

# National culture and nature of supply chain integration: An atypical case in Morocco

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## ABSTRACT

This article adopts a culturalist approach which aims to demonstrate that the nature of the integration of the supply chain upstream may be affected by the characteristics of the national culture of the host countries, through the case of Moroccan OEMs. The model will be tested in a quantitative study processed through the method by structural equations. The results from the study argue that the characteristics of the Moroccan national culture promote the development of affective trust which allows relational integration of the supply chain.

**Keywords:** National culture, integration of supply chains, trust, structural equations.

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## INTRODUCTION

Supply Chain Management (SCM) has revolutionized the control intra-and inter-organizational flow. It is considered as a new management philosophy, which perceives the company and business linkages as a whole, and not as an unrelated, fragmented entity. However, the academic literature (Ha et al., 2011; Fabbe-Costes et al., 2014; Balambo, 2013) has focused almost exclusively so in a clean, dominant logic in Logistics and Supply Chain Management, a normative spirit of organizational and technological elements that enable the implementation of SCM. If these elements can withstand certain types of integration, we find that this approach is no longer sufficient, and the consideration of cultural aspects is required. This is in addition to a finding emerging SCM that can raise the question of culture and is increasingly invoked to explain the difficulties in the implementation of SCM (Feng, 2010). In a professional report by Galia, a European consortium of automakers in 2004, speakers discussed the problems that faced their supply chains, especially in terms of implementation of quality standards in Morocco and the Philippines, and agreed on the importance of taking into account the culture (including religion) in the adaptation of standards to local values.

Context analysis of Moroccan companies involved in Supply Chains therefore requires taking into account the

potential influence of social and cultural context in which they bathe. In addition, the Moroccan cultural context is seen as a strong cultural context, and has a great influence on the economic sphere. We then ask the question whether the characteristics of the Moroccan national culture can determine the nature of the integration of supply chains.

## LITERATURE REVIEW

To evaluate and measure the influence of national culture on the nature of the integration of supply chains in the Moroccan context, we rely on a central assumption that the nature of the integration of supply chains depends strongly on the nature of the trust developed nature trust developed between the partners is also strongly determined by the characteristics of the national culture.

### Conceptualization of national culture, trust and inter-organizational integration of supply chains

We have defined the culture, the tradition of the work of Hofstede (1994), as a collective programming of the

human mind, adopting a processual and dynamic culture perspective. The research was part of the parish typology (Adler, 1983), cultural studies, and the ideational perspective. Hofstede's model has been used is the original Hofstede model consists of four dimensions that characterize the cultures, which was amended and contextualized by introducing the variable of religiosity as cultural dimension and two virtues that characterize the traditional culture Morocco who have some influence in the sphere of business, namely: Niya and Lkelma.

### **National culture**

The first two dimensions related to Hofstede's model for individualism/collectivism. Hofstede has given rise to this dimension to express the degree of autonomy from the group and social norms, more or less group solidarity and the degree of commitment to community values (Hofstede, 1994). It refers to the importance given by an individual to himself or his family (Hofstede, 1983, 1991). In societies marked by individualism, people are more concerned with their own interests, and their immediate environment (Hofstede, 1994), while in countries where collectivism premium, the individual self is identified in the collective self where importance is given to the emotional ties between members.

The second dimension concerns the hierarchical distance. This dimension corresponds to the degree of expected and accepted by individual inequality. This dimension is part of the original model of Hofstede. Power distance is defined by Hofstede (1980) as the perceived level of inequality of power between those who hold power and hierarchical one before. In societies with high power distance, power is centralized leadership and is exercised in an autocratic and coercive manner (Hofstede, 1983). While in countries with low power distance, attention is given to equality and cooperation.

The third dimension is related to the interchangeability of roles or masculinity / femininity. It refers to the question of values and the prevalence of "hard" values such as gain, excellence and competition versus "soft" such as mutual aid, solidarity and empathy values. In masculine cultures, individuals seek social advancement through excellence and material success; whereas in feminine cultures, there is prevailing values of mutual assistance, kindness and tenderness. At work, masculine cultures live to work and focus on equity, competition and performance, whereas in feminine cultures the quality of relationships is placed at the forefront, we work to live and is the values of solidarity and goodwill.

The fourth dimension is related to uncertainty avoidance. This dimension distinguishes between countries with high and low uncertainty avoidance. It refers to the degree of tolerance of uncertainty. The level of uncertainty avoidance means the degree far individuals of a culture accept ambiguous situations,

risky, unpredictable, unstructured, or anarchic, and the manner in which one responds to this unpredictability (Hofstede, 1983 1991). In cultures with a high degree of uncertainty avoidance, refractory to uncertainty, there is a tendency to put in place structures, rules, formal institutions to reduce it, unlike cultures with low uncertainty avoidance where life takes you from day to day, where you feel no anxiety about future events.

The fifth dimension integrated into the framework of our work concerns the religiosity. Although not part of the original model of national culture of Hofstede, we were inspired by the works of Hofstede (1991), Schwartz and Huismans (1995), Saroglou et al. (2004) and El Akremi et al. (2007) who integrated companies to understand some religious sensibilities, as it is considered a cultural specificity determining behaviors, attitudes and perceptions of individuals in their relationships with others.

In the register of traditional Moroccan culture, Niya was chosen as a cultural component that can influence the process of building trust. This cultural component is part of the traditional Moroccan cultural reference, which still operates influence the behavior of actors in a post-traditional society. This virtue is multidimensional and complex, but can be defined here as a virtue that ensures continuity between intention and behavior. Bourquia (2011) considers that the Niya is a kind of faith without conditions and which forms the basis of interpersonal economic and social relations in the Moroccan cultural context.

Lkelma was chosen as a cultural dimension belonging to the traditional Moroccan culture. It refers to the value of the word. In the prevailing discourse of a Moroccan man, Lkelma is someone who honors his word and commitments, and is someone who can be trusted.

### **Nature of inter-organizational trust**

In our work, we approached the trust line (Fukuyama, 1995), as a social capital embedded in a cultural environment that allows partners belonging to the same nation to adopt a cooperative behavior innate and spontaneous under grip of sociological institutions.

Following our review of the literature on the nature of trust developed, we selected the type of Mc Allister (1995) that allows our senses to summarize the criteria underlying the decision to grant trust. McAllister (1995), in his analysis of nature and basis for the development of relationships of trust, which is based on the psychosocial literature, distinguishes between two forms of trust: cognitive trust and emotional trust.

Cognitive trust is based on individual information on the reliability and dependence on the other. This rational cognition-based trust is based on objective characteristics attributed to the partner (McAllister, 1995; Tyler and Kramer, 1996) such as the skill, ability,

responsibility, integrity, credibility and reliability. This dimension was operationalized by Balambo (2012) and Balambo (2013) in the Moroccan context.

Affective trust is based on the attention on interpersonal emotions between individuals. These emotional ties are a basis of trust. This social trust based on affection is based on characteristics such as benevolence, altruism, commitment, mutual respect and openness. This dimension was operationalized by Balambo (2012) and Balambo (2013) in the Moroccan context.

### ***Nature of the integration of supply chains***

Following our review of the literature on the nature of the integration of supply chains, we used a typology considering two types of integration of supply chains: relational integration based on a partnership process and the presence relational variables; and functional integration that build on the organizational determinants for the implementation of integration.

Relational integration is defined as the ability of a company to rely on trust, commitment, relationship maintenance or even consensus in case of failure of a relationship in order to achieve competitiveness (Bowersox et al., 1999; Stank et al 2001), and the effective integration of the supply chain. It has four dimensions. The specific roles have been identified by Bowersox et al. (1999) and Stank et al. (2001) and reused by Baofeng (2004). This dimension creates a clear management process and the establishment of a shared in the process of the integration of supply chain responsibility. It aims to define the roles of each partner in conjunction with situations of uncertainty. The second dimension of social integration is related to the establishment of a common line which includes the implementation of all rules, policies and procedures to facilitate collaboration and inter- conflict resolutions (Stank et al., 2001). The third dimension is related to the willingness to share information. As part models (Bowersox et al., 1999; Stank et al., 2001), this dimension highlights the willingness of the exchange of technical, financial, operational and strategic ideals. The last identified dimension is related to the sharing of risks and rewards, and refers to the predisposition to evenly distribute the rewards and risks (Stank et al., 2001).

Functional integration is an important part in the Anglo-Saxon literature, unlike the literature of the Asian school which is characterized by the predominance of relational aspects, it is characterized by four dimensions: financial integration, which reflects the ability of the company to implement agreements in terms of financial management (payment terms, liquidity, etc) or to help the partner in the investment business (Stank et al., 2001. Baofeng, 2004); the integration of business processes which means the establishment of an integration of operational systems to

reduce overlap and duplication, while maintaining a flow synchronization (Stank et al., 2001); the standardization of measurement indicators which means the degree to which a firm must standardize measurement systems with systems for measuring its main partner in the supply chain (Bowersox et al., 1999; Stank et al., 2001; Baofeng, 2004); and finally, the integration of systems and technologies that refers to the ability of the company to develop information for better inter-organizational collaboration and can withstand operational configurations to serve different market segments systems (Stank et al., 2001; Baofeng, 2004; Fabbe-Costes, 2007).

### **Influence of national culture on the nature of trust in inter-organizational supply chain**

For the construction of our research model, each of the dimensions belonging to the model of Hofstede and religiosity double sub-hypothesis was formulated to highlight its impact on the nature of the trust. Two assumptions are made about the virtues of traditional culture.

In an individualistic culture, relationships are characterized by a high degree of family disintegration where the links between individuals are loose, therefore everyone should take responsibility (Hofstede, 1994). Attention is given to oneself and loyalty of each is expressed only in the face of interest calculated. Thus in such a cultural context, social relations between partners are weak and based on rational calculations transactional purposes, and competence seems to be the main criterion for granting trust. The development of trust is based on cognitive criteria such as reliability, competence, credibility, and leads to the development of cognitive confidence (El Akreimi et al., 2007).

While in collectivist cultures, relationships are characterized by strong ties and a predisposition to support (Francesco and Chen, 2004). Partners tend to build emotional ties, and community takes precedence over the individual. This perceived cohesion between partners is based indeed on the bonding. The individual benefits of benevolence and protection of the group, which owes loyalty in return. The process of building trust between partners is then about emotional bases (Williams, 2001; Huff and Kelley, 2003; Ferrin et al., 2006; El Akreimi et al., 2007). These elements support the following hypothesis:

**H<sub>1</sub>:** An individualistic culture promotes the development of cognitive trust between partners in the supply chain, while a collectivist culture promotes the development of affective trust between partners in the supply chain.

We now turn to the second cultural dimension which refers to the hierarchical distance. Power distance influences the allocation of trust, since in cultures with

high power distance great importance is given to status and trappings, which serve as a tool for legitimizing power exercise process. There is also a large outbuilding in the economic and social relations, and relations between subordinates and superiors are often responsibility affective (Hofstede, 1994; Benabdeljlil , 2003). D'Iribarne (1989) notes in this regard that "the often highly emotional nature of hierarchical relationships in France (a country with high power distance) is amazing." In these countries, the allocation of trust process is about emotional bases and gives rise to a kind of emotional confidence. While in countries with low power distance, individuals are considered equal by nature, the reports are devoid of emotions and result in calculations since the roles of those who hold power and those who do not may change from one moment to another. In such a culture, the allocation of the trust process is done on the cognitive bases and gives rise to cognitive confidence. Given these findings, we support the following hypothesis:

**H<sub>2</sub>:** A low power distance culture promotes the development of cognitive trust between partners in the supply chain, while a high power distance culture promotes the development of affective trust between partners in the supply chain.

The third cultural trait is linked to the interchangeability of roles. It also influences the process of building trust and then his nature. Masculine cultures are experiencing a high prevalence of so-called masculine values of strength, aggressiveness, material success, etc, that promote autonomy, competition based on computational logic and individualism (Hofstede, 1994), which give rise to opportunistic behavior, even at the expense of others (Elahee et al., 2002). In such a culture where individual success comes before any other consideration, trust is placed on cognitive bases calculated (Kale and Barnes, 1992; Doney et al., 1998; El Akremi et al., 2007). Whereas in feminine cultures, the roles are interchangeable (men and women) and members are expected to be modest, tender and concerned with the quality of life (Hofstede, 1994), with an orientation towards cooperation, benevolence and altruism (Hofstede, 1991). The members of these cultures attach more importance to social relations, mutual where the collective interest prevails over the interest of the individual and build their confidence on the basis of the desired values (Gefen and Heart, 2006). Belonging to a female culture promotes the development of affect-based trust (Doney et al., 1998; El Akremi et al., 2007). Given these findings, we support the following hypothesis:

**H<sub>3</sub>:** A male culture encourages the development of cognitive trust between partners in the supply chain, while a women's culture promotes the development of affective trust between partners in the supply chain.

The fourth dimension is related to uncertainty avoidance. In cultures with high uncertainty avoidance, people tend to control the future of their lives, leaving less to chance (Hofstede, 1983, 1984). Institutions, structures and formal rules appear as ways to minimize the occurrence of ambiguous or risky situations. Impersonality, objectivity and competence are seen as ways to avoid uncertainty, and any decision through an objective process of arbitration. In such a culture, trust is developed through cognitive processes (Doney et al., 1998; Gefen and Heart, 2006; El Akremi et al., 2007). Whereas in cultures with low uncertainty, avoidance of risk-taking is considered a normal act, the behavior of individuals is characterized by flexibility and adaptation to new situations. Individuals who believe in freedom are much more tolerant of difference of opinion and respect the most essential formal rules; unlike cultures with high uncertainty avoidance in which people appear more phlegmatic, relaxed and contemplative (Hofstede and Bond, 1988). Their relationships with each other are marked by the search for kindness and affection (Elahee et al., 2002), they are not concerned about the future and their choices are based on intuition and emotions. In such a culture, trust is developed through affective processes (El Akremi et al., 2007). These factors support our hypothesis:

**H<sub>4</sub>:** A culture with high uncertainty avoidance promotes the development of cognitive trust between partners in the supply chain, so that a culture with low uncertainty avoidance promotes the development of affective trust between partners in the supply chain.

The fifth dimension is related to religiosity. In cultures with low religiosity, members experience an aversion to abstract representations, each relationship must obey the virtues of the Logos, reason and rationality that are considered the foundations of decision making (Moore et al., 2001). All metaphysical dimensions results, then signs of retardation and individuals develop process based on experimentation and science. In such a culture, trust is developed in cognitive processes (Moore et al., 2001; El Akremi et al., 2007). Whereas in cultures with high religiosity, relationship to the future is marked by a large determinism and a tendency to fatalism, believing satiety in providence, the members of that culture to abandon any future projection implies a mobilization process objectives prediction in favor of metaphysical considerations. Such cultures are still marked by strong emotions in relationships with partners, which is built around an ideology, common moral principles and identity similarities (Hernandez, 2001). In this culture, the process of development of trust is based on emotional processes (El Akremi et al., 2007).

**H<sub>5</sub>:** A weak religious culture promotes the development of cognitive trust between partners in the supply chain,

while a strong religious culture promotes the development of affective trust between partners in the supply chain.

The sixth dimension is related to the virtue of Niya. The allocation process of trust is marked by a kind of emotional Niya without rational basis and without conditions (Bourquia, 2011), since it is based on the Moroccan cultural referent marked by religiosity. The virtue of Niya is a virtue that ensures continuity between intention and behavior, as a kind of unconditional faith, and that is the foundation of interpersonal, economic, and social relations, which are marked by strong emotions (Bourquia, 2011). Given these findings, we support the following hypothesis:

**H<sub>6</sub>:** The virtue of Niya promotes the development of affective trust between partners in the supply chain.

The seventh cultural dimension is related to the Lkelma. The Lkelma may explain the oral prevalent in Moroccan society and the abhorrence of writing including some traditional areas. Requiring a written agreement may offend the other person because it would be a challenge to his Kelma. In this sense, the formalization of the relationship in a contract becomes an element that could jeopardize the relationship. For example, Lkelma has much more important than written in the daily lives of Moroccan track, it is not only a means of communication, but a means of solidarity between people. In this context, the reports are supposed to be based on Lkelma governing all social and economic relations (Bourquia, 2006). In this sense, the allocation of the trust process is not done on cognitive basis based on calculations of gain and loss, but rather on emotional bases of respect for both of these commitments. Given these findings, we support the following hypothesis:

**H<sub>7</sub>:** The virtue of Lkelma promotes the development of affective trust between partners in the supply chain.

### **The influence of the nature of inter-organizational trust in the nature of the integration of supply chains**

We selected two types of integration based on the work of Stank et al. (2001), Zhao et al. (2004) and Baofeng (2004), which allowed us to separate the two types of integration of supply chains, that is, functional integration and social integration.

Functional integration refers to the impersonal, objective criteria that integrate a supply chain. The integration of business processes, systems and technologies, measurement indicators, and financial integration retained as its size, require a partner's confidence in the reliability and competence of the other partner. All dimensions of functional integration depend on the skill of the first partner to implement the integration

in his company and its competence to implement an inter-organizational integration.

By integrating these dimensions, partner should be safe through rational, systematic process, and reflected on the basis of verifiable knowledge, it protects any risk with "good reasons" (McAllister, 1995) to trust in the reliability of his partner. These characteristics correspond to the determinants of cognitive trust (McAllister, 1995). In this sense, the emergence of a cognitive confidence by believing in the competence and reliability of the partner leads to a functional integration of the supply chain (Yeung et al., 2004; Ha et al., 2011). Given these findings, we support the following hypothesis:

**H<sub>8</sub>:** Cognitive trust promotes the development of functional integration.

Relational integration, in turn, corresponds to the implementation of an emotional investment in the relationship of trust and demonstrating a sincere attention to the welfare of others (McAllister, 1995), an investment that pays particular attention to relational and social attributes of the relationship rather than instrumental attributes (Williams, 2001). These characteristics correspond to the determinants of affective trust (McAllister, 1995). Affective trust refers to the predisposition of the partner to have an open behavior towards each other; it is seen as a desire to do more than is formally expected (Sako, 1992). The essence of emotional confidence falls on informal practices that can perform certain tasks which were not officially under contract terms. More recently, Ha et al. (2011) showed that the affective trust has a significant impact on social integration in the supply chain, including the willingness to share information and the sharing of risk and reward. Given these findings, we support the following hypothesis:

**H<sub>9</sub>:** Affective trust promotes the development of relational integration.

These assumptions are summarized in a theoretical model (Appendix 1), which will be tested at the end of a quantitative survey of Moroccan OEMs only sector in Morocco who knows the existence of practices supply chain management .

## **METHODOLOGY**

### **Population research and data collection**

Our population was composed of Moroccan automotive suppliers, which consist according to statistics from the AMICA<sup>1</sup> Moroccan suppliers, 87. We obtained 72 responses from different respondents following an online questionnaire survey conducted with the support of the AMICA based on their updated database.

<sup>1</sup> Moroccan Association for Industry and Automotive Trade.

Respondents consisted mainly of supply chain managers and business leaders when it came to an SME.

On measures of variables, we relied both on the existing scales from the literature and a series of interviews conducted with experts both from supply chain managers, heads of firms regarding variables and integration of supply chains of trust; and secondly, on interviews with sociologists, anthropologists and historians about the variables of the Moroccan national culture. These measures have then been translated into double-blind by three experts. All variables were subjected to a multi-item measure assessed by a Likert scale with 5 points.

### Data analysis

Data analysis was done on the basis of the method by structural equations in the PLS (Partial Least Squares) approach using word processing software SMART PLS.

Given our decidedly culturalist approach are the scores different dimensional cultural characteristics that will determine the hypotheses to be tested. The analysis of two-dimensional variables revealed high scores of collectivism, high power distance, low uncertainty avoidance, high religiosity and femininity.

Since all our variables were found reflexive, we made purification of our data based on the analysis of the factor contributions (loadings), the index of T Student of each indicator, the variance of each returned dimension (AVE), the composite reliability (CR), and the index of Cronbach's alpha ( $\alpha$ ), we have ensured the homogeneity of the scales, and their convergent and discriminant validity.

Then, we evaluated the quality of the global model through the analysis of the coefficients of determination ( $R^2$ ) and standardized structural coefficients. From the evaluation of  $R^2$ , we can see that all latent variables are identified to approach of the threshold of 0.1 (Croutsche, 2002), except for the variable implementation of a common policy. The test of "Goodness-of-fit index" obtained (0.75) also shows a significant validity of our model.

## RESULTS

### Hypothesis testing

For hypothesis testing, we used the resampling method that stabilizes the  $\beta$  coefficient estimates and calculates the error that allows the determination of the significance of these coefficients. In this sense, the validation or rejection of a hypothesis depends on the value and significance of Student's  $t$  (Chin, 1998). Thus, the assumptions are statistically significant at 1, 5 and 10% if and only if the Student's  $t$  is greater than the absolute value of 2.57, 1.96 and 1.64, respectively. Below these thresholds, the significance of the assumptions will be insignificant.

Table 1 summarizes the results of hypothesis testing.

## DISCUSSION

The analysis of indirect effects has enabled us to achieve a number of results. First, the impact of collectivism on the development of affective trust was significant. Indeed, this result confirms the work of El Akremi et al. (2007) in

a culturally close context to that of the Tunisian national culture. In a collectivist country like Morocco, analysis of scores revealed a very high score of collectivism. The company is characterized by strong ties and establishing emotional ties. Our study helps to demonstrate that the process of building trust between partners is about emotional bases.

The impact of high power distance on affective trust was non-significant. Our investigation reversed this hypothesis by revealing that there is no relationship between high power distance and emotional confidence. This result is in agreement with the results of the search for El Akremi et al. (2007) in the Tunisian context where high power distance negatively affects the emotional confidence. This can be explained by the fact that an unequal distribution of power between partners can lead to a lack of communication or even hostility, which does not build emotional ties, because of the scarcity of trade and the primacy of the logic of power.

The impact of femininity on the development of affective trust was significant. Indeed, analysis of scores revealed a hint of femininity higher than masculinity. This result is contrary to that supported by the majority of researchers who assume that membership of Morocco to the Arab-Muslim world where consideration of gender inequality seems to be tinted, predisposes to move towards more masculinity. Our results is consistent with the results we have been able to emerge from interviews with sociologists and anthropologists, that the Moroccan individual shared values of femininity, modesty, tenderness and concern for the quality of life and quality of social relations even at the expense of job performance (Hofstede, 1994). The membership of a female culture, while promoting the development of trust as emotional support the work of Doney et al. (1998) and El Akremi et al. (2007).

The impact of low uncertainty avoidance on emotional trust was non-significant. The score at the end of our investigation indicates a culture with low uncertainty avoidance which explains the use of informal rules, the predominance of situations blur business, and dealing with situations at work individually to case by case, in the absence of formal pre-established rules. Religion appears in this sense as a relief mechanism of anxiety resulting from uncertainty because it generates an acceptance of future events that are believed to be exogenous. However, low uncertainty avoidance does not seem significantly affect the development of affective trust in inter-organizational context in Morocco. This can be explained by the undeniable use of technology that seems to reduce the uncertainties related to the inter-organizational exchange, and the rigidity of the medium cannot explain the use of attribution of emotional confidence.

The impact of religiosity on the attribution of emotional confidence was very significant. Our results show that religiosity seems to be the most critical in assigning

**Table 1.** Test results of the model assumptions in the PLS approach.

Hypothesis	Original sample (O)	Sample mean (M)	Standard error (STERR)	T statistics ( O/STERR )	Validation
H.1.1 COL => AT	0.2035	0.1881	0.1086	1.8744**	Validated
H.1.2 HDH => AT	-0.0398	-0.0474	0.0610	0.6526	Rejected
H.1.3 FEM => AT	0.1383	0.1269	0.0779	1.7752**	Validated
H.1.4 FCI => AT	-0.1267	-0.1535	0.1558	0.8129	Rejected
H.1.5 RG => AT	0.5332	0.4740	0.1671	3.1918**	Validated
H.1.6 NY => AT	-0.1046	-0.0981	0.0764	1.3692	Rejected
H.1.7 KM => AT	0.1644	0.1732	0,0795	2.0666**	Validated
H.2.1 AT => SR	0.4997	0.4887	0.1462	3.4179**	Validated
H.2.2 AT => LD	-0.0433	-0.0586	0.1621	0.2671	Rejected
H.2.3 AT => PI	0.3038	0.3356	0.1078	2.8194**	Validated
H.2.4 AT => PR	0.2937	0.3443	0.0837	3.5079**	Validated

\*\* Significant at a threshold of 10% risk.

emotional trust in the context of the integration of supply chains in Morocco cultural factor. This relationship was positive in the Moroccan context where the score of religiosity was very strong and that helps to explain the allocation of affective trust based on belonging to the "Ummah" and the values of solidarity and mutual assistance among its members.

Analysis of the impact of Niya's emotional confidence proved insignificant. While this Niya, who belongs to a traditional cultural register is valid in most contexts traditionalists, as evidenced by the work of Balambo et al. (2012) which demonstrates the importance of Niya in the registry relationships between wholesalers and retailers in the traditional distribution channel, these relationships do not seem to have the same effect in a context where there is a minimum of formalization such as the supply chains in the automotive industry. This may explain the reversal of this assumption.

The last hypothesis tested between our explanatory variables and our mediating variable was the influence of a candidate under Lkelma on emotional confidence. The analysis of the test results of this hypothesis revealed a significant influence. This relationship has been verified in the Moroccan context, and under Lkelma which belongs to traditional Moroccan cultural register has proved even in the context of supply chains in the automotive industry, while allowing support of the objective of affective trust.

We now analyze the results of our test on our variables mediating variable to explain. First, the impact of trust on the emotional development of a specific role was significant. This result confirms the work of Yeung et al. (2004), Baofeng (2004) and recently, Ha et al. (2011). The development of an affective trust makes it possible to establish a clear management process and the establishment of a shared responsibility in the process of the integration of the supply chain beyond the contractual responsibilities, particularly in situations uncertainties.

The test of the hypothesis stating the impact of emotional trust on the establishment of a common line with the partner was non-significant. This hypothesis has not been tested in the Moroccan context. Indeed, the development of affective trust does not favor the establishment of a common line.

The third relationship between our mediating variable and explain our variables used to test the hypothesis stating the impact of emotional trust on the willingness to share information. The results show a significant relationship. The development of an affective trust makes it possible to promote the control of the exchange of technical, financial, operational and strategies. The sharing of information is considered necessary for the implementation of the relational integration of the supply chain conditions. Our study shows that the development of affective trust between partners can promote the

willingness to share information between the partners involved in the integration of supply chains.

The relationship between our past and our variables mediating variable to explain possible to test the hypothesis stating a positive impact of affective trust on sharing risks and rewards. This relationship was significant in our study. Affective trust allows risk sharing in which the cost of the consequences of a risk is spread over the two partners, and earnings are divided equally between the two partners involved in the integration of supply chains.

Regarding the status of the mediation, it proved total in five relationships. This is the impact of collectivism on the willingness to share information and the sharing of risks and rewards and impacts Lkelma the willingness to share information, the sharing of risks and rewards and the specific roles.

Mediation has proven part in seven relationships. It is when the emotional confidence can explain the transition between the explanatory variable and the dependent variable without being exclusive. This is the impact of collectivism on the specific roles, the impact of the specificity of feminine roles, the willingness to share information and the sharing of risks and rewards, as well as the impacts of religiosity on specific roles, the willingness to share information and the sharing of risks and rewards.

## CONCLUSION

The findings demonstrate that the characteristics of the Moroccan national culture promote the development of affective trust between partners of supply chains. This trust allows you to sit on the steps of SCM relational elements that contribute to the creation of strong and lasting links between the partners. These results break a widespread conception in the literature SCM limiting this approach to the implementation of organizational and technological elements. However, these elements allow only computational trust, which can easily be called into question when the partners are no longer of interest to the relationship. More generally, these results produced Morocco highlight the influence of cultural context. They show and relational conditions (specific roles, willingness to share information, sharing of risks and rewards) may be more important in the implementation of the SCM functional requirements (organizational and technological).

Such findings have several implications for supply chain managers and having a high external validity because we relied on the total population and got a rate of return of over 60% in automotive sector. However, results obtained in Morocco cannot claim external validity beyond the Moroccan context, given that the national culture is an extremely contextual variable. Thus, when the partners in the supply chain are located in a collectivist culture or high religiosity, it is more

appropriate to establish a policy of integration of the supply chain especially based on relational variables to be supported by the affective trust developed between the two partners because of their membership in such a culture. This may be more important than the establishment of an information for the integration of the supply chain system, as evidenced by the logistics manager of a supplier in the exploratory survey "What counts it is precisely the proximity and relationship, you can implement the best ERP (enterprise resource planning), they will be abandoned if human contact is not there ...".

Our work in Morocco serves to emphasize the importance of taking into account cultural aspects in the SCM. In this sense, it is now crucial to incorporate culture as a factor that may influence the implementation of SCM side of organizational thinking and deepen understanding of the way in which culture may influence the development implementation of SCM in other cultural contexts.

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**APPENDIX**

**Annex 1: Conceptual model of research**

