THE IMPACT OF NATIONAL CULTURAL DIMENSION ON CONFLICT HANDLING STYLE
(A STUDY CASE IN DIPONEGORO UNIVERSITY)

Thesis submitted to the Graduate School of Management in partial fulfillment of the degree of requirement for Master of Management
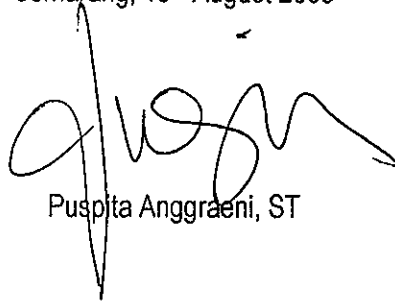
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CERTIFICATE

I, Puspita Anggraeni certify that the substance of this thesis has never been submitted for any degree and is not currently being submitted for any other degree. I also certify that this thesis is the best of my knowledge and any help received in preparing this thesis and solve used has been acknowledged.

Semarang, 15th August 2005

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APPROVAL OF THESIS

We, the undersigned state that the following thesis **"The Impact of National Cultural Dimension on Conflict Handling Style"** written by **Puspita Anggraeni (C4A003178)** had been defended in a final presentation in front of the advisory committee on   August 2005, and accepted as to have met our criteria of requirement.

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ABSTRACT

Research on cross-cultural variations in conflict resolutions strategies (Fisher, 1980; Tse, Francis & Walls, 1994; Tung, 1984) has found that people in different cultures use significantly different conflict resolution processes (Leung, Au; Leung; Lewicki et al, 1994) and the extent to which they focus on relationship or task concerns. Because of the global market and the multiple benefits of working in culturally diverse groups, multinational organizations are proliferating. Other than speaking different languages (in some cases) and having different beliefs and values, people from different cultures also often have different approaches to and perceptions of conflict, which can affect their ability to achieve resolution. Intercultural conflict is a unique and interesting phenomenon that can facilitate group decision-making, lead to effective decisions, and greatly benefit an organization if managed constructively (Thomas, W. K. 1992).

Significant relationships were found between cultural background and styles of handling conflict (Huo & Randall, 1991; Neal, 1982; Stohl, 1993). Cross-cultural and comparative research has endeavored to explore and explain cultural similarities and differences. Kozan (1989) also studied conflict styles in Jordan and Turkey, but however, no studies have been conducted in East Asia especially Indonesia.

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In this research we focus on this last point and asses the impact of culture on preferences with regard to conflict resolution styles that differ along two dimensions, concern for self and concern for other. How people weight these dimensions influences their choice between five strategies. A collaborating style is based on integrating and problem solving, with the aim of maximizing joint outcomes. In comparison, a competing style reflects little concern for others' goals while an accommodating style involves the sacrifice of one's own concerns to satisfy the concerns for others. Compromising falls midway between these strategies and reflects a moderate concern for one's own and the other party's outcome that frequently translates into a split the difference approach. Finally, an avoiding strategy is characterized by inaction: the immediate onset of conflict is avoided and the parties wait until there is better time to try and overcome the conflict.

Keyword: Conflict Handling Style, Cultural Dimension, Individualism-Collectivism, Power Distance, Uncertainty Avoidance, and Masculinity-Femininity

ABSTRAKSI

Penelitian dalam keanekaragaman antar budaya dikaitkan dengan gaya penanganan konflik(Fisher, 1980; Tse, Francis & Walls, 1994; Tung, 1984) telah menemukan bahwa orang yg berasal dari latar belakang budaya yang berbeda akan menggunakan gaya penanganan konflik yang berbeda pula (Leung, Au; Leung; Lewicki et al, 1994). Selain perbedaan bahasa yang digunakan dan nilai yang dianut orang dengan latar belakang budaya yang berbeda akan memiliki cara pendekatan dan persepsi yang berbeda terhadap konflik, yang nantinya akan berpengaruh pada kemampuan dalam mencapai suatu penyelesaian. Konflik dalam suatu budaya adalah suatu hal yang unik dan menarik yang dapat memfasilitasi pengambilan keputusan kelompok, mengarahkan pada keputusan yang efektif, dan dapat memberikan keuntungan pada organisasi jika disikapi secara konstruktif (Thomas, W. K. 1992).

Beberapa hubungan antara latar belakang budaya dan gaya penanganan konflik telah ditemukan (Huo & Randall, 1991; Neal, 1982; Stohl, 1993). Penelitian antar budaya telah menjadi menarik untuk diteliti and menjelaskan persamaan dan perbedaan dalam hal budaya. Kozan (1989) juga mempelajari mengenai gaya penanganan konflik di Yordania dan Turki namun bagaimanapun juga belum pernah ada penelitian yang dilakukan di Asia Tenggara khususnya Indonesia.

Kata kunci: Gaya penanganan konflik, dimensi budaya, individualisme-kolektivisme, jarak kekuasaan, penghindaran ketidakpastian, maskulinitas-femininitas

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PREFACE

Things move very fast in today's Internet-linked global economy. Competition is intense. Speed, cost, and quality are no longer the trade-offs they once were (meaning improvement in one came at the expense of one or both of the others). Regardless of the size and purpose of the organization and the technology involved, *people* are the common denominator when facing this immense challenge. Success or failure hinges on the ability to attract, develop, retain, and motivate a diverse array of appropriately skilled people. The *human factor* drives everything. To know more about conflict resolution is to gain a valuable competitive edge. The purpose of this research is to help better understand and manage conflict in our life.

This thesis is the culmination of my four semesters of studying and research into conflict handling style management. Thanks to detailed feedback from friends, lecturers, and advisors, this thesis is more refined and better organized than my previous thesis proposal. Some improvements have been made in this thesis, reflecting new information and the fruits of my learning process.

This thesis is the fruit of many people's labor. My advisors at Diponegoro University have been supportive from the start. I am grateful for their feedback and I hope I have done it. Sincere appreciation goes to Mr. Fuad Mas'ud and Ms. Intan Ratnawati of Diponegoro University, for their skillful and dedicated work. Their

feedback was thoughtful, rigorous, constructive, and above all, essential to my goal of *kaizen* (continuous improvement).

Special thanks go to all Department of Graduate Study of Management Diponegoro University for their support, facilities, knowledge, and continuous improvement. There's always such gratitude to place this period of moment of my post degree study in my heart.

Finally, I would like to thank my family; my dad, my mom, my beloved brother and sister, and also my dearest, for being tough and caring of my work. This thesis has been greatly enhanced by their common sense, reality testing, and managerial experience. Thanks in large measure to their love and moral support, this thesis again was completed on time and it strengthened rather than strained a treasured possession—our love.

Jakarta, 15th August 2005

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CHAPTER 1

INTRODUCTION

1.1 Background

An international business involves the interaction and transfer of people across national and cultural boundaries. The variables that most frequently characterize culture are language, religion, GNP per capita, and geographical location. Cultural evaluations treat organizations as systems for perpetuating and reinforcing values, beliefs, and norms. Cultural congruence varies over time, perhaps, because values shifts or new members bring diversity. Given the diversity of global cultures, it is inevitable that conflict would arise between individuals, organizations, and nations (Schwartz, S.H, 1994).

Culture refers to a set of shared values, norms and beliefs held by the members of a group such a nation or organization (Hofstede, 1994; Lewicki, Litterer, Minton & Saunders, 1994). Recognizing and understanding differences in cultural patterns provides individuals with a framework for interpreting the goals and behaviors of others (Hofstede, 1994). This is especially relevant when individuals are in conflict and must work towards common goals. Culture is likely to establish strong expectations about the type of relationship that will be created, the goals that the parties are working towards and how the conflict will be resolved. When such expectations are violated, individual risk escalating the conflict (Miall, Hugh, Oliver Rambotham, and Tom Woodhouse, 1999).

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In the world of globalization and high technology, geographical boundaries often become obscured. People from different cultural backgrounds have increasingly more chances to come into contact and work collaboratively. When there is interaction, it is not surprising that conflict occasionally occurs. Being involved in an interpersonal conflict with similar others can prove to be uncomfortable and require a great deal of energy to resolve. Conflict between people with distinct perceptions and styles may arise even more easily and be more difficult to manage. This is especially true when differences are intercultural in nature. Because of the global market and the multiple benefits of working in culturally diverse groups, multinational organizations are proliferating. Other than speaking different languages (in some cases) and having different beliefs and values, people from different cultures also often have different approaches to and perceptions of conflict, which can affect their ability to achieve resolution. Intercultural conflict is a unique and interesting phenomenon that can facilitate group decision-making, lead to effective decisions, and greatly benefit an organization if managed constructively (Thomas, W. K. 1992).

On the other hand, conflict can be a destructive force if the organizational members fail to deal with it properly. Ting-Toomey, Gau, Trubinsky, Yang, Kim, Lin, and Nishida (1991) assert that, often, it is not the conflict issue itself, but the differences in conflict management styles that create the greatest tension in conflict situations. Considerable research has focused on topics relating to conflict because knowing how to communicate competently in a conflict situation is the key to productive outcomes. Managing conflict in a

culturally sensitive manner can help the organization to make the best use of the diversity (Oetzel, Ting-Toomey, Yokochi, Masumoto, & Takai, 2000).

Interpersonal conflict involves two or more individuals who perceive themselves, as being in opposition to each other regarding preferred outcomes, attitudes, values, and behavior. Rabbie (1994) reports that in the conflict management process, culture defines the values and interest that are the core of each conflict, which in turn shapes people's perception of themselves and others as well as the style by which one handles conflict. It can present itself on several different levels: national, corporate, and professional (Trompenaars, 1994). Cultures can be distinguished from each other by differences in shared meanings of people interacting. Cultures also effect the formation of states policies to deal with allies and adversaries while influencing the ability to communicate and miss communication making the process of human interaction less controllable and lee predictable (Rabie, 1994). Every culture distinguishes itself from others by specific solutions it chooses to certain problem and how it approaches these problems (Trompenaars, 1994).

Significant relationships were found between cultural background and styles of handling conflict (Huo & Randall, 1991; Neal, 1982; Stohl, 1993). Cross-cultural and comparative research has endeavored to explore and explain cultural similarities and differences. Kozan (1989) also studied conflict styles in Jordan and Turkey, but however, no studies have been conducted in East Asia especially Indonesia

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The seminal research of Hofstede (1980) has inspired much of the cross-cultural research activity since 1980 and has been the dominant research paradigm in cross-cultural studies of national attitudes (Vayrynen, R. 1991). Based on a survey of over 60 countries, Hofstede concluded that significant differences in work-related values and attitudes are explained by national cultural differences, further identifying four primary dimensions for classifying such differences: individualism-collectivism, power distance, uncertainty avoidance, and masculinity-femininity. Subsequent research by Hofstede and Bond (1988) identified a fifth dimension, which has become known as long-term/short-term orientation. Paralleling Hofstede's findings at the organizational level, analyses at the individual level have similarly identified and used the dimensions of individualism-collectivism and power distance (horizontal-vertical) for describing cultural differences (Triandis, 1995)

Research on cross-cultural variations in conflict resolutions strategies (Fisher, 1980; Tse, Francis & Walls, 1994; Tung, 1984) has found that people in different cultures use significantly different conflict resolution processes (Leung, Au; Leung; Lewicki et al, 1994) and the extent to which they focus on relationship or task concerns.

Even though many studies have explored differences in preferences for conflict management styles of people from individualistic and collectivistic cultures, the results are inconclusive. For instance, some research shows that individualists tend to prefer confrontational and competing conflict management styles, whereas collectivists appear to prefer harmony-enhancing conflict

management styles (e.g., Leung, 1987); this supports Ting-Toomey's (1988; Ting-Toomey & Kurogi, 1998) Face Negotiation Theory. Face Negotiation Theory posits that because of a high concern for one's own image, individualists tend to employ dominating conflict strategies in general situations and cooperating in task-related situations, whereas collectivists tend to adapt more avoiding and obliging strategies in general situations and cooperating strategies in relational-related interactions because of the high concern for others.

Conflict behavior itself does not directly affect relationships, but the parties' evaluation of a conflict interaction is the important factor that determines the relational outcomes (Ting-Toomey & Kurogi, 1998). Conflict styles have been investigated in terms of competence (especially, the dimensions of effectiveness and appropriateness); however, studies in this area are still lacking in their intercultural applicability.

The present study had as one purpose extending previous research in examining the perceived competence of conflict management styles from the perspective of the people from individualistic and collectivistic cultures who interact with one another. The study also had as a focus whether participants would vary in their perceptions according to the in-group and out-group status of their conflict counterparts. Because one characteristic of collectivists is the protection and concern of in groups, while for individualistic cultures, the in-groups and out-groups are not as clearly distinguishable (Ting-Toomey, 1999), it seemed to be important to observe how this plays out in assessment of conflict styles. Of the specific interest was the question, do people judge/perceive the

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same style of conflict management enacted by people from the same and different cultures similarly or differently? From a practical perspective, this aspect of interaction is of importance because one major reason for doing intercultural studies is to help people from different cultures interact more competently and enhance their understanding of each other. Knowing how people interact with members of their own cultural groups might not provide as complete a picture of the conflict interaction as desirable, since they might act and evaluate others in a certain way when they are from their own culture, but dissimilarly when they are from different cultural groups.

Ting-Toomey (1988; Ting-Toomey & Kurogi, 1998) notes that in individualistic cultures, people show more concern with individual rights and goals than with group rights and goals, as well as more concern with self-images than public images. Therefore, an individual's public self-presentation of face should correspond to an invariant core self within an individual to a certain degree (Ting-Toomey, 1988). In contrast, in collectivistic cultures, people generally show greater concern with group rights and goals. For collectivists, the importance of self is associated with situational and relational issues. Therefore, they are more concerned than are individualists about other-face and mutual-face in conflict situations and act in accordance more with other-face and mutual-face concerns than with personal or core self-concerns. Because of their emphasis on individual image and task accomplishment, members of individualistic/low-context cultures presumably exhibit a greater use of direct and face-threatening styles (in general), as well as solution-oriented conflict styles (in task-related issues) than do

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members of collectivistic, high-context cultures. On the other hand, members of collectivistic/high-context cultures ostensibly exhibit avoidance oriented and harmony-enhancing conflict styles (in general) and corroboration styles (in relational-related issues) more than do members of individualistic/low-context cultures because relationships within the group are important to them.

In addition, to determine whether factors other than national culture affect preferences for and perception styles of conflict management, gender was a variable in the investigation. Research in this area of gender and styles of conflict management to date has been inconclusive. Some studies show that females use more obliging, avoiding, and collaborating conflict styles (e.g., Triandis, H.C., 1990); others show no differences in preferences (e.g., Ting-Toomey, Oetzel, & Yee-Jung, 2001), or preferences for conflict styles opposite of what one would expect on the basis of gender stereotypes (Oetzel, J. G., 1999). A possibility accounting for such inconsistency is that gender interacts with culture. Therefore, further information concerning gender in relation to preferences for, as well as perceptions of, particular styles of conflict management is useful to acquire.

In this research we focus on this last point and asses the impact of culture on preferences with regard to conflict resolution styles that differ along two dimensions, concern for self and concern for other. How people weight these dimensions influences their choice between five strategies. A collaborating style is based on integrating and problem solving, with the aim of maximizing joint outcomes. In comparison, a competing style reflects little concern for others' goals while an accommodating style involves the sacrifice of one's own concerns

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to satisfy the concerns for others. Compromising falls midway between these strategies and reflects a moderate concern for one's own and the other party's outcome that frequently translates into a split the difference approach. Finally, an avoiding strategy is characterized by inaction: the immediate onset of conflict is avoided and the parties wait until there is better time to try and overcome the conflict.

Much of the extant literature on cross-cultural conflict resolution is based on the assumption that cultures differ in the extent to which they value individual or group outcomes (Leung, 1997); that is, whether they are individualist or collectivist, respectively. In this cross-cultural study of conflict resolution, I focus on this distinction. It is considered to be one of the most important and useful dimensions by researchers of culture and cultural variability (Elsayed-Ekhouly & Buda, 1996; Kagitcibasi & Berry, 1989) and provides a key dimension in studies of conflict resolution (Leung, 1997).

Collectivism describes societies in which people are integrated into strong, cohesive and loyal in groups (Hofstede, 1994). Collectivist cultures value group goals and outcomes over those of the individual and define themselves in terms of their group membership (Triandis, 1995). As a result, they are willing to make sacrifices for their ingroup (Weldon & Jehn, 1995). For collectivist, maintaining social relationships is highly valued (ting-Toomey, 1988) and harmony often takes precedence over task accomplishment and personal desires (Weldon & Jehn, 1995). Consequently, collectivists strive to minimize disruption (Chew & Lim, 1995; Goldenberf, 1988) and allow group goals to dominate

individual's goals (Shimanoff, S. B., 1994). Importantly, collectivist show more concern about attaining the other party's goals than about attaining their own goals (Lewicki, 1994). Not surprisingly, collectivism is correlated with cooperation (Carnevale, Probst, Hsueh & Triandis, 1996; Ting-Toomey, 1988). This preference for cooperation does not, however, lead to collaboration. Instead, people from collectivist cultures are more likely to use an avoiding or accommodating style to manage conflicts (Rahim, 1992). Consistent with this argument, several authors have reported a preference for accommodation and avoiding on the part of collectivist (Ting-Toomey, 1988; Trubisky, Ting-Toomey & Lin, 1991).

On the other hand, individualism describes societies in which the ties between individuals are loose (Elsayed-Ekhouly & Buda, 1996). Individualist cultures value individual needs and interest of those of the group. They seek to differentiate themselves from others (Triandis, 1995; Trompenaars, 1993; Weldon & Jehn, 1995). Individualist are likely to value their own perspective (Lewicki, 1994), to place personal goals ahead of group goals (Carnevale, 1996), to display the fixed-pie bias (Tjosvold, 1996) and to make concessions (compromising) only when necessary to reach an agreement (Shimanoff, S. B., 1994). These factors are all characteristic of a competing negotiation style and consistent with this Rahim (1992) found that individualist were more likely to adopt a competing or dominating style in conflicts. Research shows that at least some individualist tend to be authoritative, autocratic and in a hurry to make a deal (Goldenberg, 1988). They are more self-assertive and self-reliant and show a preference for getting

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down to the task and the bottom line as soon as possible (Goldman, 1991; Tse, Lee, Vertinsky & Wehrung, 1988)

Several literatures address a gap in the conflict resolution. To date this research in this area has explored differences between US and Japanese, Asian, South American and European Style of negotiating and includes more fine-grained analyses of differences between Asian countries (e.g. Drake, 1995; Elsayed-Ekhouly & Buda, 1996; Tse, 1994). The common assumption is that, as the US and Australia are highly similar in several classificatory schemes, such research will generalize to negotiations between Australians and Asians (Ronen & Kraut, 1997). Outside of the conflict resolution literature, several researchers have found both strong similarities and differences between the work-related values in the US and Australia (Shimanoff, S. B. 1994), raising questions about the accuracy of generalizations with regard to their behavior in cross-cultural negotiations, Furthermore, there are no direct comparisons of Asian and Australian conflict resolution preferences. Such comparisons are particularly important, given the increasing level and complexity of Australian-Asian trade relations (Garnaut, 1994)

1.2 Formulation of Research Problem

Much of the extant literature on cross-cultural conflict resolution is based on the assumption that cultures differ in the extent to which they value individual or group outcomes (Leung, 1997); that is, whether they are individualist or collectivist, respectively. In this cross-cultural study of conflict resolution, I focus on this distinction. It is considered to be one of the most important and useful dimensions by researchers of culture and cultural variability (Elsayed-Ekhouly & Buda, 1996; Kagitcibasi & Berry, 1989) and provides a key dimension in studies of conflict resolution (Leung, 1997). In this research we focus on this last point and asses the impact of culture on preferences with regard to conflict resolution styles that differ along two dimensions, concern for self and concern for other. How people weight these dimensions influences their choice between five strategies. The problems examined by this research are formulated in the form as follow:

"What kind of conflict handling style would be chosen by most Indonesian related to the cultural dimension?

1.3 Purpose and Significance of the Study

1.3.1 Purpose of the Research

The aims of this study is

1. To investigate the significance of the using of avoiding handling style among Indonesian with the influence of individualism-collectivism dimension

2. To investigate the significance of the using of avoiding handling style among Indonesian with the influence of power distance dimension

3. To investigate the significance of the using of avoiding handling style among Indonesian with the influence of uncertainty avoidance dimension

4. To investigate the significance of the using of avoiding handling style among Indonesian with the influence of masculinity-femininity dimension

1.3.2 Significance of the Study

This study is significant and important from both theory and managerial perspective. The importances are:

1. This study would influence the theoretical world of human resource management especially the information needed related to Indonesian.

2. This study would be an advantage for management to make decisions related to Indonesian company and employees

CHAPTER 2

THEORETICAL REVIEW AND PROPOSED HYPOTHESIS

2.1   Conflict

Conflict is a very fluid, mobile, and ambiguous word. In different context it can mean different things to different people. For example it can refer to a debate or contest, a disagreement, an argument, dispute, quarrel, a struggle, battle or confrontation, a state of unrest, turmoil or chaos. All of these can be used to characterize situations in different social settings from the inner emotional or psychological process of the individual to relationships within or between different social groups (such as the family, town, states, cultures or even civilizations).

Conflict is a natural and pervasive phenomenon in human experience. Scholars in various disciplines have generated a wide variety of definitions for the term, and, depending on the purpose of given studies, they range from very broad to narrow. For communication studies, in which the emphasis is on interaction, scholars often use Putman and Poole's (1992) definition. Putman and Poole refer to conflict as the interaction of interdependent people who perceive the opposition of goals, aims, and values, and who see the other party as potentially interfering with the realization of these goals (aims or values).

People often regard conflict as a negative force. Many researchers have emphasized the negative outcomes of conflict, ranging from discomfort,

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misunderstanding, and disruption of relationship to the collapse of organizations (Ting-Toomey, 1997; Tjosvold, Moy, & Shigeru, 1999). However, Nicotera (1997) suggests that confli.t in itself is neutral. The way people manage conflict, instead, is indicative of the probable outcome. Recent research indicates that conflict can be healthy, if not necessary, and should be promoted in task groups. Conflict in such groups can help members to reduce groupthink, generate creative alternatives, and maintain a balance of power. Janis (1982) feels that conflict helps groups to be more attentive and critical in evaluating problems and solutions.

The word conflict usually has negative connotations. We tend to think of it as the opposite of cooperation, harmony, accord, or even peace. Within everyday usage it is most closely associated with and often used to mean the same as violence. It is not surprising then that most people think of conflict as destructive and undesirable, as a social aberration to be avoided, contained or eliminated

Resource Pack (November, 1996) develop a constructive approach to understanding conflict, one that sees conflict as a multi-dimensional social phenomenon which is an integral feature of human existence, essential to the ongoing processes of history, to social change and transformation. Seen in this way, conflict is something, which is a common, everyday occurrence. It is natural and unavoidable a social fact of which we have all had direct experience and providing it can be expressed constructively, it is desirable.

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The working definition of conflict stated in Resource Pack (November, 1996) is as follows. A conflict arises when parties disagree about the distribution of material or symbolic resources and act on the basis of these perceived incompatibilities. There are several points worth noting about the definition

First, it emphasizes that conflict is both perceptual and behavioral. It is the individual or group's perception of incompatibility, and the importance attached to this, which is as the behavior, which results. This behavioral component of conflict is necessarily or inevitably expressed through violence. Violence is only one form among a range of other possible ways of expressing conflict or engaging in conflict-behavior.

Second, in suggesting that the incompatibilities are subjective (while leaving open the extent to which they have any real foundation), this definitions of conflict identifies a key mechanism-changes in the way people think and act- by which apparently intractable conflict can be transformed and resolved.

Third, it assumes that conflict is a generic phenomenon. It makes no distinction between the differences social levels at which conflict may occur. In doing so, the definition implies that the structure and dynamics of conflict are similar whether we are dealing with interpersonal or international. This means that insights drawn from one level of social interaction may be relevance to another.

Fourth, it emphasizes that conflict is an interactive, dynamic process rather than a static condition or event. This is important because it implies that a conflict moves through different stages and this has potential implications for how conflict is managed at different points in its lifecycle.

Conflicts arise because of perceived incompatibility over material or symbolic resources. They are:

- Proximate or immediate causes of conflict.

  Proximate or immediate causes of conflict are those events, which may trigger violence (for example, the assassination of Archduke Ferdinand at the start of World War 1.

- Underlying causes

  Underlying causes are the more fundamental and long-term causes, which can create the conditions in which immediate triggers of conflict occur. Though the two sets of causes are obviously interconnected, it is identifying and understanding the underlying causes, which are of greater concern in conflict analysis and conflict resolution.

There are several theoretical explanations of the underlying causes of conflict. These tend to focus either on structural conditions or on human agency. Structural theories of conflict assume that the organization of society itself creates the causes and conditions for conflict. They do not seek to explain the outbreak of a particular incident of conflict or violence. Instead, they focus on the general forces and dynamics at play, which make a society more or less prone to different levels of conflicts or violence. Such theories have two objectives: first, to explain why and how conflict is likely to be initiated; and, second, to explain how a conflict developed and is sustained.

Structural theories of the underlying causes of conflict are persuasive because of their commonsense basis and their broad applicability. They seem to explain a great deal with a few simple concepts. But this strength is also their weakness. While they can explain the cause of conflict in general, they cannot explain why particular conflicts occur and why they tale on violent forms. These theories are deterministic they minimize human agency and the possibility of choice, creativity and alternatives to violent conflict.

Agency-based explanations, in contrast, locate the causes of conflict at the level of individual or collective agency-based on human behavior. There are many agency-based theories, which differ from each other quite markedly. For example one argues that aggressive behavior is innate and biologically programmed in the human species. A different type of agency-based theory is psychoanalytic, arguing that early differentiation between self and other manifests itself in a deep psychological need for enemies. A-social psychological development of this focuses on processes of group formation and differentiation, particularly the role that images, (mis) perceptions, stereotyping, dehumanization play in the decision-making which leads to violent conflict. Psycho cultural approaches provide accounts of conflict behavior in terms of culturally shared images and perceptions of the external world.

Another agency-based explanation of the underlying causes of conflict is basic human needs theory, which differentiates between positions, interests, values and needs. Positions are a set of public demands, linked to negotiable interest. Values are cultural and less open to change, Needs refer to underlying

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basic human needs for identify, security, and recognition, which are universal and non negotiable, their satisfaction is essential for human development and social stability. Human beings will seek to satisfy these basic needs even at the cost of social stability. Human beings will seek to satisfy these basic needs even at the cost of social disruption. When social institutions fail to satisfy these needs or violate them, this will give rise to protest, rebellion, and violence.

Social discourse describes a third group of theories about violent conflict, which draws on critical social theory, particularly in its feminist and post-structuralize variations. This emphasizes the central importance of social discourse, the very language we use the social practices we engage in, in the generation of exclusionist identities (us/them, insiders/outsiders). This means that violent conflict cannot be solely explained in social psychological analysis of a political or economical elite. The solution it offers is development of an ethos of pluralization with new discourses celebrating difference, diversity and otherness rather than seeing them as problems.

There are some issues involved in conflict:

- Resources

- Governance

- Ideology and religion

- Identity

The concept of protracted social conflict which is developed by Azar (1986) identify these conflicts as on going, deep rooted, and seemingly irresolvable conflicts, with a number of typical characteristics:

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- They have enduring features such as economic and technological underdevelopment, and un integrated social and political systems producing insecurity and distributive injustice.

- These features provide the infrastructure for the inability or unwillingness to fulfill those social requirements for individual and social development: security, identity, recognition, and participation.

- The denial of human needs, and the fears, anxieties and insecurities it creates, produce social cleavages which often form around the issue of social identity, of which ethnicity has become the most prominent manifestation.

- They exist within and across state boundaries, making distinction between domestic and international politics artificial.

Protracted social conflicts are located in the denial of fundamental human needs for security, a distinctive identity, the recognition of that identity by others, and effective and legitimized participation in social economic and political systems. These needs are often expressed in, and fulfillment, sought via identity groups (religious, ethnic, racial, and cultural). It is the suppression or lack of fulfillment of these needs, often manifest in structural economics, political and social inequalities, which eventually leads to the violent conflict. Such conflicts entail an existential component as conflicting parties perceive each other as posing a threat to their respective societies, institutions, cultures, values and identity. This sense of an existential threat leads to an intensification of aggression, creating a vicious cycle of violence.

2.2 STAGES OF CONFLICT

Conflicts are best thought of as dynamic, interactive social processes, as noted earlier, rather than single, self-contained events. No two conflicts are identical, but conflict analysis argues that the structure of conflicts is the same and their dynamics manifest broadly similar patterns and stages of development. The stages a conflict moves through in its lifecycle from emergence to resolution have been described in various terms. These accounts make clear that conflicts do not progress in a linear fashion, from stage A, to B, to C and so on. Instead, conflict is seen as non-linear, moving backwards and forwards between different stages, sometimes skipping a stage altogether, sometimes stagnating at one stage for a considerable time and then suddenly becoming resurgent.

Within the Resource Pack the stages through which a conflict may pass are described as:

1. formation :

This first stage in the development of the conflict refers to the emergence of a conflict, moving from being latent to manifest as a direct, public confrontation though without moving over a threshold of violence. Latent conflict refers to social tensions, differences and disagreements which are hidden or undevek ved. These dynamics (often structural in nature) may be discernible to observers but are often masked by an apparent stability and order. This is the stage at which incompatible goals may exist but parties are not acutely conscious of them.

The conflic. becomes manifest as these differences (for example, over access to resources, rights and role in government, language, or visions for the country's future) become more prominent within and more central to societal dynamics. As incompatibilities are recognized increasingly, they become defining issues: political and public debate revolves more and more around the issue of difference between two groupings within the same system. Once different sections of a society start to act upon these differences a line of separation develops and social cleavages start to consolidate. Political leaders emerge who begin to define themselves and their groups in terms of such cleavages, in terms of us versus them. These differences are then used to mobilize sections of the population on behalf of the cause. At this point the conflict reaches the threshold of violence. If social institutions are robust and flexible enough and if political leadership is enlightened and creative, then these differences can be addressed in a constructive manner. If not, then the situation will continue to deteriorate, and the prospect of violence increases.

2.   escalation:

Conflict escalation occurs when existing institutionalized mechanisms cannot respond constructively and the conflicting parties have reached open expression of hostility. A `discourse of violence develops as political leaders and the press pursue an explicit vilification of the other party, and the language is increasingly of demands, threats and ultimate This may be

echoed in everyday conversations between people. Where it is not, there is a secondary division between the people and their leaders, which may develop to complicate and modify the primary conflict. Although in the early stages of escalation private language may be far more varied in degree of belligerence than the leader's public statements, gradually the two converge to articulate a shared perception of the enemy. When the language of the leaders and of everyday private conversations is similarly extreme, this is an indicator of rapid conflict escalation. As escalation continues, three dynamics start to unfold.

First, the issues at stake in the conflict may change as parties modify their goals, often increasing their initial demands. Solutions that may have satisfied initial grievances are no longer deemed satisfactory. Second, conflicting parties draw in outside parties as allies in support of their cause, often by mobilizing a Diaspora in order to gain political, financial and moral support. This may include mobilizing explicit or covert support from other states; weaker parties in a conflict will often adopt this means of addressing some of the asymmetries in the conflict, which has the effect of internationalizing an internal conflict.

Third, the parties become more prone to acts of violence. At first these may be small-scale acts of violence perpetrated by either side, for example the killing of demonstrators by government forces, death during detention of prominent opposition leaders, sporadic but increasingly coordinated attacks by opposition forces against government representatives. Or it may

produce more dramatic efforts, such as a large-scale violent repression of opposition forces by state authorities. If the asymmetries between the parties are extreme, then repression may prove successful. But this strategy of conflict suppression should not be confused with conflict resolution. The underlying causes of the conflict remain and, though they may become latent for a period of time, they are likely to erupt at a later date. In either case, having crossed the threshold of physical violence dramatically alters the conflict relationship between the parties. It increases the likelihood of reciprocating escalation, thereby creating a `spiral of violence which becomes increasingly difficult to break.

3.   endurance:

The conflict endurance stage is when the different sides have moved to a state of open warfare, with their societies organized around the pursuit of this violent conflict, and the conflict takes on the characteristics of being protracted and intractable. During this stage of the conflict, blame is always attributed to the other side: they are the problem, they are the aggressor and justice is on our side.. This, in turn, leads to the view that the conflict can only be settled by a win/lose outcome, which is most effectively achieved through the use of force. It is at this stage that the violence tends to become pathological, increasingly unlimited by any constraints against attacking civilians, civilian infrastructure and the environment. Civic institutions are weakened, destroyed or implode and

the civilian community becomes caught up in the violence either as active participants, passive supporters or, more often, the innocent victims.

Military attack or defense becomes the only form of contact with the other side which is publicly admissible. As the discourse of violence takes hold, anyone suggesting alternatives to all out war is regarded as treasonous. Attempts by outsiders to support or aid soft-liners or peaceniks may backfire and weaken their position within their respective society. As the violent conflict continues, a sense of entrapment, impasse and stalemate may develop. For those involved, it seems that there can be no end in sight other than the extremes of total victory or utter defeat (although in most conflicts the reality is quite different). In such situations, political leaders and elites are unable to change their strategies even when they recognize the benefits which might come from a negotiated settlement. Instead, the councils of war predominate and yet another last attempt is made at winning the conflict through military might. At this point the situation is deadlocked. Each side still possesses the ability to damage the other side, but also begins to perceive that it is unable to win the conflict by itself and that such a state of affairs will last into the indefinite future.

Each side may also become concerned that if the conflict continues its situation may get significantly worse. The conflict may then move in one of three directions. It may continue in a situation of stalemate. Or the fortunes of one side may improve allowing it to escalate the violence. Or

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eventually physical, military and psychological exhaustion may produce what has been called a mutually hurting stale mate which creates the conditions for conflict improvement or de-escalation.

4. Improvement or de-escalation:

The stage of conflict-improvement or de-escalation is often fostered when the conflict reaches a plateau where parties in the conflict begin to feel uncomfortable with the costly dead-end into which they have got themselves. Mixed motives (war weariness, duplicity and tactics, as well as a genuine desire to end the destruction) may prompt a pause. But ceasefires often break down, their main effect having been to each side to redouble its efforts. Eventually, the extent of destruction and the prospect of the war continuing without victory in sight may prompt a change of view on one or both sides. Or it may be that defeat is within sight for one side, and all parties prefer political settlement instead of pressing on to further destruction. In some cases, the new involvement of an ally changes the balance of power between the belligerents, creating the possibility for new outcomes and timescales. Often the conflict improvement stage is reached several times, initially as a sort of false dawn which cannot be sustained, and the violent conflict soon lapses back into the endurance stage. However, if this is perceived by both sides, not as a temporary resting point, but a point of stalemate and stagnation with no possibilities for decisive escalation or honorable capitulation, then conditions may be ripe for de-escalation of the conflict.

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It is at this stage in the conflict that a major transformation takes place in the way the parties define their conflict and consider solutions. In these circumstances the parties themselves, sometimes with the assistance of third parties, will pursue strategies of de-escalation and attempt to signal their new flexibility to the other party. The difficulty in sending such signals is considerable. If the violence is ongoing, they may be sent in such an oblique fashion that they are not at first recognized. Indicators of an interest in de-escalation may come with minor but positive moves, such as changes in political leadership, relaxing constraints on opposition politicians and dissidents, changes in military strategies or the deployment of troops, changes in the treatment of prisoners or opposition leaders.

Measures such as these may reveal that, behind continuing belligerent statements and even continuing military assaults, the parties are starting to search for alternatives however hesitantly at first. A further indicator of flexibility and an interest in de-escalation may be the acceptance of confidential missions by third parties, who then may be used as intermediaries to convey messages to the other party. It is at this stage that the parties may begin to define their conflict as a joint problem which requires mutually negotiated and implemented solutions.

A parity of esteem starts to be established as the parties move from the language and actions of mutual rejection to increasingly recognizing the legitimacy of the others side's grievances and claims. This often becomes noticeable in voices in academia, the media and other public opinion-

makers. Although it may be some time before each side speaks in a way that is fully acceptable to the other, new positions and new orientations are discernible. Each side may put forward positions that are still far apart, but putting forward such positions illustrates that the conflict and its management has started to move beyond the battlefield. So-called second track initiatives may take hold and pre negotiations take place. These are intended to reduce the intractability of the conflict. They are often held in secret in order to remove from the participants any need to make public justifications for the discussions.

Pre negotiations may foster changes in attitudes, perceptions and ideas for resolving the conflict which can then be transferred to the decision-making processes within each party. They provide an opportunity for representatives of the conflict parties to interact, recognize that constructive dialogue is at least a possibility, and produce new ideas and perspectives. In the process, the participants develop a degree of trust. They can discover the range of views, needs and priorities on the other side, identify areas of flexibility, generate ideas for confidence-building measures which will consolidate the de-escalation process and move towards a formal, public negotiating process. The Oslo negotiations between Israel and the PLO are the most prominent example of such pre negotiations.

5. settlement or resolution:

In conflict settlement, the parties move some way towards changing their behavior and their attitudes. Behavior changes as the parties end direct violence and abandon some of their goals in the interest of tainting others. There is also some degree of change in conflict attitudes, as antagonistic feelings are lessened. However, most settlements have a minimal initial impact on the psychological dimensions of a conflict feeling of hostility, fear and suspicion, perceptions of injustice and structural inequalities, which initially underpinned the conflict, may remain. Over time, the compromise solution may provide the foundation for a more genuinely collaborative solution, but it may not.

Settlement means reaching an agreement on a particular aspect of the conflict rather than the conflict as a whole. It frequently addresses the interests of the parties without really addressing the underlying needs. It is most often characterized as a compromise solution involving surrendering a `piece of the cake. A successful compromise is when the `cake. Is divided so as to leave each party thinking it has the largest piece. More often, a compromise solution will end the direct violence but leave all parties dissatisfied because it has not fully addressed all of their interests and needs. This may be a latent conflict situation, from which a new cycle of violence may develop at some future time.

Conflict resolution, by contrast, is a comprehensive outcome, in which the underlying causes of the conflict are removed so that there are no

latent, residual elements which may trigger a return to violence. Resolution entails an integration of the party's objectives so that neither side has had to compromise. Its aim is a nonhierarchical, non-coercive solution that focuses on the underlying causes of the conflict and the establishment of legitimate relationships between the parties.

Seven dimensions of genuine conflict resolution have been identified in Resource Pack (November, 1996)

- completeness

    the issues in the conflict have disappeared or cease to be important

- acceptability

    the outcome is acceptable to all parties, not just to one or to their elites

- self-supporting

    there is no necessity for third party sanctions to maintain the agreement

- satisfactory

    all parties perceive the outcome as just according to their value system

- uncompromising

    no goals have been sacrificed in the form of compromise solutions

- innovative

    the solution establishes new, positive and legitimate relations between the parties

- uncoerced.

    the agreement was arrived at without imposition by an outside force

These criteria are extremely demanding and few conflicts can be said to have ended so completely. A satisfactory settlement is often the best that can be attained. However, keeping these desirable aspects of conflict resolution in mind may help to produce settlements that are more satisfactory and likely to lead, in the long run, to genuine resolution.

• reconstruction and reconciliation:

Implementation of an agreement provides an opportunity for the conflict parties to work together in a concrete, practical fashion. Two of the most important components of the post-agreement stage are reconstruction and reconciliation. The long term and structural nature of conflict resolution and transformation become clear when reconciliation and reconstruction in the aftermath of violent conflict are considered. These two processes are interconnected and mutually supportive. They have several different elements, all of which can contribute to hope for a better future and the belief that this can be achieved:

• acknowledgement ,

which includes conflict-parties and others (including bystanders) each taking responsibility for their contributions to what happened, and acknowledgement of the losses suffered

• restitution

where wrongs are corrected, including a fair trial of those guilty . but in the spirit of honesty and forgiveness rather than revenge, and compensation for victims

- political and economic reconstruction

  repairing the damage caused by warfare, but also making political and economic changes which address the issues from which the destructive conflict arose

- reconstruction of relationships

  Healing the losses and divisions suffered by families, communities and other sectors of society

Reconstruction may be physical (repairing the infrastructure, rebuilding hospitals, schools, factories, restoring safe water supplies), economic (training, jobs, incomes, agrarian reform), political (establishing civilian authority, independent police force and judiciary, constitutional and electoral reform), and social (reintegration of war-affected people, resettlement of refugees, demobilization of soldiers). The successful implementations of these forms of reconstruction are vital in rebuilding war-torn societies and for the long-term process of reconciliation.

Reconciliation has been described as the healing of relationships between people, as well as between people and the environment. It must be cautioned that this process can be very difficult, can take a very long time, and requires great sensitivity as well as courage. Reconciliation can be understood as having three focuses: the past, the present, and the future.

For reconciliation to be possible, acknowledgement of the past and its traumas is needed. The need to grieve after protracted warfare can be

enormous. There is a risk that finding opportunities for grieving may allow the hurts suffered to be expressed as blaming, which would be divisive and another source of conflict. But, if opportunities are found and facilitated sensitively at a time when people are past the rekindling of old battles, individuals, grieving for the suffering endured can have a profoundly unifying effect and add up to a powerful collective acknowledgement of the traumatic past. This can allow a profound learning process for the communities, whereby less destructive ways of dealing with conflict are preferred in the future. Shared visions of the future life of the community, or of relationships between communities previously in conflict, may follow on naturally from the acknowledgement of past trauma. This marks a turning from the painful experiences, which have been fully expressed, to a new optimism. A basic and shared optimism about the future is necessary for the rebuilding of society in the present.

Reconciliation also has a very practical and immediate focus. In the aftermath of violent conflict, there is a common need to repair war damage to the essentials of life, the infrastructures which provide food, water, housing, education, employment. There is a common need to deal with the lethal remnants of war for example, landmines left in their thousands in fields which must be cultivated, grazed, traversed, and in buildings which must be rebuilt and reoccupied. Shared engagement in these tasks can facilitate reconciliation and help remove remaining causes of conflict which, like the landmines, might otherwise explode underfoot at some

future time. The rebuilding of houses is, however, straightforward compared with the rebuilding of government and other institutions in ways avoiding the structural inequalities which may be the latent sources of later conflict. These three areas of post war activity are complementary, and are not necessarily sequential. Perhaps they represent natural healing processes on the collective level. In time, they can foster the party's ability to forgive each other and move forward. The resources and skills for such reconciliation activities are certainly best developed within the affected communities. Experience has shown many times that outside intervention, however well meant, can obstruct rather than aid these natural processes of recovery unless conducted in very sensitive ways, usually only in response to specific requests by the affected communities. Reconciliation rests upon a paradox, that what most divides us can also unite us. Many of the violent conflicts underway at present involve social and ethnic groups struggling to assure their security within an uncertain environment. Reconciliation often seems the thing most desired and yet most difficult to achieve, both in poor countries and in so called developed societies.

2.3 Conflict Transformation

The term transformation is closely associated with the view of conflict as a dynamic, developmental process. The aim of conflict transformation is not to suppress conflict but to allow it to develop and foster its expression in a constructive, non-violent manner. The aim of conflict transformation is fundamental and long term, to help foster sustainable peace. Thus, conflict transformation cannot be equated with any one particular stage in the life-cycle of a conflict.

Certain crucial changes in the nature of conflict call for such a re-conceptualization. First of all, most contemporary violent conflicts are asymmetric, marked by inequalities of power and status. Second, many contemporary conflicts are protracted, crossing repeatedly into and out of violence and thus defying cyclical or bell-shaped models of conflict phases. Thirdly, protracted conflicts warp the societies, economies and regions in which they are situated, creating complex emergencies fuelled on the one hand by local struggles and on the other by global factors such as the arms trade and support for regimes or rebels by outside states.

The complexity of these situations contrasts starkly with the relative simplicity of the core theories we can find in conflict resolution, especially those advocating win-win outcomes in two-party contests. It is helpful to distinguish three separate schools within this overall field, while at the same time recognizing the significant areas of overlap between them. All three not only articulate varying

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approaches to conflict intervention, but also reflect different conceptualizations of conflict.

Conflict management theorists see violent conflicts as an ineradicable consequence of differences of values and interests within and between communities. The propensity to violence arises from existing institutions and historical relationships, as well as from the established distribution of power. Resolving such conflicts is viewed as unrealistic: the best that can be done is to manage and contain them, and occasionally to reach a historic compromise in which violence may be laid aside and normal politics resumed.

Conflict management is the art of appropriate intervention to achieve political settlements, particularly by those powerful actors having the power and resources to bring pressure on the conflicting parties in order to induce them to settle. It is also the art of designing appropriate institutions to guide the inevitable conflict into appropriate channels. In the words of Bloomfield and Reilly: Conflict management is the positive and constructive handling of difference and divergence. Rather than advocating methods for removing conflict, [it] addresses the more realistic question of managing conflict: how to deal with it in a constructive way, how to bring opposing sides together in a cooperative process, how to design a practical, achievable, cooperative system for the constructive management of difference (Bloomfield and Reilly, 1998).

Conflict resolution theorists, in contrast, reject this power political view of conflict, arguing instead that in communal and identity conflicts, people cannot compromise on their fundamental needs. However, they argue that it is

possible to transcend conflicts if parties can be helped to explore, analyze, question and reframe their positions and interests. Conflict resolution therefore emphasizes intervention by skilled but powerless third parties working unofficially with the parties to foster new thinking and new relationships. They seek to explore what the roots of the conflict really are and to identify creative solutions that the parties may have missed in their commitment to entrenched positions. Conflict resolution is about how parties can move from zero sum, destructive patterns of conflict to positive-sum constructive outcomes. The aim is to develop processes of conflict resolution that appear to be acceptable to parties in dispute, and effective in resolving conflict (Azar &Burton, 1986).

Conflict transformation theorists argue that contemporary conflicts require more than the reframing of positions and the identification of win-win outcomes. The very structure of parties and relationships may be embedded in a pattern of confliction relationships that extend beyond the particular site of conflict. Conflict transformation is therefore a process of engaging with and transforming the relationships, interests, discourses and, if necessary, the very constitution of society that supports the continuation of violent conflict. Constructive conflict is seen as a vital agent or catalyst for change.

People within the conflict parties, within the society or region affected, and outsiders with relevant human and material resources all have complementary roles to play in the long-term process of peace building. This suggests a comprehensive and wide-ranging approach, emphasizing support for groups within the society in conflict rather than for the mediation of outsiders. It also

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recognizes that conflicts are transformed gradually, through a series of smaller or larger changes as well as specific steps by means of which a variety of actors may play important roles. In the words of Lederach: Conflict transformation must actively envision, include, respect, and promote the human and cultural resources from within a given setting. This involves a new set of lenses through which we do not primarily ,see the setting and the people in it as the ,problem' and the outsider as the ,answer. Rather, we understand the long-term goal of transformation as validating and building on people and resources within the setting (Lederach, 1995).

Theorists of conflict transformation draw on a variety of conceptual building blocks, some recent, some older and some borrowed from other schools. The idea of conflict formation was already present in the work of the European structural theorists who analyzed conflict formations (e.g. Shimanoff, S. B. 1994). Perhaps the most influential work to date has been that of Galtung (brought together in Galtung, 1996), which offers a rich brew of core concepts. Conflicts, he suggests, have both life-affirming and life-destroying aspects. They form from contradictions in the structure of society. They then become manifest in attitudes and behavior. Once formed, conflicts undergo a variety of transformational processes: articulation or disarticulation, conscientisation or de-conscientisation, complexification or simplification, polarization or depolarisation, escalation or de-escalation (1996, 90).

The incompatibility, which arises between parties, may be eliminated by transcending the contradiction, by compromise, by deepening or widening the conflict structure, and by associating or dissociating the actors (1996).

Galtung, Krippendorf and others also emphasize the relationship between conflicts and larger conflicts embedded in the structure of world society and the world economy. Curle's work (1971) built on Galtung's approach. He traces how asymmetric relationships can be transformed, through a shift from unbalanced to balanced relationships achieved through a process of conscientisation, confrontation, negotiation and development. Lederach took up Curle's ideas, as did Francis who develops them in her contribution to this handbook. Contributions from theorists on non-violence have also been important (Sharp 1973; Wehr, Burgess and Burgess 1994; Clark 2000). A non-violent campaign can transform conflict by detaching the props sustaining it such as groups resisting land reform and harnessing them to support social alternatives (International Alert, 1996).

2.4   Theory of Conflict Handling Styles

Even though conflict appears to be a common phenomenon in human experience, each person deals with conflict situations differently. In a variety of studies regarding conflict, the way in which people manage it has received a great deal of attention. Styles of conflict management are characterized by the general tendency for an individual to display a certain type of conflict behavior repeatedly and across situations (Cupach & Canary, 1997). Because of major reliance on certain styles more than others, Conflict handling styles are viewed as relatively stable personal dispositions or individual differences (Ruble & Schneer, 1994). Note that even though some, if not many, researchers believe that people have preferences for certain styles, that does not mean that they also feel that people use only those styles in every conflict situation they encounter. Individuals may adopt and enact other styles of conflict management as well, according to Ruble and Schneer. The present study did not assume that individuals from different cultures use certain styles exclusively. The presumption rather was that people from different cultures are able to and do enact different styles of conflict management. However, they tend to prefer certain styles over others and might see the use of other styles as more or less competent in different circumstances.

Scholars have used many instruments to capture styles of conflict management in interpersonal and organizational contexts. These instruments reflect similar constructs, but many different models, involving specific terms for them, are evident in the work of different researchers (e.g., Blake & Mouton, 1964; Rahim, 1983; Thomas & Kilmann, 1974).

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However, the Rahim Organizational Conflict Inventory-II (ROCI-II) (Rahim, 1983), one of the most widely used measures of conflict measurement styles among interpersonal and intercultural scholars, has especially attracted attention. According to Rahim (1985), interpersonal styles of conflict management fall into five categories according to the degree to which a person is concerned about satisfying his or her own goals and the extent to which the person is willing to support the other person's goals.

According to Thomas (1992), conflict is the process which begins when one party perceives that the other has negatively affected, or is about to negatively affect, something that he or she cares about. Conflict can be managed in a variety of ways. The present study focused on two of the major strategies.: the direct handling of the conflict by the adversaries and alternative dispute resolution via third parties. Other strategies, including organizational structural methods for reducing conflicts, were not part of the analysis. Research on the direct handling of conflicts has mostly focused on styles of conflict management

The theoretical works on the style of handling interpersonal conflict have been presented by several researchers (Blake & Mouton, 1964; Follet, 1926; Psenicka & Rahim, 1989; Rahim, 1983; Rahim & Bonoma, 1979; Rahim & Psenicka, 1984; Thomas 1976). Mary P. Follet (1940) found three main ways of dealing with conflict, domination, compromise, and integration as well as other secondary ways such as avoidance and suppression. Blake and Mouton (1964) were the first to present a grid for classifying the modes for handling interpersonal conflicts into five types: forcing, withdrawing, smoothing, compromising, and

confrontation. They classified the five modes of handling conflict along two dimensions related to the attitudes of the manager: concern for production and concern for people. Blake and Mouton's scheme was reinterpreted and refined by Thomas (1976). He considered the intentions of a party (cooperativeness and assertiveness) in classifying the modes of handling conflict into five types.

Using a conceptualization similar to that of Blake and Mouton (1964) and Thomas (1976), Rahim (1983) differentiated the styles of handling interpersonal conflict along two basic dimensions: concern for self and concern for others. The first dimension explains the degree (high or low) to which a person attempts to satisfy his or her own concerns. The second dimension explains the degree (high or low) to which a person wants to satisfy the concerns for others. These dimensions portray the motivational orientations of a given individual during conflict (Rubin & Brown, 1975). Studies by Ruble and Thomas (1976) and Van de Vliert and Kabanoff (1990) yielded support for thee dimensions. Combination of the two dimensions results in five specific styles of handling interpersonal conflict.

1. Integrating (IN)

This style involves high concern for self as well as the other party involved in conflict. It is concerned with collaboration between parties (i.e., openness, exchange of information, and examination of differences) to reach a solution acceptable to both parties. Integrating reflects a high concern for both one's goals and others' goals. This style reveals efforts to explore an issue at hand and examine each conflict party's interests to find a solution that is acceptable and

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beneficial to both parties. Problem solving communication, openness, and exchanges of relevant information presumably lead to creative solutions.

2. Obliging (OB)

This style involves low concern for self and high concern for the other party involved in conflict. An obliging person attempts to play down the differences and emphasizes commonalities to satisfy the concerns of the other party. *Obliging* reflects a low concern for one's goals and a high concern for others' goals. This style involves an attempt to minimize differences and conflict by surrendering to the other party's wishes.

3 Dominating (DO)

This style involves high concern for self as well as for other party involved in conflict. It has been identified with a win-lose orientation or with forcing behavior to win one's position. Dominating reflects a high concern for one's goals and a low concern for others' goals. This style is evident in attempts to use one's power to secure her/his position or achieve an objective by ignoring the other party's needs. It typically entails a win-lose orientation.

4 Avoiding (AV)

This is associated with low concern for self as well as for the other party involved in conflict. It has been associated with withdrawal, passin the buck, sidestepping, or see no evil, hear no evil, speak no evil situations. Avoiding reflects a low concern for both one's goals and others' goals. It is a passive strategy characterized by attempts to withdraw from a conflict situation, withhold complaints, and refrain from an open discussion of conflict issues..

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5   Compromising (CO)

This style involves moderate concern for self as well as the other party involved in conflict. It is associated with give-and-take or sharing whereby both parties give up something to make a mutually acceptable decision. Compromising reflects a moderate concern for one's goals and others' goals. Using this style, each party is willing to give up some resources and seek a middle ground solution. In short, both parties give in order to gain.

Fig 1:

Concerns of Conflict Handling Style

Dominating:	high in own concerns	&	high in self-face concern
Integrating:	high in both parties' concerns	&	high in mutual-face concern
Compromising:	high in parts of both parties' concerns	&	high in mutual-face concern
Avoiding:	low in concern	&	high in other-face concern
Obliging:	high in other's concerns	&	high in other-face concern

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In any conflict, there are a variety of ways in which the disputants can respond. Thomas and Kilmann have identified five basic styles of possible response: avoiding, accommodating, competing, compromising and collaborating.

These styles all involve two common factors:

1. The degree to which we assert our own needs in getting the dispute resolved.

2. The degree to which we are prepared to cooperate with the other disputant to ensure that his or her needs are also met.

There is no right or wrong way of responding to conflict. However, each of these styles may be more useful or appropriate than another in a particular context, and given the issues in dispute. How we respond may operate to escalate or de-escalate the level of conflict. We all tend to have our favorite ways of responding to conflict. Some of these responses are culturally determined, and reflect our unique attitudes, beliefs and attitudes about conflict. It is important, therefore, to become aware of our own habitual responses. That way we can respond more effectively to conflict and use the style most appropriate to the particular conflict in which we are involved.

The styles are as follows:

1. Avoiding:

This is the style in which we are most unassertive and most uncooperative. In this response, we attempt to satisfy neither our own concerns nor the concerns of the other disputant. Instead we withdraw from and avoid the conflict. Generally, people avoid conflict when they feel hopeless and helpless

about resolving it. The result of avoidance can be that the conflict persists and can even escalate in intensity over time. Anger and frustration build up and can erupt later, perhaps in violence. On the other hand, it may be useful to avoid certain conflicts which are trivial in nature and not worth the time or the effort to resolve, or conflicts in which we have no possible chance of satisfying our needs and concerns.

2. Accommodating:

When accommodating, we attempt to satisfy the needs and concerns of the other disputant while neglecting our own needs and concerns. In other words, we are being highly co-operative, but also very unassertive. The accommodating person usually has a high regard for relationships and is willing to forgo personal goals in order to preserve the relationship. Always subordinating your own needs and concerns to those of others may lead to a sense of frustration and resentment. On the other hand, accommodating may be necessary on occasions, to preserve peace and harmony and to demonstrate that you are willing to think about the needs of others.

3. Competing (Forcing);

Competing is what we do when we try to satisfy our own needs without regard for those of the other disputant. This style is high on the scale of assertiveness and low in terms of cooperation. It is the exact opposite of accommodating. Persons who take this approach seek to force their will on the other person and to win at all costs. They have low concern for the relationship. Competing can be useful in an emergency, when a decision needs to be made and

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there is no time to address all of the concerns of the other person. It does not result in good relationships and may lead to resentment and retaliation if used exclusively in times of conflict.

4. Compromising:

Compromising means a willingness to give up some of our own goals and objectives, if our opponent is willing to do likewise. This style is all about splitting the difference, sharing the pie, or giving a little in order to gain a little. It is both moderately assertive and moderately cooperative. It results in a win-some, lose-some outcome. We do not get all of what we are seeking, but neither does our opponent. Compromising can be useful, especially when we are working under a deadline, when the issues in dispute are too complex to be addressed in a timely manner, or when the disputants goals are likely to remain incompatible. Both disputants get some measure of satisfaction. However, by compromising, they may be leaving further gains on the table.

5. Collaborating:

Collaborating is the style of conflict resolution that results in a win-win outcome. Both disputants work together to satisfy as many of their individual (and mutual) interests as possible. They are both highly assertive (with respect to their own interests) and, at the same time, highly cooperative (in regard to their opponent's interests). Collaboration satisfies the concerns of both parties to the conflict. It represents the "elegant" or "integrative" solution to the dispute. Collaborating is the preferred method of conflict resolution when relationship issues are at stake and one does not want to put the relationship in jeopardy, and

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also when disputants' concerns are too important to be compromised or accommodated. Successful collaboration, however, takes time and commitment on the part of both disputants. It involves uncovering the underlying interests of both of them at all levels (substantive, emotional and procedural).

2.5 Cultural Dimensions

In social science, culture is an important concept. Particularly in the study of human behavior, culture is often the focus since it constitutes the framework in which behavior emerges. A recent view of culture that is appropriate for today's cyber world is Chen and Starosta's (1998) computer analogy. To them, culture is the software of the human mind that provides an operating environment for human behaviors. These authors propose that people who share a culture resemble computers that have the same operating environment. People from the same culture exhibit certain substantial characteristics of the culture. However, the metaphor also necessitates caution, in that unlike operations of a computer, human behavior is not entirely a product of culture. Humans are more complex and given to idiosyncratic, irrational, and unexpected behavior for which scientific explanations cannot adequately account.

An early definition of culture is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society. (Tylor, 1871). Subsequent scholars have identified 164 definitions (Kroeber and Kluckhohn, 1952) which largely view culture as the properties of an average citizen or modal personality (Inkeles and

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Levinson, 1969). Cultures can be learned, acquired, and reflects the patterns of thinking, feeling and acting (Harris, 1987); reacting (Kluckhohn, 1951a,); values, ideas and other symbolic meaningful systems (Kroeber and Parsons, 1958). The underlying theme is that culture is an abstraction from concrete behavior but is not behavior itself.

Culture is transmitted mainly by symbols, constituting distinctive achievement of human groups, including the embodiments in artefacts (Kluckhohn, 1951a). Such a transmission has been viewed as the Collective programming of the mind which distinguishes members of one human group from another (Hofstede, 1980). Hofstede admits that his is not a complete definition of culture, but simply includes what he has been able to measure. Hofstede emphasizes values as the building blocks of culture, which is consistent with other authors.

Values are programmed early in lives and determine subjective definition of rationality. Values are manifested at the individual and collective levels (Parsons and Shils, 1951) and are regarded as end states rather than 'means' (Bem, 1970). This distinction of means (instrumental values) and ends (terminal values) (Rokeach 1973) is recognized by philosophers (Lovejoy, 1950; Hilliard, 1950), anthropologists (Kluckhohn, 1951a; Kluckhohn and Strodtbeck, 1961), and psychologists (English and English, 1958). Values can be regarded as: non consciously taken for granted values zero-order beliefs and directly-derived-values as first-order beliefs.

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Hofstede (1980) followed Kluckhohn's definition of values of 'intensity and modality, and defined them quite simply as a broad tendency to prefer certain states of affairs over others'. Hofstede (2001) defined culture as collective programming of the mind that distinguishes the members of one group or category of people from another. Culture is manifest in a deeper level of human's mind, such as in values, as well as superficial levels, such as symbols, heroes, and rituals. Culture, in his sense, mainly refers to a national culture.

In relation to communication, culture is a negotiated set of shared symbolic systems that guide individuals' behaviors and incline them to function as a group (Chen & Starosta, 1997). Komin (1995) notes that culture includes abstract ideas of a society, such as values, ideas, beliefs, and customs, as well as concrete behavior and objects that distinguish one society from others. Ting-Toomey (1997), a communication scholar specializing in conflict interaction, refers to culture as a group level construct that embodies a distinctive system of traditions, beliefs, values, norms, rituals, symbols, and meanings that is shared by a majority of interacting individuals in a community. Simply put, culture refers to a patterned way of living by a group of interacting individuals who shares similar set of beliefs, values, and behaviors.

Porter and Samovar (1997) identify six characteristics of culture that shed some light on the role it plays in the emergence and development of human interaction. According to them, culture is learned, transmissible, dynamic, selective, interrelated in respect to its various facets, and ethnocentric. People learn patterns of behavior and ways of thinking, consciously or unconsciously,

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from interaction, observation, and imitation. These patterns become internalized over time. Culture is transmitted from generation to generation through artifacts and/or verbal and nonverbal behavior. Culture is dynamic because it is on going and fluctuates. Culture does change, but the change often occurs at surface levels (e.g., food, dress, type of housing, etc.), whereas at deeper levels, such as values, ethics, morals, and religion, it is much more stable. The selective aspect of culture stems from the fact that each culture selects a pattern of behavior from a wide range of the totality human behavior. The selection reflects the important values each culture holds, and the differences in the choices separate each group from others.

The interrelation characteristic suggests a systems perspective. A change in one aspect of a culture affects other aspects. Finally, the ethnocentric element of culture refers to being centered on one's own group. This is evident when members of one culture use their own as a standard by which to judge or interpret other cultures' ways of life. Often, ethnocentrism leads to a feeling of superiority of one's culture or the belief that one's culture determines the right way to behave. In socialization processes, culture exerts considerable influence on an individual's behavior. Most research involving conflict styles and culture has suggested that the different styles of conflict management are, in fact, a product of cultural influences.

Ting-Toomey (1999) proposes four value-based cultural dimensions that help explain why members of different cultures have diverse approaches to and perceptions of conflict behavior, as well as styles of its management. These

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dimensions, three of which Hofstede (1980, 2001) originally identified, are: individualism-collectivism, power distance, self-construal, and low/high-context communication. For the present study, individualism-collectivism was the cultural dimension of interest since it is appears to be the most important one for distinguishing among cultures in social sciences and psychological research. Moreover, individualism-collectivism also appears to be the most influential factor in determining how people from different culture manage conflict.

Trompenaars (1993) considers that culture is the way in which a group of people solve problems and that problems that people regularly solve disappear from consciousness and becomes a basic assumption, an underlying premise. Hofstede (1997) suggested that cultures varied in essential patterns of thinking, feeling and acting and that the patterns were established in childhood and relatively stable over time. Marcus and Gould (2000) note that it is difficult to establish absolute criteria for what is noble and what is disgusting and that some cultural relativism is necessary. However cultural bias is inescapable as all people develop values based on their environment and upbringing. The trends or tendencies that are presented below are not to be viewed as defective or used to create negative stereotypes, but are to be recognized as different patterns of thought and values.

Hofstede (1997) identified five cultural dimensions. Hofstede's cultural dimensions are as follows:

- · Power – distance

- · Collectivism versus individualism

- · Femininity versus masculinity

- · Uncertainty avoidance

Hofstede's (1980) study introduced a basic framework for cross-cultural differences that has since become an established typology for research in national cultures. While other typologies exist, e.g., Schwartz (1992), Trompenaars (1993), Smith and Schwartz (1997), we focus on Hofstede because our interest lies in gender differences. Hofstede's study isolated such differences in a single dimension, masculinity/femininity. Hofstede (1980) collected 116,000 surveys from IBM employees in the late 1960's and early 1970's. His sample initially covered 40 countries and was later expanded to include 53 countries and regions (Hofstede, 1991). In analyzing his data, Hofstede (1980) identified four basic dimensions of national culture: power distance, individualism/collectivism, uncertainty avoidance, and masculinity/femininity.

Hofstede (1980, 1983, 1991) argued that there were four major dimensions that could be used to classify societies according their cultural attributes: collectivism-individualism, power-distance, masculinity-femininity, and uncertainty-avoidance. The most important of these was the first, and it has generated a plethora of research studies. Hofstede (1980) claimed that collectivism and individualism were two poles of the one dimension, and western

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countries such as those in Western Europe, North America, Australia and New Zealand can be categorized as individualistic societies whereas societies from Africa, Middle East (excluding Israel), East Asia and South America can be categorised as collectivist societies (Hofstede 1980, 1991).

Hofstede (1980) also found positive correlations between the level of Individualism (at country level) and the gross national product (GNP), population size, and population density. A major problem of Hofstede (1983) work, which he himself noted, was that the measurement was at the country rather than at the individual level. It thus assumes that members of these countries are homogenous on IND and COL, and this is not only unlikely, but also subject to empirical evaluation. In addition, the populations studied in the surveyed nations were middle class so they represented a narrow segment of the population, and this further limits the validity of comparison between countries.

2.5.1 Individualism vs. Collectivism

The primary method for dealing with cultural differences is to locate them along the dimension of individualism-collectivism, as set forth by Hofstede (1980, 2001) in a study of work-related values in more than 40 countries (and later in 50 countries). There are countless theoretical discussions and empirical studies supporting the view that this dimension is pervasive in a wide range of cultures (Ting-Toomey, 2003).

Individualism-collectivism reflects the relationship between individuals and their membership groups. It is a broad value tendency that suggests the degree to which a person is expected to take care of oneself (autonomous self) or to integrate him or herself with various groups, especially one's family (connected self). There are major characteristics that distinguish individualists and collectivists. People from individualistic cultures (e.g., the United States, Australia, Great Britain, Canada, and France) are more concerned with the individual's goals, rights, needs, and successes than with those of their groups. Individuals view themselves as independent from the group and use their personal attitudes as guidance of their behavior rather than depending on an in-group's norms. The *I*-identity is the characteristic of individualistic cultures. Even their languages require the use of *I* and *you*, and they clearly distinguish between the use of me and we. The control of one's autonomy, freedom, territory, and boundaries is crucial to individualists' self-respect and ego (Hofstede, 2001; Ting-Toomey, 2003; Triandis, 2003).

People from collectivistic cultures (e.g., Thailand, Greece, Brazil, Japan, and Peru) value group goals, rights, needs, and successes more than individual's. They view themselves as interdependent with their groups and use group norms and rules as guidance for how to behave. Whereas an *I*-identity is prevalent in individualist cultures, a *we*-identity is characteristic of collectivistic cultures. Their languages usually do not require the use of *I* and *you*, and sometimes there is ambiguity in using the word me, whereas they are very positive when using *we*. For collectivists, self-respect derives from being accepted

and approved by in-group members, such as peers, family, and superiors (Hofstede, 2001; Ting-Toomey, 2003; Triandis, 2003).Individualists also value task accomplishment over relational outcomes and tend to separate content and relational issues. Collectivists tend not to separate relational issues from content issues. *Face*, or one's projected self-image, is intertwined with relational issues, especially in conflict situations (Ting-Toomey, 1988, 2003).

Factors related to individualism-collectivism include affluence, social homogeneity, population density, job dependency, geographic mobility, mass media exposure, education, and family background. The countries or societies that usually fall under the headings of collectivistic are not affluent, are relatively homogeneous, have high population density, and have high job dependency. Collectivism is also characteristic of the lower social class in any society, people who have not traveled or been exposed to modern mass media, and come from large families (Triandis, 2003).

Even though individualism-collectivism is a culturally specific orientation (all members in the same nation are usually considered having the same value tendency), individual differences exist within each culture. Such cultural variability needs to be investigated further, especially if one is interested in the role of cultural values in perceptions of communication (Coleman, 1992).

Collectivism in a culture means that people are integrated from birth into a strong, cohesive group that provides protection. In exchange for the protection the group expects loyalty. Individualism in a culture means that the ties to others are loose and that everyone is expected to look after themselves or their

immediate family. Collectivist cultures value harmony more than truth, silence more than speaking, and there is a striving for the maintenance of 'face'. Shame is used to achieve the behavior that is desired. In the workplace these cultures value training, skills and the intrinsic rewards of mastery. In society the emphasis is placed on collective socio-economic interests over the interests of the individual. Individualistic cultures value freedom and personal time, challenge and material rewards as motivators for work. The families value honesty and truth, maintaining self-respect and using guilt to achieve the behavior desired. In society the emphasis is placed on individual socio-economic goals over those of the group. There is a restraint on the power of the state and an emphasis on the political power of voters and freedom of the press. It is possible to surmise that this dimension will influence perceptions about:

- The rights of the individual compared to the rights of the group to have access to online information and therefore the idea that if it is not available to all then maybe it should not be made available to any

- The willingness to provide information such as personal data that will single a person out as an individual and that person would therefore be differentiated from the group

- Accessing information and learning that will set the individual apart from the group

- What is new and unique compared to traditions and history

- The prominence given to youth and action compared to experienced, wise leaders and states of being

- Motivation based on personal achievement

- The appropriateness of the writing style and whether the controversial and extreme arguments are tolerated compared to an official position

- Whether the interface emphasizes truth or relationships.

Individualist societies are societies in which the ties are loose: everyone is expected to look after himself or herself and his or her immediate family. Collectivist societies are societies in which people from birth onwards are integrated into strong, cohesive in groups, which throughout people's lifetime continue to protect them in exchange for unquestioning loyalty. If we are working in an individualist culture our relationship with our employer is likely to be based on a contract. We would expect promotion to be based on skills and rules. The task that we perform at work is more important than relationships with colleagues. If we are working in a collectivist culture our relationship with our employer will be based on trust, like the relationship between members of the same family. Promotion would take into account which group we belong to, and our relationships with work colleagues will be more important than our work task.

According to Hofstede (1997) the dimension of individualism versus collectivism refers to how people define themselves and their relationships with others. In an individualist culture, the interest of the individual prevails over the interests of the group. Ties between individuals are loose. People look after themselves and their immediate families. However, in a typical collectivist culture, the interest of the group prevails over the interest of the individual. People are integrated into strong, cohesive in groups, which continue throughout a

lifetime to protect in exchange for unquestioning loyalty. One difference is reflected in whom is taken into account when you set goals. In individualist cultures, goals are set with minimal consideration given to groups other than perhaps your immediate family.

In collectivist cultures, other groups are instead taken into account in a major way when goals are set. Individualist cultures are loosely integrated and collectivist cultures are tightly integrated. Moreover according to Hofstede (1997), in individualist cultures people tend to define others by what they have done, their accomplishments, what kind of car they drive, or where they live, etc. Individualist cultures are more remote and distant. Cultures that are characterized by collectivism emphasize relationships among people to a greater degree. Collectivist cultures stress interdependent activities and suppress individual aims for the group's welfare. Hence, often it is difficult for individuals from highly individualist cultures to understand collectivist values. For example there is a strong relationship between a nation's wealth and the degree of individualism. Moreover, countries with moderate and cold climates tend to show more individualism meanwhile countries with higher birth rates tend to be collectivist.

Individualism and collectivism have been associated with direct and indirect styles of communication, that is, the extent to which speakers reveal intentions through explicit verbal communication. In the direct style, associated with individualism, the wants, needs, and desires of the speaker are embodied in the spoken message. In the indirect style, associated with collectivism, the wants,

needs, and goals of the speaker are not obvious in the spoken message according to Jandt (2000).

Conflict rhythms, or paces, reflect individualism-collectivism perspectives on time. Individualists rely on monochronic rhythms and consider time as tangible and linear. Schedules are very important and must be followed. In contrast, collectivists rely on the polychronic rhythms. Collectivists view time as flexible. They place the importance of people and relationships above the strict compartmentalization of time and schedule. With their emphasis on objective goals and criteria, people from monochromic cultures tend to adopt a linear-sequential approach to conflict situations, where point-by point discussion is the norm. In contrast, members of polychronic cultures take a spiralholistic approach, whereby discussions regarding conflict often flow according to context.

Norms, or shared standards for behavior, shape people's expectations of what is appropriate conduct and what is not. Examples of norms that affect conflict interactions are ones involving the distribution of reward and emotional expression. For individualists, generally, rewards from conflict interaction are to be distributed according to the equity norm, that is, unevenly and based on performance, whereas, for collectivists, rewards are to be distributed on the basis of communal values, that is, equally to everyone in the group, regardless of the performance, as a means of enhancing group harmony. The norm regarding emotional expression is also important in conflict interactions. Individualists feel that open expression of aggressive or negative emotions during conflict is acceptable and reflects honesty. On the other hand, collectivists mask or avoid the

expression of such feelings to prevent the disruption of a harmonious relationship within the group.

Ting-Toomey's (1988; Ting-Toomey & Kurogi, 1998; Ting-Toomey, Oetzel, & Yee-Jung, 2001) Face Negotiation Theory provides a conceptual linkage between cultural values and styles of conflict management. Relying on Hofstede's cultural dimensions (especially, individualism-collectivism) and Hall's (2000) notion of high/low-context cultures, Face Negotiation Theory posits that cultural norms and values shape how members of each culture perceive *face* and that the differences in *face needs*, acting in concert with individual, relational, and situational variables, contribute to differences in preferences for conflict styles displayed in intergroup and interpersonal situations. TingToomey uses the term *face* to signify the projected self-image. Facework entails the communicative strategies one uses to satisfy the face needs (the aspect of *face* that is important to the person, including self-, other-, or mutual-face). Because people from individualistic cultures tend to be concerned with individual images, task accomplishment, and individual goals relative to the group's interests, they also tend to exhibit more self-face-saving conflict styles, such as dominating. On the other hand, people from collectivistic cultures tend to see themselves as part of the group, place the group's goals over the individual's goals, and focus on maintaining harmony.

As a result, they are apt to display more of the other-oriented types of face-saving styles, such as avoiding and obliging (Rahim, 1983). To manage intercultural conflict successfully, it is important for one to realize that people

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assess conflict interactions and situations through ethnocentric lenses. People often see their ways of behaving as the right ways and deviation as improper. As mentioned earlier, ethnocentricity leads one to evaluate other cultural behavior negatively when it does not conform to the expectations derived from one's own cultural values and norms. Among these cultural frameworks, the relationship between the individualism collectivism dimension and styles of conflict management has been an object of extensive study. The hypotheses for which most researchers have found support are that members of collectivistic/high-context cultures tend to endorse harmony-enhancing approaches, whereas members of individualist/low-context cultures tend to prefer confrontational approaches (Gabrielidis et al., 1997; Leung, 1987). Using Rahim's (1985) five styles of conflict management, Ting-Toomey (1988) proposed that people from individualistic/low-context cultures exhibit direct explicit verbal interaction, which, in turn, leads to preferences for dominating, integrating, and compromising styles of conflict management. On the other hand, people from collectivistic/high context cultures, who are concerned about face and relationships, exhibit indirect modes of interaction and prefer the conflict management styles of obliging and avoiding.

This dimension distinguishes whether or not the common values and believes of the community emphasize the needs of an individual or the needs of the group (Hofstede, 1980). In collectivist cultures the goals are aligned with those of the in-group (Triandis, 1972); people tend to show more empathy towards members of the in-group (Shimanoff, S. B., 1994). In individualistic

cultures there is an emphasis on personal needs and independent goals of the group, irrespective of whether they negotiate with in-group or out-group members (Lituchy, 1997). According to (Hofstede, 1980; Hofstede, 1991) Austria, Finland and Switzerland are more individualistic cultures, whereas Ecuador is a highly collectivist culture.

In a recent major review and meta-analysis of 83 studies on Collectivism and Individualism, Oyserman et al. (2002) highlighted the three most common measurement tools for Collectivism and Individualism (a) the Independent- Interdependent (SCS) scale (Singelis, 1994), used in 19 US and international studies, (b) the Horizontal-Vertical Collectivism– Individualism scale (Singelis, Triandis, Bhawuk, & Gelfand 1995), used by 16 US and international studies and (c) the INDCOL measure (Hui, 1988), which was employed in ten international studies. In analyzing these scales Oyserman (2002) identified seven major domains relating to individualism and eight major domains relating to collectivism. The majority of the studies related collectivism to sense of duty to group, relatedness to others, seeking others' advice, harmony and working with group. The domains of sense of belonging to group, contextual self and valuing hierarchy were used less often. Individualism was defined in the majority of the studies as valuing personal independence however the other domains such as personal achievement, self-knowledge, uniqueness, privacy, clear communication, and competition, were employed in less than a third of the studies.

The definition of individualism is based on the work of A.S. Waterman (1984) who states that individualism embodies four psychological qualities:

1. A sense of personal identity, which is the knowledge of who one is and what one's own goals and values are. This is related to the philosophical concept of the 'true self', which specifies "what an individual deems personally expressive and therefore what is to be actualized."

2. Maslow's self-actualization, which is striving to be one's true self.

3. Rotter's (1966) internal locus of control, which reflects one's willingness to accept personal responsibility for life's happiness and sorrows.

4. Kohlberg's (1969) principled moral reasoning, which is an individual holding moral principles that are universalized and acting in accordance with what is right.

The individualist construct is linked to the idea of self-orientation which is the permissibility of an actor pursuing any interest private to himself or herself or to a small group (a sub-collective).

From the studies using these scales, it has been found that individualists are more likely to prioritize the self and be explicit in enhancing their self- esteem (Triandis, 1996). They also desire to enhance or emphasize their personal goals, interests and values over the society they relate or belong to (Bellah, Madsen, Sullivan, Swidler, & Tipton, 1985; Hsu, 1983; Kagitcibasi, 1994; Kim, 1994; Markus & Kitayama, 1991; Sampson, 1977; Triandis, 1995

Oyserman at al 2002, Triandis 1996). Individualists are likely to belong to more in-groups in comparison to collectivists (Triandis 1989).

Attributes of individualists include an emphasis on personal responsibility and freedom of choice (Waterman (1984), personal autonomy and self-fulfillment (Hofstede 1980), distinctive personal attitudes and opinions (Oyserman & Markus, 1993;Triandis, 1995), autonomous behavior independence of groups (Reykowski, 1994), need for detachment from others and individual autonomy (Andersen, Rezrik, and Chen 1997) and functioning according to personal choices (Walsh & Banaji 1997).

Individualism also relates to attributes of personal success, status and competitive characteristics (Bellah et al., 1988, Chiou, Jyh-shen, 2001, Oyserman & Markus, 1993, Gudykunst, Matsumoto, Ting-Toomey, Nishida, Kim, & Heyman, 1996, Triandis, 1995, Triandis, Bontempo, Villareal, Asai, & Lucca, 1988, Schwartz, 1990). However, competition was only related to the vertical aspects of individualism, which means relative to the rank of the person within his or her social group (Triandis 1996, Singelis, Triandis, Bhawuk, & Gelfand (1995).

The distinction of the individual from others is defined in terms of the uniqueness of the self in comparison to the other (Bellah, Madsen, Sullivan, Swidler, & Tipton, 1985; Hsu, 1983; Kagitcibasi, 1994; Kim, 1994; Markus & Kitayama, 1991; Sampson, 1977; Triandis, 1995; Triandis & Gelfand 1998; Oyserman & Markus, 1993; Walsh and Banaji 1997). These individualistic attributes can be expressed in a personal communication style (Gudykunst, Matsumoto, Ting-Toomey, Nishida, Kim, & Heyman, 1996; Holtgraves, 1997,

Triandis, 1995). Triandis & Suh (2002) showed that direct communication was a typical behaviour of individualists, and there is a higher likelihood of using 'I' more then 'we' and of being more assertive (Wu & Rubin 2000)

The collectivist construct on the other hand, is viewed as a cluster of a wide variety of beliefs and behaviors which come under one of the following seven categories (Hui and Triandis, 1986):

1. Consideration of implications (costs and benefits) of one's own decisions and/or actions for other people.

2. Sharing of material resources, which signifies a network of relationships and often maintenance of a social network of reciprocation.

In contrast, collectivists are likely to value belonging to their in-group or culture and relating one's self to the group (e.g., family, tribe, nation etc., Hofstede 1980; Hsu 1983; Kim 1994; Markus & Kitayama 1991). The influence of the in-group is much stronger on collectivists (Triandis 1989). Belonging to the group is not just a matter of identification, it is subordination of personal goals to the collective's goals and taking into account the needs of others. This is because collectivists give more weight to norms as determinants of their social behaviour (Triandis 1996). They identify themselves as members of a group to which they belong, and thus they internalise the group's goals and values and give these higher priority (Hofstede, 1980; Hsu, 1983; Kim, 1994; Markus & Kitayama, 1991; Triandis). In a more distinct way, Triandis (2000) suggested that collectivists tend to be very sensitive to other in-group members, and can be quite

distant from out-group people (Oyserman 1993, Schwartz 1990), and even hostile when conflict arises from out groups.

There are a number of dimensions, which can distinguish individualists from collectivists, such as the relation to the group, the role of hierarchy, the need to belong to a group, the use of language, and the role of family. An important component of belonging to a group is focusing on in-group relationships and seeking for harmony among the in-group (Oyserman , 2002; Markus & Kitayama, 1991; Oyserman, 1993; Triandis, 1995). Shimanoff, S. B. (1994) found that harmony correlated with interdependence and collectivism. The value of keeping harmony and 'saving face' is most present in conflict situations. Ohbuchi, Fukushima and Tedeschi (1999) showed that collectivists prefer to deal with conflicts by methods that maintain relationships with others (e.g. mediation) while individualists seek justice.

One of the symptoms of group binding is a sense of hierarchy. Hierarchy can be a collectivist as well as an individualist attribute (Triandis, 1995; Singelis, Triandis, Bhawuk, & Gelfand, 1995). For collectivists hierarchy acts as a reference that shows them their position or rank within their in-group, whereas for individualists hierarchy relates more to competition as, Individualists are seeking to move higher than others on the social scale/level (Triandis, 1995, Singelis, Triandis, Bhawuk, & Gelfand, 1995).

The sense of belonging to the group among collectivists affects their well being as their life satisfaction depends more on their ability to fulfill social obligations, roles and expectations (Kim, 1994; Kwan, Bond & Singelis, 1997;

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Markus & Kitayama, 1991). Singelis (1994) suggested that the collectivists are obligated to their in-group, sacrificing the self-good or self-interest for the good of the collective.

The communication style of the collectivists is characterized by a tendency to use indirect language (Gudykunst, 1997; Gudykunst & Matsumoto, 1996, Holtgraves ,1997; Triandis, 1995; Triandis & Suh, 2002). Such indirect communication is associated with emotional restraint and the desire to keep harmony and save face within the group (Kim, 1994; Gudykunst, Matsumoto, Ting-Toomey, Nishida, Kim, & Heyman 1996. Markus & Kitayama, 1991; Gudykunst, Ting-Toomey, Chua 1998; Kwan & Singelis, 1998, Holtgraves 1997).

Collectivists are likely to present themselves in relation to the relevant in-group by using expressions such as my family thinks I am too busy or my co-workers think I am kind (Triandis, McCusker, & Hui 1990). The familialism domain appears in the literature as associating with collectivism although the pattern is less convincing (Hofstede 1980, Fiske 1992, Markus & Kitayama, 1991, Li 2002). Some authors have argued that collectivists place high value on belonging to their in-group and particularly their family (Hofstede, 1980; Hsu, 1983; Kim, 1994; Markus & Kitayama, 1991, Watkins Akande, Fleming et al. 1998). In contrast, Fischer (2000) found that North Americans, who are often considered the model of individualism, favored immediate family interests over their own interest.

Individualism Index Values

Score rank	Country or region	IDV score	Score rank	Country or region	IDV score
1	USA	91	28	Turkey	37
2	Australia	90	29	Uruguay	36
3	Great Britain	89	30	Greece	35
4/5	Canada	80	31	Philippines	32
4/5	Netherlands	80	32	Mexico	30
6	New Zealand	79	33/35	East Africa	27
7	Italy	76	33/35	Yugoslavia	27
8	Belgium	75	33/35	Portugal	27
9	Denmark	74	36	Malaysia	26
10/11	Sweden	71	37	Hong Kong	25
10/11	France	71	38	Chile	23
12	Ireland (Republic of)	70	39/41	West Africa	20
			39/41	Singapore	20
13	Norway	69	39/41	Thailand	20
14	Switzerland	68	42	Salvador	19
15	Germany F.R.	67	43	South Korea	18
16	South Africa	65	44	Taiwan	17
17	Finland	63	45	Peru	16
18	Austria	55	46	Costa Rica	15
19	Israel	54	47/48	Pakistan	14
20	Spain	51	47/48	Indonesia	14
21	India	48	49	Colombia	13
22/23	Japan	46	50	Venezuela	12
22/23	Argentina	46	51	Panama	11
24	Iran	41	52	Ecuador	8
25	Jamaica	39	53	Guatemala	6
26/27	Brazil	38			
26/27	Arab countries	38			

Such findings have led researchers, such as Gaines, Marelich, Bledsoe, et al. (1997), to claim that familialism may be a separate domain from collectivism. This disagreement in the literature lead Oyserman et al. (2002) argue that familialism is a distinct domain, which does not relate to the Col-Ind polarity. In sum, collectivism includes a sense of belonging and duty to in-groups, interdependence with group members, maintenance of one's social status, seeking harmony and avoiding conflicts, and a preference for an indirect communication style. Individualism includes distinction of the self from others, a dominance of

self-reliance, values self interest and personal goals over those of society striving for personal goals, and a preference for a direct communication style. It is unclear whether familialism relates to collectivism and individualism. It may be that relationships with wider family members may be associated to collectivism however relationships with the immediate family members are probably similar in both types of cultural constructs.

Figure 3:

The position of 50 countries and 3 regions on the masculinity-femininity and individualism-collectivism dimensions
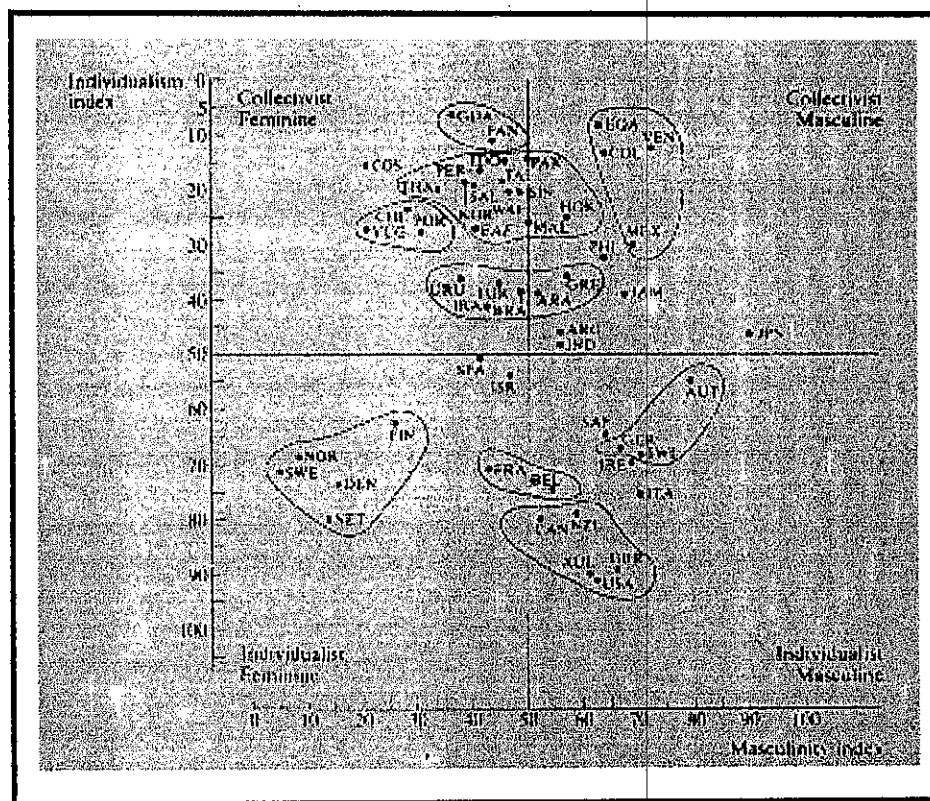
According to Hofstede the consequences for management practices resulting from cultural differences are numerous and significant. In individualism cultures the most effective and appropriate reward system is based on individual merit pay, the emphasis is on individual initiative and achievement, leadership is ideal, autonomy and individual security are sought, group members value individual decisions and everybody has a right to private life opinion. On the other hand, in collectivist cultures the reward system is based on group performance, memberships oppose.1 to leadership-is the goal, expertise order and duty are provided by the organization, group member's values group decisions and private life is invaded by the organization

Previous study by Elsayed-Ekhouly & Buda (1996) found that according to Hofstede's study which indicated different cluster between USA and Middle Eastern countries. USA was categorized as an individualistic culture while respondents from the Middle Eastern sample were categorized as a collectivist culture. In other words, USA respondents believed that individuals have the right to a private life and take care of themselves. They are self oriented and emotionally independent, and the emphasis is on individual iniative, the right to privacy autonomy, and individual decisions. These findings are consistent over several studies involving American managers (Trompenaars, 1994). Middle Eastern respondents believed in collectivism orientation. Their identity was based in their social system, and they were emotionally dependant on their institutions and organizations. Private lives are invaded by organizations and clans to which

ones belong, and in turn, the organization provides expertise, order, duty, and security.

The result of the study mentioned above clearly support the hypothesis of achieving higher score on avoiding and accommodating for countries influenced by collectivist culture. In this research we examine the style of conflict resolution taken by Indonesian with the influence of collectivism culture. Although it is well recognized that "Asian" cultures differ among themselves (Hofstede & Bond, 1988), I treat Indonesian culture included as a member of Asian countries group stated in Hofstede's (1980) classificatory scheme. Consequently I expect Indonesian to show more collectivist than individualist. Indonesia, according to Hofstede, ranks large power distance, weak uncertainty avoidance and low individualism, and feminine Based on this assumption, I assume that Indonesian will show a preference for avoiding and accommodating style of conflict resolution.

Hypothesis 1: Based on Individualism-Collectivism dimension, Indonesian will show a higher score of preference for avoiding style rather than other styles available.

2.5.2 Power distance

Power distance is defined as the extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed equally (or unequally). If we are from a culture that has low power distance we might hold attitudes that say inequalities among people should be minimized, or students should treat teachers as equals, or we would expect our boss to consult us when he takes decisions. If we are from a culture that has high power distance we might hold attitudes that say inequalities among people are both expected and desired, or students should treat teachers with respect, or we would expect our boss to tell us what to do and not consult us.

The fundamental issue involved in the second dimension, power distance is how society deals with the fact that people are unequal in physical and intellectual capacities which can grow over time into inequalities in power and wealth. In organizations, the level of power distance is related to the degree of centralization of authority and the degree of autocratic leader leadership. The relationship shows that centralization and autocratic leadership are rooted in the mental programming of the members of a society, not only those in power but also of those at the bottom of power hierarchy.

Power distance, according to Hofstede (1991), is the extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally. This cultural dimension also refers to how people in certain cultures treat and respect others on the basis of their social status and positions (Ting-Toomey, 1999). High power-distance

cultures (e.g., the Philippines, Korea, Japan, Mexico, and many Arab countries) have clear-cut role differences between subordinates and supervisors. People of high status receive priority treatment and are objects of greater displays of respect. On the other hand, people from low power distance cultures (e.g., Denmark, Norway, Australia, and the United States) tend to expect similar treatment, regardless of their positions, and to be judged on the basis of personal attributes rather than titles.

Power distance measures the differences of cultures regarding how people perceive and deal with authority and power (Hofstede, 1980). One pole of the continuum represents a high power distance culture characterized by a strong sense of hierarchy and a preference for differentiated status. Communication across levels is restricted. At the other end of the continuum, social status differences exist as well, but people are less receptive to power differences. In negotiations, power and social status is considered less important (Brett, Adair et al., 1998a). In high power distance cultures, negotiations may be dominated by discussions on social norms and standards, as negotiators attempt to determine social status (Graham, Mintu et al., 1994; Brett, Adair et al., 1998a). Ecuador has a relatively high Power Distance Index (PDI) whereas Austria has one of the lowest of the cultures examined by Hofstede (1980); Finland and Switzerland are in-between.

Figure 4:

Power Distance Index Value

Score rank	Country or region	PDI score	Score rank	Country or region	PDI score
1	Malaysia	104	27/28	South Korea	60
2/3	Guatemala	95	29/30	Iran	58
2/3	Panama	95	29/30	Taiwan	58
4	Philippines	94	31	Spain	57
5/6	Mexico	81	32	Pakistan	55
5/6	Venezuela	81	33	Japan	54
7	Arab countries	80	34	Italy	50
8/9	Ecuador	78	35/36	Argentina	49
8/9	Indonesia	78	35/36	South Africa	49
10/11	India	77	37	Jamaica	45
10/11	West Africa	77	38	USA	40
12	Yugoslavia	76	39	Canada	39
13	Singapore	74	40	Netherlands	38
14	Brazil	69	41	Australia	36
15/16	France	68	42/44	Costa Rica	35
15/16	Hong Kong	68	42/44	Germany FR	35
17	Colombia	67	42/44	Great Britain	35
18/19	Salvador	66	45	Switzerland	34
18/19	Turkey	66	46	Finland	33
20	Belgium	65	47/48	Norway	31
21/23	East Africa	64	47/48	Sweden	31
21/23	Peru	64	49	Ireland (Republic of)	28
21/23	Thailand	64	50	New Zealand	22
24/25	Chile	63	51	Denmark	18
24/25	Portugal	63	52	Israel	13
26	Uruguay	61	53	Austria	11
27/28	Greece	60			

Hofstede (1997) defines the dimension of power distance, or the way the culture deals with inequalities, as the extent to which less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally. Presumably, this behavior is learned early on within families. In high power distance cultures, children are expected to be obedient toward parents versus being treated more or less as equals. In high power distance cultures, people are expected to display respect for those of higher status.

Power distance also refers to the extent to which power, prestige, and wealth are distributed within a culture. Cultures with a high degree of power distance have the power and influence concentrated in the hands of a few rather than distributed throughout the population. These countries tend to be more authoritarian and may communicate in a way to limit interaction and reinforce the differences between people. In the high power distance workplace, superiors and subordinates consider each other existentially unequal. Power is centralized, and there is a wide salary gap between the top and bottom of the organization. In the low power distance workplace, usually subordinates expect to be consulted, and ideal bosses are democratic. In more democratic organizations, leaders are more accessible.

Higher latitudes and national wealth are associated with lower power distance whereas large population is associated with high power distance. Countries with a Romance language score medium to high as do Confucian cultural inheritance countries, whereas countries with a Germanic language score low. Both the Romance language countries and the Confucian cultural inheritance countries were both ruled from a single power center, whereas the Germanic language countries remained as so-called barbaric during Roman days. Power distance describes the values held in a society with respect to the importance of equal distribution of power, wealth and other factors. This dimension is reflected in the work context by the beliefs regarding the degree of power superiors should hold over subordinates. Those who believe that superiors should have a large degree of power would rank high on power distance while those who believe that

superiors should allow more freedom to subordinates would rank lower on power distance.

Hofstede defined higher power distance cultures as those exhibiting a greater acceptance of inequality, special privileges for those of higher status, and organizational hierarchy. Lower power distance cultures minimize inequality, prefer equal rights, and consider superiors and subordinates as equals. Mexico has high power distance values with Brazil being midway between Mexico and the other three counties have lo v power distance scores in the Hofstede study.

Figure 5:

The position of 50 countries and 3 regions on the power distance

and individualism-collectivism dimension
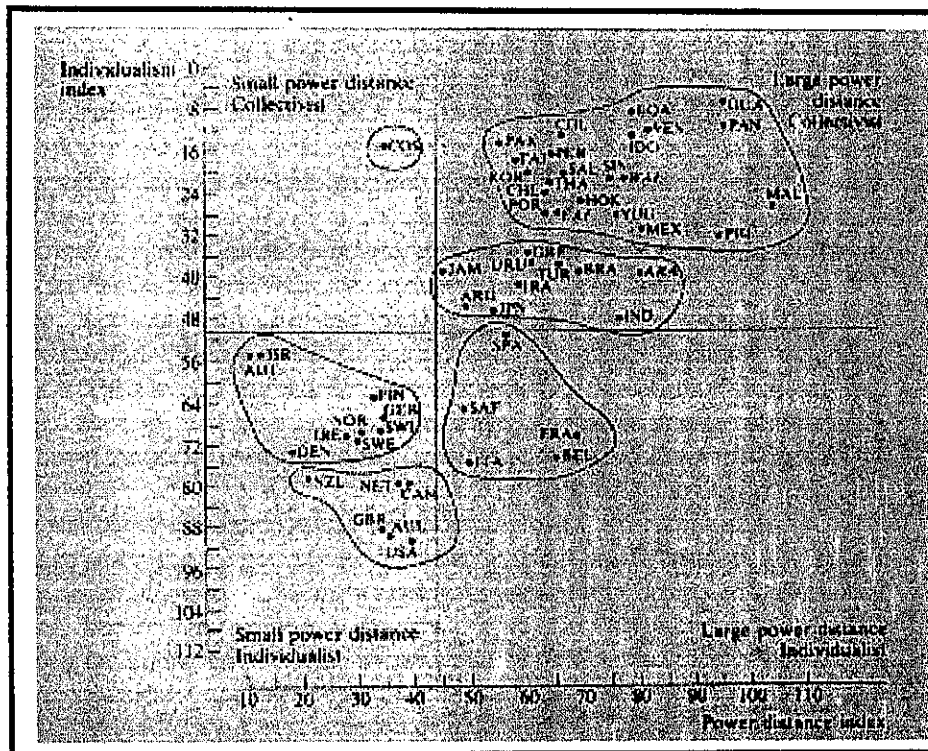
In high power distance cultures effective managers are task-oriented benevolent, autocrats, both subordinates and superiors consider each other as different kinds of people, superiors are inaccessible, managers as power holders are entitled to privileges and try to look as powerful as possible, the underdog and weakling is to blame, and most subordinates are dependent on their superiors. In contrast, in low power distance cultures effective managers are people oriented and participative style leaders, both subordinates and superiors considers each other to be people like me, superiors are accessible, superiors and subordinates have equal rights, managers try to look less powerful than they are, when something goes wrong the system-rather than the underdog-is to blame, and all members of the organization are independent.

People in these high power distance cultures accept that inequalities in power and status are natural or existential. In the same way they accept that some people are smarter than others, people accept that some will have more power and influence than others. Those with power tend to emphasize it, to hold it close and not delegate or share it, and to distinguish themselves as much as possible from those who do not have power. They are, however, expected to accept the responsibilities that go with power, to look after those beneath them. Subordinates are not expected to take initiative and are closely supervised.

People in these low power distance cultures see inequalities in power and status as largely artificial; it is not natural, though it may be convenient, that some people have power over others. Those with power, therefore, tend to deemphasize it, to minimize the differences between themselves and subordinates,

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and to delegate and share power to the extent possible. Subordinates are rewarded for taking initiative and do not like close supervision.

A structural equations model of leader power, subordinates' styles of handling conflict, and job performance study by MA Rahim and David Antoinoni (2001) found that integrating and avoiding style is positively associated with job performance. The main effect of power distance on performance was not significant, and the interaction effect, although significant, was smaller in magnitude than for the attitudinal variables. The implication for practice is that organizations need to be sensitive to individual differences in cultural values that may influence important outcomes. In this case, even in China, a high power distance country, individuals with relatively low power distance values responded more favorably to participation. Thus, a manager who is sensitive to subordinate differences in this respect can provide greater opportunity to individuals with lower power distance values to participate, as the outcome variables measured in this study varied positively with the level of participation. However, somewhat contrary to expectation, participation as a main effect was positively associated with all four outcomes. Thus, giving employees with higher power distance values the chance to participate does not seem to have any negative impact.

Indonesia, according to Hofstede, ranks large power distance, Indonesian organization frustrated, by what he/she perceives as inefficiency, when Indonesia co workers refuse to ask an outsider, or insider outside the chain of command, for help. And when he/she does make such an advance, they are drawn to censor his/her apparent lack of loyalty and respect. The Indonesian values it as

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a means of signaling that has authority over whom. Indonesian places most values on social harmony and assesses the potential employees who will be involved in the different positions. In Indonesia terms a group of people who do not observe the proper social priorities and protect their group interests, place their individual interests at jeopardy and cannot be expected to work together efficiently.

Based on this assumption, I assume that Indonesian will show a preference for avoiding and integrating style of conflict resolution.

H2 : Based on the Power Distance dimension, Indonesian will show a preference on avoiding rather than the other conflict handling styles

2.5.3 Uncertainty Avoidance

Uncertainty avoidance describes the extent to which societies are able to tolerate uncertainty. If we work in a society that has a strong uncertainty avoidance measure we will have a strong need for rules and regulations, and place a high value on time and punctuality. Ideas that are unusual or deviant are likely to be suppressed. There will be a need to keep busy and work hard. If we work in a society that has a weak uncertainty avoidance measure, we will prefer not to have rules and regulations, we will not feel uncomfortable when we are not working and be happy to accept unusual and innovative ideas and behavior.

Uncertainty avoidance concerns the extent to which members of a society are able to accept ambiguous and uncertain situations. Cultures high in uncertainty avoidance develop detailed systems of rules and procedures. The

members of such cultures are expected to strictly adhere to such systems. In cultures low in uncertainty avoidance rule-setting is reduced to the minimum necessary. A higher degree of tolerance exists for deviance or innovation.

The dimension of uncertainty avoidance refers to the extent to which people in a culture feel threatened by uncertain or unknown situations. According to Hofstede (1980) this feeling is expressed through nervous stress and in a need for predictability or a need for written and unwritten rules. In these cultures, such situations are avoided by maintaining strict codes of behavior and a belief in absolute truths. Cultures strong in uncertainty avoidance are active, aggressive, emotional compulsive, security seeking, and intolerant whereas cultures weak in uncertainty avoidance are contemplative, less aggressive, unemotional, relaxed, accepting personal risks, and relatively tolerant. Students from high uncertainty avoidance cultures expect their teachers to be experts who have all the answers. And in the workplace, there is an inner need to work hard, and there is a need for rules, precision, and punctuality. Students from low uncertainty avoidance cultures accept teachers who admit to not knowing all the answers, and in the workplace, employees work hard only when needed, there are no more rules than are necessary, and precision and punctuality have to be learned.

Figure 6:

Uncertainty Avoidance Index Value

Score rank	Country or region	UAI score	Score rank	Country or region	UAI score
1	Greece	112	28	Equador	67
2	Portugal	104	29	Germany FR	65
3	Guatemala	101	30	Thailand	64
4	Uruguay	100	31/32	Iran	59
5/6	Belgium	94	31/32	Finland	59
5/6	Salvador	94	33	Switzerland	58
7	Japan	92	35	West Africa	54
8	Yugoslavia	88	35	Netherlands	53
9	Peru	87	36	East Africa	52
10/15	France	86	37	Australia	51
10/15	Chile	86	38	Norway	50
10/15	Spain	86	39/40	South Africa	49
10/15	Costa Rica	86	39/40	New Zealand	49
10/15	Panama	86	41/42	Indonesia	48
10/15	Argentine	86	41/42	Canada	48
16/17	Turkey	85	43	USA	46
16/17	South Korea	85	44	Philippines	44
18	Mexico	82	45	India	40
19	Israel	81	46	Malaysia	36
20	Colombia	80	47/48	Great Britain	35
21/22	Venezuela	76	47/48	Ireland (Republic of)	35
21/22	Brazil	76	49/50	Hong Kong	29
23	Italy	75	49/50	Sweden	29
24/25	Pakistan	70	51	Denmark	23
24/25	Austria	70	52	Jamaica	13
26	Taiwan	69	53	Singapore	8
27	Arab countries	68			

Cultures vary in their avoidance of uncertainty or unknown matters creating different rituals and having different approaches to formality, legal and religious requirements and tolerance for ambiguity. In cultures with high uncertainty avoidance businesses have more formal rules and require longer career commitments. They expect structure in organizations, institutions and relationships to help make events interpretable and predictable. Teachers are expected to be the experts who know the answers and it is expected that the

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teachers will sometimes speak in cryptic language that excludes beginners to a field.

The second of the three dimensions of culture that particularly affects the workplace is how people respond to the inherent uncertainty of life. This uncertainty creates anxiety in all cultures, with characteristic responses—technology to control uncertainty in the natural world; laws, regulations, and procedures to control the uncertainty in human behavior; and religion to address the question of transcendental uncertainty. While all societies feel threatened by uncertainty, some feel more threatened by it than others do. Depending on their attitudes, different cultures have devised different norms and systems for dealing with it. The two extremes, called high uncertainty avoidance and low uncertainty avoidance.

Cultures characterized by high uncertainty avoidance feel especially anxious about the uncertainty in life and try to limit and control it as much as possible. They have more laws, regulations, policies, and procedures and a greater emphasis on obeying them. They also have a strong tendency toward conformity, hence predictability. People take comfort in structure, systems, and expertise—anything that can blunt or even neutralize the impact of the unexpected. The unknown is frightening.

Figure 7:

The position of 50 countries and 3 regions on the individualism-collectivism

and uncertainty avoidance dimensions
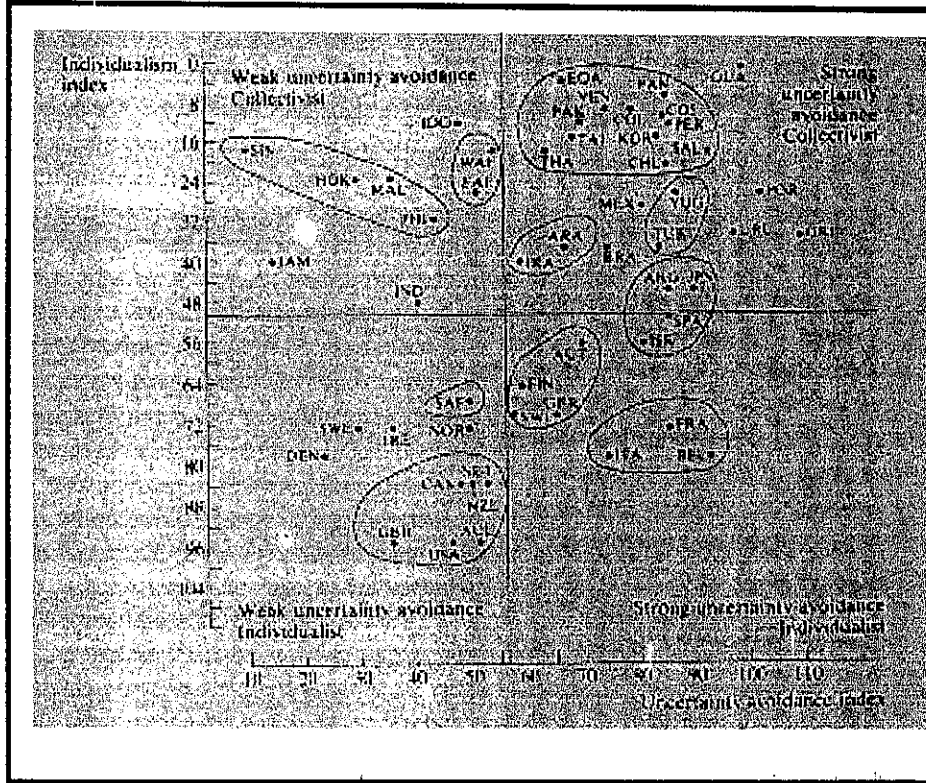
People in these cultures do not feel quite so threatened nor anxious about uncertainty, and therefore do not have such a strong need to limit or control it. They seek to legislate fewer areas of human interaction and tolerate differences better. They feel boxed in by too much structure or too many systems. They are curious rather than frightened by the unknown and are not uncomfortable leaving things to chance. Life is interesting but not especially daunting.

Figure 8:

The position of 50 countries and 3 regions on the uncertainty avoidance

and masculinity-femininity dimensions
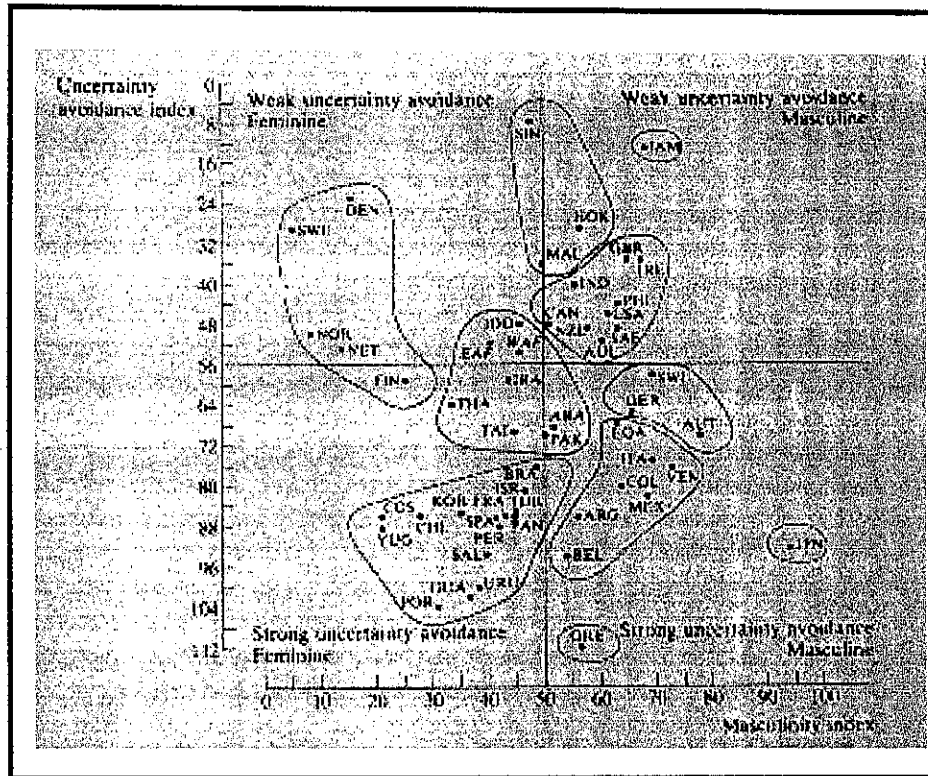
Indonesia, according to Hofstede, ranks weak uncertainty avoidance and for that reason I assume that Indonesian will choose Avoiding style rather than the other conflict handling styles.

H3   **: Based on its weak uncertainty avoidance culture, Indonesian will choose avoiding style rather than the other styles available for handling conflict**

2.5.4 Masculinity-Femininity

Femininity and masculinity refers to the traditional assignment of gender roles and not physical characteristics, that is, the feminine roles of orientation to the home, children, people and tenderness and the masculine roles of assertiveness, competition, and toughness. In masculine cultures the traditional distinction between the roles are maintained while feminine cultures tend to collapse the distinctions. In feminine cultures both men and women can exhibit caring and tenderness and concern for the quality of life and material success

In masculine cultures, the roles men and women play in society are seen as being separate and distinct from each other. If we were from a masculine culture we might believe that men should be assertive and tough and women modest and tender. In feminine cultures the roles of men and women overlap, so that men as well as women are supposed to be modest and tender. If we are working in a feminine culture we will expect our bosses to use intuition and try to achieve a consensus. Ideas such as equality and quality of working life will be important. Conflicts in the work place will be resolved through negotiation and compromise. If we are working in a masculine environment we will expect our bosses to be assertive and decisive. Ideas such as equity, competition and performance will be important. Conflicts will be resolved by fighting them out.

Men and women are different, and we have bodies to prove it. No amount of ingenuity can conclusively rearrange the evidence for our physiological differences. We are biologically, emotionally and spiritually equipped for different and distinctive roles. Thus, we have certain norms, or what Margaret

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Mead terms cultural universals in society, resulting from what is fundamentally true to human nature. While exceptions do exist, almost invariably the mother is the principal caretaker of the child and the male is the breadwinner.

In the world of nature there are countless expressions of what might well be labeled "masculinity-femininity." The existence of a creation presupposes a Creator, to whom the creation would be subject. This relationship of dominance and subjection characterizes a masculinity-femininity principle. To illustrate, consider the response of the tide to the force of gravity; the response and dependency of all green plants to the energy of light; the moon's reflection of the glory of the sun; and the nucleus around which the electron revolves. Our language reflects this principle in many ways. For example, we speak of the sun as masculine, whose energy in the form of light produces vegetation in "mother earth." From this perspective, God the Creator can be thought of as masculine in relation to his creation and his creation as feminine in relation to Him.

The Genesis text tells us that mankind was created in the image of God. It is this unique image which distinguishes us from the animal world. We share with our Creator self-awareness, the capacity for rational thinking, and the ability to moralize and be creative. This equips us for making moral choices, and to have dominion over all the earth. Our dominion, however, is according and subject to the sovereign authority and the character of the Creator-God. It is therefore intended to be dominion which is benign, caring, preserving and enhancing. This serves to characterize the intent for our mutual humanity.

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It seems entirely reasonable to infer from our biological distinctive that it is our Creator's intent to use those differences for the purpose of imaging (not imagining!) facets of his own Being, since the biblical account makes clear we were created in his image. It is certainly unarguable that throughout the scriptures God is referred to as our Father. He is indeed the Initiator of life, the Provider who both allows us to make moral choices and assumes ultimate responsibility for our choices. The price paid for our rebellious choices was his redemptive initiative

Following this perspective, the essential element in maleness is the concept of masculinity: the sovereign, loving authority of God as he relates to his people. The complement of femininity in femaleness is the willing, reverential, responsive subjection of his people to that authority. Each is equal in value. Both are equally necessary to complete the portrait. Their value derives from their mutual purpose: making God known to His creation.

This dimension reflects the degree to which masculine norms such as achievement, material orientation etc. or feminine norms like relationship and people orientation, quality of life etc. are important in a culture (Hofstede 1980; p 205). An alternative label to this dimension is achievement (for high masculinity) and nurturance (for low masculinity) cultures. Austria and Switzerland are two of the five most masculine cultures, whereas Finland is one of the five most feminine cultures. Ecuador has rather a masculine culture according to Hofstede (1980, 1991).

There is a'so a need to look at the other side of the equation; the ways in which men are socialized to become part of a male gender. Research which

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focuses on the construction of masculinity has also revealed cross-cultural tendencies and some of these are highly pertinent for studies of conflict. Egotistical, aggressive, dominant behavior are common features of cultural definitions of masculinity, as is men's dominance over women at a general level. For our purposes, such propositions are significant in that they also tend to link violence with masculinity, rather than individual men. War of all types creates militarized societies, and in many different cultural contexts, militarization is linked with masculinity, not as a socio-biological attribution but as 'cultural constructions of manliness. In some conflict situations, the more violent aspects of masculinity are played out in all aspects of men's lives to an extreme degree, in what Hague calls a hetero-national masculinity, with reference to the Serb and Bosnian Serb military. In other words, a culture of masculinity means that for a man to be a real man he also has to be aggressive, egotistical, dominating and, at least be prepared to be, violent.

Following on from this analysis, feminist research has shown the ways in which many large institutions across the world are not gender neutral, but tend to be masculine in culture and practice. State bureaucracies and security services, and international bodies, all tend to be structured and function according to norms of masculinity, rather than to have a gender neutral culture of their own. For instance, they tend to be hierarchical in structure, and to militate against cooperative and consultative working patterns, and to encourage individualistic, competitive behavior. They also typically have top down leadership and management styles to match. Such institutions are also seen to depend on

differences between women and men's economic and political roles remaining in place, and also being reinforced by the active use of symbols of masculinity and femininity, where the images of success and achievement tend to be those associated with masculine images of force and strength

Figure 9:

Masculinity Index Values

Score rank	Country or region	MAS score	Score rank	Country or region	MAS score
1	Japan	95	28	Singapore	48
2	Austria	79	29	Israel	47
3	Venezuela	73	30/31	Indonesia	46
4/5	Italy	70	30/31	West Africa	46
4/5	Switzerland	70	32/33	Turkey	45
6	Mexico	69	32/33	Taiwan	45
7/8	Ireland (Republic of)	68	34	Panama	44
7/8	Jamaica	68	35/36	Iran	43
9/10	Great Britain	66	35/36	France	43
9/10	Germany FR	66	37/38	Spain	42
11/12	Philippines	64	37/38	Peru	42
11/12	Colombia	64	39	East Africa	41
13/14	South Africa	63	40	Salvador	40
13/14	Ecuador	63	41	South Korea	39
15	USA	62	42	Uruguay	38
16	Australia	61	43	Guatemala	37
17	New Zealand	58	44	Thailand	34
18/19	Greece	57	45	Portugal	31
18/19	Hong Kong	57	46	Chile	28
20/21	Argentina	56	47	Finland	26
20/21	India	56	48/49	Yugoslavia	21
22	Belgium	54	48/49	Costa Rica	21
23	Arab countries	53	50	Denmark	16
24	Canada	52	51	Netherlands	14
25/26	Malaysia	50	52	Norway	8
25/26	Pakistan	50	53	Sweden	5
27	Brazil	49			

Hofstede (1980) found that the social role of women varied less from culture to culture than the social role of men. Hence he labeled as masculine cultures those that strive for maximal distinction between what men and women are expected to do. Cultures that place high values on masculine traits stress assertiveness, competition, and material success. Those labeled feminine cultures are those that permit more overlapping social roles for the sexes. Cultures that place high value on feminine traits stress quality of life, interpersonal relationships, and concern for the weak. It is important to understand that these traits apply to both women and men, thus, both women and men learn to be ambitious and competitive in masculine cultures and both women and men learn to be modest in feminine cultures.

In the workplace, in masculine cultures, managers are expected to be decisive and assertive and in feminine cultures, managers use intuition and strive for consensus, hence solidarity and quality of life are stressed. Feminine cultures are somewhat more likely in colder climates and in these cultures the woman has a stronger say in the number of children, whereas in most masculine cultures, the man determines family size. It is finally mentioned in Jandt (2000), that the concept of masculinity as being characterized by assertiveness, aggressiveness, and goal orientation, could perhaps be better off if labeled and interpreted as affection, and accordingly be described and characterized as performing an attentive, supportive and yielding behavior in so-called masculine cultures. social roles for the sexes. Cultures that place high value on feminine traits stress quality of life, interpersonal relationships, and concern for the weak. It is important to

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understand that these traits apply to both women and men, thus, both women and men learn to be ambitious and competitive in masculine cultures and both women and men learn to be modest in feminine cultures.

The masculinity/femininity dimension captures the emphasis on aggressiveness, achievement, and material success that prevails in a culture. In a masculine culture, these characteristics are strongly emphasized. In a feminine culture, the emphasis is on quality of life and relationships. The masculinity/femininity dimension is of particular interest because this is the only dimension for which Hofstede identified gender differences. While both men and women in a given national culture evidenced a higher degree of masculinity or femininity depending on their culture, Hofstede found that differences between men and women within the culture were greater in more masculine countries. children or be employed in thee caring professions, managerial sexism is widespread and manifested by existence of an unspoken glass-ceiling money, power, brilliance, individual competition and macho types are universally adored, performance is what counts, and one lives to work.

On the other hand in feminist cultures little differentiation is made between men and women on the same job, power and brilliance is not sympathetically regarded, small and slow types of individuals are admired, quality of life is more important than performance, and one works to live. In high uncertainty avoidance cultures, organizations have clearly formulated rules and procedures. The manager is expected to issue clear instructions. And subordinates initiatives are tightly controlled. Both subordinates and superiors experience high

level of stress, time is money and hard work is a virtue. Employees place a high premium on job

In addition to the cultural dimensions discussed earlier, biological sex groups, which can be considered as subcultures within a broad cultural context, represent one of the variables in which researchers concerned with conflict are interested. Males are presumably more competitive in conflict situations and prefer a direct conflict style, such as dominating, more than do females. Females, in contrast, are ostensibly more cooperative and prefer collaborative, obliging, and avoiding conflict strategies (e.g., Tannen, 1990). Such presumptions reflect gender stereotypes. Relying on American people, Tannen asserts that females are socialized to be interdependent, whereas males are socialized to be independent and separate from the caregivers. As a result, females usually focus on maintaining relationships and view conflict as a threat to harmony.

In contrast, males perceive conflict as less threatening and as a way to negotiate their status. Therefore, they are more likely to engage in conflict. However, research evidence shows mixed results, with some supporting the stereotype (e.g., Coccroft & Ting-Toomey, 1994; Yelsma & Brown, 1985), some showing relatively small or no gender-related differences in preferences for conflict styles (e.g., Ting-Toomey, Oetzel, & Yee-Jung, 2001), and some contradicting the sex role stereotypes (Ohbuchi & Yamamoto, 1990). Most studies of this genre rely on biological sex in studying differences in styles of conflict management.

From the extensive review of scholarly literature on sex differences in conflict interaction and anger, Cupach and Canary (1997) concluded that conflict in close relationships exhibits more similarities than differences. In the research cited, some men and women behaved in the opposite manner one would expect on the basis of the sex-role stereotypes. Specifically, men were more withdrawn and passive, whereas women were more assertive and aggressive than one would expect.

The tendencies for women to pursue and men to withdraw from conflict depended on equity in the relationship. The explanation for such pattern was that a person who wants the relationship to change tends to pursue conflict, whereas a person who does not want change tends to withdraw, regardless of sex. Moreover, men and women tended to respond to similar conflict issues in a similar manner. Men and women also responded similarly to anger, except that women shed tears more.

Finally it is noted that immediate influences, such as preceding behavior, conflict issues, and attributions appeared to have a much stronger effect on conflict behavior than did the sex of the parties experiencing it. However, it is important to note that this review concerned people in close relationships, not people working together in an organizational context. Canary and Hause (1993) feel that using gender role (psychological and emotional characteristics as shaped by culture) in examining communication differences would provide a more useful framework for understanding actual communication differences between males and females. Indonesia, according to Hofstede, ranks large power distance, weak

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uncertainty avoidance and low individualism, and feminine. Based on the previous studies above I hypothesized that Indonesian will choose avoiding style rather than any other styles available for handling conflict.

H4   : Based on the feminine culture owned by Indonesian, they will show a preference of using avoiding style for handling conflict rather than another styles available

2.6. Previous Researches

Towards managing diversity: Cultural aspects of conflict management in organizations

By: Dorothea Hamdorf

This study investigated cultural aspects of conflict management in organizations in response to the growing need for an understanding of how people from diverse cultural backgrounds can work together without the often-resulting problem of intercultural Culture was evaluated through self-assessments of how independent or interdependent the subjects were (Markus & Kitayama, 1991), and conflict behavior through eight conflict management styles: dominating, integrating, compromising, avoiding, obliging, emotion, neglect and third-party help (Rahim, 1983; Ting-Toomey et al., 2000). Furthermore, drawing upon face-negotiation theory (Ting-Toomey, 1988; Ting-Toomey & Kurogi, 1998), a test was made of whether self-face, other-face and mutual-face concerns could explain

An exploratory factor analysis of the eight styles revealed three factors which seem to describe direct, indirect and integrating plus In line with this study's hypotheses, persons with a tendency to act independently mentioned direct styles, as well as integrating, and persons with a tendency to act interdependently mentioned indirect styles in addition to integrating and compromising. It was concluded that face concerns do play a crucial role, but mainly in explaining the conflict behavior of persons with a tendency to act interdependently. This was supported by the fact that other-face concern mediated their readiness for conflict avoidance.

Culture, Error, and Crew Resource Management

By: Robert L. Helmreich, John A. Wilhelm, James R. Klinect, & Ashleigh C. Merritt

Crew Resource Management (CRM) training is one of the critical elements of an organizational strategy to minimize risk and manage human error. The influences of three cultures that are relevant to the cockpit are described: the professional cultures of the pilots, the cultures of organizations, and the national culture surrounding individuals and their organizations. A model of threat and error management in aviation is presented with findings from audits of crew performance. Data requirements to maintain a proactive safety culture are discussed. The transfer of training models from aviation to other domains such as medicine and shipping is briefly considered.

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The Influence of Cultural Values onAntecedents of Organizational Commitment: An Individual-Level Analysis

By: S.Arzu Wasti

This study investigated whether cultural values of individualism and collectivism measured at the individual level influence the salience of different antecedents of organizational commitment. The findings indicated that satisfaction with work and promotion are the primary determinants of affective and normative commitment for employees who endorse individualist values.

For employees with collectivist values satisfaction with supervisor was found to be an important commitment antecedent over and above satisfaction with work and promotion. Similar results were obtained for continuance commitment. The results indicate that although some antecedents of organizational commitment are common across the two groups, the emphasis placed on task versus relationships differs across individuals with varying cultural orientations.

Has Conflict Resolution Grown Up? Toward a Developmental Model of Decision Making and Conflict Resolution

By: Hossain B. Danesh and Roshan Danesh

This paper provides a nascent developmental model of conflict resolution and explores how such a model challenges theorists and practitioners in the field of conflict resolution to engage with the concept of unity. The developmental model states that the ways in which human beings understand, approach, and attempt to resolve conflicts can be analogized to the developmental stages of infancy, childhood, adolescence, and adulthood. Further, the model argues that conflict resolution can occur in four modes— S-Mode (Self-Centered); A-Mode (Authoritarian); P-Mode (Power Struggle); and C-Mode (Consultative Mode). Each of these modes corresponds to a particular nature of conflict resolution that, respectively, may be survival based, force based, power based, or unity based. The authors suggest that the C-Mode remains largely unexplored and that conflict resolution is primarily constructed and understood today according to the dynamics of the A-Mode and P-Mode. The key to exploring the C-Mode is to analyze the concept of unity and its implications for both conflict resolution theory and practice.

2.7. Theoretical Work Frame
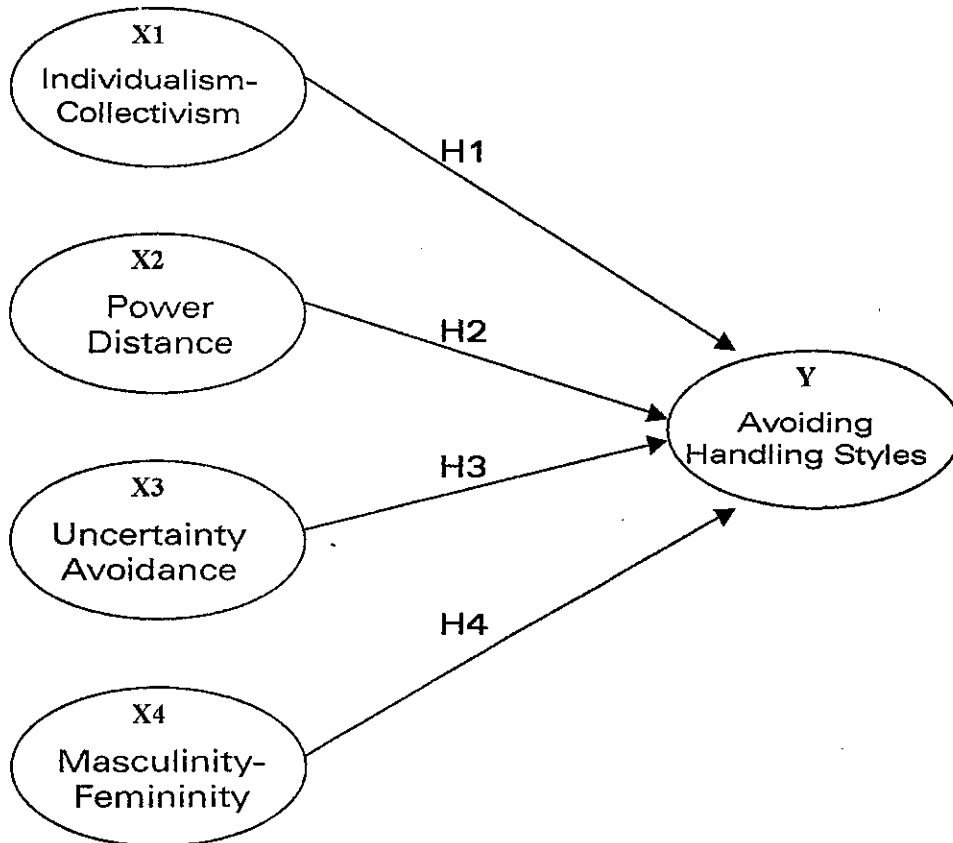
Source: Oetzel, J., Ting-Toomey, S., Matsumoto, T., Yokochi, Y., Pan, X., Takai ,

Wilcox, R. (2000).

2.8. Variables Description

Dimension	Description
Power Distance	The degree of inequality among people that is perceived by the population to be normal. Western nations have lower scores on power distance than do Asian countries
Individualism	The degree to which people prefer to act as individuals rather than members of groups. Westerners score higher on individualism than do Asians
Collectivism	The degree to which people prefer to act as members of groups rather than as individuals. Westerners score lower on collectivism than do Asians
Masculinity	The degree to which tough values like assertiveness, performance, success (typically associated with the role of men) prevail in a society over tender values such as the quality of life, service (typically associated with the role of women).
Uncertainty Avoidance	Societies with a long term-orientation have values that are directed towards the future such as thrift (savings) and persistence. Others with short-term orientation have values that are oriented towards the past and present such as respect for traditions and social obligations.
Conflict	The interaction of interdependent people who perceive the opposition of goals, aims, and values, and who see the other party as potentially interfering with the realization of these goals (aims or values)

Measurements:

- Conflict handling styles

The Rahim Organizational Conflict Inventory-II (ROCI-II)7 (Rahim, 1983a) was used to assess the four personal conflict styles considered in this study: integrating, dominating, obliging, and avoiding. The ROCI-II relies upon five-point Likert-type scales (1 = Strongly Disagree... 5 = Strongly Agree) to assess the underlying dimensions of individual conflict style. In the ROCI-II, specific behaviors are described to subjects, who are asked to assess the degree to which that behavior reflects their own behavior in a conflict situation.

Validation of the original instrument yielded reliabilities for the scales ranging from .67 to .77 (Rahim, 1983b). Similar results have been found in other studies (Welder-Hatfield, 1988). Based on an overview of ten studies using the ROCI-II scale, Welder-Hatfield (1988) finds support for construct, concurrent, and predictive validity of the measure. In a recent study, Rahim and Manger (1995) found support for the factor invariance of the ROCI-II across referent roles and organization levels, thus adding evidence of the dispositional validity of the measure.

- Individualism-Collectivism

To test the robustness of the assumption that Indonesians hold collectivistic values, as proposed by previous researchers (e.g., Hofstede, 1980), the Individualism-Collectivism Scale (INDCOL) developed by Hui (1988) was employed. INDCOL is a target-specific, multi-faceted scale that measures one's individualism-collectivism value orientation as a personality construct. Because

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the scale taps various beliefs, attitudes, behavioral intentions, and forms of behavior, its generalizebility is enhanced, even though its reliability might be compromised.

- Masculinity-Femininity, Uncertainty Avoidance, and Power Distance

The chosen instrument, the PAQ (Personal Attributes Questionnaire), is a self-report inventory containing three scales: masculinity (M), femininity (F) and bipolar masculinity-femininity (MF). It is based on the Personality Attributes Questionnaire (PAQ) of Spence *et al* (1974 cited in Lenney 1991). In part the PAQ was developed to provide an alternative to the majority of sex-role instruments which prior to the early 1970s had traditionally represented M and F as opposite ends of a bipolar continuum (for example, scale 5 of the MMPI used in Bernknopf (1980) and cited in Volentine (1981); a critique of this construction is provided by Constantinople 1973 cited in O'Grady *et al* 1979 and also in Lenney 1991). According to the theoretical underpinnings of such scales, the presence of M or F necessarily implies the absence of the opposite. The Spence *et al* (1974) instrument is based on an alternative notion, positing that M and F and two independent, unipolar constructs (Volentine 1981; Gaa *et al* 1979). It has frequently been compared with a similar instrument, the Bem Sex Role Inventory (BSRI) (Bem 1974). Comparative studies and factor analyses include Herron *et al* (1983), Pearson (1980), Cunningham & Antill (1980), Gaa *et al* (1979) and Taylor (1983). Together, the BSRI and the PAQ constitute the two most frequently used instruments for scoring M, F and androgyny (Lenney 1991; Lubinski *et al* 1983).

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CHAPTER 3

RESEARCH METHODOLOGY

This study was designed to explore the preferences for conflict management styles by Indonesians in general. In addition to the preferences, perceptions of competence of those enacting each conflict management style were evaluated to determine how Indonesians might differ. Cultural dimension factors, such as individualism-collectivism, power distance, uncertainty avoidance, and masculinity-femininity dimensions are also examined to determine how they might influence preferences for and perceptions of the competence of those exhibiting different conflict management styles.

3.1 Population and Sample

3.1.1 Population

Population is a group of individuals or research objects that meet certain standard of previously defined quality or characteristic. Based on the pre-defined standard of quality or characteristics, population can therefore be understood as a group of individuals or research objects with at least common character (Cooper & Emory, 1995). The population number in this research is unknown, since the study means to find the result among Indonesian in general. Later, an exploratory study will be done in Semarang, the capital city of central Java province. The population in Semarang is 1.500.000 people and the sample number will be conducted to this number of population

3.1.2 Sample

Sample is a part of population that shares relatively similar characteristics and can be considered as reflecting the whole population (Singarimbun, 1991). The sampling techniques, which are adopted by this study, are simple random sampling.

Rea and Parker Formula

Number of Sample = 195

Number of Returned Sample = 189

Response rate= 189/195 x 100% = 97%,

Margin of error =10%

Adjusted sample number = 100 people

The participants in this study are 100 employees in Diponegoro University who become head of the departments in administrative division. The sampling is restricted to these areas to allow more confidence that the differences obtained were not due primarily to differences in values, interests, and personality types commonly found between employees enrolling in different subjects (Clark & Trow, 1960).

3.2 Research Variables

Variables	Dimensions
Avoiding Handling Style	▪ X1 = Importance of keeping disagreement ▪ X2 = Importance to avoid unpleasant exchanges ▪ X3 = Importance to avoid open discussion of differences
Individualism-Collectivism	▪ X4 = Importance of loyalty to close groups ▪ X5 = Importance of interpersonal relationships ▪ X6 = Recognition of a right to privacy ▪ X7 = Importance of consensus in society ▪ X8 = Respect for individual freedom
Masculinity-Femininity	▪ X9 = Importance of caring for others ▪ X10 = Importance of material success ▪ X11 = Degree to which women are expected to be assertive and ambitious ▪ X12 = Degree to which men are expected to be tender and caring ▪ X13 = Primary means of resolving interpersonal conflicts
Power Distance	▪ X14 = Degree of inequality among people ▪ X15 = Importance of social status symbols ▪ X16 = Importance of equality before law ▪ X17 = Basis for achieving positions of power and influence
Uncertainty Avoidance	▪ X18 = Openness to change and innovation ▪ X19 = Faith in young people ▪ X20 = Importance of thrift ▪ X21 = Importance of personal reputation and honor ▪ X22 = Importance of working hard for long-term success ▪ X23 = Importance of virtue

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3.3   Research Instruments

3.3.1. Conflict Handling Styles

An adapted version of Rahim Organization Conflict Inventory (ROCI-II) (Rahim, 1983) was the measure of conflict management styles. ROCI-II consists of a series of items having 5-point scales in the Likert format (5=Strongly Agree...1=Strongly Disagree) that reflect conflict management styles based on individual dispositions. A high score indicates greater reported identification of the conflict management style of interest. The five conflict management styles reflect different combinations of "concern for self" and "concern for others" (dual-concern model). Originally, for each conflict management style, there were seven items corresponding to each conflict style. However, some of the items having low factor loadings were discarded. Therefore, the final version of questionnaire consisted of 28 items. The items used to indicate the preference for each conflict management style were as follows:

- Integrating   : 1, 4, 5, 12, 22, 23, and 28
- Avoiding   : 3, 6, 11, 16, 26, and 27
- Dominating   : 8,9, 18, 21, and 25;
- Obliging   : 2, 10, 13, 17, 19, and 24
- Compromising: 7, 14, 15, and 20.

ROCI-II has been used widely and has been shown to have an acceptable level of reliability and validity. For example, in a recent study, Gross and Guerrero (2000) reported the following Cronbach's Alphas for the subscales: Integrating, .86; avoiding, .84; dominating, .77; obliging, .83; and compromising,

.78. ROCI-II also has been satisfactorily tested for construct, convergent, and discriminant validity (Rahim, 2000). The preference for conflict management styles was the average of the derived ratings for the questions associated with each conflict management style.

3.3.2 Individualism-Collectivism

To test the robustness of the assumption that Indonesians hold collectivistic values, as proposed by previous researchers (e.g., Hofstede, 1980), the Individualism-Collectivism Scale (INDCOL) developed by Hui (1988) was employed. INDCOL is a target-specific, multi-faceted scale that measures one's individualism-collectivism value orientation as a personality construct. Because the scale taps various beliefs, attitudes, behavioral intentions, and forms of behavior, its generalizebility is enhanced, even though its reliability might be compromised.

Moreover, depending on one's relationship with the persons with whom s/he is interacting, Hui contends that there are many types of collectivist tendencies. Relevant categories are: spouse, parents, kin, neighbors, friends, and co-workers. For the present study, a modified version of INDCOL) was used. The three or four highest items from each subscale were selected on the basis of item-total correlations to reduce the length of the survey and, thereby, the likelihood of fatigue. In addition, a 5-point scale, instead of the original 6-point scale, was used for the consistency with other measures in the survey. The extent to which the participants from Indonesia subscribed to individualistic or collectivistic values

was indexed by the summed score for 19 items. In the calculations, a transformation of scores for certain items was necessary for higher scores consistently to reflect a stronger orientation toward collectivism and lower scores consistently to reflect a stronger orientation toward individualism.

3.3.3. Masculinity-Femininity

The chosen instrument, the PAQ (Personal Attributes Questionnaire), is a self-report inventory containing three scales: masculinity (M), femininity (F) and bipolar masculinity-femininity (MF). It is based on the Personality Attributes Questionnaire (PAQ) of Spence *et al* (1974 cited in Lenney 1991). In part the PAQ was developed to provide an alternative to the majority of sex-role instruments which prior to the early 1970s had traditionally represented M and F as opposite ends of a bipolar continuum (for example, scale 5 of the MMPI used in Bernknopf (1980) and cited in Volentine (1981); a critique of this construction is provided by Constantinople 1973 cited in O'Grady *et al* 1979 and also in Lenney 1991). According to the theoretical underpinnings of such scales, the presence of M or F necessarily implies the absence of the opposite. The Spence *et al* (1974) instrument is based on an alternative notion, positing that M and F and two independent, unipolar constructs (Volentine 1981; Gaa *et al* 1979). It has frequently been compared with a similar instrument, the Bem Sex Role Inventory (BSRI) (Bem 1974). Comparative studies and factor analyses include Herron *et al* (1983), Pearson (1980), Cunningham & Antill (1980), Gaa *et al* (1979) and Taylor (1983). Together, the BSRI and the PAQ constitute the two most

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frequently used instruments for scoring M, F and androgyny (Lenney 1991; Lubinski *et al* 1983).

The (unipolar) M scale of the PAQ consists of items that are judged socially desirable in both sexes, but which *males* are believed to possess in greater abundance; for example, competitiveness and independence. Conversely, the (unipolar) F scale contains items that are judged socially desirable in both sexes, but which *females* are believed to possess more abundantly, such as gentleness and helpfulness. The (bipolar) MF scale contains items that are judged differentially socially desirable in the two sexes (Absi-Semaan *et al* 1993). For example, "submission is judged to be desirable in females and dominance is desirable in males" (Pearson 1980:1121).

Compared to other scales, the PAQ has relatively homogenous, factorially pure scales. This accords with Spence's intention of measuring the *instrumental* and *expressive* characteristics of the sex roles, respectively, rather than attempting to measure global masculinity and global femininity (Lenney 1991). *Instrumentality* is defined by Spence as "self-assertive traits such as independence, decisiveness, and dominance" whilst *expressiveness* is considered to be "interpersonally oriented traits such as emotionality, awareness of others' feelings [and] warmth" (Spence 1983:441). Hall & Halberstadt (1980) cite several other labels that have been used by various authors to refer to the masculine and feminine conceptual dimensions. These include: instrumentality and socio emotional orientation (Parsons & Bales 1955); agency and communion (Spence *et al* 1974); and competence and warmth-expressiveness (Broverman *et al* 1972).

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Because the PAQ has been so widely used, its validity and reliability have been extensively tested and are considered to be very good (Lenney, 1991).

3.4. Data Collection

Data obtained directly from its sources, observed, measured, and recorded for the very first time-specifically meant for the purpose of the research-is defined as primary data (Cooper & Emory, 1995). This research uses primary self-reported data type in the form of written response from selected respondents to the pre-distributed questionnaire. The questionnaire is built from selected variables required by the models. Alternative of answers using 10-Likert scales are provided for respondents to select.

3.5. Analysis Method

Data analysis and its interpretation are needed to answer the research questions in order to explain certain phenomenon. Data analysis is a process of transforming data into simpler form so that it can be easily understood and interpreted. The chosen data analysis method should fit the research pattern and the variables being addressed. Quantitative analysis is a measurement method to explain the results in a certain units or number. This analysis includes data processing and results organization. The data in this study are analyzed using Chi-square Test.

CHAPTER 4

DATA ANALYSIS

4.1 Description of Research Object and Descriptive Data

4.1.1. Description of Diponegoro University

Diponegoro University was established in 1956 to fulfill the concern of thoughts that there is only one public university in Central Java Province, Gajah Mada University. When it was established for the first time, it was named after Semarang University with its president Mr. Imam Bardjo. In 1960 the name of Semarang University was changed into Diponegoro University and also stated as public university. Nowadays this public university which is located in Semarang has thirteen faculty with their own subjects of study

4.1.2. Description of Respondent

The respondents in this study are 100 employees in Diponegoro University who become head of the departments in administrative division. The sampling is restricted to these areas to allow more confidence that the differences obtained were not due primarily to differences in values, interests, and personality types commonly found between employees enrolling in different subjects (Clark & Trow, 1960).

This research was carried out as part of an investigation into the sources and consequences of conflict within a rapidly changing academic environment. In exchange for feedback concerning the dynamics of internal conflict, the

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department's administrators allowed the authors to conduct this research. All head of the departments participated in the data collection; however, because of missing data for some respondents, the effective sample size was reduced to 100. Sixty-eight percent of the sample was male, and ages ranged from the early 30s to the 50s. The data were collected through questionnaires administered one-on-one by the authors. Each subject was assured of the confidentiality of his or her responses and given the opportunity to decline participation if he or she wished.

a. Respondents based on sex

Table 4.1. Respondent's Sex

Sex	Frequency	Percentage
Male	68	68
Female	32	32
TOTAL	100	100

From table above we find out that 68 percent of respondent's sex is male and the rest of the respondents are 32 female.

b. Respondents based on age

Table 4.2. Respondent's Age

Age	Frequency	Percentage
30-40	25	25
40-50	60	60
50-55	15	15
TOTAL	100	100

Based on Table 4.2 we can find out that the range of the respondents is spread from early 30 to early 50. Most of them are in their 40's which is common

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for employee with civil servants based to have such position as head of department in their office.

c. Respondents based on education

Table 4.2. Respondent's Education

Age	Frequency	Percentage
D III	15	15
S1	83	83
S2	2	2
TOTAL	100	100

Based on their education we can divide the respondents to three big groups, some of them have diploma degree, most of them have under graduate degree, and very few of them have post graduate degree. Most of the respondents with diploma degree are in their 50's, it means they have their position based on their experience and their working period as civil servants.

d. Respondents based on work period

Table 4.4 Respondent's Working Period

Work Period	Frequency	Percentage
10-20 years	20	20
20-30 years	47	47
30 years and more	33	33
TOTAL	100	100

Based on table 4.3 we could divide the respondents into three groups of working period, and most of the respondents have been working for more then 20 years to have their potion now as head of departments.

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4.2. Validity and Reability Test

Before proceeding with testing the hypotheses, the psychometric properties of the INDCOL were examined in detail. Initially, reliability analysis was carried out on each scale and any item that had negative inter-item correlations with other items on that subscale or a low (less than .25) corrected item-total correlation was dropped. As a second step, correlations between each item and other subscale scores were obtained. Only the items that had a higher corrected item-total correlation with their own subscale than with the other subscales were retained. Item and scale analyses conducted on the INDCOL revealed that a number of items had negative inter-item correlations or low corrected item-total correlations.

Most items were identical to those in the original scale; however, based on pilot test results some items were rewritten in order to make them easier to translate. Also, additional items were borrowed from another version of the INDCOL used in previous research to increase reliability.

Before conducted a quantitative data analysis for the examination of hypothesis research, hence before hand will be conducted by examination of data collecting instrument, through validity test and reliability test with the formulation as below

4.2.1 Validity Test

Test the validity aim to know whether measuring instrument used precisely measure what will be measured or not. This validity will be shown by an index depicting how far n measuring instrument really showing what measured

Validity examination use the correlation of product moment from Pearson, what is done by counting/calculating correlation among score of each question item totally is variable score. This validity examination uses the formula of product moment from Pearson. As for criterion of examination of the question item validity shall be as follows

- "If inference mistake (sig) > level significance 0,05, hence question item expressed is not valid

- "If inference mistake (sig) ≤ level significance 0,05, hence question item expressed is valid

Table 4.5 Correlation of Conflict Handling Style to Culture Dimension

Correlations[a]

		Gy Penanganan Konflik
Gy Penanganan Konflik	Pearson Correlation	1
	Sig. (1-tailed)	,
Y1	Pearson Correlation	,677**
	Sig. (1-tailed)	,000
Y2	Pearson Correlation	,484**
	Sig. (1-tailed)	,000
Y3	Pearson Correlation	,654**
	Sig. (1-tailed)	,000
Y4	Pearson Correlation	,583**
	Sig. (1-tailed)	,000

**. Correlation is significant at the 0.01 level (1-tailed).

a. Listwise N=100

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Above tables show the validity coefficient of every item of variable of Style of Conflict Handling (Y) by inference as follows

- Coefficient of Validity of item of question No. 1 equal to r = 0,677 by probability mistake (sig) equal to 0,000. Along of inference mistake of equal to 0,000 < level significance 0,05 , inference taken by item of question No. 1 expressed valid

- Coefficient of Validity of item of question No. 2 equal to r = 0,484 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05 , inference taken by item of question No. 2 expressed valid

- Coefficient of Validity of item of question No. 3 equal to r = 0,654 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05 , inference taken by item of question No. 3 expressed valid

- Coefficient of Validity of item of question No. 4 equal to r = 0,583 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05, inference taken by item of question No. 4 expressed valid.

Table 4.6 Correlation of Conflict Handling Style to Culture Dimension

Correlations[a]

		Gy Penanganan Konflik
Gy Penanganan Konflik	Pearson Correlation	1
	Sig. (1-tailed)	,
Y5	Pearson Correlation	,497**
	Sig. (1-tailed)	,000
Y6	Pearson Correlation	,423**
	Sig. (1-tailed)	,000
Y7	Pearson Correlation	,638**
	Sig. (1-tailed)	,000
Y8	Pearson Correlation	,608**
	Sig. (1-tailed)	,000

· Correlation is significant at the 0.01 level (1-tailed).

[a]· Listwise N=100

- Coefficient of Validity of item of question No. 5 equal to r = 0,497 by inference mistake of equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05 , inference taken by item of question No. 5 expressed valid

- Coefficient of Validity of item of question No. 6 equal to r = 0,423 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05, inference taken by item of question No. 6 expressed valid

- Coefficient of Validity of item of question No. 7 equal to r = 0,638 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05, inference taken by item of question No. 7 expressed valid

- Coefficient of Validity of item of question No. 8 equal to r = 0,608 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05, inference taken item of question No. 8 expressed valid.

Table 4.7 Correlation of Conflict Handling Style to Culture Dimension

Correlations[a]

		Gy Penanganan Konflik
Gy Penanganan Konflik	Pearson Correlation	1
	Sig. (1-tailed)	
Y9	Pearson Correlation	,471**
	Sig. (1-tailed)	,000
Y10	Pearson Correlation	,703**
	Sig. (1-tailed)	,000
Y11	Pearson Correlation	,698**
	Sig. (1-tailed)	,000
Y12	Pearson Correlation	,653**
	Sig. (1-tailed)	,000

**. Correlation is significant at the 0.01 level (1-tailed).

a. Listwise N=100

- Coefficient of Validity of item of question No. 9 equal to r = 0,471 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05, inference taken by item of question No. 9 expressed valid

- Coefficient of Validity of item of question No. 10 equal to r = 0,703 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05, inference taken by item of question No. 10 expressed valid

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- Coefficient of Validity of item of question No. 11 equal to r = 0,698 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05, inference taken by item of question No. 11 expressed valid

- Coefficient of Validity of item of question No. 12 equal to r = 0,653 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05, inference taken by item of question No. 12 expressed valid.

Table 4.8 Correlation of Conflict Handling Style to Culture Dimension

Correlations[a]

		Gy Penanganan Konflik
Gy Penanganan Konflik	Pearson Correlation	1
	Sig. (1-tailed)	,
Y13	Pearson Correlation	,694**
	Sig. (1-tailed)	,000
Y14	Pearson Correlation	,596**
	Sig. (1-tailed)	,000
Y15	Pearson Correlation	,598**
	Sig. (1-tailed)	,000
Y16	Pearson Correlation	,580**
	Sig. (1-tailed)	,000

**. Correlation is significant at the 0.01 level (1-tailed).

a. Listwise N=100

- Coefficient of Validity of item of question No. 13 equal to r = 0,694 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05, inference taken by item of question No. 13 expressed valid

- Coefficient of Validity of item of question No. 14 equal to r = 0,596 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05, inference taken by item of question No. 14 is expressed valid

- Coefficient of Validity of item of question No. 15 equal to r = 0,598 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05, inference taken by item of question No. 15 expressed valid

- Coefficient of Validity of item of question No. 16 equal to r = 0,580 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05, inference taken by item of question No. 16 expressed valid

Table 4.9 Correlation of Conflict Handling Style to Culture Dimension

Correlations[a]

		Gy Penanganan Konflik
Gy Penanganan Konflik	Pearson Correlation	1
	Sig. (1-tailed)	,
Y17	Pearson Correlation	,656**
	Sig. (1-tailed)	,000
Y18	Pearson Correlation	,687**
	Sig. (1-tailed)	,000
Y19	Pearson Correlation	,653**
	Sig. (1-tailed)	,000
Y20	Pearson Correlation	,631**
	Sig. (1-tailed)	,000

**. Correlation is significant at the 0.01 level (1-tailed).

a. Listwise N=100

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- Coefficient of Validity of item of question No. 17 equal to r = 0,656 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05, inference taken by item of question No. 17 expressed valid

- Coefficient of Validity of item of question No. 18 equal to r = 0,687 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05, inference taken by item of question No. 18 expressed valid

- Coefficient of Validity of item of question No. 19 equal to r = 0,653 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05, inference taken by item of question No. 19 expressed valid

- Coefficient of Validity of item of question No. 20 equal to r = 0,631 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05, inference taken by item of question No. 20 expressed valid.

Table 4.10 Correlation of Conflict Handling Style to Culture Dim:nsion

Correlations ^a

		Gy Penanganan Konflik
Gy Penanganan Konflik	Pearson Correlation	1
	Sig. (1-tailed)	,
Y21	Pearson Correlation	,580**
	Sig. (1-tailed)	,000
Y22	Pearson Correlation	,544**
	Sig. (1-tailed)	,000
Y23	Pearson Correlation	,681**
	Sig. (1-tailed)	,000
Y24	Pearson Correlation	,484**
	Sig. (1-tailed)	,000

**. Correlation is significant at the 0.01 level (1-tailed).

a. Listwise N=100

- Coefficient of Validity of item of question No. 21 equal to r = 0,580 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05, inference taken by item of question No. 21 expressed valid

- Coefficient of Validity of item of question No. 22 equal to r = 0,544 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05, inference taken by item of question No. 22 expressed valid .

- Coefficient of Validity of item of question No. 23 equal to r = 0,681 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05, inference taken by item of question No. 23 expressed valid

- Coefficient of Validity of item of question No. 24 equal to r = 0,484 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05, inference taken by item of question No. 24 expressed valid.

Table 4.11 Correlation of Conflict Handling Style to Culture Dimension

Correlations [a]

		Gy Penanganan Konflik
Gy Penanganan Konflik	Pearson Correlation	1
	Sig. (1-tailed)	,
Y25	Pearson Correlation	,593**
	Sig. (1-tailed)	,000
Y26	Pearson Correlation	,586**
	Sig. (1-tailed) .	,000
Y27	Pearson Correlation	,678**
	Sig. (1-tailed)	,000
Y28	Pearson Correlation	,647**
	Sig. (1-tailed)	,000

**. Correlation is significant at the 0.01 level (1-tailed).

a. Listwise N=100

- Coefficient of Validity of item of question No. 25 equal to r = 0,593 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05, inference taken by item of question No. 25 expressed valid

- Coefficient of Validity of item of question No. 26 equal to r = 0,586 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05, inference taken by item of question No. 26 expressed valid

- Coefficient of Validity of item of question No. 27 equal to r = 0,678 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05, inference taken by item of question No. 27 expressed valid

- Coefficient of Validity of item of question No. 28 equal to r = 0,647 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05, inference taken by item of question No. 28 expressed valid

Table 4.12 Correlation of Conflict Handling Style to Individualism-Collectivism

Correlations[a]

		Indi-Kolekti visme
Indi-Kolektivisme	Pearson Correlation	1
	Sig. (1-tailed)	,
X1.1	Pearson Correlation	,828**
	Sig. (1-tailed)	,000
X1.2	Pearson Correlation	,853**
	Sig. (1-tailed)	,000
X1.3	Pearson Correlation	,780**
	Sig. (1-tailed)	,000
X1.4	Pearson Correlation	,521**
	Sig. (1-tailed)	,000
X1.5	Pearson Correlation	,737**
	Sig. (1-tailed)	,000

**. Correlation is significant at the 0.01 level

a. Listwise N=100

Above tables show the validity coefficient every item at variable Individualism-collectivism (X1) by inference as follows

- Coefficient of Validity of item of question No. 1 equal to r = 0,828 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05, inference taken by item of question No. 1 expressed valid

- Coefficient of Validity of item of question No. 2 equal to r = 0,853 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05, inference taken by item of question No. 2 expressed valid

- Coefficient of Validity of item of question No. 3 equal to r = 0,780 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level signi,ïcance 0,05, inference taken by item of question No. 3 expressed valid.

- Coefficient of Validity of item of question No. 4 equal to r = 0,521 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05, inference taken by item of question No. 4 expressed valid

- Coefficient of Validity of item of question No. 5 equal to r = 0,737 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05, inference taken by item of question No. 5 expressed valid

Table 4.13 Correlation of Conflict Handling Style to Power Distance

Correlations[a]

		Jarak Kekuasaan
Jarak Kekuasaan	Pearson Correlation	1
	Sig. (1-tailed)	,
X2.1	Pearson Correlation	,459**
	Sig. (1-tailed)	,000
X2.2	Pearson Correlation	,736**
	Sig. (1-tailed)	,000
X2.3	Pearson Correlation	,745**
	Sig. (1-tailed)	,000

**. Correl tion is significant at the 0.01 level

a. Listwise N=100

Above tables show the validity coefficient every item at variable Power Distance (X2) by inference as follows

- Coefficient of Validity of item of question No. 1 equal to r = 0,459 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05, inference taken by item of question No. 1 expressed valid.

- Coefficient of Validity of item of question No. 2 equal to r = 0,736 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05 inference taken by item of question No. 2 expressed valid

- Coefficient of Validity of item of question No. 3 equal to r = 0,745 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05 inference taken by item of question No. 3 expressed valid

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Table 4.14 Correlation of Conflict Handling Style to Power Distance

Correlations[a]

		Jarak Kekuasaan
Jarak Kekuasaan	Pearson Correlation	1
	Sig. (1-tailed)	,
X2.4	Pearson Correlation	,682**
	Sig. (1-tailed)	,000
X2.5	Pearson Correlation	,777**
	Sig. (1-tailed)	,000
X2.6	Pearson Correlation	,746**
	Sig. (1-tailed)	,000

**. Correlation is significant at the 0.01 level

a. Listwise N=100

- Coefficient of Validity of item of question No. 4 equal to r = 0,682 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05, inference taken by item of question No. 4 expressed valid.

- Coefficient of Validity of item of question No. 5 equal to r = 0,777 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05 inference taken by item of question No. 5 expressed valid

- Coefficient of Validity of item of question No. 6 equal to r = 0,746 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05 inference taken by item of question No. 6 expressed valid

Table 4.15 Correlation of Conflict Handling Style to Uncertainty Avoidance

Correlations[a]

		Penghindaran Ketidakpastian
Penghindaran Ketidakpastian	Pearson Correlation	1
	Sig. (1-tailed)	,
X3.1	Pearson Correlation	,624**
	Sig. (1-tailed)	,000
X3.2	Pearson Correlation	,760**
	Sig. (1-tailed)	,0u0
X3.3	Pearson Correlation	,590**
	Sig. (1-tailed)	,000
X3.4	Pearson Correlation	,754**
	Sig. (1-tailed)	,000
X3.5	Pearson Correlation	,658**
	Sig. (1-tailed)	,000

**. Correlation is significant at the 0.01 level (1-tailed).

a. Listwise N=100

Above tables show the validity coefficient every item in variable of Uncertainty Avoidance (X3) by inference as follows

- Coefficient of Validity of item of question No. 1 equal to r = 0,624 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05, inference taken by item of question No. 1 expressed valid

- Coefficient of Validity of item of question No. 2 equal to r = 0,760 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05, inference taken by item of question No. 2 expressed valid

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- Coefficient of Validity of item of question No. 3 equal to r = 0,590 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05, inference taken by item of question No. 3 expressed valid

- Coefficient of Validity of item of question No. 4 equal to r = 0,754 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05, inference taken by item of question No. 4 expressed valid

- Coefficient of Validity of item of question No. 5 equal to r = 0,658 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05, inference taken by item of question No. 5 expressed valid .

Table 4.16 Correlation of Conflict Handling Style to Masculinity-Femininity

Correlations[a]

		Maskulinitas-Femininitas
Maskulinitas-Femininitas	Pearson Correlation	1
	Sig. (1-tailed)	,
X4.1	Pearson Correlation	,758**
	Sig. (1-tailed)	,000
X4.2	Pearson Correlation	,764**
	Sig. (1-tailed)	,000
X4.3	Pearson Correlation	,718**
	Sig. (1-tailed)	,000

**. Correlation is significant at the 0.01 level

a. Listwise N=100

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Above tables show the validity coefficient each; every item in variable Masculinity-Femininity (X4) by inference as follows

- Coefficient of Validity of item of question No. 1 equal to r = 0,758 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05, inference taken by item of question No. 1 expressed valid.

- Coefficient of Validity of item of question No. 2 equal to r = 0,764 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05, inference taken by item of question No. 2 expressed valid

- Coefficient of Validity of item of question No. 3 equal to r = 0,718 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05, inference taken by item of question No. 3 expressed valid

Table 4.17 Correlation of Conflict Handling Style to Masculinity-Femininity

Correlations[a]

		Maskulinitas-Femininitas
Maskulinitas-Femininitas	Pearson Correlation	1
	Sig. (1-tailed)	،
X4.4	Pearson Correlation	,729**
	Sig. (1-tailed)	,000
X4.5	Pearson Correlation	,709**
	Sig. (1-tailed)	,000
X4.6	Pearson Correlation	,608**
	Sig. (1-tailed)	,000

**. Correlation is significant at the 0.01 level

a. Listwise N=100

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- Coefficient of Validity of item of question No. 4 equal to r = 0,729 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05, inference taken by item of question No. 4 expressed valid

- Coefficient of Validity of item of question No. 5 equal to r = 0,709 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05, inference taken by item of question No. 5 expressed valid.

- Coefficient of Validity of item of question No. 6 equal to r = 0,608 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05, inference taken by item of question No. 6 expressed valid

Table 4.18 Correlation of Conflict Handling Style to Masculinity-Femininity

Correlations[a]

		Maskulinitas-Femininitas
Maskulinitas-Femininitas	Pearson Correlation	1
	Sig. (1-tailed)	,
X4.7	Pearson Correlation	,673**
	Sig. (1-tailed)	,000
X4.8	Pearson Correlation	,696**
	Sig. (1-tailed)	,000
X4.9	Pearson Correlation	,775**
	Sig. (1-tailed)	,000

**. Correlation is significant at the 0.01 level

a. Listwise N=100

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- Coefficient of Validity of item of question No. 7 equal to r = 0,673 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05, inference taken by item of question No. 7 expressed valid

- Coefficient of Validity of item of question No. 8 equal to r = 0,696 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0.000 < level significance 0,05, inference taken by item of question No. 8 expressed valid

- Coefficient of Validity of item of question No. 9 equal to r = 0,775 by inference mistake (sig) equal to 0,000. Along of inference mistake equal to 0,000 < level significance 0,05, inference taken by item of question No. 9 expressed valid.

4.2.2 Reliability Test

From 53 (fifty- three) question items, both for going together variable X (X1, X2, X3 And X4), and also related to variable of Style of Conflict Handling (the valid Y), later then tested with the internal consistency test as a mean to know how far measurement which have been [done/conducted] in this research certifiable (reliable). Examination Reliability use the formula of Alpha Cronbach, with the following method

- "If coefficient alpha < 0,6 , hence expressed by a accurate variable item [do] not reliable

- "If coefficient alpha ≥ 0,6 , hence expressed by a accurate by variable item reliable.

Table 4.19 Reliability Analysis

*** Method 1 (space saver) will be used for this analysis ***

RELIABILITY ANALYSIS - SCALE (ALPHA)

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Alpha if Item Deleted
Y1	149,2900	258,7130	,6432	,9196
Y2	149,1400	268,8085	,4486	,9223
Y3	149,4500	259,8056	,6187	,9199
Y4	149,9400	252,4206	,5172	,9224
Y5	150,3900	253,9373	,4115	,9261
Y6	150,2900	258,3696	,3304	,9280
Y7	149,1900	262,6201	,6056	,9204
Y8	149,5500	261,3813	,5697	,9206
Y9	150,1300	257,2254	,3895	,9257
Y10	149,1500	260,7753	,6755	,9195
Y11	149,2000	261,0707	,6702	,9196
Y12	149,4200	260,6905	,6194	,9200
Y13	149,1500	263,1793	,6696	,9200
Y14	149,5200	262,7168	,5581	,9208
Y15	149,2600	263,4267	,5623	,9209
Y16	149,3400	264,9539	,5453	,9212
Y17	149,1900	261,1656	,6236	,9200
Y18	149,2500	258,7753	,6541	,9195
Y19	149,4100	260,7090	,6191	,9200
Y20	149,1400	264,8691	,6029	,9207
Y21	149,5000	263,3838	,5416	,9211
Y22	149,2300	265,1284	,5059	,9216
Y23	149,2700	258,8860	,6475	,9195
Y24	149,2100	267,1575	,4428	,9223
Y25	149,2600	263,1640	,5561	,9209
Y26	149,3800	264,4804	,5511	,9211
Y27	149,2400	259,5378	,6457	,9196
Y28	149,4300	261,0961	,6130	,9201

Reliability Coefficients
N of Cases =   100,0   N of Items = 28
Alpha =   ,9238

Pursuant to calculation reliability .by using Alpha Cronbach above obtained by result of coefficient alpha for the variable of style of conflict handling (Y) equal to 0,9238. Along of coefficient alpha equal to 0,9238 > alpha 0,6, hence question item of variable Y expressed by reliable.

Table 4.20 Reliability Analysis

*** Method 1 (space saver) will be used for this analysis ***

RELIABILITY ANALYSIS - SCALE (ALPHA)

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item- Total Correlation	Alpha if Item Deleted
X1.1	22,8600	6,5661	,6848	,7259
X1.2	22,7200	6,9511	,7520	,7083
X1.3	22,7700	7,2294	,6329	,7450
X1.4	22,7700	8,8254	,2945	,8422
X1.5	22,9600	7,5943	,5787	,7624

Reliability Coefficients
N of Cases =   100,0   N of Items = 5
Alpha =   ,7995

Pursuant to calculation reliability by using Alpha Cronbach above obtained by result of coefficient alpha for the variable of individualism-collectivism (X1) equal to 0,7995. Along of coefficient alpha equal to 0,7995 > alpha 0,6, hence question item of variable X1 expressed by reliable.

Table 4.25 Reliability Analysis

*** Method 1 (space saver) will be used for this analysis ***

RELIABILITY ANALYSIS - SCALE (ALPHA)

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item- Total Correlation	Alpha if Item Deleted
X2.1	27,4100	15,6181	,2899	,7793
X2.2	28,1800	10,7754	,4776	,7756
X2.3	27,4400	13,2186	,6251	,7088
X2.4	27,4200	13,6804	,5406	,7280
X2.5	27,7900	12,6726	,6575	,6974
X2.6	27,7600	13,0529	,6203	,7082

Reliability Coefficients
N of Cases =   100,0   N of Items = 6
Alpha   =   ,7674

Pursuant to calculation reliability by using Alpha Cronbach above obtained by result of coefficient alpha for the variable of Power Distance (X2) equal to 0,7674. Along of coefficient alpha equal to 0,7674 > alpha 0,6, hence question item of variable X2 expressed by reliable.

Table 4.26 Reliability Analysis

*** Method 1 (space saver) will be used for this analysis ***

RELIABILITY ANALYSIS - SCALE (ALPHA)

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item- Total Correlation	Alpha if Item Deleted
X3.1	20,8500	14,2500	,4395	,6464
X3.2	21,7600	10,3459	,4799	,6415
X3.3	20,6200	14,9653	,4230	,6569
X3.4	21,5100	10,8787	,5020	,6182
X3.5	20,6200	14,5006	,5140	,6315

Reliability Coefficients
N of Cases =   100,0   N of Items = 5
Alpha =   ,6897

Pursuant to calculation reliability by using Alpha Cronbach above obtained by result of coefficient alpha for the variable of uncertainty avoidance (X3) equal to 0,6897. Along of coefficient alpha equal to 0,6897 > alpha 0,6, hence question item of variable X3 expressed by reliable.

Table 4.27 Reliability Analysis

```
*** Method 1 (space saver) will be used for this analysis ***
```

RELIABILITY ANALYSIS - SCALE (ALPHA)

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Alpha if Item Deleted
X4.1	44,9400	27,4509	,6788	,8620
X4.2	44,9700	27,1203	,6818	,8616
X4.3	44,9000	27,9495	,6295	,8663
X4.4	45,1400	27,3539	,6352	,8659
X4.5	44,9500	27,9672	,6176	,8673
X4.6	44,9200	29,1653	,4969	,8774
X4.7	45,1600	29,0448	,5867	,8701
X4.8	45,1800	27,7451	,5937	,8697
X4.9	44,8800	27,5410	,7039	,8601

```
Reliability Coefficients
N of Cases =    100,0              N of Items =  9
Alpha =    ,8798
```

Pursuant to calculation reliability by using Alpha Cronbach above obtained by result of coefficient alpha for the variable of Masculinity-Femininity (X4) equal to 0,8798. Along of coefficient alpha equal to 0,8798 > alpha 0,6, hence question item of variable X4 expressed by reliable

4.2.2.1 Problem of Autocorelation

Table 4.28 ANOVA

ANOVA[b]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	21820,792	4	5455,198	87,408	,000[a]
	Residual	5929,048	95	62,411		
	Total	27749,840	99			

a. Predictors: (Constant), Maskulinitas-Femininitas, Penghindaran Ketidakpastian, Jarak Kekuasaan, Indi-Kolektivisme

b. Dependent Variable: Gy Penanganan Konflik

According to the F test that has been done on this research we get the number of Fh (87,408) > Ft5% (2,47), so the inference which is taken is to accept H5 and refuse Ho. Equally, X1, X2, X3 and X4 by simultaneously have an effect on very significant way to variable of style of conflict handling (Y).

Graphically of major research hypothesis examination above, describable as picture below

Graphic 4.1 Examination of Hypothesis of Variable X1, X2, X3 and X4 to Variable of Style of Conflict Handling (Y)
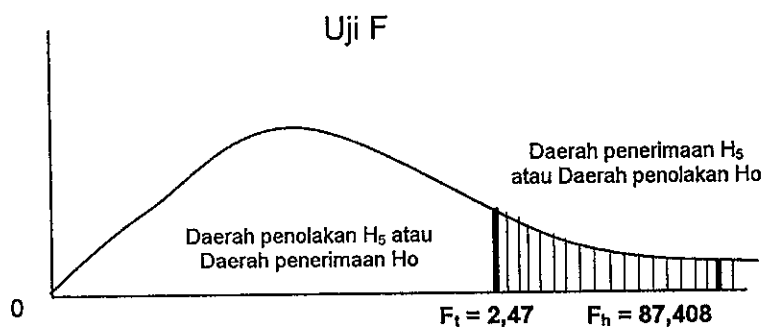
Uji F

Daerah penerimaan H5 atau Daerah penolakan Ho

Daerah penolakan H5 atau Daerah penerimaan Ho

0

$F_t = 2,47$ $F_h = 87,408$

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According to the F test that has been done on this research we get the number of Fh (87,408) > Ft5% (2,47), so the inference which is taken is to accept H5 and refuse Ho. In another word, the hypothesis " the variable X1, X2, X3 and X4 are simultaneously affect to Conflict Handling Style is accepted with degree of trust (Y)" 95%.

From the table above, it can be seen the influence of four independent variables to the variable of conflict handling style with the number of Adjusted R2 0,777 or 77,7 percent. It means that, 77,7 percent of variation which happen to the variable of conflict handling style an be explained simultaneously by variable X1, X2, X3 and X4. It also means that there are still 100% - 77,7% = 22,3 percent is contributed by another variable but X1, X2, X3 and X4.

The Table above also shows the number of DW 1,938. Because of the number DW equal to 1,938 staying in to span between - 2 up to + 2 (Singgih Santoso, 2000), hence inference taken by model of regression research [do] not contain the problem autocorrelation

By using rule from Algifari will be obtained by same inference, where Algifari (1997) specifying the following price DW rule:

- Less than 1,10= There is autocorrelation
- 1,11 to 1,54 = Without conclusion
- 1,55 to 2,46 = no autocorrelation
- 2,46 to 2,90 = Without conclusion
- More than 2,91= autocorrelation

4.2.2.2 Problem of MultiColinearity

Along of price DW equal to 1,938 staying in to span between 1,55 to 2,46, hence inference taken by model regression do not contain the problem autocorrelation.

Above tables also show each price of VIF and tolerance from free variable. this Price VIF good for knowing there [do] not it[him] symptom multikolinierity in model regression. Each the price VIF alternately equal to;

Table 4.29 Multicoliniearity Test Table

Variable	VIF	Conclusion
Individualism-Collectivism (X_1)	4,321	Free of Multi Coliniearity
Power Distance (X_2)	3,348	Free of Multi Coliniearity
Uncertainty Avoidance (X_3)	2,106	Free of Multi Coliniearity
Masculinity-Femininity (X_4)	3,626	Free of Multi Coliniearity

According to Imam Ghozali (2001;63) visible multikolinearity from value Tolerance and its opponent Variance Inflation Factor (VIF). Second, this size measure show every free variable which explained by other free variable. Assess the common cutoff used to measure the minimum symptom multicolinierity inexistence assess the tolerance 0,10 or maximal price VIF 10

Along of price VIF from each free variable under value VIF 10, hence model the regression expressed [do] not contain the symptom multicolinierity. This matter very as according to opinion of Imam Ghozali (2001;63) expressing that multicolinearity earn also seen from value Tolerance and its opponent Variance Inflation Factor (VIF). Second, this size measure show every free variable explained by other free variable. In simple congeniality every free

variable become the variable trussed and recourse to other free variable. Tolerance measures the chosen free variability variable which cannot be tolerated.

Heteroscedasticity happened by if inexistence of equality of deviation standard asseses the dependent variable in each independent variable. When happened by the symptom heteroscedatisity will generate the effect of variance of coefficient regression become the minimum and wide confidence international so that statistical significance test is not valid again. Heteroscesdastisity can be detected swampy forest with scatterplot as below

Fig. 10 ScatterPlot

Scatterplot

Dependent Variable: Gy Penanganan Konflik

Regression Standardized Predicted Value
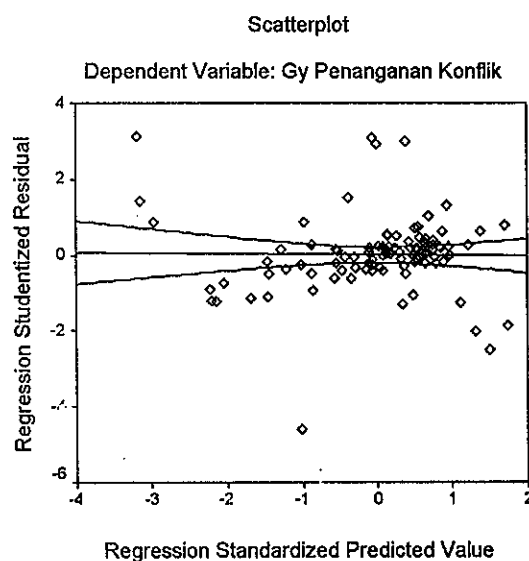
According to Singgih Santoso (2000;137) one of way of to detect the availability of heteroscedasticity problem, for example seeing scatterplot [among/between] value of predictive variable trussed by its residual. Detecting where axis of the ordinate Y which dipredictive, and axis of the abscis residual (Y Predictive - Real Y) which have been standardized. Scatterplot above [do] not show the certain form or pattern, and also data disseminate flattenedly, either in

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for tinder 0 and also below/under tinder 0, so that expressed not happened by the problem heteroscedasticity.

Test the normality aim to test whether in model regression, variable trussed and free variable both having normal distribution or [do] not. Model the good regression own the normal data distribution or come near normal. To test whether/what normal data distribution or [do] not, one of line of least resistance to see the normality seeing histogram comparing between observation data with the distribution coming near normal distribution. But that way only see the this matter histogram can mislead specially to sum up the small sample that is below 30

Fig. 11 Plot of Regression

Normal P-P Plot of Regression Standardized Residual

Dependent Variable: Gy Penanganan Konflik
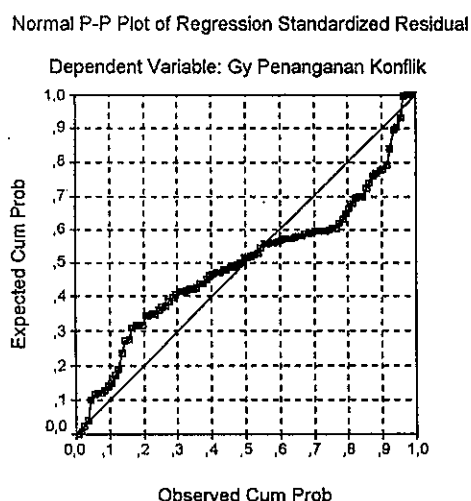
Reliable method to know the normality is by take a look at Normal Probability Plot the (above graph) comparing cumulative distribution from real data with the cumulative distribution from normal distribution. Normal distribution will form one straight line diagonal, and plotting data will be compared to by a diagonal line. If data distribution: normal, hence line depicting real data will follow its diagonal line (Imam Ghozali, 2001;83)

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4.2.3. Multiple Regressions

Table 4.30 Descriptive Statistics

Descriptive Statistics

	Mean	Std. Deviation	N
Gy Penanganan Konflik	154,96	16,742	100
Indi-Kolektivisme	28,52	3,326	100
Jarak Kekuasaan	33,20	4,257	100
Penghindaran Ketidakpastian	26,34	4,340	100
Maskulinitas-Femininitas	50,63	5,901	100

Relate to descriptive statistical calculation above, knowable hence mean (mean) and standard deviation from each research variable by sample as much 100 responder shall be as follows

- Mean from variable of style of conflict handling (Y) equal to 154,96 with the standard deviation equal to 16,742.

- Mean from variable of individualism-collectivism (X1) equal to 28,52 with the standard deviation equal to 3,326

- Mean from variable of power distance (X2) equal to 33,20 with the standard deviation equal to 4,257

- Mean from variable of uncertainty avoidance (X3) equal to 26,34 with the standard deviation equal to 4,340

- Mean from variable of masculinity-femininity (X4) equal to 50,63 with the standard deviation equal to 5,901

Table 4.31 Model Summary

Model Summary[b]

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	,887[a]	,786	,777	7,900	1,938

[a] Predictors: (Constant), Maskulinitas-Femininitas, Penghindaran Ketidakpastian, Jarak Kekuasaan, Indi-Kolektivisme

[b] Dependent Variable: Gy Penanganan Konflik

Multiple Regressions coefficient R equal to 0,887, because of R do not own the negation to refuse or accept the major research hypothesis, hence needed by doubled transformation coefficient regression R into test F (F-Test).

Table 4.32 Regression Analysis

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	25,498	7,250		3,517	,001		
	Indi-Kolektivisme	1,249	,496	,248	2,517	,014	,231	4,321
	Jarak Kekuasaan	,779	,341	,198	2,283	,025	,299	3,348
	Penghindaran Ketidakpastian	1,277	,265	,331	4,808	,000	,475	2,106
	Maskulinitas-Femininitas	,678	,256	,239	2,647	,009	,276	3,626

[a] Dependent Variable: Gy Penanganan Konflik

Regression equation show the $Y = 0,248X_1 + 0,198X_2 + 0,331X_3 + 0,239X_4$. To obtain the certainty whether the equation regression have the power of which is acceptable utilize to forecast of variable of style of conflict handling (Y), hence require to be [done/conducted] by examination t-test, with the following result

4.3. Hypothesis Testing

4.3.1 Hypothesis 1 Testing

T [count/calculate] for the variable of Individualism-collectivism (X1) equal to 2,517 by inference mistake (sig) equal to 0,014. Along of sig equal to 0,014 < 0,05, hence inference taken by partially and significance of variable individualism-collectivism (X1) have an effect on positive to variable of style of conflict handling (Y), although without support from variable X2, X3 And X4. As for level of influence of variable individualism-collectivism (X1) to style of conflict handling (Y) equal to 0,248 or 24,8 gratuity. Graphically describable above hypothesis examination as follows:

Graphic 4.2. Examination of Hypothesis of Variable Individualism-Collectivism (X1) to Conflict Handling Style (Y).
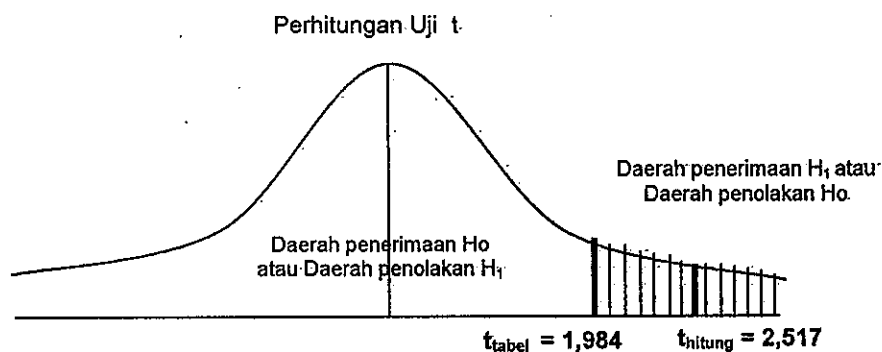
From above picture seen by that result t [count/calculate] (2,517) residing in area of acceptance of H1 and deduction Ho. Inference taken by variable individualism-collectivism (X1) by significance have an effect on positive to style of conflict handling (Y)

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4.3.2 Hypothesis 2 Testing

T [count] for the variable of Power Distance (X2) equal to 2,283 by inference mistake (sig) equal to 0,025. Along of sig equal to 0,025 < 0,05, hence inference taken by partially and significance variable Power Distance (X2) have an effect on positive to variable of style of conflict handling (Y), although without support from variable X1, X3 And X4. As for level of variable influence Power Distance (X2) to style of conflict handling (Y) equal to 0,198 or 19,8 gratuity. Graphically describable above hypothesis examination as follows:

Graphic 4.3. Examination of Hypothesis of Variable Power Distance (X2) to Variable of Conflict Handling Style (Y)

Perhitungan Uji t

Daerah penerimaan H$_2$ atau Daerah penolakan Ho

Daerah penerimaan Ho atau Daerah penolakan H$_2$

t_{tabel} = 1,984 t_{hitung} = 2,283

From the above picture seen by that result t [count] (2,283) residing in area of acceptance of H2 and deduction Ho. Inference taken by variable Power Distance (X2) by significance have an effect on positive to style of conflict handling.

4.3.3 Hypothesis 3 Testing

T [count/calculate] for the variable of Uncertainty Avoidance (X3) equal to 4,808 by inference mistake (sig) equal to 0,000. Along of sig equal to 0,000 < 0,05, hence inference taken by self-supportingly (partial) and significance of variable of uncertainty avoidance (X3) have an effect on positive to variable of style of conflict handling (Y), although without support from variable X1, X2 And X4. As for level of influence of variable of uncertainty avoidance (X3) to style of conflict handling (Y) equal to 0,331 or 33,1 gratuity. Graphically describable above hypothesis examination as follows:

Graphic 4.4. Hypothesis Examination between Variable X3 with the Variable of Style of Conflict Handling (Y)

Perhitungan Uji t

Daerah penerimaan H_3 atau
Daerah penolakan Ho

Daerah penerimaan Ho
atau Daerah penolakan H_3

$t_{tabel} = 1,984$ $t_{hitung} = 4,808$
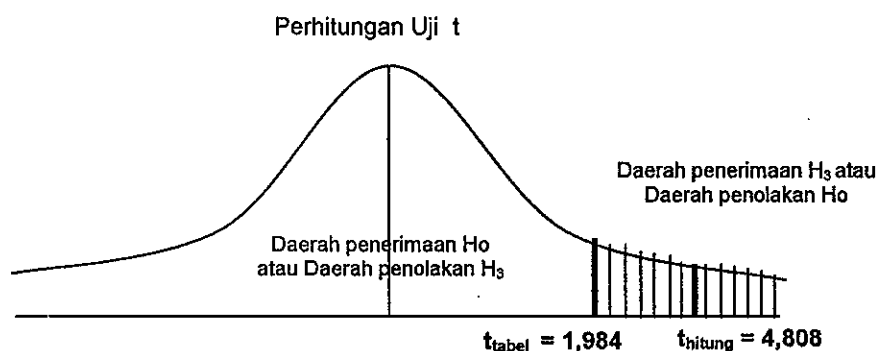
From above picture seen by that result t [count] (4,808) residing in area of acceptance of H3 and deduction Ho. Inference taken by variable of uncertainty avoidance (X3) by significance have an effect on positive to style of conflict handling (Y)

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4.3.4 Hypothesis 4 Testing

Price T [count] for the variable of Masculinity-Femininity (X4) equal to 2,647 by inference mistake (sig) equal to 0,009. Along of sig equal to 0,009 < 0,05, hence inference taken by partially and significance of variable Masculinity-Femininity (X4) have an effect on positive to variable of style of conflict handling (Y), although without support from variable X1, X2 And X3. As for level of influence of variable Masculinity-Femininity (X4) to style of conflict handling (Y) equal to 0,239 or 23,9 gratuity. Graphically describable above hypothesis examination as follows:

Graphic 4.5. Hypothesis Examination between Variable X4 with the

Variable of Style of Conflict Handling (Y)
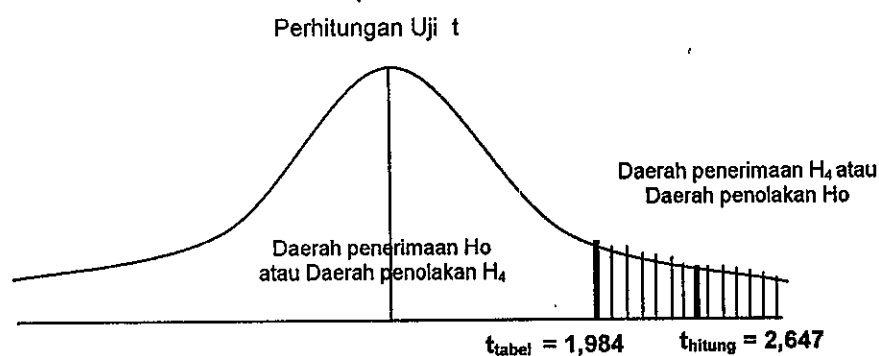
Perhitungan Uji t

Daerah penerimaan H_4 atau
Daerah penolakan Ho

Daerah penerimaan Ho
atau Daerah penolakan H_4

$t_{tabel} = 1,984$ $t_{hitung} = 2,647$

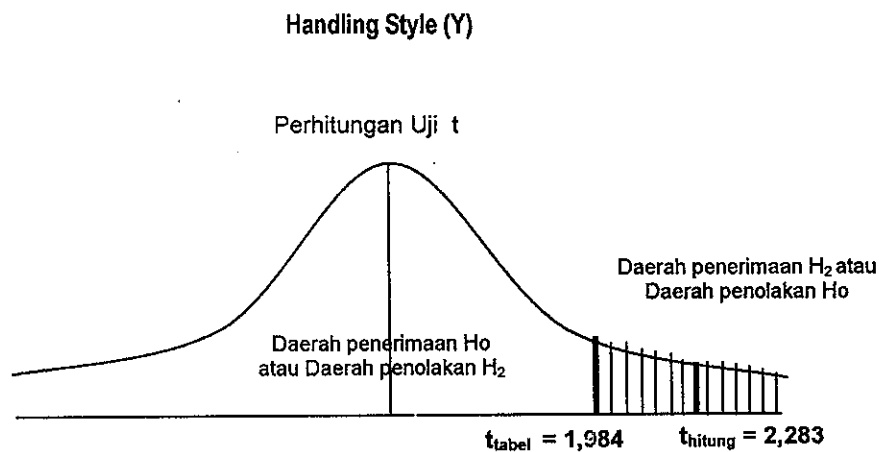From above picture seen by that result t [count/calculate] (2,647) residing in area of acceptance of H4 and deduction Ho. Inference taken by variable Masculinity-Femininity (X4) by significance have an effect on positive to style of conflict handling (Y).

4.3.5. Simultaneous Hypothesis Testing

According to the F test that has been done on this research we get the number of Fh (87,408) > Ft5% (2,47), so the inference which is taken is to accept H5 and refuse Ho. In another word, the hypothesis " the variable X1, X2, X3 and X4 are simultaneously affect to Conflict Handling Style is accepted with degree of trust (Y)" 95%.

From the table also, it can be seen the influence of four independent variables to the variable of conflict handling style with the number of Adjusted R2 0,777 or 77,7 percent. It means that, 77,7 percent of variation which happen to the variable of conflict handling style an be explained simultaneously by variable X1, X2, X3 and X4. It also means that there are still 100% - 77,7% = 22,3 percent is contributed by another variable but X1, X2, X3 and X4.

Pursuant to calculation regression and test the t above, knowable hence that most dominant free variable influence the style of conflict handling (Y) successively ; uncertainty avoidance (X3) equal to 33,1 gratuity, variable individualism-collectivism (X1) equal to 24,8 gratuity, variable Masculinity-Femininity (X4) equal to 23,9 gratuity, and smallest influence from variable Power Distance (X2) equal to 19,8 gratuity.

CHAPTER 5

CONCLUSION AND IMPLICATION

5.1. Introduction

The premise of this research and the field of conflict studies in general is that conflict and conflict resolution are useful areas of focus in order to better understand human behavior. There are certainly alternative ways of analyzing these kinds of interactions. Professionals concerned with how people handle their differences can focus on decision-making, negotiation, communication, stimulus response, power exchanges, and so forth.

Conflict is not in itself a bad thing. There are many reasons why it is a necessary part of the growth and development of individuals, families, communities, and societies. Conflict can help build community, define and balance people's needs as individuals with their needs as participants in larger systems, and help them face and address in a clear and conscious way the many difficult choices that life brings to them.

5.2. Conclusion of Hypothesis

Multiple Regressions coefficient R of this research equal to 0,887, because of R do not own the negation to refuse or accept the major research hypothesis, hence needed by doubled transformation coefficient regression R into F test (F-Test). According to the F test that has been done on this research we get the number of Fh (87,408) > Ft5% (2,47) , so the inference which is taken is to

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accept H5 and refuse Ho. Equally, X1, X2, X3 and X4 by simultaneously have an effect on very significant way to variable of style of conflict handling (Y).

Due to the F test that has been done on this research we get the number of Fh (87,408) > Ft5% (2,47), so the inference which is taken is to accept H5 and refuse Ho. In another word, the hypothesis " the variable X1, X2, X3 and X4 are simultaneously affect to Conflict Handling Style is accepted with degree of trust (Y)" 95%.

From chapter four we know that the influence of four independent variables to the variable of conflict handling style with the number of Adjusted R2 0,777 or 77,7 percent. It means that, 77,7 percent of variation which happen to the variable of conflict handling style an be explained simultaneously by variable X1, X2, X3 and X4. It also means that there are still 100% - 77,7% = 22,3 percent is contributed by another variable but X1, X2, X3 and X4.

The Table in chapter four also shows the number of DW 1,938. Because of the number DW equal to 1,938 staying in to span between .- 2 up to + 2 ((SinggihSantoso, 2000), hence inference taken by model of regression research [do] not contain the problem autocorrelation

Regression equation show the Y = 0,248X1 + 0,198X2 + 0,331X3 + 0,239X4. To obtain the certainty whether the equation regression have the power of which is acceptable utilize to forecast of variable of style of conflict handling (Y), hence require to be conducted by examination t-test, with the following result

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5.2.1 Conclusion of Hypothesis 1

T [count/calculate] for the variable of Individualism-collectivism (X1) equal to 2,517 by inference mistake (sig) equal to 0,014. Along of sig equal to 0,014 < 0,05, hence inference taken by partially and significance of variable individualism-collectivism (X1) have an effect on positive to variable of style of conflict handling (Y), although without support from variable X2, X3 And X4. As for level of influence of variable individualism-collectivism (X1) to style of conflict handling (Y) equal to 0,248 or 24,8 gratuity.

From the picture seen before by that result t [count/calculate] (2,517) residing in area of acceptance of H1 and deduction Ho. Inference taken by variable individualism-collectivism (X1) by significance have an effect on positive to style of conflict handling (Y)

H1: Based on Individualism-Collectivism dimension, Indonesian will show a higher score of preference for avoiding style rather than other styles available.

H1 ⟹ ACCEPTABLE

5.2.2. Conclusion of Hypothesis 2

T [count] for the variable of Power Distance (X2) equal to 2,283 by inference mistake (sig) equal to 0,025. Along of sig equal to 0,025 < 0,05, hence inference taken by partially and significance variable Power Distance (X2) have an effect on positive to variable of style of conflict handling (Y), although without support from variable X1, X3 And X4.

As for level of variable influence Power Distance (X2) to style of conflict handling (Y) equal to 0,198 or 19,8 gratuity. T [count] (2,283) residing in area of acceptance of H2 and deduction Ho. Inference taken by variable Power Distance (X2) by significance have an effect on positive to style of conflict handling.

H2: Based on the Power Distance dimension, Indonesian will show a preference on avoiding rather than the other conflict handling styles.

H2 ⟹ **ACCEPTABLE**

5.2.3. Conclusion of Hypothesis 3

T [count/calculate] for the variable of Uncertainty Avoidance (X3) equal to 4,808 by inference mistake (sig) equal to 0,000. Along of sig equal to 0,000 < 0,05, hence partially and significance of variable of uncertainty avoidance (X3) have an effect on positive to variable of style of conflict handling (Y), although without support from variable X1, X2 And X4.

As for level of influence of variable of uncertainty avoidance (X3) to style of conflict handling (Y) equal to 0,331 or 33,1 gratuity. T [count](4,808) residing in area of acceptance of H3 and deduction Ho. Inference taken by variable of uncertainty avoidance (X3) by significance have an effect on positive to style of conflict handling (Y)

H3: Based on its weak uncertainty avoidance culture, Indonesian will choose avoiding style rather than the other styles available for handling conflict

H3 ⟹ **ACCEPTABLE**

5.2.4. Conclusion of Hypothesis 4

T [count] for the variable of Masculinity-Femininity (X4) equal to 2,647 by inference mistake (sig) equal to 0,009. Along of sig equal to 0,009 < 0,05, hence inference taken by partially and significance of variable Masculinity-Femininity (X4) have an effect on positive to variable of style of conflict handling (Y), although without support from variable X1, X2 And X3.

As for level of influence of variable Masculinity-Femininity (X4) to style of conflict handling (Y) equal to 0,239 or 23,9 gratuity. T [count/calculate] (2,647) residing in area of acceptance of H4 and deduction Ho. Inference taken by variable Masculinity-Femininity (X4) by significance have an effect on positive to style of conflict handling (Y).

H4: Based on the feminine culture owned by Indonesian, they will show a preference of using avoiding style for handling conflict

H4 ⟹ **ACCEPTABLE**

5.2.5. Conclusion of Research

According to the F test that has been done on this research we get the number of Fh (87,408) > Ft5% (2,47), so the inference which is taken is to accept H5 and refuse Ho. In another word, the hypothesis " the variable X1, X2, X3 and X4 are simultaneously affect to Conflict Handling Style is accepted with degree of trust (Y)" 95%.

From the table also, it can be seen the influence of four independent variables to the variable of conflict handling style with the number of Adjusted R^2

0,777 or 77,7 percent. It means that, 77,7 percent of variation which happen to the variable of conflict handling style an be explained simultaneously by variable X1, X2, X3 and X4. It also means that there are still 100% - 77,7% = 22,3 percent is contributed by another variable but X1, X2, X3 and X4.

Pursuant to calculation regression and test the t above, knowable hence that most dominant free variable influence the style of conflict handling (Y) successively ; uncertainty avoidance (X3) equal to 33,1 gratuity, variable individualism-collectivism (X1) equal to 24,8 gratuity, variable Masculinity-Femininity (X4) equal to 23,9 gratuity, and smallest influence from variable Power Distance (X2) equal to 19,8 gratuity.

Working through a conflict can be an important bonding and growth producing experience. The strength of social systems lies in part in how they prevent serious conflicts and, when conflicts do arise, how they address them so as to maintain system integrity and preserve the wellbeing of their members. By facing major conflicts, addressing them, reorganizing as necessary to deal with them, and moving on, social organizations adapt to changes in their environment.

It is easy enough to say that conflict is inevitable and is not in itself good or bad, yet for there may be an important lesson for us in the resistance that people has to acknowledging conflict in their lives. This may be something other than dysfunctional conflict avoidant behavior. Maybe there is an inevitable shift in the way people interact with each other once they acknowledge the presence of conflict, and therefore people have good reason to approach that admission with caution. If this shift in focus, energy, attitude, or behavior is a natural consequence

5.3. Practical Managerial Implication

Conflict resolution has developed greatly in recent years. What were once obscure academic and diplomatic exercises, rooted in Western attempts at managing the superpower confrontation, have developed into popular tools for peacemaking and peace building available to people at every level of the global community. The degree of cross-cultural awareness is increasing (and needs to continue increasing), and there is greater awareness of the long term and structural nature of efforts to avoid violent conflict. The uniqueness of each culture must be respected and its qualities drawn upon both to transform violent conflicts and to help sustain peace within and between societies. These developments now inform the conflict transformation approach.

- It would be worth verifying whether these theoretical considerations stand up to further empirical testing. A better knowledge of the weight given in different cultures to each of these elements, as well as its variation over consecutive stages of the conflict, may lead to a deeper understanding of the role of cultural dimension in conflict handling.

- As predicted from the literature, respondents from the collectivist countries such as Indonesia place higher value in group's value above the self -value. This once again questions the homogeneity of the concept of collectivism (Bond, 1994; Schwartz, 1994).

- These brief applications of the cultural dimension approach to the analysis of conflict handling style suggestive of the relevance of this approach for understanding aspects of work. These illustrations can, however, point the way towards utilizing what is known about national differences in cultural values for the study of national differences in work-related variables. The approach might fruitfully be exploited, for example, to predict and interpret national differences in such additional areas as: risk-taking and innovation in work; managers' behaviour towards workers; decision-making styles of reliance on own judgement, rules, consultation with superiors or subordinates, etc.; penetration of work involvements into other areas of life.

This study provides researchers with information on the value emphases in cultural dimension. This information can be used to sample strategically the countries worth studying in order to test hypotheses regarding the effects of emphases on particular value types. Researchers should sample countries found to range from high to low along the continuum of emphases on the value type of interest.

5.4. Limitation of Research

To evaluate the findings and the contribution of the current investigation, the limitations of the research design must be taken into account. Since all the variables were measured at the same time and from the same person, concern over the effects of common method variance was warranted. There can be a large number of culturally heterogeneous groups with different cultural dimensions.

This study considers only a few of such diverse groups. Therefore, the results cannot be generalized to all culturally heterogeneous groups. Only through cumulative research can we arrive at a clear picture of the impact of cultural heterogeneity on conflict handling style. Future research directions should consider the examination of other types of cultural heterogeneity.

5.5. Agenda for Further Research

Recent research indicates that conflict can be healthy, if not necessary, and should be promoted in task groups. Conflict in such groups can help members to reduce groupthink, generate creative alternatives, and maintain a balance of power. Future research directions should consider the examination of other types of cultural heterogeneity. Further, to provide a test of whether such a problem existed, four cultural dimensions items on leadership were inserted among the INDCOL items. The results indicated that the variable of avoiding handling style is influenced by the four cultural dimensions. A related limitation is that it is conducted only at a small and limited number of populations in variance. Future

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researches that consider the examination of other types of cultural heterogeneity would contribute greatly.

The present study might also have certain limitations due to the fact that the data were collected in a single country, raising questions regarding the generalizability of the findings. Thus, in every culture we get the full distribution of both types and the generalizations reflect comparative statistical tendencies. Therefore, it is important to address whether this particular context has any implications for the results.. In other words, although the arguments advanced in the current study would be expected to hold in other cultural contexts, the context itself might moderate the present findings. However, this argument is speculative and as such, it is believed that replication at the individual level in multiple cultural contexts would be very informative.

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