimulus "True Friendship" were tabulated separately for Anglophones and Francophones. It was found that "trust" was the highest-frequency Francophone collectivist response and "self-confidence" the highest-frequency Anglophone individualist response provided to this value stimulus. Therefore, in Study 2, "trust" versus "self-confidence" were provided as alternative choices for the antecedent value stimulus "If there is _____, then there is TRUE FRIENDSHIP." Respondents were instructed to select the antecedent which they thought best completed the sentence. The same procedure was applied to all the multiple-choice antecedent and consequent value stimuli.

The multiple-choice survey consisted of thirty-five value stimuli for both the antecedent and the consequence sections. This occurred because for certain value stimuli in the open-response format, more than one highest-frequency response was made per ethnolinguistic group. Therefore, in order to include most of the highest-frequency responses, some value stimuli were presented twice in the multiple-choice survey. When a value stimulus appeared twice, there

were different forced-choice alternatives in each case.

For example, the value stimulus "If you have TRUE FRIENDSHIP, then there is _____" appeared twice in the multiple-choice survey. In the first instance, the two highest-frequency alternatives were "sharing," which was judged to be Francophone-collectivist, and "a feeling of belonging," which was judged Anglophone-individualist. In the second instance, the two alternatives were "love," which was Francophone-collectivist and "happiness," which was Anglophone-individualist.

Statistics

Pearson's chi-square tests of association were used to test the main hypothesis that there was a link between ethnolinguistic groups and their individualist versus collectivist associative logic. Operationally, Pearson's chi-squares were used to test the hypotheses that Anglophone managers gave more individualist responses and Francophone managers more collectivist responses to each of the 21 antecedent and 21 consequent value stimuli in Studies 1 and 2. Frequencies of individualist and collectivist responses were tabulated in a 2 X 2 contingency table for each value stimulus, with ethnolinguistic group membership as one variable and individualist-collectivist categories as the second variable. The critical significance level for each two-tailed chi-square test was set at $p < .05$. In Study 1,

there were 42 chi-square comparisons.

The procedure was similar in Study 2. Again, frequency counts of collectivist and individualist responses were tabulated for each antecedent and consequent value stimulus. However, responses to those value stimuli that had appeared twice in Study 2 were pooled together before chi-squares were calculated on combined frequencies.

Thus, if the same value stimulus appeared twice in the multiple-choice survey, chi-squares were calculated on the combined frequencies of individualist and collectivist responses given by Anglophones and Francophones for both instances of the value stimulus. As a result, there were also 42 chi-square analyses in Study 2. The reason for combining frequencies when a value stimulus appeared twice was to make the antecedent-consequent analysis in Study 1 and Study 2 more comparable so as to verify any trends observed in the open-response study.

Verification was also the main reason for having a second study derived from the empirical results in Study 1. Essentially, Study 2 in this research served to minimize potential alpha errors due to repeated chi-square tests. If results from Study 2 verify significant differences between groups in Study 1, this fact minimizes the possibility that significant results are due to chance factors. In such a case, the critical significance level effectively becomes .05 squared or .0025, thus reducing the likelihood of an

alpha error, or a false positive finding, twenty-fold.

A second reason for doing Study 2 was to present the value stimuli in a different format from Study 1 (i.e. multiple-choice format rather than open-response). Should replication of results in Study 2 generally confirm results obtained in Study 1, the influence of format as a confounding variable can be ruled out.

Consequently, replication of results was considered an important criterion of significance in this research, and only replicated statistically significant differences were considered when reporting ethnolinguistic group differences. A replicated significant difference was operationalized as any statistically different frequency ($p < .05$), based on chi-square analyses, in the individualist and collectivist responses given by Anglophone versus Francophone managers to the same antecedent or consequent value stimulus in both Studies 1 and 2. Thus, for example, a significant difference found in the open-response format (Study 1) to the antecedent value stimulus "If there is _____, then you are HELPFUL" was not considered to be replicated if a significant difference was not also obtained to that same antecedent stimuli in the multiple-choice format (Study 2). The same applied if a statistically significant difference was found for a given value stimulus in Study 2 but not to the equivalent value stimulus in Study 1. A further criterion was that the direction of replicated significant

differences between groups for a given value stimulus had to be the same.

Pearson's correlation coefficients (r) were also calculated to determine the extent of profile similarity in the frequency of individualist and collectivist responses given by Anglophone and Francophone managers across the set of 21 values.

Procedure for the Content Analysis

Three third-year undergraduate psychology students did the content analysis of the antecedents and consequents from Study 1. The three judges were all Canadian Anglophone females. For rating purposes, the responses of Francophones were translated into English and then back-translated into French by a different person who was blind to the original English version. Discrepancies were adjusted so that both versions were equivalent in spirit and not just in words. The judges were blind to the ethnicity of respondents.

The content analysis of responses occurred over an eight-month period. Each week, the three judges categorized the free responses given to four or eight of the value stimuli. They categorized the responses independently of each other. During this time, they received weekly feedback concerning the consistency and quality of their judgements. Also, together with the researcher, they discussed those responses on which they did not agree until a consensus was

reached. If during these weekly feedback sessions the researcher had any questions about the classification of a response, it was also resolved by consensus through a discussion among the judges.

From an analysis of the pilot study data, it was found that the antecedents and consequents provided to the value stimuli could be classified into four categories: collectivist, individualist, non-applicable and "both," (which was a response containing substantial individualist and collectivist connotations). Only the two categories of individualist and collectivist associative logic were used in the statistical analyses (X^2) of the main hypotheses. The "both" category was excluded because, as outlined by Crano and Brewer (1986), useful categories in a content analysis must be non-overlapping or mutually exclusive. The non-applicable category was excluded because it was not relevant to the main hypotheses.

Criteria for the Content Analysis of Open-response Data as Collectivist Versus Individualist

A response was considered individualist if (1) it reflected an inner or internal state of the individual (eg. personality attribute or feeling state of the person) and (2) if personal/individual effort was required on the part of the individual to maintain that internal state. Clear-cut examples of individualist responses included: individuality,

personal competence, happiness, self-assurance, self-esteem, personal satisfaction, righteousness, conscience, imagination and creativity. There were also those individualist responses that were internally-produced states of the individual but specified in a particular work or family context. Examples of these individualist responses included: thinking, judgement, choice, commitment, achievement, autonomy, and enjoyment at work. A third type of individualist response was individualist by implication, such as a high salary and power.

In contrast, a collectivist response was defined as one which focused more on people's relations with others. For example, one type of collectivist response was concerned specifically with relationships and interactions between people as, for example, sharing, trust, communication, mutual understanding, solid bonds, cooperation and reciprocity. Other collectivist responses were less interactional and more one-sided in their focus on either giving or receiving. Examples of these types of responses included: respect for/from others, acceptance, compassion, altruism, tenderness, gratitude, feedback and praise. Still other collectivist responses were more global and universal than specifically interactive. This type of collective response included: a union, a collective agreement, and communism.

A response was classified as "both" if it had both

individualist and collectivist qualities. Examples of this kind of response were prestige, openness, sincerity, honesty and loyalty. The nonapplicable category included those responses that were neither individualist nor collectivist as well as those which were not classifiable. Examples of these responses included: truth, money, travel, a variety of tasks, intelligence, good working conditions and no unemployment. Table 9 operationally specifies the content domains of individualist, collectivist, "both" and "non-applicable" content analysis categories.

Ebel's Intraclass Reliability Coefficient of Inter-Judge Agreement

Judges, who were given detailed written rationales and examples as part of their training (see Appendix 2, page 166), classified all responses into one of these four categories. Ebel's Intraclass Coefficient (Bartko, 1976) was then calculated to assess the degree of interjudge reliability. The reliability index was calculated on the individual ratings of the three judges for each response as well as the consensually-agreed upon rating for each response. These consensually-agreed upon ratings were the category judgments agreed upon by the three judges after discussion resolved any discrepancies among them. Because the chi-square tests of the collectivist-individualist hypotheses were calculated on these consensually-agreed upon

Table 9
Examples of Individualist, Collectivist, "Both Individualist and Collectivist" and "Non-applicable" Classification Categories

Individualist	Collectivist	"Both"	"Non-applicable"
satisfaction	mutual acceptance	honesty	productivity rates
competence	approval	sincerity	
dignity	peer understanding	loyalty	incentives
hard work	equality	prestige	tasks
self-esteem	rapport with others	openness	opportunity
egocentricity	obedience		a large company
self-fulfilment	encouragement		a private office
success	harmony with others		good luck
freedom to explore	admiration		job goals
happiness	nurturing environment		savings
ambition	consideration of others		a good job
self-development	justice		leisure
			intelligence

responses, it was decided to also include them in the calculation of the reliability coefficient.

The median Ebel Intraclass Coefficient (Bartko, 1976) calculated for all four categories across all responses was .83 ($F = 19.88$, $p < .00$). For the Anglophone antecedents, the median reliability index was .79 ($F = 15.87$, $p < .00$), for Anglophone consequents .83 ($F = 20.64$, $p < .00$), for Francophone antecedents .82 ($F = 18.32$, $p < .00$) and for Francophone consequents .86 ($F = 24.11$, $p < .00$). There was thus a high degree of interjudge agreement in classifying associative logic responses across the four categories: individualist, collectivist, "both" and "non-applicable."

Chapter Three

Results

Only replicated significant differences were considered when reporting ethnolinguistic group differences. For the associative logic to a given value stimulus to be considered replicated, a statistically significant difference ($p < .05$) in the number of responses judged to be individualist versus collectivist had to be obtained in both Study 1 and Study 2. Furthermore, significant differences had to be directionally the same in both studies.

Overall Similarity in the Frequency of Individualist and Collectivist Responses of Anglophone and Francophone Managers

Chi-square results showed that for 36 out of 42 or 86% of the value stimuli, there were no replicated significant differences in the number of individualist versus collectivist associations given by Anglophone and Francophone managers. This finding did not support the hypothesis that Francophone managers would be more collectivist and Anglophones more individualist in their associations to these values.

Pearson's correlation coefficients were also calculated to determine the extent of individualist-collectivist similarity across ethnolinguistic groups. The correlations were calculated on the percentages of individualist and

collectivist responses given by Anglophone and Francophone managers to the value stimuli in Studies 1 and 2. These percentages are presented in Figures 1 to 4. A coefficient $r = .93$ ($p < .01$) was found for antecedent responses and $r = .91$ ($p < .01$) for consequent responses. The overall correlation coefficient for the four profiles in Figures 1 to 4 was $r = .92$ ($p < .01$). These high coefficients indicated that, in general, Francophone and Anglophone managers responded with a similar number of collectivist and individualist connotations to most of the work and personal values in this study.

This overall pattern of high similarity may have occurred because of the low statistical power of chi-square analyses. When a test has low statistical power, small but significant group differences might not be detected. Based on the sample size of 168 respondents in Study 1, and 174 respondents in Study 2, the conservative estimate of statistical power for these studies was 83% ($p < .05$; Cohen, 1969, p. 228). This percentage means that, in this study, any small but significant difference in the proportion of collectivist and individualist responses of Anglophones and Francophones would be found 83% of the time.

Thus, although chi-square tests generally have less statistical power than parametric tests, in the present study the number of participants was large enough so that at least eight out of ten (83%) small but real differences

Figure 1

Percentage of Anglophone (N = 86) and Francophone (N = 82) Collectivist and Individualist Antecedents Per Value in Study 1

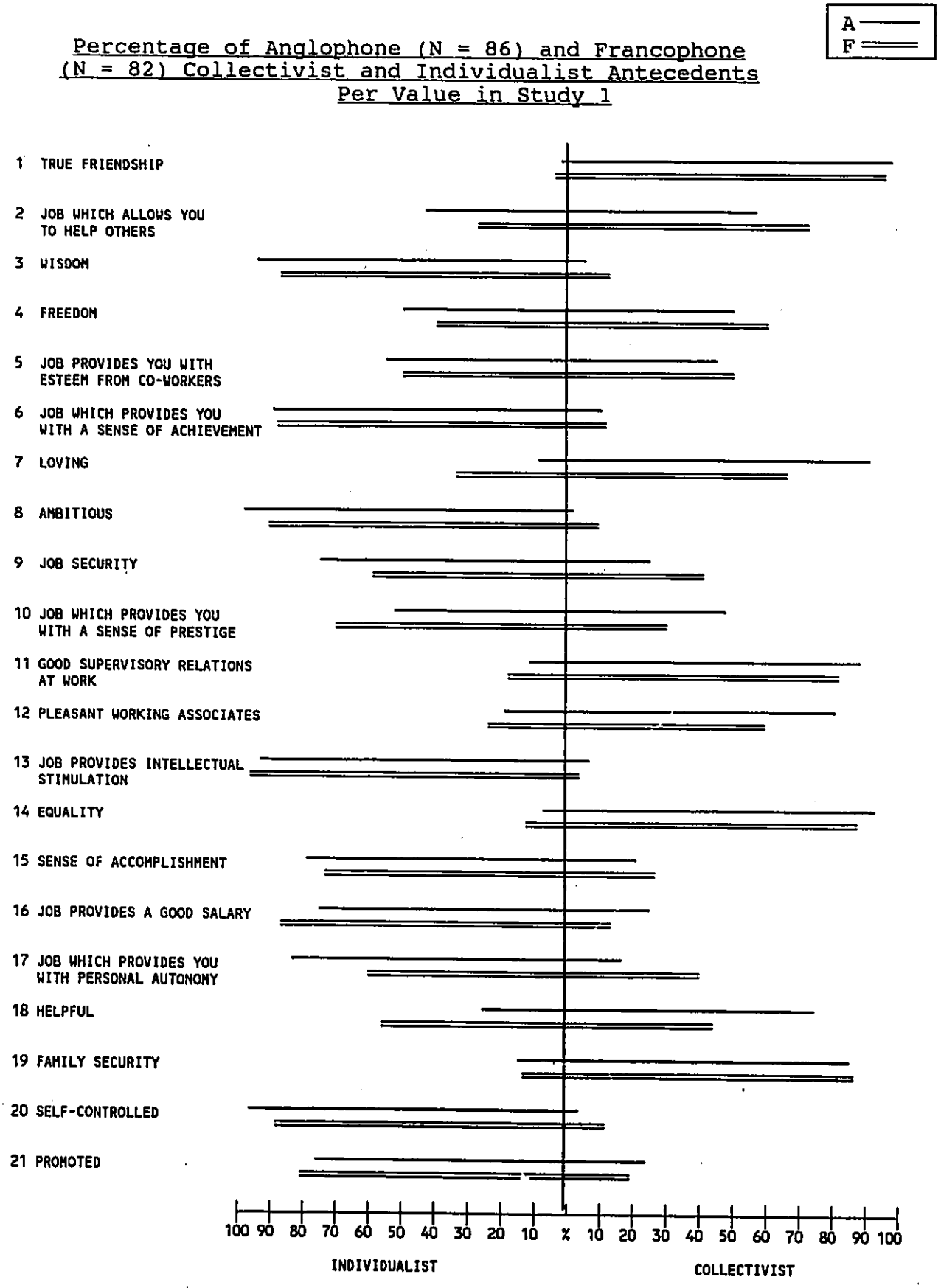


Figure 2

Percentage of Anglophone (N = 86) and Francophone (N = 82) Collectivist and Individualist Consequents Per Value in Study 1

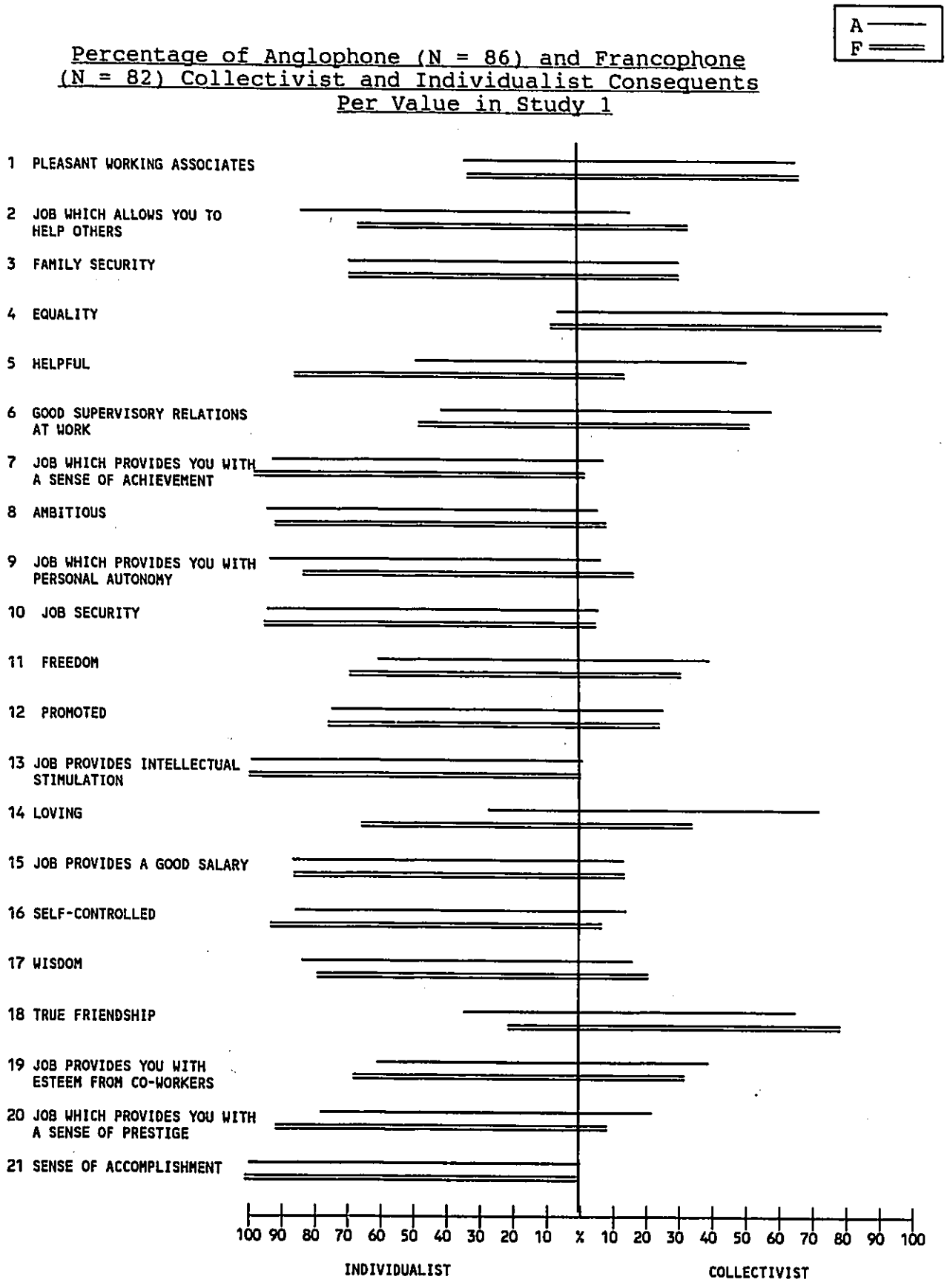


Figure 3

Percentage of Anglophone (N = 80) and Francophone (N = 94) Collectivist and Individualist Antecedents Per Value in Study 2

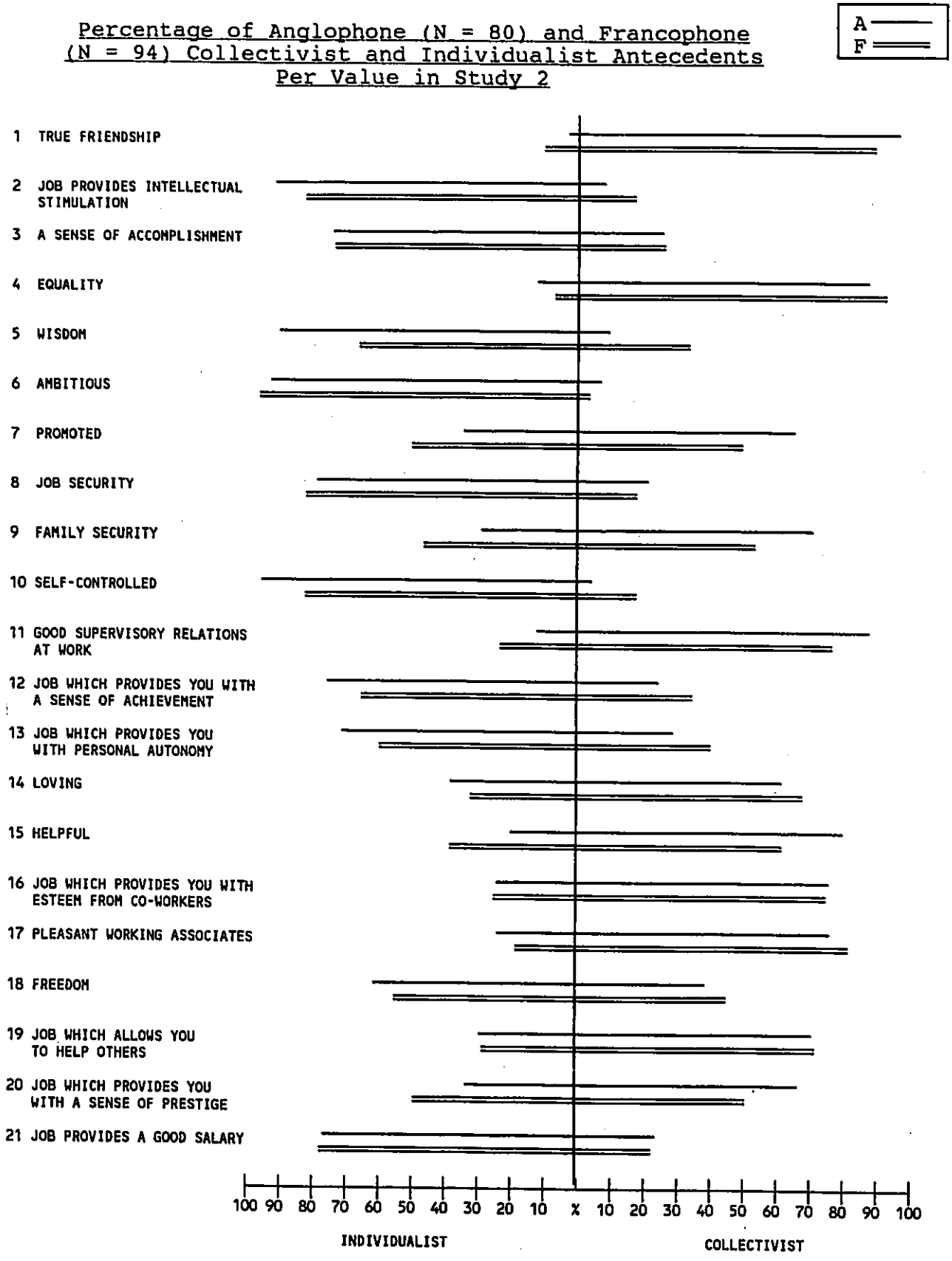
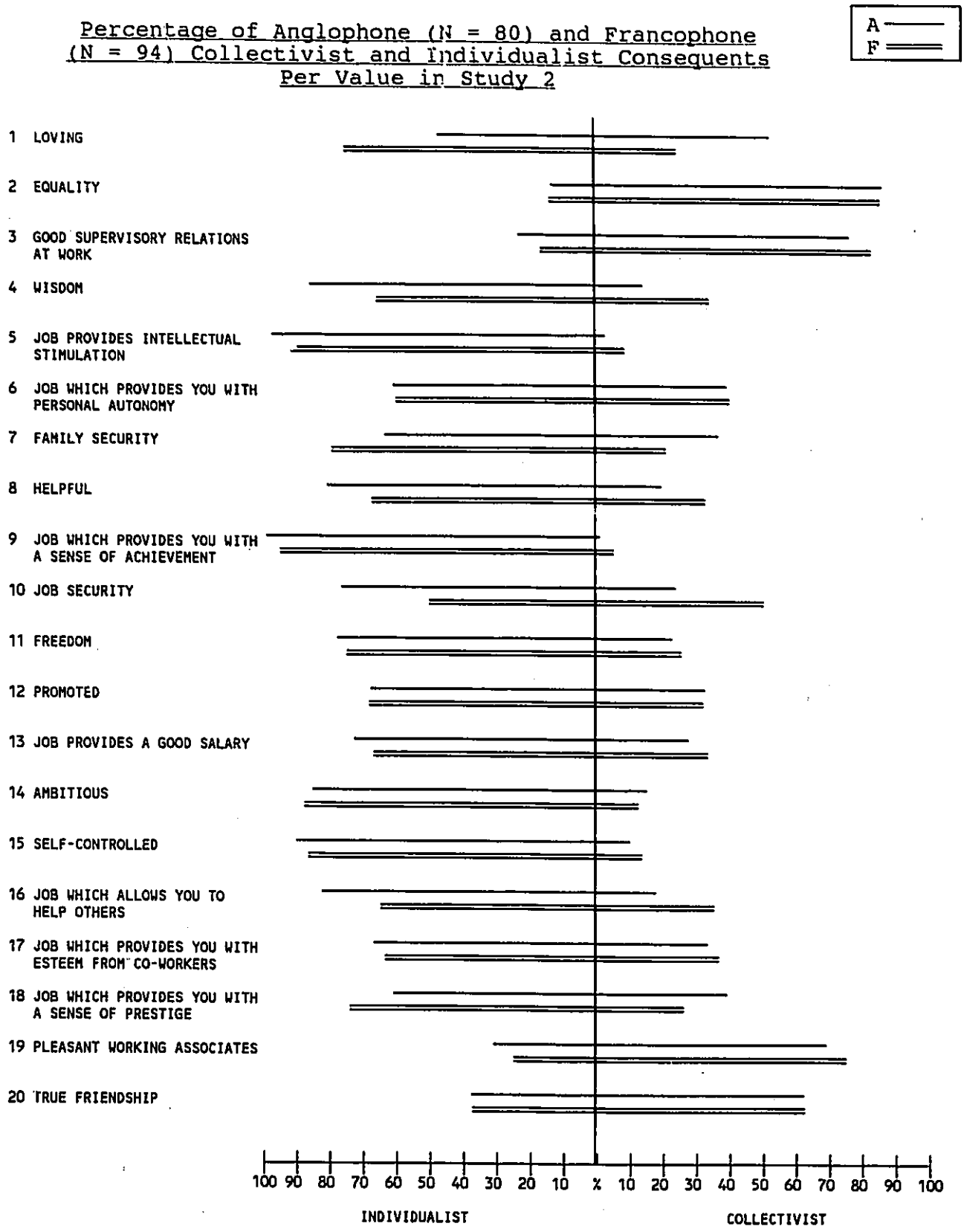


Figure 4

Percentage of Anglophone (N = 80) and Francophone (N = 94) Collectivist and Individualist Consequents Per Value in Study 2



($p < .05$) between groups would have been observed. As such, the statistical power of chi-square tests was certainly adequate to furnish a solid test of the hypotheses in this study.

Replicated Significant Differences

Replicated significant differences between groups were obtained for 6 out of 42 or 14% of the statistical comparisons. See Table 10 for these contrasts. Of these six replicated statistically significant ethnolinguistic group differences, three were obtained for antecedents and three for consequents.

Antecedent Responses

Of the antecedents, only one out of three replicated differences supported the hypothesis that Anglophone managers would provide more individualist responses and Francophone managers more collectivist responses. This occurred in response to the antecedent value stimulus: "If there is _____, then you have a JOB WHICH PROVIDES YOU WITH PERSONAL AUTONOMY." In this instance, Anglophone managers gave statistically more individualist antecedents than Francophone managers, and Francophone managers responded with a significantly greater frequency of collectivist antecedents than Anglophone managers (Study 1, $X^2 = 8.02$, $p < .005$; Study 2, $X^2 = 4.87$, $p < .030$).

Table 10

Replicated Significant Chi-Square Results for Antecedents and Consequents Provided by Matched Groups of Anglophone (N = 86 in Study 1, N = 80 in Study 2) and Francophone (N = 82 in Study 1, N = 94 in Study 2) Managers

Values-Antecedents	Pearson X^2	Sig.[1]	More Collect.	More Individ.
Job which provides you with personal autonomy	8.02*	.005	Franco	Anglo
	4.87	.030		
Loving	13.88	.000	Anglo	Franco
	14.14	.000		
Job which provides you with a sense of prestige	4.50	.034	Anglo	Franco
	13.26	.000		
Consequents				
Job which allows you to help others	6.08	.014	Franco	Anglo
	12.96	.000		
Loving	22.62	.000	Anglo	Franco
	13.35	.000		
Job which provides you with a sense of prestige	5.06	.024	Anglo	Franco
	9.87	.000		

[1] The alpha level for significant results is $p < .05$.

* The first row of statistics for each value stimulus corresponds to Study 1, and the second row to Study 2.

For the two remaining replicated and statistically-different antecedent value contrasts, Anglophone managers gave significantly more collectivist antecedents than Francophone managers, whereas Francophone managers responded with more individualist antecedents than Anglophone managers. These two antecedent value contrasts were in response to the following value stimuli:
(1) "If there is _____, then you are LOVING." (Study 1, $X^2 = 13.88$, $p < .000$); Study 2, $X^2 = 14.14$, $p < .000$).
(2) "If there is _____, then your JOB PROVIDES YOU WITH A SENSE OF PRESTIGE." (Study 1, $X^2 = 4.50$, $p < .034$; Study 2, $X^2 = 13.26$, $p < .000$).

These results were contrary to the hypotheses that Anglophone managers would provide more individualist antecedents and Francophone managers more collectivist antecedents to these value stimuli.

Consequent Responses

Chi-square analyses of the consequent responses also showed that there were 3 replicated statistical differences out of a possible 21 contrasts. However, only one of these replicated differences supported the hypothesis. This occurred in response to the consequent value stimulus: "If there is a JOB WHICH ALLOWS YOU TO HELP OTHERS, then there is _____." In this case, Anglophone managers gave statistically more individualist consequents than Francophone

managers, who responded with a higher frequency of collectivist consequents than did Anglophone managers. (Study 1, $X^2 = 6.08$, $p < .014$; Study 2, $X^2 = 12.96$, $p < .000$).

For the two remaining replicated and statistically-different consequent value contrasts, Anglophone managers gave significantly more collectivist consequents than Francophone managers, who provided more individualist consequents than their Anglophone counterparts. These two consequent value contrasts were in response to the following value stimuli:

(1) "If you are LOVING, then there is _____." (Study 1, $X^2 = 22.62$, $p < .000$; Study 2, $X^2 = 13.35$, $p < .000$)

(2) "If you have a JOB WHICH PROVIDES YOU WITH A SENSE OF PRESTIGE, then there is _____." (Study 1, $X^2 = 5.06$, $p < .024$); Study 2, $X^2 = 9.87$, $p < .000$).

These results ran counter to the hypotheses that Anglophone managers would provide more individualist consequents and Francophone managers more collectivist consequents to these value stimuli.

Results for Unmatched Groups of Anglophone Versus Francophone Managers

The results presented so far have dealt with matched groups of managers. Results from the unmatched groups showed a similar pattern but with fewer replicated differences. Only 4 (10%) out of 42 possible replicable differences were

observed, reflecting once again the high degree of similarity in the frequency of individualist and collectivist responses provided by Anglophone and Francophone managers to the various value stimuli. See Table 11 for a summary of replicated significant differences for the unmatched groups of managers.

Also, Appendix 3 on page 169 includes chi-square contingency tables and chi-square crosstabulation statistics for the frequency of individualist versus collectivist responses of matched Anglophone and Francophone managers to each antecedent and consequent value stimulus in both studies.

Table 11

Replicated Significant Chi-Square Results for Antecedents and Consequents Provided by Unmatched Groups of Anglophone (N = 98 in Study 1, N = 110 in Study 2) and Francophone (N = 102 in Study 1, N = 120 in Study 2) Managers

Values	Pearson X^2	Sig.[1]	More Collect.	More Individ.
Antecedents				
Job which provides you with personal autonomy	5.29* 7.87	.021 .005	Franco	Anglo
Loving	14.25 15.13	.000 .000	Anglo	Franco
Consequents				
Job which allows you to help others	8.32 19.56	.004 .000	Franco	Anglo
Loving	25.44 17.50	.000 .000	Anglo	Franco

[1] The alpha level for significant results is $p < .05$.

* The first row of statistics for each value stimulus corresponds to Study 1, and the second row to Study 2.

Chapter Four

Discussion

It was hypothesized that Anglophone versus Francophone managers would express distinctive associative logic along the individualist-collectivist dimension (one aspect of subjective culture) in relation to the various values in this study. However, it was found that for 36 out of 42 or 86% of the value stimuli, there were no replicated significant differences in the frequency of individualist and collectivist responses given by Anglophone and Francophone managers. Moreover, a Pearson's correlation coefficient yielded a high degree of profile similarity (Figures 1 to 4) in the frequency of individualist and collectivist responses given by the managerial groups ($r = .92$, $p < .01$). Together with the high percentage of unreplicated results, this high correlation coefficient suggested that, overall, Francophone and Anglophone managers had similar individualist-collectivist associative logic concerning most of the work and personal values in this 42 value set.

Of the six (14%) value stimuli that did yield replicated statistical differences between the managerial groups, only two out of six supported the hypotheses. The remaining four differences ran counter to the hypotheses in that the Anglophone managers gave more collectivist responses and the Francophone managers more individualist

ones. This limited number of replicated differences supports the conclusion that Anglophone and Francophone managers did not have an essentially different associative logic with respect to the value stimuli presented them. Moreover, the fact that only 5% (2 out of 42) of all the possible replicable differences supported the hypotheses, strongly suggests that Anglophone individualism and Francophone collectivism, as differential motivational orientations of the two managerial groups, were not supported by the present research.

After a discussion of reasons why essentially no individualist-collectivist differences in associative logic were found for these managers, a discussion of a plausible basis for the six replicated differences will be presented. Finally, conclusions and contributions as well as broader implications of this research will be addressed.

Overall Similarity in the Individualist-Collectivist Associative Logic of Anglophone and Francophone Managers

Past research suggested that Canadian Anglophones, as a cultural group, tended to be more individualist and Francophones more collectivist in their motivational orientations (e.g. Kanungo & Bhatnagar, 1978; McCarrey et al., 1977; McCarrey et al., 1984; Richer & Laporte, 1973; Shapiro & Perlman, 1976). Yet, generally speaking, in the present research, which focused on the associative logic

(subjective culture) of Anglophone and Francophone managers, results did not support this distinction. One of the most plausible reasons might be that past studies tended not to control for the socioeconomic status of respondents (See Table 1 on page 14, in which 10 of 19 Canadian values studies were not controlled for SES).

According to Lambert et al. (1979) and Lambert (1981), SES tends to have a greater bearing on child-rearing attitudes of Canadian parents than does ethnicity. Moreover, Triandis (1972) suggested that child-rearing influences subjective culture, which in turn could influence a person's sense of individualism-collectivism, as one aspect of their subjective culture. Triandis et al. (1988) also linked the Gross National Product of a country, which they considered to be sign a sign of affluence, with that country's level of individualism. According to these authors, less economically developed countries tend to be associated with higher levels of collectivism. It is thus not surprising to find that past research, which did not control for subjects' SES, showed more value-ranking differences between groups than did research that was controlled for SES.

For example, when SES was controlled, as in the studies of Gosselin and McCarrey (1980), McCarrey et al. (1984), McCarrey and Weisbord-Hemmingsen (1980) and Nightingale and Toulouse (1977), generally no value priority differences emerged between Anglophones and Francophones.

However, Jain et al. (1979) and Kanungo et al. (1976), who did not control for SES, did find priority value differences between the two ethnolinguistic groups on such dimensions as affiliation and autonomy and extrinsic versus intrinsic job values. Anglophone managers tended to value autonomy and intrinsic job values such as achievement, whereas Francophone managers tended to value affiliation and extrinsic job values such as technical supervision. These authors concluded that Anglophone managers were more achievement-oriented (individualist) and Francophone managers more oriented to affiliation and family concerns (collectivist). However, they did not address the likelihood that the two groups were different in socioeconomic status and that such a difference could confound the results. As stated by McCarrey and Weisbord-Hemmingsen (1980), "It may well be that the oft-reported ethnolinguistic group differences may be more a function of significant socialization experiences associated with differing socioeconomic status and not ethnolinguistic group membership per se" (p. 137).

In contrast, in the present study, the SES of both subjects and their fathers (to control for SES differences in child-rearing practices) were held constant across all four managerial subgroups. The results from this study tended to be consistent with the interpretation of those past value-ranking studies which controlled for SES and in which generally no value differences between Anglophone and

Francophone managers and university students were observed (Gosselin & McCarrey, 1980; McCarrey et al., 1984; McCarrey & Weisbord-Hemmingsen, 1980; Nightingale & Toulouse, 1977). Thus, differences previously noted in value ranking between Anglophone versus Francophone subjects may have been partly attributable to a lack of control for SES in most of these studies. When SES was controlled for in this study, there was little difference in the two managerial groups' subjective understanding of various work and personal values, and no grounds on which to claim general orientational differences in their individualist-collectivist associative logic.

A second factor which may have contributed to the general similarity in associative logic of the two groups is their growing similarity in lifestyle and employment paths over the past 30 years. With the Quiet Revolution as a historical demarcation point, there came a modernization of lifestyle for French Quebecers that was more similar to the lifestyle of urbanized Anglophones in North America. Also, with the election of the Parti québécois in 1976, and with the tremendous influx of Francophones into the Quebec and Ontario business schools, economic control in Quebec shifted from American and Anglo-Canadian business interests to the developing Francophone entrepreneurial and managerial classes (McRoberts, 1988). It is thus likely that a commonality of associative logic with reference to many work and personal values may have developed on the part of

Anglophone and Francophone managers in similar managerial roles and exposed to similar business school curricula.

Another historical change which may have contributed to the small number of individualist-collectivist differences between managerial groups in this study concerns the relative minority versus majority group status of Francophones and Anglophones in Canada. In past studies, typically before 1980, such a distinction may partly have been the basis for a more individualist orientation on the part of the linguistic majority group, which in Canada, is English-speaking. In contrast, a minority group, such as Francophones in Canada, generally tends to be more concerned than the majority about cultural survival and might emphasize group interaction and collaboration towards this end (Berry et al., 1977; Kanungo & Bhatnagar, 1978; Lambert et al., 1971).

However, recent government measures, such as enacting Laws 101 or 178, which make French predominant in Quebec, have contributed to Quebec Francophones' sense of control and mastery of their own destinies. Experiencing less threat over assimilation together with a greater sense of control over their future as a people, Francophones may now, compared to 10 or 15 years ago, be focusing more on individualist concerns, such as economic achievement, than on predominantly collectivist concerns.

Because this drawing together of Anglophone and

Francophone managers has taken place over a number of years, especially since the election of the Parti québécois, many of the previous value-ranking studies (typically before 1980, such as Ahmed, 1977; Jain et al., 1979; Kanungo et al., 1976) may not have yet reflected the growing parallels in the subjective culture of Anglophone and Francophone respondents apparent in the present study. The idea that Francophone and Anglophone managers may indeed have been different in their collectivist-individualist orientation as little as 10 to 15 years ago, can help to account for the discrepancy between the interpretation of results in value-ranking studies before 1980 and the associative logic results obtained in the present study.

Replicated Significant Differences in the Individualist-Collectivist Associative Logic of Anglophone and Francophone Managers.

The Francophone and Anglophone managers in this study expressed a different collectivist-individualist connotative understanding to a limited number of values (6 out of 42 or 14% of the value stimuli). Because of the consistency in the pattern of these significant differences (i.e. differences were replicated across format), it was unlikely that the replicated findings were due to random or chance factors. The consistency of this pattern thus suggests a phenomenon that should be addressed.

This finding of a nuanced pattern of results, albeit a limited pattern, is in line with Kagitcibasi (1987) who noted that individualism and collectivism, as cultural orientations, may not be so clear-cut. For example, when one refers to a culture as more collectivist than individualist, it does not mean that there are no individualist aspects to that cultural orientation. Individualist aspects may be evident in certain cultural values and their corresponding socialization practices and experiences.

Format-Replicated Significant Differences Supporting the Hypotheses

Replicated significant differences showed that Anglophone managers gave more individualist responses and Francophone managers more collectivist responses to the antecedent value stimulus "If there is _____, then you have a JOB WHICH PROVIDES YOU WITH PERSONAL AUTONOMY" and to the consequent value stimulus " If you have a JOB WHICH ALLOWS YOU TO HELP OTHERS, then there is _____."

These results are consistent with the findings of other researchers. For example, Jain et al. (1979) found that Anglophone workers considered the value of job autonomy to be more important than did Francophone workers. Also, Lortie-Lussier et al. (1986) found that Anglophone children showed greater autonomy in problem solving than Francophone children. Autonomy has generally been regarded as a value

reflecting individualist concerns. Thus the fact that Anglophones in these studies placed greater emphasis on autonomy than Francophones is consistent with the finding in the present study that Anglophone managers had a more individualist understanding of job autonomy than Francophones.

Lortie-Lussier et al. (1986) also found that Francophone children were more altruistic towards their parents than were English or Italian Canadian children, whereas Lambert et al. (1971) and Lambert et al. (1979) found Anglophone parents more hesitant than Francophone parents to give help to their child. Again, these empirical results are consistent with the finding that Francophone managers were more collectivist and Anglophone managers more individualist in their connotative understanding of helping others at work.

The nature of Francophone managers' more collectivist associations with respect to job autonomy and helping others at work may be rooted in their stronger ethnolinguistic group identity (McRoberts, 1988) and greater concerns with language and cultural survival compared to Anglophone managers (Kanungo & Bhatnagar, 1978; Lambert et al., 1971). Although these concerns may have been offset by recent government measures to protect the French language and culture in Quebec as well as by an increase in Francophones' managerial and entrepreneurial participation in the economy,

Francophone versus Anglophone managers may still have a more collectivist understanding of those values which they consider important to their cultural identity.

In contrast, Anglophone managers expressed more responses with individualist connotations to the work values of job autonomy and helping others at work. These results may reflect the historically longer-established individualist "business" identity of Anglophone managers, in that they may have shown greater individualist understanding than Francophones to certain values they considered central to that identity. At the same time, greater individualist responses to these work values may underscore that Anglophone managers do not share the same concerns as Francophone managers regarding cultural and linguistic identity and survival and thus have less of a collectivist focus in their understanding of these values.

Format-Replicated Significant Differences Running Counter to the Hypotheses

The four remaining group differences ran counter to the hypotheses. Specifically, Anglophone managers gave more collectivist responses and Francophone managers more individualist responses to the following value stimuli: (1) "If there is _____, then you are LOVING;" (2) "If there is _____, then you have a JOB WHICH PROVIDES YOU WITH A SENSE OF PRESTIGE;" (3) "If you are LOVING, then there is

_____;" and (4) "If you have a JOB WHICH PROVIDES YOU WITH A SENSE OF PRESTIGE, then there is _____." Thus, for these two value stimuli, replication of significant results occurred not only across format but also across antecedents and consequents.

The greater individualist understanding of job prestige and loving on the part of Francophone managers may reflect a growing sense of individualism experienced by Francophones, who in the past 15 years have entered en masse into business schools and become established in the ranks of management. This is in contrast to Anglophone managers, who have a historically longer-established sense of individualist business identity. Thus, Francophones, who have more recently developed a managerial identity, may in some ways may be more individualist than Anglophones, as reflected in Francophone managers' greater individualist understanding of the values of job prestige and loving. However, this interpretation is speculative, and more research is necessary in order to further understand this replicated finding.

Broader Implications of this Study

The present research raises certain questions and issues that have both practical and theoretical implications going beyond the strictly empirical data. For example, although this data set was comprised only of men, to what extent can the results be generalized to women managers?

Strictly speaking, the findings from this study can only be generalized to Canadian federal and Quebec provincial male middle managers. However, in a study by McCarrey, Ahmed, Gasse, Conrad, Séguin, Major & Mercier (1989), which focused on the instrumental versus expressive connotative meaning of values to matched Anglophone men and women managers, results suggested that both groups had equivalent internal frames of reference along this dimension of subjective culture. Because of the similarity in the dimensions of individualism-collectivism and instrumentality-expressiveness, the McCarrey et al. (1989) findings suggested to us that there may indeed be similarities in the individualist-collectivist connotative understanding of men and women managers. However, further research is necessary to test this hypothesis.

Another implication of this study concerns the issue of matching. Specifically, should companies recruit and match Anglophone and Francophone managers on the five matching variables used in the present research in order to bring about greater communicative clarity and harmony in the work force? In a world market economy, companies have to become more competitive, and harmonious working relationships could be a key factor.

This issue is complex. On the one hand, companies need a measure of heterogeneity in their managerial work force to better respond to the variety of contextual factors across

groups with different consumer needs in a multi-cultural population both within and outside Canada. Moreover, the Canadian Human Rights Legislation (1985) requires that people not be selected, promoted or appraised on factors that have not yet been demonstrably related to the efficient and safe conduct of job performance. This means that a task-based job analysis of the work the managers do in the whole spectrum of managerial jobs needs to be carried out. Selection, training and promotion may only be based on similarity of value meaning in cases where the job analysis indicates that specific levels of similar associative logic are necessary for safe and efficient job performance.

At the same time, effective communication between managers of different linguistic backgrounds requires that they be aware of instances where they have a similar connotative understanding as well as instances where the same work and personal values have different meanings to each. This is where 'values clarification training' can be used so as to capitalize on the homogeneity and diversity of managerial resources. Consistency and continuity of managerial decision-making as well as innovation and flexibility are necessary aspects of any organization, especially in the face of a pluralistic and shifting set of needs on the part of the Canadian and world public.

An important theoretical issue is also touched upon in this study: "Does equivalent value meaning imply equivalent

value priorizing?" In other words, is there a fundamental connection between cognition (value meaning) and affect (value preferences)?

In one sense, it appears that cognition and affect might be related. For example, a number of authors in research on stereotypes suggested that social cognition is frequently an antecedent to emotional and motivational parameters in a cognitive-affective-motivational sequence (Brigham, 1971; Benesh & Weiner, 1982; Linville, 1982).

On the other hand, the matter is not resolved, as results from a number of other studies have suggested that social cognition frequently rests on an affective foundation, with affect preceding cognition (Clarke & Isen, 1982; Wright & Mischel, 1982). Still others contend that there is evidence that cognition, affect and behaviour seem to be three relatively separate systems (Zajonc, 1980; Moreland & Zajonc, 1982).

The resolution of this issue is blurred at this point. The data from the present study can be interpreted within the parameters of all three of these perspectives. Further research is needed to clarify how, if at all, value meaning and value priorizing are connected.

Conclusions and Contributions

In this study, matched groups of Canadian Anglophone and Francophone male managers shared a similar collectivist-

individualist understanding of 86% of the 42 value stimuli. This similar connotative understanding was further reflected in a correlation coefficient which yielded a high degree of profile similarity (Figures 1 to 4, pages 90-93) in the frequency of individualist and collectivist responses given by the managerial groups ($r = .92$, $p < .01$). Although certain replicated significant differences did emerge in response to 14% of the values, the overall pattern suggested little difference in the individualist-collectivist orientation of these Anglophone and Francophone managers. To the extent that Francophone and Anglophone male managers in this study expressed more commonality than difference in their collectivist-individualist understanding of values, it would appear that they do not represent MacLennan's (1945) idea of "two solitudes."

One contribution of this study was that for the first time, the frequently used individualist-collectivist explanation for <u>value-ranking differences</u> between Anglophone and Francophone managers was put to an empirical test. Instead of serving as an ex post facto explanation for value-ranking differences, the individualist-collectivist explanation of past studies became a falsifiable hypothesis in the present study. Indeed, by focusing on managers' subjective understanding of various value stimuli, the individualist-collectivist distinction previously used to explain group differences was found wanting. Instead, it was

found that Anglophone and Francophone managers had a similar connotative understanding of various work and personal values.

However, a nuanced picture of certain limited differences in the subjective understanding of 6 out of 42 value stimuli was also observed. Thus, in addition to testing for hypothesized orientational differences in individualism-collectivism, the method used in this study (Triandis, 1972) had a descriptive component that permitted access to each managerial group's connotative understanding of specific value stimuli. This descriptive component was considered important because it permitted the research to extend beyond looking at global orientations to providing a nuanced pattern of significant results which reflected some limited but real differences in associative logic between Anglophone and Francophone managers.

Despite certain advantages, there are also limitations to Triandis' (1972) antecedent-consequent analysis which may account for why he has not continued that approach. Essentially, the main difficulty lies in relating the descriptively rich antecedents and consequents of different cultural groups to their mediating psychological processes and sociological precursors. This difficulty stems from the focus on content rather than process which is inherent in Triandis' (1972) method and which limits the conclusiveness of the interpretation of results.

Nonetheless, similarity in these Anglophone and Francophone managers' individualist-collectivist value understanding can help to dispel the stereotype of orientational differences, at least between managers, along this dimension. Results from this study did not support the individualist-collectivist distinction used in previous studies to explain value-ranking differences between Anglophone and Francophone subjects.

This similar connotative understanding of various work and personal values also suggests that there may be a good basis for communication, cooperation and coordination between Anglophone and Francophone managers at the work place. Specific areas of differences in their collectivist-individualist understanding of certain values such as job autonomy, helping others at work, job prestige and loving might benefit from further exploration, and if results are replicated, both groups would benefit from awareness of their distinctive understanding of these concepts. However, overall, the idea that organizational misunderstanding and miscommunication stem from Anglophone-Francophone differences along this frequently cited dimension <u>does not appear</u> to represent the Anglophone and Francophone managers in this study.

References

Ahmed, S. A. (1977). Job-related attitudes and motivations of English and French Canadian students. Journal of Psychology, 95, 263-264.

Ahmed, S. A. (1981). Changes in Quebec students' perception of business, 1972-1978. Journal of Psychology, 108, 185-198.

Ahmed, S. A. (1987). Impact of social change on job values- A longitudinal study of business students (Tech. Rep. No. 87-43). University of Ottawa, School of Administration.

Allaire, Y., & Toulouse, J. M. (1977). Profil psychologique des étudiants canadiens-français au M.B.A. Industrial Relations, 28, 476-498.

Atkinson, J. (1957). Motivational determinants of risk-taking behavior. Psychological Review, 64, 359-372.

Bartko, J. J. (1976). On various intraclass correlation reliability coefficients. Psychological Bulletin, 83, 762-765.

Benesh, M., & Weiner, B. (1982). On emotion and motivation: From the notebooks of Fritz Heider. American Psychologist, 37, 887-895.

Bernard, P., Demers, A., Grenier, D., & Renaud, J. (1979). L'évolution de la situation socio-économique des francophones et des non-francophones au Québec (1971-1978). Collection Langues et sociétés. Montréal: Office de la langue francaise.

Berry, J. W., Kalin, R., & Taylor, D. M. (1977). Multi-culturalism and ethnic attitudes in Canada. Ottawa: Supply and Services Canada.

Blishen, B. R., & Carroll, W. K. (1978). Sex differences in a socioeconomic index for occupations in Canada. Canadian Review of Sociology and Anthropology, 15, 352-371

Blishen, B. R., & McRoberts, H. A. (1976). A revised socioeconomic index for occupations in Canada. Canadian Review of Sociology and Anthropology, 13, 71-79..

Brigham, J. C. (1971). Ethnic stereotypes. Psychologcial Bulletin, 76, 15-38.

Campbell, D. (1969). Perspective: Artifact and control. In R. Rosenthal & R. Rosnow (Eds.), Artifact in behavioral research (pp. 351-382). New York: Academic Press.

Clark, M. S., & Isen, A. M. (1982). Toward understanding the relationship between feeling states and social behavior. In A. Hastors & A. Isen (Eds.), Cognitive Social Psychology (pp. 331-362). New York: Elsevier North-Holland.

Clift, D. (1989). The secret kingdom: Interpretations of the Canadian character. Toronto: McClelland & Stewart Inc.

Cohen, J. (1969). Statistical power analysis for the behavioral sciences. New York: Academic Press.

Cook, S. W. (1971). The effect of unintended racial contact upon racial interaction and attitude change (Final report). Washington, D.C.: U.S. Office of Education, Bureau of Research, August, 1971.

Crano, W. D., & Brewer, M. B. (1986). Principles and methods of social research. Boston: Allyn & Bacon, Inc.

De Koninck, J., & Sirois-Berliss, M. (1978). La motivation au rendement dans les reves et durant l'eveil chez les etudiants canadiens-francais et canadiens-anglais. Canadian Journal of Behavioural Science, 10, 329-338.

Drucker, P. F. (1985). Management: Tasks, responsibilities and practices. New York: Harper & Row, Inc.

Garigue, P. (1969). The French Canadian family. In B. R. Blishen, F. E. Jones, K. D. Naegele, & J. Porter (Eds.). Canadian society: Sociological perspectives (pp. 151-166). Toronto: MacMillan of Canada.

Gosselin, A., & McCarrey, M. W. (1980). L'orientation motivationelle au travail de professeurs de langue seconde francophones et anglophones. Canadian Journal of Behavioural Science, 12, 384-392.

Government of Canada (1985). The Canadian human rights act. Supply & Services, Canada: Ottawa, Ontario.

Jain, H. C., Normand, J., & Kanungo, R. N. (1979). Job motivation of Canadian Anglophone and Francophone hospital employees. Canadian Journal of Behavioural Science, 11, 160-163.

Johnson, W. (1984, January 20). Francophones have closed income gap. The Globe and Mail, p. N5.

Hoffman, N. L. (1975). Sex differences in moral internalization and values. Journal of Personality and Social Psychology, 32, 720-729.

Kagitcibasi, C. (1987). Individual and group loyalties: Are they compatible? In C. Kagitcibasi (Ed.), Growth and progress in cross- cultural psychology (pp. 94-103). Berwyn: Swets North America Inc.

Kanungo, R. N., & Bhatnagar, J. K. (1978). Achievement orientation and occupational values: A comparative study of young French and English Canadians. Canadian Journal of Behavioural Science, 12, 384-392.

Kanungo, R. N., Gorn, C. J., & Dauderis, H. J. (1976). Motivational orientation of Canadian Anglophone and Francophone managers. Canadian Journal of Behavioural Science, 8, 107-121.

Kluckhohn, F. R., & Strodtbeck, F. L. (1961). Variations in value orientations. Evanston, Ill.: Row, Peterson.

Lambert, W. E. (1981). Social influences on the child's development of an identity. In R. C. Gardner & R. Kalin (Eds.), A Canadian social psychology of ethnic relations. Agincourt: Methuen.

Lambert, W. E., Hamers, J. F., & Frasure-Smith, N. (1979). Child- rearing values: A cross-national study. New York: Praeger Publishers.

Lambert, W. E., Yackley, A., & Hein, R. N. (1971). Child training values of English and French Canadian parents. Canadian Journal of Behavioural Science, 3, 277-306.

Linville, P. W. (1982). The complexity-extremity effect and h-based stereotyping. Journal of Personality and Social Psychology, 42, 193-211.

Lortie-Lussier, M., Fellers, G. L., & Kleinplatz, P. J. (1986). Value orientations of English, French and Italian Canadian children: Continuity of the ethnic mosaic? Journal of Cross-Cultural Psychology, 17, 283-299.

MacLennan, H. (1945). Two solitudes. Toronto: MacMillan of Canada.

McCarrey, M., Ahmed, S., Gasse, Y., Conrad, G., Séguin, S., Major, M., & Mercier, P. (1989). The subjective culture of public sector women and men managers: A common instrumental/expressive value orientation or 2 different worlds? The Canadian Journal of Administrative Science, 6, 54-61.

McCarrey, M. W. (1988) Work and personal values of Canadian Anglophones and Francophones: Implications for organizational behaviour. Canadian Psychology, 29, 69-83.

McCarrey, M. W., Edwards, S., & Jones, R. (1977). The influence of ethnolinguistic group membership, sex and position level on motivational orientation of Canadian anglophone and francophone employees. Canadian Journal of Behavioural Science, 9, 274-282.

McCarrey, M. W., Edwards, S., & Jones, R. (1978). Personal values of Canadian Anglophone and Francophone employees and ethnolinguistic group membership, sex and position level. Journal of Psychology, 104, 175-184.

McCarrey, M. W., Gasse, Y. & Moore, L. (1984). Work value goals and instrumentalities: a comparison of Canadian west-coast Anglophone and Quebec City Francophone managers. International Review of Applied Psychology, 33, 291-303.

McCarrey, M. W., & Weisbord-Hemmingsen, J. (1980). Impact of ethnicity and sex on personal values and socialization experiences of Canadian Anglophones and Francophones. Journal of Psychology, 104, 129-138.

McClelland, D. C. (1961). The achieving society. Princeton: Van Nostrand.

McRoberts, K. (1988). Quebec: Social change and political crisis. Toronto: McClelland & Stewart.

Mirels, H. L., & Garrett, J. B. (1971). The Protestant Ethic as a personality variable. Journal of Consulting and Clinical Psychology, 36, 40-44.

Monière, D. (1981). Ideologies in Quebec: The historical development (R. Howard, Trans.). Toronto: University of Toronto Press. (Original work published 1977).

Moreland, R. L., & Zajonc, R. B. (1982). Exposure effects in person perception: Familiarity, similarity and attraction. Journal of Experimental Social Psychology, 18, 395-415.

Nightingale, D. V., & Toulouse, J. M. (1977). Value structure, process and reactions/adjustments: A comparison of organizations. Canadian Journal of Behavioural Science, 9, 37-48.

Quigley, C. (1961). The evolution of civilizations: An introduction to historical analysis. New York: The MacMillan Company.

Richer, S., & Laporte, P. (1973). Culture, cognition and English- French competition. In D. Koulack & D. Perlman (Eds.), Readings in social psychology: Focus on Canada (pp. 49-59). Toronto: Wiley & Sons.

Rokeach, M. (1967). Value survey. Sunnyvale, Cal.: Halgren Tests.

Rokeach, M. (1973). The nature of human values. New York: Collier MacMillan.

Rosen, B. C., & D'Andrade, R. (1959). The psychological origins of achievement motivation. Sociometry, 22, 185-218.

Shapiro, L., & Perlman, D. (1976). Value differences between English and French Canadian high school students. Canadian Ethnic Studies, 8, 50-55.

Super, D. M. (1970). Manual of the work values inventory. New York: Houghton-Mifflin.

Tajfel, H. (1974). Social identity and intergroup behaviour. Social Science Information, 13, 65-93.

Taylor, N. M. (1964). The French-Canadian industrial entrepreneur and his social environment. In M. Rioux & Y. Martin (Eds.), French Canadian society: Vol. 1 (pp. 271-295). Toronto: McClelland & Stewart.

Taylor, D. M., Simard, L. M., McKirnan, D. J., & Bellerose, J. (1982). Anglophone and Francophone managers' perceptions of cultural differences in approaches to work. Canadian Journal of Behavioural Science, 14, 144-151.

Tremblay, M. (1953). Orientation de la pensée sociale. In J. C. Falardeau (Ed.), Essais sur le Québec contemporain (pp. 193-215). Quebec City: Presses de Université de Laval.

Triandis, H. C. (Ed.) (1972). The analysis of subjective culture. New York: Wiley & Sons.

Triandis, H. C. (1983). Collectivism versus individualism. University of Illinois, Champaign-Urbana, Illinois.

Triandis, H. C., Bontempo, R. Villareal, M. J., Asai, M., & Lucca, N. (1988). Individualism and collectivism: Cross-cultural perspectives on self-ingroup relations. Journal of Personality and Social Psychology, 54, 323-338.

Turcotte, C. (1985, January 31). Une nouvelle vocation québécoise: les affaires. Supplément du Devoir, p. 68.

Whiting, B. B., & Edwards, C. P. (1988). Children of different worlds: The formation of social behavior. Cambridge, Ma.: Harvard University Press

Wright, J., & Mischel, W. (1982). Influence of affect on cognitive social learning personal variables. Journal of Personality and Social Psychology, 43, 901-914.

Yackley, A., & Lambert, W. E. (1971). Interethnic group competition and levels of aspiration. Canadian Journal of Behavioural Science, 3, 135-147.

Zajonc, R. B. (1980). Feeling and thinking: Preferences need no inferences. American Psychologist, 35, 151- 175.

Zavalloni, M. (1980). Values. In H. C. Triandis, & R. W. Brislin (Eds.), Handbook of cross-cultural psychology: Social psychology: Vol. 5 (pp. 73-120). Boston: Allyn and Bacon, Inc.

APPENDIX 1 - QUESTIONNAIRES

STUDY 1

CONSENT FORM

I, _____, agree to participate in a study of various aspects of life and work. This investigation is being carried out by Ms. M. Major and Dr. M. McCarrey of the School of Psychology, and Dr. S. Ahmed of the Faculty of Administration, University of Ottawa.

I understand that I will be asked to fill out a questionnaire dealing with values and their antecedents and consequences. In addition, there will be questions concerning my job experiences, interethnic contact, my first and second languages as well as personal beliefs.

I understand the responses I give will be regarded as confidential and that the results reported will not identify me personally as a participant. I have been assured that my participation in this study is totally voluntary and that I may withdraw from participation at any time. Following participation in the study, a complete description of the project will be provided.

In the event that I have concerns or complaints about this study, I have been told that I may express my concerns to Dr. M. McCarrey (231-4242), School of Psychology, University of Ottawa.

Signed _____

Date _____

To the participant:

A consent form is a standard requirement for all studies involving the School of Psychology, University of Ottawa. The use of a consent form does not imply that the study is potentially hazardous or embarrassing; its use simply acknowledges the concern of the School for the rights of the individual participant. If you have agreed to participate, then we thank you for your cooperation.

PART A

INSTRUCTIONS

We would like to learn what certain CONCEPTS mean to you. On the following pages, you will find these words capitalized in a standardized sentence which you are to complete in four (4) words or less.

There are two parts to this questionnaire. In the first part, sentences will be like the following sample.

If there is TRUTH, then there is _____. You are to provide a response which in your opinion best completes each sentence. In the example, "freedom" may best complete the sentence for you. What we are asking you to write is the RESULT, CONSEQUENCE or OUTCOME of the concept.

Please note that there are many reasonable responses. We want you to choose the one which you think is the best RESULT, CONSEQUENCE or OUTCOME of the concept.

Some of the items in this questionnaire will relate specifically to your work experience. In the event that you have had several previous work experiences, please complete this questionnaire by giving us an "overall" impression of these experiences.

Other items in this questionnaire are more general and relate to your life experience but not necessarily your work experience. An example of such an item would be "If there is FREEDOM, then there is _____.

Work at a fairly high speed and try to give us your best first impressions, but please do not be careless. We want your true impressions.

Part One

In Part One, we are asking you to provide a response which you think is the best RESULT, CONSEQUENCE or OUTCOME of the concept.

1- If you have PLEASANT WORKING ASSOCIATES, then there is _____.

2- If you have a JOB WHICH ALLOWS YOU TO HELP OTHERS, then there is _____.

3- If you have FAMILY SECURITY, then there is _____.

4- If there is EQUALITY, then there is _____.

5- If you are HELPFUL, then there is _____.

6- If you have GOOD SUPERVISORY RELATIONS AT WORK, then there is _____.

7- If you have a JOB WHICH PROVIDES YOU WITH A SENSE OF ACHIEVEMENT, then there is _____.

8- If you are AMBITIOUS, then there is _____.

9- If you have a JOB WHICH PROVIDES YOU WITH PERSONAL AUTONOMY, then there is _____.

10- If you have JOB SECURITY, then there is _____.

11- If there is FREEDOM, then there is _____.

12- If you are PROMOTED, then there is _____.

13- If your JOB PROVIDES INTELLECTUAL STIMULATION, then there is _____.

14- If you are LOVING, then there is _____.

15- If your JOB PROVIDES A GOOD SALARY, then there is _____.

16- If you are SELF-CONTROLLED, then there is _____

_____.

17- If there is WISDOM, then there is _____.

18- If you have TRUE FRIENDSHIP, then there is _____

_____.

19- If your JOB PROVIDES YOU WITH ESTEEM FROM CO-WORKERS, then there is _____.

20- If you have a JOB WHICH PROVIDES YOU WITH A SENSE OF PRESTIGE, then there is _____.

21- If you have A SENSE OF ACCOMPLISHMENT, then there is

_____.

INSTRUCTIONS

In the second part of this questionnaire, sentences will be like the following sample:

If there is _____, then there is TRUTH. You are to provide a response which in your opinion best completes each sentence. In the example, "openness" may best complete the sentence for you. What we are asking you to write is what GOES BEFORE, PRECEDES or CAUSES the concept to come about.

Again, note that there are many reasonable responses. We want you to choose the one which you think best GOES BEFORE, PRECEDES or CAUSES the concept to come about.

Please do not spend too much time on each item. We are interested in your best first impressions.

Part Two

In Part Two, we are asking you to provide a response which you think best PRECEDES, CAUSES, or GOES BEFORE the concept.

1- If there is _____, then you have TRUE FRIENDSHIP.

2- If there is _____, then you have a JOB WHICH ALLOWS YOU TO HELP OTHERS.

3- If there is _____, then there is WISDOM.

4- If there is _____, then there is FREEDOM.

5- If there is _____, then your JOB PROVIDES YOU WITH ESTEEM FROM CO-WORKERS.

6- If there is _____, then you have a JOB WHICH PROVIDES YOU WITH A SENSE OF ACHIEVEMENT.

7- If there is _____, then you are LOVING.

8- If there is _____, then you are AMBITIOUS.

9- If there is _____, then you have JOB SECURITY.

10- If there is _____, then YOU HAVE A JOB WHICH PROVIDES YOU WITH A SENSE OF PRESTIGE.

11- If there is _____, then you have GOOD SUPERVISORY RELATIONS AT WORK.

12- If there is _____, then you have PLEASANT WORKING ASSOCIATES.

13- If there is _____, then JOB PROVIDES INTELLECTUAL STIMULATION.

14- If there is _____, then there is EQUALITY.

15- If there is _____, then you have a SENSE OF ACCOMPLISHMENT.

16- If there is _____, then your JOB PROVIDES A GOOD SALARY.

17- If there is _____, then you have a JOB WHICH PROVIDES YOU WITH PERSONAL AUTONOMY.

18- If there is _____, then you are HELPFUL.

19- If there is _____, then you have FAMILY SECURITY.

20- If there is _____, then you are SELF-CONTROLLED.

21- If there is _____, then you are PROMOTED.

Part B

Please answer the following questions. This information will help up to understand your responses to the main study.

1- Age

____	20 and under	____	36-40
____	21-25	____	41-45
____	26-30	____	46-50
____	31-35	____	51 and over

2- Sex ____ Male ____ Female

3- What is/was your father's occupation?

_____

4- What is/was your mother's occupation?

_____

N.B. If you have answered "public service" to questions 3 or 4, please specify what kind of work e.g. accounting.

5- What is or has been your main job function? (Check one only)

____	Personnel	____	Sales
____	Accounting	____	Production
____	Finance	____	Public Relations
____	Marketing	____	Technical
____	Management		

6- What is your present or most recent job title?

_____

7- Has your main job function been in....

Quantitative area? (e.g. accounting) ____

or

Human contact area? (e.g. personnel, sales) ____

8- I am in an MBA/MPA programme

____ full-time

____ part-time

9- Years public sector experience ____

Years private sector experience ____

10- What level of government intervention in business do you support?

____	none	____	quite a lot
____	extremely little	____	total
____	some		

11- What is your chief motivation for following the MBA/MPA program?

____ more control in your job
____ more challenge
____ better salary
____ job security
____ mobility
____ other (Please specify)
_____

12- Your previous degree(s) was in....

____ arts
____ science
____ business/administration studies
____ social science
____ health science

13- What is the language that you first learned and still use?

_____

14- What is the language that you use most frequently?

_____

15- What is the language that your mother first learned and still uses?

_____

16- What is the language that your father first learned and still uses?

_____

17- If you learned French in school, was it an "ordinary" course or immersion French?

_____

18- In what city/town have you spent most of your life?

_____

19- Do you belong to a recognized religion? If so, please specify.

_____

20- If you do belong to a recognized religion, how often do you attend services?

____ regularly ____ occasionally ____ rarely

Part C

The following are statements with which some people agree and others disagree. Please mark each one in the left margin, according to the amount of your agreement or disagreement, by using the following scale:

(1) strongly disagree
(2) moderately disagree
(3) slightly disagree
(4) slightly agree
(5) moderately agree
(6) strongly agree

____ 1. My contacts with Francophones are generally pleasant.
____ 2. My contacts with Francophones are usually enriching.
____ 3. My interactions with Francophones are warm and enriching.
____ 4. My contacts with Francophones are usually a waste of time.
____ 5. My interactions with Francophones are mostly distant and hostile.
____ 6. In the past, my interactions with Francophones have been mostly negative.

For the following item, please circle a number from 1 to 7, indicating the frequency of your contacts with Francophones.
In the past my contacts with Francophones have been....

(1) never (2) (3) (4) once a week (5) (6) (7) three times a day

FORMULE DE CONSENTEMENT

Je, _____, consent à participer à une étude concernant différents aspects de la vie et du travail. Cette enquête est conduite par Mlle M. Major et le Dr. M. McCarrey de l'Ecole de Psychologie, et le Dr. S. Ahmed de la Faculté d'Administration, Université d'Ottawa.

Je suis au courant qu'on me demandera des réponses à un questionnaire se rapportant aux valeurs ainsi que leurs antécédents et leurs conséquences. De plus, il y aura des questions concernant mes expériences de travail, mes contacts avec les autres ethnies, ma première et ma seconde langue, aussi bien que mes croyances personnelles.

Il est entendu que les réponses que je donnerai sont confidentielles et que les résultats rapportés ne m'identifiront pas personnellement comme participant. J'ai reçu l'assurance que ma participation à cette étude est complètement volontaire et que je peux me retirer en tout temps. A la suite de ma participation à l'étude, une description complète du projet sera fournie.

S'il advenait que j'ai des doutes ou des plaintes au sujet de cette étude, j'ai été averti que je devrais m'adresser au Dr. M. McCarrey (231-4242), Ecole de Psychologie, Université d'Ottawa.

Signature _____

Date _____

Au participant:

Une formule de consentement est un critère normal pour toute étude impliquant l'Ecole de Psychologie. L'utilisation d'une formule de consentement ne signifie pas que l'étude présente des dangers ou des embarras; la formule sert à faire reconnaître par l'Ecole son souci de protéger les droits de chaque participant.

Si vous avez consenti à participer à cette étude, nous vous remercions de votre collaboration.

PREMIERE PARTIE

INSTRUCTIONS

Nous aimerions connaître la signification de certains CONCEPTS pour vous. Vous trouverez ces CONCEPTS en lettres majuscules dans une phrase standardisée que vous devrez compléter en quatre (4) mots ou moins. On ne doit pas compter les articles parmis les quatre mots requis.

Ce questionnaire comporte deux parties. Dans la première partie du questionnaire, les phrases seront énoncées comme suit:

S'il y a de la VERITE, alors il y a _____.

Vous devrez compléter chaque phrase en utilisant les mots qui, selon vous, la complètent le mieux. Dans l'exemple, "liberté" pourrait être le mot qu, selon vous, complète le mieux la phrase. Ce que nous vous demandons d'écrire dans l'espace c'est le RESULTAT, la CONSEQUENCE ou la SUITE du concept.

Veuillez noter qu'il y a plusieurs réponses justes. Nous vous demandons de choisir la réponse qui, selon vous, est le meilleur RESULTAT, la meilleure CONSEQUENCE ou la meilleure SUITE du concept.

S'il vous plaît, ne pas vous attarder sur chaque item. Nous sommes surtout intéressés à vos premières impressions.

Certains items du questionnaire seront reliés directement a vorter expérience de travail. Si vous avez en plusieurs expériences de travail, veuillez compléter le questionnaire en donnant une impression globale de ces expériences.

D'autres items du questionnaire sont d'une nature plus générale et concernent l'expérience de la vie, mais pas nécessairement votre expérience de travail. Voici un exemple d'un tel item:

"S'il y a de la LIBERTE, alors il y a _____."

Travaillez à une assez grande vitesse et essayez de nous donner votre meilleure impression originale, mais de grâce, ne soyez pas négligents. Nous voulons vos vraies impressions.

PREMIERE PARTIE

Dans la première partie, nous vous demandons de donner une réponse, qui, selon vous, est le meilleur RESULTAT, la meilleure CONSEQUENCE ou la meilleure SUITE du concept.

1- Si vous avez DES COLLEGUES DE TRAVAIL AGREABLES, alors il y a _____.

2- Si vous avez a UN EMPLOI QUI VOUS PERMET D'AIDER LES AUTRES, alors il y a _____.

3- Si vous avez DE LA SECURITE FAMILIALE, alors il y a _____.

4- S'il y a EGALITE, alors il y a _____.

5- Si vous êtes UTILE, alors il y a _____.

6- Si vous avez DE BONNES RELATIONS AVEC VOS SUPERIEURS AU TRAVAIL, alors il y a _____.

7- Si vous avez a UN EMPLOI QUI VOUS PERMET DE VOUS REALISER, alors il y a _____.

8- Si vous êtes AMBITIEUX, alors il y a _____.

9- Si vous avez UN EMPLOI QUI VOUS PERMET D'ETRE AUTONOME, alors il y a _____.

10- Si vous avez LA SECURITE DE L'EMPLOI, alors il y a _____.

11- S'il y a LIBERTE, alors il y a _____.

12- Si vous êtes PROMU, alors il y a _____.

13- Si your EMPLOI VOUS PROCURE DE LA STIMULATION INTELLECTUELLE, alors il y a _____.

14- Si vous AIMEZ, alors il y a _____.

15- Si your EMPLOI VOUS PROCURE UN BON SALAIRE, alors il y a _____.

16- Si vous avez LE CONTROLE DE VOUS-MEME, alors il y a _____.

17- S'il y a DE LA SAGESSE, alors il y a _____.

18- Si vous avez DE LA VRAIE AMITIE, alors il y a _____
_____.

19- Si votre EMPLOI VOUS PROCURE L'ESTIME DE VOS COLLEGUES, alors il y a _____.

20- Si vous avez UN EMPLOI QUI VOUS PROCURE UN SENTIMENT DE PRESTIGE, alors il y a _____
_____.

21- Si vous avez LE SENTIMENT D'AVOIR ACCOMPLI QUELQUE CHOSE, alors il y a _____.

INSTRUCTIONS

Dans la deuxième partie, les phrases seront présentées comme dans l'exemple suivant:

S'il y a _____, alors il y a DE LA VERITE.

Vous devez compléter chaque phrase en utilisant les mots qui, selon vous, la complètent le mieux. Dans l'exemple, "de l'honnêteté" pourraient être les mots qui, selon vous, complètent le mieux la phrase. Ce que nous vous demandons d'écrire dans l'espace c'est ce qui est ANTERIEUR, qui PRECEDE our qui est LA CAUSE du concept.

Veuillez noter qu'il y a de nombreuses réponses qui peuvent être justes. Nous désirons que vous choisissiez la meilleure réponse qu, selon vous, est ANTERIEUR, PRECEDE ou est LA CAUSE du concept.

S'il vous plaît, ne pas vous attarder sur chaque item. Nous sommes surtout intéressés à vos premières impressions.

DEUXIEME PARTIE

Dans la deuxième partie, nous vous demandons une réponse, qui, selon vous, est ANTERIEUR, PRECEDE ou est LA CAUSE du concept.

1- S'il y a _____, alors vous avez DE LA VRAIE AMITIE.

2- S'il y a _____, alors vous avez UN EMPLOI QUI VOUS PERMET L'AIDER LES AUTRES.

3- S'il y a _____, alors il y a DE LA SAGESSE.

4- S'il y a _____, alors il y a DE LA LIBERTE.

5- S'il y a _____, alors votre EMPLOI VOUS PROCURE L'ESTIME DE VOS COLLEGUES.

6- S'il y a _____, alors vous avez UN EMPLOI QUI VOUS PERMET DE VOUS REALISER.

7- S'il y a _____, alors vous AIMEZ.

8- S'il y a _____, alors vous êtes AMBITIEUX.

9- S'il y a _____, alors vous avez LA SECURITE D'EMPLOI.

10- S'il y a _____, alors vous avez UN EMPLOI QUI VOUS PROCURE UN SENTIMENT DE PRESTIGE.

11- S'il y a _____, alors vous avez DE BONNES RELATIONS AVEC VOS SUPERIEURS AU TRAVAIL.

12- S'il y a _____, alors vous avez DES COLLEGUES DE TRAVAIL AGREABLES.

13- S'il y a _____, alors votre EMPLOI VOUS PROCURE DE LA STIMULATION INTELLECTUELLE.

14- S'il y a _____, alors il y a DE L'EGALITE.

15- S'il y a _____, alors vous avez LE SENTIMENT D'AVOIR ACCOMPLI QUELQUE CHOSE.

16- S'il y a _____, alors votre EMPLOI VOUS PROCURE UN BON SALAIRE.

17- S'il y a _____, alors vous avez UN EMPLOI QUI VOUS PERMET D'ETRE AUTONOME.

18- S'il y a _____, alors vous êtes UTILE.

19- S'il y a _____, alors vous avez DE LA SECURITE FAMILIALE.

20- S'il y a _____, alors vous avez LE CONTROLE DE VOUS-MEME.

21- S'il y a _____, alors vous êtes PROMU.

Section B

Veuillez répondre aux questions suivantes aussi précisément et honnêtement que possible. Ces renseignements nous aiderons à comprendre vos réponses à l'étude principale.

1- Age

____	20 et moins	____	36-40
____	21-25	____	41-45
____	26-30	____	46-50
____	31-35	____	51 et plus

2- Sexe Masc. ____ Fem. ____

3- Quelle est ou quelle était l'occupation de votre père?

_____

4- Quelle est ou quelle était l'occupation de votre mère?

_____

N.B. Si vous avez répondu "fonction publique" aux questions 3 ou 4, veuillez spécifier quelle sorte de travail, e.g. comptabilité.

5- Quelle est ou quelle a été votre fonction d'emploi principal?

____	personnel	____	ventes
____	comptabilité	____	production
____	marketing	____	relations publiques
____	administration	____	technique
____	management		

6- Quelle est votre titre d'emploi présent ou votre titre le plus récent? _____

7- Votre emploi principal était-il dans le secteur quantitatif, e.g. comptabilité? _____ ou dans le secteur des relations humaines, e.g. personnel, ventes?

8- Je suis dans le programme MBA/MPA

____ à plein temps

____ à temps partiel

9- Années d'expérience dans le secteur publique ____

Années d'expérience dans le secteur privé ____

10- Quel degré d'intervention gouvernemental dans les affiares favorisez-vous?

____ aucun
____ très peu
____ peu
____ beaucoup
____ entier

11- Quel est le principal motif qui vous fait participer au programme MBA/MPA?

____ plus de contrôle dans votre emploi
____ plus de défi
____ meilleur salaire
____ autre (veuillez préciser)
____ sécurité d'emploi
____ mobilité

_____

12- Votre diplôme(s) antérieur était dans les....

____ arts
____ sciences
____ études en administration/affaires
____ sciences sociales
____ sciences de la santé

13- Quelle est la première langue que vous avez appris à parler et que vous parlez encore? _____

14- Quelle est la langue que vous utilisez le plus fréquemment?

_____

15- Quelle est le première langue que votre mère a appris à parler et qu'elle parle encore?

_____

16- Quelle est le première langue que votre père a appris à parler et qu'il parle encore?

_____

17- Si vous avez appris le français à l'école, s'agissait-il d'un cours "ordinaire" ou d'un cours d'immersion française?

_____

18- Dans quelle ville/municipalité avez-vous passé la plus grande partie de votre vie?

_____

19- Appartenez-vous à une religion reconnue? Si oui, veuillez spécifier. _____

20- Si vous appartenez à une religion reconnue, quelle est la fréquence de votre participation aux services?

____ regulièrement ____ à l'occasion ____ rarement

Section C

Voice des énonces avec lesquels certains sont d'accord et d'autres en désaccord. Veuillez, s'il vous plaît, inscrire, dans la marge de gauche, à quel point vous êtes en accord ou en désaccord avec chacun en utilisant l'échelle suivante:

(1) fortement en désaccord
(2) modérément en désaccord
(3) un peu en désaccord
(4) un peu d'accord
(5) modérément d'accord
(6) fortement d'accord

____ 1. Mes contacts avec les anglophones sont généralement agréables.
____ 2. Mes contacts avec les anglophones sont habituellement enrichissants.
____ 3. Mes interactions avec les anglophones sont amicales et chaleureuses.
____ 4. Mes contacts avec les anglophones sont habituellement de pures pertes de temps.
____ 5. Mes interactions avec les anglophones sont plutôt distantes et hostiles.
____ 6. Dans le passé, mes interactions avec les anglophones se sont avérées plutôt négatives.

Pour l'item suivant, veuillez encercler un numéro de 0 à 6 indiquant la fréquence de vos contacts avec les anglophones.
Dans le passé mes contacts avec les anglophones ont été...

(1) innexistents (2) (3) (4) une fois par semaine (5) (6) (7) trois fois par jour

QUESTIONNAIRES - STUDY 2

CONSENT FORM

I, _____, agree to participate in a study of various aspects of life and work. This investigation is being carried out by Ms. M. Major and Dr. M. McCarrey of the School of Psychology, and Dr. S. Ahmed of the Faculty of Administration, University of Ottawa.

I understand that I will be asked to fill out a questionnaire dealing with values and their antecedents and consequences. In addition, there will be questions concerned with a variety of demographic facts, including my age, work experience, first and second languages, as well as questions about my interethnic contact.

I understand the responses I give will be regarded as confidential and that the results reported will not identify me personally as a participant. I have been assured that my participation in this study is totally voluntary and that I may withdraw from participation at any time. Following participation in the study, a complete description of the project will be provided.

In the event that I have concerns or complaints about this study, I have been told that I may express my concerns to Dr. M. McCarrey (564-4242), School of Psychology, University of Ottawa.

Signed _____

Date _____

To the participant:

A consent form is a standard requirement for all studies involving the School of Psychology, University of Ottawa. The use of a consent form does not imply that the study is potentially hazardous or embarrassing; its use simply acknowledges the concern of the School for the rights of the individual participant. If you have agreed to participate, then we thank you for your cooperation.

PART A

Instructions

We would like to learn what certain VALUES mean to you. On the following pages, you will find these VALUES capitalized in sentences which you are to complete.

There are two parts to this questionnaire. In the first part, sentences will be like the following sample:

If there is TRUTH, then there is

trust ___
wisdom ___

Beneath each sentence there will be two responses from which to choose. We want you to select the one which, **in your opinion,** is the most likely RESULT, CONSEQUENCE or OUTCOME of the value.

For instance, in the example above, **if you felt** that "trust" was the most likely consequence of truth, then you would place an "x" next to it.

Please note that there are no right or wrong answers. We want you to choose the one which **you think** is the most likely RESULT, CONSEQUENCE, or OUTCOME of the value.

Some of the items in this questionnaire will relate specifically to your work experience. In the event that you have had several previous jobs, please complete this questionnaire by giving us an "overall" impression of your work experience.

Other items in this questionnaire are more general and relate to your life experience but not necessarily your work experience. An example of such an item would be "If there is FREEDOM, then there is _____."

Work at a fairly high speed, and try to give us your first impressions, but please do not be careless. We want your true impressions.

PART A

Please select the response which, **in your opinion,** is the most likely RESULT, CONSEQUENCE or OUTCOME of the value.

1) If you have a JOB WHICH PROVIDES YOU WITH A SENSE OF ACHIEVEMENT, then there is _____.

satisfaction ___
competition ___

2) If you are LOVING, then there is _____.

love in return ___
happiness ___

3) If there is EQUALITY, then there is _____.

justice ___
satisfaction ___

4) If you have JOB SECURITY, then there is _____.

trust ___
peace of mind ___

5) If there is FREEDOM, then there is _____.

justice ___
choice ___

6) If you are PROMOTED, then there is _____.

trust ___
challenge ___

7) If you have a JOB WHICH PROVIDES YOU WITH A SENSE OF PRESTIGE, then there is _____.

achievement ___
respect ___

8) If you have PLEASANT WORKING ASSOCIATES, then there is _____.

harmony ___
better productivity ___

9) If your JOB PROVIDES A GOOD SALARY, then there is _____.

appreciation ___
satisfaction ___

10) If you are AMBITIOUS, then there is _____.

achievement ___
recognition from your superiors ___

11) If you are SELF-CONTROLLED then there is _____.

rationality ___
recognition ___

12) If you have GOOD SUPERVISORY RELATIONS AT WORK, then there is _____.

productivity ___
communication ___

13) If you have JOB SECURITY then there is _____.

peace ___
contentment ___

14) If there is WISDOM, then there is _____.

justice ___
knowledge ___

15) If you are PROMOTED, then there is _____.

accomplishment ___
recognition ___

16) If you have a JOB WHICH ALLOWS YOU TO HELP OTHERS, then there is _____.

generosity ___
fulfilment ___

17) If your JOB PROVIDES INTELLECTUAL STIMULATION, then there is _____.

communication ___
challenge ___

18) If you have PLEASANT WORKING ASSOCIATES, then there is _____.

satisfaction ___
a good work atmosphere ___

19) If your JOB PROVIDES YOU WITH ESTEEM FROM CO-WORKERS, then there is _____.

appreciation ___
satisfaction ___

20) If you have a JOB WHICH PROVIDES YOU WITH A SENSE OF ACHIEVEMENT, then there is _____.

pride ___
delegation of power ___

21) If there is FREEDOM, then there is _____.

responsibility ___
democracy ___

22) If you are SELF-CONTROLLED, then there is _____.

peace ___
discipline ___

23) If you have PLEASANT WORKING ASSOCIATES, then there is _____.

enjoyment ___
cooperation ___

24) If you have TRUE FRIENDSHIP, then there is _____.

sharing ___
a feeling of belonging ___

25) If you have a JOB WHICH PROVIDES YOU WITH PERSONAL AUTONOMY, then there is _____.

independence ___
trust ___

26) If you have TRUE FRIENDSHIP, then there is _____.

love ___
happiness ___

27) If your JOB PROVIDES YOU WITH ESTEEM FROM CO-WORKERS, then there is _____.

pride ___
communication ___

28) If you have TRUE FRIENDSHIP, then there is _____.

a feeling of security ___
trust ___

29) If your JOB PROVIDES A GOOD SALARY, then there is _____.

comfort ___
recognition ___

30) If you have FAMILY SECURITY, then there is _____.

love ___
happiness ___

31) If you have a JOB WHICH PROVIDES YOU WITH A SENSE OF PRESTIGE, then there is _____.

satisfaction ___
leadership on my part ___

32) If you are HELPFUL, then there is _____.

a need for your service ___
satisfaction ___

33) If you have a JOB WHICH ALLOWS YOU TO HELP OTHERS, then there is _____.

satisfaction ___
cooperation ___

34) If you are AMBITIOUS, then there is _____.

challenge ___
competition ___

35) If you have a JOB WHICH PROVIDES YOU WITH A SENSE OF PRESTIGE, then there is _____.

recognition ___
pride ___

PART B

Instructions

In the second part of the questionnaire, sentences will be like the following sample:

If there is _____, then there is TRUTH.

knowledge ___
friendship ___

Beneath each sentence there will be two responses from which to choose. We want you to select the one which, **in your opinion,** most likely GOES BEFORE, PRECEDES OR CAUSES the value to come about.

For instance, in the example above, **if you felt** that "knowledge" was the most likely antecedent of truth, then you would place an "x" next to it.

Please note that there are no right or wrong answers. We want you to choose the one which **you think** most likely GOES BEFORE, PRECEDES, or CAUSES the value to come about.

Please do not spend much time on each item. We are interested in your first impressions.

PART B

Please select the response which, **in your opinion,** most likely GOES BEFORE, PRECEDES OR CAUSES the value to come about.

1) If there is _____, then you have TRUE FRIENDSHIP.

trust ___
self confidence ___

2) If there is _____, then there is FREEDOM.

respect ___
responsibility ___

3) If there is _____, then you have a JOB WHICH PROVIDES YOU WITH A SENSE OF ACHIEVEMENT.

delegation of power ___
success ___

4) If there is _____, then you have a JOB WHICH ALLOWS YOU TO HELP OTHERS.

commitment to your job ___
communication ___

5) If there is _____, then you have a JOB WHICH PROVIDES YOU WITH A SENSE OF PRESTIGE.

power ___
recognition ___

6) If there is _____, then you have a JOB WHICH PROVIDES YOU WITH PERSONAL AUTONOMY.

trust ___
independence ___

7) If there is _____, then you are LOVING.

tenderness ___
happiness ___

8) If there is _____, then your JOB PROVIDES A GOOD SALARY.

responsibility ___
recognition from your superiors ___

9) If there is _____, then you are HELPFUL.

ambition ___
kindness ___

10) If there is _____, then you have a JOB WHICH PROVIDES YOU WITH A SENSE OF ACHIEVEMENT.

challenge ___
recognition ___

11) If there is _____, then you have a JOB WHICH PROVIDES YOU WITH A SENSE OF PRESTIGE.

responsibility ___
respect ___

12) If there is _____, then there is FREEDOM.

democracy ___
autonomy ___

13) If there is _____, then your JOB PROVIDES YOU WITH ESTEEM FROM CO-WORKERS.

respect ___
high productivity ___

14) If there is _____, then your JOB PROVIDES INTELLECTUAL STIMULATION.

challenge ___
mutual respect ___

15) If there is _____, then you have a JOB WHICH ALLOWS YOU TO HELP OTHERS.

responsibility ___
human contact ___

16) If there is _____, then your JOB PROVIDES A GOOD SALARY.

personal success ___
a union ___

17) If there is _____, then you have a SENSE OF ACCOMPLISHMENT.

recognition ___
achievement ___

18) If there is _____, then you have a JOB WHICH PROVIDES YOU WITH A SENSE OF PRESTIGE.

success ___
appreciation ___

19) If there is _____, then there is EQUALITY.

justice ___
education ___

20) If there is _____, then you are HELPFUL.

personal commitment ___
a request for your services ___

21) If there is _____, then your JOB PROVIDES A GOOD SALARY.

justice ___
satisfaction ___

22) If there is _____, then there is WISDOM.

knowledge ___
peace ___

23) If there is _____, then you have a JOB WHICH ALLOWS YOU TO HELP OTHERS.

inner peace ___
cooperation ___

24) If there is _____, then you are AMBITIOUS.

drive to succeed ___
competition ___

25) If there is _____, then there is FREEDOM.

choice ___
trust ___

26) If there is _____, then your JOB PROVIDES YOU WITH ESTEEM FROM CO-WORKERS.

27) If there is _____, then you are PROMOTED.

28) If there is _____, then you have PLEASANT WORKING ASSOCIATES.

29) If there is _____, then you have JOB SECURITY.

30) If there is _____, then you have PLEASANT WORKING ASSOCIATES.

31) If there is _____, then you have FAMILY SECURITY

32) If there is _____, then you are SELF-CONTROLLED.

33) If there is _____, then you have a JOB WHICH PROVIDES YOU WITH PERSONAL AUTONOMY.

34) If there is _____, then you have GOOD SUPERVISORY RELATIONS AT WORK.

35) If there is _____, then you are LOVING.

cooperation
personal achievement ___

recognition ___
achievement ___

humour
communication ___

a union
achievement ___

high personal effort ___
cooperation ___

love
happiness ___

discipline
delegation of power ___

personal responsi-
bility ___
delegation of power ___

communication ___
personal goal
achievement ___

satisfaction ___
sharing ___

PART C

Please answer the following questions. This information will help us understand your responses to the main study.

1. Age

____ 20 and under	____ 36-40
____ 21-25	____ 41-45
____ 26-30	____ 46-50
____ 31-35	____ 51 and over

2. Sex ___ Male ___ Female

3. What is/was your father's occupation?

_____

4. What is/was your mother's occupation?

_____

N.B. If you have answered "public service" to questions 3 or 4, please specify what kind of work, e.g. accounting.

5. What is or has been your main job function? (Check one only)

____ Personnel	____ Sales
____ Accounting	____ Production
____ Finance	____ Public Relations
____ Marketing	____ Technical
____ Management	

6. What is your present or most recent job title?

_____

7. Has your main job function been in ....

Quantitative area? (e.g. accounting) ____

or

Human contact area? (e.g. personnel, sales) ____

8. I am in the MBA/MPA program

____ Full time
____ Part time

9. Years public sector experience ____

Years private sector experience ____

10. What level of government intervention in business do you support?

____ none	____ quite a lot
____ extremely little	____ total
____ some	

11. What is your chief motivation for following the MBA/MPA program? (Check one only)

____ more control in your job
____ more challenge
____ better salary
____ job security
____ mobility
____ other (Please specify)

_____

12. In what field are you specializing?

_____

13. Your previous degree(s) was in ....

____ arts
____ science
____ business/administration studies
____ social science
____ health science

14. What is the language that you first learned and still use?

_____

15. What is the language that you use most frequently?

_____

16. What is the language that your mother first learned and still uses?

_____

17. What is the language that your father first learned and still uses?

_____

18. If you learned French in School, was it an "ordinary" course or immersion French?

_____

19. In what city/town have you spent most of your life?

_____

20. Do you belong to a recognized religion? If so, please specify.

_____

21. If you do belong to a recognized religion, how often do you attend services?

____ regularly ____ occasionally ____ rarely

PART D

The following are statements with which some people agree and others disagree. Please mark each one in the left margin, according to the amount of your agreement or disagreement, by using the following scale:

(1) strongly disagree
(2) moderately disagree
(3) slightly disagree
(4) slightly agree
(5) moderately agree
(6) strongly agree

____ 1. My contacts with Francophones are generally pleasant.
____ 2. My contacts with Francophones are usually enriching.
____ 3. My interactions with Francophones are warm and enriching.
____ 4. My contacts with Francophones are usually a waste of time.
____ 5. My interaction with Francophones are mostly distant and hostile.
____ 6. In the past, my interactions with Francophones have been mostly negative.

For the following item, please circle a number from 1 to 7, indicating the frequency of your contacts with Francophones.

In the past my contacts with Francophones have been ...

nonexistent (1): (2): (3): (4): (5): (6): (7): extremely frequent

once a month — once a week — 3 times a day

FORMULE DE CONSENTEMENT

Je, _____, consens à participer à une étude concernant différents aspects de la vie et du travail. Cette enquête est conduite par Mlle M. Major et le Dr. M. McCarrey de l'Ecole de Psychologie, et le Dr. S. Ahmed de la Faculté d'Administration, Université d'Ottawa.

Je suis au courant qu'on me demandera des réponses à un questionnaire se rapportant aux valeurs ainsi que leurs antécédents et leurs conséquences. De plus, il y aura diverses questions démographiques, comprenant mon âge, mes expériences de travail, ma première et ma seconde langue aussi bien que mes contacts avec les autres ethnies.

Il est entendu que les réponses que je donnerai sont confidentielles et que les résultats rapportés ne m'identifiront pas personnellement comme participant. J'ai reçu l'assurance que ma participation à cette étude est complètement volontaire et que je peux me retirer en tout temps. A la suite de ma participation à l'étude, une description complète du projet sera fournie.

S'il advenait que j'ai des doutes ou des plaintes au sujet de cette étude, j'ai été averti que je devrais m'adresser au Dr. M. McCarrey (564-4242), Ecole de Psychologie, Université d'Ottawa.

Signature _____

Date _____

Au participant:

Une formule de consentement est un critère normal pour toutes études impliquant l'Ecole de Psychologie. L'utilisation d'une formule de consentement ne signifie pas que l'étude présente des dangers ou des embarras; la formule sert à faire reconnaître par l'Ecole son souci de protéger les droits de chaque participant.

Si vous avez consenti à participer à cette étude, nous vous remercions de votre collaboration.

SECTION A

Instructions

Nous aimerions connaître la signification de certains CONCEPTS pour vous. Vous trouverez ces CONCEPTS en lettres majuscules dans une phrase que vous devrez compléter.

Le questionnaire comporte deux parties. Dans la première partie, les phrases seront présentées comme dans l'exemple suivant:

S'il y a de la VÉRITÉ, alors il y a

de la confiance ___
de la sagesse ___

Pour chaque phrase, vous avez le choix entre deux réponses. Nous voulons que vous choisissiez la réponse qui, **selon vous,** est le meilleur RÉSULTAT, la meilleure CONSÉQUENCE ou la meilleure SUITE du concept.

Par exemple, dans l'exemple mentionné ci-haut, **si vous croyez** que "la confiance" représente la meilleure suite logique au concept de la vérité, cochez l'espace adjacent.

Veuillez prendre note qu'il n'y a pas de réponses qui soient bonnes ou fausses. Nous vous demandons de choisir la réponse qui, **selon vous,** est le meilleur RÉSULTAT, la meilleure CONSÉQUENCE ou la meilleure SUITE du concept.

Certains items du questionnaire seront reliés directement a votre expérience de travail. Si vous avez eu de nombreux emplois, veuillez compléter le questionnaire en donnant une impression globale de ces expériences.

D'autres items du questionnaire sont d'une nature plus générale et se rapportent à votre expérience de la vie, mais pas nécessairement à votre expérience de travail. Voici un exemple d'un tel item:

S'il y a de la LIBERTÉ, alors il y a _____.

Répondez au questionnaire le plus vite possible, et donnez-nous votre première impression, mais répondez sérieusement. Nous voulons vos vraies impressions.

SECTION A

Dans la première partie, veuillez choisir la réponse qui, **selon vous**, est le meilleur RÉSULTAT, la meilleure CONSÉQUENCE ou la meilleure SUITE du concept.

1) Si vous avez UN EMPLOI QUI VOUS PERMET DE VOUS RÉALISER, alors il y a
   - de la satisfaction ___
   - de la concurrence ___

2) Si vous AIMEZ, alors il y a
   - de l'amour réciproque ___
   - du bonheur ___

3) S'il y a ÉGALITÉ, alors il y a
   - de la justice ___
   - de la satisfaction ___

4) Si vous avez LA SÉCURITÉ D'EMPLOI, alors il y a
   - de la confiance ___
   - de la tranquilité d'esprit ___

5) S'il y a LIBERTÉ, alors il y a
   - de la justice ___
   - des choix ___

6) Si vous êtes PROMU, alors il y a
   - de la confiance ___
   - du défi ___

7) Si votre EMPLOI VOUS PROCURE UN SENTIMENT DE PRESTIGE, alors il y a
   - de la réalisation ___
   - du respect ___

8) Si vous avez DES COLLÈGUES DE TRAVAIL AGRÉABLES, alors il y a
   - de l'harmonie ___
   - de la grande productivité ___

9) Si votre EMPLOI VOUS PROCURE UNE BONNE RÉMUNÉRATION, alors il y a
   - de l'appréciation ___
   - de la satisfaction ___

10) Si vous êtes AMBITIEUX, alors il y a
   - de la réalisation ___
   - de l'appréciation de vos supérieurs ___

11) Si vous avez MAÎTRISE DE SOI, alors il y a
   - de la rationalité ___
   - de l'appréciation ___

12) Si vous avez DE BONNES RELATIONS DE TRAVAIL AVEC VOS SUPÉRIEURS, alors il y a

de la productivité ___
de la communication ___

13) Si vous avez LA SÉCURITÉ D'EMPLOI, alors il y a

de la tranquilité ___
de la satisfaction ___

14) S'il y a DE LA SAGESSE, alors il y a

de la justice ___
des connaissances ___

15) Si vous êtes PROMU, alors il y a

de la réalisation ___
de l'appréciation ___

16) Si vous avez UN EMPLOI QUI VOUS PERMET D'AIDER LES AUTRES, alors il y a

de la générosité ___
de la réalisation ___

17) Si votre EMPLOI VOUS PROCURE DE LA STIMULATION INTELLECTUELLE, alors il y a

de la communication ___
du défi ___

18) Si vous avez DES COLLÈGUES DE TRAVAIL AGRÉABLES, alors il y a

de la satisfaction ___
un bon climat de travail ___

19) Si votre EMPLOI VOUS PROCURE L'ESTIME DE VOS COLLÈGUES, alors il y a

de l'appréciation ___
de la satisfaction ___

20) Si vous avez UN EMPLOI QUI VOUS PERMET DE VOUS RÉALISER, alors il y a

de la fierté ___
délégation d'autorité ___

21) S'il y a LIBERTÉ, alors il y a

de la responsabilité ___
de la democratie ___

22) Si vous avez MAÎTRISE DE SOI, alors il y a

de la tranquilité ___
de la discipline ___

23) Si vous avez DES COLLÈGUES DE TRAVAIL AGRÉABLES, alors il y a

du plaisir ___
de la coopération ___

24) Si vous avez DE LA VRAIE AMITIÉ, alors il y a

partage ___
un sentiment d'appartenance ___

25) Si vous avez UN EMPLOI QUI VOUS PERMET D'ÊTRE AUTONOME, alors il y a

de l'indépendence ___
de la confiance ___

26) Si vous avez DE LA VRAIE AMITIÉ, alors il y a

de l'amour ___
du bonheur ___

27) Si votre EMPLOI VOUS PROCURE L'ESTIME DE VOS COLLÈGUES, alors il y a

de la fierté ___
de la communication ___

28) Si vous avez DE LA VRAIE AMITIÉ, alors il y a

un sentiment de sécurité ___
de la confiance ___

29) Si votre EMPLOI VOUS PROCURE UNE BONNE RÉMUNÉRATION, alors il y a

du confort ___
de l'appréciation ___

30) Si vous avez DE LA SÉCURITÉ FAMILIALE, alors il y a

de l'amour ___
du bonheur ___

31) Si votre EMPLOI VOUS PROCURE UN SENTIMENT DE PRESTIGE, alors il y a

de la satisfaction ___
du leadership de ma part ___

32) Si vous êtes SERVIABLE, alors il y a

un besoins de vos services ___
de la satisfaction ___

33) Si vous avez UN EMPLOI QUI VOUS PERMET D'AIDER LES AUTRES, alors il y a

de la satisfaction ___
de la coopération ___

34) Si vous êtes AMBITIEUX, alors il y a

du défi ___
de la concurrence ___

35) Si votre EMPLOI VOUS PROCURE UN SENTIMENT DE PRESTIGE, alors il y a

de l'appréciation ___
de la fierté ___

SECTION B

Instructions

Dans la deuxième partie du questionnaire, les phrases seront énoncées comme suit:

S'il y a _____, alors il y a de la VÉRITÉ.

des connaissances ___
de l'amitié ___

Pour chaque phrase, vous avez le choix entre deux réponses. Nous voulons que vous choisissiez le meilleure réponse qui, **selon vous,** est ANTÉRIEURE, PRÉCÈDE ou est LA CAUSE du concept.

Par exemple, dans l'exemple mentionné ci-haut, si **vous croyez** que "des connaissances" représente la meilleure cause logique au concept de la vérité, cochez l'espace adjacent.

Veuillez prendre note qu'il n'y a pas de réponses qui soient bonnes ou fausses. Nous vous demandons de choisir la meilleure réponse qui, **selon vous,** est ANTÉRIEURE, PRÉCÈDE ou est LA CAUSE du concept.

S'il vous plaît, ne pas vous attarder sur chaque item. Nous sommes surtout intéressés à vos premières impressions.

SECTION B

Dans la deuxième partie, veuillez choisir la meilleure réponse qui, **selon vous**, est ANTÉRIEURE, PRÉCÈDE ou est LA CAUSE du concept.

1) S'il y a _____, alors vous avez DE LA VRAIE AMITIÉ

___ du partage
___ de la confiance en soi

2) S'il y a _____, alors il y a DE LA LIBERTÉ.

___ du respect
___ de la responsabilité

3) S'il y a _____, alors vous avez UN EMPLOI QUI VOUS PERMET DE VOUS RÉALISER.

___ délégation d'autorité
___ de la réussite

4) S'il y a _____, alors vous avez UN EMPLOI QUI VOUS PERMET D'AIDER LES AUTRES.

___ responsabilité de travail
___ de la communication

5) S'il y a _____, alors vous avez UN EMPLOI QUI VOUS PROCURE UN SENTIMENT DE PRESTIGE.

___ de l'autorité
___ de l'appréciation

6) S'il y a _____, alors vous avez UN EMPLOI QUI VOUS PERMET D'ÊTRE AUTONOME.

___ de la confiance
___ de l'indépendence

7) S'il y a _____, alors vous AIMEZ.

___ de la tendresse
___ au bonheur

8) S'il y a _____, alors votre EMPLOI VOUS PROCURE UNE BONNE RÉMUNÉRATION.

___ de la responsabilité
___ l'appréciation de vos supérieurs

9) S'il y a _____, alors vous êtes SERVIABLE.

___ de l'ambition
___ de la bonté

10) S'il y a _____, alors vous avez UN EMPLOI QUI VOUS PERMET DE VOUS RÉALISER.

___ du défi
___ de l'appréciation

11) S'il y a _____, alors vous avez UN EMPLOI QUI VOUS PROCURE UN SENTIMENT DE PRESTIGE.

___ de la responsabilité
___ du respect

12) S'il y a _____, alors il y a DE LA LIBERTÉ.

de la démocratie ___
de l'autonomie ___

13) S'il y a _____, alors votre EMPLOI VOUS PROCURE L'ESTIME DE VOS COLLÈGUES.

du respect ___
de la grande productivité ___

14) S'il y a _____, alors votre EMPLOI VOUS PROCURE DE LA STIMULATION INTÉLLECTUELLE.

du défi ___
du respect mutuel ___

15) S'il y a _____, alors vous avez UN EMPLOI QUI VOUS PERMET D'AIDER LES AUTRES.

de la responsabilité ___
des contacts avec les autres ___

16) S'il y a _____, alors votre EMPLOI VOUS PROCURE UNE BONNE RÉMUNÉRATION.

de la réussite personnelle ___
un syndicat ___

17) S'il y a _____, alors vous avez LE SENTIMENT D'AVOIR ACCOMPLI QUELQUE CHOSE.

de l'appréciation ___
de la réalisation ___

18) S'il y a _____, alors vous avez UN EMPLOI QUI VOUS PROCURE UN SENTIMENT DE PRESTIGE.

de la réussite ___
de l'appréciation ___

19) S'il y a _____, alors il y DE L'ÉGALITÉ.

de la justice ___
de l'éducation ___

20) S'il y a _____, alors vous êtes SERVIABLE.

de l'implication personnelle ___
une demande de vos services ___

21) S'il y a _____, alors votre EMPLOI VOUS PROCURE UNE BONNE RÉMUNÉRATION.

de la justice ___
de la satisfaction ___

22) S'il y a _____, alors il y DE LA SAGESSE.

des connaissances ___
de la tranquilité ___

23) S'il y a _____, alors vous avez UN EMPLOI QUI VOUS PERMET D'AIDER LES AUTRES.

tranquilité d'esprit ___
de la coopération ___

24) S'il y a _____, alors vous êtes AMBITIEUX.

25) S'il y a _____, alors il y DE LA LIBERTÉ.

26) S'il y a _____, alors votre EMPLOI VOUS PROCURE L'ESTIME DE VOS COLLÈGUES.

27) S'il y a _____, alors vous êtes PROMU.

28) S'il y a _____, alors vous avez DES COLLÈGUES DE TRAVAIL AGRÉABLES.

29) S'il y a _____, alors vous avez LA SÉCURITÉ D'EMPLOI.

30) S'il y a _____, alors vous avez DES COLLÈGUES DE TRAVAIL AGRÉABLES.

31) S'il y a _____, alors vous avez DE LA SÉCURITÉ FAMILIALE.

32) S'il y a _____, alors vous avez MAÎTRISE DE SOI.

33) S'il y a _____, alors vous avez UN EMPLOI QUI VOUS PERMET D'ÊTRE AUTONOME.

34) S'il y a _____, alors vous avez DE BONNES RELATIONS DE TRAVAIL AVEC VOS SUPÉRIEURS.

35) S'il y a _____, alors vous AIMEZ.

un fort désir de réussite ___
de la concurrence ___

des choix ___
de la confiance ___

de la coopération ___
de la réalisation personnelle ___

de l'appréciation ___
de la réalisation ___

de l'humour ___
de la communication ___

un syndicat ___
de la réalisation ___

un effort personnel intense ___
de la coopération ___

de l'amour ___
du bonheur ___

de la discipline ___
délégation d'autorité ___

de la responsabilité personnelle ___
délégation d'autorité ___

de la communication ___
de la réalisation des objectifs personnels ___

de la satisfaction ___
du partage ___

PART C

Veuillez répondre aux questions suivantes. Ces renseignements nous aiderons à comprendre vos réponses à l'étude principale.

1. Age

___ 20 et moins
___ 21-25
___ 26-30
___ 31-35
___ 36-40
___ 41-45
___ 46-50
___ 51 et plus

2. Sexe ___ Masc. ___ Fem.

3. Quelle est ou quelle était l'occupation de votre père?

_____

4. Quelle est ou quelle était l'oocupation de votre mère?

_____

N.B. Si vous avez répondu "fonction publique" aux questions 3 ou 4, veuillez spécifier quelle sorte de travail, e.g. comptabilité.

5. Quelle est ou quelle a été votre fonction d'emploi principal? Cochez un item seulement.

___ Personnel
___ Comptabilité
___ Finance
___ Marketing
___ Administration
___ Ventes
___ Production
___ Relations publiques
___ Technique

6. Quel est votre titre d'emploi présent ou votre titre le plus récent?

_____

7. Votre emploi principal était-il
dans le secteur quantitatif? (e.g. comptabilité) _____
ou
dans le secteur des relations humaines? (e.g. personnel, ventes) _____

8. Je suis dans le programme MBA/MPA

___ à plein temps
___ à temps partiel

9. Années d'expérience dans le secteur publique _____
Années d'expérience dans le secteur privé _____

10. Quel degré d'intervention gouvernemental favorisez-vous dans les affaires?

___ aucun
___ très peu
___ assez
___ beaucoup
___ entier

11. Quel est le principal motif qui vous fait participer au program MBA/MPA? Cochez un item seulement.

____ plus de contrôle dans votre emploi
____ plus de défi
____ meilleur salaire
____ sécurité d'emploi
____ mobilité
____ autre (veuillez préciser)

_____

12. Dans quel domaine vous spécialisez-vous?

_____

13. Votre diplôme(s) antérieur était dans les ...

____ arts
____ sciences
____ études en administration/affaires
____ sciences sociales
____ sciences de la santé

14. Quelle est la première langue que vous avez appris et que vous parlez encore?

_____

15. Quelle est la langue que vous vous servez le plus fréquemment?

_____

16. Quelle est la première langue que votre mère a appris et qu'elle parle encore?

_____

17. Quelle est la première langue que votre père a appris et qu'il parle encore?

_____

18. Si vous avez appris l'anglais à l'école, s'agissait-il d'un cours "ordinaire" ou d'un cours d'immersion anglaise?

_____

19. Dans quelle ville/municipalité avez-vous passé la plus grande partie de votre vie?

_____

20. Appartenez-vous à une religion reconnue? Si oui, veuillez spécifier.

_____

21. Si vous appartenez à une religion reconnue, quelle est la fréquence de votre participation aux services?

____ régulièrement ____ à l'occasion ____ rarement

SECTION D

Voici des énoncés avec lesquels certains sont d'accord et d'autres en désaccord. Veuillez, s'il vous plaît, inscrire, dans la marge de gauche, à quelle point vous êtes en accord ou en désaccord avec chacun en utilisant l'échelle suivante:

(1) fortement en désaccord
(2) modérément en désaccord
(3) un peu en désaccord
(4) un peu d'accord
(5) modérément d'accord
(6) fortement d'accord

____ 1. Mes contacts avec les anglophones sont généralement agréables.
____ 2. Mes contacts avec les anglophones sont habituellement enrichissants.
____ 3. Mes interactions avec les anglophones sont amicales et chaleureuses.
____ 4. Mes contacts avec les anglophones sont habituellement de pures pertes de temps.
____ 5. Mes interactions avec les anglophones sont plutôt distantes et hostiles.
____ 6. Dans le passé, mes interactions avec les anglophones se sont avérées plutôt négatives.

Pour l'item suivant, veuillez encercler un numéro de 1 à 7 indiquant la fréquence de vos contacts avec les anglophones.

Dans le passé, mes contacts avec les anglophones ont été...

inexistants (1): (2): (3): (4): (5): (6): (7): extrêmement fréquents

une fois par mois	une fois par semaine	trois fois par jour

Appendix 2[1]

Written Instructions Given to Judges

Individualist:

Generally: a response having to do with the SELF. That is, the individual is the most important element in the context of the response.

Specifically:

1- The locus of the response must come from within the individual (e.g. some attribute of the individual).

2- "Personal Effort" is important in determining whether a response is individualist. It must be implied that the individual has actively put some of himself into the attribute.

Examples

1- A response which reflects an internal state of the individual, brought into being mainly by himself and for himself:

Individuality
Competence
Happiness
Self-Assurance
Satisfaction
Imagination
Creativity

2- A response that is both situational and internal to the individual:

Thought
Judgment
Choice
Commitment
Achievement
Autonomy
Enjoyment at Work

3- A response that is less obvious than 1 and 2, but which also implies an individualist understanding:

Power (The individual has earned it through personal effort)
High salary (The individual has worked to attain it)

---

[1]The categories and examples were based on data from a pilot study.

Conscience/Righteousness (Personal effort is directed at maintaining these internal states)

4- Examples that seem to be are not individualist.

Intelligence (More of a quality with innate connotations than one which an individual works to attain)
A challenging/useful task (Locus is outside the individual focused on the task. Yet the response "challenge" by itself would be scored individualist.)

5- The response does not have to be "positive" in order for it to be scored individualist.

For example, "pride" would be considered individualist as well as its opposite "humility." This is because humility, as an internal state of the person, is something that the individual brings about and works to maintain.

Collectivist

Generally: A response expressing more concern with the individual in relation to others.

Specifically: There tend to be three kinds of responses:

1- A response relating to a relationship or interaction with one or more people.

Examples: Sharing, trust, communication, mutual understanding, solid bonds, cooperation, reciprocity, love and competition

2- A response in which the individual either "gives" to another or "receives" from another. It is not so much mutual as either giving or receiving.

Examples: respect, acceptance, compassion, altruism, tenderness, gratitude, feedback and praise.

3- Responses that imply a collectivist understanding.

Examples: a union, democracy, a collective agreement, anarchy and communism.

Both collectivist and individualist responses

Generally: This response has distinct qualities of both individualism and collectivism so that scoring in either category is difficult. Often, scoring of this response will depend on the value context.

Examples: Prestige/a sense of importance (The person has worked to attain this internal state, yet the internal state is partly determined by input from others.)

openness/open-mindedness, sincerity/honesty, loyalty (Although it is the individual who possesses these qualities, they are particularly relevant with respect to others.)

Non-applicable responses

Generally: This category includes those responses that are neither individualist or collectivist as well as those that are not scoreable.

Examples: truth, freedom, motivation (Often these responses can't be scored because their contextual meaning is ambiguous.)

Other examples: money, a certain number of fundamental rules, travel, a variety of tasks, no unemployment, good working conditions

Appendix 3

Chi-Square Contingency Tables for Antecendents- Study 1

1 TRUE FRIENDSHIP

Count / Row Pct / Col Pct / Tot Pct	Individualist	Collectivist	Row Total
Anglophone	1 / 1.4 / 33.3 / .7	71 / 98.6 / 54.2 / 53.0	72 / 53.7
Francophone	2 / 3.2 / 66.7 / 1.5	60 / 96.8 / 45.8 / 44.8	62 / 46.3
Column Total	3 / 2.2	131 / 97.8	134 / 100.0

Pearson X^2	DF	Signif.
.51359	1	.47359

2 JOB WHICH ALLOWS YOU TO HELP OTHERS

Count / Row Pct / Col Pct / Tot Pct	Individualist	Collectivist	Row Total
Anglophone	26 / 42.6 / 59.1 / 20.2	35 / 57.4 / 41.2 / 27.1	61 / 47.3
Francophone	18 / 26.5 / 40.9 / 14.0	50 / 73.5 / 58.8 / 38.8	68 / 52.7
Column Total	44 / 34.1	85 / 65.9	129 / 100.0

Pearson X^2	DF	Signif.
3.73275	1	.05336

3 WISDOM

Count / Row Pct / Col Pct / Tot Pct	Individualist	Collectivist	Row Total
Anglophone	59 / 93.7 / 53.2 / 48.0	4 / 6.3 / 33.3 / 3.3	63 / 51.2
Francophone	52 / 86.7 / 46.8 / 42.3	8 / 13.3 / 66.7 / 6.5	60 / 48.8
Column Total	111 / 90.2	12 / 9.8	123 / 100.0

Pearson X^2	DF	Signif.
1.70262	1	.19195

4 FREEDOM

Count / Row Pct / Col Pct / Tot Pct	Individualist	Collectivist	Row Total
Anglophone	29 / 49.2 / 51.8 / 22.5	30 / 50.8 / 41.1 / 23.3	59 / 45.7
Francophone	27 / 38.6 / 48.2 / 20.9	43 / 61.4 / 58.9 / 33.3	70 / 54.3
Column Total	56 / 43.4	73 / 56.6	129 / 100.0

Pearson X^2	DF	Signif.
1.45912	1	.22707

5 JOB PROVIDES YOU WITH ESTEEM FROM CO-WORKERS

Count / Row Pct / Col Pct / Tot Pct	Individualist	Collectivist	Row Total
Anglophone	39 / 54.2 / 52.0 / 26.9	33 / 45.8 / 47.1 / 22.8	72 / 49.7
Francophone	36 / 49.3 / 48.0 / 24.8	37 / 50.7 / 52.9 / 25.5	73 / 50.3
Column Total	75 / 51.7	70 / 48.3	145 / 100.0

Pearson X^2	DF	Signif.
.34169	1	.55885

6 JOB WHICH PROVIDES YOU WITH A SENSE OF ACHIEVEMENT

Count / Row Pct / Col Pct / Tot Pct	Individualist	Collectivist	Row Total
Anglophone	62 / 88.6 / 53.0 / 46.6	8 / 11.4 / 50.0 / 6.0	70 / 52.6
Francophone	55 / 87.3 / 47.0 / 41.4	8 / 12.7 / 50.0 / 6.0	63 / 47.4
Column Total	117 / 88.0	16 / 12.0	133 / 100.0

Pearson X^2	DF	Signif.
.05052	1	.82216

7 LOVING

Count / Row Pct / Col Pct / Tot Pct	Individualist	Collectivist	Row Total
Anglophone	6 / 8.1 / 20.0 / 4.1	68 / 91.9 / 58.1 / 46.3	74 / 50.3
Francophone	24 / 32.9 / 80.0 / 16.3	49 / 67.1 / 41.9 / 33.3	73 / 49.7
Column Total	30 / 20.4	117 / 79.6	147 / 100.0

Pearson X^2	DF	Signif.
13.87931	1	.00020

8 AMBITIOUS

Count / Row Pct / Col Pct / Tot Pct	Individualist	Collectivist	Row Total
Anglophone	71 / 97.3 / 56.3 / 53.0	2 / 2.7 / 25.0 / 1.5	73 / 54.5
Francophone	55 / 90.2 / 43.7 / 41.0	6 / 9.8 / 75.0 / 4.5	61 / 45.5
Column Total	126 / 94.0	8 / 6.0	134 / 100.0

Pearson X^2	DF	Signif.
2.98103	1	.08425

9 JOB SECURITY

Count / Row Pct / Col Pct / Tot Pct	Individualist	Collectivist	Row Total
Anglophone	37 / 74.0 / 56.1 / 37.0	13 / 26.0 / 38.2 / 13.0	50 / 50.0
Francophone	29 / 58.0 / 43.9 / 29.0	21 / 42.0 / 61.8 / 21.0	50 / 50.0
Column Total	66 / 66.0	34 / 34.0	100 / 100.0

Pearson X^2	DF	Signif.
2.85205	1	.09126

10 JOB WHICH PROVIDES YOU WITH A SENSE OF PRESTIGE

Count / Row Pct / Col Pct / Tot Pct	Individualist	Collectivist	Row Total
Anglophone	36 51.4 43.4 26.1	34 48.6 61.8 24.6	70 50.7
Francophone	47 69.1 56.6 34.1	21 30.9 38.2 15.2	68 49.3
Column Total	83 60.1	55 39.9	138 100.0

Pearson X^2	DF	Signif.
4.50252	1	.03385

11 GOOD SUPERVISORY RELATIONS AT WORK

Count / Row Pct / Col Pct / Tot Pct	Individualist	Collectivist	Row Total
Anglophone	8 10.7 38.1 5.3	67 89.3 51.5 44.4	75 49.7
Francophone	13 17.1 61.9 8.6	63 82.9 48.5 41.7	76 50.3
Column Total	21 13.9	130 86.1	151 100.0

Pearson X^2	DF	Signif.
1.30699	1	.25294

12 PLEASANT WORKING ASSOCIATES

Count / Row Pct / Col Pct / Tot Pct	Individualist	Collectivist	Row Total
Anglophone	14 18.2 45.2 9.3	63 81.8 52.5 41.7	77 51.0
Francophone	17 23.0 54.8 11.3	57 77.0 47.5 37.7	74 49.0
Column Total	31 20.5	120 79.5	151 100.0

Pearson X^2	DF	Signif.
.53093	1	.46622

13 JOB PROVIDES INTELLECTUAL STIMULATION

Count / Row Pct / Col Pct / Tot Pct	Individualist	Collectivist	Row Total
Anglophone	72 92.3 52.6 49.3	6 7.7 66.7 4.1	78 53.4
Francophone	65 95.6 47.4 44.5	3 4.4 33.3 2.1	68 46.6
Column Total	137 93.8	9 6.2	146 100.0

Pearson X^2	DF	Signif.
.67590	1	.41100

14 EQUALITY

Count / Row Pct / Col Pct / Tot Pct	Individualist	Collectivist	Row Total
Anglophone	4 6.3 33.3 3.1	59 93.7 49.6 45.0	63 48.1
Francophone	8 11.8 66.7 6.1	60 88.2 50.4 45.8	68 51.9
Column Total	12 9.2	119 90.8	131 100.0

Pearson X^2	DF	Signif.
1.15258	1	.28301

15 SENSE OF ACCOMPLISHMENT

Count / Row Pct / Col Pct / Tot Pct	Individualist	Collectivist	Row Total
Anglophone	53 77.9 48.6 36.6	15 22.1 41.7 10.3	68 46.9
Francophone	56 72.7 51.4 38.6	21 27.3 58.3 14.5	77 53.1
Column Total	109 75.2	36 24.8	145 100.0

Pearson X^2	DF	Signif.
.52597	1	.46830

16 JOB PROVIDES A GOOD SALARY

Count / Row Pct / Col Pct / Tot Pct	Individualist	Collectivist	Row Total
Anglophone	20 74.1 40.0 32.3	7 25.9 58.3 11.3	27 43.5
Francophone	30 85.7 60.0 48.4	5 14.3 41.7 8.1	35 56.5
Column Total	50 80.6	12 19.4	62 100.0

Pearson X^2	DF	Signif.
1.32310	1	.25004

17 JOB WHICH PROVIDES YOU WITH PERSONAL AUTONOMY

Count / Row Pct / Col Pct / Tot Pct	Individualist	Collectivist	Row Total
Anglophone	51 82.3 58.6 41.5	11 17.7 30.6 8.9	62 50.4
Francophone	36 59.0 41.4 29.3	25 41.0 69.4 20.3	61 49.6
Column Total	87 70.7	36 29.3	123 100.0

Pearson X^2	DF	Signif.
8.02305	1	.00462

18 HELPFUL

Count / Row Pct / Col Pct / Tot Pct	Individualist	Collectivist	Row Total
Anglophone	16 24.6 32.0 12.6	49 75.4 63.6 38.6	65 51.2
Francophone	34 54.8 68.0 26.8	28 45.2 36.4 22.0	62 48.8
Column Total	50 39.4	77 60.6	127 100.0

Pearson X^2	DF	Signif.
12.14318	1	.00049

19 FAMILY SECURITY

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	9 13.6 60.0 7.9	57 86.4 57.6 50.0	66 57.9
Franco-phone	6 12.5 40.0 5.3	42 87.5 42.4 36.8	48 42.1
Column Total	15. 13.2	99 86.8	114 100.0

Pearson x^2	DF	Signif.
.03140	1	.85934

20 SELF-CONTROLLED

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	62 95.4 53.0 48.4	3 4.6 27.3 2.3	65 50.8
Franco-phone	55 87.3 47.0 43.0	8 12.7 72.7 6.3	63 49.2
Column Total	117 91.4	11 8.6	128 100.0

Pearson x^2	DF	Signif.
2.66093	1	.10284

21 PROMOTED

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	51 75.0 50.5 38.9	17 25.0 56.7 13.0	68 51.9
Franco-phone	50 79.4 49.5 38.2	13 20.6 43.3 9.9	63 48.1
Column Total	101 77.1	30 22.9	131 100.0

Pearson x^2	DF	Signif.
.35291	1	.55247

Chi-Square Contingency Tables for Consequents- Study 1

1 PLEASANT WORKING ASSOCIATES

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	27 33.3 50.9 16.7	54 66.7 49.5 33.3	81 50.0
Franco-phone	26 32.1 49.1 16.0	55 67.9 50.5 34.0	81 50.0
Column Total	53 32.7	109 67.3	162 100.0

Pearson X^2	DF	Signif.
.02804	1	.86701

2 JOB WHICH ALLOWS YOU TO HELP OTHERS

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	63 82.9 56.3 41.7	13 17.1 33.3 8.6	76 50.3
Franco-phone	49 65.3 43.8 32.5	26 34.7 66.7 17.2	75 49.7
Column Total	112 74.2	39 25.8	151 100.0

Pearson X^2	DF	Signif.
6.07698	1	.01370

3 FAMILY SECURITY

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	45 68.2 52.9 34.1	21 31.8 44.7 15.9	66 50.0
Franco-phone	40 60.6 47.1 30.3	26 39.4 55.3 19.7	66 50.0
Column Total	85 64.4	47 35.6	132 100.0

Pearson X^2	DF	Signif.
.82603	1	.36342

4 EQUALITY

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	3 5.3 37.5 2.4	54 94.7 46.2 43.2	57 45.6
Franco-phone	5 7.4 62.5 4.0	63 92.6 53.8 50.4	68 54.4
Column Total	8 6.4	117 93.6	125 100.0

Pearson X^2	DF	Signif.
.22606	1	.63446

5 HELPFUL

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	34 47.9 35.1 23.4	37 52.1 77.1 25.5	71 49.0
Franco-phone	63 85.1 64.9 43.4	11 14.9 22.9 7.6	74 51.0
Column Total	97 66.9	48 33.1	145 100.0

Pearson X^2	DF	Signif.
22.70108	1	.00000

6 GOOD SUPERVISORY RELATIONS AT WORK

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	30 40.5 47.6 20.8	44 59.5 54.3 30.6	74 51.4
Franco-phone	33 47.1 52.4 22.9	37 52.9 45.7 25.7	70 48.6
Column Total	63 43.8	81 56.3	144 100.0

Pearson X^2	DF	Signif.
.63718	1	.42474

7 JOB WHICH PROVIDES YOU WITH A SENSE OF ACHIEVEMENT

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	65 91.5 48.1 45.5	6 8.5 75.0 4.2	71 49.7
Franco-phone	70 97.2 51.9 49.0	2 2.8 25.0 1.4	72 50.3
Column Total	135 94.4	8 5.6	143 100.0

Pearson X^2	DF	Signif.
2.17830	1	.13997

8 AMBITIOUS

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	57 93.4 49.1 45.2	4 6.6 40.0 3.2	61 48.4
Franco-phone	59 90.8 50.9 46.8	6 9.2 60.0 4.8	65 51.6
Column Total	116 92.1	10 7.9	126 100.0

Pearson X^2	DF	Signif.
.30781	1	.57903

9 JOB WHICH PROVIDES YOU WITH PERSONAL AUTONOMY

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	62 92.5 56.9 50.0	5 7.5 33.3 4.0	67 54.0
Franco-phone	47 82.5 43.1 37.9	10 17.5 66.7 8.1	57 46.0
Column Total	109 87.9	15 12.1	124 100.0

Pearson X^2	DF	Signif.
2.94358	1	.08622

10 JOB SECURITY

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	57 93.4 54.3 50.9	4 6.6 57.1 3.6	61 54.5
Franco-phone	48 94.1 45.7 42.9	3 5.9 42.9 2.7	51 45.5
Column Total	105 93.8	7 6.3	112 100.0

Pearson X^2	DF	Signif.
.02160	1	.88315

11 FREEDOM

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	38 59.4 45.8 29.2	26 40.6 55.3 20.0	64 49.2
Franco-phone	45 68.2 54.2 34.6	21 31.8 44.7 16.2	66 50.8
Column Total	83 63.8	47 36.2	130 100.0

Pearson X^2	DF	Signif.
1.09177	1	.29608

12 PROMOTED

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	48 73.8 48.5 36.1	17 26.2 50.0 12.8	65 48.9
Franco-phone	51 75.0 51.5 38.3	17 25.0 50.0 12.8	68 51.1
Column Total	99 74.4	34 25.6	133 100.0

Pearson X^2	DF	Signif.
.02325	1	.87880

13 JOB PROVIDES INTELLECTUAL STIMULATION

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	67 98.5 47.9 47.2	1 1.5 50.0 .7	68 47.9
Franco-phone	73 98.6 52.1 51.4	1 1.4 50.0 .7	74 52.1
Column Total	140 98.6	2 1.4	142 100.0

Pearson X^2	DF	Signif.
.00363	1	.95197

14 LOVING

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	21 26.6 30.4 13.7	58 73.4 69.0 37.9	79 51.6
Franco-phone	48 64.9 69.6 31.4	26 35.1 31.0 17.0	74 48.4
Column Total	69 45.1	84 54.9	153 100.0

Pearson X^2	DF	Signif.
22.61645	1	.00000

15 JOB PROVIDES A GOOD SALARY

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	18 85.7 34.0 29.0	3 14.3 33.3 4.8	21 33.9
Franco-phone	35 85.4 66.0 56.5	6 14.6 66.7 9.7	41 66.1
Column Total	53 85.5	9 14.5	62 100.0

Pearson X^2	DF	Signif.
.00136	1	.97060

16 SELF-CONTROLLED

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	57 85.1 47.9 42.5	10 14.9 66.7 7.5	67 50.0
Franco-phone	62 92.5 52.1 46.3	5 7.5 33.3 3.7	67 50.0
Column Total	119 88.8	15 11.2	134 100.0

Pearson X^2	DF	Signif.
1.87675	1	.17070

17 WISDOM

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	53 82.8 49.5 39.8	11 17.2 42.3 8.3	64 48.1
Franco-phone	54 78.3 50.5 40.6	15 21.7 57.7 11.3	69 51.9
Column Total	107 80.5	26 19.5	133 100.0

Pearson X^2	DF	Signif.
.43738	1	.50839

18 TRUE FRIENDSHIP

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	25 33.8 64.1 17.6	49 66.2 47.6 34.5	74 52.1
Franco-phone	14 20.6 35.9 9.9	54 79.4 52.4 38.0	68 47.9
Column Total	39 27.5	103 72.5	142 100.0

Pearson X^2	DF	Signif.
3.09729	1	.07842

19 JOB PROVIDES YOU WITH ESTEEM FROM CO-WORKERS

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	48 60.0 50.5 32.0	32 40.0 58.2 21.3	80 53.3
Franco-phone	47 67.1 49.5 31.3	23 32.9 41.8 15.3	70 46.7
Column Total	95 63.3	55 36.7	150 100.0

Pearson X^2	DF	Signif.
.82023	1	.36511

20 JOB WHICH PROVIDES YOU WITH A SENSE OF PRESTIGE

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	57 77.0 48.3 40.4	17 23.0 73.9 12.1	74 52.5
Franco-phone	61 91.0 51.7 43.3	6 9.0 26.1 4.3	67 47.5
Column Total	118 83.7	23 16.3	141 100.0

Pearson X^2	DF	Signif.
5.06142	1	.02446

21 SENSE OF ACCOMPLISHMENT

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	75 98.7 50.3 50.0	1 1.3 100.0 .7	76 50.7
Franco-phone	74 100. 49.7 49.3		74 49.3
Column Total	149 99.3	1 .7	150 100.0

Pearson X^2	DF	Signif.
.98022	1	.32214

Chi-Square Contingency Tables for Antecedents- Study 2

1 TRUE FRIENDSHIP

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	2 2.5 18.2 1.1	78 97.5 47.9 44.8	80 46.0
Franco-phone	9 9.6 81.8 5.2	85 90.4 52.1 48.9	94 54.0
Column Total	11 6.3	163 93.7	174 100.0

Pearson X^2	DF	Signif.
3.65237	1	.05599

2 JOB PROVIDES INTELLECTUAL STIMULATION

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	73 91.3 48.7 42.0	7 8.8 29.2 4.0	80 46.0
Franco-phone	77 81.9 51.3 44.3	17 18.1 70.8 9.8	94 54.0
Column Total	150 86.2	24 13.8	174 100.0

Pearson X^2	DF	Signif.
3.16740	1	.07512

3 A SENSE OF ACCOMPLISHMENT

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	59 73.8 46.1 33.9	21 26.3 45.7 12.1	80 46.0
Franco-phone	69 73.4 53.9 39.7	25 26.6 54.3 14.4	94 54.0
Column Total	128 73.6	46 26.4	174 100.0

Pearson X^2	DF	Signif.
.00266	1	.95889

4 EQUALITY

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	9 11.5 60.0 5.2	69 88.5 43.9 40.1	78 45.3
Franco-phone	6 6.4 40.0 3.5	88 93.6 56.1 51.2	94 54.7
Column Total	15 8.7	157 91.3	172 100.0

Pearson X^2	DF	Signif.
1.42331	1	.23286

5 WISDOM

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	72 90.0 53.7 41.4	8 10.0 20.0 4.6	80 46.0
Franco-phone	62 66.0 46.3 35.6	32 34.0 80.0 18.4	94 54.0
Column Total	134 77.0	40 23.0	174 100.0

Pearson X^2	DF	Signif.
14.11118	1	.00017

6 AMBITIOUS

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	74 92.5 45.1 42.5	6 7.5 60.0 3.4	80 46.0
Franco-phone	90 95.7 54.9 51.7	4 4.3 40.0 2.3	94 54.0
Column Total	164 94.3	10 5.7	174 100.0

Pearson X^2	DF	Signif.
.83998	1	.35940

7 PROMOTED

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	27 33.8 37.0 15.6	53 66.3 53.0 30.6	80 46.2
Franco-phone	46 49.5 63.0 26.6	47 50.5 47.0 27.2	93 53.8
Column Total	73 42.2	100 57.8	173 100.0

Pearson X^2	DF	Signif.
4.35291	1	.03695

8 JOB SECURITY

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	62 78.5 44.9 36.0	17 21.5 50.0 9.9	79 45.9
Franco-phone	76 81.7 55.1 44.2	17 18.3 50.0 9.9	93 54.1
Column Total	138 80.2	34 19.8	172 100.0

Pearson X^2	DF	Signif.
.28263	1	.59498

9 FAMILY SECURITY

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	22 28.2 33.8 12.8	56 71.8 52.3 32.6	78 45.3
Franco-phone	43 45.7 66.2 25.0	51 54.3 47.7 29.7	94 54.7
Column Total	65 37.8	107 62.2	172 100.0

Pearson X^2	DF	Signif.
5.57816	1	.01819

10 SELF-CONTROLLED

Count / Row Pct / Col Pct / Tot Pct	Individualist	Collectivist	Row Total
Anglophone	76 95.0 50.0 43.9	4 5.0 19.0 2.3	80 46.2
Francophone	76 81.7 50.0 43.9	17 18.3 81.0 9.8	93 53.8
Column Total	152 87.9	21 12.1	173 100.0

Pearson X^2	DF	Signif.
7.11089	1	.00766

11 GOOD SUPERVISORY RELATIONS AT WORK

Count / Row Pct / Col Pct / Tot Pct	Individualist	Collectivist	Row Total
Anglophone	9 11.3 30.0 5.2	71 88.8 49.3 40.8	80 46.0
Francophone	21 22.3 70.0 12.1	73 77.7 50.7 42.0	94 54.0
Column Total	30 17.2	144 82.8	174 100.0

Pearson X^2	DF	Signif.
3.72546	1	.05359

12 JOB WHICH PROVIDES YOU WITH A SENSE OF ACHIEVEMENT

Count / Row Pct / Col Pct / Tot Pct	Individualist	Collectivist	Row Total
Anglophone	119 74.8 49.6 34.3	40 25.2 37.4 11.5	159 45.8
Francophone	121 64.4 50.4 34.9	67 35.6 62.6 19.3	188 54.2
Column Total	240 69.2	107 30.8	347 100.0

Pearson X^2	DF	Signif.
4.43711	1	.03517

13 JOB WHICH PROVIDES YOU WITH PERSONAL AUTONOMY

Count / Row Pct / Col Pct / Tot Pct	Individualist	Collectivist	Row Total
Anglophone	112 70.4 50.2 32.3	47 29.6 37.9 13.5	159 45.8
Francophone	111 59.0 49.8 32.0	77 41.0 62.1 22.2	188 54.2
Column Total	223 64.3	124 35.7	347 100.0

Pearson X^2	DF	Signif.
4.87295	1	.02728

14 LOVING

Count / Row Pct / Col Pct / Tot Pct	Individualist	Collectivist	Row Total
Anglophone	30 19.1 29.7 8.7	127 80.9 51.8 36.7	157 45.4
Francophone	71 37.6 70.3 20.5	118 62.4 48.2 34.1	189 54.6
Column Total	101 29.2	245 70.8	346 100.0

Pearson X^2	DF	Signif.
14.13555	1	.00017

15 HELPFUL

Count / Row Pct / Col Pct / Tot Pct	Individualist	Collectivist	Row Total
Anglophone	50 31.4 41.3 14.4	109 68.6 48.0 31.3	159 45.7
Francophone	71 37.6 58.7 20.4	118 62.4 52.0 33.9	189 54.3
Column Total	121 34.8	227 65.2	348 100.0

Pearson X^2	DF	Signif.
1.42585	1	.23244

16 JOB WHICH PROVIDES YOU WITH ESTEEM FROM CO-WORKERS

Count / Row Pct / Col Pct / Tot Pct	Individualist	Collectivist	Row Total
Anglophone	37 23.3 44.6 10.6	122 76.7 46.0 35.1	159 45.7
Francophone	46 24.3 55.4 13.2	143 75.7 54.0 41.1	189 54.3
Column Total	83 23.9	265 76.1	348 100.0

Pearson X^2	DF	Signif.
.05425	1	.81583

17 PLEASANT WORKING ASSOCIATES

Count / Row Pct / Col Pct / Tot Pct	Individualist	Collectivist	Row Total
Anglophone	36 22.9 52.2 10.4	121 77.1 43.7 35.0	157 45.4
Francophone	33 17.5 47.8 9.5	156 82.5 56.3 45.1	189 54.6
Column Total	69 19.9	277 80.1	346 100.0

Pearson X^2	DF	Signif.
1.60703	1	.20491

18 FREEDOM

Count / Row Pct / Col Pct / Tot Pct	Individualist	Collectivist	Row Total
Anglophone	145 60.4 48.7 27.8	95 39.6 42.4 18.2	240 46.0
Francophone	153 54.3 51.3 29.3	129 45.7 57.6 24.7	282 54.0
Column Total	298 57.1	224 42.9	522 100.0

Pearson X^2	DF	Signif.
2.00918	1	.15635

19 JOB WHICH ALLOWS YOU TO HELP OTHERS

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	67 28.3 46.2 12.9	170 71.7 45.5 32.8	237 45.7
Franco-phone	78 27.7 53.8 15.0	204 72.3 54.5 39.3	282 54.3
Column Total	145 27.9	374 72.1	519 100.0

Pearson X^2	DF	Signif.
.02384	1	.87730

20 JOB WHICH PROVIDES YOU WITH A SENSE OF PRESTIGE

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	78 32.5 36.4 14.9	162 67.5 52.6 31.0	240 46.0
Franco-phone	136 48.2 63.6 26.1	146 51.8 47.4 28.0	282 54.0
Column Total	214 41.0	308 59.0	522 100.0

Pearson X^2	DF	Signif.
13.25731	1	.00027

21 JOB PROVIDES A GOOD SALARY

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	178 75.4 45.8 34.8	58 24.6 47.5 11.4	236 46.2
Franco-phone	211 76.7 54.2 41.3	64 23.3 52.5 12.5	275 53.8
Column Total	389 76.1	122 23.9	511 100.0

Pearson X^2	DF	Signif.
.11874	1	.73040

Chi-Square Contingency Tables for Consequents- Study 2

1 LOVING

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	38 47.5 35.2 21.8	42 52.5 63.6 24.1	80 46.0
Franco-phone	70 74.5 64.8 40.2	24 25.5 36.4 13.8	94 54.0
Column Total	108 62.1	66 37.9	174 100.0

Pearson X^2	DF	Signif.
13.35057	1	.00026

2 EQUALITY

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	10 12.5 45.5 5.7	70 87.5 46.1 40.2	80 46.0
Franco-phone	12 12.8 54.5 6.9	82 87.2 53.9 47.1	94 54.0
Column Total	22 12.6	152 87.4	174 100.0

Pearson X^2	DF	Signif.
.00277	1	.95804

3 GOOD SUPERVISORY RELATIONS AT WORK

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	18 22.5 54.5 10.3	62 77.5 44.0 35.6	80 46.0
Franco-phone	15 16.0 45.5 8.6	79 84.0 56.0 45.4	94 54.0
Column Total	33 19.0	141 81.0	174 100.0

Pearson X^2	DF	Signif.
1.20373	1	.27258

4 WISDOM

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	68 85.0 52.7 39.1	12 15.0 26.7 6.9	80 46.0
Franco-phone	61 64.9 47.3 35.1	33 35.1 73.3 19.0	94 54.0
Column Total	129 74.1	45 25.9	174 100.0

Pearson X^2	DF	Signif.
9.11240	1	.00254

5 JOB PROVIDES INTELLECTUAL STIMULATION

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	77 96.3 47.5 44.3	3 3.8 25.0 1.7	80 46.0
Franco-phone	85 90.4 52.5 48.9	9 9.6 75.0 5.2	94 54.0
Column Total	162 93.1	12 6.9	174 100.0

Pearson X^2	DF	Signif.
2.28341	1	.13076

6 JOB WHICH PROVIDES YOU WITH PERSONAL AUTONOMY

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	48 60.0 46.6 27.7	32 40.0 45.7 18.5	80 46.2
Franco-phone	55 59.1 53.4 31.8	38 40.9 54.3 22.0	93 53.8
Column Total	103 59.5	70 40.5	173 100.0

Pearson X^2	DF	Signif.
.01321	1	.90850

7 FAMILY SECURITY

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	50 62.5 40.7 28.9	30 37.5 60.0 17.3	80 46.2
Franco-phone	73 78.5 59.3 42.2	20 21.5 40.0 11.6	93 53.8
Column Total	123 71.1	50 28.9	173 100.0

Pearson X^2	DF	Signif.
5.35417	1	.02067

8 HELPFUL

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	62 79.5 50.4 36.5	16 20.5 34.0 9.4	78 45.9
Franco-phone	61 66.3 49.6 35.9	31 33.7 66.0 18.2	92 54.1
Column Total	123 72.4	47 27.6	170 100.0

Pearson X^2	DF	Signif.
3.66730	1	.05549

9 JOB WHICH PROVIDES YOU WITH A SENSE OF ACHIEVEMENT

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	156 98.1 47.0 45.0	3 1.9 20.0 .9	159 45.8
Franco-phone	176 93.6 53.0 50.7	12 6.4 80.0 3.5	188 54.2
Column Total	332 95.7	15 4.3	347 100.0

Pearson X^2	DF	Signif.
4.21060	1	.04017

10 JOB SECURITY

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	118 75.6 56.2 34.4	38 24.4 28.6 11.1	156 45.5
Franco-phone	92 49.2 43.8 26.8	95 50.8 71.4 27.7	187 54.5
Column Total	210 61.2	133 38.8	343 100.0

Pearson X^2	DF	Signif.
24.05050	1	.00000

11 FREEDOM

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	122 76.7 46.7 35.2	37 23.3 43.0 10.7	159 45.8
Franco-phone	139 73.9 53.3 40.1	49 26.1 57.0 14.1	188 54.2
Column Total	261 75.2	86 24.8	347 100.0

Pearson X^2	DF	Signif.
.36059	1	.54818

12 PROMOTED

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	106 66.7 45.9 30.7	53 33.3 46.5 15.4	159 46.1
Franco-phone	125 67.2 54.1 36.2	61 32.8 53.5 17.7	186 53.9
Column Total	231 67.0	114 33.0	345 100.0

Pearson X^2	DF	Signif.
.01120	1	.91572

13 JOB PROVIDES A GOOD SALARY

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	113 71.5 47.9 32.8	45 28.5 41.3 13.0	158 45.8
Franco-phone	123 65.8 52.1 35.7	64 34.2 58.7 18.6	187 54.2
Column Total	236 68.4	109 31.6	345 100.0

Pearson X^2	DF	Signif.
1.30721	1	.25290

14 AMBITIOUS

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	132 84.1 44.9 38.4	25 15.9 50.0 7.3	157 45.6
Franco-phone	162 86.6 55.1 47.1	25 13.4 50.0 7.3	187 54.4
Column Total	294 85.5	50 14.5	344 100.0

Pearson X^2	DF	Signif.
.44836	1	.50312

15 SELF-CONTROLLED

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	140 89.2 46.5 40.6	17 10.8 38.6 4.9	157 45.5
Franco-phone	161 85.6 53.5 46.7	27 14.4 61.4 7.8	188 54.5
Column Total	301 87.2	44 12.8	345 100.0

Pearson X^2	DF	Signif.
.96009	1	.32716

16 JOB WHICH ALLOWS YOU TO HELP OTHERS

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	129 81.1 52.0 37.3	30 18.9 30.6 8.7	159 46.0
Franco-phone	119 63.6 48.0 34.4	68 36.4 69.4 19.7	187 54.0
Column Total	248 71.7	98 28.3	346 100.0

Pearson X^2	DF	Signif.
12.95688	1	.00032

17 JOB WHICH PROVIDES YOU WITH ESTEEM FROM CO-WORKERS

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	105 66.0 47.3 30.3	54 34.0 43.5 15.6	159 46.0
Franco-phone	117 62.6 52.7 33.8	70 37.4 56.5 20.2	187 54.0
Column Total	222 64.2	124 35.8	346 100.0

Pearson X^2	DF	Signif.
.45022	1	.50223

18 JOB WHICH PROVIDES YOU WITH A SENSE OF PRESTIGE

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	143 59.8 41.2 27.6	96 40.2 55.8 18.5	239 46.1
Franco-phone	204 72.9 58.8 39.3	76 27.1 44.2 14.6	280 53.9
Column Total	347 66.9	172 33.1	519 100.0

Pearson X^2	DF	Signif.
9.87161	1	.00168

19 PLEASANT WORKING ASSOCIATES

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	72 30.0 51.8 13.8	168 70.0 44.0 32.2	240 46.1
Franco-phone	67 23.8 48.2 12.9	214 76.2 56.0 41.1	281 53.9
Column Total	139 26.7	382 73.3	521 100.0

Pearson X^2	DF	Signif.
2.50817	1	.11326

20 TRUE FRIENDSHIP

Count / Row Pct / Col Pct / Tot Pct	Indivi-dualist	Collect-ivist	Row Total
Anglo-phone	88 36.7 46.6 17.0	152 63.3 46.1 29.3	240 46.2
Franco-phone	101 36.2 53.4 19.5	178 63.8 53.9 34.3	279 53.8
Column Total	189 36.4	330 63.6	519 100.0

Pearson X^2	DF	Signif.
.01210	1	.91242

Appendix 4

S.E.S., Quality and Quantity of "Other-Ethnic Contact" as Correlated (Pearson's r) with the Percentage of Franco-Individualist (N=176) and Anglo-Collectivist (N=166) Antecedents and Consequents

	S.E.S.	Quality of Contact	Quantity of Contact
Anglophone Managers			
% Collectivist antecedents	.01	.13	.11
% Collectivist consequents	.08	.08	.14
Francophone Managers			
% Individualist antecedents	.17*	.06	.03
% Individualist consequents	.05	.21*	.14

* Significant ($p < .05$)