

**Doctoral Dissertation**

**Interpersonal Communication Skills in  
Religiously Diverse Teams**

**Rotem Waitzman**



POZNAŃ UNIVERSITY  
OF ECONOMICS  
AND BUSINESS

**Ph.D. Dissertation**

**Interpersonal Communication Skills in  
Religiously Diverse Teams**

**by**

**Rotem Waitzman**

*Doctoral Seminars in English*

Submitted to

Faculty: International Business and Economics

Department: International Management

Supervisors: dr hab. Małgorzata Bartosik-Purgat, prof. nadzw. UEP

Auxiliary supervisor: dr Łukasz Małys

Poznań 2018

## Index

<b>Acknowledgment</b> .....	<b>6</b>
<b>Introduction</b> .....	<b>7</b>
<b>Chapter 1: Interpersonal Communication</b> .....	<b>18</b>
1.1. Objective and Interpretive Approaches to Communication Study.....	18
1.2. The Origin of the Communication Term.....	20
1.3. Interpersonal Communication Models .....	23
1.3.1. Linear Model.....	23
1.3.2. Interactional Model .....	26
1.3.3. Transactional Model .....	30
1.4. Barriers in Interpersonal Communication .....	31
<b>Chapter 2: Interpersonal Communication in Teams</b> .....	<b>40</b>
2.1. The Base of Team Communication .....	40
2.2. Fisher's Communication Model for Small Teams – Linear Model.....	42
2.3. Poole's Communication Model for Small Teams .....	44
2.4. Tubb's Theory for Communication in Small Teams .....	46
2.5. Communication in Diverse Teams.....	49
2.5.1. Communication Process in Diverse Teams.....	49
2.5.2. The Influence of Culture on Interpersonal Communication in Teams .....	54
2.5.3. Advantages and Disadvantages of Diverse Teams .....	56
2.5.4. A New Diverse Team Communication Model .....	58
2.6. Communication Skills - Instruments of Solving Conflict in the Team Interpersonal Communication Process.....	61
2.6.1. Emotional Intelligence and the Connection to Communication Skills .....	62

2.6.2. Leadership Communication Skills and the Connection to Listening Skills.....	64
<b>Chapter 3: Cross Cultural Differences.....</b>	<b>69</b>
3.1. Hofstede`s Theory of Cultural Differences.....	70
3.2. Hall`s Theory of Cultural Differences.....	75
3.3. Global Leadership and Organizational Behavior Effectiveness (GLOBE) – Results of the Cross-Cultural Research .....	79
<b>Chapter 4: Religion as a Part of Culture - A Case from Israel .....</b>	<b>90</b>
4.1. Religions Diversity in Israel .....	90
4.2. Religion and Religiosity in Israel.....	94
4.2.1. Jews in Israel.....	94
4.2.2. Muslims Arabs in Israel .....	106
4.3. Communication Barriers in Israel as a Result of Different Religions Existing Together .....	112
<b>Chapter 5: Interpersonal Communication in Emergency Medical Service Teams in Israel – Empirical Analysis .....</b>	<b>117</b>
5.1. Emergency Medical Service Teams in Israel.....	117
5.1.1. The Magen David Adom and Emergency Medical Service Teams Structure.....	118
5.1.2. Communication Skills in Emergency Medical Service Teams .....	120
5.2. Research Methodology.....	121
5.2.1. Research Framework .....	122
5.2.2. Research Procedure and the Respondents` Profile .....	123
5.2.3. The Research Instrument and Statistical Methods for Analyzing the Questionnaires in Experimental Method.....	129
5.3. Interpersonal Communication in Diversified Teams – Results and Discussion.....	133
5.3.1. Pre-Test Results from the Workshop.....	134

5.3.2. The Youth Results After the Workshop - Post-Test Results .....	139
5.3.3. Results of Qualitative Study .....	142
5.4. Managerial Implications for Different Groups of Stakeholders.....	145
5.4.1. Importance of Interpersonal Communication Skills in Managing Culturally Diversified Teams.....	145
5.4.2. Implication for Managing MDA Teams.....	146
5.4.3. Implication to the Ministry of Education in Israel.....	147
5.4.4. Implication to the Red Cross and Other International Organization .....	147
5.4.5. Research Limitations .....	148
<b>Conclusions .....</b>	<b>150</b>
<b>References .....</b>	<b>154</b>
<b>List of Figures.....</b>	<b>178</b>
<b>List of Tables .....</b>	<b>179</b>
<b>Appendix 1 – Example for Miscommunication in MDA .....</b>	<b>180</b>

## Acknowledgment

I want to thank Prof. Małgorzata Bartosik-Purgat and Dr. Łukasz Małys from Poznan University for Economics and Business for their guidance during the writing of this doctorate.

Thanks To Dr. Eli Yaffe and Prof. Chaim Knobler from MDA for their help during the writing of the doctorate.

Thanks to Sophie Katzman for help in statistics.

Thanks to Dr. Andrew HaLevi for help in the language editing of the dissertation.

Thanks to Dr. Orit Hayon of Higher Studies for her guidance during the doctorate.

Thanks to my wife and for supporting me during my studies.

## Introduction

The notion of people working in teams has been around for centuries, but has recently become more widespread due to cross-cultural interaction. Moreover, people work in diversified teams, where the team members may be from different countries and of different religions, ages, gender, and more.

From the mid-1900s until now, there has been a significant change in the interpersonal communications model that shows how people perceive interpersonal communication. From a linear model (Shannon, 1948) where only one side is sending a message and the other side does not answer, it has changed to a model where there is feedback to the speaker/sender, as well as a new understanding that people also send messages by means of gestures, touching, seeing, etc., and not only by speaking. The different communication models and the knowledge about communication process evolved, and in 1954, the context of the conversation and the field of experience of the people in the conversation was added to the model (Schramm & Roberts, 1974). However, until that point in time, it was the conversation which characterized our understanding of communication, (i.e., the model was linear, where one person spoke and the other heard him and only when the speaker had finished, the person who listened began to give feedback). In the 1970s, Barnlund (1970) developed the transactional model, whereby messages are transferred back and forth between the interlocutors at the same time.

Because interpersonal communication models are based on the idea that every message can be understood in more than one-way (Griffin, Ledbetter, & Sparks, 2015), communication problems are understood to be the result of people understanding differently the message that they are receiving. For example, communication problems can result from thinking that a happy message is a sad one, a joke is an insult, a compliment is a sarcastic comment, or an inadvertent gesture as a desire to fight.

In today's world, people often work with others who have different values, different beliefs, and even different languages, all of which can be a cause for communication misunderstandings. In a study conducted on executives who come from different cultures (Chinese, Japanese, European, and North America), it was shown that when a message is sent from a person from one

culture to a person from another culture, there can be a misunderstanding of the message (Dou & Clarck, 1999). In the research, Dou and Clarck (1999) found that the misunderstanding was in both the verbal communication and the non-verbal communication.

There can be two kinds of diversified teams where misunderstandings can take place in their communication (Kirkman & Shapiro, 2015):

1. Multicultural groups - the group is differentiated by the culture of the people in it.
2. Multi-demographic groups - the group is differentiated by age, gender, race, and ethnicity.

Working in diversified teams can have both advantages and disadvantages. One study conducted by Rosen and others (2008) compared communication in teams of high and low diversity and found that, the higher diversified team had more communication problems between the team members.

Organizations, and groups within them, are becoming increasingly diverse in terms of race, gender, ethnicity, and nationality (Cox, 1991). From the one hand, the reason for this is that diversity can bring numerous benefits to the organization, beginning with better decision-making, more creativity, and increased innovation. On the other hand, it can cause higher turnover, interpersonal conflicts, and communication breakdown. However, there is also the basic problem of cultural misunderstanding (Zhang & Huang, 2013) that can cause communication barriers.

Kirkman and Shapiro`s (2015) research reveals that multicultural teams generate, innovate, and problem solve. However, they may have difficulties in generating creative solutions, since each team member has a different idea about his or her role in the group. Multicultural teams can also drain resources rather than improve efficiency and generate success (Matveev & Milter, 2004). The importance of interpersonal communication skills is that those skills can help bridge the gap that exists between the diversified team members.



From many studies described in the literature there are two instruments that are used to check interpersonal communication skills.<sup>1</sup> They will be taken into consideration in that dissertation because they are the mostly widely accepted. Emotional intelligence (EI) is the ability of the individual to monitor his/her emotions and the emotions of others, to separate between the two, and use this information to guide himself through his processes of thought and his ways of action (Salovey & Mayer, 1990). Emotional intelligence helps people communicate their message in a better and clearer way, by understanding the situation they are in the time of the communication. Perceived leadership listening skills (Olenski, 2016) are the style by which the leader of the team or the team member sends his message, (e.g., is it clear enough), and how he understands the messages he receives. Both of those instruments have developed questionnaires that can measure participants' interpersonal communication skills

Diversified teams are comprised of people from different cultural backgrounds and/or demographic characteristics. Each person brings with him/her a different background, different values, different desires, and different needs. All of those factors can affect the communication process and cause conflict. In an era of globalization, when people move from one place to another, the increase in diversified teams can create conflict at the stage of decision-making in teams (Appelbaum, Shapiro, & Elbaz, 1998). Managers of multicultural teams need to take into consideration the differences between the team members (Hurn & Tomalin, 2013). There are several cultural concepts that explain the differences between people and can explain the miscommunications. These theories were proposed independently by Geert Hofstede (1980) and GLOBE Project (2004) and Edward Hall (1976).

Emergency medical teams (and their members) in Israel, which are an object of consideration in this dissertation, are an example of multicultural groups where many communication problems appear. They work in many challenging environments that include taking a patient from a medical facility,

---

<sup>1</sup> The instruments that will be used in this research, emotional intelligence questioners [in this research WLEIS (Wong & Law, 2002) will be used] and perceived leadership listening skills questionnaire (Schnieder, Maier, Lovrekovic, & Retzbach, 2015).

treating a patient at home, on the street and in nature, to treating a victim of a terror attack. The medical needs can vary from conducting resuscitation on a patient in his home or the street to responding to a car accident with a number of injured people. There is no way to know in advance what situation the emergency medical team will find upon its arrival, and there is no option to choose the cases. Emergency medical teams need to work quickly and in coordination in order to give the patient or the injured people the best medical treatment possible. Because the emergency medical teams do not have the tools to examine the patient the way that a hospital can, they must be sure of themselves and regulations for volunteers stipulate that team members shall not cast doubt on other members of the medical team in front of the patient (Yaffe & Nave, 2011). Improving communication between volunteers enables them to work better. Difficulty understanding each other [Some of the volunteers do not agree to work with people of a different gender (This occurs mostly among male, Orthodox Jewish volunteers who do not agree to work with female volunteers)], or the patients [Some of the volunteers say that the patient needs to understand them, because they are volunteers and not that they need to understand the pain of the patient], can cause problems in working together or giving the best treatment to the patients. The religion has a great impact in Israel, there are different religions and different religions streams (Pew Research Center, 2016). The difference in religion and religion stream is the reason for difference in values and because of this; there is a difference in medical treatment that people from different religions give or wants to get (Orr, 2009). In the research, it had been shown that the religion is one of the main factors that affect the person values (Minkov, 2013). Because of this, the different will of the medical team or the patients can cause communication barriers.

The gap that was identified during the literature study was that emergency medical multi religious teams were not researched. This gap helped to formulate the main research question and specific questions. For the reason of improving interpersonal communication between emergency medical teams, the main research question examine only the improvement of the communication process but it does not examine the reason for the difference

between people and how it impacts the communication process. This researched is based on the different values because of religion and showed cases of communication barriers because of religion. The specific questions help to understand why the communication process is different between people from different religious streams and how it can be improved. All the questions offer practical as well as theoretical impact to the dissertation.

Religion is one of the reason of differences of values between people, these differences can cause communication barriers. For preventing communication barriers there is the need to improve the communication process, which means how people perceived the message they are sending and receiving. The way to improve the communication process is by improving the EI and LLS skills of the people.

### **Major Research Question**

*Can an instrument designed to improve Emotional Intelligence and Leadership Listening Skills improve the communication process in religiously diverse teams?*

### **Specific Research Question 1**

*What are the communication barriers caused by cultural differences in people from religiously diverse backgrounds?* Israel is a country with a high percentage of immigrants and each person came with his/her own culture; although most of the people have the same religion (Judaism), they come from different Jewish traditions and levels of observance, and therefore, some of their values are different. This difference between people can cause communication barriers.

### **Specific Research Question 2**

*Can a workshop designed to help improve Emotional Intelligence and Leadership Listening Skills improve the communication process among youth?*

### **The Main Purpose of the Study**

The main objective of the dissertation is two-fold: firstly to identify the differences between people from different religious beliefs that can cause communication barriers in diverse teams, and secondly to discover if improving EI and LLS by workshop can generally improve communication skills.

For improving interpersonal communication skills and measuring it, there are two main devices (as mentioned above), Emotional Intelligence (Wong & Law, 2002) and Leadership Listening Skills (Schnieder, Maier, Lovrekovic, & Retzbach, 2015) which measures how the team members perceived their listening skills. Using these two factors, it is possible to check if the communication skills of the people in the teams have improved. The improvement in Emotional Intelligence and Leadership Listening Skills can help the participants in a conversation send a clear message, and understand the message received, without allowing the background noise<sup>2</sup> to interrupt the message being sent.

Emotional intelligence (EI) is the ability of the individual to monitor his/her emotions and the emotions of others, to separate between the two, and to use this information to guide himself through his processes of thought and his ways of action (Salovey & Mayer, 1990). Emotional Intelligence help people to communicate their message in a better and clearer way by understanding the situation.

Leadership Listening Skills (LLS) is the ability that help a person to make his teamwork effectively. Most of the studies done in groups have researched how to make teamwork more effective (Sundstrom, et al., 1990; Mickan & Rodger, 2000; Tarricone & Luca, 2002; Salas, et al., 2005; Gil, et al., 2005; Parker, 2008) and were conducted on very large groups or on individual followers (Peterson & Kim, 2012). They show that a leader needs to know how to communicate with their team member--whether listening or to conveying a message. Moore and Rudd (2004) showed that by listening, a group leader could reduce the communication barriers. This is one reason that they gave for leadership listening skills great importance in teamwork.

LLS, EI and communication skills<sup>3</sup> influence one another (Radu, 2014) (Figure 1). Radu (2014) mentions a person can change his/her communication skills and his EI as a result from the change of the leadership skills. Thus, in this study, communication skills are checked in the questionnaires of EI and

---

<sup>2</sup> Noise – the background signals that can obscure the main signal or confuse the signal receiver. It is possible that people speak at the same time, or in noisy surroundings, so that people cannot hear one and other (Shannon, 1948).

<sup>3</sup> Communication skills involve the ability to send and receive information.

listening skills for leaders in order to test the listening skills of the participants in the study.

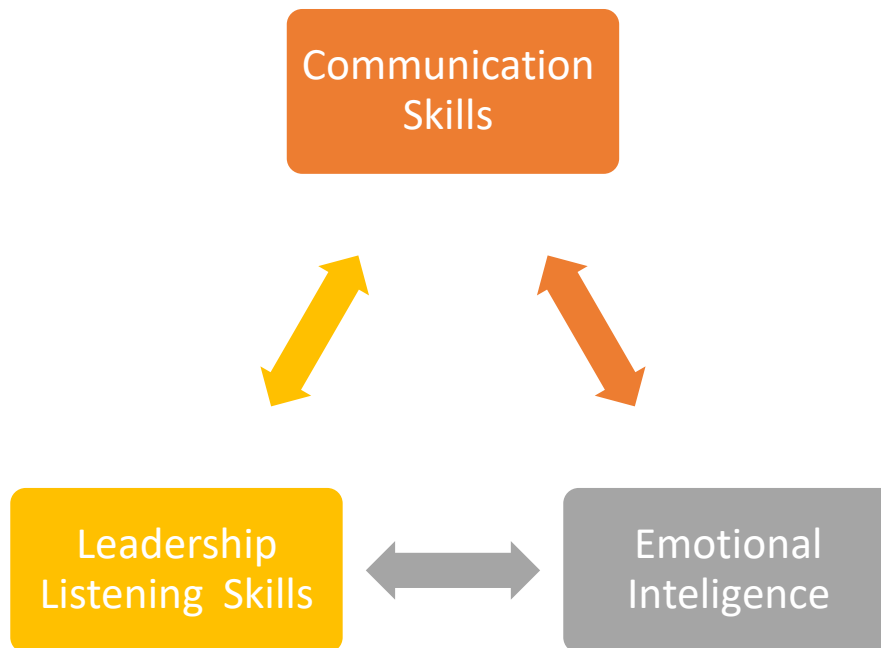


Figure1 - The Influence of Leadership Listening Skills, Emotional Intelligence and Communication Skills on each other

Source: Own creation according to Radu (2014)

One of the most significant cultural difference between people is religion (Minkov, 2013). Different religious values can influence how to treat women, how to act towards a dying patient, how to speak to different people and how people work together (Hall, 1976; Lion Publishing, 1990; Hofstede, 2001).

## Research Hypotheses

Based on the literature review, the research hypotheses are:

**Hypothesis 1:** *Communication barriers can be the result of different religious believes.*

The meaning of communication is the result of it. The result can be changed according to the situation and the values of the person who send the message and the person who receive it. Religion is one of the cultural factors that influence the values of the person and can affect the way a person is perceiving a situation and understanding the message that he is receiving. If the result of the communication is not as the sender intended, it can be as a result of religion differences, it is a communication barrier.

**Hypothesis 2:** *A workshop of EI exercises may improve communication skills.*

Emotional intelligence (EI) is the ability of the individual to monitor his or her emotions and the emotions of others, to separate between the two, and use this information to guide himself through his processes of thought and his ways of action (Salovey & Mayer, 1990). Emotional Intelligence help people to communicate their message in a better and clearer way by understanding the situation.

**Hypothesis 3:** *A workshop of LLS exercises may improve communication skills.*

Leadership Listening Skills are one of the most important skills for a leader or a manager. This skill help to understand the team members and help to prevent conflicts in different situations.

### **Research Methodology**

The methodology of the primary study is based on the research method of the **one-group pretest-posttest design** that is a quasi-experimental design, one of the most common designs used in experiments (Babbie, 2014). The one-group pretest / posttest checks the situation of the group before and after the experiment, the communication skills compare to religion and religion streams. In this case, it will be shown that the outcomes of the questionnaires after the workshop showed better results than before the workshop in some of the groups. The research also included interviewing (Babbie, 2014) for study cases for analysis.

The research is done with a sample population of youth volunteers in Magen David Adom in Israel (MDA). MDA is the national rescue organization in Israel. There are people from the age of 15 to 70+ working and volunteering in MDA. All of the workers and volunteers must go through a course in the field of emergency medicine. The youth volunteers<sup>4</sup> take a First Aid Responder course that is designed mainly for ages 15 and up. After the course, they join the ambulance team.

In this study, 88 teenagers between the ages of 15-17 participated, representing different genders and religions. Each one had been given a questionnaire to check their Emotional Intelligence level and Leadership

---

<sup>4</sup> The youth volunteers range from the age of 15 until the age of 18.

Listening Skills (pretest). After the workshop, all 88 volunteers answered the questionnaire (posttest) to check their EI level and LLS skills<sup>5</sup> after the workshop.

In the primary study, the author conducted also interviews (IDI – Individual Depth Interviews) with people responsible for the youth volunteers. The purpose of those interviews was to find out exactly what personal values that are affected from the culture and religion streams of the volunteers, could have caused the communication barriers.

This dissertation focuses on the interpersonal communication among the teenage volunteers on ambulances in Israel, a group that exists only in Israel. This is because for those who volunteer in situations of high stress and reach patients at their most sensitive times, it is important that volunteers are able to communicate among themselves, with the ambulance driver, and with the patient. The dissertation will investigate how the teenage volunteers perceive their interpersonal communication and if it can be improved in a three-hour workshop.

One main limitation of the study is that that questionnaires were given immediately before and after the workshop, therefore this research does not check the influence of the workshop over time.

The participants in the workshop received, at the beginning of the workshop and at the end of it, a questionnaire with thirty-nine questions that asked them to rank between one (strongly disagree) to five (strongly agree).

The workshop was designed as one session, which is a 4-hour workshop. Although it was proven that a workshop that spaced learning over a number of weeks will improve the emotional intelligence of the participants, it has also been shown that a short, intensive workshop can improve EI and leadership skills (Grant, 2007), and that the effect of one meeting can last for a year (Abe, et al., 2013). This workshop is short because of the challenges bringing the youth volunteers to more than two meetings.

The workshop is built according to the program proposed in *50 Activities for Developing Emotional Intelligence* by A. B. Lynn (2000), which is designed to increase the EI and LLS of the participants. The exercises are aimed at

---

<sup>5</sup> The communication skills was checked in a leadership skills questionnaire.

improving communication and LLS, and they will be based on working on the fundamental principles of EI (self-awareness and control, empathy, social expertness, personal influence, and mastery of vision) and will include the volunteers' experience in MDA.

The dissertation is designed to check those hypotheses and to answer the research questions, figure 2:

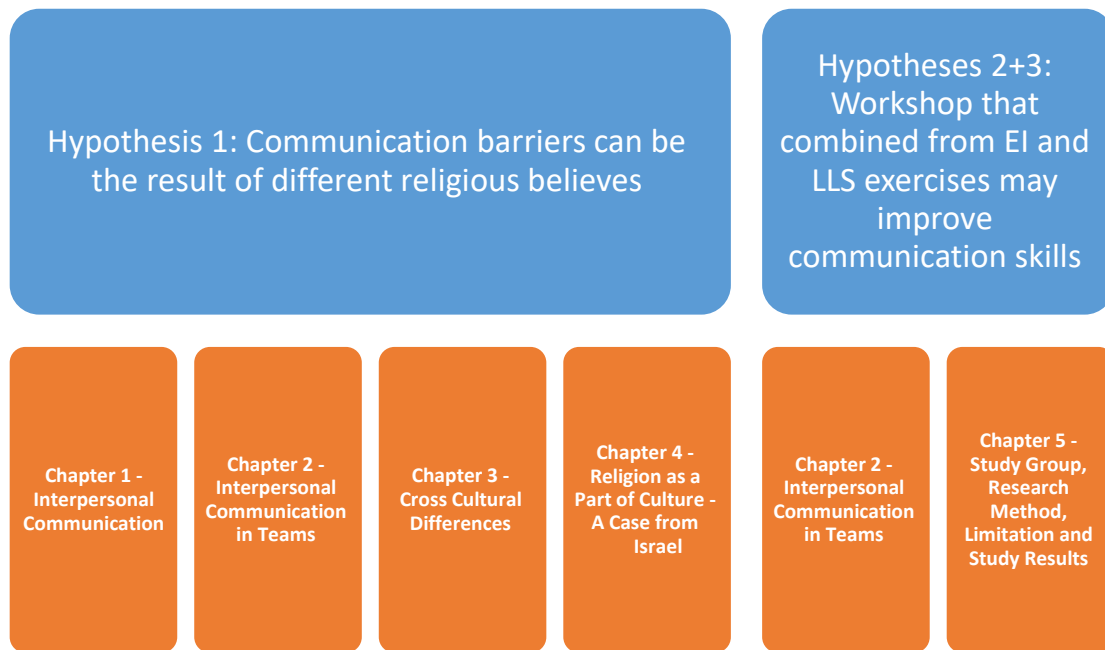


Figure 2 - The Dissertation Design According to the Research Hypotheses  
Source: Own Creation According to the Research

The structure of the dissertation relates to the main objective and consists of five chapters. In the first chapter, the definition of communication is described, including the two main approaches to communication research and interpersonal communication process model. Different definitions are explored, as are different goals to communication. The goals of communication research differ based on whether it is an objective approach or interpretive approach (Griffin, Ledbetter, & Sparks, 2015). An interpretive approach is used in this dissertation. Two communication models are described-- each of them describes the sender of the message, the receiver of the message, what information is sent and received and the phases that he goes through. Communication barriers between people are also described.

In the second chapter, team communication models that show how people can effect on one another and how there can be communication barriers are described. Two different kinds of groups and how it can affect



communication are described. Due to communication barriers in groups, there is also a description of devices that can help to improve teams' emotional intelligence (EI) and leadership listening skills (LLS). Important leadership skills, especially in the case of multiculturalism, is listening, and this skill is the one checked in this dissertation and improved in the research group. The end of this chapter introduces an original team communication model that the author of the dissertation wrote. This model combine the interpersonal communication models and the teams' communication models.

The third chapter includes a review of the literature on three cultural theories, Hofstede's theory of cultural differences, Hall's theory of cultural differences and Global Leadership and Organizational Behavior Effectiveness research (GLOBE). All of those three theories are described including the results of the studies that are relevant to Israel and how they can affect the communication barriers in Israel multicultural teams.

The fourth chapter describes the major two religions in Israel: Judaism and Islam. This chapter also presents the main religious streams and the differences between them. At the end of this part, there are examples of how religion can affect communication and how the cultural theories are shown in the different religions.

The fifth chapter describes the primary study's procedure and its results: research group and the methodology. It is explained that the present study is being conducted in Israel because Israel is an immigrant state; people came to Israel from five continents (America, Europe, Asia, Australia and Africa). Because of this diverse population, teams in Israel are diverse, comprised not only of people from different ages and genders, but also people from different cultures, different religions or religions streams and people who speak different languages. The significant part of the fifth chapter is also the managerial implementation of the achieved results for different groups of stakeholders, e.g. culturally diversified teams, MDA, Ministry of Education in Israel, Red Cross and other international organizations.

In conclusion, the author summarized the results of both literature and primary study.

## Chapter 1

### Interpersonal Communication

Communication is our way of understanding one another. Aristotle already mentioned the need for communication when he wrote that humans need to be with other people (Aristotle, 1985) and that they need to pass information from one to another (Aristotle, 2002). He saw it as the basic need of a person to communicate with his/her surroundings.

There are ways to communicate with one another through symbols, petroglyphs, writing, alphabet and more. However, speaking is the easiest way to communicate and to send information from one person to another.

This dissertation will deal with interpersonal communication research from 1900. Since 1900, with all of the advancement of technology, the world has become a global village. The interpersonal communication had to change, people began to make contact with people from different cultures, and when the communication is between people from different cultures it makes it more problematic.

Research has shown that religion is affecting the way people communicate with one another and understand their environment (Haidt, 2012). Religion is also a big part of the how communities understand and conceptualize. Religious differences can cause misunderstanding between people (Croucher, Zeng, Rahmani, & Sommier, 2017).

In order to understand the complexity of interpersonal communication, there is a need to understand the basic process by which interpersonal communication occurs; once the interpersonal communication process has been understood, possible problems can be identified and skills can be developed in order to enhance interpersonal communication and manage breakdowns.

#### 1.1. Objective and Interpretive Approaches to Communication Study

There are two ways that scholar's approach communication theory (Griffin, Ledbetter, & Sparks, 2015): objective and interpretive.

An objective approach means that no matter the message, the sender, the receiver or method of transmission, there is only one way to understand it. An interpretive approach means that the message can have more than one meaning and is open for interpretation (Griffin, Ledbetter, & Sparks, 2015)

For the interpretive approach to be accepted as correct and scientific, it should be checked according to the science community methods (Ceci, Limacher, & McLeod, 2002). The same thing is about the communication research, if it is objective or interpretive. Without clear guideline that will be developed, the knowledge that the interpretive approach is creating cannot be justified (Sandberg, 2005).

In journalism, these two approaches are very noticeable (Mcknigh, 2001). When the journalist only describes the event that he/she saw, the information that is given is interpretation of the journalist to the events. The journalist's interpretation needs to be supported by facts, but it is not a fact, as it can be an idea for what will be in the future or the reasons for current events. Those article are not academic because that they give us a personal opinion that is not consistent with social science methodology.

Williams (2010) argues that in communication studies, these two approaches can contribute to a better understanding of communication. In an interpretive approach, the technical ways to study it involves an interpretive approach in which the researcher needs to apply guidelines according to the research (Rowlands, 2005). Using this approach, the researcher or the reader that will read the research will know that the researcher applied commonly accepted standards and not that the researcher used his/her own personal opinions (Uhan, 2013).

The dissertation author's opinion is that the interpretive approach is the better one for the research conducted in the dissertation. According to the objective approach, there cannot be any problems in interpersonal communication, because everyone will understand the message the same, or at least need to understand the message the same. According to the second approach, a message can have multiple meanings, so everyone can understand a message differently. By accepting the second approach, there can be the understanding of problems in interpersonal communication. This works is dealing with those problems, which arise when not all the people,

understand a message the same (because they are from different cultures or have different backgrounds that prevent the listener understanding the message).

## 1.2. The Origin of the Communication Term

The word communication came from the Latin word **communicare**, which literally means "to put in common", "to share". It began from sharing material things like food, land, property and all goods. Today the word communication refers to sharing ideas, knowledge and information (Tailor, 2014). The literature uses more than one definition of **communication**. Merriam-Webster's dictionary defines communication as "the act or process of using words, sounds, signs, or behaviors to express or exchange information or to express your ideas, thoughts, feelings, etc., to someone else (Merriam-Webster, 2017). It defines the communication as a process of transferring information.

The authors of Oxford dictionary (Oxford University, 2003) define communication as:

1. The act of sharing or exchanging information, ideas or feelings.
2. Communication as a way of exchanging messages among people.

The above interpretation describes communication in two different ways. In the first one it describes as the act itself of communication (verb), in the second one it describes as the methods of transferring information (noun).

The author of the dissertation thinks that two mentioned above dictionaries define communication the same, however there is still some information that is missing, like, what are the parts that need to be used in the communication process? Smith, Lasswell and Casey (1946) fill the missing gap.

Smith, Lasswell and Casey (1946) wrote that communication process is focused on basic questions:

1. Who?
2. What?
3. What Channels?
4. To Whom?
5. What are the Results?

Smith, Lasswell and Casey (1946) researcher separated the communication process into five different parts. Each part has its own place and can be studied differently. The message can be interpreted differently according to those questions. People that hear a message from the same person can understand it differently; even if they hear the same message, or the meaning can be understand differently if the message is communicated verbally or electronically. According to this, the result can be different from each person. In the opinion of dissertation`s author by following those 5 questions there is the option to send a clear message and help understand all the communication models that shown below.

Bolton (1986) offers a way of analyzing communication. He posits that when there is the process of communication, something happens that has not happened before, this means that communication can make changes. Bolton (1986) analyzes the results of communication and of what happens after the information or signals are transferred from one person to another, not only how the information is transferred. The author mentions, that this approach is suitable to the objective approach to the research of communication. The reason for it is, that the results should make the same change in each person, if the person will not understand the message as the sender wanted then it will be the interpretive approach.

Carassa and Colombetti (2015) defined communication as social interaction between people and the information that transferred from one person to another. The author mentioned that in conflict free communication the message should be as clear as possible and without options for interpretations.

Skyttner (1998) defines communication as the “transference of representative substitutions for that which should be communicated”. The author of the dissertation think that this definition is problematic because he uses the word communication to define communication; in this case, he means “communicated” as information (signal) that is transferred from one person to another. He also defines communication as content. In this definition, the content is as important as the information or signals.

Lunenburg (2010) defines communication, as “the process of transmitting information and common understanding from one person to

another”, the same definition given by Miller Katherine (2004). The author of this dissertation thinks that they both define communication as a process of sending information. The problem of the definition is the common understanding they assume that the people will understand ‘communication’ in the same way. A common theme of this chapter is that there will be reasons why people do not always understand the message in the same way.

Wyatt (2014) provides a succinct definition for communication, where “communication is the essential tool that allows us to connect with others”. He sees communication as an instrument to send information. Skyttner (1998) claims that the information or the signals are the important factors.

Another definition that considers communication from a different angle is “communication is the relational process of creating and interpreting messages that elicit a response” (Griffin, Ledbetter, & Sparks, 2015). In this definition, the authors see communication as creating the message (information) and as interpretation; the process that occurs when people make decisions and create messages and the process of people that need to understand the message. In this case, there are two different processes and people can understand the messages in different ways.

The National Communication Association (2015) defines communication as “how people use messages to generate meanings within and across various contexts, cultures, channels, and media”. The author says that this definition supersedes other definitions by mentioning the reason for the communication and how it is done.

From the definitions above, the writers that define communication as a **process** are Bolton (1986), Skyttner (1998), Lunenburg (2010), Wilson & Mujtaba (2010) and Miller (2004). They conclude that communication is a process and that communication creates something new. Other definitions are of communication as a **tool** of sending information from one person to another, like the definitions of Wyatt (2014). There are also definitions that separate communication to its parts like sender, receiver, and noise (Casey, Lasswell, & Smith, 1946).

The definition that the author of this dissertation uses is that communication is a process of transferring information from one person to another in a process that includes the background of each person and that

considers interruptions at the time of communication. According to this definition, the results of the communication can be different from one person to another. This is consistent with an interpretive approach in which a message can be interpreted and understood in different ways.

The primary research of this dissertation will demonstrate the process of communication in diversified emergency medical teams, and the factors that affect it. This description is grounded in Smith, Lasswell and Casey's (1946) definition of communication.

Communication as defined by Bolton (1986) requires something that had not happen before. That means that this work will concentrate not on the way the communication is happening, but on the result of the communication, and how to achieve a good result.

### 1.3. Interpersonal Communication Models

For understanding communication interpretation and for adapt it for the need of studying communication, there were created models for interpersonal communication. They were developed because of the need of understanding the way people communicate with one another. It helps to understand what can affect the communication process and it can help to plan computers or communication devices for the use of people. Because of the technological advances the first communication model of a mathematic model (Shannon, 1948).

Three basic interpersonal communication models and one combination exist according to communication between two people, the models are: linear model, interactional model, transactional model and a combination of models.

#### 1.3.1. Linear Model

This theory described for the first time a general model of communication that breaks the communication process into small parts, the information theory model (Shannon, 1948). It breaks down the communication process into two basic segments through which exists the option of explaining how communication occurs and when it fails. It was inspired by Bell's research about

telephone transmission. This model is a mathematical model that had been adapted to interpersonal communication model.

According to the model (see figure 3), it consists of the following

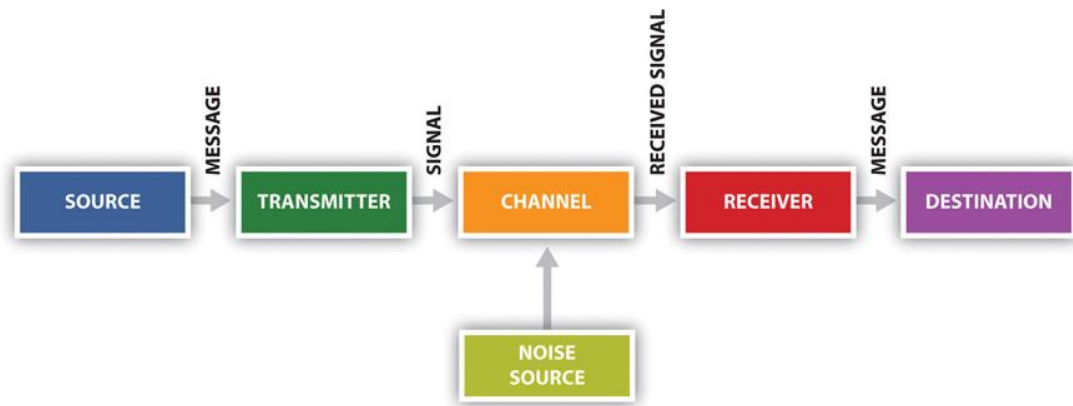


Figure 3 – Linear Mode of Communication (1948)

Source: (Wrench & Punyanunt-Carter, 2012)

components (Shannon, 1948; Wrench and Punyanunt-Carter, 2012; Foulger 2012):

1. **Source** – a person is the information source. The person that is speaking and wants to send or give information.
2. **Message** – information that is sent by the information source to a person who receives the information. Information is the ideas and knowledge that are being sent from one person to another. The message can be verbal and/or non-verbal.
3. **Transmitter** – the method through which the information is passed. For Shannon’s immediate purpose, it was a telephone instrument. Today, it can be e-mail, postal mail, SMS messages as well as face-to-face communication.
4. **Signal** – the signal is what going through a channel. Signals can occur simultaneously, for example, when speaking face-to-face there is not only sound but also hand gestures and facial expressions. Dickson and Hargie (2004) wrote about the next signals:
  - a. **Vocal-Auditory** – the signal, which carries speech.
  - b. **Gestural-Visual** – non-verbal communication.
  - c. **Chemical-Olfactory** – the signals that are carried in scent.
  - d. **Cutaneous-Tactile** – signals transferred through touch.



In face-to-face conversations, all these signals are used simultaneously.

5. **Channel** – the carrier through which the signal is transmitted. It can be air, light, electricity and other modes. Dickson and Hargie (2004) describe three channels (describe as medium):
  - a. **Presentational** – voice, face, body, etc.
  - b. **Representational** – books, paintings, architecture, photographs, etc.
  - c. **Technological / Mechanical** – internet, phone, mp3, television, radio, CD, etc.

The first channel is the one used in the interpersonal communication. It is used in all kinds of communication but especially in face-to-face communication.

6. **Noise** – the background signals that can obscure the main signal or confuse the signal receiver. It is possible that people speak at the same time, or in noisy surroundings, so that people cannot hear one and the other. Dickson and Hargie (2004) refer to noise as any interference that can distort the message.
7. **Receiver** – in Shannon's concept, the telephone receives the signal. In a face-to-face communication, the receiver can be the ears (sound) and eyes (gesture). Today, it can also be a computer or cellphone.
8. **Destination** - the person for whom the message is intended. It is also possible that the wrong person receives the message.

According to this model, there can be several reasons for misunderstanding the message that is sent. Firstly, the channel capacity (in face-to-face it can be speaking too fast or sending too many nonverbal signals), static noise (physical - in face-to-face it can be a conversation in a crowd when there is a lot of background noise, or hearing someone else eating at the same time), psychological (the listener has prejudice or originates from a different cultural background) and semantic (different understanding of the words) (Wrench & Punyanunt-Carter, 2012). This is a minimalist abstraction of the communication process; most of communication is more complex and the source and the destination act as both source and destination.

Although Shannon's model does not overtly display the communication process, it shows the way information goes through a medium (Foulger, 2012).

However, the model still helps us understand the communication process. It breaks down the communication process into small parts so that it can be checked and analyzed. In this model, the noise only exists in the channel, whereas in reality, there are many reasons for noise or places in which it exists and this can cause misunderstandings.

### 1.3.2. Interaccional Model

A decade after Shannon's model was published, David Berlo (1960) adapted the concept and published a more flexible and useful model (Wrench & Punyanunt-Carter, 2012). In addition, Berlo's model has the feedback to the source, so that the model is circular (see figure 4).

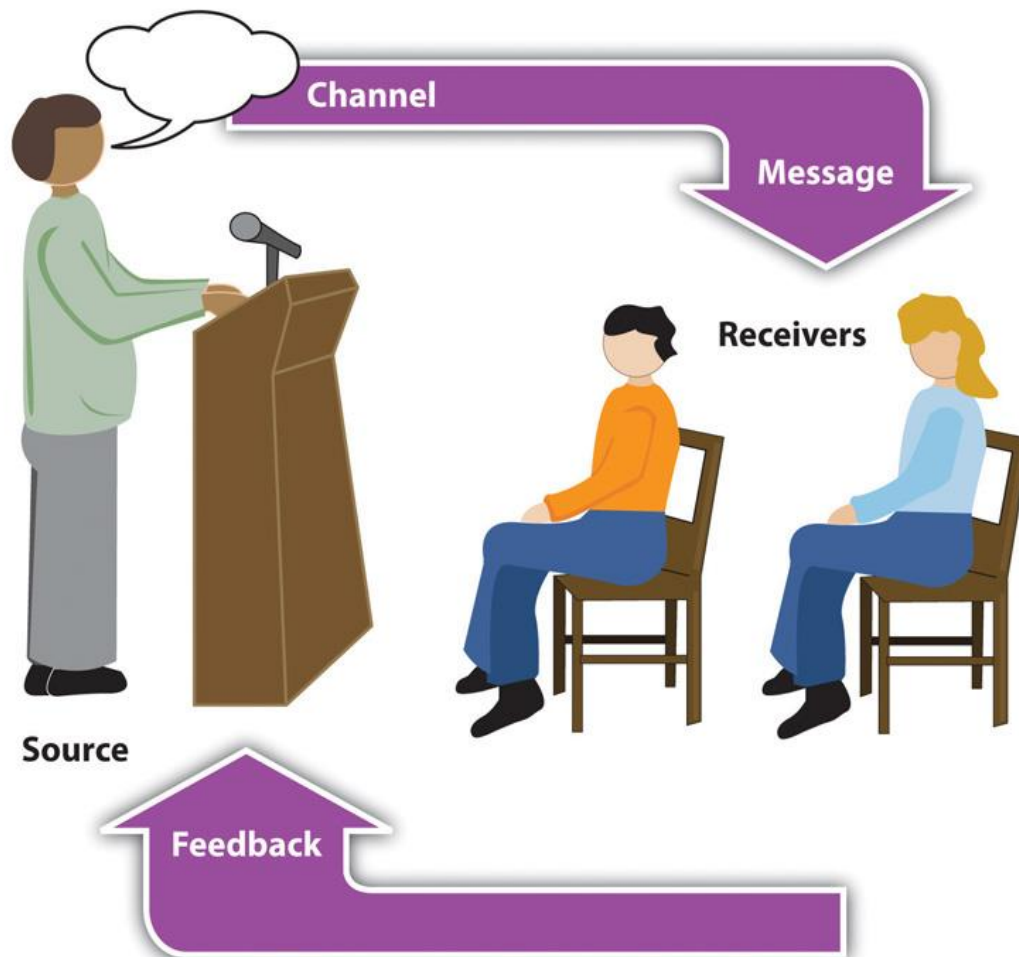


Figure 4 – Berlo's Communication Model

Source: (Wrench & Punyanunt-Carter, 2012)

This model (SMCR) is based on the source, message, channel and receiver. In Flensburg (2009) opinion:

1. People receive information in different ways and so the meaning that is understood by one person may not be the same as another.
2. Communication does not consist of the transmission of the meanings, but of the transmission of messages; one message can have several meanings.
3. Meanings are not in the message; they are in the message-users. The meaning is dependent on the person using the message.
4. Words have no meaning; it is the person receiving the message that decides on the meaning.
5. People can form similar meanings from messages only to the extent that they have had, or can anticipate having, similar experiences. In other words, the background of a person affects the meaning of the received information.
6. Meanings are never fixed; as experience changes, so meanings change.
7. No two people can form the exact same meaning for anything.

All this demonstrates that no two people will hear or understand the same message in the same way.

Berlo's (1960) feedback model provides the option for the source to be aware of what the receiver understands to be the meaning of the received message. In this model, there is an option for the source to change the message until it has the meaning that he wants to send. The model does not mention the noise that can cause problems in the message transmission, and misunderstanding of the message. It portrays these problems only in the source or the receiver; here, misunderstanding only occurs because of the background of the source and the receiver. Berlo (1960) also has taken apart the communication process presented in figure 5.

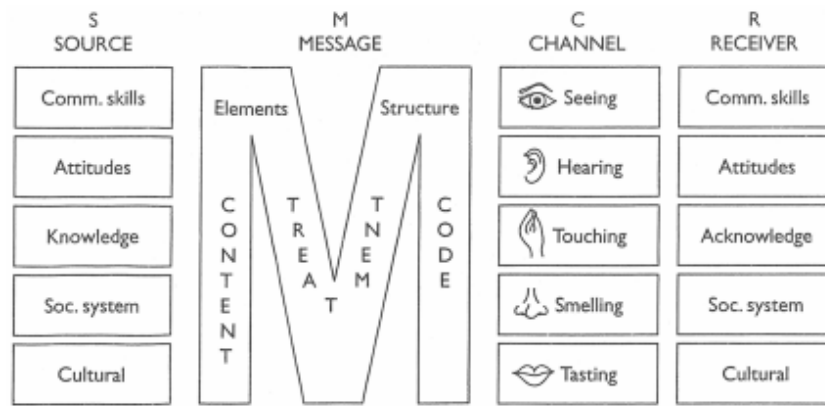


Figure 5 – Berlo's SMCR Model (1960)  
 Source: (Hill, Watson, Rivers, & Joyce, 2007)

In this model, Berlo identified different factors that can influence the communication process (Hill, Watson, Rivers, & Joyce, 2007). He wrote this model for communication that happened between two or more people.

In the source and the receiver parts in Berlo's (1960) SMCR model, the culture of the source and the culture of the receiver can be the noise that will make people understand the message differently. This work will be on reaching the communication skills when the goal is that it will help to put aside the cultural difference between the source and the receiver and to make the message get to the receiver with less noise. The problem of Berlo's (1960) model is that it does not take into consideration the situation in which the communication is occurring, and what happens in the time of the conversation. In Berlo (1960) model, the conversation is in a sterile environment and no one is affecting it, except of the background of the people in the conversation.

Berlo's (1960) model had been developed a couple of years after the linear model. It took into consideration the effect of the person in the communication, on one another. For showing the option of the influence of the people on one another, the model had been developed as a circles model.

In 1954 Schramm and Roberts published a new communication model that is less linear to that of Shannon (Schramm & Roberts, 1974). They compiled the model before Berlo (1960) and were the first to add feedback (verbal and nonverbal) (see figure 6). Schramm and Roberts (1974) also incorporated the idea that the setting in which the message is transferred can cause misunderstanding of the meaning. This model was the first to move from a linear to a circular model. In this model, everyone speaks in their own time; something that does not occur in reality. This model also demonstrates that for every sender or receiver the field of experience can be different; therefore, everyone can understand the message differently. As in Berlo's (1960) model, the sender can also change the message according to feedback that is received until the meaning of the message is what the receiver desired.

In Schramm and Roberts model (1974), there is the importance of

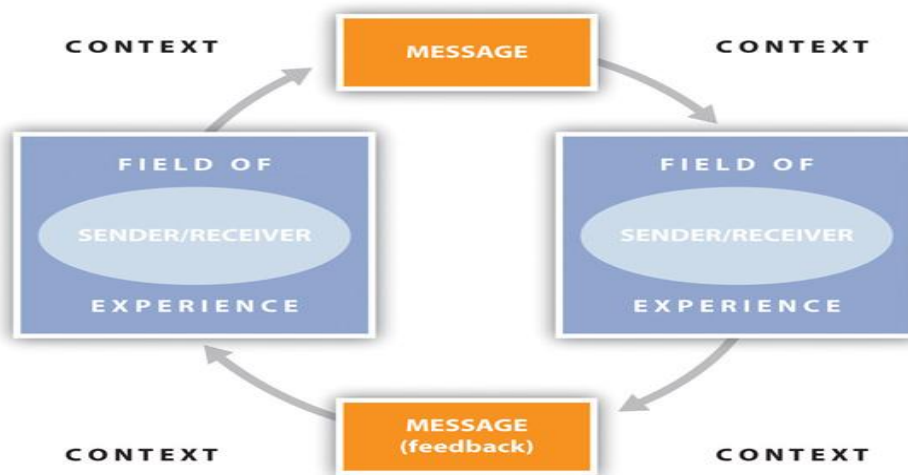


Figure 6 - Wilbur Schramm Model of Communication

Source: (Wrench & Punyanunt-Carter, 2012)

common ground. In the model all communication occurs in some context. The context can influence the interpretation of the message.

The author's opinion is that the field of experience is the most important part of the Schramm's model. He was the first to write that every side in the communication is in his or her own field of experience. When the sides in the communication process have the same field of experience there can be a common ground to have communication. According to this model, the field of experience can be the same. Also according to this model, only one can speak at a given time.

### 1.3.3. Transactional Model

Barnlund (1970) was the first to build a model that included communication as a transaction that occurs in the same time (message simultaneously travels back and forward).

Only since Barnlund (1970) has a communication model developed that shows that message and feedback are exchanged at the same time and because of this, there is an overlap in their fields of communication (Wrench & Punyanunt-Carter, 2012). In this model, the feedback and the message can be sent at the same time (see figure 7). This means that the receiver does not always hear the whole message before he responds; the same thing can occur in that the sender can respond before he receives the entire feedback. This is only one variable that can cause a misunderstanding between the sender and the receiver.

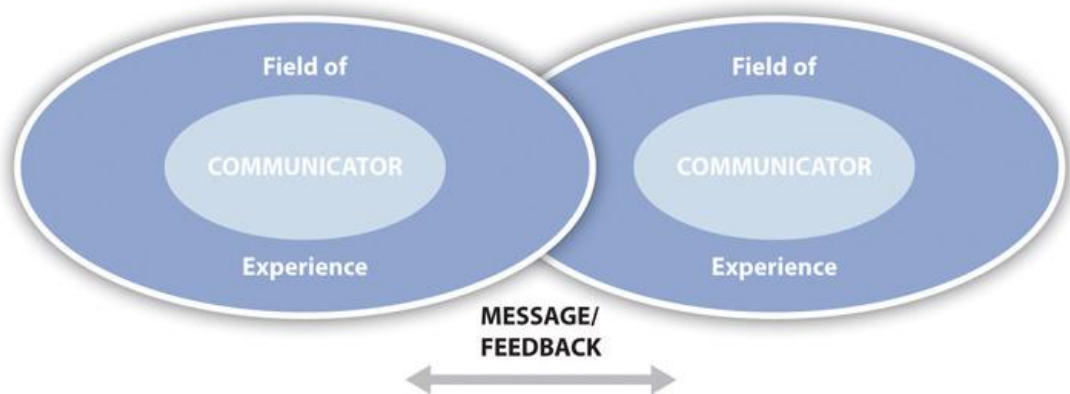


Figure 7 - Transactional Model of Communication

Source: (Wrench & Punyanunt-Carter, 2012)

Berne (1964) developed the transactional model to a therapy in transactional analysis (TA). He developed this to a method of analyzing the process of interpersonal communication, and with this enhancing social skill. Berne try in his books to show people how they are influence from their past experience, this is exactly the field of experience in Barnlund (1970) model. By understanding that past events influence people's lives, there is the option to change the perception of them or to change the way they influence the way people act.

This model and perception of the TA is the most relevant model for this work because it shows the importance of the shared experience of the source

and the receiver and that the message and feedback can be sent simultaneously.

#### 1.4. Barriers in Interpersonal Communication

In all of the interpersonal communication definitions and models, there are noises that can make every person understand the message differently. The barriers can be the different cultures and past experience of the people involved in the communication, (what that has been mentioned in all of the interpersonal communication models). However, although there are barriers in communication there are also ways to overcome them with the use of communication models to understand the solution.

The communication barriers that are observed can be from thinking that a happy message is a sad one, a joke can be perceived as an insult, a compliment could be perceived as a sarcastic and a meaningless gesture can be interpreted as a desire to fight. All of those are examples of barriers in communication.

Research looking at managers from different cultures (Chinese, Japanese, European and North America) showed that when a message is being sent from a person from one culture to person from another culture, there could be a misunderstanding of the message (Dou & Clarck, 1999). In the research, Dou and Clarck (1999) found that misunderstandings occurred in both verbal communication and non-verbal communication. Common misunderstanding occurred in concept of time and punctuality, telephone etiquette, control over the agenda, maintaining friendships, refusal tactics, making a request, ways of making concessions, persuasion skills, preparing for a negotiation, words of politeness, and compliments.

The research showed that what makes the misunderstanding is the different culture of the participants. However just teaching the people in the teams about each other's culture was not effective (Ramthun & Matkin, 2012). That is the reason that the author of this work thinks that team members need to study communication skills.

The author's opinion is that the result of the research is suitable to the communication models that are influenced from the person's culture and

experience. In Berlo's (1960) SMCR model there is the option to see how the culture can cause misunderstanding in verbal and non-verbal communication.

As Berlo (1960) mentioned in his SMCR model, the culture of the sender and receiver of the message can influence the understanding of the message. For a good communication in a company, especially in emergency times, the managers need to plan their communication. In order to do that, however, managers need to speak with their workers and to know what they think and what their concerns are (Special Report - Communication: A Quiet Word, 2005). The author of the dissertation thinks that the managers need to know their employees' background and know how to listen to them without misinterpreting their message. Managers need to have a plan for how to teach their employees how to communicate with one another so that in case of emergency they will know how to put aside their background and understand one another.

Bolton (1986) also wrote about communication barriers and he provided a list of 13 communication barriers in three categories:

1. **Judging** – people who listen think they understand the person in front of them before they hear them. It can be because of religion, gender, appearance or other factors. Some kinds of judging are:
  - a. **Criticizing** – people suggest to others how they can improve. Instead of helping, it encourages people not to listen to people who criticize.
  - b. **Name-Calling** – attaching a stigma to other people.
  - c. **Diagnosing** – instead of listening to what the person is saying, people try to think about the emotional reasons behind actions and words.
  - d. **Praising Evaluatively** – giving praise which conveys that the person can improve, which really means that the person is not good enough.
  - e. **Guilt, Remorse, Regret** – telling people about the communication barriers can cause guilt, remorse or regret. People who place the blame for these barriers on others.
2. **Sending Solutions** – instead of listening to a person's problem, a person tells them what they think they should do. They put themselves in the middle of the conversation instead of the speaker.
  - a. **Ordering** – telling a person what he needs to do is an act that shows force and that the speaker does not have any other options.



- b. **Threatening** – telling a person what he needs to do and what will happen if he does not act in a certain way.
  - c. **Moralizing** – people give reasons as to what they think other people need to do. They can give a moral reason, theological reason, social reason etc. Instead of encouraging, it is demoralizing and can cause anxiety and resentment.
  - d. **Excessive / Inappropriate Questioning** – asking questions that do not require a response such as, “What did you do?” (when the answer is “nothing”) or “Where were you?” (when the answer is “out”). They are yes and no questions, or questions that can be answered in only one word or a few words as many times, the conversation is not continued.
  - e. **Advising** – tell someone what he or she needs to do without knowing all the information or without listening to the end of the conversation.
3. **Avoiding the Other’s Concerns** – moving a conversation off track.
- a. **Diverting** – moving the conversation onto another topic, such as a person saying that they are afraid of an operation and the listener saying that the operation reminds him of something else. This shows that the person who is listening does not know how to listen effectively.
  - b. **Logical Argument** – using logic in an emotional conversation can divert from the meaning of the conversation and can cause alienation from the speaker.
  - c. **Reassuring** – Is a way of seeming to comfort another person while doing exactly the opposite.

All of the barriers are related to the parts of noise and experience in the communication models.

Johansen and Gillard (2005), show that only personal influences (social style and personality), are also result of the cognitive of each person. It is because the way each person is giving different interpretation to words, how a person is perceiving words (can be how people create their thoughts, positive or negative and more) and that there are also environmental factors as where and when the communication happening. All of them are culturally based but they depends on the person and the situation, not only the culture.

Lunenburg (2010) is one of the researchers who writes about barriers in communication and process barriers (sender, encoding, medium, decoding, receiver and feedback barriers). He writes about physical barriers (like background noises), semantic barriers, and psychosocial barriers, which are communication skills. Some of the psychosocial barriers are (Lunenburg, 2010):

1. **Sincerity:** Everyone says what they think the other person wants to hear or not, but real communication is built on telling the truth. The communication is built on telling all the information that is needed that there won't be any interpretation to the message. A message that is misinterpreted can be perceived as insincere.
2. **Empathy:** People are used to thinking of themselves and seeing the world only through their eyes, and not through the speaker eyes. By seeing the world through the speaker eyes the listener can understand the speaker better and also better understand the message.
3. **Self-perception:** How people see themselves is an important part of communicating, as self-perception is more realistic then the person will know how other people see him.
4. **Role perception:** How people understand their role in society and know what is expected of them. With a realistic perception, a person will know how to communicate better with others and with whom to communicate.
5. **Images:** What the sender thinks about the receiver and vice versa. Prejudice can cause communication barriers.
6. **Vehicle for message:** The message can be changed according to the way it was sent, like email, SMS or speaking face to face. The vehicle will most of the time be chosen according to the message that is sent.
7. **Ability to communicate:** The way people speak can raise barriers and stop discussion or cause others to feel angry or hostile. It depends on the way people send their communication, if it is with emotions like angry, envy, inferiority and more.
8. **Listening ability:** People do not listen and really hear the speaker. They think on themselves and not on the speaker.

9. **Culture:** The culture of the sender and the receiver can change the way they see the world; they could have prejudices and biases. The culture changes the definition that is used to communicate with one another.
10. **Noise:** A big problem in communication is the noise, which can be any external factors in the channel, internal perception, experiences within the source, or the receiver that affect communication
11. **Feedback:** Not knowing how feedback is given can harm more than it can help. Feedback can help clarify a message and to know what each person understood from the conversation.

All of these barriers relate to the setting of the place where people speak and to the people themselves.

All of the barriers are culturally influenced and are impacted by the experience of the people in the communication process. The listeners put their experience instead of the sender of the message and think what will cause them to say or act like this. They also affect the way people communicate in different situation and whom is in front of them. One way to improve communication is to put them aside and put the sender in the center. The way to do this is by improving communication skills. In time people will put aside all they think they know and give their full attention to their communication partner and put aside their believes and thoughts.

In the medical field, research was conducted on the interpersonal communication barriers that prevent physicians' advice to their patient to do HIV test (Arya, et al., 2014). The study showed that there are a couple of barriers that prevent the physician from giving the requested test to their patient. Difference between the age of the physician and the patient, race and language prevent the physician from having good communication with the patient. Also there is the predisposition of the physician, how the physician thinks that the patient reacts and if the patient wants to hear about that test. Most of the time, this assumption of the physician is wrong. The research also suggests how to deal with those barriers. The researcher wrote that the best way to deal with those barriers is to identify the barriers, and then to illuminate them.

Research, that was done in the US Latino community (Campo, Kohler, Askelson, Ortiz, & Losch, 2014) shows the same barriers in the communication between the people in the Latino community to the medical staff. The same

thing was shown in diabetes research (Ritholz, Beverly, Brooks, Abrahamson, & Weinger, 2014) that there were those barriers and also the fear of the patients from being judged and shame and lack of recall and cultural factors that make patient not to open to the physicians. According to the research the barriers are trust and nonjudgmental acceptance, open and honest communication and positive and home-filled messages. More and more research shows how important is the understanding of the patient in the medical field, for giving a good medical treatment and for the patient to trust the physician (Slort, et al., 2011; Thome, et al., 2004).

In research, that was done on the communication of managers from different cultures with one another (Dou & Clarck, 1999), the researchers wrote that there is an option to improve verbal communication. Because people are aware (to what they say and how they understand messages) that in different non-verbal communication people are not always aware of how their body reacted.

There can be conflict in diverse teams in medicine in many subjects. For example, in terminal illness in Western European culture, it is considered more humane not to tell the patient about his illness (Cerimagic, 2013). In cases of terminal illnesses like cancer, revealing the diagnosis to the patient does not help the patient's medical status and so often, the information is withheld (Betancourt, 2004). In this case, there is a conflict between patient autonomy, the right of the patient to be made aware of his medical condition, to physician paternalism, the physician decides the information that the patient needs to know. When the physician is from another culture, religion or community, the physician can tell the patient his medical condition without knowing what the patient wants or doesn't want to know, and in this case, although that the physician hasn't harmed the patient's health, he does act differently to the patient's culture and therefore, according to a patient act can be considered inhumane.

A Chinese person and an American won't describe their illness in the same way. Research claims (Kleinman, 2004) that if you ask a Chinese about depression, he will express it as boredom, discomfort, feeling inner pressure, and symptoms of pain, dizziness, and fatigue. In this case, a physician could treat the patient for something that he does not have and maybe even worsen

the patient's condition. Moreover, there is a difference in mentality and religion that can cause conflict between physicians and patient, and in some cultures, there are different beliefs about how to cure some health problems. We can see it in the use of herbs that is still common today to heal some illnesses. Nowadays, in a time of illness, family or friends of the patient sometimes return to religious beliefs and pray for the patient (Harris, et al., 1999). They ask a religious figure how to treat the patient in a way that is not considered conventional medicine, or it is possible that the family decides on the medical action rather than the patient (Carrillo, Green, & Betancourt, 1999). In the case of end of life, when a patient is connected to a ventilator and the physicians say that he or she will not regain consciousness, the patient's family might not listen to the physician and pray for the healing of the patient, although the physician says that it will not help. He or she wants to try more treatments in the chance that it will help the patient, so they hold on to their religious beliefs in the hope that it will help the patient. We can see here the conflict between the values of life, that, according to most religions, is the most important value, and therefore, they try to do whatever they can for the patient to stay alive. However, physicians are often concerned with the quality of life and this is where the conflict exists. Those are examples of communication barriers as a result of different cultures.

A case in which a culture affects the information that the patient gives to the physician is that of a 26-year-old Guatemalan woman who thought that her illness was caused by witchcraft and she was too ashamed to tell her physician (Kleinman, Eisenberg, & Good, 2006). In this case, the physician cannot treat the patient correctly because she did not tell him the truth.

Another type of conflict occurs with people from the same religion but from a different strand of that religion; we see this in the way different Israeli's act towards a dying person. One of the most important values in the Jewish religion is the value of life; the Talmud relates a case of this and calls it the removal of a "delaying factor. The story is told of a woodcutter working near the patient's house, which prevents the patient from dying as the soul of the patient cannot leave because of the noise from the woodcutter's actions (Stainberg, 2003). In this case, Jewish law permits removal of the delaying factor and allows the patient to pass into the afterlife. This reason for ending life is not accepted

by all the religious Jewish streams in Israel. The difference between the values can cause conflicts and communication barriers. Another case relates to a grain of salt placed on the tongue of a dying patient to keep the patient's soul in his body (the widely accepted opinion of the time was that a grain of salt on the tongue could prolong lives). However, Jewish Law does not permit putting the grain of salt on the tongue of the patient (Sinclair, 2006). This case is similar to Israeli law, which determines that, it is permitted to withhold means capable of contributing to the extension of life, similar to not using the grain of salt. As has been demonstrated, there are various options as how to act towards a dying patient and people choose the way that suits them.

The dissertation author's opinion is that by teaching people communication skills like how to listen to the words of the message, without being influenced by non-verbal communication or experience of the sender of the message, or the receiver of the message. There was a research that had been done on students that applying cross-cultural training (ex. communication skills) can improve interpersonal job skills (Barker, 2004) and research that had been done in the past about group dynamic training can help improve communication<sup>6</sup> (Everett, 1997).

This work will concentrate on the setting of the emergency medical team services in Israel and on diversified teams. Starting from the premise that people come from different cultures and that because of this, there are communication barriers. This work will also show a way to deal with the communication barriers.

\*\*\*

This chapter was about the communication between people, the definition of communication, and the basics of communication study and communication models. The communication process and the reason for communication barriers were explained.

---

<sup>6</sup> The idea for group dynamic workshop begun at 1946 by Lewin and his research staff in MIT (Everett, 1997). They have begun in giving lecturers about prejudice and then changed that to workshops.

The meaning of the communication is the result of the communication (Bolton, 1986), meaning that a message should have only one meaning and not be open to interpretation. However, as a result of the differences between people (can be culture background and more), a noise in the communication and the way people transfer and receive the information. Berlo's (1960) SMCR Model showed that people send messages by speaking, by body movement and by the way people use their voice. All of these ways that people communicate can lead to miscommunication. The feedback that Berlo wrote in his model shows that people react to the message and with their reaction, there is they can ask for clarification of the message for preventing misunderstanding.

## Chapter 2

### Interpersonal Communication in Teams

Communication is the way people send or give information one to another. The same occurs in groups that all the people in it have the same goal. According to structuration theory, a team<sup>7</sup> is three people or more who make decision together, socialize or work together (Poole, 2013). Team communication does not differ from interpersonal communication (Spinks & Wells, 2005). Because a team has individuals, they have different characteristics; there can be people from different cultures and with different beliefs. Therefore, team communication usually takes place in a context that mixes interpersonal communication with social clustering (Miller, 2004), and this clustering is the noise in the communication process models.

In teams, there is a great importance in the communication skills of all the team members that they can understand one another and achieve the team goal. Team communication is built on interpersonal communication in a team when there is a lack of understanding the team cannot function. The communication in teams is based on norm and procedure of the team and its purpose is to transmit information that will serve the purpose of the team (Samuel, 2012).

#### 2.1. The Base of Team Communication

In this age of globalization, when people move from one country to another and when people can change work couple of times in their life. People can find themselves working in different situation with different people from all kinds of cultures or religious believes.

Within a team, there is a team leader that speaks to all of the team members and they need to be able to understand him and communicate with him. Although there is one source (the message from the team leader) for each person in the team (there are many receivers), every team member can understand the message differently. The communication process is like the interpersonal communication process, and the noise is the people that belongs

---

<sup>7</sup> In this work the word teams is used for teams, team and groups.



to the team. However, they can influence the way that each person understands the message. The communication process and the level of understanding depends on the character of a group (Spinks & Wells, 2005):

1. **Formal groups** – groups that are built by an organization for a specific goal. The members are trained and chosen by the organization. These groups can be temporary or permanent, according to the need of the organization. For example, groups in work, in volunteering place, in school and university, all of those groups have a specific goal and they stay as groups for some time.
2. **Informal Groups** – groups whose members come together voluntarily. They probably have some common ground like a sporting interest or other hobby. For examples group that come to a sport event, group that demonstrate against something or for something, people that meet in a party or a friends group that come together to have some fun.

The group goals and composition can affect the relationship between the teams' members, and can affect their understanding of messages. When there are more people, of different cultures, more opinions, and more personalities, can affect the understanding of the messages. The bigger the group, the greater the "noise".<sup>8</sup>

Within interpersonal communication, there are two people in the communication, the sender and the receiver. In team communication there are three or more people participating in the transfer of messages. For making a good team communication people need different skills from the interpersonal communication. Skills like listening, speaking clearly and observing people when they speak with you.

In a paper that was wrote in 1993, Kikoski (1993) tried to show a model for communication in organization. He researched and showed couple of interpersonal communication models and tried to fit them into a group communication model. One of the models was the Shannon-Weaver model of communication and the other one was Berlo (1960) model of communication. He argued that those models cannot fit into the group communication model,

---

<sup>8</sup> "Noise" – The background (ideas, believes, experience and more) with him people arrive to the conversation.

and one of the reason is that the people had changed and now people intercommunicate with people from different cultures. As a closure in the article, he expressed that we need a new model for communication in a diversified environment and that dealing with the misunderstanding of the message should be dealt with the receiver of the message and not with the sender.

The teams' communication models are based on the interpersonal communication models but are not researched as the interpersonal communication models. From the researches done on interpersonal, there is the option to take out the important characteristic of team communication.

The team communication models shows the stages of a team, how they develop and the changes that happen in them. The reason for this is that everyone come to the team with is different believes and norms like: culture, personal motives, attitude to the team (Samuel, 2012). In the team communication models, the team members needs to arrive to a stage in it they can work to achieve the team goal and propose. There are main three small teams' communication models that shows the team stages:

1. Fisher's Communication Model for Small Teams – Linear Model
2. Poole's Communication Model for Small Teams
3. Tubb's Theory for Communication in Small Teams

Those three models are the representative of the team communication models who explain how people in teams communicate with one another and what the process they are going through for becoming a team that all the people have the same goal. Different from the interpersonal communication models, those models are of stages of group formation.

## 2.2. Fisher's Communication Model for Small Teams – Linear Model

Studies about group development had been done for years. The linear model about them are considered most influential. Fisher's model is one of the linear models of small group communication proposed by B. Aubrey Fisher (1980).

Fisher (1980) model is a four-stage model, according to it the team is going through four different stages (figure 8):

1. **Orientation** – in this stage the team learn to know one another, they begin in a feeling of uncomfortable and tension, until they begin to communicate with one another and knowing one another. In this stage the team will learn what is the problem that they need to deal with here and what is the goal of the team. In this stage the team will begin to check how to begin to act for resolving the problem or for getting to their goal.
2. **Conflict** – in this stage, every team member try to convey his idea through his own prospective. In this stage there is the option to see the individually of the team members, the difference of opinion can help get better result.
3. **Emergence** – the role of each person in the group become clear, the every one begin to know his place in the team. This stage is the longest stage from all the four stages of this model.
4. **Reinforcement** – this is the last stage of the model, in this stage the team got their decision and got the goal. Each person see the result according to his point of view. In this stage there is the solidarity of the team with one another.



*Figure 8 - Fisher's Model – Small Group Communication*  
*Source: own creation according to Fisher's Model (1980)*

The Author's thinks that this communication model is not applicable in practice. The relations between the team members are more complicated then described in this model. The Author's think that not all the team member will be in the same stage the same time and that when people are join to the team that it change the team stage.

In the case of multicultural teams, the difference that the group members begin with is big and they need to find the way to communicate in the same level. That mean that they need to find that at first a common ground to communicate between them and only then they can find the way to communicate in the way that bring the team to it common goal.

For better understanding of the team members, they need in the beginning to understand each other and only then they can work together. They also need to make sure that each person in the team will understand the message the same, for example, the leader of the team need to know that he can convey his message for all the team members and that they all will understand the message the same. More than this, the team members need to understand each other and to know that they understand each other in order to work together, it does not help that they will know what the leader want; they need to know what part each one of them as in the work. It seems like that in this model the conflict, the emergence stages are the longer, and they can be parallels according to the team members, until all the team members will know they place and the conflict because of the difference in the team members will be understood.

For helping the team members to understand each other better, they need to know how to listen to one another and how to convey their message. Then for team communication all the team members need to have good enough communication skills to make sure that they can be understood and that they can understand other team members.

### 2.3. Poole's Communication Model for Small Teams

Take in mind that teams' communication process and decision-making process do not always follow a linear model. However, they are following a three track model that do not follow one-step after the other but the steps can be in the same time. In some point, the team members can go from one track to another.

Poole (1983) suggests that the decision making process of small groups takes place in a number of stages, which can be each time in a different order or parallel. This is different from the linear model that was accepted (figure 9).

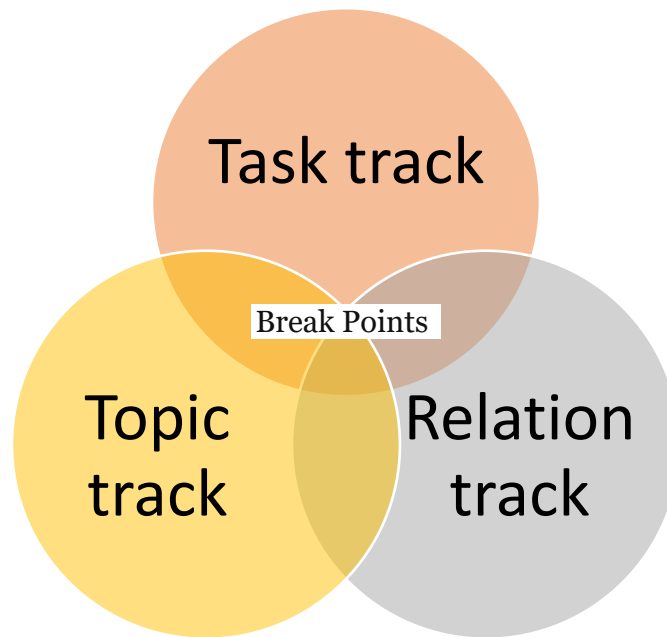


Figure 9 - Poole's Model – Small Group Communication  
 Source: Own creation according to Poole's Model (1983)

Poole's (1983) model represent several tracks that a team communication can go through. The tracks can be separated or come at the same time, it depends in the group. The track is used for interpreting the communication style of the team.

1. **Task track** – in this track the team member will begin to understand one another, they will begin to set a goal and to find how to get to it. In this track it will be shown how the team member understand the problem and the way to resolve her.
2. **Relation track** – in this track the team member will begin to know one another, to form relationships between one another. Those relationships will help to motivate the team members to get to the common goal.
3. **Topic track** – in this track the team is dealing with differences that can occur between the team members. The way to resolve the difference can be by different methods like cooperative or argumentative.
4. **Break points** – those points are when the group is shifting between the tracks. Those shifts can be because of misunderstanding or events that can cause conflicts in the team or changing goals.

The three tracks are representing three ways of the group to work in, the first is a focused goal group, in the second is more social team that what they most care is the relation between the team members and the third track is about around issues or concern that the team encounter, it is more about dealing with the barriers in communication that they have in front of them. It shows that every team can have different purpose and that they can go through from one to another all the time. The culture of the people in the team can affect the team track and can influence on the goal, the reason for it is that every person join to a team with his own reason and that they are not necessarily the same.

The dissertation author's opinion is that this model is better than the previous models in explaining the team communication; it shows that the communication is not always in a linear model, and that there can be changes according to the communication in the team.

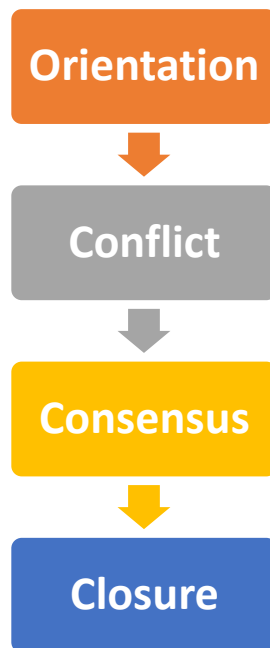
#### 2.4. Tubb's Theory for Communication in Small Teams

Another linear model that show the interaction between the team members, to help them achieve mutual understanding in order to work together. The next model is also built of four stages as Fisher's Model (1980). The different is that in Fisher's Model they get the result and the model is ending, in the next model they need someone to check the result, that mean that the model can return and that there can be more than one result.

Tubb (2012) proposed a theory of a linear model that it base on group decision making and the stages that a team need to go through before resolution. Tubb's (2012) theory is based on four stages that a team is going through before the problem the team is dealing with resolve (figure 10):

1. **Orientation** – in this step, the team members are getting to know one another, their share their problem and contorting them.
2. **Conflict** – in this step every one try to sages the solution to the problem according to his point of view. In this stage the individuality of each person come into the team and the members participate more in the team.
3. **Consensus** – the team member will decide on the best solution to the problem.

4. **Closure** – in this stage the team members make sure that all who need to confirm their decision will do so.



*Figure 10 - Tubb's Theory- Small Group Communication  
Source: Own creation according to Tubb's Model (2012)*

The dissertation author's opinion is that as in the Fisher's model, this is a linear and the stages are one after another. Also in practice there are more complicated than is shows in Tubb (2012) and Fisher's (1980) theory. The difference is that in Tubb's model someone need to approve the result that mean that there are more than one option, also it take into consideration the team as part of the organization and not a stand-alone team or all the organization.

In both of those model there is missing the part of the communication between the people and the understanding that each person can arrive to the stages in a different time them the other team members. There will be more or less confirmative that will understand the difference between the people and the need to work together to get the team goal.

If there is an organization there is also an option that different teams will go through different stages and model and when they will get to their goal, the teams will be combined and begin the model again just with a bigger team that is combined from the smaller teams.

\*\*\*

There is difference on similarity in the team communication and teamwork models. A comparison of the above models are presented on table 1.

Table 1 - Comparison of the Teams Communication Models

Fisher's Model	Poole's Model	Tubb's Theory
<b>Linear</b>	<b>Multiple-Sequences</b>	<b>Linear</b>
Only on track	Can switch between tracks	Only on track
Need to go through all the 4 stages	Can go through only 1 stage	Need to go through all the 4 stages
Group process focused	Goal communication focused	Group process focused

Source: Own elaboration

Flasher and Tube`s models are similar, the group is going through a process and in each stage. Poole's model is about the need of the group, they communication goal.

The author of the dissertation uses Poole's model that take into consideration the option of the people to go from one stage to another and take into consideration that the team members can have different goals in the teams (like relation between people, the interest of the team members and the goal of the team and the organization). In addition, in this model there is place for communication misunderstanding, what can happen whenever there is more than one person in the team and they have different reason to be in the team. The communication is not something that can go only in one direction, if new people enter the team or if people leave, the team it is also can affect the team communication and the stage in which the team is in can be changed.

The author of the dissertation will attempt to develop a model that with putting in a team communication model there is the option to see what each person come with to the team, like the team member culture and background. It shown that each person in the team is different and that the common ground for them is the context in it the team is, however, each person in the communication can understand the context differently and act differently, this can be one of the reasons for miscommunication in teams.



## 2.5. Communication in Diverse Teams

In communication within culturally diversified teams, there are different cultures, values, beliefs, norms, attitudes, age, etc., then in teams that come from the same background. For this reason, there is a difference in the communication process, even if it is from the reason that there is more background noise than in communication between two people. While working in multicultural teams are barriers that prevent from functioning good together, by learning how to communicate well and put all the past thoughts about the other team members, the teams can function better (Berg, 2012). This idea is a resemblance to the *Veil of Ignorance* of the philosopher Rawls (2001). In his opinion, the problem is that people cannot forget their background and the background of the people that they work with. However, teaching people better communication skills can help them put aside their background and assumption when in communication with other people.

### 2.5.1. Communication Process in Diverse Teams

Multiculturalism is one of the options in diversity, it claims that a group can comprise people from different religions, culture, ethnicity, nationality, race and that they can speak different language (Song, 2014); this has advantages and disadvantages. Consciously and subconsciously, they have a different set of beliefs and norms – often exhibited in the morals, laws, customs, and practices of a society; these define what is right and wrong and specify general preferences (Kirkman & Shapiro, 2015).

There are more than one kind of groups. There are groups that all of the people in the groups came from the same background or there are groups that the people in the group came from different backgrounds. There are two kinds of groups in them people did not come from the same background (Kirkman & Shapiro, 2015) and both are examples to diversified groups:

1. **Multi-cultural groups** - the group is differentiated by the culture of the people in it.
2. **Multi-demographic groups** - the group is differentiated by age, gender, race and ethnicity.

Two features, the race and the ethnicity, continuously reoccur in multicultural groups and multi-demographic groups. These two features are also affected by the demographic and by the culture of the person.

Krikam and Shapiro (2015) demonstrated that demographics do not have as much influence on teamwork as cultural diversity in between the team members. Due to this, this research will emphasize the cultural diversity that in Israel's case is mostly religion and ethnicity.

The influence on communication can be also be due to gender; one gender uses more eye contact than the other and one gender knows how to express itself verbally in a clearer manner than the other (Burlison, Kunkel, Samter, & Working, 1996; Hargie & Dickson, 2004). The age of the individuals in the communication can change their expectation and can bring and different forms of speech (an older person can sound patronizing to a younger one) (Hargie & Dickson, 2004).

The communication in diversified I teams can be also influence by the language of the people and the cognitive process that each person have (Ting-Toomey, 1999). People from different cultures, which had to learn to speak the same language, can understand it differently. The language is a big part from the cultural and ethnic identity and because of this can have different meaning in different cultures; it can be that the meaning of the language will be different even in different cultures that speak the same language.

Author of this work, is using the concept of diversified group as a group which individuals belong to different religions or different streams of the same religion. In this case, religion is a significant characteristic that affects the basic values of the group, which makes each member of the group, grasp the situation they are in a different way from the rest of the group.

According to Bambacas and Patrickson (2008) organizational interpersonal communication explains how organizations are managed. Interpersonal communication is the way control; leadership and planning are delivered in organizations. This means that interpersonal communication is the way that messages are sent in teams. Bambacas and Patrickson (2008) claim that communication skills are important in making a commitment to an organization; sending and receiving messages are skills noted in their research.

According to Shannon's communication model (1948) and the improvement that Berlo made to the model (Wrench & Punyanunt-Carter, 2012), noise can interfere in the communication process. In the case of diversified teams, the noise is in the differential in culture, beliefs and values of each person. Each person comes with his or her own background and understanding of things; tolerance can also affect the communication process (Behfar, Kern, & Brett, 2006).

In diversified teams, many barriers can cause misunderstanding in the communication process (Samuel, 2012). As been seeing in the interpersonal communication models, every person brings with him to the conversation all of his history. This raise the barriers that can be in the communication process. There are studies that shows that the communication problems are raising from the different understanding of the context of the communication (Peltokorpi, 2006). In dissertation author`s opinion this take back to the interpersonal communication models that mention the context and the field of experience, and from this the communication barriers emerge.

The choice of that channel can also cause a barrier in communication (Skyttner, 1998), the channel can be acoustic, optic, chemical etc. Misunderstanding can occur when the receiver gets the wrong signals or the signals that the sender did not want to send. The wrong words can be heard or understood differently, or physical signals could be mistakenly understood or that the sender did not want or meant to send.

It is also important how the manager of the team is communicating with his team. According to Bambacas and Patrickson (2008) research there is a great important on how the manager is communicating with his team. For a manager to succeed in manage a team he needs to know how to send a clear message to them and how to use active listening skills. According to them, those are very important skills. Because that without them the organization will not have the commitment of the workers.

In a research that was done in multicultural nurses' teams (Friedemann, Pagan-Coss, & Mayorga, 2008) they showed that what make their communication problematic is cross-cultural misperception and misevaluation, all of those both things are as a result of cultural bias. The way they dealt with this is making the teams to be aware to the difference of the interpretation of

each of the team members of the communication, and because of this to acknowledge and respect the individual members of the team.

The Author's opinions is that after all of the above. For a good communication, the sender and the receiver need to know a lot of information on one another. Here come the model of Barnlund (1970) with the overlapping fields of experience, that when they are overlapping the communication will be better than when they are not. When the fields of communication are not overlapping comes Berlo (1960) SMRC model when in the sender and the receiver, they need to have communication skills, and that can help to improve communication.

For dealing with communication, barriers in multicultural teams' studies showed that the best option is give training that will help to make the organization a pluralistic organization, and that will help to have better understanding in the organization to people from different cultures (Cox, 1991). For this reason, there were studies that helped to develop training for developing multicultural teams (Garcia, 1995). There were also studies that showed the importance of interpersonal skills in the globalization era for and the advantage of the developing of them for every entity (Popescu & Crencian, 2013). The following parts will elaborate on the factors that can affect the noise that interferes in the communication process in diversified teams.

Garcia (1995) showed in an anthropological approach what are the communication barriers in multicultural teams He showed that there are two kinds of barriers:

1. Personal and interpersonal barriers: language (verbal communication), nonverbal communication, perceptions and stereotypes, judgments and stress.
2. Organization-wide barriers policies, procedures and programs that do not value and use cultural diversity.

Garcia (1995) continues and suggests a way of dealing with all of those barriers. Dealing with them by giving a multicultural training to all of the people in the organization. The training is mainly composed of exercises for developing communication skills.

According to Vallaster (2001), an effective multicultural team has a leader that helps the group form a collective vision. More than this, working in

multicultural organization can increase the satisfaction of the employees in the company (Karjalainen & Soparnot, 2012).

Congden, Desplaces and Mateev (2009) claim that a multicultural work environment requires a high level of cross-cultural communication competence to be able to get the required information for the team members. Studies show that for cross-cultural communication competence to exist, team members need several skills, one of which is communication skills. To achieve cross-cultural communication competence, team members need more than just knowledge of the culture; they also need empathy, human warmth, charisma and the ability to manage anxiety and uncertainty. Barker (2004) showed in his research the importance of applying cross-cultural training. Baker showed that by training student in the next cultural elements, it has improved their interpersonal relationship, and they became more able to work in multi-cultural work environment: values and attitudes, social roles and relationship, communication, socio-economic environment, teaching and learning styles and setting.

Bolton claims (1986) that the best way to improve communication is to develop listening skills. It helps people in the conversation to ignore noise and background experience they have and listen properly to the message of the sender. Improving the listening skills can help prevent pre-judgment,<sup>9</sup> the listener taking control on the conversation, selectively listening,<sup>10</sup> competitive listening,<sup>11</sup> reaction to emotional words and interrupting to the speaker (Hurn & Tomalin, 2013).

The importance of teaching communication skills in diversified teams is that the base, with it each one of the teams members that arrive, is arriving from different background. It can be different languages, different values, and different customs. This is the different from team members that are from the same culture and can try to predict how the other team members will act. In multicultural teams, they cannot predict, because that everyone acts differently from the others. The dissertation author's opinion is that, in emphasizing on the listening skills from all the communication skills, can help the listener put the

---

<sup>9</sup> Pre-Judgment – jumping into conclusion according to the conversation subject or the speaker.

<sup>10</sup> Selectively Listening – the listener hear just what he want to hear.

<sup>11</sup> Competitive Listening – the listener hear just what he does not agree with.

speaker in the middle of the conversation, and to concentrate in him, without taking into consideration all the “noise”.

### 2.5.2. The Influence of Culture on Interpersonal Communication in Teams

The occurrence of multicultural teams causes conflicts, both in public and in private life; the reason being that culture shapes the way we see the world and understand it (Betancourt, 2004). In research described by Congden, Desplaces and Matveev (2009) there is an influence of the national culture on cross-cultural communication competence and because of this, there is a need to train managers and workers in working in a multicultural work environment.

An individual's culture depends on where the person grew up and his / her surroundings, plus other features that affect the daily lives of a person (Cerimagic, 2013). The experiences of each one are different and affect the definition of an individual's culture. Therefore, culture cannot be a summary of specific properties because its meaning is different for each person. Although cultures are comprised of many people, each one is different from the other; the culture also affects all the information in it, behavior and attitude, and it presents an explanation of the methods of communication between a group of people with the same background and culture (Leavitt, 2002). Culture also shapes the way people understand and perceive the world, and therefore significantly affects patients, the way experience their illness and suffering and therefore it also affects their medical decision-making (Kagawa-Singer & Blackhall, 2011). Those cultures will be deeply described below – in the second chapter.

In research that was done in the Latino community in the US (Campo, Kohler, Askelson, Ortiz, & Losch, 2014), the researchers showed that the communication barriers was not the language difference, but, the interpretation of specific situations and experiences because of the people culture.

In Author`s opinion, it is related to the communication models that mentioned that the communication is happening in a context and that the people brings with them all their history. When you have people from different background comes together then there is more chance for misunderstanding.

Culture can also effect the personality of people and this can affect the communication process in several ways (Hargie & Dickson, 2004):

1. **Knowledge** – people think about things differently according to what they know about the world. It can change the stereotypes that people bring with them to a conversation.
2. **Motives** – the reasons people do what they do. There are cultures in which people do things because of religion, there are people that do things for money and there are cultures in which people do things for feelings of happiness and in order to help others.
3. **Attitude** – what people think about other people can change the way people act towards them. In some places people think that the state only wants their money and not to help the citizens. It can also be how people act to a group in society such as Afro-American people, Ethiopians, Sudanese, Arabs, Jewish etc. They can act as if they are inferior.
4. **Emotions** – in cultures where it is more acceptable to act emotionally, it affects the way people interpret a message. Emotions of anger can cause a message to be interpreted in a negative way, and if they are happy, they will interpret the message in a positive way.

All of those things can cause misunderstandings in communication. Most people can have problems in putting aside their own background experience. In addition, cultural difference can affect the importance of the person against the importance of the group and the extent to which people prefer to be treated and to treat others as equals rather than in status-differentiating ways (Kirkman & Shapiro, 2015). This understanding of the culture of the team members can help prevent various conflicts and improve the communication inside the teams.

Problems in communication can also arise in multicultural teams because of differences in language (Ting-Toomey, 1999), work styles work and general misunderstandings (Behfar, Kern, & Brett, 2006). It can also be caused by differences in tolerance to one another, the change in cooperation in teams, and the way of resolving conflict that can change according to a person's beliefs (Behfar, Kern, & Brett, 2006). As an example, there are people from

individualistic and low-context<sup>12</sup> cultures that prefer direct confrontation, while those from collectivists and high-context<sup>13</sup> cultures prefer indirect confrontation (Hall, 1976; Reynolds & Valentine, 2010). On the other hand, there are people from a more collectivist culture, which tends to be more cooperative and more productive. There are also people from more hierarchical cultures that prefer a strong leader, while teams that value egalitarianism prefer participative team leadership. Those cultures will be deeply described below – in the second chapter.

The dissertation author's opinions is that all of those cultures characteristic can't be known without studying on the culture or without speaking with a person from this culture. In this place, there is a great importance in improving communication skills, that those cultures characteristic will not cause misunderstanding in the communication process. Cseh (2003) emphasize that the only way to overcome those barriers is by teaching the multicultural teams communication skills. The skills that the Author's think that should be learned are individualistic and low-context communication skills (Reynolds & Valentine, 2010), those are the basics skills that people say what they means and there isn't a need for interpretation.

### 2.5.3. Advantages and Disadvantages of Diverse Teams

There are many advantage and disadvantage to diverse teams, teams that are combined from people from different cultures. This diverse in the teams members can affect the communication process and their behaviors in a way of working in couples will not affect.

It shown in a research (Rosen, et al., 2008) that if there is a great diversity in teams or very low diversity the communication will be better than a moderate diversity in the culture of the teams members.

In this sub-chapter, there are some of the reasons that diversified teams can be helpful to the organization and the problem that can be inside of the teams.

---

<sup>12</sup> A low-context communication – communication that the message is being sent with mostly words, happens in the modern societies (Hall, 1976).

<sup>13</sup> A high-context communication – communication that a big part of the message is in the physical context or internalized in the person (Hall, 1976).



Organizations are becoming increasingly diverse in terms of race, gender, ethnicity and nationality (Cox, 1991). The reason for this is that the diversity can bring numerous benefits to the organization, it can begin from better decision making, more creativity and more innovation. Kirkman and Shapiro`s (2015) research reveals that multicultural teams generate innovate, and problem solve. Study shows that team members in multicultural teams are more satisfied (Stahl, Maznevski, Voigt, & Jonsen, 2010). In a research Cseh (2003) done, she shows that the advantages of multicultural teams are the symbiosis of different wealth of knowledge, ideas and approaches to life and work.

There are studies that show that multicultural teams give the managers a broader range of prospective (Salk & Brannen, 2012) than homogeneous teams and with this perspective they can deal better with multicultural systems. Studies have shown that in multicultural teams, if people have high interpersonal skills, high team effectiveness skills, an ability to manage cultural uncertainty, and cultural empathy, it serves as a template for effective team membership (Congden, Matveev, & Desplaces, 2009). In the field of medicine, multicultural teams can also improve the treatment of, and communication with, the patient (Jain, Miller, Belt, King, & Berwick, 2006). Studies show that multicultural teams can improve a patient`s condition; however, the personal skills needed must be taught (Mitchell, Tieman, & Shelby-James, 2008).

The advantage of multiculturalism teams can be better decision making, more creativity, more innovation, team members are more satisfied, help in empathy in teams and more. In the medicine field, multiculturalism can even help in the treating of patients.

From the other hand, there can also be disadvantage in multiculturalism teams it can cause higher turnover, interpersonal conflicts and communication breakdown. There is also the basic problem of misunderstanding the cultures of the other people in the organization (Zhang & Huang, 2013) and that can cause the communication barriers. The question in this can in the benefits of multicultural teams are greater than the costs. Multiculturalism teams can have problems in generating creative solutions as each team member has a different idea about what his or her role in the group (Kirkman & Shapiro, 2015).

Multicultural teams can also drain resources rather than improve efficiency and generate success (Matveev & Milter, 2004).

A group comprised of people from different cultures takes longer to learn new things (Behfar, Kern, & Brett, 2006). It also had been shown, that in large multicultural teams, they had problems in communication (Stahl, Maznevski, Voigt, & Jonsen, 2010). It can be communication barriers that are results of difference in beliefs, and it can be attitudes and behavior patterns (Cseh, 2003).

The disadvantage of multiculturalism teams are of miscommunication, it can cause conflicts between the team members, problems in deciding the rolls in a group and more.

For conclusion, the benefits of multicultural teams are higher than the costs and the costs can be minimized. They can be minimized by doing a training program to improve the communication of the teams and to better understand the cultural differences of all the people who work in the organization.

In author`s opinion is that there is greater importance to training the MDA teams in Israel, from the reason that not only that the teams are multicultural teams, but they are also dynamic teams (Schiper, 2006), this thing increase the misunderstanding in the communication in the MDA teams.

#### 2.5.4. A New Diverse Team Communication Model

Most of the communication model that had been seen in the previous parts of the dissertation, do not take into consideration all the background of the people in participating in the communication. The team communication model that Author of the dissertation proposes is a combination of the "old" interpersonal communication models, especially Berlo (1960) model, and a new perception of the background of the people that participate in the communication process. When a model is created, a model that influence by the people culture, it need to take into consideration the culture of the people who will use the model for the success of the model (Frei & Morriss, 2012).

The model that the dissertation`s Author proposes is that all of the communication is happening in a context (figure 11). In that context although that everyone has other field of experience, it that context there is an overlap in

the field of experience of all the people that take part in the communication. In addition, that all the time there are messages and feedbacks that are exchanging between the people.

The overlapping field of experience is what give the people the option to understand one another, which can be the language, the culture and more. All the other field of experience is the thing that can cause the misunderstanding and it in the noise (was mentioned in the other interpersonal communication models). The channel of the communication can be face-to-face, email, letters and more. There is a reason to sending the messages and this is part of the context, and there is a belief of the sender that the receiver will understand the message, this is part of the overlapping field of experience.

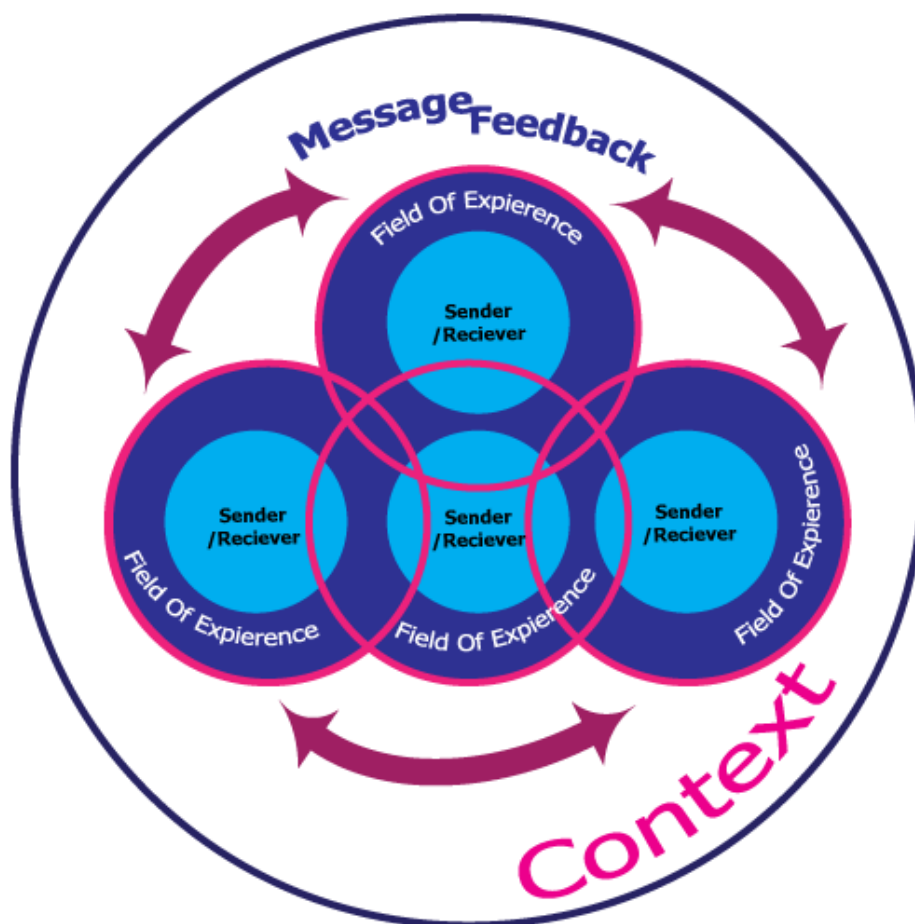


Figure 11 - The model team communication that Author proposes  
Source: Own work

The conflicts in teams can cause unfinished work, bad work or even harm people. The question is how to deal with this case, and after

understanding how to deal with it, what are the options available to give the multicultural teams the skills to solve their problems and work as a team.

All of the communication is happening in a context, which can be the situation in which the team is in and can effect of the mental situation of the people in the communication. The components of the model:

1. **Context** – the situation in which the communication is happening. It can be a stressful situation, a happy situation, a sad situation. A situation in work, with family, and more. The context is including the channel in which the conversation is happening, it can be face-to-face, phone call, e-mail, letter and every way information can be transferred.
2. **Field of experience** – the background of the people that are participating in the conversation coming from. It can be their prejudice, their system of beliefs, their basic values, their habits and their knowledge. The field of experience can also be affected from the culture and the religion of the speaker and the listener. The culture and the religion affect the person values and morality and as a result how the person understand the world.
3. **Message** – the information that is being send and received in the communication. It can be words, pictures, sings and everything that one person can do, say or show to the other person.
4. **Feedback** – the result of the communication, how the receiver of the communication react to the message that he got.
5. **Sender** – the person that he is the first one to send the message.
6. **Receiver** - the person that get the message, it can be that the message was for him or that he got it, although the message was not for him.

This model supposed to give an option to communication in diversified teams, to learn why people react to communication the way they react. This model also suggest to have a "conscious communication", that mean to know the sender, the receiver and the context, that all the factors will be taken into consideration and that the people in the communication need to find the minimalist common ground for communication (Arnett, Harden Fritz, & Bell, 2009).

In putting this model in Poole's Model (1983) then the reader can see that not only each person and each team can shifts track but they also can

understand the situation differently and be in a different track than the rest of the team members, the reason for it is that that person has a different reason to be in the team or looks differently about being in the team.

If there is a leader in the group then all the other people in the team need to adjust themselves to the leader or that the leader needs to adjust himself to all the members of the team. For being able to work together there needs to be communication between the team members to the leader. If there will be miscommunication then the work that the team needs to do will not be done.

## 2.6. Communication Skills - Instruments of Solving Conflict in the Team Interpersonal Communication Process

For improving interpersonal communication skills and measuring it, there are two kinds of devices that it can be checked with, Emotional Intelligence and Leadership Listening Skills. With those two devices, there is the option to check if the communication skills of the people in the teams has improved. The improving of Emotional Intelligence and Leadership Skills can help the participation in the conversation to send a clear message, understand the message without the background noise interrupting the message to go through.

The reason for teaching communication skills and improving them is that they help to work better. In research that was done it was shown that communication skills and especially listening and active listening skills improved the organizational commitment (Bambacas & Patrickson, 2008). Another research showed that communication skills could make multi-discipline medical teams work better (Suter, et al., 2009). In addition, the communication skills affect the way heterogeneous workgroups resolve conflicts, if they will do it productively or destructively (Ayoko, Härtel, & Callan, 2002). And by listening better before speaking it will help to find a common ground and understand each other better (Haidt, 2012). More than this listening skills can help people in the conversation make ethical decisions according to the ethics of the person they speak with and not only according to their own ethics (Arnett, Harden Fritz, & Bell, 2009).

### 2.6.1. Emotional Intelligence and the Connection to Communication Skills

Emotional intelligence (EI) is the ability of the individual to monitor his or her emotions and the emotions of others, to separate between the two, and use this information to guide himself through his processes of thought and his ways of action (Salovey & Mayer, 1990). Emotional Intelligence help people to communicate their message in a better and clearer way by understanding the situation.

Studies have shown that Emotional Intelligence is beneficial in all fields of modern life (Zeidner, Matthews, & Roberts, 2004). The goal of these studies was to identify the skills that will allow a person to make an intelligent use of his feelings that would manifest itself for example in self-control, and effectively work with others. Goleman (in Boyatzis, Goleman, & Rhee, 2000) argues that high emotional intelligence will bring forth less aggression and rudeness, more popularity, a better learning ability and better decision making, and at work, Emotional Intelligence will manifest itself in the ability to work in a team in cooperation and effectiveness. Many studies tackle the issue of life skills that Emotional Intelligence improves such as solving problems and Handling and diminishing of anxiety (Bastian, Burns, & Nettelbeck, 2005). Studies have also pointed out the connection between EI and stress (Ioannis & Ioannis, 2002). Other studies have researched the connection between EI and leadership (Barling, Slater, & Kelloway, 2000; George, 2000; Brackett, Mayer, & Warner, 2004) and have proved the connection between EI and team work (Abraham, 2003), the ability to motivate employees and peers to work (Fernandez, Peterson, Holmstrom, & Connolly, 2012), the connection between EI and health (Martins, Ramalho, & Morin, 2010), most studies introspected leadership in business (Golman, 2000; Golman, 2004) and only a few studies dealt with the issue of leadership in the health system (Fernandez, Peterson, Holmstrom, & Connolly, 2012). There is a study that showed empirically that understanding emotions help in communication performance and task performance in teams (Troth, Jordan, Lawrence, & Tse, 2012).

In team communication, EI can help the team to get better decision in organization for profit (Hess & Bacigalupo, 2011) or non-profit organization (Hess & Bacigalupo, 2013). This can help in the team communication models

in all of the stages and especially in the decision making stage of deciding of the solution or how to act according to the problem or the goal of the team.

It also has been proven that all the EI part have influence on communication skills and that by improving EI people can improve communication skills and then to communicate better with one another (Jadhav, 2014), and EI skills and been thought to student for improving communication skills like listening, transfer knowledge, negotiation and collaboration (Weisinger, 1997; Jones & Abraham, 2009). There is a connection between the improvement of EI and communication skills (Jorfi, Jorfi, Yaccob, & Shah, 2011; Macht, Leicht, & Nembhard, 2013) and there is also a study that show that female managers have a higher EI then the male managers and that when you have high result in EI test then the listening skills are more effective (Jorfi, Fauzy Bin Yacco, & Md Shah, 2012).

There is a belief that the gender of the person can affect the EI, there is a belief that a woman EI is higher than a man. Couple of researches were done in this subject, one of them was done in Pakistan on people over 25 years old and the results was that men EI is higher than a women EI (Ahmad, Bangash, & Ahmad Khan, 2009), the other research was done in Spain and showed that women as a higher EI then men, this study was done on participates at the ages 19 to 76 (Fernández-Berrocal, Cabello, Castillo, & Extremera, 2012). A third study that was done in lecturers in Malaysia shows no difference between men and women (Kumar & Muniandy, 2012). Those three studies shows that there is more than gender that affect the EI of the people. The author of the dissertation propose that the changes can be because of religion, education and more, the difference between the people in the people can be religion and education because of the difference in the countries that the research was in.

The study that was done is Spain continued previous studies and he showed that the age dose affect the EI, but he checked it only from the age of 19 (Fernández-Berrocal, Cabello, Castillo, & Extremera, 2012), they also mentioned couple of research that were done before and shows conflicting result, that in some the according to age there is a raise in EI and in some there is a drop in the EI. A study that was done in Latvia on participates in the ages of 20-25 and 30-35 showed the effect of gender and age on parts of EI but not on the EI total (Gaitniece-Putāne, 2006). A study that was done in lecturers over

30 years old in Malaysia showed that above this age there is a big influence to age on EI and that EI is getting improved (Kumar & Muniandy, 2012). All the researches that were done on subjects of people over 18

There is also a connection between EI and religion. A study that was done in secondary school in Malaysia showed that student in government's school as a higher EI than students in religious schools (Adnan, Desa, Wan Sulaiman, Ahmad, & Mokhtar, 2014). Although, a study that was done in Iran showed that when there is a significant Religious believe then there is a higher EI (Kaljahi, Abbasi, & Sedgianifar, 2015). Another study that checked the correlation between student religious belief and EI didn't find any connection, however, he did find a connection between EI and religious difference between people from the same gender (Karimi, 2014). A study that was done in Pakistan showed a connection between Religion and EI in university students (Butt, 2014). In a research that was done in Poland it was shown a positive connection between religious beliefs and EI (Łowick & Zajenkowski, 2016). A study that was done on Muslim adults results showed a positive correlation between intrinsic religious orientation and EI and in particular, its subcomponents of self-awareness, self-regulation and social skills while a negative correlation was found between extrinsic religiosity and EI (Bhat & Rizvi, 2013). The Author opinion is that from all of those studies there is the understanding that not only religion belief effect EI, it can also be the place of living, education, socioeconomics situation and even what religion the person have.

#### 2.6.2. Leadership Communication Skills and the Connection to Listening Skills

Most of the studies done in groups have researched how making their teamwork more effective (Sundstrom, De Meuse, & Futrell, 1990; Mickan & Rodger, 2000; Tarricone & Luca, 2002; Salas, Sims, & Burke, 2005; Gil, Alcover, & Peiro, 2005; Parker, 2008). Most of the studies were done on massive groups or on individual followers (Peterson & Kim, 2012). To examine what is involved in effective teamwork, different criteria were tested: the group goals, organizational culture, specific tasks, clear rules, the group's leader, team members in the group and their contribution, self-awareness of members



in the team, trust between the group members and how flexible they are with their ideas and beliefs. Alongside with criteria's of the group, the processes that the group was going through were examined: coordination between members of the group, communication between members of the group, decision making inside the group, how conflicts are handled, relationships in the group were examined and how group members give and receive feedback from each other. Studies that examined dynamics of medical teams have examined, if to give a few examples: medical staffs in which staff members were steady (Mickan & Rodger, 2000), some in pre-treatment teams (Freund & Derech-Zehavi, 2005; Mitchell, Tieman, & Shelby-James, 2008), some in emergency care (Jain, Miller, Belt, King, & Berwick, 2006; Thomas, Sexton, & Helmreich, 2003). There are studies on teamwork in staffs of different professions, such as education (Baker, Salas, King, Battles, & Barach, 2005), managing a staff of people who in the field of education (Ministry of Education, 2011; Tarricone & Luca, 2002), and business (Parker, 2008; Gil, Alcover, & Peiro, 2005). The most researched member of the group in these studies were the group leader (Golman, 2000; George, 2000; Parker, 2008). The studies have shown that the leader is the group member who leads the team, influences its methods of work and the communication between the group members. The studies that observed medical teams researched the dynamic of teams working in a hospital and not the dynamic of medical teams in fieldwork (Thomas, Sexton, & Helmreich, 2003; Fernandez, Peterson, Holmstrom, & Connolly, 2012). In those studies, the researchers showed that the teamwork and helping patient improved when the leader was better.

Moore and Rudd (2004) who researched the most important skills for leaders, found that the communication skills and in it the listening skills, is one of the most important skills for good team works. They found that the in order to help leaders to improve communication skills they need to teach them active listening, identify barriers to listening and reduce barriers for listening.

Barbuto and Wheeler (2006) identified eleven factors that are important to leaders and to tem members. One of those factors is listening that help leaders to make their team effective. They also mention that listening skills make help the leaders be more empathy to their followers and in make the team members fill belong to the team.

Peterson and Kim (2012) describe four key functions for leadership in two kinds of management of groups:

1. Group Member Management
  - a. Managing within-group interpersonal dynamics.
  - b. Within-group coordination of information/resources.
2. Group Boundary Management
  - a. Group affect management.
  - b. Bringing information / resources into the group; managing identity.

In all of the functions above, there is a need for a good communication skill. Only with those skills, the leader can manage his team and understand what are they need and get the information he need for and efficient work. There is special need for good communication skills in multicultural teams (Canen & Canen, 2002; Hibbert & Hibbert, 2014).

The field of leadership has several definitions and theories regarding it in the professional literature: Davis (Eddy & VanDerLinden, 2006) claims that the term “leadership” implies movement, leading an innovation or a part of it into new creating solving problems, creating, initiating new plans, constructing organizational structures, and improving the quality of work. Other studies have claimed that leadership creates power and influence inside the organization. Other studies conclude that the leader stands in the centre and evaluates the different dynamics and relationships inside the organization (Eddy & VanDerLinden, 2006).

Gardner claimed that in spite of the fact that leaders have different strengths, they bring fourth use of multiple intelligences (Wilson & Mujtaba, 2010). Gardner finds that thought leaders show to a great extant verbal-linguistic intelligence, interpersonal intelligence, and more. In other words, Gardner assumed that promising leaders show high self-esteem, effective communication skills, are eloquent, and help others to understand the situations in their lives (Wilson & Mujtaba, 2010). Studies of leadership outline three types of leadership are rewarding leadership, readjusting leadership and mission-guided leadership.

1. **Rewarding leadership** is built on a dynamic in which the leader and the 'led' gain something of value from their connection. In this form of leadership

leader and 'led' agree together on what is expected of each, and the achievements the leader strives for are not beyond what the 'led' is willing to work in order to achieve (Popper, Mayseless, & Castelnovo, 2000).

2. **Readjusting leadership** creates changes and transforms the aspirations and expectations of the 'led', creates intellectual stimulation and does not accept the existing norms, but reshapes them (Popper, Mayseless, & Castelnovo, 2000).
3. **Mission-guided leadership** - the leader informs his team on his plans and missions, guides them, prepares an exact schedule, and is fully aware of the sources and equipment they have. Each member of the staff is required to report their progress. He does not allow any waste of time and leads his crew to work up to their maximum ability (Wilson & Mujtaba, 2010).

There is also the approach that first of all a leader need to be himself (Goffe & Jones, 2006). A leader is also depends on the situation (time of war or time of peace, for example), a leadership is not depends on hierarchy (in a team in an ambulance were they are all equal can still be a leader) and a leadership is an ability to work together as a team (Goffe & Jones, 2006). The communication skills of the leader are important to achieve all of those leadership qualities.

A leadership skills influence by the EI and they both influence by the communication skills (Radu, 2014). Then the communication skills in this dissertation are checked with questionnaires of EI and perceived LLS for leaders and team members of checking the listening skills of the participate in the study.

\*\*\*

There are several definitions of communication. All have the same basic process of sending a message from one person to another. The difference is the emphasis on one part of the process; one model emphasizes the message creation, one emphasizes message interpretation and one defines communication as a tool.

There are two basic theories for communication studies, the interpretive approach and the objective approach. In the interpretive, everyone can

understand the communication differently and in the objective approach everyone understand the communication the same.

There are couple of main models for communication. The models began from a linear model and moved to a secular model that included feedback. In all of the models, there is noise or the background experience of the sender and receiver that can change the meaning of the message from one person to another and cause misunderstanding between people.

The process of team communication is constructed from the same principles of interpersonal communication. The main difference is the number of receivers of a message and that there is more noise that can cause misunderstandings of the message.

The barriers that can cause misunderstandings are information, ideas, beliefs and the experience and ideas that people bring with them to a conversation. Those things cause people to interpret a message differently to how it was intended. The best way of dealing with those problems in communication is to improve listening skills. Each person can improve their own listening skills and in this way improve their understanding of a message, which was received.

By improving the communication skills of people by using EI tools, will help people work better together and to use all their ability as a team, to get to the best results they can. More than this, to prevent conflicts that can happen because of different background of the team members.

This study will examine as to whether teaching listening skills to youth volunteers in MDA through the use of EI exercises will improve the communication skills of the volunteers.

## Chapter 3

### Cross Cultural Differences

People from different background and or demographic caricaturist build diversified teams. Each person brings with him/her different background, different values, different will and different needs. As was seen in the first chapter, all of those factors can affect the communication process and cause conflict. In the globalization era when people move from one place to another there are more diverse team that can create conflict in the stage of decision making in teams (Appelbaum, Shapiro, & Elbaz, 1998). For managing multicultural teams, the manager needs to take into consideration the differences between the team members (Hurn & Tomalin, 2013). The differences can be explained by diversified cultural theories.

The author of the dissertation chose theories [Hofstede`s Theory of Cultural Differences, Hall`s Theory of Cultural Differences and Global Leadership and Organizational Behavior Effectiveness (GLOBE) – Results of the Cross-Cultural Research] because they cover all the differences that can be observed among people in Israel in religiously diversified teams.

Those theories explain the communication and relations differences (Hall), values, behavior and organizational systems (Hofstede) and leadership skills in the international marketplace (GLOBE). The properties that they describe are affected from the culture and religion of the person. As they affect from them there is the option to research them and check the differences between one another. More then this, there is an up to date research of Hofstede and GLOBE about the cultural dimension in Israel. In addition, those cultural properties who mentioned in those researches are the one that can cause miscommunication between people if they do not know or agree with on another values and beliefs. Those theories also had been checked in couple of culture and the properties are similar characteristics between them. More than this the religion of the people have an effect on the cultural dimension in those theories.

### 3.1. Hofstede`s Theory of Cultural Differences

In the 1966 Geert Hofstede (2001) begun a research on IBM employees from all over the world (1966-1973), as a result of this research Hofstede claimed that very person as a "mental programs" (Hofstede, Hofstede, & Minkov, 2010) that he developed according to the place he growth in him and that the person is acting according to his programs. To the parts that the mental program contain Hofstede called national culture<sup>14</sup> Religion is a part of the elements of the national culture (Minkov, 2013) and influence the ethics and the values of the people in the religion, sometimes they are cases in them the values of the religion collide with the values of the nationality (Hofstede, Hofstede, & Minkov, 2010). However, this work will deal only in the aspect of the religion in the national culture, research as shown the great impact that religion has on the "mental programs" more than the national culture affect the religion (Minkov, 2013).

The research that was done by Hofstede was a worldwide survey that was done to IBM workers in the years 1966-1973. The results of the survey were examining by using factor analysis.<sup>15</sup> The work begun with 4 cultural dimension and after this research two cultural dimension were added.

The diversity in the team can be because of the culture of each team member. Culture has great influence on creating conflicts in teams and misunderstanding in communication (Hargie & Dickson, 2004). Geert Hofstede (2001) writes on the same six dimensions that were proving by research and he writes on one more that were proven (national culture dimensions) (Hofstede, 2011) (figure 12):

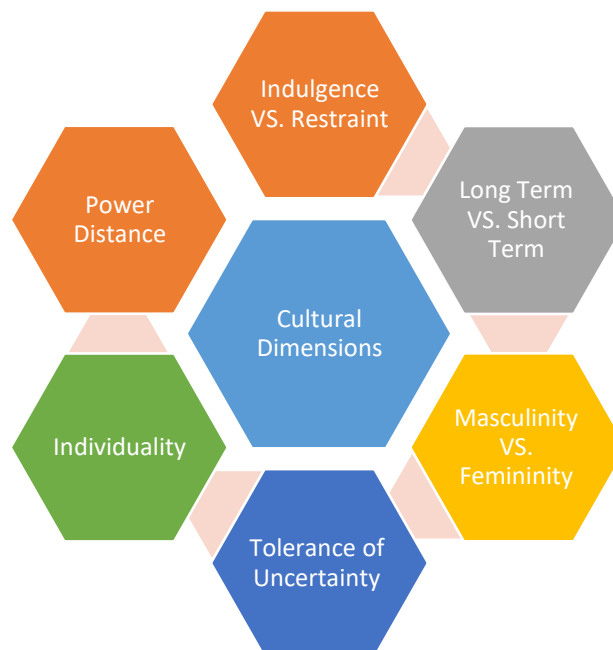
1. **Power Distance** – the respect that is shown to people in different positions. It can be the respect for a parent, teacher, physician and a manager. This dimension is related to solution to basic human problem of inequality.
2. **Individualism-Collectivism** – if a person prefers his own good over that of the good of the group. It can influence the way people work together. This dimension is related to the involvement of individual in groups.

---

<sup>14</sup> The set of norms, behaviors, beliefs and customs that exist within the population of a sovereign nation. International companies develop management and other practices in accordance with the national culture they are operating in (Hofstede, 2001).

<sup>15</sup> A process in which the values of observed data are expressed as functions of a number of possible causes in order to find which are the most important.

3. **Uncertainty Avoidance** – how much people control their lives through planning and foresight can influence how people will react to surprises or stressful situation. This dimension is related to the stress that society will have in front of an unclear future.
4. **Masculinity-Femininity** – competitive and task-centered achievement people versus cooperative and harmonious relationship people. This too influences how people work together, and the conflict that people have in a team. This dimension also shows the emotional roles between men and women.
5. **Long-term versus Short-term orientation** - if the people focus is in future events or present events.
6. **Indulgence versus Restraint** – indulgence is if the society allows free gratification of basic and normal human drives, they relate to enjoying life and having fun. Restraint is if a society suppress gratification and regulate its need by strict social norms, to control one needs.



*Figure 12 - Hofstede's Cultural Dimension*  
 Source: Own Creation according to Hofstede (2011)

It is important to know what is the reason of the conflict, from the reason that when the team member and managers know this they can resolve it (Brett,

Behfar, & Kern, 2006).<sup>16</sup> There is also a great important in the education of the team members and managers in multicultural teams in communication skills like listening for bridging the gap between the culture differences (Canen & Canen, 2002; Hibbert & Hibbert, 2014). Teaching the team members communication skills can help them understand better the values of each member of the group<sup>17</sup> (Castaneda & Bateh, 2013), this is because of the base that every culture have different values and only by communicate and learning about each culture the team can work together (Matveev & Milter, 2004), and this is part of the importance of improving communication in multicultural teams (Matveev & Nelson, 2004). Without communication in multicultural teams, negative perception of each person in the group on the other members can raise conflict (Mesly, Lévy-Mangin, Bourgault, & Nabelsi, 2014).

Although the use of the national culture in the research and teaching, there are, still critics on Hofstede national culture dimensions. One of the critics is that the models were written about the ecological level (national level) and that not that they are not suitable to the individual level, but they can also give wrong impressions in the individual level (Brewer & Venaik, 2012).

Hofstede theory is based on IBM workers from all over the world. The author's opinion is that IBM as a company search for people that will be suited to the company and because of this what he found not sure that it would fit to people outside of IBM, however his dimensions had been found in other population and in Israel.

There is also a lot of critic on Hofstede theory. One of the critics was of McSweeney (2002) who argued that Hofstede idea of national culture is to determinist and it can be a basic flaw in the model. Hofstede (2002) argue against McSweeney that his theory is a change in the paradigms that was known until then in multicultural research. McSweeney (2002) rejected also Hofstede answer because that he argued that there is a problem in the

---

<sup>16</sup> According to Brett, Behfar, & Kern (2006) article there can be couple of ways to solve it for the team manager: adaptation (acknowledging cultural gaps openly and working around them), structural intervention (changing the shape or makeup of the team), managerial intervention (setting norms early or bringing in a higher-level manager), and exit (removing a team member when other options have failed). In the dissertation the emphasize is on the instrument of communication to arrive to the solution and not one of those solution.

<sup>17</sup> The team values will be arrived in agreement of all the team members because that all of them need to work according to those values.



methodologic of the research also in the second edition of Hofstede research. The author of the dissertation accept and use Hofstede dimension for the reason, that only by accepting a basic common grounds factors for cultures (the dimensions) there is an option to do a comparison between cultures. This work will use those factors to understand the difference between religious streams in Israel.

Another critic of Hofstede work is of Gerhart and Fang (2005). They claim that Hofstede does not explain why according to him only 2%-4% of variance in individual values is explained by national culture. Other critic claim that the factors are national or "ecological" and does not apply to the individual who live in the sampled states (Brewer & Venaik, 2012; Venaik & Brewer, 2013). Because of their critic, Brewer and Venaik suggested not to use Hofstede dimension in management and research training (Brewer & Venaik, 2014). A argue against Brewer and Venaik (2012) critic is that people on research, politic and more, look on process in nation and how the nation react and not on individuals (Minkov, 2013). The Author of this dissertation claim that there is also the context of situation and the history of the individual that affect their behavior and communication, national culture is only part of the factors that influence individual behavior.

Ailon (2008) also critic the Hofstede`s research and claims that there is inconsistencies at the level of both theory and methodology. From this reason his theory cannot stand. Although of all the critics, the author of the dissertation decided to use Hofstede`s model because it allows doing a comparison between the different religious streams in Israel.

Hofstede model of cultural dimension can help understand communication between people especially between people from different cultures (Wardrobe, 2005). The author of this dissertation points out that the model of communication take into account the background of the person in the conversation and by understanding to difference in culture, there is a way to understand better the background of each person and as a result to communicate better with one another.

Hofstede's Cultural Dimensions are still researched and developed as it had been seen with Minkov (2013) research. The research is been done is

different countries<sup>18</sup> and the change between the cultural dimensions of the different countries can be seen.

Israel in light of Hofstede's Cultural Dimensions, in this case all of the cultures are checked and the overall culture situation in Israel is described (figure 13).

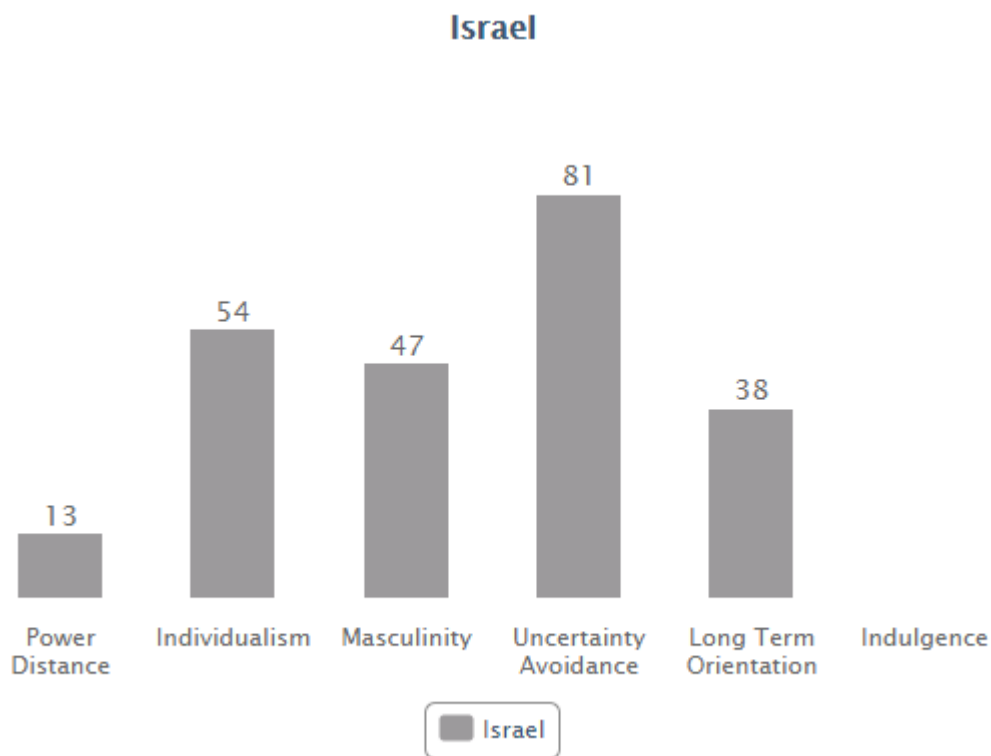


Figure 13 - Israel according to Hofstede's theory  
Source: From Hofstede's website: <https://geert-hofstede.com/israel.html> [27JUN2017]

The results of the study show that Israelis have the next cultural caricaturists: Israelis believe in independents, equal rights and the respect of the people needs to be earn (Power Distance dimension), the Israeli society is a blend of Individualist and collectivistic cultures (Individualism), Israel is neither a clear masculine nor feminine society (Masculinity dimension), in Israel there is the emotional need for rules although they don't always followed (Uncertainty Avoidance dimension), Israeli culture, according to this research tends to absolute truth (Long Term Orientation dimension) and Israel wasn't checked according to the indulgence factor yet.

---

<sup>18</sup> From Hofstede's website: <https://geert-hofstede.com/israel.html> [27JUN2017]

The author of the dissertation opinion is that the result of this study show the level of cultural characteristics of most of the population. The communication barriers begins when there is a big different in the cultural dimensions and that the people do not agree with each other culture.

In the research that was done on Israel the researcher mentioned that Israel is in a unique situation because Israel is the only country in the world where the size of the immigrant groups are so large and is changing all the time that they influence the dominant values. That is means that there is an option that since the research was done the results had change because of the change in the population of Israel.

The author of the dissertation opinion is that in cultural dimension of power distance, individualism, uncertainty avoidance and long-term orientation there is the biggest difference according to religion streams in Israel. There are the more orthodox streams that there are strict rolls and more different between men and women, to the secular stream that they decide about their moral and how much of it will be religious and there is not separation between men and women. Those dimension also affect the interpersonal communication between orthodox to seculars. For example there is the separation<sup>19</sup> between men and women in the orthodox society that the secular and some of the less orthodox group don't agree with it. Because that each group does not accept the values of the other group then there are barriers communication between them. Secular people can think that all of the orthodox agree with the separation between men and women, although it will not be accurate.

### 3.2. Hall`s Theory of Cultural Differences

Hall (1976) was an anthropologist and a cross-cultural researcher. He made early discoveries of key cultural factors that there are context, time and space. The main cultural factors that he is known for them are the high and low context cultural factors. The author of the dissertation thinks that those two factors are the two that effect the most on interpersonal communication.

---

<sup>19</sup> An article about a separation between men and women in holiday in Israel:  
<http://www.mako.co.il/news-israel/local/Article-ca94c4f3d315141004.htm> [accessed 12AUG2017]

Hall (1976) divided cultures according to their ways of communication (figure 14):

1. **A high-context communication** – communication that a big part of the message is in the physical context or internalized in the person. That means that in this communication there can be more interpretation, because, each one can interpret differently the body language of the person standing in front of him.
2. **A low-context communication** – communication that the message is being sent with mostly words, happens in the modern societies. In this case the communication can be more objective if the person who is speaking will say what he means and not only part of what he wants people know.

That mean that every culture put the emphasize on different ways of communication. There to the option to see the different factors in the communication in Berlo (1960) SMCR model of communication.

## High-context culture

Many covert and implicit messages, with use of metaphor and reading between the lines

- In this case people that see the world differently won't understand each other metaphors and stories.

Much nonverbal communication

- In this case there can be a lot of miscommunication because of messages that can be interpreted.

Strong distinction between ingroup and outgroup. Strong sense of family.

- In this case all the people will stay ingroup and there will be no sharing with outsiders.

Strong people bonds with affiliation to family and community

- People will trust one another almost all the time.

Time is open and flexible. Process is more important than product

- What that important is the people and not the end result. That means that they won't do all they want just to get the wanted result.

## Low-context culture

Many overt and explicit messages that are simple and clear.

- Message is clear, there supposed to be less misunderstanding.

More focus on verbal communication than body language

- In this case people won't care what they or the persons who speak with them is wearing, they only care what he say.

Flexible and open grouping patterns, changing as needed

- People are easy to change groups and loyalties, because of this maybe they can change opinions.

Fragile bonds between people with little sense of loyalty.

- In this case people won't believe to what other people will tell to them.

Time is highly organized. Product is more important than process

- The result is more important from the people. Some of the people will do that ever they can just to get to the wanted result.

Figure 14 - Hall's cultural factors, High and Low context cultures (The important factors for interpersonal communication for the dissertation).  
Source: (Hall, 1976)

Cultures with high context for example are: Japanese, Chinese, Russian and Arabs. Cultures with low context for example are: German, US – American, and Scandinavian. The high context cultures nation will prefer to speak face to face and the low context will speak more in text without face-to-face conversation (Kiselbach, 2017). According to this, the author of the dissertation think that there will be communication misunderstanding between low and high cultures.

The Author of this dissertation opinion is that Hall theory can help understand interpersonal communication better because with his theory there is the option to know how cultures prefer to communicate. Berlo (1960) communication model is a perfect way to see that people with high-context culture use all their senses including smell, seeing and taste, that is means all what they can use in nonverbal communication. This is the opposite to of low-context culture that communicate only with that they hear, not more and not less.

Israel is an immigration state, for this reason there are people who use high-context communication and there a people who use low-context culture. The Author opinion is that this difference between people can cause communication problems, when people do not communicate in the same way like if someone speaks with metaphors and the person he speaks with does not understand metaphors.

People in Israel can be described as moderate context culture. Some people can have a high-context culture and some can have low-context culture, it depends by the origin of the people, if they came from eastern or western country and culture. The some of the orthodox have cell phones that they cannot send from them SMS, they don't have internet and most of them look alike or they know how people from the orthodox community should look like, that means that they are using more face to face conversation. From the other hand, the secular use e-mails, SMS, call phones and not only face to face communication. The orthodox rolls of beavers are clearer and that help the communication between them.

### 3.3. Global Leadership and Organizational Behavior Effectiveness (GLOBE) – Results of the Cross-Cultural Research

Leadership and cultural differences are not described widely (Lewis, 2005). One of the research where it was introduced is also GLOBE, a research that check cultural differences and leadership differences according to culture.

The GLOBE (Global Leadership and Organizational Behavior Effectiveness) project was done across 62 countries, a team of 170 scholars worked for 10 years from 1994 until 2004 in 17,000 middle managers in three industries: financial services, food processing and telecommunication. The study checked how cultural values are related to the organizational practices, conceptions of leadership, the economic competitiveness of societies, and the human condition of its members (House, Hanges, Javidan, Dorfman, & Gupta, 2004). The GLOBE project also proved that the national culture affect the organizational culture (Minkov, 2013).

The author of the dissertation claim that by checking one group and fined their cultural properties, you can throw the properties into another group and compare the groups and like that to learn about the second group. This is the reason that a research that was done on one population can be used on another population.

The GLOBE researchers identified the nine units of measurement or nine cultural dimensions, which are presents in figure 15. They are (House et al., 2004):



Figure 15 - Cultural Practices and Values According to GLOBE

Source: Own creation according to the GLOBE research (House, Hanges, Javidan, Dorfman, & Gupta, 2004)

1. **Performance Orientation:** it is how a community encourage and rewards innovation, high standards, excellence, and performance improvement. In a high performance orientation community they will put emphasize on work, excellence and material things and their communication will be more direct and explicit. In a low performance orientation community they will put the emphasize on family, harmony with the environment and their communication will be indirect and subtle.
2. **Uncertainty Avoidance:** it shows how much a society, organization, or a group base is social norms, rules and procedure to deal with the lack of knowledge of the future. A high uncertainty avoidance society put the emphasize on formality in interactions, order and they do not react well to change. A low uncertainty avoidance society put the emphasize on informality in interaction, less likely to order and they react well to change.
3. **In-Group Collectivism:** its show if the individuals shows pride and loyalty in their organization. A high in-group collectivism society put there is a slow pace of life and a great importance their organization expectation. A low in-



group collectivism society there is a fast pace of life and a less importance their organization expectation.

4. **Power Distance:** shows the different classes in the society. At a high power distance, there are couple of classes, only few have resources and information is localized and hoarded. At a low power distance, society there is one big middle class, resources are available to almost all and the information is widely shared.
5. **Gender Egalitarianism:** is if there is a gender inequality and how much. In a high gender egalitarianism, there are more women in position of authorities and more equality between man and women. In a low gender egalitarianism, there are less women in position of authorities and less equality between man and women.
6. **Humane Orientation:** is how much a society or an organization rewards individual on beaver to others, like, being fair, altruistic, friendly, generous, caring and kind. At a high human orientation society the interest of the others are important so a beaver that help others is encouraged, that opposite to a low human orientation society in her the interest of the self are above all.
7. **Institutional Collectivism:** is if and how much a society is rewarding and encouraging collective distribution of resources and collective action. At a high institutional collectivism society the people assume that they need to be depend on one another and they are loyal to one another and to the organization, that opposite to a high institutional collectivism society the people assume that they are independent from other people and from their organization and they pursuit their own goals instead of their organization or society goals.
8. **Future Orientation:** is how much the society is oriented to future planning and delaying gratification. A high future orientation society will be more planed to the future then a low future orientation society.
9. **Assertiveness:** is how much an individual will be assertive, aggressive and confrontational in relationship with others. In a high assertiveness society there is more aggressiveness, assertiveness and confrontational and communicate directly and unambiguously, then in a low assertiveness society that try to be in harmony with the environment and that communicate indirectly to save face.

The researcher of the GLOBE project found 10 regional clusters that represents distinct groups, some of them are Anglo, Middle East, Germanic Europe and Sub-Saharan Africa. According to this in an immigration states like Israel, where people came from all over the world, there are different cultural caricaturist that affect the way they communicate with one another.

The GLOBE study the countries had been divided to couple of cultural clusters, and in each cluster there are similarities in their cultural behavior (House, Hanges, Javidan, Dorfman, & Gupta, 2004). Then according to the author of the dissertation, in cultures in the same cluster supposed to be least misunderstanding because that their values and behaviors are almost the same.

As it can be in the table 2 the countries doesn't have to be near one another to belong to the same cluster, they need to be with the same cultural properties, and that that they are near one another doesn't mean that they have the same cultural properties.

*Table 2 - Culture Groups According to GLOBE Research*

<u>Latin Europe</u>	<u>Middle East</u>	<u>Anglo</u>	<u>Eastern Europe</u>	<u>Germanic Europe</u>
France	Egypt	Australia	Albania	Austria
Israel	Kuwait	Canada	Georgia	Germany
Italy	Morocco	England	Greece	Netherlands
Portugal	Qatar	Ireland	Hungary	Switzerland
Spain	Turkey	New Zealand	Kazakhstan	
Switzerland		USA	Poland	
		South Africa	Russia	
			Slovenia	

*Source: Based on GLOBE Project Web Site (House, Hanges, Javidan, Dorfman, & Gupta, 2004)*

For example: Israel is in the Latin Europe although it is in the Middle East, while the countries that surround it are from the Middle East cluster. In table 3, there are the countries ranking highest and lowest on the GLOBE cultural dimensions and that there is no connection to their geographical location.

Table 3 - Countries Ranking Highest and Lowest on the GLOBE Cultural Dimensions

Dimension	Highest	Lowest
Power distance	Morocco, Argentina, Thailand, Spain, Russia	Denmark, Netherlands, South Africa, Israel, Costa Rica
Uncertainty avoidance	Switzerland, Sweden, Germany, Denmark, Austria	Russia, Hungary, Bolivia, Greece, Venezuela
Institutional collectivism	Sweden, South Korea, Japan, Singapore, Denmark	Greece, Hungary, Germany, Argentina, Italy
In-group collectivism	Iran, India, Morocco, China, Egypt	Denmark, Sweden, New Zealand, Netherlands, Finland
Gender egalitarianism	Hungary, Poland, Slovenia, Denmark, Sweden	South Korea, Egypt, Morocco, India, China
Assertiveness	Germany, Austria, Greece, USA, Spain	Sweden, New Zealand, Switzerland, Japan, Kuwait
Future orientation	Singapore, Switzerland, Netherlands, Canada, Denmark	Russia, Argentina, Poland, Italy, Kuwait
Performance orientation	Singapore, Hong Kong, New Zealand, Taiwan, USA	Russia, Argentina, Greece, Venezuela, Italy
Human orientation	Philippines, Ireland, Malaysia, Egypt, Indonesia	Germany, Spain, France, Singapore, Brazil

Source: Own creation base on the GLOBE project (House, Hanges, Javidan, Dorfman, & Gupta, 2004)

In the opinion of the author of the dissertation, if the cultures have the same ranking in some values then in those values then they will have less of miscommunication. If people from other countries arrive to countries with different value ranking then they will have a higher chance for

miscommunication. That what happening Israel that have people from different cultures, especially from Europe, America and the Middle East cultural cluster.

Another GLOBE research that was done across 10 years examined the CEO leadership behavior and effectiveness. The study showed six factors of leaders and managers behaviors that are influenced by culture (House, Dorfman, Javidan, Hanges, & de Luque, 2013) (figure 16):

1. **Charismatic:** The ability to inspire, to motivate, and to expect high performance outcomes from others based on firmly held core values.
2. **Team Oriented:** The ability effectively build teams and implement a common purpose or goal among team members.
3. **Participative:** The degree to which managers involve others in making and implementing decisions.
4. **Humane Oriented:** The degree to which leaders are supportive and considerate but also includes compassion and generosity.
5. **Autonomous:** The degree to which leaders are independent and individualistic.
6. **Self-Protective:** The degree to which leadership focuses on ensuring the safety and security of the individual and group through status enhancement and face saving.



Figure 16 - Leadership According to GLOBE

Source: Own creation based on the GLOBE project (House, Hanges, Javidan, Dorfman, & Gupta, 2004)

The author of the dissertation opinion is, that by knowing the cultural behaviors of leaders then there is the option to train people as needed to be good leaders and to know what are their values and to put with them workers with the same values. This can result in less miscommunication if the values of the leaders and team are the same.

A critic that was to the GLOBE project and Hofstede theory is that when the researches Venaik and Brewer (2016) compared between both of them they saw severe problems in the two models that affect the validity of them. That there is a difference in the result of the same dimension in the same country between the two models, that there in the same dimension on result can be negative and the other positive. The author of the dissertation does not use their score, only the idea of the culture dimension.

The author of the dissertation chose this theory for the reason that the researchers of the GLOBE checked between all the states Israel and wrote the strong and weak point of the Israeli culture and leadership. With the knowledge of the GLOBE project properties, there is the option to improve communication and leadership, when there is the knowledge which properties is need to be improved or changed for the better of the society and the organization.

The author's opinion is that there are many similarities in the properties shown in the GLOBE project and Hofstede theory of cultural differences. However, the GLOBE project was done before Hofstede research was done on more people, in more countries ad with different occupation of the people. The GLOBE study is more extensive and is suitable for more groups of people.

In the GLOBE research that was done in Israel those are the results presented in figure 17.

## Culture Visualization

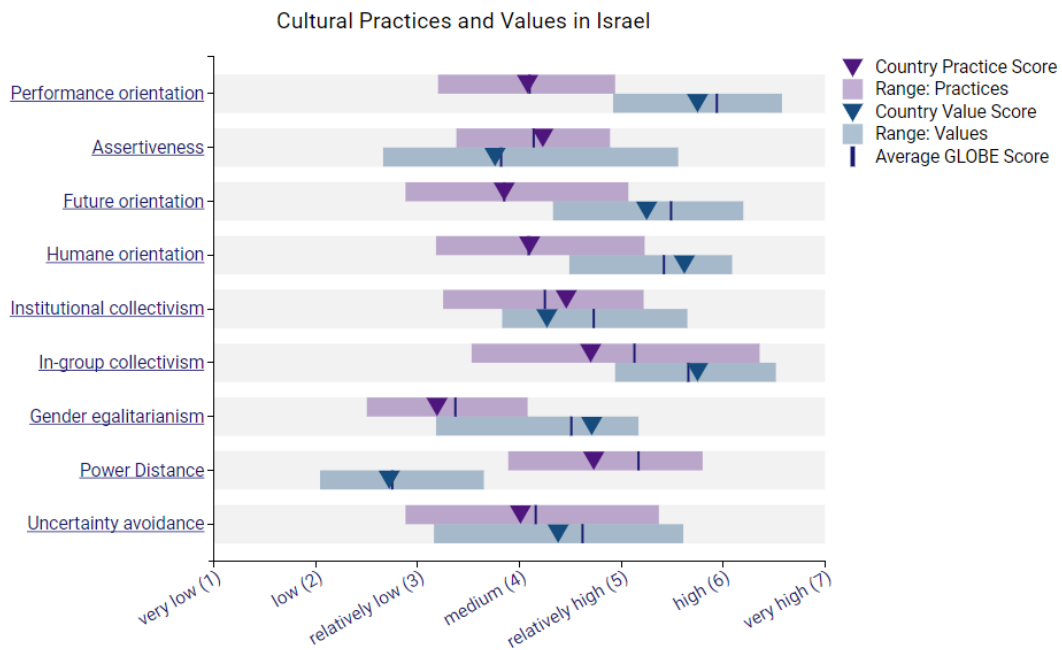


Figure 17 - Cultural Practices and Values in Israel

Source: GLOBE Online website <http://globeproject.com/results/countries/ISR?menu=list> [26JUN2017]

According to the GLOBE cultural dimension research that was done in Israel, those are the cultural practices and values in Israel: Israelis almost doesn't encourage and rewards group members for performance improvement and excellence (performance orientation), the Israelis are medium assertive, confrontational and aggressive in their relationships with others (assertiveness), Israelis aren't delaying gratification, planning, and investing in the future (future orientation), Israelis as a medium encouragement and rewards individuals for being fair, altruistic, generous, caring and kind to others (humane orientation), Israelis as a medium organizational and societal institutional practices encourage and reward collective distribution of resources and collective action (institutional collectivism), Israelis are relatively high in express pride, loyalty, and cohesiveness in their organizations or families (in-group collectivism), Israel has a relatively high gender inequality (gender egalitarianism), Israelis have a relatively high community accepts and endorses authority, power differences, and status privileges (power distance) and Israelis as a medium extent to which a society, organization, or group relies on social

norms, rules, and procedures to alleviate unpredictability of future events (uncertainty avoidance).

The author of this dissertation thinks that there is an option to explain those results because of the religion in Israel (figure 17). For example, there is a great inequality between man and woman (gender egalitarianism), because that according to the Jewish religion man and women are not equal, the woman belongs to the man and she needs to do whatever he wants. Another things can be that Jewish in a religion streams have communities and a head of a community, a rabbi that all of the community listen to him (power distance). There is a different between people from each religious streams. Also there are a lot of medium factors for the reason that this research checked all the Israeli population that and in the common values and practices that most of the people think about them the same the result is relatively high or low, and in the values or practices that a different from one stream to another the result is medium.

The author suggests that by knowing and understanding the reason to each of the cultural dimension result, there is the option to try to improve them and to help teams to work together better.

#### Leadership Visualization

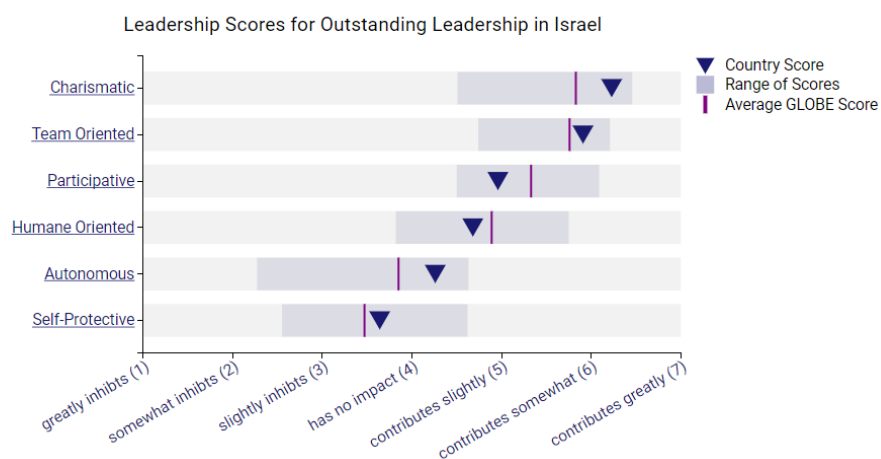


Figure 18 Leadership Scores for Outstanding Leadership in Israel  
 Source: GLOBE Online website <http://globeproject.com/results/countries/ISR?menu=list> [26JUN2017]

In the leadership research that was part of the GLOBE project there are the above results in Israel (figure 18). According to those results, Israel is a country that motivate and inspire its leaders (charismatic factor). Israeli leaders know how the built teams and implement a common purpose in them (team Oriented). In addition, Israeli managers almost does not involve other people in

making and implementing decisions (participative). Another thing is that, Israeli leaders almost does not supportive and give place to their compassion and generosity in their decisions (human oriented), Israeli leaders are almost does not independent and individualistic (autonomous) and Israeli leaders are almost does not focuses on ensuring the safety and security of the individual and group (self-protective).

Part of the above is that behavior of leaders can cause communication barriers, like the way that managers and leaders act to their workers and followers, which in one point in time does not agree to accept this behavior. It can be that the leader does not support his followers or that the manager is not autonomy in his work place and because of this can't handle his workers.

This was a summary of GLOBE project and how understanding it can help understand the way people in Israel communicate with one another. The Author of the dissertation mention that there are similarities between some of the dimension of Hofstede theory and GLOBE project (Shi & Wang, 2011). For example Power Distance in Hofstede that in about equality in all the population and Gender Egalitarianism that is only about equality between men and women, the idea between them is the same, however they check different things. According to the Power Distance in Hofstede, there is equality in the Israel population, that what most of the people believe, and that there is equality between all the people in Israel. However, according to the Gender Egalitarianism there is there is not an equality between men and women, this is the result of the more religious Jewish streams (for example Orthodox) and because of the most religious Muslims. In this case, they believe that the men is better than the women are, the women need to stay at home, most of the time she even will not study.

\*\*\*

All of the theories and research presented above (Hofstede`s theory, Hall`s theory and GLOBE project), mentioned the different people, it can be from the way they communicate or how the perceive the world. The different of the people can cause the miscommunication, it can be because of the prejudice that people come with to the conversation (ex. in Israel it can be prejudice



between secular Jewish to religions Jewish or between Jewish to Muslims), this can cause that people will not listen to the people they speaking with. In addition, it can be a different language, different emphasize on what he speaks and more.

Theories that have been shown that there is a connection between EI and the culture dimension. For example, in country and culture like the United States, the women supposed to be more emphatic then the EI of women is higher than the EI of men, and it also higher than the EI of Turkish women that by their culture they supposed to be less emphatic then the American women (Tompkins, Galbraith, & Bas, 2011). In this research they showed that the only significant effect of EI between American (that scored higher) them Turkish was nationality.

The Author's opinion is that when we know and understand the different between people we can use what we know to understand people better. We can use our knowledge to know the background of the people in the conversation (ex. Wilbur Schramm Model of Communication) or understand better every gestor the person is doing (ex. Berlo's SMCR Communication Model).

## Chapter 4

### Religion as a Part of Culture - A Case from Israel

Israel is an immigration state; people came to Israel from all over the world. In Israel there are people from all three big religions (Judaism, Christianity and Islam), and some small religions (Druze and the Baha'i Faith). In those religions there are different religions group' like in Judaism, there are Seculars, Orthodox, Reforms, Conservatives and more. To each religions and group in the religion, there are different culture characteristic and different set of values that according to them a person is acting (Auron, 2010). The basic values of the culture are according to the religion of the person and is state of Origin. In this chapter, the three main religions in Israel will be described and the main religion stream in the Jewish religion. The values of each religion will be described and in the values, that conflict there is an option to communication barriers and communication misunderstanding.

#### 4.1. Religions Diversity in Israel

Religion is the believe in a higher source of power that who address him with fundamental questions about the nature of life and the guidelines for daily conduct (Ree & Urmson, 2007). People can be more or less religious but all the people has principles that they live according to them.

Hofstede defines a culture as the collective programming of the mind distinguishing the members of one group or category of people from others (Hofstede, 2001). One of the way to program a nation to act the same is religion. Religion is a part of the national culture and gives rules that all the people who belong to the group need to obey to them. According to Hofstede, research that was done in Israel (described in chapter 3.2. Hall`s Theory of Cultural Differences), one of the Israel national culture`s (described in chapter 2.5.2. The influence of culture on interpersonal communication in teams) dimension - uncertainty avoidance - shows a strong need in rules, that can be the as a result of the importance of religion in Israel.

Religion can influence the way people act and behave (Haidt, 2012). Religion influence what people thinks about morality and ethics, as a result how

they act. It can be that people from different religions or different religions streams think differently about the same situation. Research that was done in China showed that as more religious person in he is tends to be less corrupt then less religious people that tends to be more corrupt (Xu, Li, Liu, & Gan, 2017). Guiso, Sapienza and Zingales (2003) used the World Values Surveys to identify the relationship between intensity of religious beliefs and economic attitudes, controlling for country-fixed effects. Their result showed that religious people tend to trust the state more than less religious people and that they tend to be racist and less favorable with respect to working women. Religion can be understand only as part of the world that they exists in (Marx & Engels, 1975). Because of this, there is an importance to know the relationship of the religion with different factors in the state. For example, Karniel and Lavie-Dinur (2011) showed that religion effect the way Arabs are presented in the Israeli TV. The religion affect how people think on one another and as a result, how they communicate with one another (Croucher, Zeng, Rahmani, & Sommier, 2017).

The Author opinion is that because of the importance of religion in Israel because of this, people categorize themselves in a religion stream and each religion stream understand the world differently. In this chapter, there is an explanation for some of the religion streams in Israel.

In a state with more than one cultural groups, the state can relate in two ways to cultural diversity (Hurn & Tomalin, 2013). The author thinks that the dealing with the cultural diversity will be on the base of the common values of the different cultural groups:

1. **Assimilation:** The minorities cultures are absorb in the main culture for the creation of one culture in the state.
2. **Integration:** According to this approach, the state encourage every culture and treat them in accordance with the difference between them.

The religion in Israel as a very important status, and as a result there are conflicts where different streams of religions meet. There are two places in them there is a contact between the different religion and the different streams, in the public domain and in the private domain.

**Public Domain** – including the laws and agreements that reflect the connection between the Jewish religion and the character of the State of Israel. Among the laws that reflect the connection to the Jewish religion are the

declaration of the Sabbath as the state's official day of rest, marital law (marriage, divorce, burial, etc.) in accordance with the laws of halakha. However, there is no complete overlap between the Jewish religion and existing laws. Thus, for example, there is no public transportation on the Sabbath (a thing that is still a great conflict between religious Jewish and secular Jewish (Nachshoni & Zagrizak, 2017)), but there is also no law prohibiting travel on the Sabbath by private vehicles. The laws are determined by the Knesset (the Israeli legislature), and are influenced, of course, by the votes of secular and religious parties. Religious parties and some of the secular parties sometimes agree on religious issues, and sometimes there are sharp disagreements.

**Private Domain** - refers to personal ties between religious and secular, to residential neighborhoods in mixed neighborhoods, to joint service in the army of men and women (Shapira, 2016), to a joint workplace (Zvi Cohen, 2016), and the like. In Israeli society, there are various shades of mixing between the religious and the secular. The mixture can be from almost complete separation to various dimensions of mixture. There are ultra-Orthodox, who are usually a separate and more secluded group, which is not interested in developing ties with the secular. There are religious and secular people who prefer to live in separate frameworks, to distance themselves from one another and to live in cities or neighborhoods that are strictly religious or secular, so that they can lead the way of life that suits them best. It should be noted that many of the national religious, even if they live in predominantly religious settlements or neighborhoods, serve in the army, work in the workplace with secular people, and are involved in Israeli society. There are also many in Israeli society who define themselves as "traditional" - that is, they follow certain commandments, but do not live in a binding religious framework. They have quite a bit in common with the religious, and yet they live among secular society.

The dissertation author's opinion is that in Israel the state give each culture her place and this is the reason that people with different believes and values need to get along. For this to happen people, need to have at least the same basic principles for having a common ground for communication.

Although the state that has the approach of integration, in both of the groups get there is a belief in the "Sefardic" group that they are discriminated.

Before the establishment of Israel, the "Sefardic" had closed connection to the roller of Israel, but after the establishment it changed and the "Ashkenazi" took bigger place in the Israeli government (Ya'ar, et al., 2001).

Since the establishment of Israel there is a discrimination in part of the Arabs settlements, the state invest less in their education, medical services and different services that the state provide. However, the Arabs that live in the major cities received the same things that the Jewish receive.

The author thinks that as a result of the discrimination or the feeling of discrimination there are problem in communication, because, that when speaking with one another there is the feeling that the origin of the people are taking into consideration and that in influence the decisions. The Arabs who fill discriminated thinks that they do not have any option to do what they want or to live according to their beliefs, and as a result, all the people who belong to the group that discriminate them are against them. This cause communication barrier when the Arabs do not believe the group that they think that discriminate them.

In addition, when people come from different places, they bring the culture and the way to act from there; it was shown in a study on students (Williams, 2005). It can be in verbal and body language and in the way they react (Giddens, 2013), research also showed that there's no difference between men and women in communication skills, however the reason of communication between men and women, if it is romantic or friendship can cause different in how they communicate and in the important of communication to each gender (Burlison, Kunkel, Samter, & Working, 1996). All of those factors and the background that everyone come from making barriers in communication.

There is a claim in research that because of the importance of the importance of religion in people life and the way the people act, in all the cross-cultural research (Tarakeshwar, Stanton, & Pargament, 2003). In Israel, there was a study that showed that although Jewish and Arabs live in the same country, they have different results in cultural dimensions (individualism–collectivism, power distance, uncertainty avoidance and masculinity–femininity) and it shows that the different in culture is not only between state, it can also

be in the same state between different cultural groups (Cohen, 2006). Cohen (2006) study also shows that Hofstede`s cultural dimensions are also suitable to different people from different cultures that live in the same country.

## 4.2. Religion and Religiosity in Israel

In Israel there are people who begun in one religion (as Orthodox for example) and they changes their believes (to Secular Judaism), they have the knowledge and the values of both cultures. It also can be that they arrived to Israel from another country as France, England, Germany, USA, Egypt and more. In Israel, they adopted the Israeli values. Those people can also be a bridge between people from different cultures and help deal with communication barriers (Hong, 2010). In Israel there are also Muslims and Christian, but they are a small percentage in the population, Jews – 81%, Muslims – 14%, Christians – 2% and other – 3% (Pew Research Center, 2016).

### 4.2.1. Jews in Israel

Judaism is a nation, a religion, and a culture developed in the second millennium BC by an ethnic group based in the Levant in an area known as the Land of Israel. Those who belong to it are called Jews, Hebrews, or Israelites. As an ethnic group, the Jews today number about 14 million people, scattered throughout the world, especially in Israel, the United States and European countries (Lion Publishing, 1990; Hinnells, 1984).

Judaism as a religion is the first of the monotheistic religions. On the basis of which Christianity grew, and it is the religion that most influences the formation of Islam. Unlike the latter two, it is not a missionary religion. Judaism is an orthophantic religion based on a set of practical mitzvot (religion rules) whose sources are in the Jewish Scriptures: the Written Torah, and rabbinical Judaism as well as the Oral Law.

Judaism as a culture includes several unique languages, each of which produced extensive literature, a comprehensive Jewish philosophy that was sometimes influenced by general philosophical works and created a synthesis between them and Judaism as well as a set of social customs and conventions.

Judaism as a nationality serves as a national focal point for many of the 14 million Jews worldwide. The Zionist idea, which he drew from the long-standing longing for the ingathering of the exiles, was in the 20th century as the basis for the establishment of the State of Israel, which was declared in the Declaration of Independence at the time of its establishment as the "State of the Jewish People in the Land of Israel."

In Judaism there is no established system of dogmas like other religions, and it emphasizes the practical charges, but there are still some accepted principles of belief that have been formulated several times by the greatest of generations. The most famous is Maimonides' list of thirteen principles, foremost of which is the belief in one God, the belief in being abstract and non-physical, the belief in prophecy and the belief in the prophetic superiority of the Law of Moses (Lion Publishing, 1990; Hinnells, 1984).

One of the expressions most identified with the Jewish faith, which is a verse in the Torah, is "Shema Israel, the Lord our God, the Lord is One" (Deuteronomy 6: 4). Jews used this phrase as an expression of monotheistic faith, as a means of identifying to other Jews, and made it a sign of their adherence to Judaism, even at the time of martyrdom. Nevertheless, it is not acceptable to regard this law as a dogma such as the *Cardo* in Christianity or the *Shahada* in Islam. For example, it is not enough to make this statement in order to convert. However, some see Judaism as a halakhic and legal religion only, and in the modern era there arose thinkers who rejected the existence of the "principles of faith" in Judaism.

Schweid (1990) asked in his book *A History of Jewish Thought in the 20th Century*, if the Jewish identity must be a combination between the religion and the nationality. The Jewish identity changed because of the will of some of the people, to get head with times, and in the other hand, other people wanted to keep better tradition. The balance between the nationality and religion is changed from Jewish group to Jewish group, and consequently the value are different from one group to the other. The question who is Jewish or what is the main Jewish stream does not as an answer, even the people who established Israel did not want to answer it, because they did not want to make a deep crisis in the state (Auron, 2010).

Over the years, Judaism has split into several streams with a different outlook and way of life. However, Rabbinic Judaism is the main stream of Judaism in our time and today includes almost all the Jewish people. The different streams in Judaism are presented in figure 19.

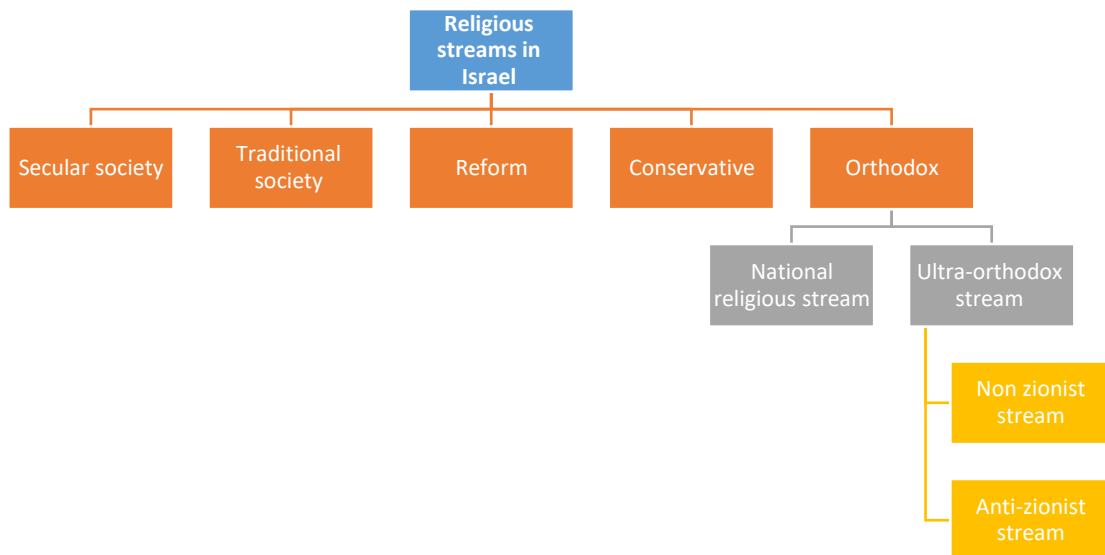


Figure 19 - Judaism Streams in Israel  
Source: (Lion Publishing, 1990).

## Secular society

Secular society are approximately 40% of the population in Israel (Pew Research Center, 2016). Emphasizes Jewish identity based on ethnicity, culture and common destiny. It has several customs related to Jewish rites as they seek to preserve national traditions, rather than religious reasons. Most secular Jews for Judaism is a religion and national culture so you can call them - secular nations.

The basis of secular Judaism is that religion is not only a belief in the existence of a higher power and the fulfillment of its commandments, but also a culture that constantly changes and adapts itself to modern times. It can be seen that secular Jews decide according to what they wish to observe. Most secular Jews still do circumcision, bar mitzvahs, weddings and funerals at celebrations whose basis is the Jewish religion, even if the events are in accordance with the values of the celebrants. Secular Judaism has been nourished by Hebrew literature throughout the years, and not only from the Bible (Ytzhaki, 2011).



Some secularism is an ideology for it. They want the state of Israel will be a secular, democratic and liberal selling individual's right to determine the way of life at will. Therefore, they oppose all religious legislation. They support the separation of church and state and fostering a secular Israeli culture.

### **Traditional society**

Traditional society are approximately 23% of the population in Israel (Pew Research Center, 2016). Traditional is a term for a large group of Jews in Israel and other countries that do not define themselves as religious, but not as secular. Most of them believe in the existence of God. There are people who do many mitzvot and there are people who do only a few. Observance most commonly associated with the holidays and rituals such as circumcision, bar mitzvah, marriage according to religious law, fasting on Yom Kippur, visits over time in the synagogue, keeping kosher at home and commandments relating to observance of the Sabbath as a candle. Observance is primarily due to the affinity Jewish people and the Jewish heritage and a sense of obligation to the customs of the ancestors, the history of the nation. Distinguish observant Orthodox population mostly due to the belief that the commandments were given by God. Part of the public supports religious legislation regarding marriage and divorce of connection to Jewish tradition and because of the desire to preserve the integrity and unity of the nation (Ytzhaki, 2011).

### **Reform society**

Reforms are 0.3% of the population in Israel. See Halacha and a Jewish lifestyle, but are not satisfied with it. Unlike other streams, Reform does not accept the halachic framework requires the details but everyone adopts the right things worldview from the rule, the same goes for observance. Therefore this movement seems as if guarding Saturday and if not proper.

The Reform is a religious stream created in Judaism in the wake of emancipation and changes in the Jewish way of life, the foundations of faith and religious worship. The Reformists do not accept the authority of halakha but view it as a source of inspiration only (Ytzhaki, 2011).

Therefore, for example, they allow travel on the Sabbath. The Reformists, for example, rejected the faith in the coming of the Messiah. The

Reform movement maintains that the essence of Judaism is the moral commandments. The belief in the values of equality between human beings and the opposition to discrimination leads the Reform Movement to eliminate the existing differences in halakha (Judaism religious law) between the duties and rights of men and women in religious life, for example, women ordained in the movement's rabbinical courts. The desire for interfaith brotherhood led the Reform movement to remove derogatory statements from non-Jews, and opposition to racism led the movement's leadership to take an active part in the struggle to end discrimination against African Americans in the 1960s.

The changes made by the Reform in religious rituals include the introduction of musical instruments that accompany prayer, the separation of women and men in the synagogue, and the possibility of women reading the Torah and conducting the prayer. Among American Jews, the Reform movement is the largest stream (Ytzhaki, 2011).

As a Reforms, woman and man in rights and duties and can be used for rabbinic marriage ceremony unlike Jewish law which man sanctifies the woman, the woman Reform Judaism sanctifies man. Even the wording is different from the usual Jewish law as it is written mutual agreement between the couple; each couple can draft a will.

The Conversion process different from other streams that the convert does not have to accept the commandments as required according to Jewish law. As the Conservatives are opposed to religious coercion and religious legislation, are struggling to freedom of religion, and the leadership of the religious pluralism recognized by the state and its institutions. They do not receive state funding, and they recognized the Jewish public in Israel.

### **Conservative Judaism**

Conservative Judaism are 0.5% of the population in Israel. The Conservative movement was established in 1979. Get the halachic authority as Orthodoxy, their perception of the rule: it dynamic and evolving with each generation and therefore their rulings are based on theory and adapted to modern life. Traditional Judaism treats women as equal to men, they empower women as rabbis and women share the management of prayer. Sitting in the synagogue together (Ytzhaki, 2011).

Conservative Judaism, as Orthodox Judaism, requires marriage and divorce according to Jewish law and oppose intermarriage, but unlike them, they do not reject marriage between men and women that are forbidden to marry (Cohen divorcee, a convert Cohen, and bastards).

Like Orthodox Jews, Conservatives are defined according to religious law - a Jewish mother and son Jewish father, and they require conversion according to Jewish law. The Conservative movement rejects and opposes religious coercion in all religious legislation for which, there is a broad national consensus. In addition, the Conservative movement is fighting religious pluralism and the recognition of the state and its institutions Conservative and Reform Judaism.

### **Orthodox**

Orthodox thinks that they are the only true Judaism. Israel has about 18% of the country population are Orthodox (Pew Research Center, 2016). Believe in the reality of God and divine providence. These members have seen observance of the Torah - fulfilling God's will. Worldview - is the Jewish law and Jewish tradition shaped by Torah scholars and rabbis. Torah study - a central value, and therefore the Orthodox insist on the religious life and observance, they do not agree with their faith and they want the rest of the country's population to follow their beliefs (Ytzhaki, 2011). The Orthodox stream is divided to two different groups (Brown, 2017):

#### **A. National Religious Society**

National Religious Society are 10% of the population in Israel (Pew Research Center, 2016). Worldview of the national religions - the commitment to Halacha, Zionist ideology, and values of democracy. The vision for the state will be the state of law, but understand that it is not feasible because the democratic state. The rules of the state laws seek to integrate the religious laws. When there is a conflict between theory and values of democracy, some prefer the rule. The state is considered has the beginning of redemption, integrate into society, culture and economy, and serve in the army. The education system is religious studies combined high school taught in schools.

## **B. Ultra-Orthodox (Haredi) society**

Haredi society are 8% of the Jewish population in Israel (Pew Research Center, 2016). Worldview is nominal. According to the Haredi society the state should be a state law, the laws of religion - are the laws of the country and its leaders are the greatest Torah scholars and yeshiva heads. They think about Zionism as a heretical secular Jewish ideology, Zionism is a messianic concept. Its members are distinguished society lifestyle, clothing, residence, separate education system that includes only religious studies, do not read printed press, and do not consume culture - literature, theater, art. The Torah study is a supreme value, do not serve in the army because of the importance of Torah study and because of the fear that had enlisted leaders of apostasy (not fulfill all the commandments).

The Haredi society is divided into two groups and each of them has different opinions on how the Israeli state should be: one group with whom was among the ultra-Orthodox majority, accepted the existence of Israel as the administrative sense (not necessarily Jewish), and therefore receives the state laws do not violate the rule. Many participants in the Knesset elections, local authorities, and government authorities in order to influence the Jewish character of the state through religious legislation in order to turn it into a theocracy. A second group - includes ultra-Orthodox, such as Neturei Karta, Satmar and the orthodox community are denying the right of Israel to exist completely, consider the existence of heresy in the Creator and accusing the Zionist desecration of the Holy Land and the tragedy of the Holocaust. They keep themselves to themselves completely from Israeli society and government institutions, try to not use the services of the state, do not take money from the state budget and give up the child benefit, and that group may pensions granted by the National Insurance Institute. The author mentions that the value about the Israeli state can cause a lot of conflict even inside the religious population.

Although all of the Jewish streams belong to the Jewish religion, there is still a big difference between them. A summary of the main differences between the different Jewish streams is in table 4:

Table 4 - A comparison chart between the branches of Religious Judaism

Branches of Judaism	Reform	Conservative	Orthodox	
			Haredi society	National Religious Society
<b>The percentage in the Jewish population in Israel</b>	0.3%	0.5%	10%	25-30%
<b>Worldview</b>	Religious pluralism change the Halacha according to day-to-day life. Each person fit the Halacha according to his worldview	Religious pluralism, religious freedom	Only Orthodox law	Commitment Halacha, the ideology of Zionism Democracy
<b>The ratio of state</b>	Positive	Positive	Theocracy	Fan - would want a halakhic state. Understand that it is not feasible.
<b>Zionism</b>	Support	Support	Zionist infidels, reject Zionism	Support Zionism - the beginning of redemption
<b>Education</b>	Modern	Adapted to modern needs	A separate system - Private education program	Sacred and secular studies curriculum jointly with the secular community
<b>Democratic principles</b>	Democratic principles are superior to religious law	Freedom of religion, deny religious coercion	More important Torah law, democratic principles older	Accept a compromise with the secular public, when there is a conflict with religious law

				who would rather have the rule
<b>Religious law</b>	Do not require the acceptance of religious law, there is a choice, and the ability to innovate	Halacha dynamically adapted to modern life - honor, but the critical approach	Religious laws are state laws for them	Combined with state law. When there is a conflict, and prefer the rule
<b>Leadership</b>	The rabbis of movement (women and men)	The rabbis of movement (women and men)	Rabbis, Adamurim, Torah scholars	Would like the Chief Rabbinate but recognize a democratic country
<b>Culture</b>	Integrated in Israeli society	Integrated in Israeli society	Differ in Israeli society in all .respects	Most integrate into Israeli society Economics and culture
<b>Military service</b>	Serve	Serve	Most of them do - not serve Torah is his beliefs	Serve
<b>The approach to women</b>	Equal to the man, and there are women rabbis, have no separation between men and women's section	Equal to the man, and there are women rabbis, have no separation between men and women's section	Discrimination	Discrimination
<b>Marriage and Divorce</b>	Mutual sanctification of the couple, married off forbidden to marry	According to Jewish law compromise - officiate forbidden to marry a Cohen divorced	According to Jewish law, opposed the marriage forbidden to marry (as Cohen-divorced)	According to Jewish law, opposed the marriage forbidden to marry (as Cohen-divorced)

<b>Who is a Jew</b>	Does not require marriage properly officiate forbidden to marry	Marriage properly but oppose religious coercion	Son of a Jewish mother or converted to Judaism according to religious law	Son of a Jewish mother or converted to Judaism according to religious law
<b>Religious Legislation</b>	Jewish law does not require - oppose religious legislation	Oppose religious legislation for which there is no national consensus	Religious law	Integrated democratic laws
<b>Conversion</b>	Nor according to Jewish Law – Don't need to do the mitzvoth	According to Jewish law	According to Jewish law	According to Jewish law

*Source: (Lion Publishing, 1990; Hinnells, 1984)*

There are four main religious streams in Judaism; each stream is caricaturize by different values. The different values can affect the way the person perceives the communication he is taking part in.

### **Communication Barriers in the Jewish Society**

It can be seen that since the 1970s, the rift in Israeli society, between the various streams of Judaism, has intensified, and there are also streams that do not accept the other streams of Judaism. For example, the Orthodox think they are the true Judaism (Auron, 2010). This difference in values in the various currents, which also leads to the non-acceptance of the other, leads to difficulties in the communication in advance, and it is already one of the most basic values of the people.

The Israeli society today, is a divided society for couple of Judaism streams. The society is described as multicultural society because of all the range of Judaism in it. Each branch of Judaism has different values and different believes. The difference is causing misunderstanding. The misunderstanding between the different branches of Judaism is described

below, the conflicts that describes are from public domain in it there is a conflict between the different Judaism streams:

1. Open stores and public transportation at Saturday (Nahmias & Yarkzi, 2015) - according to the Halacha, this is the day off and no one is supposed to work at this day. The secular Jewish want to go out and enjoy at this day, but because of religious law, there is not any option for this. In some places that they wanted to open stores on Saturday, the Orthodox held a demonstration to change the decision. There are values of different people that conflicted, the value of the day of rest according to the Jewish religion to the value of the freedom to work when you want to work.
2. Women and men on buses (Dvir, 2013) - in the more extreme religious groups, they do not agree that a man will seat near a woman or even be in the same bus. Because of this, sometime when a woman is getting on a bus full of men, it can end in a verbal violence and sometimes in physical violence. In this case, there is also a conflict between values of different societies, and in some can there people who are willing to harm the value of human dignity in the name of religion belief.
3. Separation of boys and girls in schools (Cohen, 2011) - in the religious schools the boys and girls are separated and do not study together. This is because of the beliefs in most societies of the Jewish religions, that before marriage the contact between men and women should be a minimum that required. In this case, even holding hands is prohibited.
4. Serving the army (Pinerski, 2014) – the more extreme religious groups, don't believe in the State of Israel and they think that it is a sin to serve, the less extreme groups only the men are serving and in the secular group the men and women are serving. It can be seen that not everyone are giving the state the same, and that some get from the state more than they give. This can show a violation of the value of equality.

The Author of the dissertation opinion is that the religion beliefs and customs can explain the culture dimension who describes in Hofstede theory and in the GLOBE project, which were presented below:

1. **Individualism (Hofstede)** – the religion stream in effecting this factor, when the people are more religious then the family and community as a



greater important then for the none religious people. As a result, religious people are less individualistic then secular people.<sup>20</sup>

2. **Power Distance (Hofstede) and Gender Egalitarianism (GLOBE)** – Although the results of Hofstede study shows that Israel society believes in equal rights (although that in GLOBE project it was shown that there in a small inequality between men and women in Israel), in the Orthodox stream of Judaism there isn't equal rights between men and women, in the marriage ceremony the husband "buy" is wife and the wife main role is to take care for the home and children, at the time the husband in going to study the bible. In the Reform and Conservative believes there is more equality between the men and the women, and in the secular stream there is a full equality.
3. **Uncertainty Avoidance (Hofstede) Uncertainty avoidance (GLOBE)** – As that was described in the research of Hofstede on Israel, there is a great need for rules and the Jewish religion fill this need. In the Jewish religious writing there is an explanation what to do in every situation in life, and if there is a new situation that can't be found in the writing, then there is a rabbi that interpret the new situation according to the writing and tell the people what to do. As the people are more Religious they follow the religious roles more strictly then the less religious.
4. **Autonomous (GLOBE)** – In the Jewish religion there is the Rabbi and the religious writing that tell leaders what to do so they almost aren't autonomy. In more secular streams the people have more autonomy because they decide what to accept and what not to accept from the religious rules.

For conclusion, there are believes and values that affect the cultural dimension of each religious streams in Judaism. The research that was done by Hofstede and the Globe project in Israel checked all the population and not specific streams, and from this reason, the results can be change according to the demographic of religion in Israel. The Author of the dissertation argue that those changes between the streams are part of the reasons that cause

---

<sup>20</sup> Israel Central Bureau of Statistics: [http://www.cbs.gov.il/publications11/rep\\_04/pdf/intro1\\_h.pdf](http://www.cbs.gov.il/publications11/rep_04/pdf/intro1_h.pdf) (date 29JUN2017)

miscommunication between people from different streams of the Jewish religion.

#### 4.2.2. Muslims Arabs in Israel

In Israel the Arabs population is divided for two, Muslims (14% of Israel population) and Christians (2% of Israel population), there is only a little percentage of Arabs that belong to different religion and also most of the Arabs Muslims are conservative and prizes tradition (Abbas & Mesch, 2015; Pew Research Center, 2016). This research is only dealing with the Muslims Arabs because that they are almost all of the Arabs and the most influential in this group in the public discourse.

The Muslims are members of monotheistic (believers in one God) religion, founded in the seventh century Arabia. Prophet Muhammad is the founder of the Islam, who is regarded by Muslims as the last of the prophets (Lion Publishing, 1990; Hinnells, 1984).

Religion began to develop in the seventh century in the Arabian Peninsula under the leadership of Muhammad. According to historical research, this religion was created under the influence of strong Jewish and Christian religions, and at the beginning of their careers, the Muslims even carried out a number of Jewish customs, such as the fast of Yom Kippur (which was later replaced by Ramadan) or prayer in the direction of Jerusalem. Muhammad to Jewish tribes in his vicinity to the point of extermination and / or deportation of Jewish communities living in the Arabian Peninsula, and religion began to be separated even further from Judaism. However, the Duma continued to overcome the difference in these religions, even after that; the similarity is evident in religious traditions, religious commandments, prayer texts and melodies, various customs, and more (Lazarus Yafeh, 1980; Bar-Asher & Hatina, 2017).

Islam is based on five principles, known as "Pillars Islam", which are five major commandments require every Muslim believer (Lazarus Yafeh, 1980; Bar-Asher & Hatina, 2017):

1. **Shahada** - the basic obligation of every Muslim is to declare his adherence to the two basic tenets of the Muslim faith: belief in the uniqueness of God, and faith in Muhammad's mission. The formula established for the purpose of this statement - which is also not found in the Koran as it is formulated and accepted in Islam - is called "testimony" ("Shahada"). The Muslim testifies that there is no God but Allah and that Muhammad is the messenger of Allah. In the original Arabic: "Not Allah but Muhammad and Rasul Allah". This formula is repeated several times each day to the Muslim and his mouth, while reading the prayer and during the prayer itself, but it is also said in special situations in his life, for example, when he reached maturity, on his deathbed or on the occasion of conversion to Islam. The saying of the shahada in the presence of witnesses, and only this statement, constitutes the act of Islamization.
2. **Tzalat** - the Aramaic word "Tzluta", which is apparently the source of the word for prayer in Islam, "Tzalat", refers to a fixed and fixed prayer. Fixed times, fixed movements, certain fixed and related commandments (such as purity), as distinct from spontaneous personal prayer, which is familiar in many religious cultures as well as in Islam.
3. **Saum** - Ramadan fasting - like Judaism, Islam also accepted the idea that fasting is the path to repentance, repentance, and man's closeness to God. As in Judaism, yes in fasting Islam, too, is related to the date of the divine decree, the determination of the fate of men in the hands of God for good and evil, and the time of the Holy Book being taken down to mankind. Fasting in Islam passed a few wheels until the familiar pattern was determined: a fast of thirty days from morning to evening, in the month of Ramadan. At first Muslims were given a mandatory fast of only one day, from west to evening on the tenth of the first Muslim month, the month of Muharram (Ashura). This fast and its name, of course, remind us of the fast of Yom Kippur, "in the decade of the seventh month," as the Torah says. The fast of Ashura is not explicitly mentioned in the Koran, but it may be hinted at in Surah 2, verse 178: "The believers - you were commanded to fast when those who were before you were commanded, so that you may fear God." In the commentary, many traditions were given by Muhammad and his associates, whose purpose was to explain the connection between

the fast in Islam and the fast in the monotheistic religions that preceded it. These traditions clearly mention that the first fast imposed on the believers was the fast of Ashura, apparently influenced by Judaism. For example, one of the traditions: "The Messenger of Allah, the prayer of Allah and his blessings upon him, came to Medina and found the Jews fasting on Ashura." When the Jews were asked about the meaning of the fast, they answered: "This is the day that Moses and the Israelites defeated Pharaoh. On this day in order to elevate the memory of victory. "When Muhammad heard these words, he said: 'We are more deserving of Moshe than you,' and commanded his followers to fast on this day.

4. **Charity** - at the beginning of Muhammad's activity as a prophet, his followers had to fulfill only one commandment, in addition to prayer: giving charity - Zakat, which purifies man of his connection with the material, the earthly, and to help him win judgment on the Day of Judgment. The Muslims are described in the Qur'anic verses of the Quran as those who "always focus on their prayers and grant a gift of kindness to the poor" (Surah 70, verses 24-25). In the Surah of the Medina period, those entitled to benefit from charity were defined as the poor and the poor, who are charged with collecting charity tax, those whose hearts must be tied to Islam, prisoners who must be redeemed, debtors who are entitled to them. Later, the Islamic law set forth five things, including the obligation to set aside Zakat: crops, fruit, herds, silver, gold, and commodities, and set the tax rate that must be abolished (such as charity). However, the Muslim state, in the Middle Ages, did not observe the laws of the Zakat as they were, especially because they were insufficient to support the needs of the state and therefore collected other taxes as well. The halachic teachers regarded them as oppressive because they are not anchored in the laws of the Koran. In Muslim countries such as Saudi Arabia, these days, they are trying to establish the tax and social security laws on the Zakat regulations in the Koran and Islamic law.
5. **Hajj** - while the commandments of prayer and fasting in Islam are evident, as we have seen, the influence of the monotheistic religions, the signs of the Arab pre-Islamic heritage are very evident. In the "holiday" two ancient cults were united, adapted to a monotheistic religions outlook. The first was the pilgrimage to Mecca in Mecca and a number of other sites (in the pre-

Islamic period in the spring), and the second was the pilgrimage to Mount Arafat east of Mecca and the sites between it and Mecca, such as Muzdalifah and Mina (this pilgrimage was customary during the fall months) Asking for rain and water like our Sukkot holiday). In Islam, the obligation to make pilgrimages (Hajj) includes the Kaaba, Mount Arafat and the other sites, while in the name of 'Umrah, the pilgrimage is made by an individual and not by the public, not at its appointed time - and only to the Kaaba and its surroundings. Like all the basic commandments, the commandments of the "holiday" applies both to all Muslim, the mature and the healthy in body and soul. It is their duty to make a pilgrimage to Mecca at least once in their lives, although halakha exempts believers from observing it or permitting them to empower others to perform it on their behalf - for reasons of health, age, security on the roads, The pilgrim, who reaches the border of the holy area surrounding Mecca, must enter a state of holiness - "responsible." He purifies himself, wears special white clothes, does not have a seam, takes off his shoes and walks barefoot or locks sandals and removes any head coverings (because of this prohibition, many pilgrims use umbrellas in the summer). During pilgrimages, the pilgrim is prohibited from haircut, shaving, bathing, taking nails, intimate life, etc. Upon arriving in Mecca, the pilgrim conducts the rituals in the city around the Kaaba. The Kaaba is a tall cube-like building in the center of a mosque courtyard. In the outer wall, on the east side, lies the black stone, which is no more than 30 centimeters in diameter, and the main cult of the Kaaba is carried out outside the building, not inside it. The pilgrims circle the Kaaba seven times, kissing the black stone, The opening of the building, in the belief that the body that came into contact with the stones, would be saved by the fire of hell, but there is no simple stone ritual here, and the Kaaba with the black stone are symbols of a monotheistic monotheism.

There are two streams in the Islam, the Sunni (almost all of the Israeli Arabs Muslims are Sunni) and the Shia. The Sunni are the more moderate of the streams, and are more acceptable of non-Muslims. The Shia want to

convert the entire non-Muslims world. The law of the Shia is the Quran Law and the give it priority over the state law.<sup>21</sup>

According to the Muslims ethics abortion is forbidden, however, there are some cases in them it can be done. It is based on the important of the value of life.<sup>22</sup> In this case, there is the Shia principle to choose the lesser then to evil and it is to choose the mother life over the baby. As in abortion that there is the important of life, the same is in euthanasia that is forbidden because of the beliefs that all life are sacred; the reason is that Allah had given all life. According to this, the choice is of Allah of who will live and who will die.

The Islam as a strong family values, they forbid sex outside of marriage and they forbid contraception. The Islamic religion is pro-kids and thinks that every kid is a present. In Islam, the men can get married with more than one wife.

\*\*\*

The Author of the dissertation opinion is that the religion, as same as was seen in Jewish, Arabs beliefs can explain the culture dimension who describes in Hofstede theory and in the GLOBE project. The Different between the Arabs and the Jewish that the Arabs as two religions in Israel and the Jewish as one with streams. Arabs mostly are divided only to Christians and Muslims in Israel, however the Muslims are a big majority, and Muslims mostly Sunni, which means that the Arabs in Israel different religious stream as the Jewish:

**Individualism (Hofstede)** – The Arabs are collectivist society in here the final goal in the best and harmony of the society. For example, even marriage are decided according for what will be for the best of society (Abbas & Mesch, 2015; Jaber, 2015).

**Power Distance (Hofstede) and Gender Egalitarianism (GLOBE)** – Although the results of Hofstede study shows that Israel society believes in equal rights (although that in GLOBE project it was shown that there in a small inequality between men and women in Israel), in the Arabs community in Israel

---

<sup>21</sup> In some of the Muslims state, the Quran law is the state law, like: Mauritania, Somalia, Sudan, Afghanistan, Brunei, Iran, Iraq, Maldives, Pakistan, Qatar, Saudi Arabia and Yemen.

<sup>22</sup> "Whosoever has spared the life of a soul, it is as though he has spared the life of all people. Whosoever has killed a soul, it is as though he has murdered all of mankind". Qur'an 5:32.

they considered a "large power distance". The sons as most of the respect and they obey their elderly and parents, and in work place as the position higher than the person has more respect and that what the education system educate to (Abbas & Mesch, 2015; Jaber, 2015). As for the equality between men and women the Muslims does not let their wife to drive, to meet with other men and the women wear hijab.

**Uncertainty Avoidance (Hofstede) Uncertainty avoidance (GLOBE)**

– As that was described in the research of Hofstede on Israel, there is a great need for rules and the religion fill this need. The Muslims have strike rules and they believe in Allah so they accept that everything is God will and "Fatalism" in part of their faith so they believe in all that happen need to be (Abbas & Mesch, 2015; Jaber, 2015).

**Autonomous (GLOBE)** – The Muslims religion tell her believers how to live almost in every aspects of life, so there isn't a lot of autonomy for Muslims, they believe that they need to do what Allah told them to do and as written in their scriptures. In addition, as part of their fat in the "Fatalism" then all is written and they don't have any choice in life (Jaber, 2015).

According to Hall theory of High Low Context, the Arabs as High-Context what means that the meaning of the message is in the context, the message is implicit, the details are in the context and the listener is responsible for understanding the context. This is different from Israel culture that use Low-Context, which means meaning in message, explicit message, include details in message and speaker is responsible for message comprehension (Zaharna, 1995; Feghali, 1997; Abbas & Mesch, 2015). Study had that was done in Israel showed that there is a conflict between Jewish and Arabs as a result of cultural differences and with the help of a workshop and mediator they succeed to brings the two sides to communicate and listen to one another (Smith & Bekerman, 2011).

The author of the dissertation mention that there is a lot of similarity between the Orthodox faith and the Muslims Arabs faith, they believe in God and in living according to the scripture and that affect the way they see the world.

The origin of the Muslims Arabs who lives in Israel is from Jordan, they were under Jordanian ruling and thought about them in the beginning of the start of Israel

as Jordanian (Nassar, 2002) and the source of the Israeli Jewish are from all over the world including some Arabs state. Then in this case, there can be fewer differences in communication between the Arabs to the Sephardic Jewish group that came from Arabs countries, to the Ashkenazi Jewish group that came mostly from Europe or America (Bekerman, 2002). The author of the dissertation thinks that in the case of the Sephardic Jewish group there will be more communication patterns as the Israeli Arabs because they came from the same culture and as a result there can be also communication misunderstanding with the Ashkenazi Jewish group because of cultural differences, and because that will also affect the barriers that caused as a result of religion differences.

#### 4.3. Communication Barriers in Israel as a Result of Different Religions Existing Together

There are many people from different religions and religious streams who lives in Israel. Although they all live in the same country and supposed to be from the same culture they have different values what can cause conflict between them (Rubinshtein, 2017). For example, most of Israel population including Arabs and Secular Jewish believes that the democratic principle cannot be together with Jewish religious laws, the only ones that thinks that democratic values and the Jewish religious law are the same are the Jewish Orthodox (Pew Research Center, 2016). Between the Jewish streams there in conflict in subject in the public domain like serving the military, public transportation on Saturday, gender separation, secular marriage and also how to act to the Israeli Arabs, if to discriminate them or to expel them from Israel (Pew Research Center, 2016). On the other hand, there are also Arabs that want to expel the Jewish from Israel and Arabs give religion a greater importance at their life then Jewish (Pew Research Center, 2016).

Then research has shown that the difference in the national culture between people is affecting their information delivery and behavior (Gnanlet & Yayla-Kullu, 2014) and their ethics (Haidt, 2012; Allen, 2014) and as a result of this affect their interpersonal communication (Planalp & Fitness, 2011) and by understanding them there is the option of dealing with the crisis that the



communication barrier can cause (Harden Fritz, 2012). A great problem that can be in medical staff who let their religion to affect their judgment is that their professional decision can also be affected and take into consideration their beliefs and not the patient beliefs (Jonsen, Siegler, & Winslade, 2010). Next are few examples of the differences between the people of Israel and the values that are colliding.

The Talmudic story of the death of Rabbi Judah the Prince<sup>23</sup> (Dorff, 2003) is similar to that of the woodcutter. When the Rabbi's followers did not want him to die, they prayed so his soul could not leave his body. However, his slave believed that he needed to die so by throwing a vase from the Rabbi's roof, she caused his followers to stop praying and the Rabbi passed away. Today, we see families who continue to pray for a dying loved one and request from a physician to do everything they can, even though they have been told that the patient will not survive.

In this case, the conflict between the family's values of life as opposed to the value of quality of life, which a physician holds high, means that if the physician does not think that the medical condition of the patient will improve then he suggests stopping the treatment. In cases when the physician suggests something that goes against the family beliefs or culture, it can seem like the life of the patient is not important to the physician. In the second case of the grain of salt, we can see the same problem if the physician does not want to administer medical treatment, the patient, and his family wants any treatment as long as the patient continues living. The Author thinks that the cultural dimension that described her is the autonomy and that in the religion that decide for the person.

In Israel, there is an additional law that causes conflict between the physician and the patient because he is not allowed to ask the patient to stop a medical treatment. The law is the Dying Patient Law that was legislated in Israel in 2005 (The Dying Patient Law, 2005). According to this law, a patient can only refuse to get medical treatment without which he will die, only if he or she has less than six months to live. The basic value of the law is that of the value of

---

<sup>23</sup> The story of the death of Rabbi Judah the Prince: <http://agadastories.org.il/node/144> (accessed 23SEP2017).

life, but in this case, it conflicts with the right of autonomy of the patient, which is important to secular Judaism. The main provision of the law is that people are not able to refuse treatment when they have more than six months to live (Stainberg, 2002) which is in conflict with the patient right for autonomy. This law also raises the problem in the physician-patient relationship because according to this law, if the patient has seven months to live, a physician can coerce the patient into receiving medical treatment. This not only raises conflict between the physician and the patient, but also between family members and the medical team.

The issue of not stopping medical treatment no matter its effectiveness occurs in most religions. We see cases in Islam and Judaism Jewish when parents want physicians to continue treatment on children even though it will not help (Orr, 2009). The conflict between the medical team members in this case can be if the team members are from different religions, people that will want to prolong life or people that agree to stop the treatment.

Another medical conflict that occurs in most religions and cultures is that of abortion (Stainberg, 1979). In most religions, artificial abortion is prohibited. Abortion is prohibited because the pro-life view or because of the prohibition of murder; it does not matter that the fetus is the inside the woman's body. In this case, if the physician is religious and the patient is secular, there is a conflict between the values of the two. The patient could approach her physician in great distress because of the pregnancy, and in this case, the physician cannot help her. In addition, according to Stainberg (1979), in the few cases that abortion can be carried out, it is must be a female physician and this can also cause conflict. In medical teams, there are physicians and nurses that will agree to perform abortions, and there are those that will not. If they work together in the same team, this can cause conflict.

Organ donation is another issue that causes similar conflicts. For example, in Judaism, different approaches exist concerning organ donation (Dorff, 2003). If a physician is unaware of how a family feels on the topic, he could offend them and lose their trust. An Israeli organ donation card [online: [www.agudatadi.org.il](http://www.agudatadi.org.il)] has the option of choosing that the organ will be donated only after the approval of a religious figure chosen by the family. This means that if the religious figure is from a different strand of the religion than the

deceased the patient's wishes will not be fulfilled. Alternatively, if a physician in a team of medical staff that does not believe in organ donation, they will not offer it the patient family; this can cause a conflict between the medical team members.

In the way women are been treated in Israel there is also a rapture. The most of the secular Jewish women or at least the last religious women work, the Orthodox women work less than the other Jewish women and the Arab women even work less (Women in Israel: Key Issues, Submitted to the Committee for the Advancement of the Status of Women, And gender equality, A document for the 20th Knesset).<sup>24</sup> That is because that there are religious streams and cultures were the wife is supposed to stay in the house and take care of the kids, while the husband in working. The dimension that describe here is the equality in the society between men and women. More than this, in the report that was submitted to the house of parliament is Israel that describe that women also get less money than men do for the same job. This show the dimension of culture of women equality and shows that there is a different between the rights of women and men according to the religious believes.

Those are only a few example of communication barriers that happen in the Israeli society. In the last years, the rupture as grown and need to be taking care off (Rubinshtein, 2017). The Author mention that this work will fill the gap of make people from different religious to work together.

\*\*\*

There are two main religions in Israel. Both of them have the same basics ethics principles, like the value of life, the existence of good and the importance of his will and more. In each religions in different streams, there are more religions and there are more seculars. Each person in each stream can take the value of the religion and culture to different places, so each person can react differently to the same situation, even if there are from the same culture and more if they are from different one.

---

<sup>24</sup> A report from the house of the parliament of Israel that was submitted in 31MAY2015: <http://main.knesset.gov.il/Activity/Info/MMMSummaries19/Women.pdf> (3JUL2017).

Communication barriers that can be between the three religions can be in the subject of serving the army, Jewish (except of the Orthodox) serve and most of the Muslims do not serve. They have different thoughts about the belonging to the state of Israel. It can be prejudice between the different religions and the will that all the people will belong to their religion, or that only one religion is the true one.

Between the religions that communication barriers can be because of prejudice, like that Arab and Jewish women will be together in the hospital room (Bendet, 2016). It can be about the role of the women in the family and society, it can be the same in the Orthodox Jewish and the Muslims Shia but different in the other streams of those religions. There are also communication barriers in the field of medicine in the subject of abortion and euthanasia, in the more restrict streams of each religion is forbidden, despite that in the more moderate streams of religion to abortion and euthanasia are allowed.

The author of the dissertation claims that when listening to one another better than the participants in the communication can learn what the cultural differences are between the people and as a result the values and beliefs. As a result of that knowledge, communication barriers that are cause as a result of difference in culture can be prevented. The EI and LLS are tools that can help improve the understanding of the surrounding (EI) and the skills to listen to one another (LLS).

## Chapter 5

### Interpersonal Communication in Emergency Medical Service Teams in Israel – Empirical Analysis

Cultural differences can cause communication barriers and misunderstanding. In some groups like medical services teams, miscommunication can cause the lack of will to cooperate and as a result can endanger lives; the miscommunication can begin from one message and then to become a bigger problem.

The research is done on a unique group of youth volunteers in the Israeli Emergency Medical Teams, the Magen David Adom (MDA) organization. It is the first time, which research has focused on communication barriers, EI and LLS is done on the group of youth volunteers in the MDA. A study with the same idea was conducted on Israeli physicians that treated immigrants (Starkshall, 2013). This research argued for the need to explain to the patient the medical instruction in a way the patient can understand. Other research checked how to improve the communication skills of physicians who treat youth. The base of the improvement was the understanding that the youth have special characteristics that adults do not have (Reisler & Shtofman, 2011). Research that was done on physicians who specialize in anesthesia showed that a short workshop could improve the communication skills of the physicians (Bernstadt, et al., 2013). In addition, recent research showed the effect of religious, cultural and economic factors on the will of patients (Shiler, Ganas, Kasam, & Sabit, 2017). The reason for the study on this groups is that there are misunderstandings that happen in more than one situation that can cause people that do not want to work together, and is only because people didn't know how to explain themselves in a multicultural environment.

#### 5.1. Emergency Medical Service Teams in Israel

In Israel, there is only one emergency medical service (EMS) and the structure of it is different from similar organizations around the world. In Israel, the organization that is responsible for EMS is Magen David Adom (MDA, Red

Star of David). It is the national emergency medical service organization and is partly supported by governmental funds (Waisman, Amir, & Or, 1995).

#### 5.1.1. The Magen David Adom and Emergency Medical Service Teams Structure

Magen David Adom (MDA) is the national emergency medical service in Israel. The idea for Magen David Adom began in 1918, at the end of the First World War, when there was a will for a Jewish organization like the Red Cross, but in Israel. The idea was that the main offices of MDA would be in Israel; however, it did not succeed and after couple of years, the organization closed (To the Foundation of Magen David Adom, 1925).

MDA was established in Tel-Aviv in 1930 (Fast Aid, 1930) at the initiative of Dr. Mesholam Levontin. Since its founding, most of the people in MDA were volunteers. The foundation begun by organizing a first aid course and collecting donations to purchase an ambulance (Magen David Adom Day, 1930).

Today, MDA has more than 10,000 volunteers and 2,000 workers. Most of the volunteers are teenagers who go through first aid course in school and volunteer for three years on MDA ambulances (Ellis & Sorene, 2008).

MDA has 143 primary stations and dispatching points across Israel, deployed in eleven geographical regions and used as bases for 1,067 MDA vehicles. Through its 11 regional call centers, national call center, medical center, and national command and control center. MDA operates the following assets: 715 ambulances (white), 379 Mobile Intensive Care Units (both MICU and Mobile Intensive Care Ambulances), 2 helicopters, 1 National Command and Control Truck (129), Command and Control Rooms (command), 3 Command and Control Vehicles (jeeps), 50 ambulances with 4 X 4 drive, 8 Tomcars (Off-Road Vehicles), 24 Mobile Mass Casualty Incident Units (MMCIU. [Hebrew acronym: TARN]), 45 ambulances leased to communities, plants and institutions, mostly to settlements in confrontation zones, Judea and Samaria and the periphery areas, operated by 250 MDA volunteers.<sup>25</sup>

According to legislation in 1950, MDA accepts all people no matter their age, gender, political identity and nationality. This is also according to the

---

<sup>25</sup> From MDA web site: <https://www.mdais.org> (accessed 25/SEP/2017).

Geneva Convention (Israel Parliament, 1950). MDA is the national rescue organization in Israel. Volunteers range in age from 15 to 70+. All of the workers and volunteers must complete a course in the field of medicine and go through an interview to be accepted to the course (Ellis & Sorene, 2008).

The youth volunteers complete a course for First Aid Responder (EMT-B) that is designed for youth volunteers aged 15 and more. The next medical course is Emergency Medicine Technician (EMT) designed for volunteers aged 18 and older. The EMT is the ambulance driver and he or she is authorized to render basic life support to the patient. The EMT will be the ambulance driver and the head of the medical team. It can be that he or she will be the only person above 18 years old in the ambulance team. The third medical course is a Senior Emergency Medicine Technician, who is the advanced rank of an Emergency Medicine Technician / Ambulance Driver who has completed an advanced course, which qualifies him or her to work together with the crew of a Mobile Intensive Care Unit. This course is for people 18 or older. The last medical course is a Paramedic course, which is designed for specialists in emergency medicine at the pre-hospitalization level. The Paramedics are MDA's senior field officers, who successfully completed the course and received a License Number from MDA. This course is also only for people above 18 years old.<sup>26</sup>

In a white ambulance, there will always be an EMT who will be the driver and most of the time one to three youth volunteers. In an intensive care unit ambulance there is one EMT and one Paramedic. Most of the time there will be also one to two youth volunteers.

In summary, MDA ambulances always include teams of two to four team members. At least one EMT and one to three youth volunteers. The background of the people on the team can be different from one another.

---

<sup>26</sup> The courses information was taken from the MDA website: <http://tinyurl.com/ya6pr75n> (accessed 18AUG2017).

### 5.1.2. Communication Skills in Emergency Medical Service Teams

Emergency medical teams work in many different environments: taking a patient from a medical facility, treating a patient in their home, on the street, in nature to treating a patient of a terror attack. The medical situation can involve doing resuscitation on a patient in his or her home to treating injuries from a car accident. There is no way to know what will be the situation that the emergency medical team will be sent to, and there is not an option to choose the cases (Waisman, Amir, & Or, 1995; Waisman, et al., 2006; Ellis & Sorene, 2008).

Emergency medical teams need to work fast and in coordination to give the patient or the injured person the best medical treatment possible before arriving to the hospital. In addition, the emergency medical teams do not have the tools to examine the patient the way that the hospital do, so they need to be sure of themselves. No one from the team can doubt other people from the medical team in front of the patient.

A study conducted in Sweden showed that communication skills are regarded as decisive in challenging clinical situations (Wihlborg, Edgren, Johansson, & Sivberg, 2017), while research from Sierra Leone showed that when there was a problem in the emergency medical service team communication then there was a problem in the teamwork (Nyhus & Kamara, 2016). In another study, the communication skills of the treating medical team influenced not only the teamwork but also the patient outcome (Reising, et al., 2017). A team members poor communication skills not only affect teamwork, but also affect patient outcomes.

Volunteers in MDA begin at the age of 15. They are often from different cultures, religions, and different countries of origin. Some of them do not speak the same language or share the same socioeconomic status. Each of the volunteers contribute according to his or her abilities and there is a clear difference in the contribution according the religions. In Jewish society, the secular volunteer more in the ambulances them the religious. In the Arab sector there was no association between religiosity and volunteering (Yaffe & Nave, 2011).



The author of this dissertation assumes that teenagers have lower EI, and as a result, not as good communication skills as adults. In the research it was proved that as a person gets older, their EI is improving (Fernández-Berrocal, Cabello, Castillo, & Extremera, 2012). As a result, the MDA volunteers are in a multicultural environment and stressful situations that would benefit from better communication. In a multicultural environment, the base of a conversation is that each person's values are different and each person sees the world differently. In Israel, most of the population is divided according to religion. This is not only true with different religions, but also different beliefs and practices in the same religion. Because of the different background of the volunteers (as is mentioned in the communication model) and because volunteers will be in different situations, there will be misunderstanding unless training takes place. A listening skills workshop has the potential to improve the EI and the communication skills of the volunteer.

## 5.2. Research Methodology

The research methodology is a combination of qualitative and quantitative methods. This blended research methodology will check the improvement of EI and LLS, and if different in religion or religion streams can be the reason for communication barriers.

Previous research (Weisinger, 1997; Jones & Abraham, 2009; Jorfi, Jorfi, Yaccob, & Shah, 2011; Jorfi, Fauzy Bin Yacco, & Md Shah, 2012; Macht, Leicht, & Nembhard, 2013; Jadhav, 2014) showed that communication skills are affected by EI, that EI can be measured, and also that communication skills can also be measured by checking the LLS (Schnieder, Maier, Lovrekovic, & Retzbach, 2015). Research also showed that a workshop designed to improve the EI also improved LLS. Because of the measurement before the intervention and after the intervention will be with a questionnaire who checked the EI and checked the perceived LLS. The workshop was designed to improve the listening skills so that the study group can listen better to the patient and to the instruction of the ambulance driver.

### 5.2.1. Research Framework

MDA is the only emergency medical service providing ambulances in Israel and as such it attracts many youth volunteers. As everyone can volunteer in the MDA this organization represents a cross section of the youth population in Israel. The southern region (Negev) in Israel is the biggest region of the MDA and one of the most diverse where people from all three major religions are represented.

The primary study was conducted in the summer of 2016, in five stations of MDA in the Negev (Dimona, Rahat, Be'er-Sheva, Ofakim and Sderot). At a 3-hour workshop on interpersonal communication, everyone who came to the workshop answered a questionnaire and all the participants remained for the entire workshop. In addition to the workshop, interviews were conducted with the volunteers' supervisor in order to obtain a better understanding of the volunteers' communication with the station, the communication with each other, the patients and the employees at the station.

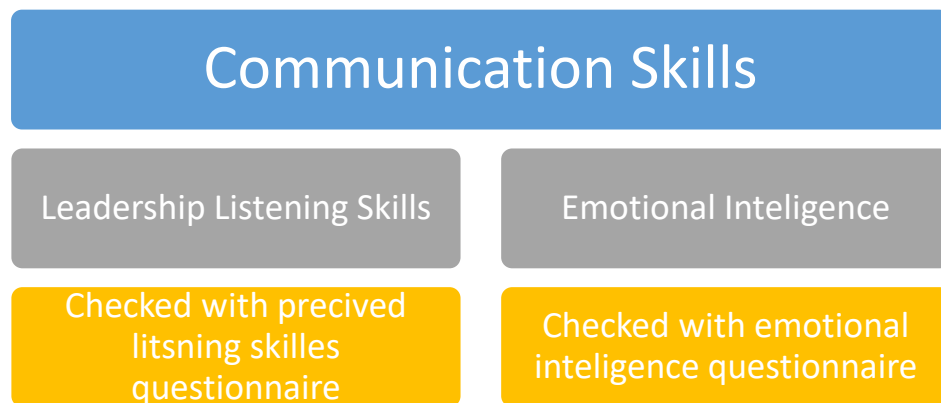


Figure 20 - Research Diveses Framework  
Source: Own Creation According to the Research

In this primary study, the author checked the listening skills of the youth volunteer in the MDA in order to discern communication barriers between the youth and whether the communication barriers could be the result of difference of religion or religious streams. A questionnaire about Emotional Intelligence (EI) was administered as it is assumed that higher EI results in better communication skills and fewer communication barriers. Other questions about Leadership Skills, with an emphasize on listening skills – LLS - (that was what the workshop worked on, listening skills) focused on how the participants perceived their communication with other people (figure 20). Participants, who

perceived their communication differently than others, have communication barriers because they do not think the same about how they communicate with other people. The independent variable in the experiment was the workshop in order to improve EI and LLS among religiously diverse teams` members. The dependent variable was the level of EI and LLS (before and after workshop) as skills for improving the communication process (communication skills) among religiously diverse teams. Religion was used as a differentiating variable.

Qualitative research was conducted to check if communication barriers were the result of religious reasons. The qualitative method involved interviews with the people who are supervise the youth volunteers. In the interviews, supervisors spoke about problems in communication that they saw with the youth and the reason for the problems.

#### 5.2.2. Research Procedure and the Respondents` Profile

##### **Research Procedure**

The empirical study was conducted as a quasi-experimental design lacking a control group; the design is of the one-group pretest-posttest (Babbie, 2014). The one-group pretest-posttest checks the situation of the group before and after the experiment. It was the main method of the primary research. The independent variable (which is called also as experimental variable) was the workshop in the experiment (Babbie, 2014).

Youth from the Negev (southern) region of the MDA (one of the 11 regions) were chosen to participate in the study. Most of the youth volunteers of this area were in the workshop, those are the 88 participants. The region that was chosen is the Negev (southern) region. The Negev region is the biggest region of the MDA and it has the most diverse volunteers. Another reason for choosing this research method is for the option to check the influence of the workshop. The questionnaire was administered before the workshop and just after the workshop ended. This eliminated other factors that can affect the results of the research.



Figure 21 - The One-Group Pretest-Posttest Design of the Study  
 Source: Own creation base on Babbie, 2014

The participants in the workshop received a questionnaire with thirty-nine questions that asked them to rank between one (strongly disagree) to five (strongly agree). The first sixteen questions are designed to check the emotional intelligence of the participants (Wong & Law, 2002) and the last six questions are designed to check the self-rated perceived leadership communication skills of the participants (Schnieder, Maier, Lovrekovic, & Retzbach, 2015) (described in part 5.2.3. of the dissertation). The questions were given to the participants before the beginning of the workshop and again at the end of the workshop (see figure 21). In this way, there is an attempt to isolate the group during the workshop so that the only variable is the workshop. In this study, there is no randomization of questions or participants. All the questions are the same and all the participants that agreed to come to the workshop were included in the study. For example, in the first part of experiment (pretest), all participants got a questionnaire to check their EI level and LLS (pretest). After the workshop, all 88 volunteers answered the questionnaire (posttest) to check their emotional intelligence level and communication skills after the workshop.

The weakness of this study is that there is no way to know if there are factors outside the workshop that affect the results (Babbie, 2014). In addition, because the posttest questionnaire is administered after the workshop there is no way to discern the influence of the workshop over time. A third concern is that because the same questionnaire is given in the beginning and in the end of the study it will look familiar to the participants and the improvement can be because of this (Knapp, 2016). The advantage in this case it that because that there are not a lot of people in the study group, there is not the need to include a control group (Knapp, 2016).

After the workshop with the youth volunteers, the author conducted in-depth (Shkedi, 2003) interviews with the supervisors. In those interviews the subjects were asked about the youth, how they get along with the youth and how the youth get along with one another. They were also asked about cases that they saw that the youth do not understand one another and about misunderstandings with the staff or older volunteers and workers in the station. The author heard about communication barriers and in one case had seen the situation in real time while the responsible person on a MDA station sent a message to all volunteers, a message that caused a conflict between the youth volunteers and the people who are responsible for them.

### **Experimental Method and Workshop**

The workshop was conducted for improving the listening skills and understanding people from different religious backgrounds. It was built from listening exercises and from exercises that show how participants interpret the world differently from each other.

The workshop was designed to be completed in one, 4-hour meeting. The reason for this is that it was proven that a workshop that was spaced over a number of weeks will improve the emotional intelligence and the leadership listening skills of the participants, although it also has been proven that an intensive and short workshop can improve the EI and LLS (Grant, 2007) and that the effect of one meeting can last for a year (Abe, et al., 2013). This workshop is short because it will be difficult to bring the youth volunteers to more than two meetings.

The workshop was built according to the book *50 Activities for Developing Emotional Intelligence* by Adele B. Lynn (2000), with the goal to increase the Emotional Intelligence of the participants, and their Leadership Listening Skills. The exercises are designed for communication and leadership skills improvement and are based on working on the fundamental principles of the EI (self-awareness and control, empathy, social expertness personal influence and mastery of vision) and include the volunteers experience in MDA:

#### Meeting

1. Icebreaker Activity / Introduction – 20 min
2. Expectations from the workshop – 20 min

3. Coming Through (Lynn, 2000) – EQ #9 – 75 min
  - a. Self-awareness and control.
  - b. Empathy.
4. Genuine Listening (Lynn, 2000) – EQ #12 – 80 min
  - a. Self-awareness and control.
  - b. Empathy.
  - c. Social Expertness.

5. Conclusion – What did the participants take from the workshop – 25 min

The icebreaker activity was done with picture cards. In this exercise, each participant had to tell a story about the card that he/she was given. The only instruction was that they needed to continue the story that the participant before them began to tell. They had to listen and understand the story that the other participants told. It works on the passive listening because they do not need to ask questions, only to listen.

During the *coming through* activity, the participants explored their feelings and to understand the feelings other people have in the same situation. The situations that are given to the participants to recall their emotions and to speak to one another are:

1. Think about the last time you laughed at work? Why? How did it feel? Did others sense your merriment?
2. Think about a time you felt defeated at work. Did others sense your mood?
3. When was the last time you were angry at work? Why were you angry? How did it affect your interactions with others?
4. Think about a time when you were overwhelmed at work. How did it affect the workplace spirit?
5. Think about a time when you were most proud of your team members. How did that pride affect your team?
6. Think about a time when you were disappointed at work. What signs might have been visible to your team?

Participants had 40 minutes to speak in pairs on the question and on what he/she felt in those situations and there was a group discussion for 35 minutes about what they felt in every situation. Did the same situation cause the same feeling? Could they understand how their partner felt?

The other part of the workshop involved a listening exercise meant to explain that one of the most important tools for strengthening EI is listening. In this exercise the participants learned reflective listening to clarify content, reflective listening to clarify feelings and nonverbal listening. The group was divided in pairs. Each participant spoke while the other listened and only asked clarifying questions. The speaker spoke on every subject he or she wanted and the listener could not add his or her own comments or evaluative remarks during the exercise. At the end of this part, the group spoke with one another and told how it felt to listen in pairs and what they learned from it. This activity took 40 minutes, the other 40 minutes was a group discussion on a controversial subject. The participants say what they think about the subject and the one who did not speak asked clarifying questions. At the end a group discussion focused on what they felt when someone who they do not agree with spoke.

The author of the dissertation conducted the workshop. The in-depth interviews were done with the people who were responsible for the youth in each station.

The study participants were 88 teenagers ranging in age from 15-18 years old, who are volunteers at MDA (first region of MDA and four different stations). They were differentiated because of the structure of researched group is presented in table 5.

Table 5- Sampled Study Group

Gender			
		Frequency	Percent
Valid	Male	29	33.0
	Female	59	67.0
	Total	88	100.0
Religious belief			
		Frequency	Percent
Valid	Secular	29	33.0
	Traditional	18	20.5
	National Religious	18	20.5
	Muslim	19	21.6
	Total	84	95.5
Missing	Orthodox	1	1.1
	Other	3	3.4
	Total	4	4.5
Total		88	100.0

Age			
		Frequency	Percent
Valid	15.0	20	22.7
	16.0	23	26.1
	17.0	43	48.9
	18.0	2	2.3
	Total	88	100.0
Station			
		Frequency	Percent
Valid	Dimona	17	19.3
	Rahat	16	18.2
	Netivot	20	22.7
	Beer Sheva	35	39.8
	Total	88	100.0
Region			
		Frequency	Percent
Valid	Negev	88	100.0
	Total	88	100.0

Source: Own Creation According to the Research

There were 88 participants, 29 of them were males and 59 female. The ages of the participants were from 15 to 18, the biggest group of 43 participants were age 17. There was one Orthodox participant and 3 other religions that their result were excluded from the study, for the reason that there were not enough participants from their group to compare to other groups. There were 29 Secular Jews, 18 Traditional Jews, 18 National Religious Jews and 19 Muslims. All the participants were from 4 cities in the same region of MDA.

### Qualitative Research – Individual Depth Interview

In addition to the questionnaires, in-depth interviews were conducted with the youth coordinator at the stations that were investigated. The reason for the interviews was to get study cases to examine (Babbie, 2014) of the possible reasons for the communication barriers (hypothesis 1) and not only to check if there are communication barriers.

In the interviews, the responsible for the volunteers, were asked to tell about events in them there was a conflict between the youth volunteers to other



volunteers or workers. It was an open question to let them to answer freely. When the author asked about the reason for the miscommunication, all said that the youth did not listen to the people that they needed to, but they did not why the youth did not listen. The examples that had been given were almost the same in all the stations.

### 5.2.3. The Research Instrument and Statistical Methods for Analyzing the Questionnaires in Experimental Method

The participants of the workshop received a questionnaire with twenty-two closed questions before and after the workshop. The questionnaire used a 5-point Likert scale with a range between one (strongly disagree) to five (strongly agree). The first sixteen questions check the Emotional Intelligence of the participants using the Wand and Law Emotional Intelligence scale (Wong & Law, 2002) and the last six question check the self-rating perceived LLS of the participants (Schnieder, Maier, Lovrekovic, & Retzbach, 2015). The LLS gauges how the participants communication with the team leader and others on their team. A reliability check of this questionnaire showed that different people understood the questions the same and that the difference between people is not a limitation as a result of understanding the questions (Libbrecht, Lievens, & Schollaert, 2010). Both of the questioners are self-reported questioners and the participants answer according to what they think about themselves.

The 16 items in WLEIS EI questioner are as follows (Wong & Law, 2002):

#### *Self-Emotions Appraisal (SEA)*

1. I have a good sense of why I have certain feelings most of the time.
2. I have good understanding of my own emotions.
3. I really understand what I feel.
4. I always know whether or not I am happy.

#### *Others-Emotions Appraisal (OEA)*

5. I always know my friends' emotions from their behavior.
6. I am a good observer of others' emotions.
7. I am sensitive to the feelings and emotions of others.

8. I have good understanding of the emotions of people around me.

*Use of Emotion (UOE)*

9. I always set goals for myself and then try my best to achieve them.

10. I always tell myself I am a competent person.

11. I am a self-motivating person.

12. I would always encourage myself to try my best.

*Regulation of Emotion (ROE)*

13. I am able to control my temper so that I can handle difficulties rationally.

14. I am quite capable of controlling my own emotions.

15. I can always calm down quickly when I am very angry.

16. I have good control of my own emotions.

Perceived Leadership Communication Questioner (LC) (Schnieder, Maier, Lovrekovic, & Retzbach, 2015):

1. I am sensitive to the needs of others.

2. I like devoting my time to my coworkers.

3. I am content with the way my communication with my coworkers is going.

4. My coworkers and I share an understanding of how we would like to achieve our goals.

5. My coworkers and I can speak openly with one another.

6. Especially when problems arise, we talk to one another even more intensively in order to solve the problems.

Because this is a continuous quantitative variable the author used a parametric test for analysis. Each variable is a mean of questions (see figure 21). The variables are SEA, OEA, UOE, ROE and LC:



Figure 22 - Questionnaire Variables  
Source: Own creation

The statistics that were done on the variables are Independent-Samples T- Test, Paired-Samples T- Test and One Way ANOVA. Each test serves a different purpose, and were chosen because they compared the before and other (T-Test) and because of the need to compare the groups that participated in the study (ANOVA) (see figure 23).

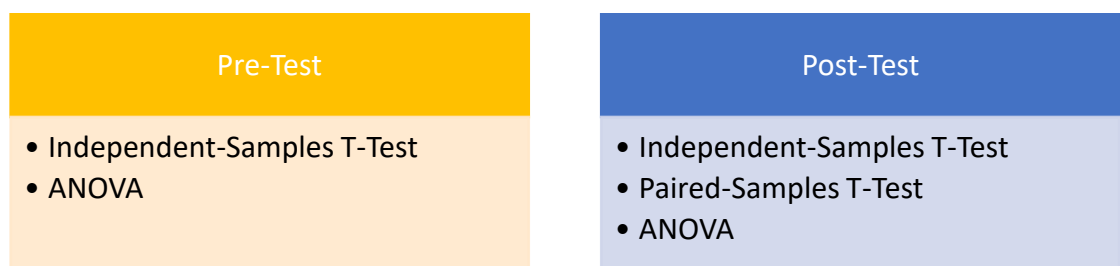


Figure 23 - The statistical test used in the dissertation  
Source: Own creation

## T-Test

In statistics, the t-test is a generic name for statistical tests that are based on hypotheses about the expectation of data coming from a normal distribution,<sup>27</sup> where the variance is unknown. In these tests, the test statistic is divided by t distribution<sup>28</sup> given that the hypothesis  $H_0$  is correct. If the sample is large, it is customary to replace the test roughly by assuming that the variance of the population is equal to the variance of the sample (Petrie & Sabin, 2009).

Main uses for t-tests:

- A hypothesis test in which we accept or reject hypotheses that describe the value of the expectation in any population, based on a single sample.
- A hypothesis test in which, based on two samples, we accept or reject hypotheses about the relationship between the expectation of the populations from which the samples are drawn (the variation of this test for cases where we cannot assume that the variances of the different populations are roughly equal, sometimes called the Welch test).
- A hypothesis test for the expectation of two different populations in cases where we can "pair" individuals between the two populations.
- Hypotheses on the correlation between two random variables.

In this dissertation, the author used two kind of T-Test:

---

<sup>27</sup> Normal distribution is of great importance because of the central boundary theorem, where the average of independent variables with the same distribution, after appropriate adjustment, converges in the distribution to the normal distribution. Therefore, this distribution appears wherever an average of many variables is taken, such as the average height of people in the population, the average of random measurement errors in repeated measurements of the same size, and so on. Different psychometric measures, such as an IQ test, are deliberately designed to divide normally.

<sup>28</sup> In probability theory, student's t-distribution, or simply the distribution of  $t$ , is a distribution that describes the expected values for a sample from a population that has a normal distribution, with the size of the sample small and the standard deviation of the population unknown. The general shape of the t distribution is similar to that of the normal distribution and when the number of individuals in the sample is large, it even converges. The t-distribution is the basis for the t-test, which is used to examine the significance of the difference between two population samples.

- **Independent-Samples T-Test:** In this case there is only one value that was checked and, in this dissertation is the pre-test and post-test to check hypostasis 1 and 2 between different religions.
- **Paired-Samples T-Test:** In this case there are two values that there is the need to check the difference between them, in this dissertation is the pre-test and the post-test to check hypostasis 2, the result pre-test and post-test.

## **ANOVA**

The analysis of variance (ANOVA) is a collection of statistical models designed to analyze the differences between groups of averages. ANOVA extends the T test to more than two groups, and is therefore particularly useful for comparing three or more statistically significant ones (Petrie & Sabin, 2009). In this dissertation, the pre-test and post-test are aimed check hypostasis 1, 2 and 3, for more than 2 religious groups.

The questionnaire was distributed among 88 participants of the workshop. All of them completed the questionnaire. Five questionnaires were excluded from the analysis. In one case, the respondent was the only orthodox Jew and he answered five on all the questions. Four others were excluded because the respondents marked “other religion” and could not be associated with any group. 83 questionnaire were analyzed in the final analysis, which represents 94.3% of the participants of the workshop.

The IDI used open and unstructured questions for giving the participants the option to describe which factors they believe cause communication barriers. The main question was what communication barriers they noticed between the youth volunteers and what are the reasons for them.

### **5.3. Interpersonal Communication in Diversified Teams – Results and Discussion**

The result theoretical part of the study, on him the dissertation is based on, was described in the previous chapter. The methodology is described in this chapter up to now. A study that was done on 88 youth MDA volunteers from 1 region and 4 different stations. This subchapter includes the results, analysis and the discussion.

### 5.3.1. Pre-Test Results from the Workshop

In the beginning of the workshop each participant received and answered the EI and LLS questionnaires. According to the results in table 6 most of the participants answered that they are happy with their communication (LLS – PLC variable) and with the communication of their team members. The National Religious group gave the lowest scores indicating that they were medium happy with the communication. The analyses of the result began with the LLS because the exercises were designed to improve listening skills and the LLS is checking exactly the way the people perceive their and others listening abilities.

Table 6 - Pre-Test Perceived Leadership Listening Skills (LLS) - ANOVA

Descriptives						
		N	Mean	Std. Deviation	Std. Error	
Communication (LLS) - Before	Secular	29	4.0402	.70240	.13043	
	Traditional	18	4.0556	.43160	.10173	
	National Religious	18	3.3704	.63027	.14856	
	Muslim	19	4.0351	.57890	.13281	
	Total	84	3.8988	.66012	.07202	
ANOVA						
		Sum of Squares	df	Mean Square	F	Sig.
Communication (LLS) - Before	Between Groups	6.402	3	2.134	5.735	.001
	Within Groups	29.766	80	.372		
	Total	36.168	83			

Source: Own Research

The ANOVA test was used on the LLS variable presented in table 6 because of the need to compare all the religions. The ANOVA test shows a significant of 0.001% between the answered of the participants according to their religion or religion stream, about how they perceived their communication.

The results indicate that the religion of the participants can affect the way the participants perceived their LLS. The result of the secular Jewish volunteers is 4.0402, of the traditional is 4.0556, national religious is 3.3704 and of the Muslims is 4.0351. The low score shows that the volunteers perceived

their communication to be not so good. The traditional volunteers think that they have good communication skills (highest in the scale). The national religious volunteers think that they do not have good communication skills (the lowest in the scale).

The communication models and the cultural dimension showed religious affiliation effects the values of the participants effect the experience (background) they come with him to the conversation. The National Religious result of 3.3704 suggests that they are the ones who understand that they have communication barriers. Results from the other religions or religious streams (4.0402, 4.0556, 4.0351) show that they think that there are few communication barriers with their team members. The difference between them can be because that National Religious volunteers have low institutional collectivism society (part of GLOBE dimensions); they care more for their community than for themselves. It can also show which group is more individual (Hofstede's Theory). More individual thinks about themselves and not the other, struggling to see the other point of view.

A result that can teach the participants how to think about their communication, is related to the variable of others' emotion appraisal. In table 7, the total all the participants answered that they think that they can understand the person whom they speak with emotion. The author of the dissertation suggests that the participants think that they can understand the other emotion and as a result of it, they are quite pleased with their communication. One of the participants remarked, "How can it be that the patient doesn't understand me?" This shows that although that the result of the OEA is high, not all the participants understand the emotion of others. A patient that cannot understand a volunteer that came to help the patient in the time of need indicated a communication barrier.

Table 7 - Pre-Test Others' Emotion Appraisal - ANOVA

Descriptives						
		N	Mean	Std. Deviation	Std. Error	
Others' Emotion Appraisal - Before	Secular	29	4.0172	.77613	.14412	
	Traditional	18	4.0417	.57041	.13445	
	National Religious	18	3.9167	.65865	.15525	
	Muslim	19	3.8684	.64209	.14731	
	Total	84	3.9673	.67304	.07343	
ANOVA						
		Sum of Squares	df	Mean Square	F	Sig.
Others' Emotion Appraisal - Before	Between Groups	.404	3	.135	.290	.833
	Within Groups	37.194	80	.465		
	Total	37.597	83			

Source: Own Research

According to table 7, all of the volunteers think that they can understand other peoples' emotions (result is 3.9673) and the difference between the groups is not significant (0.833%). The author of the dissertation thinks that misunderstanding occur because that the participants understand the other emotions through the filter of their own background. Teaching volunteers how to listen and understand the emotions of people with different backgrounds can result in better care. It can also be that some of the volunteers are high-context culture, some are low-context culture, and because of this there are communication barriers. They think that they understand each other but they do not.

According to the self-emotion appraisal presented in table 8, all the participants think that they understand their emotion. This indicates that the communication should be good between the participants.



Table 8- Pre-Test Self Emotion Appraisal - ANOVA

Descriptives						
		N	Mean	Std. Deviation	Std. Error	
Self Emotion Appraisal - Before	Secular	29	4.379	.6568	.1220	
	Traditional	18	4.236	.6613	.1559	
	National Religious	18	4.236	.6329	.1492	
	Muslim	19	4.368	.5613	.1288	
	Total	84	4.315	.6247	.0682	
ANOVA						
		Sum of Squares	df	Mean Square	F	Sig.
Self Emotion Appraisal - Before	Between Groups	.398	3	.133	.332	.802
	Within Groups	31.992	80	.400		
	Total	32.390	83			

Source: Own Research

According to those results, all the participants have self-awareness of their emotion (part of EI) and the question is if they are low or high context culture. The volunteer that belongs to low-context culture will be better at explaining their emotions to others than the ones who are high-context culture. If so, volunteers from low-context culture that have self-awareness of their emotion will be better than the ones who cannot explain themselves.

The author of this dissertation points out that in the variable of PLC there is a significant difference between the participants according to religion or religious stream. However, in the variables of OEA and SEA there is not a significant difference between them. This is interesting, because the difference in the PLC could have been because of the different culture and from the same reason, there is also a difference between how the people think about their and other emotions. Despite the cultural differences, the participants think that they can understand each other's emotions.

If there were no communication barriers, than all of the results should have been the same. Especially the communication and the understanding of the emotion. However, the author of this dissertation thinks that because that one result is a significant difference then the volunteer's communication is not perfect and they have communication barriers.

Excluding additional variables such as gender, which can be seen in certain cultures, also affect communication skills and emotional intelligence. In the T-test for independent samples performed on the variables CL, OEA and SEA (see table 9), we can see that there is no significant difference in the responses of the participants by gender and therefore it is possible to rule out the effect of gender on the participants.

Table 9 - Pre-Test LC, OEA and SEA - T-Test

Group Statistics					
Gender		N	Mean	Std. Deviation	Std. Error Mean
Communication - Before	Male	29	3.8793	.68559	.12731
	Female	59	3.9407	.64384	.08382
Others' Emotion Appraisal - Before	Male	29	3.8621	.68330	.12689
	Female	59	4.0339	.65892	.08578
Self Emotion Appraisal - Before	Male	29	4.155	.7571	.1406
	Female	59	4.356	.6249	.0814

Independent Samples Test						
		t-test for Equality of Means				
		t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
Communication - Before	Equal variances assumed	-.411	86	.682	-.06137	.14916
	Equal variances not assumed	-.403	52.751	.689	-.06137	.15243
Others' Emotion Appraisal - Before	Equal variances assumed	-1.136	86	.259	-.17183	.15126
	Equal variances not assumed	-1.122	54.000	.267	-.17183	.15316
Self Emotion Appraisal - Before	Equal variances assumed	-1.320	86	.190	-.2008	.1521
	Equal variances not assumed	-1.236	47.328	.223	-.2008	.1624

Source: Own Research

Overall, there is a difference in how the participants perceived their communication; part of this difference is according to the religion of the participants. The difference in the LC suggests that all of the participants think

that that they can understand their emotion and other emotions at a good level. If the participants understand their emotion and the emotion of others at a good level, then why is there a difference in the way the participants perceived their communication? The author thinks that they understand that each one thinks differently, but that maybe they think that the reason for the difference of understanding is the person they communicate with and not themselves. For this reason, a point for a future research is to add questions about the reasons for misunderstanding in communication.

The study results show that there is difference between the way people communicate with one another and the way they transfer information. Hall theory speaks on high and low context cultures. It can be that the volunteer who speaks in the same culture communicate better. Because of the small sample size, there is not the option to check it. In addition, because Israel is in a state with a high percentage of immigrants then there are volunteers that they have one parent from a high-context culture and the other from a low-context culture.

### 5.3.2. The Youth Results After the Workshop - Post-Test Results

At the end of the workshop, the volunteers took the questionnaire again to check if the workshop has changed the EI and LS of the participants. Answering the questionnaires right after the workshop eliminated every other factor that can affect the EI and LS of the participants except of the workshop.

Hypothesis 2 is that attending a *workshop of EI exercises may improve communication skills*, and Hypothesis 3 is that a *workshop of LS exercises may improve communication skills*. Both of these Hypotheses were checked with the questioners of EI and LLS that were given again to the participants after the workshop. With the statistical test of paired samples, T-test was checked an improvement of the EI (pairs 1-4) and LLS (pair 5) after the workshop (posttest). The results are presented in table 10:

Table 10- Pre-Test and Post-Test Result - Paired Samples T-Test

Paired Samples Test				
		t	df	Sig. (2-tailed)
Pair 1	Self Emotion Appraisal - Before - Self Emotion Appraisal - After	-1.852	87	.067
Pair 2	Others' Emotion Appraisal - Before - Others' Emotion Appraisal - After	-3.142	87	.002
Pair 3	Use of Emotion - Before - Use of Emotion - After	-1.236	87	.220
Pair 4	Regulation of Emotion - Before - Regulation of Emotion - After	-1.874	87	.064
Pair 5	Communication - Before - Communication - After	-2.738	87	.007

Source: Own Research

In table 10 shows that 87 subjects participated in the study. There is a comparison between them before and after the workshop. The results show that there is an improvement in 4 variables:

1. 5% significant:
  - a. PLC - How the participates perceived their communication (the LLC questionnaire).
  - b. OEA - How the participates of the workshop appraised the emotion of others (the EI questionnaire).
2. 10% significant:
  - a. SEA – How the participants understand their own emotions (the EI questionnaire).
  - b. ROE – How the participants regulate and use their emotions (the EI questionnaire).

The workshop worked on all of those variables by teaching the participants how to listen to one another. By listening to other people, the participants learned how to better understand people's emotions, how to understand their own emotions and how to put aside their feelings in a workplace. As a result, the participants better understood how they communicate with other people and understood the difference between them and other people.

The interviews revealed that the participants felt that the workshop helped them. None of the volunteers had the same comments; however, 40 participants gave positive comments about the workshop, like:

1. "I have learned how to listen to everybody so my communication skills have improved".
2. "The communication between the people started to improve for the reason that I met more people".
3. "I think that in the workshop I learned how to communicate".

Volunteers also wrote that good communication is easier when they have a common goal. It shows that they need a minimalist common ground for communication (Arnett, Harden Fritz, & Bell, 2009) and in this case, that the volunteers gave the common goal.

The results are the same as research that was done anesthesiologists, who participated in short workshop to improve the communication skills. (Bernstadt, et al., 2013). The result were not statistically significant, however, some of them were significant 10% and most of the results showed improvement in the physician communication skills, even if a small one. The research also used a pre-test and a post-test before and right after the workshop, and in another post-test that was done after 3 months there was no change in the result from the first post-test.

The study result also shows that there is difference between the way people communicate with one another and the way they transfer information. Hall's theory of High and Low context cultures suggests that the volunteer listen to one another better and because of this they perceived their communication the same.

In the workshop, the volunteers learned how to put someone else before himself or herself. It shows that the highest improvement was in the OEA factor (0.002% significance). It shows that despite the differences in their backgrounds the volunteers learned how to put aside their own beliefs and in order to better understand other people. It also notable that the improvement of the PLC factor (0.007%) shows that all of the participants believe that they understand each one better. According to the participants, the workshop contributed to some change. It also shows that the volunteers understand that successful teams require team members to understand other people. It also

shows that volunteers learned how to ask questions and communicate in a high or low context culture.

In conclusion, hypothesis 3 was confirmed because the LLS factor PLC showed a significant improvement of 0.007%. Hypothesis 2 was partially proven because only three factors (OEA, SEA, ROE) of EI showed significant improvement and the UEO did not improve.

### 5.3.3. Results of Qualitative Study

As part of the whole process of primary research, there were also individual interviews with the people who are responsible for the youth volunteers. They were asked to give examples (study cases) of communication barriers and miscommunication between the youth and between the youth and the older volunteers and workers.

The IDI was conducted after each workshop with the person who was in charge on the youth volunteers. The author asked about *the communication barriers that they noticed between the youth volunteers and the reasons for them?* The question was open and gave the respondents the opportunity to tell his/her story about conflict in the station. The people who answered mentioned different values the result or religion. The stories below are examples of information gathered during the qualitative study.

An Orthodox driver that does not volunteer with girls stopped coming to the station. The only time he is coming is when there is not any other driver. Based on interviews, the ambulance driver stopped volunteering regularly because the volunteers did not agree with him about not having girls on his ambulance. The author's opinion is that this is because of his religious beliefs. There are not any orthodox youth volunteers, so there are not any youth volunteers that could relate to the driver's wishes. As a result of this they did not accept him to the station. According to cultural theory, there is difference between how Orthodox Jews and other religious streams think about gender roles, specifically if men and women can work in close proximity to one another. Because the volunteers have their own goals (to be in the ambulance) and their own values (that men and women can work together), before the values and desires of the Orthodox driver, they made him feel uncomfortable volunteering

at the station. In this case, there is a low gender egalitarianism (one of GLOBE dimension) among Orthodox Israel and women from some work and men cannot work with women.

Another case study involves the volunteers listening to the organizational guidelines. One of the responsible on the volunteers, in one of the research centers. Told the author, that there are no clear guidelines for volunteering. This is one of the reasons for misunderstanding when explaining the youth volunteers, what or what not to do. This can cause confusion among the volunteers-- not knowing how to act with one another. This shows the need for rules like what is shown in Hofstede research about the need for clear rules in Israeli organizations. In addition, the research about religion shows that there are basic values related to gender, or the emphasis of the religious laws above other things. The rules that are given to the volunteers can involve how to act between girls and boys or how to speak near religious volunteers. Misunderstanding about these cases can result in complaints of sexual harassment. One of the GLOBE and Hofstede's dimensions is uncertainty avoidance--how much a culture need norms and can adapt to changes. The research suggests that Israel's culture of high uncertainty avoidance requires more norms and more formality. It can be seen in the Jewish religion, the need for norms, it seen in the laws of religion, what people need to do and the religions laws are understandable. As people are more secular they are less committed to religious laws. That Israelis are freer to live their lives the way they want to can explain the communication barriers when the volunteers experience guidelines differently. Some wants rules and some prefer to work without clear rules.

A communication barrier that is related to high and low context culture involves volunteers who do not explain accurately what they mean when they speaks with one another. The one who speaks thinks that everyone understands what he or she means. This can be seen according to the communications models that people understand the same message differently depending on their background, situation, etc. Those different factors influence how people send messages and how they receive them. For example Hall's theory of high and low context involves how much body language influences a message. It can vary based on religious background. Where people come from

influences high or low context culture and can affect communication. Moreover religious people have strong personal bonds with affiliation to family and community (high-context culture), however they have more focus on verbal communication (low-context culture) because religious people wear the same clothes and use similar body language. This shows that people can use high and low context culture, which can lead to misunderstandings.

The aspect of teamwork also raises the possibility of communication problems. There are volunteers and drivers that prefer to work alone, without the collaboration of people who are on their team. This can cause problems in treating patients. This behavior shows the dimension of individualism (Hofstede Theory) that in some cultures, people are more individualistic, and in other cultures, there is a difference with the loyalty to other people and organizations. The more religious people are the more loyal to their community and tends to collaborate more; on the other hand, secular people tend to be more individualistic.

Those are the main reasons for miscommunication between the youth volunteers according to the volunteers' supervisors in the stations. It seems that the problems are from factors that directly affect communication and team work. How people communicate information through high and low context communication, equality between men and women, the need for roles and more and the belonging to the team (community) are all things are affected by religion beliefs.

Those are only part of the problems that were raised in the interviews. The limitation were that the volunteers did not want to cooperate because they did not know if what they said would harm them. There is an option to see that they did not what to tell, that in the questionnaires that were given to the volunteers wrote that everything is great, however in the workshop the problems were raised.

Those interviews and the way the volunteers reacted in the workshop showed that one problem in communication is that people often thought about their wills and their beliefs and not about the will and beliefs of the other person in the conversation. These barriers could be prevented if the participants in the conversation think about the other or listen to the other before putting themselves in his place. The reason that the workshop was on listening skills



was to help the volunteers put the other beliefs, values and thought before their own beliefs, values and thought in order to find common ground for communication.

In conclusion, hypothesis 1 was correct. There can be misunderstanding as a result of cultural differences and especially misunderstandings because of different religions or religious streams. The misunderstandings are happening because of the basic values of the people that change from culture to culture, and from religion to religion. Those differences in values cause people to perceive the world around them differently and because of this, they perceive their communication differently. The statistic of the perceived communication skills shows that there are differences between how the participants perceived communication and the interviews showed how some problems arise from religious differences.

#### 5.4. Managerial Implications for Different Groups of Stakeholders

The research focused on youth volunteering in the MDA, one of the most requested organizations in the Ministry of Education has authorized volunteers programs. Because of the popularity, the research can have implications for the Ministry of Education and on the MDA. Because the MDA is part of the International Red Cross and the only organization within the Red Cross that has youth volunteers, it can have also implications for the Red Cross. The research might help to improve managing multicultural emergency medical team in the field.

##### 5.4.1. Importance of Interpersonal Communication Skills in Managing Culturally Diversified Teams

As time goes by, people are more geographically mobile and often work together remotely. The importance of thesis research goes beyond teams that work face to face, but also for virtual teams. When people write to one another there can also be communication barriers if the message is not clear or if people use the same terms but each one understands it differently.

The importance is not only for workplace but also for universities, which often have diverse communities of teachers and students. As the number of

people from different cultures increases, the number of ideas also increases and can create new and better opportunities for university communities. However, opportunities will only increase if people understand each other and avoid conflicts due to misunderstanding.

It is also important to manage from middle to higher levels about the importance of communication within their community. It helps management understand their workers, which might lead to more organizational loyalty. By developing communication skills and listening skills, managers can find out by speaking with workers about their basic values and help manage the team according to these values.

#### 5.4.2. Implication for Managing MDA Teams

MDA volunteers are organized in task groups; their only goal is to get to the ambulance. The volunteers who are friends in the station are only volunteers with the same goal. This goal is the common ground on which they communicate. Someone with different goals leads to communication barriers and a breakdown of organization.

Because members of multicultural teams arrive with different values that affect the way they perceive the organization values, a lack of clear guidelines could lead to volunteers thinking differently about the values and goals of the organization.

The implication from the research is that there is proof of communication barriers between the volunteers and that these barriers interfere with the working in the MDA. By knowing the basic values of the volunteers, the manager can decide who will do what in the teams and the manager can build a work program according to their values and need. The manager has an important role mediating between volunteers and workers who believe and think differently from each other.

By teaching communication skills (especially listening skills), the team member can find common ground for communicating. The reason for teaching communication skills is that people come from different background that also affect their beliefs, and the context and situation also differs from one

conversation to another. As a result, also common ground can be difficult to attain.

#### 5.4.3. Implication to the Ministry of Education in Israel

Israeli schools have a program for volunteering in the 10<sup>th</sup> to 12<sup>th</sup> grade. One of the most popular places to volunteer is the MDA because it is a high stress environment that requires EI and communication skills. In addition, it can effect on approving youth to volunteer with people from different background, without preparing them first to the volunteering.

There are schools at which youth from different religions and different religious streams study together. Integrating a workshop on communication skills can help the youth understand better one another. A manager who listens and understands volunteers can manage the school better and can write the school charter that will best suit the students and the staff.

#### 5.4.4. Implication to the Red Cross and Other International Organization

MDA is the Israeli branch of the Red Cross and it is the only organization with youth volunteers. As such, the Red Cross can use the research to support and understand youth volunteers in multicultural environments, or it develop a preservice workshop for volunteers

International organization that send people do different places in the world can also use this workshop described in this research. It can help people who arrive in places with significant cultural variations, and can develop the workshop model to help volunteers work in multicultural environments. The research can help managers mediate conflicts between people from different cultures, and can develop listening skills to help people develop work place norms.

The study can also help managers decide how to construct teams when people arrive from all over the world to help in an international crisis by helping managers understand underlying cultural norms of communication.

#### 5.4.5. Research Limitations

All empirical research has limitations due to the size of the research population, the questionnaires, the people participating in the research and the inability to do the research in close environment.

The primary research conducted by the author of the dissertation recognizes limitations, including: number of participants (the research was done only on 88 participants), the variety of participants (the youth are only from one region of the MDA and only from 4 stations), and different factors among the volunteers (e.g. criteria as state of birth could not be checked because that he state of birth of the participants but there are 29 states of origin and there are not enough participants to get a group to research).

More limitations include the fact that questionnaires were given only right before to workshop and right after the workshop. The reason for this is that the youth did not fill out the questionnaires a month or more after the workshop, although they had been asked. The reason of wanting them to fill the questionnaire after a month in to know if the workshop was still influential on the volunteers after a month. Because of this, this research does not check the influence of the workshop after some time.

The reason for one workshop is the problem of bringing the same youth to multiple workshops. The youth volunteers' age is 15 to 18 and in the research, this age group considered most of the time as one age group.

In the study population, there was only one Orthodox volunteer and the Author had to cut him because there was no option to do statistics for him. Because of this, the study only included Secular, Traditional. National Religious, Muslim and Other (can be Christianity or any other religion).

\*\*\*

The author of the dissertation also suggests doing a larger scale study in order to learn more about the EI and LLS of these unique teams. A study like this can also fill the gap of EI of youth male and female, of the influence of religion on the EI if more questions about religion are added.

Additional research that can be done involves checking the VS of the volunteers, to see the difference between them and how the workers deal with communication barriers. Part of the communication barriers are because of the workers behavior and by understanding this behavior, the communication misunderstanding might be prevented.

Research can be done on the EI of medics, VS of paramedics and how they communicate with their teams. Another research that can be done is, if people who chose to be paramedic, medic or volunteers as specific cultural caricaturist.

## Conclusions

Israel is an immigration state and as a result of it people live and work with people from all over the world (e.g. USA, UK, USSR, Morocco, Egypt). The different origin of Israeli citizens can cause communication barriers between people who come from different cultures and even from different religions or religious streams. In Israel there are a couple of religious streams and each one emphasizes different values.

This dissertation was written in order to improve multicultural interpersonal communication in youth, especially the communication of religiously diverse teams in emergency medical services. One of the most important medical services is the Magen David Adom (MDA), the Israeli national emergency services. The MDA is an organization that is in the consensus the people in Israel as one of the most important medical organizations. As a result of this, there are people from all cultures, religions and religious stream that work and volunteers in the MDA as medical team. There are also people that came to Israel for couple of months only to volunteer in the MDA and there are organizations from abroad that come to Israel to learn how the MDA operates given Israel's complex security situation.

Youth are the biggest group of volunteers in the MDA and they are the ones that comprise medical teams in the MDA ambulances. It is important to understand and improve communication among youth volunteers because it can affect patient outcomes, the teamwork in the ambulance, the patients' families and the workers in the MDA. The dissertation focuses on communication skills and communication barriers between the youth in the MDA because cultural differences are complex and problematic.

The dissertation is written in five chapters, which describe the theoretical background of interpersonal communication, communication in team, cultural studies, religion in Israel and the research itself. The gap in knowledge that this research is filling is that no research was done on the communication of this group of youth volunteers. The group is an important part of the MDA and most of the time, the youth volunteers are the ones who work in the ambulances. Filling the gap might help the volunteers work better together. The research is based on three Hypotheses that had been proved in the fifth chapter:

In the first chapter the definitions of communication are described, the two main approaches to communication research and interpersonal communication process model. It is seen that there are different definitions and different goals to communication. The goals affect the objective approach or interpretive approach to communication research (Griffin, Ledbetter, & Sparks, 2015). An interpretive approach in this dissertation. There are a couple of communication models that are described and each of them describes the sender of the message, the receiver of the message, what information is sent and received and the phases employed. Communication barriers between people are also described. The chapter also emphasizes the different way each person can understand the same message. The conclusion of this chapter is that there are multiple reasons for communication barriers in interpersonal communication. The reasons can be that each person understands messages in different ways. The reasons for the different understanding can be due to differences in culture and religion. More than this, the literature review showed that in the case of interpersonal communication, the approach the communication is the interpretive approach.

Team's communication is described in the second chapter. The teams communication model shows how people can effect one another and how there can be communication barriers. It is also describes how two different kinds of groups can affect communication. Because of communication barriers, there is also a description of instruments that can help improve communication in teams, emotional intelligence (EI) and listening leadership skills (LLS). Due to multiculturalism listening skills (LLS), was a particular focus of the research. In the end of this chapter a team communication model that the author of the dissertation wrote is described. This model combine the interpersonal communication models and the team communication models. The emphasis of this model is on the background of the people who participate in the communication and the context of the communication.

In this theoretical literature review, the goal was to find when in the communication process there can be communication misunderstanding. The result was that big part of the misunderstanding can happen as a result of the different background (culture, values, beliefs and more) of the people. As a

result of the background each person is interpreting the message according to his/her background.

The third chapter is a review of the literature of three cultural theories: Hofstede's theory of cultural differences, Hall's theory of cultural differences and Global Leadership and Organizational Behavior Effectiveness research (GLOBE). These theories have been chosen because they are common theories of multiculturalism and often cited in communication research. In Hofstede theory and GLOBE research there are dimensions by which each culture is measured, like collectivism, individualism, human orientation and more. Hall's theory describes how culture uses verbal and non-verbal communication, something that can also contribute to miscommunication. These three theories are described including the results of the studies that are relevant to Israel and how they can affect the communication barriers in Israel multicultural teams. Those theories were chosen because they are widely used and researched in Israel.

The fourth chapter describes the two major religions in Israel, Judaism and Islam. The chapter describes the main religious streams and the difference between them, including the values and beliefs that affect communication. The end of the chapter includes examples on how religion can affect communication and how the cultural theories are reflected in the different religions.

All of the theories in chapter three were checked in chapter four according to Israel. It is shown that in Israel there are the different cultural dimension and that they can be changed from one cultural group to another.

The fifth chapter shows the study group, the methodology of the dissertation and the results of the research. It is explained that the present study is being conducted in Israel because Israel is an immigrant state to which people come from five continents (America, Europe, Asia, Australia and Africa). As a result of this diverse population, teams in Israel are comprised not only of people from different ages or gender, but also of people from different cultures, different religions or religious streams and even people who speak different languages.

The results that are shown in the fifth chapter show that the statistical differences between the perceived LLS is a result of religion. The in-depth interviews reveal that religious beliefs cause communication barriers in the



youth team communication. Underlying reasons for communication barriers can be the different values between the youth and the different goals that they have when they come to volunteer in the MDA. It also been assumed that the workshop that was conducted helped the volunteers better perceive their communication.

The goal of the research was to show if religion differences can be a cause for communication misunderstanding, this goal was achieved. With the questionnaire there is confirmation for the hypothesis that there are communication misunderstanding between the different youth from different religion, and with the in-depth interviews it was proven that there are communication barriers as a result of different in values that is because of the different in religion or religion streams.

Another goal of the research was to check if there is the option to improve the communication skills. The result of the questionnaire shows that the workshop that was done to the volunteer improved part of their communication skills. The workshop improved the way the volunteers perceived their communication and how they use, understand and regulate their and other emotions.

Further research can be done on the long terms effect of the workshop. Research can also be done on a comparison between two different populations, one from the MDA the other on youth volunteers in other organizations or on a general group of youth. A comparison can also be done on the youth and the adult volunteers in order to understand the ongoing impact on communication skills.

## References

- Abbas, R., & Mesch, G. S. (2015). Cultural Values and Facebook Use Among Palestinian Youth in Israel. *Computers in Human Behavior*, 48, 644-653.
- Abe, K., Evans, P., Austin, E. J., Suzuki, Y., Fujisaki, K., Niwa, M., & Aomatsu, M. (2013). Expressing One's Feelings and Listening to Others Increases Emotional Intelligence: A Pilot Study of Asian Medical Students. *BMC medical education*, 13(1), 82-91.
- Abraham, C. (2003). The Relationship Between Emotional Entelligence and Work Attitudes, Behavior and Outcomes. *Journal of Managerial Psychology*, 18(8), 788-813.
- Adnan, H. A., Desa, A., Wan Sulaiman, W., Ahmad, M. I., & Mokhtar, D. M. (2014). Emotional Intelligence and Religious Orientation among Secondary School Students. *Jurnal Psikologi Malaysia*, 28(2), 1-17.
- Ahmad, S., Bangash, H., & Ahmad Khan, S. (2009). Emotional Intelligence and Gender Diffrences. *Sarhad J. Agric*, 25(1), 127-130.
- Ailon, G. (2008). Mirror, Mirror on the Wall: "Culture's Consequences" in a Value Test of Its Own Design. *The Academy of Management Review*, 33(4), 885-904.
- Allen, B. J. (2014). Communication, Diversity, and Ethics in Higher Education. In R. C. Arnett, & P. Arneson (Eds.), *Philosophy of Communication Ethics* (pp. 97-102). London: Fairleigh Dickinson University Press.
- Appelbaum, S. H., Shapiro, B., & Elbaz, D. (1998). The Management of Multicultural Group Conflict. *Team Performance Management*, 4(5), 211-234.
- Aristotle. (1985). *Nicomachean Ethics* (2 ed.). (J. G. Libs, Trans.) Jerusalem and Tel-Aviv: Shoken.
- Aristotle. (2002). *Rhetoric*. (G. Tzoran, Trans.) Bnei-Brak: Sifriat Poalim Publishing House Ltd.

- Arnett, R. C., Harden Fritz, J. M., & Bell, L. M. (2009). *Communication Ethics Literacy*. SAGE Publications Inc.
- Arya, M., Patel, S., Kumar, D., Zheng, M., Amspoker, A., Kallen, M., . . . Giordano, T. P. (2014). Why Physicians Don't Ask: Interpersonal and Intrapersonal Barriers to HIV Testing-Making a Case for a Patient-Initiated Campaign. *Journal of the International Association of Providers of AIDS Care*, 1-7.
- Auron, Y. (2010). *Israeli Identities - Jews and Arabs Facing the Mirror and the Other*. Tel Aviv: Resling.
- Ayoko, O. B., Härtel, C. E., & Callan, V. J. (2002). Resolving The Puzzle of Productive and Destructive Conflicts in Culturally Heterogeneous Workgroups: A Communication Accommodation Theory Approach. *The International Journal of Conflict Management*, 13(2), 165-195.
- Babbie, E. (2014). *The Basics of Social Research* (6 ed.). Belmont: Wadsworth.
- Baker, D. P., Salas, E., King, H., Battles, J., & Barach, P. (2005). The Role of Teamwork in the Professional Education of Physicians: Current Status and Assessment Recommendations. *Journal on Quality and Patient Safety*, 185-202.
- Bambacas, M., & Patrickson, M. (2008). Interpersonal Communication Skills that Enhance Organisational Commitment. *Journal of Communication Management*, 12(1), 51-72.
- Bar-Asher, M. M., & Hatina, M. (Eds.). (2017). *Islam - History, Religion, Culture*. Jerusalem: The Hebrew University Magnes Press.
- Barbuto, J. E., & Wheeler, D. W. (2006, June). Scale Development and Construct Clarification of Servant Leadership. *Group & Organization Management*, 31(3), 300-326.
- Barker, S. A. (2004). Improving Interpersonal Job Skills By Applying Cross-Cultural Training. *Journal of European Industrial Training*, 28(2), 215-233.

- Barling, J., Slater, F., & Kelloway, K. E. (2000). Transformational Leadership and Emotional Intelligence: an Exploratory Study. *21*(3), 157-161.
- Barnlund, D. C. (1970). A Transactional Model of Communication. In J. Akin, A. Goldberg, G. Myers, & J. Stewart (Eds.), *Language Behavior - A Book of Reading in Communication* (pp. 43-61). Hague, Netherlands: Mouton & Co.
- Bar-On, R., & Parker, J. D. (Eds.). (2000). *The Handbook of Emotional Intelligence*. San Francisco: Jossey-Bass Inc.
- Bastian, V. A., Burns, N. R., & Nettelbeck, T. (2005). Emotional Intelligence Predicts Life Skills, but not as Well as Personality and Cognitive Abilities. *Personality and Individual Differences*(39), 1135-1145.
- Behfar, K., Kern, M., & Brett, J. (2006). Managing Challenges in Multicultural Teams. *Research on Managing Groups and Teams*, 9, 233-262.
- Bekerman, Z. (2002). The Discourse of Nation and Culture: Its Impact on Palestinian - Jewish Encounters in Israel. *International Journal of Intercultural Relations*, 26(4), 409-427.
- Bendet, S. (2016, APR 05). *Knesset Member Samotrich on Separation in Hospitals: "My Wife Does Not Want Arab Celebrations"*. Retrieved AUG 18, 2017, from Walla: <https://news.walla.co.il/item/2949909>
- Berg, R. W. (2012). The Anonymity Factor in Making Multicultural Teams Work: Virtual and Real Teams. *Business Communication Quarterly*, 75(4), 404-424.
- Berlo, D. K. (1960). *The Process of Communication*. New York: Holt, Rinehart, & Winston.
- Berne, E. (1964). *Game People Play*. (J. Share, Trans.) Tel-Aviv: Reshafim.
- Bernstadt, C., Perlson, D., Shlomzon, O., Toval, A., Haviv, Y., & Ziv, A. (2013). Impact of a Training Program on the Communication Skills of Anesthesiologists With Intensive Care Patient Families - Results of a Pioneering Study. *Harefoa*, 453-456.

- Betancourt, J. R. (2004, September 2). Cultural Competence - Marginal or Mainstream Movement? *NEJM*, *10*(351), 953-955.
- Bhat, S. A., & Rizvi, T. (2013). Religious Orientation and Emotional Intelligence Among Muslim Adults. *Quest International Multidisciplinary Research Journal*, *2*(2), 51-56.
- Bolton, R. (1986). *People Skills*. New York City: Simon & Schuster, Inc.
- Boyatzis, R. E., Goleman, D., & Rhee, K. S. (2000). Clustering Competence in Emotional Intelligence: Insight from the Emotional Competence Inventory. In R. Bar-On, & J. D. Parker, *The Handbook of Emotional Intelligence: Theory Development, Assessment, and Application at Home, School, and in the Workplace* (pp. 343-362). San-Francisco: Jossey-Bass.
- Brackett, M. A., Mayer, J. D., & Warner, R. M. (2004). Emotional Intelligence and its Relation to Everyday Behavior. *Personality and Individual Differences*(36), 1387–1402.
- Brett, J., Behfar, K., & Kern, M. C. (2006). Managing Multicultural Teams. *Harvard Business Review*, *84*(11), 36.
- Brewer, P., & Venaik, S. (2012). On the Misuse of National Culture Dimensions. *International Marketing Review*, *29*(6), 673-683.
- Brewer, P., & Venaik, S. (2014). The Ecological Fallacy in National Culture Research. *Organization Studies*, *35*(7), 1063–1086.
- Brown, B. (2017). *The Haredim - A Guide to their Beliefs and Sectors*. Tel-Aviv: Am Oved Publishers Ltd.
- Burleson, B. R., Kunkel, A. W., Samter, W., & Working, K. J. (1996). Men's and Women's Evaluations of Communication Skills in Personal Relationships: When Sex Differences Make a Difference and when they don't. *Journal of Social and Personal Relationships*, *13*(2), 201-224.

- Butt, F. M. (2014). Emotional Intelligence, Religious Orientation, and Mental Health Among University Students. *Pakistan Journal of Psychological Research*, 29(1), 1-19.
- Campo, S., Kohler, C., Askelson, N. M., Ortiz, C., & Losch, M. (2014). It Isn't All About Language Communication Barriers for Latinas Using Contraceptives. *Journal of Transcultural Nursing*, 26(5), 466-472.
- Canen, A. G., & Canen, A. (2002). Innovation Management Education for Multicultural Organisations: Challenges and a Role for Logistics. *European Journal of Innovation Management*, 5, 73-85.
- Carrillo, J. E., Green, A. R., & Betancourt, J. R. (1999, May 18). Cross-Cultural Primary Care: A Patient-Based Approach. *AnnIntern Med*, 130(10), 829-834.
- Casey, R. D., Lasswell, H. D., & Smith, B. L. (1946). *Propaganda, Communication and Public Opinion: A Comprehensive Reference Guide*. Princeton University Press.
- Castaneda, M. E., & Bateh, J. (2013). Strategies For Multicultural Management: Communication And A Common Set Of Values. *Journal of International Education Research*, 9(1), 41-46.
- Ceci, C., Limacher, L. H., & McLeod, D. L. (2002). Language and Power: Ascribing Legitimacy to Interpretive Research. *Qualitative Health Research*, 12(5), 713-720.
- Cerimagic, S. (2013, March). Cross-Cultural Effects on Cancer Patient-Doctor Communication. *European Journal of Business and Social Sciences*, 1(12), 192-200.
- Cohen, A. (2006). The Relationship Between Multiple Commitments and Organizational Citizenship Behavior in Arab and Jewish Culture. *Journal of Vocational Behavior*, 69, 105-118.  
doi:10.1016/j.jvb.2005.12.004
- Cohen, D. (2011, JUL 28). *Why are Boys and Girls Separated from Elementary School?* Retrieved AUG 18, 2017, from Mako:

[http://www.mako.co.il/spirituality-popular\\_culture/weekly-answer/Article-ac000f13c71d031006.htm](http://www.mako.co.il/spirituality-popular_culture/weekly-answer/Article-ac000f13c71d031006.htm)

- Congden, S. W., Matveev, A. V., & Desplaces, D. E. (2009). Cross-Cultural Communication and Team Performance: A German and American Comparison. *Journal of Comparative International Management*, 12(2), 73-89.
- Cox, T. (1991). The Multicultural Organization. *Academy of Management Executive*, 5(2), 34-47.
- Croucher, S. M., Zeng, C., Rahmani, D., & Sommier, M. (2017, Jan). *Religion, Culture, and Communication*.  
doi:10.1093/acrefore/9780190228613.013.166
- Cseh, M. (2003). Facilitating Learning in Multicultural Teams. *Advances in Developing Human Resources*, 5(1), 26-40.
- Dorff, E. N. (2003). *Matters of Life and Death - A Jewish Approach to Modern Medical Ethics*. Philadelphia: The Jewish Publication Society.
- Dou, W.-L., & Clarck, G. W. (1999). Appreciating the Diversity in Multicultural Communication Styles. *Business Forum*, 24(3/4), 54-61.
- Dvir, N. D. (2013, JUL 31). *Beit Shemesh: Buses were Disrupted by the Exclusion of Women*. Retrieved AUG 18, 2017, from Ynet:  
<http://www.ynet.co.il/articles/0,7340,L-4412079,00.html>
- Eddy, P. L., & VanDerLinden, K. E. (2006). Emerging Definitions of Leadership in Higher Education. *Community College Review*, 1(34), 5-26.
- Ellis, D. Y., & Sorene, E. (2008). Magen David Adom-The EMS in Israel. *Resuscitation*, 76(1), 5-10.
- Everett, R. M. (1997). *A History of Communication Study - A Biographical Approach*. New York: The Free Press.
- Fast Aid. (1930, June 15). *Davar*. Retrieved July 27, 2015, from  
[https://www.wikiwand.com/he/%D7%9E%D7%92%D7%9F\\_%D7%93%](https://www.wikiwand.com/he/%D7%9E%D7%92%D7%9F_%D7%93%)

D7%95%D7%93\_%D7%90%D7%93%D7%95%D7%9D#/.D7.93.D7.A  
8.D7.92.D7.95.D7.AA\_.D7.9E.D7.93.22.D7.90

- Feghali, E. (1997). Arab Cultural Communication Patterns. *International Journal of Intercultural Relations*, 21(3), 345-378.
- Fernandez, C. S., Peterson, H. B., Holmstrom, S. W., & Connolly, A. (2012). Developing Emotional Intelligence for Healthcare Leaders. In A. Di Fabio, *Emotional Intelligence - New Perspectives and Applications*.
- Fernández-Berrocal, P., Cabello, R., Castillo, R., & Extremera, N. (2012). Gender Differences in Emotional Intelligence: The Mediating Effect of Age. *Behavioral Psychology / Psicología Conductual*, 20(1), 77-89.
- Fisher, A. B. (1980). *Small Group Decision Making: Communication and Group Process*. McGraw-Hill Book Company.
- Flensburg, P. (2009). An Enhanced Communication Model . *The International Journal of Digital Accounting Research* , 9, 31-43.
- Foulger, D. (2012, May 9). Models of Communication Process. Retrieved July 01, 2015, from <http://davis.foulger.info/research/unifiedModelOfCommunication.htm>
- Frei, F., & Morriss, A. (2012). *Uncommon Service*. Harvard Business Review Press.
- Freund, A., & Derech-Zehavi, A. (2005). Effectiveness of the Inter-Professional: Myth or Reality? Effect of Personal and Organizational Factors on Teamwork Inter-Professional Community Health System. *Social Security*(68), 70-101.
- Friedemann, M.-L., Pagan-Coss, H., & Mayorga, C. (2008). The Workings of a Multicultural Research Team. *Journal Of Transcultural Nursing*, 19(3), 266-273.
- Gaitniece-Putāne, A. (2006). Gender and Age Differences in Emotional Intelligence, Stoicism and Aggression. *Baltic Journal of Psychology*, 7(2), 26-42.



- Garcia, M. H. (1995). An Anthropological Approach to Multicultural Diversity Training. *The Journal of Applied Behavioral Science*, 31, 490-504.
- George, J. M. (2000). Emotions and Leadership: The Role of Emotional Intelligence. *Human Relations*, 8(53), 1027-1055.
- Gerhart, B., & Fang, M. (2005). National Culture and Human Resource Management: Assumptions and Evidence. *The International Journal of Human Resource Management*, 16(6), 971-986.
- Giddens, A. (2013). *Sociology* (6 ed.). (Y. Sade, Trans.) Tel-Aviv: The Open University of Israel.
- Gil, F., Alcover, C.-M., & Peiro, J.-M. (Eds.). (2005). Work Team Effectiveness in Organizational Contexts: Recent Research and Applications in Spain and Portugal. *Journal of Managerial Psychology*, 20(3/4).
- Gnanlet, A., & Yayla-Kullu, M. H. (2014). Impact of National Culture on the Quality of Information Delivery in Services. *Service Business*, 8(1), 135-169.
- Goffe, R., & Jones, G. (2006). *Why Should Anyone Be Led By You?* Harvard Business School Press.
- Golman, D. (2000). Leadership That Get Results. *Harvard Business Review*, 78-90.
- Golman, D. (2004). What Makes a Leader? *Harvard Business Review*, 1-10.
- Grant, A. M. (2007). Enhancing Coaching Skills and Emotional Intelligence Through Training. *INDUSTRIAL AND COMMERCIAL TRAINING*, 39(5), 257-266.
- Griffin, E., Ledbetter, A., & Sparks, G. (2015). *A First Look at Communication Theory* (9 ed.). New York City: McGraw-Hill Education.
- Guiso, L., Sapienza, P., & Zingales, L. (2003). People's Opium? Religion and Economic Attitudes. *Journal of Monetary Economics*, 50(1), 225-282. doi:[https://doi.org/10.1016/S0304-3932\(02\)00202-7](https://doi.org/10.1016/S0304-3932(02)00202-7)

- Gunkel, M., Schlaegel, C., & Engle, R. L. (2014). Cultural and A Cascading Model of Emotional Intelligence: An Exploratory Analysis. *International Business Research*, 9, 229-257. doi:10.1108/S1745-886220140000009009
- Gunkel, M., Schlaegel, C., & Taras, V. (2016). Cultural Values, Emotional Intelligence, and Conflict Handling Styles: A Global Study. *Journal of World Business*, 51, 568–585.
- Gunkel, M., Schlägel, C., & Engle, R. L. (2014). Culture's Influence on Emotional Intelligence: An Empirical Study of Nine Countries. *Journal of International Management*, 20, 256–274.
- Haidt, J. (2012). *The Righteous Mind*. Penguin Group.
- Hall, E. T. (1976). *Beyond Culture*. Anchor Books.
- Harden Fritz, J. M. (2012). Interpersonal Crisis Communication in the Workplace: Professional Civility as Ethical Response to Problematic Interactions. In J. M. Harden Fritz, & A. S. Groom (Eds.), *Communication Ethics and Crisis* (pp. 67-86). Plymouth: Fairleigh Dickinson University Press.
- Hargie, O., & Dickson, D. (2004). *Skilled Interpersonal Communication* (5 ed.). Routledge.
- Harris, W. S., Gowda, M., Kolb, J. W., Strychacz, C. P., Vacek, J. L., Jones, P. G., . . . McCallister, B. D. (1999). A Randomized, Controlled Trial of the Effects of Remote, Intercessory Prayer on Outcomes in Patients Admitted to the Coronary Care Unit. *Arch Intern Med*(159), 2273-2278.
- Hess, J. D., & Bacigalupo, A. C. (2011). Enhancing Decisions and Decision-Making Processes Through the Application of Emotional Intelligence Skills. *Management Decision*, 49(5), 710-721.
- Hess, J. D., & Bacigalupo, A. C. (2013). Applying Emotional Intelligence Skills to Leadership and Decision Making in Non-Profit Organizations. *Administrative Sciences*, 3(4), 202-220.

- Hibbert, E., & Hibbert, R. (2014). Leading Multicultural Teams. *FAIMA Business & Management Journal*, 4, 2.
- Hill, A., Watson, J., Rivers, D., & Joyce, M. (2007). *Key Themes in Interpersonal Communication*. London: McGrawHill - Open University Press.
- Hinnells, J. R. (Ed.). (1984). *A Handbook of Living Religions*. Penguin Books Ltd.
- Hofstede, G. (2001). *Colture's Consequences*. Thousand Oaks: Sage Publications, Inc.
- Hofstede, G. (2002). Dimensions do not Exist: A Reply to Brendan McSweeney. *Human Relations*, 55(11), 1355-1361.
- Hofstede, G. (2011). Dimensionalizing Cultures: The Hofstede Model in Context. *Psychology and Culture*, 2(1). Retrieved from <http://dx.doi.org/10.9707/2307-0919.1014>
- Hofstede, G., Hofstede, G. J., & Minkov, M. (2010). *Cultures and Organizations: Software of the Mind* (3 ed.). McGraw-Hill Education.
- Hong, H.-J. (2010). Bicultural Competence and its Impact on Team Effectiveness. *International Journal of Cross Cultural Management*, 10(11), 93-120.
- House, R. J., Dorfman, P. W., Javidan, M., Hanges, P. J., & de Luque, M. S. (2013). *Strategic Leadership Across Cultures : Globe Study of CEO Leadership Behavior and Effectiveness in 24 Countries*. Thousand Oaks, United States: SAGE Publications Inc.
- House, R. J., Hanges, P. J., Javidan, M., Dorfman, P. W., & Gupta, V. (2004). *Culture, Leadership, and Organizations - The GLOBE Study of 62 Societies*. Thousand Oaks, California: Sage Publications, Inc.
- Hurn, B., & Tomalin, B. (2013). *Cross-Cultural Communication - Theory and Practice*. Palgrave Macmillan.

- Israel Parliament. (1950). *Magen David Adom Law*. Retrieved July 27, 2015, from [http://www.health.gov.il/LegislationLibrary/Magen\\_01.pdf](http://www.health.gov.il/LegislationLibrary/Magen_01.pdf)
- Jaber, N. Z. (2015). An Analysis of the Palestinian Culture Using Hofstede's Cultural Framework and its' Implication on Teachers' Classroom Practices and Student's Cultural Identity. *Procedia - Social and Behavioral Sciences*, 205(May), 292-295.
- Jadhav, T. (2014). Global Communication Skills and Its Relationship with Emotional Intelligence The University of Findlay. *American Journal of Management*, 14(4), 82-89.
- Jain, M., Miller, L., Belt, D., King, D., & Berwick, D. M. (2006). Decline in ICU Adverse Events, Nosocomial Infections and Cost Through a Quality Improvement Initiative Focusing on Teamwork and Culture Change. *Qual Saf Health Care*(15), 235–239.
- Johansen, J., & Gillard, S. (2005). Information Resources Project Management Communication: Personal and Environmental Barriers. *Journal of Information Science*, 31(2), 91-98.
- Johnsen, B. H., Meeùs, P., Meling, J., Rogde, T., Eid, J., Esepevik, R., . . . Sommerfelt-Pettersen, J. (2012). Cultural Differences in Emotional Intelligence Among Top Officers on Board Merchant Ships. *Int Marit Health*, 63(2), 90-95.
- Jones, G., & Abraham, A. (2009). The Value of Incorporating Emotional Intelligence Skills in the Education of Accounting Students. *Australasian Accounting Business & Finance Journal*, 3(2), 48-60.
- Jonsen, A. R., Siegler, M., & Winslade, W. J. (2010). *Clinical Ethics* (7th ed.). McGraw-Hill Companies, Inc.
- Jorfi, H., Fauzy Bin Yacco, H., & Md Shah, I. (2012). Role of Gender in Emotional Intelligence: Relationship among Emotional Intelligence, Communication Effectiveness and Job Satisfaction. *International Journal of Management*, 29(4), 590-597.

- Jorfi, H., Jorfi, S., Yaccob, H., & Shah, I. (2011). Relationships Among Strategic Management, Strategic Behaviors, Emotional Intelligence, IT-Business Strategic Alignment, Motivation, and Communication Effectiveness. *International Journal of Business and Management*, 6(9), 30-37.
- Kagawa-Singer, M., & Blackhall, L. J. (2011). Negotiating Cross-Cultural Issues at the End of Life "You Got to Go Where He Lives". *JAMA*, 286(23), 2993-3001.
- Kaljahi, Z. N., Abbasi, E., & Sedgianifar, A. (2015). Investigating the Relationship between Emotional Intelligence and Religious Orientation among Students of Tehran Azad University of Central Branch. *International Journal of Psychology and Behavioral Research*, 4(2), 158-163.
- Karimi, F. (2014). Relationship between Religious Beliefs and Emotional Intelligence in University Students. *Bimonthly of Education Strategies in Medical Sciences*, 7(2), 121-126.
- Karjalainen, H., & Soparnot, R. (2012). Interpersonal Cooperation in Multicultural Working Context. *International Business Research*, 5(6), 73-83.
- Karniel, Y., & Lavie-Dinur, A. (2011). Entertainment and Stereotype: Representation of the Palestinian Arab Citizens of Israel in Reality Shows on Israeli Television. *Journal of Intercultural Communication Research*, 40(1), 65-87.  
doi:<http://dx.doi.org/10.1080/17475759.2011.558385>
- Kikoski, J. F. (1993). Effective Communication in the Intranational Workplace: Models for Public Sector Managers and Theorists. *Government, Politics & Global Studies Faculty Publications*, 15, 84-95.
- Kirkman, B. L., & Shapiro, D. L. (2015). Managing Multinational Teams : Global Perspectives The Impact of Cultural Value Diversity on Multicultural Team Performance. *Managing Multinational Teams: Global Perspectives*, 10(22), 33-67.

- Kiselbach, A. (2017, JUL 10). *What Makes Canada a High Context Culture?*  
Retrieved JAN 30, 2018, from Quora: <https://www.quora.com/What-makes-Canada-a-high-context-culture>
- Kleinman, A. (2004, September 2). Culture Depression. *NEJM*, 10(351), 951-953.
- Kleinman, A., Eisenberg, L., & Good, B. (2006). Culture, Illness, and Care: Clinical Lessons From Anthropological and Cross-Cultural Research. *FOCUS - The Journal of Lifelong Learning in Psychiatry*, 4(1), 140-149.
- Knapp, T. R. (2016). Why Is the One-Group Pretest–Posttest Design Still Used? *Clinical Nursing Research*, 25(5), 467-472.
- Kumar, J. A., & Muniandy, B. (2012). The Influence of Demographic Profiles on Emotional Intelligence: A Study on Polytechnic Lecturers in Malaysia. *International Online Journal of Educational Sciences*, 4(1), 62-70.
- Lazarus Yafeh, H. (1980). *Islam*. Tel Aviv: Ministry of Defence.
- Leavitt, R. L. (2002). Developing Cultural Competence in a Multicultural World, Parts 1 & 2. *Magazine of Physical Therapy*, 10(12), 36-58.
- Lewis, R. D. (2005). *When Cultures Collide : Leading Across Cultures* (3rd ed.). London: Hodder & Stoughton General Division.
- Libbrecht, N., Lievens, F., & Schollaert, E. (2010). Measurement Equivalence of the Wong and Law Emotional Intelligence Scale Across Self and Other Ratings. *Educational and Psychological Measurement*, 70(6), 1007-1020.
- Lion Publishing. (1990). *The World's Religions*. Tel-Aviv: Dvir Publishing House.
- Łowick, P., & Zajenkowski, M. (2016). Divine Emotions: On the Link Between Emotional Intelligence and Religious Belief. *Journal of Religion and Health*. doi:10.1007/s10943-016-0335-3

- Lunenburg, F. C. (2010). Communication: The Process, Barriers and Improving Effectiveness. *Schooling, 1*(1).
- Lynn, A. B. (2000). *50 Activities for Developing Emotional Intelligence*. Amherst, Massachusetts: HRD Press, Inc.
- Macht, G. A., Leicht, R. M., & Nembhard, D. A. (2013). Emotional Intelligence, Communication, and Team Performance. In A. Krishnamurthy, & W. Chan (Ed.). San Juan.
- Magen David Adom. (1930, June 19). *Davar*. Retrieved July 27, 2015, from [http://jpress.org.il/Olive/APA/NLI\\_Heb/SharedView.Article.aspx?parm=VvvM1mfWuRAgSAq8lm3RQ1pRJwVWRtn6l1DPgEvmsnrLN1aMew7iXKnZ6c89SeUiYw%3D%3D&mode=image&href=DAV%2f1930%2f06%2f19&page=4&rtl=true](http://jpress.org.il/Olive/APA/NLI_Heb/SharedView.Article.aspx?parm=VvvM1mfWuRAgSAq8lm3RQ1pRJwVWRtn6l1DPgEvmsnrLN1aMew7iXKnZ6c89SeUiYw%3D%3D&mode=image&href=DAV%2f1930%2f06%2f19&page=4&rtl=true)
- Magen David Adom Day. (1930, August 15). *Davar*. Retrieved July 27, 2015, from [http://jpress.org.il/Olive/APA/NLI\\_Heb/SharedView.Article.aspx?parm=VvvM1mfWuRAgSAq8lm3RQ%2FqVXG2VKS1%2Be%2BpTpwPFX3xYD2jIUAnv8gyoNhO1nuaLYw%3D%3D&mode=image&href=DAV%2f1930%2f08%2f15&page=3&rtl=true](http://jpress.org.il/Olive/APA/NLI_Heb/SharedView.Article.aspx?parm=VvvM1mfWuRAgSAq8lm3RQ%2FqVXG2VKS1%2Be%2BpTpwPFX3xYD2jIUAnv8gyoNhO1nuaLYw%3D%3D&mode=image&href=DAV%2f1930%2f08%2f15&page=3&rtl=true)
- Malchi, A. (2014). Haredi (Ultra-Orthodox) Volunteers in Israeli Civilian Service: Social Capital and Motives for Selecting a Volunteering Setting. *Journal for the Study of Haredi Society, 1*, 21-41.
- Martins, A., Ramalho, N., & Morin, E. (2010). A Comprehensive Meta-Analysis of the Relationship between Emotional Intelligence and Health. *Personality and Individual Differences*(49), 554-569.
- Marx, K., & Engels, F. (1975). *Marx & Engels Collected Works*. London: Lawrence and Wishart.
- Matveev, A. V., & Milter, R. G. (2004). The Value of Intercultural Competence for Performance of Multicultural Teams. *Team Performance Management, 10*(5/6), 104-111.

- Matveev, A. V., & Nelson, P. E. (2004). Cross Cultural Communication Competence and Multicultural Team Performance: Perceptions of American and Russian Managers. *International Journal of Cross Cultural Management*, 4(2), 253-270.
- Mcknigh, D. (2001). Facts Versus Stories: From Objective to Interpretive Reporting. *Media International Australia Incorporating Culture and Policy*(99), 49-58.
- McSweeney, B. (2002). Hofstede's Model of National Cultural Differences and Their Consequences: A Triumph of Faith – a Failure of Analysis. *Human Relations*, 55(1), 89-118.
- McSweeney, B. (2002). The Essentials of Scholarship: A Reply to Geert Hofstede. *Human Relations*, 55(11), 1363-1372.
- Merriam-Webster. (2017, NOV 12). *Communication*. Retrieved November 1, 2015, from <http://www.merriam-webster.com/dictionary/communication>
- Mesly, O., Lévy-Mangin, J.-P., Bourgault, N., & Nabelsi, V. (2014). Effective Multicultural Project Management: the Role of Human Interdependence. *International Journal of Managing Projects in Business*, 7(1), 78-102.
- Mickan, S., & Rodger, S. (2000). Characteristics of Effective Teams: A Literature Review. *Australian Health Review*, 3(23), 201-208.
- Miller, K. (2004). *Communication Theories: Perspectives, Processes, and Contexts* (2 ed.). McGraw-Hill Companies, Incorporated, Jun.
- Ministry of Education, Pedagogical Administration, Elementary Education Division, Administration divisions school-young-learning environments. (2011). Management Team or Management Teams? *Journal of promoting leadership, professionalism, professionalism and excellence - managementl in primary school*(29).
- Minkov, M. (2013). *Cross-Cultural Analysis*. SAGE Publications, Inc.
- Mitchell, G. K., Tieman, J. J., & Shelby-James, T. M. (2008). Multidisciplinary Care Planning and Teamwork in Primary Care. *MJA*, 8(188), 61-64.



- Moore, L. L., & Rudd, R. D. (2004). Leadership Skills and Competence for Extension Directors and Administrators. *Journal of Agricultural Education*, 45(3), 22-33.
- Nachshoni, K., & Zagrizak, A. (2017, JUN 26). *Haredi MKs to the Ministry of Transport: "Stop Public Transportation on Shabbat"*. Retrieved AUG 17, 2017, from Ynet: <http://www.ynet.co.il/articles/0,7340,L-4981208,00.html>
- Nahmias, O., & Yarkzi, D. (2015, DEC 20). *The Ministers Approved a Bill Prohibiting the Opening of Businesses on the Sabbath*. Retrieved AUG 18, 2017, from Walla: <https://news.walla.co.il/item/2917231>
- Nassar, I. (2002). Reflections on Writing the History of Palestinian Identity. *Palestine - Israel Journal of Politics, Economics, and Culture*, 8(4), 24.
- National Communication Association. (2015). *What is Communication?* Retrieved October 22, 2015, from <http://www.natcom.org/discipline/>
- Nyhus, H. B., & Kamara, M. M. (2016). Quality Improvement in Emergency Service Delivery: Assessment of Knowledge and Skills Amongst Emergency Nurses at Connaught Hospital, Sierra Leone. *African Journal of Emergency Medicine*. doi:<http://dx.doi.org/10.1016/j.afjem.2017.04.002>
- Olenski, S. (2016, MAR 29). *Five Communication Skills That Make Good Leaders Great*. Retrieved JAN 26, 2018, from Forbes: <https://www.forbes.com/sites/steveolenski/2016/03/29/five-communication-skills-that-make-good-leaders-great/#4e14cb997ae9>
- Orr, R. D. (2009). *Medical Ethics and the Faith Factor*. Michigan: Wm. B. Eerdmans Publishing Co.
- Oxford University. (2003). *Oxford Student's Dictionary* (3 ed.). Oxford University Press.
- Parker, G. M. (2008). *Team Players and Teamwork*. San Francisco: John Wiley & Sons, Inc.

- Peltokorpi, V. (2006). The Impact of Relational Diversity and Socio-cultural Context on Interpersonal Communication: Nordic Subsidiaries in Japan. *Asian Business & Management*, 5(3), 333-356.
- Peterson, R. S., & Kim, K. (2012). Leadership in Small Groups and Teams: Toward a Theory of Group Leadership. *Looking Back, Moving Forward: A Review of Group and Team-Based Research*, 15, 27-47.
- Petrie, A., & Sabin, C. (2009). *Medical Statistics at a Glance* (3 ed.). Singapore: Wiley Blackwell.
- Pew Research Center. (2016). *Religious Division in Israeli Society*. Pew Research Center. Washington DC: Pew Research Center. Retrieved AUG 13, 2017, from [http://www.pewforum.org/files/2016/03/israel\\_survey\\_overview.hebrew\\_final.pdf](http://www.pewforum.org/files/2016/03/israel_survey_overview.hebrew_final.pdf)
- Pinerski, A. (2014, AUG 22). *Legal Proceedings: Situation Following the 'Haredi Refusenik'*. Retrieved AUG 18, 2017, from Haredi Rooms: <http://www.bhol.co.il/mobile/article.aspx?id=72533>
- Planalp, S., & Fitness, J. (2011). Interpersonal Communication Ethics. In G. Cheney, S. May, & D. Munshi (Eds.), *The Handbook of Communication Ethics* (pp. 135-147). New-York: Routledge.
- Poole, M. S. (1983). Decision Development in Small Groups, III: A Multiple Sequence Model of Group Decision Development. *Communication Monographs*, 50(4), 321-341.
- Poole, M. S. (2013). Structuration Research on Group Communication. *Management Communication Quarterly*, 27(4), 607-614.
- Popescu, M., & Crencian, L. C. (2013). Interpersonal Communication Skills, at the Organizational Level, Relevant in the Context of Globalization. *Romanian Economic and Business Review*, 410-416.
- Popper, M., Maysel, O., & Castelnovo, O. (2000). Transformational Leadership and Attachment. *Leadership Quarterly*, 2(11), 267-289.

- Radu, H. (2014). The Emotional Intelligence Approach for Enhancing Skills in Leadership. *Leadership Prospects*(19), 38-45.
- Ramthun, A. J., & Matkin, G. S. (2012). Multicultural Shared Leadership: A Conceptual Model of Shared Leadership in Culturally Diverse Teams. *Journal of Leadership & Organizational Studies*, 19(3), 303-314.
- Rawls, J. (2001). *Justice as Fairness - A Restatement*. Harvard University Press.
- Ree, J., & Urmson, J. O. (Eds.). (2007). *The Concise Encyclopedia of Western Philosophy* (Vol. 1). Tel-Aviv: Resling.
- Reilly, A. H., & Karounos, T. J. (n.d.). Exploring the Link between Emotional Intelligence and Cross-Cultural Leadership Effectiveness. *Journal of International Business and Cultural Studies*. Retrieved June 28, 2017, from <http://www.aabri.com/manuscripts/08134.pdf>
- Reising, D. L., Carr, D. E., Gindling, S., Barnes, R., Garletts, D., & Ozdogan, Z. (2017). An Analysis of Interprofessional Communication and Teamwork Skill Acquisition in Simulation. *Journal of Interprofessional Education & Practice*, 8, 80-85.
- Reisler, G., & Shtofman, N. (2011). Improving the Communication Skills of the Pediatrician Through Simulation. *Harefoa*, 150(4), 338-339.
- Reynolds, S., & Valentine, D. (2010). *Guide To Cross-Cultural Communication* (2 ed.). Prentice Hall.
- Ritholz, M. D., Beverly, E. a., Brooks, K. M., Abrahamson, M. J., & Weinger, K. (2014). Barriers and Facilitators to Self-Care Communication During Medical Appointments in The United States for Adults With Type 2 Diabetes. *Chronic illness*, 10(4), 303-13.
- Rosen, M. A., Wildman, J. L., Bedwell, W. L., Fritzsche, B., Salas, E., & Burke, C. S. (2008). Diagnosing Friction Points in Multicultural Team Performance: A Rationale and Measurement Approach. *Proceedings of the Human Factors and Ergonomics Society Annual Meeting*, 52(11), 753-757.

- Rowlands, B. H. (2005). Grounded in Practice: Using Interpretive Research to Build Theory. *Electronic Journal of Business Research Methods*, 3(1), 81-92.
- Rubinshtein, A. (2017). *Tribes of Israel: Together and Apart - Liberalism and Multiculturalism in the Jewish State*. Hevel Modi'in: Kinneret, Zmora-Bitan, Dvir - Publishing House Ltd.
- Salas, E., Sims, D. S., & Burke, C. S. (2005). Is There a "Big Five" in Teamwork? *Small Group Research*, 555-599.
- Salk, J. E., & Brannen, M. Y. (2012). Research Notes National Culture , Networks , and Individual Influence. *Academy of Management Journal*, 43(2), 191-202.
- Salovey, P., & Mayer, J. D. (1990). Emotional Intelligence. *Imagination, Cognition, and Personality*(9), 185-211.
- Samuel, Y. (2012). *Organizations - Introduction to Organization Theory* (Third edition - revised, expanded and updated ed.). Or Yehuda: Kinneret, Zmora-Bitan, Dvir - Publishing House Ltd.
- Sandberg, J. (2005). How Do We Justify Knowledge Produced Within Interpretive Approaches? *Organizational Research Methods*, 8(1), 41-68.
- Schiper, A. (2006). Dynamic Group Communication. *Distributed Computing*, 18, 359-374.
- Schnieder, F. M., Maier, M., Lovrekovic, S., & Retzbach, A. (2015). The Perceived Leadership Communication Questionnaire (PLCQ): Development and Validation. *The Journal of Psychology: Interdisciplinary and Applied*, 2(149), 175-192.
- Schramm, W., & Roberts, D. F. (1974). The Process and Effects of Mass Communication. (W. Schramm, Ed.) *Journal of Aesthetic Education*, 8(1), 122-125.
- Schweid, E. (1990). *A History of Jewish Thought in the 20th Century*. Tel-Aviv: E. Schweid & Dvir Publishing House.

- Shannon, C. E. (1948, July October). A Mathematical Theory of Communication. *The Bell System Technical Journal*, 27, 379-423, 623-656.
- Shapira, B. (2016, OCT 13). *The Army on the Slippery Slope: Combat Women*. Retrieved AUG 17, 2017, from Channel 7 - inn: <https://www.inn.co.il/Articles/Article.aspx/15412>
- Shi, X., & Wang, J. (2011). Interpreting Hofstede Model and GLOBE Model: Which Way to Go for Cross-Cultural Research? *International Journal of Business and Management*, 6(5), 93-99.
- Shiler, M., Ganas, V., Kasam, G., & Sabit, V. (2017). The Impact of Socio-Economic, Cultural, and Religious Factors on the Desire of Patients to Receive Information About Endoscopic Activities. *Harefoa*, 156(5), 275-279.
- Shkedi, A. (2003). *Words of Meaning - Qualitative Research - Theory and Practice*. Tel-Aviv: Ramot Publishing.
- Sinclair, D. (2006). *Selected Topics in Jewish Law* (Vol. B). Open University of Israel.
- Skyttner, L. (1998). Some Complementary Concepts of Communication Theory. *Kybernetes*, 27(2), 155-164.
- Smith, W. B., & Bekerman, Z. (2011). Constructing Social Identity: Silence and Argument in an Arab-Jewish Israeli Group Encounter. *Journal of Pragmatics*, 43(6), 1675-1688.
- Song, S. (2014, Spring). *Multiculturalism*. (E. N. Zalta, Editor, & Stanford University) Retrieved July 02, 2015, from The Stanford Encyclopedia of Philosophy: <http://plato.stanford.edu/archives/spr2014/entries/multiculturalism/>
- Special Report - Communication: A Quiet Word. (2005, May). *Employee Benefits*, 45.

- Spinks, N., & Wells, B. (2005). Communicating with Groups: Prompt, Purposeful, Productive Team Meetings. *Executive Development*, 8(5), 13-19.
- Stahl, G. K., Maznevski, M. L., Voigt, A., & Jonsen, K. (2010). Unraveling the Effects of Cultural Diversity in Teams: A Meta-Analysis of Research on Multicultural Work Groups. *Journal of International Business Studies*, 41(4), 690-709.
- Stainberg, A. (1979). Artificial Abortion According to the Halacha. In A. Stainberg, *Assia A* (pp. 107-124). Retrieved July 20, 2014, from The Schlesinger Institute:  
<http://98.131.138.124/articles/assia/assia1/r001107.asp>
- Stainberg, A. (2002). *The Dying Patient Committee Report* (Vol. 18). Retrieved from <http://www.daat.ac.il/daat/kitveyet/assia/doh-2.htm>
- Stainberg, A. (2003). Halachic Basis for The "Dying Patient Law". *Assya*, 18(3-4).
- Starkshall, R. (2013). Cultural Barriers in Health and Medical Services and Efforts to Remove Them. *Harefoa*, 152(1), 28-29.
- Sundstrom, E., De Meuse, K. E., & Futrell, D. (1990). Work Teams - Applications and Effectiveness. *American Psychologist*, 2(45), 120-133.
- Suter, E., Arndt, J., Arthur, N., Parboosingh, J., Taylor, E., & Deutschlander, S. (2009). Role Understanding and Effective Communication as Core Competencies for Collaborative Practice. *Journal of Interprofessional Care*, 23(1), 41-51.
- Taylor, R. K. (2014). Communication System : A Tool of Mutual Understanding. *Journal of Commerce & Management Thought*, 2(5), 282-294.
- Tarakeshwar, N., Stanton, J., & Pargament, K. I. (2003). Religion An Overlooked Dimension in Cross-Cultural Psychology. *Journal of Cross-Cultural Psychology*, 34(377), 377-394.  
 doi:10.1177/0022022103034004001

- Tarricone, P., & Luca, J. (2002). Successful Teamwork: A Case Study. *HERDSA*, 640-646.
- The Dying Patient Law*. (2005). Retrieved from The Schlesinger Institute: <http://98.131.138.124/articles/JME/JMEM12/JMEM.12.2.asp>
- Thomas, E. J., Sexton, J. B., & Helmreich, R. L. (2003). Discrepant Attitudes About Teamwork Among Critical Care Nurses and Physicians. *Crit Care Med*, 956-959.
- Ting-Toomey, S. (1999). *Communication Across Cultures*. New York: Guilford Publications, Inc.
- To the Foundation of Magen David Adom. (1925, June 25). *Mail Today*. Retrieved July 27, 2015, from [http://jpress.org.il/Olive/APA/NLI\\_Heb/SharedView.Article.aspx?parm=Pcxu%2FJU5pmxaRSjuLt2mGAlwQ1bSBNV1%2Bzz%2F0VhF07FLUh xPN34%2FnrzQg8thJ9VsYw%3D%3D&mode=image&href=DHY%2f1925%2f06%2f29&page=2&rtl=true](http://jpress.org.il/Olive/APA/NLI_Heb/SharedView.Article.aspx?parm=Pcxu%2FJU5pmxaRSjuLt2mGAlwQ1bSBNV1%2Bzz%2F0VhF07FLUh xPN34%2FnrzQg8thJ9VsYw%3D%3D&mode=image&href=DHY%2f1925%2f06%2f29&page=2&rtl=true)
- Tompkins, D. S., Galbraith, D., & Bas, B. (2011). Comparison of Emotional Intelligence in American and Turkish University Students. *Journal of International Business and Cultural Studies*, 1, 1-19. Retrieved June 28, 2017, from <http://www.aabri.com/manuscripts/10640.pdf>
- Troth, A. C., Jordan, P. J., Lawrence, S. A., & Tse, H. H. (2012). A Multilevel Model of Emotional Skills, Communication Performance, and Task Performance in Teams. *Journal of Organizational Behavior*, 33, 700-722.
- Tubbs, S. L. (2012). *A Systems Approach to Small Group Interaction* (11 ed.). New York: Random House.
- Uhan, S. (2013). Researching Communication : The Interpretive Approach between Theory and Practice. *Medijska istraživanja*, 19(1), 19-38.
- Vallaster, C. (2001). Strategy Making By Multicultural Groups – it Works if Leadership is Effective. *Asia Pacific Journal of Marketing and Logistics*, 13(3), 19-40.

- Venaik, S., & Brewer, P. (2013). Critical Issues in The Hofstede and GLOBE National Culture Models. *International Marketing Review*, 30(5), 469-482.
- Venaik, S., & Brewer, P. (2016). National Culture Dimensions: The Perpetuation of Cultural Ignorance. *Management Learning*, 47(5), 563–589.
- Waisman, Y., Amir, L., & Or, J. (1995). Emergency Medicine in Israel: State of the Art. *Annals of Emergency Medicine*, 26(5), 640-642.  
doi:10.1016/S0196-0644(95)70018-8
- Waisman, Y., Amir, L., Mor, M., Feigenberg, Z., Aharonson, L. D., Peleg, K., & Blumenfeld, A. (2006). Prehospital Response and Field Triage in Pediatric Mass Casualty Incidents: The Israeli Experience. *Clinical Pediatric Emergency Medicine*, 7(1), 52-58.
- Weisinger, H. (1997). *Emotional Intelligence at Work*. Jossey-Bass Inc., Publisher.
- Wihlborg, J., Edgren, G., Johansson, A., & Sivberg, B. (2017). Reflective and Collaborative Skills Enhances Ambulance Nurses' Competence – A Study Based on Qualitative Analysis of Professional Experiences. *International Emergency Nursing*(32), 20-27.  
doi:http://dx.doi.org/10.1016/j.ienj.2016.06.002
- Williams, S. D. (2010). Interpretive Discourse and Other Models from Communication Studies: Expanding the Values of Technical Communication. *Journal of Technical Writing and Communication*, 40(4), 429-446.
- Williams, T. R. (2005). Exploring the Impact of Study Abroad on Students' Intercultural Communication Skills: Adaptability and Sensitivity. *Journal of Studies in International Education*, 9(4), 356-371.
- Wilson, S. D., & Mujtaba, B. G. (2010). The Relationship between Leadership and Multiple Intelligences with the 21st Century's Higher Education Faculty. *Journal of Applied Business and Economics*, 3(11), 106-120.



- Wong, C. S., & Law, K. S. (2002). The Effects of Leader and Follower Emotional Intelligence on Performance and Attitude: An Exploratory Study. *Leadership Quarterly*, 13(3), 243-274.
- Wrench, J. S., & Punyanunt-Carter, N. (2012). *An Introduction to Organizational Communication*. Retrieved July 1, 2015, from <http://2012books.lardbucket.org/books/an-introduction-to-organizational-communication/index.html>
- Wyatt, W. (2014). *Communication Skills: The Ultimate Guide to Improve Your Communication Skills and Get Your Ideas Across*. USA: Createspace.
- Xu, X., Li, Y., Liu, X., & Gan, W. (2017). Does religion matter to corruption? Evidence from China. *China Economic Review*(42), 34-49.
- Ya'ar, E., Shavit, Z., Smooha, S., Hacoen, D., Ben-Porat, A., & Grinberg, L. (2001). *Trend in Israeli Society*. (E. Ya'ar, & Z. Shavit, Eds.) Tel-Aviv, Israel: The Open University of Israel.
- Yaffe, E., & Nave, M. (2011). *Managing Volunteers*. Magen David Adom.
- Ytzhaki, Y. (2011). *The Uncovered Head - Jewish Culture: New Perspective*. Bnei Brak: Kibutz Poalim.
- Zaharna, R. S. (1995). Understanding Cultural Preferences of Arab Communication Patterns. *Public Relations Review*, 21(3), 241-255.
- Zeidner, M., Matthews, G., & Roberts, R. D. (2004). Emotional Intelligence in the Workplace: A Critical Review. *APPLIED PSYCHOLOGY: AN INTERNATIONAL REVIEW*, 3(53), 371–399.
- Zhang, X., & Huang, L. (2013). Cross-Culture Influences on Interpersonal Relationship in Communication Management A Case Study: Foreign Supervisors PK Chinese Employees in Foreign-Invested Enterprises. *International Journal of Business and Management*, 8(12), 117-126.
- Zvi Cohen, N. (2016, AUG 16). *Work, Worship, and Remain Poor*. Retrieved AUG 17, 2017, from Davar 1: <http://www.davar1.co.il/29405/>

## List of Figures

Figure 1 - The Influence of Leadership Skills, Emotional Intelligence and Communication Skills on each other .....	13
Figure 2 - The Dissertation Design According to the Research Hypotheses	16
Figure 3 – Linear Mode of Communication (1948).....	24
Figure 4 – Berlo’s Communication Model.....	26
Figure 5 – Berlo’s SMCR Model (1960) .....	28
Figure 6 - Wilbur Schramm Model of Communication.....	29
Figure 7 - Transactional Model of Communication.....	30
Figure 8 - Fisher’s Model – Small Group Communication.....	43
Figure 9 - Poole’s Model – Small Group Communication .....	45
Figure 10 - Tubb’s Theory- Small Group Communication.....	47
Figure 11 - The model team communication that Author proposes.....	59
Figure 12 - Hofstede's Cultural Dimension.....	71
Figure 13 - Israel according to Hofstede's theory.....	74
Figure 14 - Hall's cultural factors, High and Low context cultures (The important factors for interpersonal communication for the dissertation).....	77
Figure 15 - Cultural Practices and Values According to GLOBE .....	80
Figure 16 - Leadership According to GLOBE .....	84
Figure 17 - Cultural Practices and Values in Israel .....	86
Figure 18 Leadership Scores for Outstanding Leadership in Israel .....	87
Figure 19 - Judaism Streams in Israel .....	96
Figure 20 - Research Diverces Framwork.....	122
Figure 21 - The One-Group Pretest-Posttest Design of the Study .....	124
Figure 22 - Questionnaire Variables .....	131
Figure 23 - The statistical test used in the dissertation .....	131

## List of Tables

Table 1 - Comparison of the Teams Communication Models .....	48
Table 2 - Culture Groups According to GLOBE Research .....	82
Table 3 - Countries Ranking Highest and Lowest on the GLOBE Cultural Dimensions .....	83
Table 4 - A comparison chart between the branches of Religious Judaism .	101
Table 5 - Sampled Study Group.....	128
Table 6 - Pre-Test Leadership Communication - ANOVA.....	134
Table 7 - Pre-Test Others' Emotion Appraisal - ANOVA.....	136
Table 8 - Pre-Test Self Emotion Appraisal - ANOVA .....	137
Table 9 - Pre-Test LC, OEA and SEA - T-Test .....	138
Table 10 - Pre-Test and Post-Test Result - Paired Samples T-Test .....	140

## Appendix 1 – Example for Miscommunication in MDA

The first case of the Orthodox driver returns in couple of station. The author of the dissertation checked one case that happened in the time of the study and analyzed according to the cultural theories this case:

In one of the stations the volunteer who responsible for arranging the shifts of the volunteers in the ambulance and the head of the station wrote to all of the stations volunteers:

**Dear volunteers, as most of you know in the last month joined the station drivers from the civil service program. These drivers, according to the terms of the program, cannot carry out a shift with volunteers, women and girls.<sup>29</sup> Unfortunately, the space decision at the moment is that in the coming month they will be placed in shifts with these volunteers only, starting this week. During this month, they will look for other solutions that do not require the exclusion of women who are not the way of an intelligence station. The number of shifts for women and men will remain the same at the time of placement and I will try very hard to make the change affect as few volunteers as possible.**

**In light of this, there will be changes in the allocation to the balance of July.**

**I would like to emphasize - this is an interim period of one month until an alternative solution is found in which volunteers will not be excluded from any shift at the station.**

**Many thanks to each and every one of you for the tremendous contribution. In any case of question we will be happy to answer in detail.**

This message emphasized the value of the ultra-orthodox that he is one of the most controversial, the relationship between man and women. This message raised many objections from the secular men and women who volunteer. As an answer to the objection, the head of the station wrote:

**Friends ... Let's calm things down. We are not satisfied with the matter as Yael wrote. Working on a solution 24/7. Disabling or anything similar will not serve the**

---

<sup>29</sup> The drivers are Orthodox and cannot work with women was the assumption of the person who write the message.

**station and certainly will not add respect. We have a station with tremendous volunteer strength and we will find a solution. Let's not transcribe them but give them to those who need to find the solutions.**

The interesting thing here is that the head of the station wrote that they are working on a solution. The author of the dissertation asked the head of the station the question of what kind of solution can be when the problem is the religious values. The head of the station answered that there isn't problem with the ultra-orthodox driver values [a research showed that ultra-orthodox who went to work at the MDA wants to breach the border of their community (Malchi, 2014)], they agree to work with women, and however, the governmental agency who put them in this work doesn't agree for them to work with women, and more than this, the ultra-orthodox population oppresses the families of the drivers if they work with women. This as seen in the research that the religion affect the individual and not the individual on the religion, and like this the religion affect the nation and not the nation affect the religion (Hofstede, 2001; Minkov, 2013).

This case show that the community to her the individual belongs to decide for him what will be his values and the individual cannot oppose (Minkov, 2013).

The secular volunteers said that they do not agree to this and they think that all the volunteer need to stop volunteer until the separation will stop. In this case the question arise what happened that the secular volunteers wrote this? In this station there are already ultra-orthodox volunteers that volunteers only with other ultra-orthodox men, however, until now this point wasn't mentioned before to all the volunteers and it also shows that the volunteers need clear regulation and borders, it was showed in Hofstede and GLOBE research about Israel cultural dimension.

After the examination continued, it appears that the situation described already existed almost a month (if not more) before the notice of the volunteer who responsible for arranging the shifts and the station supervisor. When the author asked the volunteer who responsible for arranging the shifts (a secular woman) she refused to answer, and said

that the instruction not to answer came from the station supervisor (secular man).

The author of the dissertation thinks that if the first message was not sent and the change would have been done quietly. The secular volunteer would not object to this, as they did not object to the current situation with the ultra-orthodox volunteers, for the reason that from their point of view, the station regulation did not change.

The answer of the head of the station that **"The delicate and beautiful texture of the station will preserve itself."** Is not realistic for the reason that when the regulation had been changed according to what the people think the texture of the station changes.

The head of the station and the volunteer who is responsible for arranging the shifts of the volunteers in the ambulance did what they thought that was the right thing to do to inform all the volunteers about what was happening in the station. The decision they got was probably more because of their belief and not because what they did was the right thing to do (Haidt, 2012; Allen, 2014). The problem in this case is that the head of the station who is a paramedic and the volunteer who is responsible for the shift can also decide a medical decision according to their beliefs and not the patient's beliefs (Jonsen, Siegler, & Winslade, 2010), they had to think more and listen to all the people in that situation for making a better ethical decision (Arnett, Harden Fritz, & Bell, 2009).

As a response to this case, an Ultra-Orthodox volunteer wrote the next message:

**And here is my personal opinion (he does not represent any sector, only reminds me that I am the most dangerous kind of Jew who lives in the Kiryat Sefer<sup>30</sup> maternity city).**

**There are many ultra-Orthodox volunteers in MDA.**

**I do not remember any of the ultra-Orthodox volunteers who complained / wanted to volunteer separately. The medics' course was involved (Oy Gewald) and as a general rule, MDA is a public body**

---

<sup>30</sup> Kiryat Sefer – One of the Ultra-Orthodox cities in Israel.

**with a secular character (television / content / nature of activities / mixed service, etc.).**

**Anyone who comes to the MDA knows why he comes and cannot invent demands.**

**On the other hand, MDA, as a body that respects all of its volunteers, makes sure to be sensitive and sensitive to sensitivities.**

**They do not obligate any volunteer to come to a formulation that may be unsuitable for his character, and do not require anyone to volunteer / work on holidays and on Saturdays.**

**And notice that at the entrance to our station they installed a special Sabbath code for the Sabbath-keepers.**

**So, in this case, I do not think that there is anything to criticize the station manager or the management of MDA, which apparently had some interest (sometimes there are considerations we do not know, such as budgets and agreements) to employ civil servants.**

**I know that the issues of exclusion / dodging all of them immediately jump.**

**But it does not seem to me to be the subject.**

**And especially that it is possible to send the same volunteers themselves who knows maybe at the end they will adopt a child together!**

**In a manner that will not harm the other volunteers.  
But he cares to respect all kinds of volunteers.**

The Ultra-Orthodox that wrote this wanted to calm the spirits of the volunteers that wrote that what happening is a religious coercion (the same response of religious coercion was of the youth and the adult volunteers). The author of the dissertation mention that in this case it relate to what the ultra-orthodox believe and in suitable to him to put calm the spirit. The question that arise is how the ultra-orthodox react would be if the case was reverse?