

MALAYSIAN VALUES AND ORGANIZATIONAL COMMITMENT :
A STUDY OF DIFFERENCES AMONGST VARIOUS RACES

by

LAU CHAI CHOO

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ABSTRAK

Tujuan kajian ini adalah untuk mengkaji perhubungan dan antara nilai orang Malaysia seperti kolektiviti menghormati orang tua dan harmoni dengan tanggungjawab dalam organisasi di antara tiga bangsa : Melayu, China dan India. Data-data telah dikumpulkan daripada 236 orang pekerja yang bekerja di beberapa organisasi yang terletak di kawasan Utara Semenanjung Malaysia. Daripada 236 orang pekerja ini, terdapat 94 orang Melayu, 85 orang China dan 57 orang India. Keputusan kajian ini menunjukkan bahawa pekerja-pekerja India adalah lebih bertanggungjawab kepada organisasi diikuti oleh orang Melayu dan China. Kolektiviti menunjukkan perhubungan yang negatif dan tidak bererti dengan tanggungjawab dalam organisasi. Tetapi, menghormati orang tua dan harmoni menunjukkan perhubungan yang positif dan bererti dengan tanggungjawab dalam organisasi. Saling tindakbalas di antara nilai dan bangsa tidak menunjukkan perhubungan yang bererti dengan tanggungjawab dalam organisasi. Walau bagaimanapun, orang China dalam golongan harmoni yang rendah menunjukkan tanggungjawab dalam organisasi yang rendah sekali.

ABSTRACT

The objective of this study was to examine Malaysian values of Collectivism, Respect for Elders and Harmony and their relationship with organizational commitment amongst the three races : Malay, Chinese and Indians. Data was collected from 236 employees working in several organizations operating in the Northern region of Peninsular Malaysia. Of these 236 respondents, 94 were Malay, 85 Chinese and 57 Indian. The results of the study showed that Indian employees are more committed to organizations followed by Malay and Chinese respectively. Collectivism showed a negative but insignificant relationship with organizational commitment. On the other hand, Respect for Elders and Harmony were found to be positively correlated with organizational commitment beyond the conventional levels of significance. Values in interaction with race failed to show any significant variation by and large though Chinese low on Harmony showed lowest organizational commitment.

Chapter 1

INTRODUCTION

1.1 INTRODUCTION

The culture of a country moulds, directs and sanctions the way people behave. It also plays a significant role in determining and developing the culture of an organization. As Malaysia has often been described as a "minefield of multicultural sensitivities" (Abdullah, A. 1992c) due to its diverse racial and ethnic composition, organizations in Malaysia employ in varying proportions the different racial and ethnic groups (Malays, Chinese and Indians). Each ethnic group brings to organizations its rich and distinctive culture which has been handed down from one generation to the next through the age-old beliefs, traditions and practices. The cultural traditions of all the major ethnic groups have woven their intricate threads into the Malaysian management fabric.

In a multi-racial society like Malaysia, culture has a strong influence on the way work is done by employees. It is demonstrated by their behavior. Employees bring into the workplace differing systems of values which have a bearing on their motivation and needs, and how they perform their daily work. As a corollary, it is believed that

organizational commitment is affected by diverse cultural factors such as attitudes and values, personal beliefs and aspirations, interpersonal relationships and social structure. The primary objective of this study therefore is to examine if differences in cultural orientation exist among the Malaysians of different ethnic origins and to ascertain if such differences influence the organizational commitment.

1.2 LITERATURE REVIEW

Organizational commitment has been defined and measured in a wide variety of ways. However, there seems to be an agreement amongst most definitions that organizational commitment as an attitude includes three things. These are (1) a strong desire to remain as members of particular organization, (2) a willingness to exert high levels of efforts on behalf of the organization and (3) a definite belief in, and acceptance of, the values and the goals of the organizations (Mowday, Porter and Steers, 1982). Research in the area of organizational commitment has, by and large, focused on these components.

Despite increasing interest in organizational commitment, the understanding of commitment to work organization remains limited. Although progress has been made in clarifying the meaning of this construct, a general

accepted model of organizational commitment has yet emerge.

A large numbers of studies are published that have tried examine the relationship of organizational commitment w individual and situational variables. Steers (1977) fo that personal characteristics influence the organizatio commitment greatly.- Such personal characteristics (Hrebiniak, 1974), opportunities for advancement (Bro 1969; Hall, Schneider, and Nygren, 1970), education (K and Steers, 1976), role tension (Hrebiniak and Alut 1972) and central life interest (Dubin, Champoux Porter, 1975) have been found to relate significantly w organizational commitment.

Certain organizational conditions, such as rew structures (Bennis et al., 1958; Grusky, 1966) and design (Hall, 1968) appear to be linked to the membe organizational - commitment. As studied by Oscar Gru (1966), the greater the rewards received as a result upward career mobility, the stronger the commitment to organization.

Parsons (1964) suggested that the work orientation behavior of individuals result from the interaction personality and organizational factors. Two personal characteristics that could be related to the level organizational commitment are interpersonal trust

authoritarianism. Levels of interpersonal trust, for example, reveal the extent to which individuals see the social environment as benign, cooperative or friendly (Hrebiniak, 1971). The less an organization is seen in these terms, the less one is likely to be committed to it. Other studies have suggested that interpersonal trust is important for the structure of social systems and the attitudes and behaviors of participants within them (Ned 1971; Almond and Verba, 1963). As far as authoritarianism is concerned, research shows no relationship between authoritarianism and organizational commitment (Hrebiniak Alutto, 1972).

Studies on background factors such as father's occupation have shown to affect professional commitment (Werts, 1968). Colomboto's finding (1962) of a direct relationship between the socioeconomic status and commitment to professional norms, for example, suggests that commitment to an employing organization can also vary as a function of blue-collar versus white-collar status.

Studies on the relationship between cultural values and organizational commitment, particularly in the context of Malaysia are almost non-existent.

At the core of every culture, there exists a set of values that are the unseen aspect of culture. Values represent basic convictions that "a specific mode of conduct or end

state of existence is personally or socially preferable an opposite or converse mode of conduct or end-state existence." (Rokeach, 1973). Values are beliefs people have about what they consider to be right or wrong, good or bad, desirable or undesirable. Values are internal to the individual and develop from family, friends, school, religion and work. Values typically represent ideal modes of behavior or ideal terminal goals. As such, values are important because they serve as standards and as expressions of human needs. Values, however, have a great influence on the way we think, feel, act and our perception of reality (Anantaraman, 1984).

Values, according to Graves (1970), change in a regressive or progressive fashion when each set of existential problems are solved and initiate movement to a higher level psychological system. The pressure of changing conditions will first produce a regression and disorganization of values. Disorganization is not however, decay but rather a stage in preparation for a higher level of organization.

The current thinking is that values determine the business. An organization's values, what it stands for and what its people believe in are crucial to its competitive success (Abdullah, A. 1992a). It gives shape and character to the organization, and in turn the organization gives recognition to actualizing the values through shared practices.

Culture can be defined as a shared and commonly held body of general beliefs and values which define the 'shoulds' and 'oughts' of life of certain ethnic communities. These beliefs and values were usually learnt so early in life that one is usually unaware of their influence (Abdullah, A. 1992a). As stated by Hofstede (1984), "Culture is the collective programming of the mind which distinguishes the members of one group or category of people from another..... the interactive aggregate of common characteristics that influences a human's response to its environment." Culture manifests itself both in the patterns of language, thought and in the forms of activity and behavior.

Unlike other countries in Asia and perhaps the world, Malaysia is a multi-ethnic or multi-cultural society with three major races; the Malays, the Chinese and the Indians, existing side by side. Individuals and groups will tend to turn towards their respective cultural norms and values thus negating the cultural ethos of the wider society. By and large, Malays are loyal, soft spoken, image conscious, peace loving and male-dominated. Chinese though are characterized by oriental focus, do also show traces of western values. Indians, generally aspire to lead a righteous, materially successful, pleasantly joyful and spiritually pious life (Nirenberg, 1979).

Because of the dominant cultural values of the three major cultures in Malaysia, nature of business and management practices in Malaysia are greatly influenced by them. According to Asma Abdullah (1992c), Malaysians, regardless of ethnicity, are generally group-oriented, relationship oriented and have respect for old and wise. They are also conscious of social hierarchy, prefer compromise to confrontation and seek harmony in relationship. Preserving face is equally important to them. All this affects the Malaysian workers' attitude and behavior towards their organization especially in the area of their performance and organizational commitment.

Studies on values which have been carried out in the past are related directly with organizations and people in organizations. In these types of studies, values are used as organizational variables to predict performance. Organizational performance such as efficiency, quality of output, innovation has been reported to show strong relationship with values. Kashefi-zihagh (1970) found that effective organizations and executives tend to have similar patterns of values. Guth and Tagiuri (1965) showed that top executive's value systems may play a major role in their critical choices they make, therefore values have a strong influence on the organization's performance. Values have also been found to predict organizational innovation (Hag and Dewar, 1973).

When focusing on Malaysian context, the influence of values on the Malaysian management practices becomes the subject of the local researchers' concerns. Abraham (1989) studied race and ethnic relations in the electronic factories in Penang. She found that while at work, workers irrespective of ethnic affiliation or gender seemed to identify themselves as workers/employees and see having common problems, yet once outside the factory gates they see themselves as different from each other both in terms of ethnic groupings and gender differences.

A study carried out on 6 Asian and 6 Western countries on the four cultural dimensions (Individualism, Power Distance, Uncertainty Avoidance, Masculinity) by Hofstede (1980) concluded that Malaysia ranks second lowest in individualism and highest in power distance. That is to say that Malaysians are rather more within the dimension of collectivist culture where they see themselves as belonging to collectives such as employment which are supposed to protect the interests of members and at the same time to expect their permanent loyalty towards employers.

Two studies closely related to the study of human values of Malaysians were undertaken by Scott in 1968 and Charlesworth in 1974. Scott (1968) using an in-depth interview technique studied the political beliefs of 1 Malaysian civil servants in Kuala Lumpur. Scott profiled Malaysian civil servants as tradition-oriented, having th

view that human actions are prompted by egoism that is uncontrollable only by threats emanating from external authorities, - whether - governmental or supernatural. Malaysians are fatalistic - men subjected to nature, who see nature as too hostile and threatening to be approached and they see life as a struggle for a 'constant pie' - a struggle for a fixed scarcity of desired material goods.

Charlesworth (1974) studied the role stress of Malaysian entrepreneurs. He suggested that "newcomers in the business world in developing countries experience considerable role strain between social and economic roles and that this conflict impedes development of their entrepreneurial potential."

With the common assumption that cultural values influence work-habits and orientation to a great degree, Muhammad N. Ghani (1978) discovered that values such as respect for elders, being thankful to God, belief in the supernatural and peace-loving tend to make the planner-manager appreciate more the wisdom of age instead of cost-rationality, conservative in probing into future possibilities, skeptical in shaping a self-desired future and more prone to avoiding problems rather than confronting and solving them. Furthermore, a Malay executive normally respects his workers and is also concerned with preserving an image of respectivity. This can indeed induce him from being effective in his job towards the organization.

Nik A. Rashid Ismail (1982) explored the study on system of work values of Malay and Chinese managers. findings indicate that Malay managers, like Chinese managers are existential with respect to their views concerning the importance of money, the role of profit work and company rules. Malay managers, however, differ from the Chinese managers in their views about company loyalty, job freedom, big company behavior and leadership. Loyalty to a Chinese manager means sacrificing for the good of the organization; while to a Malay manager, loyalty is a limit, i.e. for as long as the goals of the organization do not go against his principles.

Asma Abdullah (1992a) emphasized that Malaysian managers and HRD professionals must be aware of the values of the employees in their organization before developing managerial practices in the form of styles and techniques to support those core values and beliefs. And, also in a seminar of "Corporate Culture of an American Multinational Company" (Abdullah, A. 1992b) in Malaysia, she said that "Any attempt to build and strengthen corporate culture must be based on commonly shared values of the workforce so that the shared practices are looked upon as purposeful means to achieve the desired ends." Additionally, she suggested that "To achieve growth there has to be a focus on what each employees group uniquely values and manage them according to their values."

1.3 PURPOSE OF RESEARCH

The above survey of literature on values and organization commitment shows that the existing literature on the values of Malaysians and their relationship with organization commitment is far from conclusive. Furthermore, the studies do not provide substantial empirical evidence and there is a general lack of effort in this particular area.

The purpose of this study is to examine Malaysian values and their relationship with organizational commitment. Specific values of collectivism, respect for elders and harmony which are significant from the cultural point of view of Malaysia have been chosen. Additionally, the study also focuses on differences in values across the three major ethnic groups and their implication on organizational commitment.

Chapter 2

METHODOLOGY

2.1 METHODOLOGY

Since the study was concerned with the relationship between the independent variables of collectivism, respect for elders and harmony amongst three races and the dependent variable of organizational commitment, brief definitions of these variables and the tools for their measurement are presented below :

2.1.1 Organizational Commitment

Proter, Steers, Mowday and Boulian (1974), defined organizational commitment as the strength of an individual's identification with, and involvement in, a particular organization. They characterized it by three psychological factors : a strong desire to remain in the organization, a willingness to exert considerable effort on its behalf, and a strong belief in and acceptance of its goals and values. Following this definition, organizational commitment was measured by a 15-item Organizational Commitment Questionnaire developed by Porter (1974). The items in the questionnaire consisted of statements to which the respondent indicated disagreement/agreement by checking one of the six categories ranging from "strongly disagree

to "strongly agree" as specified below :-

Strongly Agree = 6	Slightly Disagree
Agree = 5	Disagree
Slightly Agree = 4	Strongly Disagree

2.1.2 Collectivism

Collectivism is characterized by tight social framework which people distinguish between their own group ("in-groups" such as relatives, clans and organizations) and other groups. People expect in-groups to look after their members, protect them and give them security in exchange for members' loyalty (Adler, 1986).

Collectivism was measured on a six-point scale from "strongly disagree" (6) to "strongly agree" (1). A 10-item Value Profile Scale (Factor IV) was adopted from Bales and Couch (1969). The items in the questionnaire cover individualism values but the scoring procedure was altered through reverse-scoring in the present study to get a measure of collectivism.

2.1.3 Respect For Elders

According to Asma Abdullah (1992c), Malaysians are expected to be obedient and loyal to their elders in their speech and behavior. Leaders are always considered as "wise"

elders" and their authority is not often challenged. Usually, subordinates will show their respect by allowing the most senior and experienced staff to speak first and set the tone for the meeting.

Respect for elders was assessed by a 10-item Value Profile Scale (Factor I) developed by Bales and Couch (1969). The items were adapted to measure respect for elders. The items in this section of the questionnaire were answered by the respondents indicating their disagreement/agreement on a six-point scale where 1 referred to "strongly disagree" and 6 referred to "strongly agree".

2.1.4 Harmony

Asma Abdullah (1992c) focused the definition of harmony in the perspective of superior and subordinates for they are less likely to be in conflict. Every attempt is made to avoid damaging self-esteem or face. The subordinates feel secure if others in the organization especially their superiors treat them with understanding, encouragement, kindness and consideration.

Using this description of harmony, 12 items for measuring harmony were developed. The harmony questionnaire was circulated to a group of 54 employees which consisted of Malays, Chinese and Indians. Using frequency of response those items with less than 40% endorsement were dropped.

Consequently, only 7 items qualified to be included in Harmony Questionnaire. The respondents were asked to rank these 7 statements from least to extremely important with scores ranging from 1 (least) to 4 (extremely important).

In addition, the respondents were also requested to provide some general biographic information about themselves. The final questionnaire is presented in Exhibit 1.

The questionnaire was translated in Bahasa Malaysia. This was done to add effectiveness to the survey as those respondents with Bahasa Malaysia educational background would be more comfortable answering questions in Bahasa Malaysia. Statements in both Bahasa Malaysia and English were presented to all the respondents.

2.2 POPULATION AND SAMPLE

The population for this study comprised of employees in several organizations operating in the Northern region of Peninsular Malaysia. The selection of sample was confined to three major categories of races :- Malays, Chinese and Indians. Care was taken to include a cross section of employees of these major categories of races to yield large and representative samples. In each of the groups, sufficient respondents were randomly selected.

2.3 DATA COLLECTION

Data for this study were obtained from employees in 10 organizations as listed below :

- (a) LRC Malaysia Sdn. Bhd.
- (b) LRC Hospital Products (M) Sdn. Bhd.
- (c) Hewlett-Packard (M) Sdn. Bhd.
- (d) Komag USA (M) Sdn. Bhd.
- (e) ICHIA Rubber Industries (M) Sdn. Bhd.
- (f) Northern Telekom Malaysia Sdn. Bhd.
- (g) Globetronics Sdn. Bhd.
- (h) Sonic Electronics (M) Sdn. Bhd.
- (i) Super Enterprise (Penang) Sdn. Bhd.
- (j) Applied Magnetics (M) Sdn. Bhd.

Through company channels, employees were informed about the general nature of the study and were encouraged to participate. It was made clear that participation is voluntary and all were assured of the confidentiality of their responses. The questionnaire required approximately 30 minutes to complete. A total of 500 employees were given the questionnaire to be completed as shown below :

Race	Population	Sample	Return rate (%)
Malay	250	94	18.80
Chinese	150	85	17.00
Indian	100	57	11.40
Total	500	236	47.20

Of these, fully complete, usable data were provided by 236 employees representing 47.2 percent response rate.

Chapter 3

RESULTS

3.1 RESULTS

This chapter presents the results of the study.

3.1.1 Sample Profile

Table 3.1 presents the profile of the sample based on age, years of formal education, length of employment and gender.

TABLE 3.1
SAMPLE PROFILE

Demographic features		Race		
		Malay	Chinese	Indian
Age	M	25.44	28.34	29.44
	SD	5.15	6.39	6.37
	N	94	85	57
Years of formal education	M	10.27	13.38	11.26
	SD	3.73	3.50	2.97
	N	94	85	57
Length of employment	M	3.69	5.06	6.04
	SD	3.90	5.53	4.35
	N	94	85	57
Gender	Male	38.3%	45.8%	43.8%
	N	36	39	25
	Female	61.7%	54.2%	56.2%
	N	58	46	32

N = sample size; M = average
SD = standard deviation estimates

Results in Table 3.1 indicate the following :

* Malays in the sample are relatively younger than Chinese and Indians. The Indians have the highest average age (M=29.44) while the range of difference is about 4 years between the highest and lowest age averages. This difference is statistically significant with $F=9.620$; $df=2/233$; $p < .01$.

* Chinese sample seems to have highest averages as far as formal education is concerned (M=13.38). This is followed by Indians and Malays respectively (M=11.26 and M=10.27). The results of analysis of variance are statistically significant ($F=18.28$; $df=2/233$; $p < .01$) showing that Malays, Chinese and Indians are differing in their formal years of education.

* As far as length of employment is concerned, the Indian sample has an average 6.0 years of employment. This is followed by Chinese and Malay samples respectively. The averages in the length of employment by races were found to be statistically significant ($F=4.793$; $df=2/233$; $p < .01$).

* By and large, there are more female employees in the sample as compared to men. However, the Malay sample seems to have a larger number of female as against male. However, the value of Chi-square indicates that the distribution of male versus female by race is not

significantly different from expected. (Chi-square=1.11; df=2; n.s.)

3.1.2 Organizational Commitment

Based on the earlier studies, 15 statements measuring organizational commitment were presented to the sample to be measured on a six-point disagreement/agreement scale. Inter-item correlation was calculated to identify items that should be included to get a single score. The inter-item values of correlation of coefficient are presented in Table 3.2.

TABLE 3.2
INTER-ITEM CORRELATION
(ORGANIZATIONAL COMMITMENT)

ORCOA	ORCOB	ORCOC	ORCOD	ORCOE	ORCOF	ORCOG	ORCOH	ORCOI	ORCOJ	ORCOK	ORCOL	ORCOM	ORCON	ORCCO
1.000**	.3694**	.2533**	.2577**	.2600**	.3233**	.0592	.2307**	-.0376	.2047**	.2760**	.2196**	.3394**	.3183**	.1823**
	1.000**	.2382**	.2867**	.3536**	.5337**	-.0452	.4289**	.0942	.3233**	.2807**	.1551**	.3187**	.4468**	.1581**
		1.000**	-.0160	.2199**	.3275**	.1323*	.1247*	-.1303*	.2087**	.3500**	.2944**	.2853**	.1714**	.3646**
			1.000**	.2840**	.2350**	-.1805**	.3283**	.0218	.2068**	.1951**	.0123	.1990**	.3865**	.0092
				1.000**	.3486**	-.0937	.3410**	.0580	.2889**	.2172**	.1853**	.3359**	.3667**	.1723**
					1.000**	-.0216	.4573**	.0989	.2841**	.3858**	.2334**	.3894**	.5129**	.2444**
						1.000**	-.0622	-.1724**	.1366*	.1492**	.1652**	.0931	-.0830	.2147**
							1.000**	.0790	.4510**	.2934**	.1810**	.1687**	.5303**	.2420**
								1.000**	.0248	-.2191**	-.2058**	-.0578	.1001	-.0895
									1.000**	.3246**	.2045**	.3494**	.4995**	.3588**
										1.000**	.4469**	.3725**	.2723**	.4104**
											1.000**	.2112**	.2378**	.4065**
												1.000**	.3216**	.3913**
													1.000**	.2540**
														1.000**

.05
0.01

In terms of the values of coefficients, the results in Table 3.2 shows that all statements except statement 9 correlate with each other significantly. Statement 9 correlates significantly with 8 out of 14 other items. Hence, it was dropped from further analysis. The scores on rest of the statements were added to get a single score on organizational commitment indicating a range of 14 - 84.

3.1.3 Value Measures

Three values (collectivism, respect for elders and harmony) were the focus of this study. They were measured by responses of the sample on a series of statements measuring each of these values. To be able to get a single score for each of the values, inter-item correlations were calculated for statements measuring each of these three values. These values are presented in Tables 3.3, 3.4 and 3.5.

TABLE 3.3
INTER-ITEM CORRELATION
(COLLECTIVISM)

ITEMS	COLA	COLB	COLC	COLD	COLE	COLF	COLG	COLH	COLI	COLJ
	**	**	**	**	**	**	**	**	**	**
COLA	1.00	.615	.646	.343	.341	.342	.215	.408	.499	.427
		**	**	**	**	**	**	**	**	**
COLB		1.00	.640	.394	.336	.282	.232	.307	.469	.410
			**	**	**	**	**	**	**	**
COLC			1.00	.409	.295	.283	.270	.422	.564	.384
				**	**	**	*	**	**	**
COLD				1.00	.406	.421	.140	.275	.359	.417
					**	**		**	**	**
COLE					1.00	.433	.075	.366	.289	.394
						**	**	**	**	**
COLF						1.00	.208	.323	.299	.325
							**	**	**	*
COLG							1.00	.203	.194	.138
								**	**	**
COLH								1.00	.420	.327
									**	**
COLI									1.00	.525
										**
COLJ										1.00

* P < 0.05
** P < 0.01

TABLE 3.4
INTER-ITEM CORRELATION
(RESPECT FOR ELDER)

ITEMS	RESA	RESB	RESC	RESD	RESE	RESF	RESG	RESH	RESI	RESJ
	**	**	**	**	**	**	**	**	**	**
RESA	1.00	.281	.258	.426	.320	.282	.263	.439	.297	.315
		**	**	**	**	**	**	**		
RESB		1.00	.433	.233	.259	.284	.179	.258	.084	.109
			**	**	**	**	**	**		**
RESC			1.00	.043	.439	.272	.214	.354	-.02	.216
				**	**	**	**	**	**	**
RESD				1.00	.210	.258	.214	.371	.342	.273
					**	**	**	**	**	**
RESE					1.00	.448	.235	.324	.212	.262
						**	**	**	**	**
RESF						1.00	.356	.387	.151	.241
							**	**	**	**
RESG							1.00	.512	.227	.474
								**	**	**
RESH								1.00	.423	.554
									**	**
RESI									1.00	.438
										**
RESJ										1.00

** P < 0.01

TABLE 3.5
INTER-ITEM CORRELATION
(HARMONY)

ITEM	HARMA	HARMB	HARMC	HARMD	HARME	HARMF	HARMG
	**	**	**	**	**	**	**
HARMA	1.000	.2949	.2046	.2084	.2982	.2306	.2874
		**	**	**	**	**	**
HARMB		1.000	.5714	.3578	.2910	.3310	.2564
			**	**	**	**	**
HARMC			1.000	.4237	.3929	.2762	.1869
				**	**	**	**
HARMD				1.000	.3002	.2935	.3118
					**	**	**
HARME					1.000	.3015	.2941
						**	**
HARMF						1.000	.4205
							**
HARMG							1.000

** P < 0.01

As none of the values of correlations were found to be insignificant, all the statements measuring each of the values were added together to get a single score for each of the values. This exercise gave the following ranges of scores for each of the values.

	<u>Range</u>
Collectivism	10 - 60
Respect for elders	10 - 60
Harmony	07 - 42

The averages and standard deviation estimates on organizational commitment along with the size of the sample for each of the three ethnic groups are presented in Table 3.6.

TABLE 3.6
AVERAGES AND STANDARD DEVIATION ESTIMATES
(ORGANIZATIONAL COMMITMENT BY RACES)

	Malay	Chinese	Indian
Average	58.32	54.54	59.71
Standard deviation estimates	9.16	9.87	8.76
Sample size	94	85	57