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# Diversity Challenges and Organizational Cynicism: A study on Egyptian Physicians

**Abstract:** As a result of globalization and interactions of people with various identities, cultural diversity has become a noticeable norm in today's business life. Accordingly, managing such cultural diversity requires a dependence on a much more tolerant culture in which employees seek to attain both career and organizational objectives without being hurdled by irrelevant factors of religion, race, ethnicity and so on. During the last two decades, organizational cynicism has found a place in academic management literature. It has a vital role in interpreting many organizational unwanted behaviors such as: absenteeism, day dreaming and the state of being careless when doing work. This study investigates the association between cultural diversity challenges and organizational cynicism dimensions by conducting a quantitative study of physicians in Kasr El Eini public hospital in Egypt. Upon using correlation and regression analysis for the collected data, it appears that not all cultural diversity challenges have a negative impact on organizational cynicism dimensions.

**Keywords:** cultural diversity; communication; discrimination; training; organizational cynicism; Egypt

## Introduction

Owing to globalization, local and global uncertainties and interaction among people from different origins, backgrounds and beliefs, cultural diversity has become a rising trend than ever before (Devine, Baum, Hearn & Devine, 2007 and Mazur & Bialostocka, 2010).

Since 1960, the concept of cultural diversity has gained a currency in the academic research arena. This happened as a result of the adoption of some affirmative actions promulgated by the US government to eliminate the racial discrimination existed in organizations and universities (Tereza & Fluery, 1999). Reportedly, initial efforts to address cultural diversity have focused mainly on gender and race (Morrison, Lumby & Sood, 2006). However, and as a response to the social, political, educational and economic changes occurring in both the local and global environments, the term "cultural diversity" has markedly expanded to include gender, race, religion, ethnicity, income, work experience, educational background, family status and other differences that may affect workplace (Heuberger, Gerber & Anderson, 2010).

Cultural diversity refers to the co- existence of people representing various group identities within the same organization (Humphrey, Bartolo, Ale, Calleja, Hofsaess, Janikofa, Lous, Vilkiene & Westo, 2006). Kundu (2001) indicates that diversity requires an inclusion of all groups of people at all organizational levels. The issue that requires a tolerant culture in which each employee can utilize his/her full capacity to attain his career aspiration without being hurdled by religion, ethnicity, name, gender or any other irrelevant factor (Alas & Mousa, 2016). That is why Cox (1994) clarifies that any effective management for cultural diverse groups should entail the attainment of both individual outcomes (job satisfaction, job mobility, job involvement and fair remuneration) and organizational outcomes (attendance, turnover, cynicism, performance and consequently profit).

In a different perspective and owing to the fact that human resources are the most valuable assets an organization relies on to survive (Qian &

Daniels, 2008), employee-organization relationship has found a place in business literature over the last thirty years (Aydin & Akdag, 2016). Accordingly, many studies have focused on organizational behavior aspects such as organizational cynicism, organizational citizenship behavior, employees' inclusion, involvement and so on (Johnson & O'Leary- Kelly, 2003; Naus, Ad Van Iterson & Roe, 2007; Mousa & Alas, 2016).

Organizational cynicism is a primary organizational issue that has recently gained popularity in business literature as a result of the cut-throat competition and subsequently the excessive amounts of stress an employee may face (Yasin & Khalid, 2015; Nazir, Ahmad, Nawab & Shah, 2016 and Khan, Naseem & Masood, 2016). Organizational cynicism describes negative attitudes employees have towards their colleagues, occupations and organizations (Delken, 2005; Kocoglu, 2014 and Simha, Elloy & Huang, 2014). Admittedly, cynical employees believe that the organizations they work in lack principles of equality, sincerity, honesty, integrity and transparency (Ozler & Atalay, 2011). Accordingly, cynics have feelings of distrust, hopelessness, insecurity and disturbance (Khan, 2014).

Kaifi (2013) affirms that cynicism provides interpretation for many organizational phenomena like organizational psychological withdrawals; employee's mental departure from work duties by day dreaming or cyberloafing; and also organizational physical withdrawal; employee's physical departure from his workplace by absenteeism or late arrival to work. This may provide a reason why many studies have devoted considerable interest in examining the relationship between cynicism and other organizational behavior aspects such as job stress (Kocoglu, 2014), job burn-out (Simha, Elloy & Huang, 2014), organizational commitment (Tukelturk, 2012), work related quality of life (Yasin & Khalid, 2015) and turnover intention (Nazir, Ahmad, Nawab & Shah, 2016).

Apparently, the topic of organizational cynicism has become of great importance for many scientific disciplines like sociology, psychology, philosophy, political science and management in many if not all West-

ern countries. However, this topic has not been paid its due attention in Egypt and other Arabian countries. That is why the author of this paper has chosen to focus on it.

Kasr El Eini is the first and largest governmental medical school and hospital in Egypt. (<http://www.medicine.cu.edu.eg>). It was established in 1827 in a region called El Manial Island, Cairo. According to its website, Kasr El Ein includes 2773 medical professors and physicians, 3732 post-graduate students, and 9423 students. This medical school and hospital have the mission of graduating quality physicians capable of implementing various levels of health care practices. The school and hospital management are concerned about the development of a competitive human capital that would serve the community and share in solving national health problems.

Kasr El Eini is currently the focus of the media, politics, and public discourse because of the many difficulties that both physicians and patients face. The majority of its physicians are facing the problem of low involvement and low participation. A famous Egyptian newspaper and website called al3asma has published an investigation to explore the aspects of this dilemma (<http://www.al3asma.com/40137> ). Many Kasr El Eini physicians claim that besides their low salaries, the hospital is full of managerial corruption, bias, inequality and nepotism (<http://www.albawabhnews.com/2419159>).

Owing to the fact that Kasr El Eini is the main destination for Egyptian low and middle income families (<http://www.elwatannews.com/news/details/1255899>) and that the increase of physicians' anger is an undisputed fact that may hinder their performance, engagement and loyalty, this research seeks to fill in a gap in management literature by examine the relationship between cultural diversity challenges (communication, discrimination and training) and organizational cynicism dimensions (cognitive, affective and behavioral) in the context of Kasr El Eini school and hospital.

## Literature review

### Cultural diversity

Given the desire to ensure a fair representation for minorities such as women, Hispanics, Indians and also handicapped people, research about cultural diversity started in the USA by the end of 1960s (Zanoni et al., 2009). The first studies about cultural diversity were aiming to control the racial discrimination existing in organizations and teaching places as a step towards cultivating the social coherence inside American enterprises (Dogra, 2001). In 1986, Canada did the same by launching the employment equity act program which was seeking to enhance a fairer employment system, understand the constraints faced by ethnic minorities and women in the workplace, and also ensure a fair numerical representation of minorities in different Canadian organizations (Agocs & Burr, 1996). It is needless to say that many other countries like Malaysia, India, Britain and South Africa acted in the same way by facing the cultural discrimination existing in both their public and private businesses (Jain, 1998).

Before examining the meaning of cultural diversity in this research, it is preferable to identify in more specific terms the meaning of culture and diversity. Culture means "the collective programming of the mind that distinguishes the members of one group or category of people from another" (Hofstede and Hofstede, 2005, p.28). The concept diversity refers to "the state of being different or varied. The term is derived from the root "divers" or "diverse" which in turn is derived from the Latin "*diversus*", meaning: "turned in different directions" (Sinclair, 1999 according to Vuuren et al., 2012).

According to Vuuren et al. (2012, p. 156) cultural diversity is "the differences in ethnicity, background, historical origins, religion, socio-economic status, personality, disposition, nature and many more". Moreover, Heuberger, Gerber and Andersson (2010, p.107) defined it as "many types of differences, such as racial, ethnic, religious, gender, sexual orientation, and

physical ability, among others". The concept of cultural diversity has been referred to as "a source of sustained competitive advantage derived from a large pool of resources, ideas, opinions, values, and resulting in a broader range of task-related knowledge, abilities and skills than homogeneous ones" (Zanoni et al, 2009, p. 11). Tereza & Fleury (1999, p. 110) consider cultural diversity to be "a mixture of people with different group identities within the same social system". That is why O'Reilly, Williams & Barsade (1998, p. 186) mention that "a group is diverse if it is composed of individuals who differ on a characteristic on which they base their own social identity". Consequently, cultural diversity gives a real indication for world competition and workforce pool nowadays.

Loden and Rosener (1991) classify diversity into the following two dimensions:

- Primary dimensions: shape people self-image such as gender, ethnicity, race, age, sexual orientation and physical abilities.
- Secondary dimensions: include characteristics that affect people's self-esteem such as religion, education, income level, language, work experience and family status.

Besides the primary and secondary dimensions of diversity, Rijamampinina & Carmichael (2005) add the tertiary dimensions such as assumptions, values, norms, beliefs and attitudes as a third dimension of diversity. Although the discourse on cultural diversity started in the USA by focusing on differences in ethnicity and gender, it now goes beyond this narrow range to include differences among individuals (tall, short, thin, bald, blonde, intelligent, not so intelligent, and so on) and differences among subgroups in terms of age, sexual preferences, socio-economic status, religious affiliations, languages, and so on (Kundu, 2001 & Vuuren et al, 2012). That is why Humphrey, Bartolo, Alc, Calleja, Hofsaess, Janikofa, Lous, Vilkeine & Westo (2006) consider any society as constituted of a diverse range of groups that have diverse needs.

Concerning the benefits of cultural diversity, Ogbonna and Harris (2006) indicate that with a positive appraisal of cultural diversity, firms may decide

to recruit diverse international workforces in order to have better access to and understanding different markets. It is a case of enhancing business range by consciously selecting a broader variety of diverse personal qualities in order to attain competitive success. Roberson and Park (2007) consider that a multicultural workforce results in productivity and competitive benefit. Moreover, working in/with a multicultural workforce helps in attracting and retaining talent. This helps in reducing absenteeism and turnover. Moreover, Humphrey et al. (2006) stress that educating people to appreciate cultural diversity entails a support for the values of inclusion and solidarity. Countries cannot mirror any democratic norms without promoting respect for diversity and its corresponding values of freedom, equality, and tolerance. Some studies claim that diversity may hurdle synergy between groups, lead to confusion, negatively affect participation especially for people belonging to minorities, the aspect that hinders some groups' communication, attendance, loyalty and consequently productivity (Tsui, Egan and O'Reilly, 1992; Cox, 1993; Mousa & Alas, 2016).

In order to understand cynicism in view of cultural diversity, organizations adequately address both tacit and explicit knowledge (e.g. making a business case for diversity, providing opportunities for intergroup contact, and adopting culturally relevant concepts through experimental learning) in their practices (King, Gulick & Avery, 2010; Alas & Mousa, 2016). That is why academic scholars advocate that meeting personal, organizational, and social needs for cultural diversity requires tailoring initiatives (training, coaching, workshops, mentoring, and special courses) to develop a kind of awareness of cultural diversity (Roberson, Kulik, & Pepper, 2001). Accordingly, many educational and business organizations have changed their orientation from seeing cultural diversity training as a one-time seminar experience to a continuous training program taken at regular intervals (e.g. monthly) (Misra and McMahan, 2006). Additionally, many organizations have started to integrate cultural diversity aspects into other training fields, including sales training, communication training, and leadership training.

This issue fosters employee engagement into multiple cultural diversity training programs during their careers (Roberson et al, 2001). According to Devine, Baum, Hearn & Devine (2007) and Mousa & Alas (2016), for effective management of cultural diversity, organizations should overcome the following three main challenges:

- First, communication challenges which reflect the lack of knowledge and uncertainty of how people who are different receive and interpret behaviors of others.
- Second, the discrimination challenges which reflect unjustified intentional negative actions towards members of a group simply because of their membership in this group (Ogbonna & Harris, 2006).
- Third, the training challenge by responding to legal and social pressures, remaining competitive in a marketplace, and adapting with tolerant moral standards by designing programs to enhance employees' awareness and acceptance of others (Wentling & Rivas, 1999 and King, Gulick & Avery, 2010).

## Organizational cynicism

Despite the fact that Dean et al. (1998) sees that the term "cynicism" comes originally from the ancient Greek word "kyon" which mean "dog", a study made by Nazir, Ahmad, Nawab and Shah (2016) indicates that cynicism probably comes from "cynosarges" which was an institute of cynics outside Athens, the capital of Greece.

The term cynicism was often used by ancient Greeks to describe the beliefs of skepticism, disbelief, pessimism, disappointment and scorn (Andersson, 1996). The same is elaborated by Delken (2005) when stating that the earliest Greek cynics were used to criticizing their institutions and state. That is why; the study of Guastello and Rieke (1992) pointed out that cynicism worked as a philosophy for some ancient Greeks.

In defining cynicism, both Andersson & Bateman (1997) and Leung et al.



(2010) differentiated between social cynicism which represents a disbelief or negative feelings toward a person, group, ideology or even a state and organizational cynicism. The specific researchable aspect of the present study is based on the definition offered by Dean et al. (1998, P. 345) of cynicism as "a negative attitude toward one's organization". It is also "a pessimistic approach shaped by an individual to his or her company" (Yasin & Khalid, 2015, p. 569). Accordingly, cynical employees believe that their co-workers are selfish and the organizations they work in lack values of honesty, justice, morality and integrity (Ince & Turan, 2011). Consequently, cynics often have feelings of mistrust, anger, insecurity, disappointment and hopelessness when dealing with their colleagues and subsequently organization (Abraham, 2000).

One of the most important definitions for organizational cynicism is what was written by Delken (2005) when considering it as "an attitude of rejection of the employing organization, or part of it, as a viable psychological contract partner" (p. 10). This definition confirms both the psychological contract theory; according to which employees rely on their previous experience with their organization to create their prospective expectations; and the affective events theory; based on which work events can create employees' positive or negative attitude toward their work and provide a comprehensive basis for the interpretation of organizational cynicism (Kocoglu, 2014 and Khan, Naseem & Masood, 2016).

Reichers, Wanous & Austin (1997) and Tukelturk et al. (2012) articulate that the main factors influencing organizational cynicism are: lack of recognition, rising organizational complexity, low work autonomy, poor communication, big gaps of salaries, conflict roles, feeling of nepotism, existence of bias, feeling of ostracism, disagreement with organizational values, unachievable organizational goals, too much work loads, absence of adequate leadership skills and inadequate social support.

Delken (2005) identifies the following five main forms of organizational cynicism:

- Cynicism about organizational change: refers to the reaction perceived due to change in policies, procedures and / or executive personnel.
- Employee cynicism: describes the attitudes caused by psychological contract violation.
- Occupational cynicism: describes the attitudes mainly generated from role conflict and/ or role ambiguity.
- Personality cynicism: describes negative feelings toward all human behavior.
- Societal cynicism: describes citizens' distrust of their government and subsequently institutions.

Needless to say, organizational cynicism has received pronounced attention nowadays. The rationale behind this is the significant negative outcomes caused by the existence of cynicism. Barefoot et al. (1989) mentions that cynical employees are the barriers that prevent an organization from achieving its goals. Moreover, many studies assure the relationship between cynicism and some critical key organizational diseases such as job burnout, turnover intentions, absenteeism, low cynicism level, less citizenship behavior and so on (Aydin & Akdag, 2016).

Clearly, the studies of Stanley, Meyer & Topolnytsky (2005) and Kaifi (2013) point that the concept "organizational cynicism" includes three dimensions:

- The cognitive dimension: reflects employees' belief that their organization lacks integrity, justice, honesty and transparency. Accordingly, employees feel that their personal values are not consistent with those of the organization.
- The affective dimension: reflects employees' negative affective reaction (anger and disgust) towards their organization.
- The behavioral dimension: reflects employees' negative behavioral tendencies (such as powerful negative criticism) toward their organization.

## Egypt, a float over diversity and unwanted behavior

The Arab Republic of Egypt, also known as “Misr” or “Egypt”, is the country that has the largest population in the Middle East and the Arab region. Egypt is situated in the eastern part of North Africa. It occupies a strategic location owing to the Suez Canal, a vital waterway for the world’s commodities especially oil. The country stretches from shared borders with Libya in the west to those with the Gaza strip in the east. Due to its history, location, population, culture, and military power, Egypt is perceived by the world as a leader in the Arab region.

Egypt is, to a big extent, a heterogeneous country that is often seen as an Arab Muslim country with 10% of Christians. Egyptians often try to prove that tolerance is the main distinguishing feature of their national cultural ideology. Moreover, prejudice does not exist in the Egyptian behavioral dictionary contrary to what may be assumed (Mousa & Alas, 2016). However, the current situation in this country shows a tremendous orientation of social, religious, age and gender inequalities. The debates about killing Christians and forcing Christian families to leave their cities occupy a hot space in media and politics spheres (Mousa & Alas, 2016). This harsh environment creates an ideal atmosphere for investigating the practices of diversity and cynicism in various Egyptian settings and workplaces.

## Research Methodology

### Conceptual framework

This conceptual framework is designed based on a review of previous studies that have been conducted to demonstrate the relationship between cultural diversity and organizational cynicism. In this study, the proposed independent variables are: communication, discrimination and training. Organizational cynicism approaches (affective, continuance and normative) function as dependent variables.

## Hypotheses

Based on the previous literature review, the researcher will test the following hypotheses:

- H1: not all cultural diversity challenges (communication, discrimination and training) have a negative relationship with cognitive cynicism.
- H2: not all cultural diversity challenges (communication, discrimination and training) have a negative relationship with affective cynicism.
- H3: not all cultural diversity challenges (communication, discrimination and training) have a negative relationship with behavioral cynicism.

## Survey Instruments

This quantitative research uses a questionnaire to collect primary data. Most questions included in the questionnaire are based on established, existing models, with some modifications made to the original questions with regards to the cultural aspect of this study sample. The questionnaire prepared for this study contains three main sections: Demographic variables, organizational cynicism and cultural diversity. A five-point Likert scale is used for all items under organizational cynicism and cultural diversity.

- Section A: Demographic Variables: Involve questions about the personal information of the targeted respondents such as gender, age, marital status, level of income and organizational tenure.
- Section B: Cultural diversity: Given the three components of cultural diversity suggested by Devine et al. (2007), the researcher of this study has prepared this section to cover three selected challenges of cultural diversity: communication, discrimination and training. This section includes three subscales: the first subscale involves five questions about communication, and the second has six questions about discrimination, and the third contains four questions about training.
- Section C: Organizational Cynicism: Based on Dean et al. (1998) three dimensional model of organizational cynicism, this study will examine the

cognitive, affective and behavioral factors with three subscales to cover each of these researchable points.

## Scope of the study

Physicians who are working in Kasr El Eini hospital in Egypt are the main population sample of this study. They are chosen as a sample because they represent the category of Egyptian physicians who are working in public hospitals and who are likely to complain about their hospital's integrity, nepotism, inequality and lack of training. Also, it deserves to be mentioned that the researcher can reach many physicians in this hospital.

By dividing the population into homogenous subgroups and then taking a simple random sample from each subgroup, the researcher relies on stratified random sampling in order to reduce any possible bias and at the same time ensure that the chosen simple random sample represents the general population.

The use of stratified random sampling guarantees that each subgroup is represented in the chosen sample. Since it is difficult to determine the size of population in this case, the researcher has chosen to distribute 120 sets of questionnaires to the targeted respondents. Needless to say, the sets of questionnaire delivered in both Arabic and English were designed to match the abilities of all targeted respondents and to motivate them to respond.

## Data Analysis

For data analysis, the SPSS was used to show the normal descriptive statistics such as frequency distribution, mean and standard deviation. The SPSS Pearson correlation will be adopted to get the results of hypotheses testing.

## Research Findings

As previous stated the researchers distributed 120 sets of questionnaires and received responses from 100 physicians. With the help of stratified random sampling, the researchers formed the following profiles for respondents (see Table 1).

**Table 1. Demographics**

Demographic Variables	Items	Count
Gender	Male	90
	Female	10
Age	below 25 years	13
	26-30 years	18
	31-35 years	18
	36-40 years	16
	41-45 years	17
	46-50 years	10
	More than 50 years	8
Marital Status	Single	10
	Married	82
	Other	8
Level of Education	Bachelor	98
	Bachelor + Diploma	0
	Master	2
Level of Income	EGP 1200	9
	EGP 1300-2500	10
	EGP 2500-4000	35
	EGP 4000-5500	44
	Above 5500	2

Organizational tenure	Less than 1 year	2
	1-3 years	5
	4-6 years	11
	7-9 years	67
	10-12 years	13
	Above 15 years	2
Religion	Muslim	95
	Christian	5
Work Bases	Full time	100
	Part time	0

Source: own study.

## Reliability Analysis

The Cronbach Alpha is used to assess the internal consistency of each of the variables used in the study. As depicted in Table 1, all variables have adequate levels of internal consistency, and they meet the acceptable standard of 0.60 (Sekaran, 2003). In this study, the Cronbach Alpha Coefficient is 0.671 (see Table 2).

**Table 2. Reliability Analysis**

Scale name	Number of items	Coefficient alpha values
Cultural diversity	15	.703
Communication	5	.876
Discrimination	6	.886
Training	4	.886
Cynicism	12	.918
Cognitive cynicism	4	.702
Affective cynicism	4	.913
Behavioral cynicism	4	.944
Total	27	.671

Source: own study.

## Hypothesis 1

a) The analysis results in a Pearson coefficient of - 0.578, and this value is highly significant ( $P= 0.0$ ). This negative correlation coefficient proves that communication negatively affects physicians' cognitive cynicism. The result ( $R^2= 0.335$ ,  $P= 0.0$ ) suggests that when communication is assigned, there is a 33.5 % decrease in physicians' cognitive cynicism (see Table 3).

**Table 3. Correlation and Regression between Communication and Cognitive Cynicism**

### Correlations

		Communication	Cognitive cynicism
Communication	Pearson Correlation	1	-.578
	Sig. (2-tailed)		.000
	N	100	100
Cognitive cynicism	Pearson Correlation	-.578	1
	Sig. (2-tailed)	.000	
	N	100	100

### Linear Regression

Model	r	R <sup>2</sup>	Adjusted R <sup>2</sup>	SE of the estimate
1	.578	.335	.328	.41852

**Source: own study.**

a) The analysis results in a Pearson coefficient of 0.474, and the value is highly significant ( $P= 0.0$ ). This positive correlation coefficient proves that discrimination positively affects physicians' cognitive cynicism. The result ( $R^2= 0.224$ ,  $P= 0.0$ ) suggests that if physicians feel discrimination, the result is a 22.4 % increase in their cognitive cynicism (see Table 4).



**Table 4. Correlation and Regression, between Discrimination and Cognitive Cynicism**

**Correlations**

		Discrimination	Cognitive cynicism
Discrimination	Pearson Correlation	1	.474
	Sig. (2-tailed)		.000
	N	100	100
Cognitive cynicism	Pearson Correlation	.474	1
	Sig. (2-tailed)	.000	
	N	100	100

**Linear Regression**

Model	r	R <sup>2</sup>	Adjusted R <sup>2</sup>	SE of the estimate
1	.474	.224	.216	.45185

**Source: own study.**

b) The analysis results in a Pearson coefficient of - 0.681, and the value is highly significant (P= 0.00). This highly significant negative correlation coefficient proves that training negatively affects physicians' affective cynicism. The result (R<sup>2</sup>= 0.463, P= 0.0) suggests that when training is existed, there is a 46.3 % decrease in physicians' affective cynicism (see Table 5).

**Table 5. Correlation and Regression, between Training and Cognitive Cynicism****Correlations**

		Training	Cognitive cynicism
Training	Pearson Correlation	1	-.681
	Sig. (2-tailed)		.000
	N	100	100
Cognitive cynicism	Pearson Correlation	-.681	1
	Sig. (2-tailed)	.000	
	N	100	100

**Linear Regression**

Model	R	R <sup>2</sup>	Adjusted R <sup>2</sup>	SE of the estimate
1	.681	.463	.458	.37594

**Source: own study.**

*Findings 1:* Since both communication and training negatively affect cognitive cynicism whereas discrimination positively affects it, the first hypothesis is fully supported. The results show that training (.463) has much more impact than communication (0.335) and discrimination (.224) on the level of cognitive cynicism.

## Hypothesis 2

- a) The analysis results in a Pearson coefficient of  $-0.505$  and the value are highly significant ( $P=0.0$ ). This result indicates that communication negatively affects affective cynicism. The result ( $R^2=0.255$ ,  $P=0.0$ ) suggests that when communication is well-utilized, there is a 25.5 % decrease in physicians' affective cynicism (see table 6).

**Table 6: Correlation and Regression, between Communication and Affective Cynicism**

**Correlations**

		Communication	Affective cynicism
Communication	Pearson Correlation	1	-.505
	Sig. (2-tailed)		.000
	N	100	100
Affective cynicism	Pearson Correlation	-.505	1
	Sig. (2-tailed)	.000	
	N	100	100

**Linear Regression**

Model	R	R <sup>2</sup>	Adjusted R <sup>2</sup>	SE of the estimate
1	.505	.255	.247	1.07966

**Source: own study.**

b) The analysis results in a Pearson coefficient of 0.405 and the value is highly significant (P= 0.0).This result proves that discrimination positively affects affective cynicism. The result (R<sup>2</sup>= 0.164, P= 0.0) suggests that when physicians find a kind of discrimination, the result is a 16.4% increase in the level of physicians' affective cynicism (See table 7).

**Table 7. Correlation and Regression, between Discrimination and Affective Cynicism****Correlations**

		Discrimination	Affective cynicism
Discrimination	Pearson Correlation	1	.405
	Sig. (2-tailed)		.000
	N	100	100
Affective cynicism	Pearson Correlation	.405	1
	Sig. (2-tailed)	.000	
	N	100	100

**Linear Regression**

Model	R	R <sup>2</sup>	Adjusted R <sup>2</sup>	SE of the estimate
1	.405	.164	.156	1.14321

**Source: own study.**

a) The analysis results in a Pearson coefficient of - 0.646 and the value is significant ( $P= 0.00$ ), showing a significantly negative effect for training on the level of affective cynicism. The result ( $R^2= 0.417$ ,  $P= 0.000$ ) shows that if physicians are trained well, their level of affective cynicism decreases by 41.7 % (see table 8).

**Table 8. Correlation and Regression, between Training and Affective Cynicism****Correlations**

		Training	Affective cynicism
Training	Pearson Correlation	1	-.646
	Sig. (2-tailed)		.000
	N	100	100

Affective cynicism	Pearson Correlation	-.646	1
	Sig. (2-tailed)	.000	
	N	100	100

**Linear Regression**

Model	R	R <sup>2</sup>	Adjusted R <sup>2</sup>	SE of the estimate
1	.646	.417	.411	.95480

**Source: own study.**

*Findings 2:* Both communication and training negatively affect physicians’ level of affective cynicism, whereas discrimination has a positive effect on it. Accordingly, hypothesis two is fully accepted. The results also show that training (0.417) has much more effect than communication (0.255) and discrimination (0.164) on the level of affective cynicism.

### Hypothesis 3

- a) The analysis results in a Pearson coefficient of – 0.309, and the value is highly significant (P= 0.0). This negative correlation coefficient implies that communication can negatively affect physicians’ behavioral cynicism. Specifically, the result (R<sup>2</sup>= 0.095, P= 0.0) suggests when communication is well-employed, there is a 9.5% decrease in physicians’ feeling that they are in the right organization (See table 9).

**Table 9. Correlation and Regression, between Communication and Behavioral Cynicism****Correlations**

		Communication	Behavioral cynicism
Communication	Pearson Correlation	1	-.309
	Sig. (2-tailed)		.002
	N	100	100
Behavioral cynicism	Pearson Correlation	-.309	1
	Sig. (2-tailed)	.002	
	N	100	100

**Linear Regression**

Model	R	R <sup>2</sup>	Adjusted R <sup>2</sup>	SE of the estimate
1	.309	.095	.086	1.20341

**Source: own study.**

a) The analysis results in a Pearson coefficient of 0.296 and the value is highly significant ( $P=0.0$ ). This positive value of correlation coefficient implies that discrimination positively affects the physicians' behavioral cynicism. The result ( $R^2= 0.088$ ,  $P= 0.0$ ) suggests that if physicians experience a kind of discrimination, their feeling of criticism towards their hospitals increases by 8.8% (see table 10).

**Table 10. Correlation and Regression, between Discrimination and Behavioral Cynicism****Correlations**

		Discrimination	Behavioral cynicism
Discrimination	Pearson Correlation	1	.296
	Sig. (2-tailed)		.003
	N	100	100

Behavioral cynicism	Pearson Correlation	.296	1
	Sig. (2-tailed)	.003	
	N	100	100

**Linear Regression**

Model	R	R <sup>2</sup>	Adjusted R <sup>2</sup>	SE of the estimate
1	.296	.088	.078	1.20851

Source: own study.

a) The analysis results in a Pearson coefficient of -0.667, and the value is highly significant (P= 0.0). This result shows a negative correlation between training and physicians’ behavioral cynicism. The result (R<sup>2</sup>= 0.445, P= 0.00) shows that even if training is well-created and managed, there is a chance of decreasing physicians’ level of behavioral cynicism by 44.5% (See table 11).

**Table 11. Correlation and regression, between Training and Behavioral Cynicism**

**Correlations**

		Training	Behavioral cynicism
Training	Pearson Correlation	1	-.667
	Sig. (2-tailed)		.000
	N	100	100
Behavioral cynicism	Pearson Correlation	-.667	1
	Sig. (2-tailed)	.000	
	N	100	100

**Linear Regression**

Model	R	R <sup>2</sup>	Adjusted R <sup>2</sup>	SE of the estimate
1	.667	.445	.439	.94266

Source: own study.

*Findings 3:* Both communication and training negatively affect physicians' behavioral cynicism, whereas discrimination has a positive effect. Thus, hypothesis 3 is accepted. The results show that training (.445) has much more effect than communication (0.095) and discrimination (0.088) on the level of behavioral cynicism.

## Conclusion and implications for future studies

This study has attempted to examine the relationship between culture diversity challenges (communication, discrimination and training) and organizational cynicism dimensions (cognitive, affective and behavioral). The results of the current study show a negative relationship between communication and organizational cynicism dimensions (cognitive, affective and behavioral). In concordance with (Alas & Mousa, 2016 and Mousa & Alas, 2016), the results of this study assure the significance of diversity training for enhancing organizational responsiveness. However and as expected, the statistical results explore a negative relationship between training and organizational cynicism dimensions. Additionally, the statistical results of this study indicate a positive correlation between discrimination and organizational cynicism dimensions (cognitive, affective and behavioral). Training has emerged to be the most dominant variable in predicting physicians' cognitive, affective and behavioral cynicism.

It is evident from many previous studies that cultural diversity is a modern dominant organizational reality. Openness to such diversity requires considering it as a part of managerial policies. Activities to promote organizational initiatives (e.g. training, coaching, mentoring, etc.) to equip employees (physicians here) with the various values of cultural diversity (inclusion, justice, tolerance, sincerity, etc.) are taken.

It is needless to say that the status of division threatens the Egyptian society besides the hot media discourse about women empowerment, youth empowerment, class inequality and persecution of religious figures



call the managers of Kasr El Eini to fully understand and realize their institutional role in the area of diversity. This role should be managerial, political and social, and driven by a tendency to build an equitable atmosphere in which physicians, nurses and doctors can better serve patients and attain their career aspirations without facing any challenges because of religion, gender, age and social class. Accordingly, a tendency to cherish the practices of diversity management to include the functions of recruiting, selecting, hiring, developing, evaluating performance, preparing succession plans, punishing and rewarding should be enhanced (Kundu, 2001). Moreover, a full understanding for the real meaning of cultural diversity will assist managers to absorb that equal employment opportunities and managerial interventions serve only as short-term dynamics for dealing with gender, age and ethnical challenges. A detailed strategy for considering diversity as a valuable asset works as an opportunity not only in creating an equitable environment in which workforce achieves their potential but also in ensuring flexibility, creativity and continuity (Mousa & Alas, 2016).

To eliminate cynicism, Kasr El Eini executives should become completely aware of its reasons. The climate of anxiety and cut-throat competition people struggle in make them more sensitive than ever before. Accordingly, they can no longer bear much more nepotism, ostracism, discrimination, fraud, hopelessness and inequality. Consequently, an open door policy of communication, a climate of knowledge-sharing, a sense of involvement and an adequate level of affective intelligence provide a relevant opportunity in improving physicians' attitudes towards their hospital (Aydin & Akdag, 2016).

Given the fact that organizational culture shapes the identity of organization, justice should be considered a typical component of it. Furthermore, managers need to take such justice as a norm according to which they can engage in recruiting, selecting, training, maintaining and promoting their employees (Alas & Mousa, 2016). This assists a lot in creating a mutual healthy employee-organization relationship. Kocoglu (2014) considers that

hiring optimistic employees may decrease cynicism and work alienation. That is why having a clear job description, organizing weekly meeting and caring about employees in-and-out of work are prerequisites for developing staff empathy and sympathy towards their organization.

In conclusion, the present study has tried to fill a gap in management literature by examining the relationship between three challenges of cultural diversity and the three dimensions of cynicism. To the best of the researchers' knowledge, this study appears to be one of the first to discuss cultural diversity and organizational cynicism in Egypt and the whole Arab region. This research may be subject to criticism because of the inability to provide enough variability as the researcher focused mainly on a single public hospital, even if it is the biggest and oldest in his country, Egypt. Moreover, the researcher overlooked some moderating variables such as physicians' engagement, job autonomy, and inclusion and so on.

For future studies, the researcher suggests the same hypothesis be tested with nurses, consultants, and other employees in Kasr El Eini hospital, the matter that may yield different results. Furthermore, he also suggests the same research question be tested in other settings such as private hospitals, universities and businesses to determine whether or not it would lead to similar results.

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