

## **Chance or Challenge: Is Turkey compatible with the European Union regarding to Geert Hofstede's Six Dimensions of National Cultures and if yes, in which way?**

A country comparison between Germany and Turkey based on the data from Geert Hofstede's Culture and Organizations Theory.



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# 1. Introduction

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*"I still have hesitations over Turkey's full membership. This process is an open-ended one." (Angela Merkel, 4<sup>th</sup> February 2014)*

*„The EU needs Turkey.“  
(Recep Tayyip Erdoğan, 4th February 2014)*

One of the most impulsive discussed topics of the European Union contains still the European enlargement, especially the accession of Turkey in the European Union. In public discussions cultural differences signify the persistent conflicts dealing with the cooperation and integration of Turkey in the Union. The two statements from the German chancellor Angela Merkel and the president of Turkey Recep Tayyip Erdoğan well emphasize how different the opinions about a possible accession of Turkey in the European Community are. Since 1963 Turkey has been an associate member of the European Union. It applied for full membership in 1987, became a candidate in 1999 and began its accession negotiations in 2005. Is Turkey the missing piece of the puzzle that completes the construct of the European Union? We do not have an answer for this question until now. Since the Ankara Agreement in 1963, there was a continuous change in agreement and rejection. Critics argue that values of the Islam are not compatible with the Christian culture. Values are anchored in culture and therefore, the transformation has to happen over generations. Turkey sees itself as a part of the Islamic world. With the adoption of European standards Turkey will signify that democracy, laicism and the Islam are compatible with each other (Küçük, 2008, p. 145). In this thesis I will try to find an answer to the following question:

***What impact has cultural differences and similarities on the decision of a possible inclusion of Turkey in the European Union?***

Answering this question is a first step in the direction of an accession of Turkey. There are many reasons why the integration process takes time. One of the main arguments is about the Turkish culture which seems to be not compatible with the European one. But determining a culture is hard task. Turkey for example shares its borders with around thirteen different countries that all have an influence on the culture. This makes it more difficult to analyse the Turkish culture. The same can be seen in the community of states in Europe that consists of many different countries, languages and cultures that all shape the European identity. It signifies that the word 'European Identity' unifies and incorporates 28 member states with around 24 different languages, traditions, food, music, religion and cultures. In 1952 the European Community was founded to guarantee peace and economic stability. Today, the European Union appreciates political and cultural aspects of the member states in addition.

## 1.1 Relevance of the Research

The accession negotiations between Turkey and the European Union are on an enduring process. A possible solution for the proceedings is not within one's reach. The question if the EU is too weak for another enlargement is a current topic. Until now, there is no empirical case study between Turkey and the EU. Since more than 40 years of accession negotiation the discussions seems to be in an impasse now. It is not only a question of a membership it is a question of the European culture. With the survey from Geert Hofstede I will be able to explain and to examine why the inclusion of Turkey in the EU seems to be so difficult and if cultural differences are the reason. Because of this empirical case study I can give a prospect for the future. It will help to get an understanding for the persistent debates and discussions about Turkey's accession of the EU. Moreover, it will function as a theoretical framework in contentions about arguments in favour or against a possible integration of Turkey. This research observes the phenomena of the integration controversy of the EU enlargement especially Turkey, for which we do not have an explanation till today. Moreover, it tries to find an answer to one of the many questions dealing with the topic of integration and the European cultural identity. The research thesis will be prescriptive so that it can be useful for policy advice regarding to Turkey and the European Union. It will guide the discussions about the Turkish culture in comparison with the European culture, which have almost entirely a subjective character and will turn it into an objective direction where arguments can be documented with data. Therefore, it can be used as a recommendation for actions. Next to this, the research can also serve as criticism on Geert Hofstede's Dimensions of National Cultures and lead to possible confirmation or rebuttal of the theory.

## 1.2 Research Question & Expectations.

After discussing the general problem I will refine the topic into a clearly formulated research question. The goal of the research is to find out if cultural differences are one of the main reasons why the integration of Turkey takes so much time. The research question is formulated as follows:

***What impact has cultural differences and similarities on the decision of an inclusion of Turkey in the European Union?***

I want find out if a European cultural identity exists. And if yes, is this cultural identity compatible with the identity of the Turkish society? What are the similarities and differences between these two cultures? Geert Hofstede's model of National Cultures will help me to find an answer. Depending on the amount of accordance regarding to cultural differences the integration of Turkey can be chance for the member states of the European Union as well as a challenge. Having the answer we are able to prove or disprove the argument of a European identity. While comparing two European cultures in detail which, at a first glance seem to be quite different, will bring new insights of both cultures. Most of the critics of a possible accession of Turkey mention religious and historical differences. Müftüler-Bac (1998) criticizes that predominantly the Christian Democratic Party mentions doubts over Turkey's European identity because the European Union is "based on Christian

principles and cannot accommodate countries that do not share this identity” (p. 240). He adds that doubts like that cannot be directly raised. Therefore, the European Union justifies the rejection with political reasons like unstable democratic situation and the breach of the human rights (Müftüler-Bac, 1998, p. 240). Other critics argue that Turkey is too large, too poor, too populous with high inflation and unemployment rates, the role of the military, the enduring rivalry with Greece and the ongoing Kurdish problem. Fears of rising authoritarian movements such as political Islam are mentioned as well. In reference to Küçüc (2008) the adaption of European standards was just a “revolution from above” (p. 79). According to him a change occurred only the administration and political institution but not in the society. Hofstede’s survey does not focus on these aspects. It deals with questions of everyday culture and explains why people behave in certain situations like they do. The behavior is of course shaped by religion and history but Hofstede does not only focus on this dimensions. Therefore, doing this research I expect new insights which are not guided by stereotypes but come from the society itself which completed the questionnaires.

It is obvious that a culture cannot be described and explained on a few pages but I will try to convey an insight of the Turkish and the European culture in the following research. Therefore, I will start with the theoretical framework which should function as an introduction into the topic. In a nutshell I will describe the relation between Turkey and the EU and will give an approach in Hofstede’s Theory of National Cultures. I will continue with the research methodology outlining the case selection and sampling. The main part of the research will be the data and analysis part. Comparing Turkey and Germany and later on Turkey and Europe, I hope, I will get new insights into the topic of cultural differences and similarities regarding to Turkey and the EU. I will finish this work with a final discussion and conclusion passage in the end.

## 2. Research Methodology

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The following chapter will familiarize the reader with the research design, the method of data collection as well as the method of data analysis. I will describe how I am going to empirically test my theoretical expectations. As a memento, I want to find out what impact cultural differences and similarities have on the decision of an inclusion of Turkey in the European Union?

### 2.1 Case Selection and Sampling

Finding an answer to the research question I decided to do a case study with a two-country comparison. I determine Turkey as the first country because I want to find out if the Turkish culture fits in the EU with regard to the cultural dimensions. Turkey belongs to Europe as well as to Asia. It is one of few countries with an Islamic religion and democratic political system. This makes Turkey special. Regarding to cultural aspects it seems completely different to most of the European member states. The second country should be a typical European country that represents the European culture. Therefore, I decided to take Germany. It is located at the centre of Europe and thus influenced by all the other European countries around. Moreover, together with the Netherlands,

France, Belgium, Italy and Luxembourg, Germany was one of the founder states of the European Union in the 1950s (Tiemann, Treib, & Wimmel, 2011, p. 28). The identification with the European identity arises the opportunity for Germany to overcome its Nazi past (Küçük, 2008, p. 17). Therefore, Germany has a mainly positive attitude towards a European membership (Treib et al., 2011, p. 29). Next to the aspect of the geographical location Germany's economic capability and productivity give the country a powerful position in the European Union (Jeřábek, 2011, p. 75). Country-by-country overview Germany belongs together with Spain and France to the member states with the biggest country size and population. All these aspects signify that Germany has a dominant influence on the European cultural identity. On the contrary to the eastward enlargement one of the main parties (Christian Democratic Union) in Germany is an anti-marketeer of Turkey's accession to the EU. I want to find out if cultural differences create this aversion against an accession.

I am using a comparative method in accordance with the most similar systems design by Arend Lijphart. According to this method Lijphart (1975) mentions that "cases are selected in such a way as to maximize the variance of the independent variables and to minimize the variance of the control variables" (p. 164). Because of the small sample size of only two countries there is no possibility to do a case-oriented analysis but rather a statistical analysis (Jahn, 2006, p. 248). Considering that the population (Turkey and Germany /Europe) is selected by myself (the researcher) and not at random the results of the research will be of a medium range and not generalizable (Jahn, 2006, p. 249). There are no causal relations, but the results can be valid for identical empirical cases.

## 2.2 Method of Data Collection

For the interpretation of the results it is important to know how Hofstede collected his data. He used an obtrusive data collection method distributing a questionnaire to employees of the International Business Machines (IBM) Corporation all over the world. An example of the questionnaire can be found in the appendix. Individuals being studied are aware about the fact. This has an influence on their answers. The six dimensions emerged out of factor analyses that Hofstede performed with the data from IBM employees in 72 national subsidiaries from 38 occupations and in 20 different languages between 1967 and 1973 (Hofstede, 2001, p. 41). Through a standard statistical analysis of a huge data set, Hofstede was able to work out differences and similarities among the replies. "More than 116,000 questionnaires with over 100 standardized questions each were available for the analysis", collected from IBM (Kieser, 1994, p. 1). The focus of the survey was country differences regarding to work values. The different dimensions derived from multilateral analyses of the data grounded "theoretical reasoning and correlation analysis" (Hofstede, 2001, p. 41). Based on this Geert Hofstede formulated the theory that national cultures can be divided into consistent, fundamental dimensions.

During 1978-1983 Hofstede added detailed IBM interviews for 53 different countries. Factor analyses helped additionally (p. 46). The questionnaires were always answered anonymous to guarantee honest and unaffected replies. The questions cover diverse aspects of life such as work and

the relation between employer and employees. The respondent had the possibility to choose between scales of answers. Field every closed question has five answer possibilities. Field number one represents that the answer was of utmost importance or that the person totally agrees with the sentence. Number five signifies that the answer is of no importance or that the person totally disagrees. The numbers in between from two to four describe the different nuances. Hofstede scaled the results giving each dimension values between 0 and 100. Index scores are derived from the mean scores on the questions for national samples of respondents. Any standard statistical computer program will calculate mean scores on five-point scales, but the calculation can also be done simply by hand. I put an example for the calculation in the appendix. Actually, the international attitude surveys was not used as a research project for IBM but as a management tool for organization development (Hofstede, 2001, p. 45).

Many critics of Hofstede's theory mention that a questionnaire is not an appropriate instrument to analyse and determine cultural differences, especially when the variable being measured is a value that is culturally sensitive and subjective (McSweeney, 2002). I will encounter that the survey of Hofstede is a method, but it should not be the only one. The same can be answered to the argument that the data from only one country cannot be representative for the entire cultural system of a country (McSweeney, 2002). The survey of Cultural Differences cannot function as an absolute measure but it can help as a framework and will give a good starting point for country comparisons. Also the time dimension is often criticised. I'm sure the scores changed over the time due to the globalization, the environmental change and the emancipation. Some of the surveys were done in midst of the Cold War where political instability and sample lacks data from socialist countries are the custom. Moreover, one can criticise that the amount of only six dimensions and a questionnaire of only 32 questions are not enough to determine the cultural identity of a country.

## 2.3 Method of Data Analysis

### 2.3.1 Qualitative and Quantitative Research

During the qualitative research I will compare Turkey and Germany which are chosen because of the most similar design theory. According to John Gerring a case study is "an intensive study of a single unit for the purpose of understanding a larger class of similar units" (Gerring, 2004, p. 342). According to this research the unit are the two countries Turkey and Germany. The treatment will be a survey which was already done by Hofstede in the 1960s and 1970s. The sample consists of IBM-employees from different workspaces who are chosen at random. They complete the survey. Hofstede does not mention the sample size neither for Turkey nor Germany. Therefore, it is hard to say if the sample size is representative. Additionally, for proving or disproving Hofstede's Theory of Cultural Dimensions I apply the 'Middletown' type of case study (Lynd, 1929). According to the theory of Hofstede national cultures can be divided and afterwards compared by means of six basic dimensions. The results of this research will be based on an intermediate level and should function as some go-between. The aim of the research is to observe the phenomena of cultural differences

and similarities between Turkey and the EU. I want to find out if the Turkish culture is really that much different that it is impossible to integrate the country into to European community as many critics argue.

For the country comparison I will do a second data analysis. The scores have been collected by Hofstede and can be found in his book *Cultural Consequences* (1980). The current scores are also published on his website [geert-hofstede.com](http://geert-hofstede.com). I will have a detailed look at the scores of the basic dimensions. They display the different cultural characteristic regarding to a high or low score. Subsequently, I will compare the scores from both countries with each other. With the help of these scores I am able to characterise the countries and say for example if they have a hierarchical order or a completely equal understanding of the society. While comparing the different high and low scores I am able to classify and compare the countries. To underline the results I search for typical country characteristics which prove or disprove the thesis of a high or low score in the dimensions. A list of the used data can be found in Table 1 in the appendix. Putting all the data together in a graph makes the comparison easier for me. The relevant figures can be found in the appendix, too. In the quantitative part of the research I will analyse and reevaluate the country scores from Hofstede for Turkey and Germany. Moreover, I will create a mode value for the EU based on the data from Hofstede.

## 2.4 Short Conclusion

In the last paragraphs I justified my decision for the sample consisting of Turkey in the role as an accession country and Germany, as one of the founder nations and in place of the European Union. By comparing the different scores from Geert Hofstede's Model of National Cultures I will find out differences as well as similarities of both countries. For the empirical analysis I will use a mix-method of a qualitative and quantitative analysis of the data. I have some doubts concerning the sample size and its representativeness because Hofstede does not mention it exactly in his book. Figure 1 displays the different culture scores for each dimension in Turkey, as well as in Germany. At first appearance significant cultural differences can be found in almost every of the six basic dimensions except the Indulgence versus Restraint Index. I want to find out what impact cultural differences and similarities have on the decision of an inclusion of Turkey in the European Union? I am curious if the calculated scores for the EU will be similar to the scores Germany? Where will be the strong distinctions between Turkey and Germany? Being more into the subject I completed Hofstede's questionnaire as well. I conceive some questions as very difficult to answer because they leave enough room for interpretation. Also the fact that the survey was originally developed as a management tool arouses doubts about suitability of the theory to describe national cultures.

### 3. Theoretical Framework

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In this section I will give a short introduction in the concept of European identity and the relation between Turkey and the European Union. It aims to create a theoretical outline to conduct the following two-country comparison between Turkey and Germany using the model of Hofstede.

#### 3.1 A short introduction in the concept of European cultural identity

The European Union is characterized by a pluralistic and diverse society. The search for a European identity is the search for a collective self-conception. According to Weidenfeld (2010) this collective identity is constructed by European citizens (p. 33). The enlargement of the European Union is a continuing process. The accession of new member states contains changes as well as challenges for both sides. Not only economic and political differences but cultural differences play an important role in the accession negotiations. Weidenfeld (2010) adds that a common awareness of the origin, a similar interpretation of the present age and corporate objectives should be frequently defined to build a European identity (p. 35). The perception of the European identity is consequently changeable and should be redefined with every new member state. The construct of a collective identity is signified by solidarity, loyalty and empathy (Nissen, 2006, pp. 155-174). Referring to the European cultural identity this means that the population of Europe is connected to Europe as a community and as an area with territorially defined boundaries. Despite, citizens of the EU keep their national cultural identity. This implies that citizens of the European Union feel connected to their national state, as well as solidly united with other citizens of the European Union (Böckenförde, 2003, p. 8). The inclusion of Turkey in the European community would therefore, not change the image of a European identity which consists of many national identities. It remains questionable, if the national identity ends with territorial defined borders.

The concept of Europe as a community of shared values is very wide discussed. Most of the discussions have the common but hardly defined 'sense of unity' which is shared by all member states and different to the Turkish understanding (Maderer, 2008, pp. 133-134). Ever since the accession negotiations from Turkey in the European Union started in 2004, the discussions about one single European identity were triggered off. One of the main arguments against the accession of Turkey is the vision of the European identity which does not correspond with the Turkish culture. But it remains some open questions. Does a single European identity exist and if yes, how does it look like? Critics like Abélès (2000) states that a European community does not exist because there are no common rituals and symbols (p. 51). Political and cultural discussions characterize the image of a European identity instead. Ludger Kühnhardt (2011) states the EU has only a political culture. He criticises the different interpretation of religion, concepts of welfare state, environment protection and immigration policy (pp. 44-48). One of the main reasons for the formation of a European community was not a common culture but the insight that Europe needs a community to guarantee peace among the member states and build an economic opponent to the United States of America (Schmidt, 2004, pp. 17-18). Richard Jenkins (2008) adds that identities are constructed and imagined by the society (pp. 153-176). Especially religion and history characterize and shape an identity.

Huntington (1996) specifies this idea. According to him the borders of Europe run where the Islam starts and Christianity ends. Whereas, Hans-Ulrich Wehler and Heinrich August Winkler hold the opinion that the European identity is shaped by the Christian religion and by the history especially the ancient world, the Reformation and the Enlightenment and therefore fixed (Kramer & Reinkowski, 2000). Critics of these assertions argue that development and secularism are not at same level in every member state of the EU (Kramer & Reinkowski, 2008).

In reference to Jürgen Gerhards there are three basic positions which help to identify European identity and to develop possible criteria for membership aspirants. The first one is '**Substantialism**'. Substantialists argue similar than Wehler and Winkler. According to them European identity is defined by a common history, especially through spiritual and historical roots and the recourse to Christianity. The '**Constructivism**' criticises this theory. According to the constructivists everything is socially constructed. A substantive provision of the European culture is not possible and therefore it is voluntary to define the boundaries of Europe. That is the reason why a fundamental definition of the European cultural identity is not possible. The third and last position is '**empirical Substantialism**' or '**constitutional Positivism**'. Corresponding to this position the EU has constituted values in its constitution as for example in article 2, paragraph 2 in the Treaty of the European Union; "The Union shall be open for all European Member States which respect its values and are committed to work together to enforce them ".The Union is not defined by a common religion, language, ethnic or territorial area but rather characterized by pluralistic solidarity which is guided by the European law. (Gerhards, 2004, pp. 14-20) Moreover, Gerhards (2004) tries to define cultural differences and similarities by references to the concept of values. He understands the EU as a 'community of shared values' (p. 55). In an empirical, positivistic way he compares member states and membership aspirants regarding to their understandings of religion, gender or family role, economy, welfare state, democracy and civil society. Every member state attaches different importance to different values.

Also the concept of the Turkish identity was very broad before the Kemalism unified all the different ethnics and religions under the synonym 'nationalism' in 1923. In the end of the liberation war and with the help of nationalism the Republic of Turkey tried to form one single nation with one single language and religion out of many different nations that lived already in Turkey (Hermann, 2008, pp. 25-32). The idea of nationalism to unify a multi-ethnic and multicultural society in one nation was likewise used after the First World War by many European nations. Adapting nationalism was first step for Turkey to become a European state. (Steinbach, 2004, p .4) The leadership of Atatürk created a political and legal system which was orientated on the West. The secularism was introduced, as well as the Latin alphabet and the enforcement of equal rights for men and women. Combining a mainly Muslim society with Western values never happened before. (turkishculture.org) Bart (2006) criticises the power of the Turkish military which is the biggest institution in the country which is contrary to democratic understanding of policy (p. 11). While the member states of the EU become more and more sceptical about an inclusion of Turkey, the Turkish leadership

perceive the accession as a final step and manifestation of Turkey's 'Europeanness' (Büftüler, 1998, p. 245). Despite, it seems to be impossible to categorize Turkey. It is neither a part of Christian Europe, nor of the Muslim, Arab or Middle Eastern culture (Büftüler, 1998, p. 242). Nowadays, the Turkish identity is two-mined. There is a modern, secular and Western-orientated part of Turkey which pursues the goal of integration in the EU, as well as a traditional and Islamic-orientated part.

Another approach to the concept of European cultural identity and the Turkish cultural identity can be done with Hofstede and his Model of National Cultures. He states that culture is not the same as identity. Identities are based on emotions, stereotypes, symbols and rituals but not on values (Hofstede, 2001, pp. 10-11). The Cultural Dimensions Theory is based on the supposition that values can be divided into six main dimensions. With the help of this scores countries can be compared and analysed quite easily.

### 3.2 Relation between Turkey and the European Union

For a long period of time the relation between Turkey and the European Union was not a matter in the empirical research. Just in 1999, when Turkey became a pre-accession country of the EU the interest was suddenly awoken. This changed the current state of research mainly. Therefrom, many researchers discussed arguments in favour or against a possible EU membership of Turkey. If the accession negotiations fail there would be the possibility of a 'privileged partnership'. Which benefits this partnership could have for Turkey is vague because it is already a member of the costume union and the European security and defence policy (Schmidt, 2004, p. 144). After many years of disputes one can perceive different dimensions of argumentations like cultural, religious, geographical, historical and political reasons (Fritz, 2010, p. 28). Many critics argue that history and religion shape the Turkish culture strongly so that it becomes incompatible with other members of the EU and would lead to unrest. Ugur (1999) argues in his book 'The European Union and Turkey: An Anchor/Credibility Dilemma' that "recurrent crises in EU-Turkey relations are endogenous outcomes of an anchor/credibility dilemma, which reflects two tendencies working at cross purposes" (p. X). Other authors like Elçin et al. (2001) mention the democratic deficit, flaws regarding to human rights, the military power, the Kurds problem and the gap of the income distribution (pp. 196-188). The high unemployment rate in Turkey could lead to a wave of immigration to other European countries. Yilmaz (2004) refutes this argument and describes Turkey as an export oriented economy with a growing information society (p. 54). Quite often Turkey is also associated with terrorism. After nine eleven the discussions about an active membership of Turkey in the EU started again. With an integration in the EU the Turkish military will lose its power. On the one hand this would be great for the Turkish civil society, but on the other hand the military will lose its position as a protector of the Kemalistic Laicism and the Islamic fundamentalism will gain on power (Wehler, 2005, p. 52). Wehler (2005) states that a lot of archaise customs like child marriage, bride price, polygamy and tortures are in custom but not compatible with the values of the European Community (pp. 52-53). Above all, Austria, France and Germany are vehement critics of an accession (Fritz, 2010, pp. 23-24). Wehler (2005) argues that the accession of Turkey would represent the democratic deficit

of the EU because the majority of the EU population is against an integration of Turkey according to current polls (p. 59). There are also concerns from Turkey regarding to an inclusion. Many Turkish people fear to lose their culture when they will become a part of the European community (Axt, 2013, p. 62).

But there are proponents of a membership as well. Michael Thumann (2004) argues the accession of Turkey would beef up the European economy. Additionally, Turkey would strengthen the negotiations between the EU, Iran and Iraq in the role as an intermediary. He also mentions the increment of the younger generation in Turkey. Thumann criticises Europe's critical position and precautions regarding to reforms and regulations guided by the influence in the European Parliament of Turkey because of its huge country size. He claims that the EU was not that strict during the accession negotiations from Poland or the Czech Republic. Büftüler-Bac (1998) argues that the EU lost its credibility when it integrated Bulgaria and Romania. Both countries have unstable political and economic system as well as doubts regarding human rights (p. 254). The thought-terminating cliché of different cultural identities between Turkey and the EU remains. If the EU rejects the inclusion of Turkey one of the biggest projects in the country would be failed. The Turkish society could interpret the rejection as a proof for Europe's non-acceptance of a cultural diverse country that is shaped by the Islam. The frustration of the society could lead to an orientation towards the nationalists which want to rule the country with religious laws like it happened already in Iran. Also the geographical location of Turkey signifies the advantages of an inclusion because the country could function as a transit country for oil and gas (Schmidt, 2004, p. 152). Turkey's economic and political impact on the Caucasus and the ex-Soviet Union contributes to stability and economic development (Yilamz, 2004, p. 54). The EU has to decide if it is ready to integrate Turkey with its Islamic religion. If the EU really wants to fight against the religious terrorism in the Near East it would be easier to act with Turkey as a member (Yilamz, 2004, p. 11). Nevertheless, with the refusal of a participation in the Iraq War Turkey emphasised it would never fight against its Islamic neighbours again (Wehler, 2005, pp. 49-50).

### 3.2.1 Relation between Turkey and Germany

The relation between Turkey and Germany is based on a unique interdependence regarding to domestic and foreign policy. The reason can be found in the amount of Turkish immigrants living in Germany. Guaranteeing political stability and the protection of human rights in Turkey will save inner-societal peace and security in Germany, too (Karakas, 2010, p. 7). Moreover, Germany is one of the most important trading partners for Turkey. The Republic of Turkey is marked by Kemalism and democratic elements of a representative regime (Bezwan, 2008, p. 219). The Kemalism leads to many modernisations in the political system and administration of Turkey. Religious schools and the sharia were abolished and the laicism introduced. But with the adoption of a multi-party system the re-entry of the Islam in policy and society started again (Gieler & Henrich, 2010, p. 51). Germany practises secularism with the help of a concordance system. This implies the

teaching of religion in school, the charging of church taxes and parties with religious overall concepts like the Christian Democratic Party (Karakas, 2007, p. 7). With regard to political systems of the Federal Republic of Germany and the Republic of Turkey the method of comparisons seems to be the most effective. In both countries the legal system is based on a civil law system. Going more into detail Turkey's system is based on various European legal systems especially the Swiss civil code (cia.gov.). Next to the Turkish language, flag and national anthem, nationalism, republicanism, laicism, democracy as well as the system of a welfare state and constitutional democracy signify the Republic of Turkey (Ismayr, 2004, p. 1057). Germany is a parliamentary democracy governed under the constitution of 1949. The constitution emphasizes the protection of individual liberty in an extensive catalogue of human and civil rights and divides powers both between the federal and state levels and between the legislative, executive and judicial branches. The federal president is the head of state but has little influence on government. He is elected for a five-year term by a federal convention, which meets only for this purpose and consists of the Bundestag and an equal number of members elected by the state parliaments. The chancellor, elected by an absolute majority of the Bundestag is the head of government. Germany is divided into 16 states. Each state has its own constitution, legislature, and government, which can pass laws on all matters except those, such as defense, foreign affairs, and finance that are the exclusive right of the federal government. Turkey has a republican parliamentary democracy whereas Germany's government type answers a federal republic (Röhrich, 2001). Moreover, Turkey as well as Germany is a member of many international organizations as the United Nations, NATO, the European Convention on Human Rights (ECHR) and the Organisation for Economic Co-operation and Development (OECD). While Turkey is an accession country of the EU since many years, Germany is one of the six founder states. This signifies that there have to be some differences but also similarities between these two countries regarding to political aspects, human rights, cultural differences or in reference to the Copenhagener Criteria.

### 3.3 Geert Hofstede's Research of National Cultural Dimensions

One of the main arguments against an accession of Turkey deals with cultural differences. Can cultural differences be a sufficient argument in reference to the cultural diversity of the European Union? An experts on national culture comparison is the Dutch scientist Geert Hofstede.

Hofstede's reading *Cultural Consequences* (1980) is one of the most cited sources in the Social Science Citation Index and an influential work dealing with cross-cultural analysis (W.O. Bearden et al., 2006, p. 196). Many scientists applied at least one of the dimensions of the model of National Cultures or build similar researches in the recent years like Alfons Trompenaars. Hofstede's dimensions can be useful in marketing research (W.O. Bearden et al., 2006) as well as in leadership regarding to intercultural management, education and medicine (geert-hofstede.com). Hofstede (2001) says that "culture can be only used meaningfully by comparison". He conducted studies of how values in the workplace are influenced by culture and is a pioneer in cross-cultural research. From 1967-1973 he did a survey in 53 different countries with around 60 000 people. In

the following years he shortened the questionnaire and added more research countries. Most of the respondents were International Business Machines (IBM)<sup>1</sup> Corporation employees (Niedermeyer & Pishwa, 2012, p. 14). In his research Hofstede analyses cultural differences. For comparing cultures there has to be something similar within the cultures. This implicates that no culture is unique. (Hofstede, 2001, p. 24). Before starting with the main work of the research and the evaluation of the results I have to explain what “*culture*” means for Hofstede to make sure that we both are dealing with the same issue.

When talking about culture one will quickly notice that many different understandings and definitions derived from many different assumptions exist. Anthropologists understand culture as a total of “individual worldviews, social rules and interpersonal dynamics characterizing a group of people set in a particular time and place” (Ball et al., 2012, p. 115). Culture can be learned and shared but not observed directly (Ball et al., 2012, p. 94).

On his website Geert Hofstede (2012) defines “*culture*” as following:

*“(...) it refers to the way people think, feel, and act. Geert has defined it as “the collective programming of the mind distinguishing the members of one group or category of people from another”. The “category” can refer to nations, regions within or across nations, ethnicities, religions, occupations, organizations, or the genders. A simpler definition is ‘the unwritten rules of the social game’.”*

According to Hofstede “*culture*” is a certain set of values, beliefs, behaviours and attitudes. Because it is shared and interpreted over time within a collective, it makes the collective unique and differentiable from other collectives. It does not mean that every individual in one country behaves and thinks in the same way. Some nations are more homogenous than others. Despite, the country scores by Hofstede are based on the “law of big numbers (geert-hofstede.com) and on fact that the social environment influences the behaviour in a strong way. Geert Hofstede mentions that “statements about just one culture on the level of “values” do not describe “reality”; such statements are generalisations and they ought to be relative” (geert-hofstede.com). National cultures are stable over time. Values are adopted in childhood. Therefore, they are ‘rooted’ in individuals ‘unconsciousness values’ (geerthofstede.com). The world is on a constantly changing process but symbols, heroes and rituals remain stable. One might expect that the score of Hofstede’s research change over the time due to the fact that the globalization influences individuals all over the world. But they all influenced in the same way so that they will transform equally and remain finally at the same level. (geert-hofstede.com)

Values are the basic elements that guide and shape cultures. Hofstede distinguishes between six basic values. He believes that the main differences between cultures can be discovered by comparing the extent regarding to values. The six dimensions arise from different factor analyses done with the data from IBM employees and accomplished with a questionnaire between 1976 and 1973.

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<sup>1</sup> an US-based technology and consulting company

It includes more than 70 countries. In subsequent studies Geert Hofstede surveys commercial airline pilots, students, service managers, 'up-market' consumers and 'elites'. (Hofstede & Hofstede, 2009, pp. 32-32-34) In 2010 the research was extended to 93 different countries. Each country was given a score on every index. Hofstede started his research with four basic dimensions of national cultures (Hoecklin, 1996, p. 27-39):

1. Power Distance (PDI)
2. Individualism versus Collectivism (IDV)
3. Masculinity versus Femininity (MAS)
4. Uncertainty Avoidance (UAI)

In 1991 a fifth dimension was added by Michael Harris Bond and supported by Hofstede. The dimension Long-Term Orientation (LTO) is based on Confucian thinking. Later, in 2010, the Bulgarian linguist and sociologist Michael Minkov created two additional dimensions based on his analysis of the World Values Survey data for around 93 countries. One of this dimensions correlated with the already existing fifth dimension and was therefore replaced by the dimension Pragmatic versus Normative (PRA). The last dimension is called Indulgence versus Restraint (IND). (Hofstede, 2001, pp. 41-72)

In the following paragraph I will explain the six basic dimensions of Hofstede's Model of National Cultures in a nutshell. Each dimension has a low, as well as a high score. The oppositions are based on correlations with studies by others.

### **Power Distance (PDI)**

The first dimension is called Power Distance. This dimension deals with the distribution of power in the respective country and the acceptance or expectation of unequal power distribution by less powerful members of the society. The keyword is human inequality (Hofstede, 2001, p. 79). It can be found in characteristics like prestige and social status, wealth, laws, rights and rules, power and physical or mental characteristics where different societies appreciate it differently (Hofstede, 2001, p. 80). This depicts "inequality (more versus less) but defined from below" (geerthofstede.com). Social inequality has many dimensions. One can enjoy status and wealth without having power. Societies with a larger power distance contain a hierarchical order in which everybody has a place and which is often linked with the boss-subordinate relationship (Hofstede, 2001, p. 97). On the contrary, in societies with a lower power distance people seek to allocate the amount of power and demand justification for inequalities of power. The power distance index can be also applied for a political system regarding to authority-citizen relationships (Hofstede, 2001, p. 110). It describes the way how political systems balance power equalities and inequalities between authorities and citizens. Political systems with a high PDI have a military, autocratic or oligarchic government based on cooptations. Corruption plays a significant role especially in reference to the '*deep state*'. Individuals trust press but distrust the police. In political systems with a low PDI the government is pluralistic and based on the majority. (Hofstede, 2001, p. 116) In Hofstede et al. (2010) scores for PDI

are listed for 76 countries. Especially Germanic and English-speaking western countries have a lower PDI, whereas most of the Asian countries have a high PDI.

### **Individualism versus Collectivism (IDV):**

This dimension reflects the way people live together. Individualism describes a broad-meshed social framework in which individuals are more concerned about themselves. The ties between the individuals are very loose (geerthofstede.com). Oppositely, in collectivistic societies individuals expect their relative and friends to care for each other in exchange for unquestioning loyalty (Hofstede, 2001, p. 225). It is the degree in which individuals are integrated into groups and which weight they give to the group. In societies with a high IDV identity is based in the individuals whereas in societies with a low IDV identity is based in the social system (Hofstede, 2001, p. 227). Individualistic countries are more modern societies than collectivistic countries which have a more traditional society (Hofstede, 2001, p. 227). In Hofstede et al. (2010) the IDV is listed for 76 countries. Individualism is well-marked in Western countries while collectivism is a typical attribute for Eastern countries.

### **Masculinity versus Femininity (MAS):**

The opposite masculinity and femininity refers to the distribution of emotional and social roles (Hofstede, 2001, p. 279). Masculinity represents a preference in society for achievement, heroism, assertiveness and material rewards for success which signifies a competitive society. Its opposite, the femininity side symbolize a preference for cooperation, modesty, carrying for the weak and quality of life (Hofstede, 2001, p. 279). Summing up, it is a more consensus-orientated society. Hofstede's IBM study exposed that "women's values differ less among societies than men's values" and men's values imply completely different characteristic of the dimension than women. In societies with a high MAS challenge a recognition in jobs are very important whereas in societies with a low MAS cooperation at work and the relation with the boss are important (Hofstede, 2001, p. 298). In Hofstede et al. (2010) MAS scores listed for 76 countries. The Masculinity Index is high in German speaking countries as well as in some Latin countries. In the Netherlands and in Nordic countries the index is quite low.

### **Uncertainty Avoidance (UAI)**

This dimension expresses the degree to which individuals feel uncomfortable with uncertainty and ambiguity of a society. How does a society deals with the fact, that the future can never be known or an unstructured situation? In his book 'Culture's Consequences' Hofstede says that "uncertainty about the future is a basic fact of human life with which we try to cope through the domains of technology, law and religion." (p. 145). Countries with a strong UAI maintain rigid codes of belief and behaviour to avoid unknown situations. Individuals in uncertainty avoidance countries are more emotional. On the opposite, countries with a weak UAI state a more flexible attitude. Practice counts more than principles. Individuals feel more comfortable with ambiguity and take the day as it comes. Citizens feel and are seen as competent toward authorities in politics. Individuals are contemplative

(Hofstede, 2001, p. 161). Regarding to gender roles women's liberation implies in countries with a high MAS that "women should be admitted to positions hitherto occupied only by men" whereas this means in countries with a low MAS that "men and women should take equal shares both at home and at work" (Hofstede, 2001, p. 312). In Hofstede et al. (2010) UAI scores are listed for 76 countries. A high uncertainty avoidance index can be found in East and Central European countries. On the contrary, a low UAI dominates in Nordic and Chinese cultures.

#### **Pragmatic versus Normative (PRA):**

The society's time horizon is described by this dimension. Pragmatic orientated societies pay more importance to the future. They bring up pragmatic values oriented towards rewards, including persistence, saving and capacity for adoption. Individuals in a pragmatic society follow the slogan 'A good person adapts to the circumstances'. Pragmatic societies can be found in countries with fast economic growth. Its opposite, normative oriented societies cherish values like steadiness, respect for tradition and fulfilling social obligations (Hofstede, 2001, p. 367). Individuals are supposed to be proud of their country. Mostly time normative societies can be found in countries with a slow economic growth. Hofstede et al. (2010) mention pragmatic countries as for example Eastern- and Central Europe. Normative countries are Latin, African and Muslim countries.

#### **Indulgence versus Restraint (IND):**

Individuals in a country with a high indulgence index are able to fulfil their desire to enjoy their life while having fun. The Restraint Index describes a society that controls and regulates the satisfaction of needs, for example with strict social norms (geert-hofstede.com). In Hofstede et al. (2010) IND scores are available for 93 countries. Indulgence can be mostly found in Western Europe. The opposite, restraint dominates parts of Asia, Eastern Europe and the Muslim world.

### **3.3.1 Criticism on Hofstede's Model of National Cultural Dimensions**

When it comes to compare und analyse country cultures the model of Hofstede is a helpful tool. Next to all the positive aspects, there are also some flaws in the Theory of National Dimensions.

While applying the model of Hofstede generalization of the results should be avoided. Individuals in one country do not behave identically in every situation like individuals in another country. Sometimes, differences within one culture are bigger than in another (Hofstede, 2001, p. 10). Another point of criticism is the collection of the data through questionnaires. It implies that persons are not randomly collected and just represent a specific part of the society. There are also some problems with different interpretations of the questions. For example in group-orientated individuals tend to answer the questions as if they were expected to. That is the reasons why surveys are not a suitable way of measuring cultural differences (Hofstede, 2001, p. 73). Moreover, the actuality of the data should be kept in mind. It depends on how influential a culture is regarding to internal or external influences. Also the small number of six dimensions is criticized which could not encompass a whole nation (Hofstede, 2001, p.73).

One of the main criticism is done by Brendan McSweeney (2002) who pass carps about the “average number per country which was small, and for some countries it was minuscule” (p.94). He adds that “the research is radically compounded by the narrowness of the population surveyed” (p.94). Also the lack of validity he mentions. In his surveys Hofstede has respondents from only one single company (IBM) which should represent the national average. Employees are not representative for a whole country. R.F. Baskerville (2003) criticises that “cultures do not equate with nations” (p.6) because many different cultures and subcultures can live in one nation. Galit Ailon (2008) finds some inconsistency at the level of theory and methodology. He encourages people to a critical reading of Hofstede’s Cultural Dimensions (p. 886). Tony Fang (2003) scrutinizes the fifth dimension of Geert Hofstede’s Cultural Dimensions (Long-term versus Short-term orientation) and concludes that it contains a philosophical flaw because of a violation of the Chinese Yin Yan principle (p. 362).

### 3.4 Short Conclusion

The last paragraphs underline the arguments in favor or against an inclusion of Turkey in the EU. Next to political, historical, economical and religious reasons, the argument of cultural differences remains the basis of criticism. Proponents refute most of the argumentation by contesting the credibility of the EU which integrated already countries like Romania and Bulgaria. Both states have political and economic unstable systems. Also the concept of a European identity is contested und vague defined.

In reference to Hofstede culture can be only used meaningful by comparison. To examine the cultural differences between Turkey and the EU I will apply the model of Hofstede’s Theory of National Cultures. Hofstede allocates every country six basic cultural dimensions. Regarding to these dimensions countries can be compared easily because every dimension can have a low or a high score. Comparing the low and high scores for each country works out cultural characteristics of the Turkish and the German society. The self-calculated scores for Europe will give a clear answer to the vague perception of European identity. Therefore, the application of Hofstede’s model is a useful tool for my research. Moreover, cultural values of Turkey and Germany can be easily compared with Hofstede’s Six Dimensions and do not leave much room for different interpretations. In my opinion it a suitable tool for confirmation or rebuttal of arguments in favor or against an accession of Turkey in the EU because it focusses on different aspects like the hierarchical order or the understanding of a group in a country which were not mentioned before. Critics of Hofstede’s model review the tendency of generalization and the inconsistency at the level of theory and methodology. Also the collection of the data through questionnaires is remarked. While completing Hofstede’s questionnaire by myself I could reconstruct some of the criticism. There are some words in the questionnaire which are not precise enough as for example ‘desirable’ area in question eight. Regarding to question 19 the answer depends on the definition of the word ‘hero’. I also criticise the word ‘race’ in question 45. The question after the ethnicity is still a delicate issue for many individuals. Even though the huge amount of statistical data persuades me doing this research with the

model of Hofstede. It will help finding new insights into the cultural differences of Turkey and the EU while working out differences and similarities.

## 4. Data and Analysis

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In the following section I will do a secondary data analysis. This implies that I am using already existing numeric data from Hofstede for the interpretation. This has many advantages as for example the time and money saving aspect. The deduction from this cultural analysis to other national cultures is limited and cannot be applied for other European member states. I will do an unobtrusive research. It means that I will not have direct contact with the sample (IBM-employees in one of the two countries) because Hofstede distributed the survey several times a few years before. A list of the already existing data can be found in the appendix. For the empirical analysis I use a mix-method (Triangulation) of quantitative (deductive) and qualitative (inductive) approach (Yin, 2014, p. 193). Furthermore I apply a cross-unit analysis according to Ingo Rohlfing (p. 128). It is an analysis that examines differences and similarities across cases. In this research the two cases will be the national cultures of Turkey and Germany.

### 4.1 Two-Country Comparison Turkey and Germany

According to Hofstede cultures can only exist by comparison. In the following section I will compare and analyse the Turkish with the German culture. I will start with Figure 1 (appendix) which displays the different cultural scores from Hofstede for each dimension. At a first glance, there are significant variances with regard to the scores from Turkey and Germany, especially concerning the Power Distance Index (PDI), the Individualism versus Collectivism Index (IDV) and the Pragmatism Index (PRA). Are these differences significant enough to explain and justify the long integration process from Turkey into the EU? I

#### **Power Distance Index:**

Turkey scores with an amount of 66 almost twice as much as Germany with a score of 35 in this dimension. This implies that the Turkish culture is characterized by social dependence. The social system follows a hierarchical order. Superiors are often inaccessible and the ideal of a boss is a father figure. (Political) Leaders like the Islamist and Turkish President Recep Tayyip Erdoğan have ultimate power and authority which they like to show. The cultural system is marked by social inequality. People earn 17 460 US dollars per year on average. But not everyone earns that amount however. Whereas the top 20% of the population earn an estimated 23 035 USD per year, the bottom 20% live on an estimated 7 334 USD per year (oecdbetterlifeindex.org). A similar structure can be observed in families where the father or the most elderly is the head of the family. Power is centralized. Rules, laws and regulations dominate the daily life. According to a survey in 2012 the Turkish society trusts more in its own governmental institutions than in the institutions of the EU (Axt, 2013, pp. 61-62). This goes in line with the high voter turnout of 88% during the last elections (oecdbetterlifeindex.org). Employees are depended on their bosses and expect to be told what to do. The relation to colleagues is impersonal and the way of communication is more indirect. Not all

information will be communicated. Turkish people are much more comfortable with larger status differential than for example people from Germany. According to Article 10 of the European Convention on Human Rights and Fundamental Freedom which was ratified by Turkey in 1954 "Everyone has the right to freedom of expression". Nevertheless, agreeable to the Press Freedom Index 2014 by the organization *Reporters Without Borders* Turkey ranks on position 154 from 180 countries (rsf.org). By way of comparison Germany ranks on the 15<sup>th</sup> position. It underlines the power of the government in Turkey which decides what the Turkish citizens are allowed to know. The score of the PDI signifies that the Turkish society has a different understanding of a democratic system and of the European Union which is characterized by decentralization and independence. As a memento, the democratic principles of the European Union are equality, representative democracy and participation. Two of these principles (equality and representative democracy) are not dominant in the Turkish culture as the scores from Hofstede's Theory of National Cultures signify.

On the contrary, Germany belongs with a score of 35 units to the countries with a lower Power Distance Index. Till today Germans have to struggle with their Nazi past. To avoid takeovers power is decentralised and performed by a democratic management. The political system of Germany is pluralistic and based on the majority. All power comes from the people. Germans political system is characterized by sovereignty of the people and separation of powers according to the constitution (Art.20 GG). Often, it is described as a system of checks and balances. Citizens of Germany have a strong belief in an equal treatment for every human being which is underlined by the system of a welfare state. Moreover, a direct and participative way of communication is preferred. Freedom of press and expression are anchored in the German constitution (Art.5GG). Social interactions are more informal. Nevertheless, Germans do not follow all the traits which are typically for a society with a low PDI. According to Hofstede they prefer order and regulations which is typical for a country with a high PDI.

#### **Individualism versus Collectivism Index:**

With a score of 37 Turkey is a traditional and collectivistic society. Being a part of the group is important. Individuals lives in communities (families, friends and other community groups) which care for each other while sharing resources as for example food and accommodations. The most essential social unit in Turkey is family. Around 98% of the Turkish population are Muslims (Werner et al., 2005, p. 143). Minorities like Kurds, Alevi, Jews or Christians are not accepted and discriminated in Turkey (Hermann, 2008, pp. 203-232). The importance of religion within the groups and in daily life shape a homogenous culture that shares the same religion and values. Feedback and communication is always indirect. Open conflicts should be avoided to guarantee a harmonic atmosphere. The majority of the Turkish society lives in rural areas. The protection of tangibles property is deemed necessary. In reference to Kramer (2009) the political orientation is predominantly religious-conservative and most of them are voters of the Adalet ve Kalkınma Partisi (AKP) (p.14).

On contrary Germany is a typical individualistic country with a score of 67. It has a westernized culture which is influenced by division and reunification of East- and West Germany. Till today, there is a wall in the mind of the people regarding to the two parts of the country. Germans pay attention to personal achievements and to individual rights. Independence, individuality and self-determination are dominant values in the ageing-society. During the job group work is important but everybody should be able to express her or his own opinion. According to Schäfers (2012) the number of marriages is constantly decreasing whereas the amount of divorces is steadily growing (pp. 114-115). Germans tend to have a loose relationship. Small families with only one or two children are in common. Germans preferably look after themselves and their direct family members in comparison with the highly collectivistic country Turkey. Religion does not play an important role in daily life. According to a survey of the Deutsche Bischofskonferenz around 200.00 Germans left the church in 2013 (Sekretariat der Deutschen Bischofskonferenz, 2014, p. 17).

Hofstede found a strong negative correlation between cultures' scores on Power Distance and Individualism versus Collectivism Index. Societies with a high Power Distance Index are more likely to be collectivistic. Whereas countries with a low PDI tend to be more individualistic (Hofstede, 2001, p. 503). Hofstede adds that wealthier countries have a higher score in the Individualism Index than countries with a lower score (Hodgetts et al., 2006). This can be applied for Turkey and Germany, too.

### **Masculinity versus Femininity Index:**

With a score of 45 Turkey belongs to the feminine side of the scale. Harmonizing with others, cooperation and sympathy for the underdog are valued and encouraged by the society (geert-hofstede.com). The Turkish culture is consciousness orientated. Conflicts try to be avoided. During leisure Turks spend time together with their family and friends. Turkey has traditional gender roles since a long time defined by the religion. Men are more likely to spend more hours in paid work, while women spend longer on unpaid domestic work. In Turkey, 32% of adults aged 25-64 have earned the equivalent of a high-school degree, much lower than the OECD average of 75% and the lowest rate amongst OECD countries. This is truer of men than women (oecdbetterlifeindex.org). The income per capita of women is about the half of the income of men in Turkey (Schumacher, 2012, p. 239). According to Schumacher (2012) a similar percentage can be observed at the official employment market. Only 49% of the working-age population aged 15 to 64 has a paid job in Turkey (oecdbetterlifeindex.org). With the declaration of the Republic in 1923 the government under the command of Mustafa Kemal Atatürk changed the political system in Turkey and did an important step towards the European Union (Kramer, 2008, p. 103). The caliphate was abandoned and a laicism took place (Kramer, 2008, p. 122). Moreover, political interventions by religious groups were prohibited. The state controls religion. Turkey uses the definition of laicism but pragmatic it aims secularism. The '*Kemalistic tripod*' describes the fusion of religion and nation together with the cooption of the Islam (Karakas, 2007, p. 8). With the Presidium for Religious Affairs

(Diyamet) governmental takeovers of religious affairs are guaranteed and the Sunni Islam is depoliticised (Karakas, 2007, p, 10). Because of the implementation of a multi-party system in 1946 the exploitation and politicisation from religion started again and continued by the ruling party AKP. This assertion is justified by the easing of the headscarf ban, the reformation of the religious institutions and the discrimination of the Alevi (Karakas, 2007, pp. 32-37).

Regarding to the MAS Index Germany has a score of 66 and is declared as a masculine society. Performance is highly valued and early required. The separation of different classes starts already in school where children have the possibilities to join different types of school depending on intelligence, amount of money and aims in future. According to the OECD Better Life Index 86% of adults in Germany aged 25-64 have earned the equivalent of a high-school degree, more than the OECD average of 75% (oecdbetterlifeindex.org). Having a good education is important for finding a job in Germany. Status is often shown by cars, watches or clothes. Masculine cultures like in Germany are characterized by assertiveness, material possession, self-centeredness and individual achievements. According to Hofstede's model of Cultural Dimensions Germans place importance on earning, recognition, advancement and challenge. Germany is a male-dominated country. Many married women stay at home. However, there is a change in the younger generation and more women tend to work in higher position as the discussions about a proportion of females in executive positions underline.

### **Uncertainty Avoidance**

The high score of 85 in Turkey signifies that there is a need for laws and rules in the society. In order to avoid fear or worries Turkish people refers to rituals and traditions which they find in religion. Much of the culture is deeply rooted in the Islamic religion. "For foreigners they might seem religious, with many references to "Allah", but often they are just traditional social patterns, used in specific situations to ease tension." (geert-hofstede.com). High scores in the UAI mark a low tolerance for ambiguity. Turkish people are very proud of their country and have a nationalistic view. According to the Kemalism the founding ideology of Turkey is based on six fundamental pillars. One of these pillars is nationalism as an expression of a common identity (Kramer, 2000, p. 5). Despite of the modernisation project of Mustafa Kemal which broke away from the rule of sharia, traditional gender roles are clearly defined in Turkey. Before Turkey became a possible member of the EU women's positions in Turkey was defined as "depend" according to Dedeoglu (2012) (p. 276). Many reforms have been taking place to improve gender equality. Still, traditional gender roles remain firmly fixed in the mind of the Turkish population over decades. "Without changing the existing gender ideology, all equalization policies end with discrimination against women." (Dedeoglu, 2012, p. 280).

Germany scored 65 points on Hofstede's Uncertainty Avoidance Index. Germans like to have written rules, regulations, contracts and detailed codes of conduct. Strict laws as well as safety and security measures are typical for the country (geert-hofstede.com). It can be seen in the system of

law and the political system, too. Compliance of laws is often guided by fear of a possible punishment as for example breaking the speed limit on an empty highway. Germans avoid unpredictable situations, reducing risks and controlling the future by planning almost everything in detail and obeying the law. Germans need a systematic overview if they want to go on with a plan. The society prefers order. If a groups wait for the bus, they queue before taking the bus. In foreign countries Germans are famous for their punctuality and properness.

### **Pragmatic versus Normative**

With a score of 46 points Turkey belongs to the world average. It means that Turkey is neither a real pragmatic nor a normative country. It is something between. The country is signified by a rapidly economic development in the last few years and grew up to the largest economy in Central and Eastern Europe (tradingeconomics.com). According to an Economic Survey by the OECD Turkey's economic growth nearly doubled to 4% in 2013 (online.wsj.com). This permanent growth vest power and consciousness to Turkey. According to Perthes (2010) Turkey will turn away more and more from Europe into the direction of its Islamic neighbours (p. 10).

The high score of 83 for Germans society underlines that Germany is a typical pragmatic country with a westernized culture. Germans focus on whatever they are doing at the present, save a small portion, and pursuit the happy life than planning for generation ahead. Germany is highly regarded for its appreciation of efficiency. Germans believe that the truth depends on the situation and the context. Therefore, they can easily adapt traditions to changed conditions. Truth and directness are important values. For Germans the fact is the relevant issue and personal emotions should not influence a decision. Moreover, societies with a high score in the Pragmatism Index encourage thrifts and efforts in modern education in order to be well prepared for the future (geert-hofstede.com).

### **Indulgence versus Restraint**

According to the Indulgence versus Restraint dimension Turkey has an average score of 49 points in regard with the world value. This means that the Turkish culture is neither totally controlled by social norms nor able to enjoy totally free their gratification while doing what they want to do. In Turkey social norms are mostly defined by religion, especially by the rural part of the society.

The score of 40 for the German society shows that the culture is "restrained in nature" (geert-hofstede.com). This implies that the German society is characterized as moderate, keeping itself disinterested with having only a few desires (Hofstede et al., 2010, p. 288). Cultures with a low IND score have a tendency to pessimism and other negative emotions. It might be due to the many regulation, rules and norms in Germany which sometimes limits the way of life. Germans expect high reward for a job which they have done well and feel often treated unfairly and unhappy. Status objects as for example wearing labels, cars, phones and watches are necessary objectives for the society. Leisure time fades more and more into the background and people always want to be on

call. Also the declining fertility rate of 1.36 children per women in Germany is a typical token of a restraint society. With over 40% the amount of German women aged 25 to 49 who do not have a child is high (oecdbetterlifeindex.org). The number of children is higher in rural areas and catholic families than in urban located protestant families (Schäfers, 2012, p. 113).

## 4.2 Scores of Turkey and the European Union

Additionally to the country comparison of Turkey and Germany I developed a mode value for the member states of the European Union based on the national culture scores from Geert Hofstede's survey. I put together values of the 28 member states for each of the six dimensions. I decided to calculate the mode value. It is the value with the most frequent manifestation in the member states of the European Union. On contrast to the average value the mode value is not vulnerable to outlier. A table that displays my results can be found in the appendix. Moreover, I compared the calculated mode scores with the numeric data from Hofstede for Turkey and Germany. A graph with the results can be found in the appendix as well. Figure 2 displays the national country scores from Hofstede of Turkey and Germany in comparison with the calculated mode value.

The European Union is a community of states. It consists of 28 different countries with a population of 507,416,607 people (epp.eurostat.ec.europa.eu). There are more than 24 official and working languages in the EU (ec.europa.eu). This displays well the huge diversity of the European Union which underlines values like tolerance and acceptance for every nation. It sees itself as a community of shared values. This implies that a country which would like to become a member of the European Union should share almost the same values. Having a look at Figure 2 one can perceive that the scores of Germany and the EU are almost entirely identical except the Masculinity and Indulgence Index. Whereas Turkey with the Masculinity Index shares one common score with the EU. In reference of only this score Turkey is compatible with the European Union. Both are on the feminine side of the scale. This signifies a preference for cooperation, modesty, caring for the weak and quality of life. The society is more consensus-oriented. The other scores of the six dimensions are completely different. Regarding to Hofstede's Six Dimensions of National Cultures Turkey is not compatible with the European culture because they do not share the same values except the values of the Masculinity versus Femininity Index.

## 4.3 Interim Results

As a summary in the end of this paragraph, we can conclude that the national culture scores from Hofstede for Turkey and Germany are a great contrast to each other. These cultural differences are clearly visible when we have a close look at the three dimensions of Power Distance, Individualism Index and the Pragmatism Index where Turkey scores either twice as much as Germany or about half of the scores from Germany. There are differences in five of six basic dimensions. This signifies huge cultural disparity in these two countries which belong geographically both to Europe. On the one hand there is Turkey, a typical traditional country with a high hierarchy and collectivistic society. On the other hand there is Germany, which is characterised by a decentralised democratic

management and a society that appreciates individuality. Turkey and Germany have a close relationship not least because of the large number of Turkish migrants that came as immigrant workers to form the western part of Germany in the 1960s and 1970s. During accession negotiations Turkey often invokes Germany's help. In some way the relationship of both countries can be described as a Chinese philosophy based on the two poles Yin and Yang. It is a concept that describes how opposite poles can be actually complementary, connected as well as intermeshing in the natural world. Although Turkey and Germany seem to be completely different they are connected to each other in a special way.

Based on these aspects we are now able to give an answer to the questions which should help to clarify the research objective. I wanted find out if there exists a European cultural identity. And if yes, is this cultural identity compatible with the identity of the Turkish society? What are the similarities and differences between the Turkish and the European culture? As the results of the two-country comparison display Turkey is obviously not compatible with the European Union regarding to Hofstede's Dimensions of National Cultures. Five of six main dimensions of Turkey are not compatible with the scores of the European Union. One question still remains; *"Is the integration of Turkey a chance or a challenge for the member states of the European Union?"*. In the following paragraphs I will try to find an answer to this question.

The European Union is composed of 28 different countries from all over Europe. Every country has its own culture, traditions and mostly language. Together they build a community of shared values. The comparison of the EU, Turkey and Germany shows that even the founder states do not share completely the same basic cultural values like it is often presented by the EU. Being a member state of the EU does therefore not imply that all cultural values have to be in common. Being a part of the European solidarity the member states keep a part of their national culture values while bringing their values more in line with the values of the EU. Germany and the European Union share the same scores in four of six dimensions, whereas Turkey only shares one basic value. Regarding to Hofstede's model of National Cultures Turkey is therefore not compatible with the scores of the European Union. To my surprise the common score of Turkey and the EU belong to the Masculinity Index. Both countries are located on the feminine side of the scale. I was puzzled because I perceived the European Union more assertive and concerned about economic and political achievements like for example Germany. Also the low score for the Restraint Index astonishes me. Countries with high Indulgence Index desire to enjoy their lives while having fun. I cannot imagine that any European country is able to survive with this philosophy of live. The economic and financial pressure and competition of the community disagrees with this result. For me the results of the numeric data analysis by Hofstede seem to be unrealistic for the first time.

## 5. Discussion & Conclusion

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Diversity not homogeneity is a feature of the European Union. One can compare with a puzzle. The EU is composed of 28 different countries and cultures. Every country has its own shape and characteristics regarding to language, history, food, traditions and religion. But somehow they all fit together and build one union. The puzzle seems to be completed. The remaining question deals with the issue if Turkey is one of the missing pieces of the cultural puzzle which fits into the whole of the EU and makes it even stronger. Au contraire, Turkeys shape could also be not compatible with the European Union and it would be therefore more a challenge than a chance to integrate the country. Is the EU strong enough to integrate another completely different piece of the puzzle to build a stable entity or is the EU already *'overenlarged'*?

The accession of Turkey in the European Union can be a chance as well as a challenge for the member states and Turkey. On the one hand it can be a chance regarding to cultural enrichment. Turkey would be the first European country with an Islamic religion. Next to the cultural aspect, the political structure and the economic situation play a significant role for the association negotiations. The geographical position of Turkey has an influence on the decision, too. Turkey will act as a bridge between Asia and Europe. In reference to religious aspect it can function as an intermediary between Christian and Muslim countries, especially regarding to Turkeys neighbours Iran and Iraq. With its Islamic religion, democratic understanding and practised laicism Turkey can function as a shield against Islamic fundamentalism and as a model for other Islamic states. In reference to the external and safety policy Turkey will be an important partner. The same goes for Turkey as an important trading partner of the EU, especially regarding to exports. If the wish of an inclusion will be rejected, Turkeys Islamic conservative and fundamentalist parties would win on power and might turn its attention to its Islamic neighbours or Russia. Having Turkey as country with an Asian part, a Muslim religion and significant cultural differences as a piece of the puzzle, the EU can underline its understanding of a tolerant and diverse Union. Values can change over the time and maybe the process of changing will be faster when Turkey is already an active part of the European Union. As long as Turkey is ready for this change and has no fear to lose its own traditional culture. Therefore, the integration of Turkey can be a chance for Europe as well as for Turkey.

On the other hand it can be a challenge. Turkey is the most heavily populated country in the EU and is therefore quite powerful regarding to decisions in the European Parliament. Furthermore, the political situation in Turkey is still very unstable and the democratic understanding is completely different to the European one as the comparison of the Power Distance Index signifies. It is similar to the different interpretations and practise of Laicism. The European Union as well as Turkey fear to lose their culture if an inclusion would take place. Especially the Turkish society is very proud of their culture. One of the heaviest challenges will be cultural differences as the results from Hofstede's survey underline. Cultural differences can lead to misunderstandings in a relationship. Communication and behaviour might be misinterpreted due to the unknown and unconsciousness

differences in culture. Without acceptance and tolerance a coexistence of culturally completely different societies is impossible. The European Union as a state community and union of shared values needs to be strong and unified enough to accept this challenge. It takes times and needs endurance as well as sympathy from all the members. With the acceptance of Turkey as a part of the European Union the member states of the EU would verify that they are not just a union of shared Christian values which are not open for other religions or countries with another historical background. A 'privileged partnership' would weaken the argument in turn and would underline Europe's intolerance. The question should not be if Turkey is compatible with the European Union, but rather if the European Union is already strong enough to accept and integrate a culturally different country like Turkey.

The scores of Hofstede help to compare and analyse culturally different countries and give new aspects and insights into the discussion about an accession. It is proved by the research that Turkey is ill-matched with Germany as well as the European Union regarding to Hofstede's Six Dimensions of National Cultures. While the scores of Turkey comply with the German scores in three of six dimensions, it is another image regarding to the scores of the EU where Turkey complies with only one dimension. The scores of this dimension are in addition the most dubious ones in comparison with the scores of the other member states because they do not reflect the reality and are just caused by the calculation of the mode value. The fact that there are so many differences regarding to the accordance of the scores confirms the theory of Madeker (2008). Member states of the EU talk about a 'sense of unity' which is shared by all and different to the Turkish culture but which is hardly defined. To my surprise it was the Masculinity Index which states that Turkey and the EU share values like modesty, cooperation and carrying for the weak. I did not perceive or even expect Europe to have a very consensus-orientated culture. I mean we have different systems of welfare states in Europe but regarding to the debt and financial crisis care and fraternity between the member states was declining. In critical situations the national state comes before the union. Also the low score in the Restraint Index astonishes me. I do not have the impression that citizens in Europe are able to enjoy their lives while having fun and fulfilling their desires next to their work and the growing financial pressure. Therefore, I had a closer look at the European country scores by Hofstede in table 2 which can be found in the appendix. Sweden has a high score of 78 in the Restraint Index, whereas Latvia has with 13 the lowest score. There is a range of 65 units between the member states in this index. It underlines the huge cultural diversity of the European Union where countries keep their national cultures while bringing their values more in line with the European culture. Citizens of Europe are very proud of their national culture and see the European culture just as an addition. The range of units between the states can be also a point of criticism on the mode value that displays only the commonest mode. It would be therefore interesting to compare the mode value with the average value or even to recollect the data for every country. On one thing I disagree with Hofstede; cultural values are not unchangeable constructs. There are different country scores because every member state of the European Union is a unique piece of the puzzle. It

has its own historical background, traditions and understandings of religion. Even within the countries you can find cultural differences due to the ongoing globalization and the free movement of workers. It is true that values will change over the time but the question remains when Turkey and Europe will be up to accept that change. The European Union might lose its credibility if the accession negotiations will take more time. Since already more than 50 years Turkey is in the role as an associate member. We do not have a final answer to the question why it is so difficult for Turkey to become a full member of the European Union but we are able to say that cultural differences play a significant role in the discussion. Because of the medium range of the research and the small scope of generalisation of the results it will be the same for other possible accession countries with huge cultural differences.

There are some points of criticism on the work from Hofstede. Mc Sweeney (2002) passes examine that “average number per country was small, and for some countries it was minuscule” (p. 94) and the “research is radically compounded by the narrowness of the population surveyed” (p. 94). Employees are not representative for a whole country. Moreover, Baskerville (2003) criticises that “cultures do not equate with nations” (p. 6) because in one nation live many different cultures and subcultures. Ailon (2008) finds some inconsistency at the level of theory and methodology. Furthermore, one can criticise the way how Hofstede did his survey. Answering a questionnaire implies that people know that they are explored. This has an influence on the answers. While I was completing the questionnaire I recognized another problem. Some questions in the questionnaire can be interpreted in many different ways. It remains the question of the currency of the data. For many African or Asian societies Europe is still a symbol of prosperity and safety. Caused by political riots, civil wars and ecological calamities people from all over the world escape to Europe and become a part of the society. They have an influence on the culture as well. The *free movement of persons* is a fundamental right guaranteed to European Union citizens by the Treaties. As a result not only people with a German background live in Germany, but also people from Spain, Hungary, Poland and so on next to the refugees from all over the world. They all shape the German and the European culture.

In the end I will recall the new insights and results. The research objective is to find out what impact cultural differences and similarities have on the decision of an inclusion of Turkey in the European Union? The question should run like a golden thread through this Bachelor Thesis. Additionally, I wanted to find out if the integration of Turkey in the European Union will be a chance or a challenge for both sides. Should political decisions be guided a cultural differences? Scientists who are against an inclusion of Turkey often mention the democratic deficits, flaws regarding human rights and the military power (Elçin et al., 2001). The results of this research underline these arguments as the scores of the Power Distance, Individualism and Masculinity Index signify. Wehler and Winkler add the historical and religious background which shape Turkey and make it incompatible with the European Union. The two-country comparison confirms the cultural differences of Turkey and the EU. But the results display a Europe of cultural differences which is contrary to image of Europe

in literature. The European Union is often represented as a “community of shared values” (Gerhards, 2004). I run afoul of this statement and refer to the results of the two-country comparison or to be precise to the numeric data comparison of the already existing data from Hofstede. The research of Hofstede shows that every country keeps its national culture. In references to most of the basic dimensions the member states are in line with the average value of the European Union but there are some outliers as the scores of the Restraint Index signify clearly. The different interpretations of the results vary because of the different understandings of a European culture. For Wehler and Winkler the European identity is shaped by a common religion, history and political values and is therefore fixed. This goes in line with Hofstede’s understanding of culture. As opposed to this for Weidenfeld it is hard to define a European identity because geographical, historical and religious borders blur the line. He understands European identity as a continuous changing process. The range of the results in this research agree with Weidenfeld’s understanding of a European culture. This argument in combination with the currency of the data as point of criticism leads me to the following reasoning. Hofstede collected his data from 1967 to 1973 which means it was during the Cold War. People at this time had other objectives, dreams, fears and understandings of democracy. They are not comparable with the European society from today which live in a completely different environment. During the Cold War citizens of Europe lived absolutely isolated whereas today’s population live completely free and shaped by many other cultures. Therefore, it would be advisable to repeat the survey with current data. Doing it in that way, it would be interesting to do a review of the old data with the new one and subsequently a review of this research. It occurs to me that cultural differences have an impact on the decision of an inclusion of Turkey in the European Union. According to the scores of Hofstede the Turkish culture is quite different than the European culture but not that different in comparison with the German culture. The research of cultural differences with the help of Hofstede’s scores gives new insights which are not guided by stereotypes, typical arguments of differences in history and religion or economic benefits. A homogenous European identity does not exist. Member states keep their national cultures while having some aspects in common with other member states. But it does not exist a unity about every cultural value in all European countries. This refutes the argument that Turkey’s culture is too different than the European culture. Somehow the argumentation of cultural differences is hypocritical because the perception of the European identity like common awareness of the origin, a similar interpretation of the present age and corporate objectives should be frequently redefined by all the member states.

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## 8. Sources of figures

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2. Scores for the Country Comparison: Turkey, Germany and the EU

<http://geert-hofstede.com> (September 10th 2014)

3. European Country Scores from Geert Hofstede

<http://geert-hofstede.com> (September 10th 2014)

## 9. Appendix

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**Table 1: Used data for the research (Hofstede,2001)**

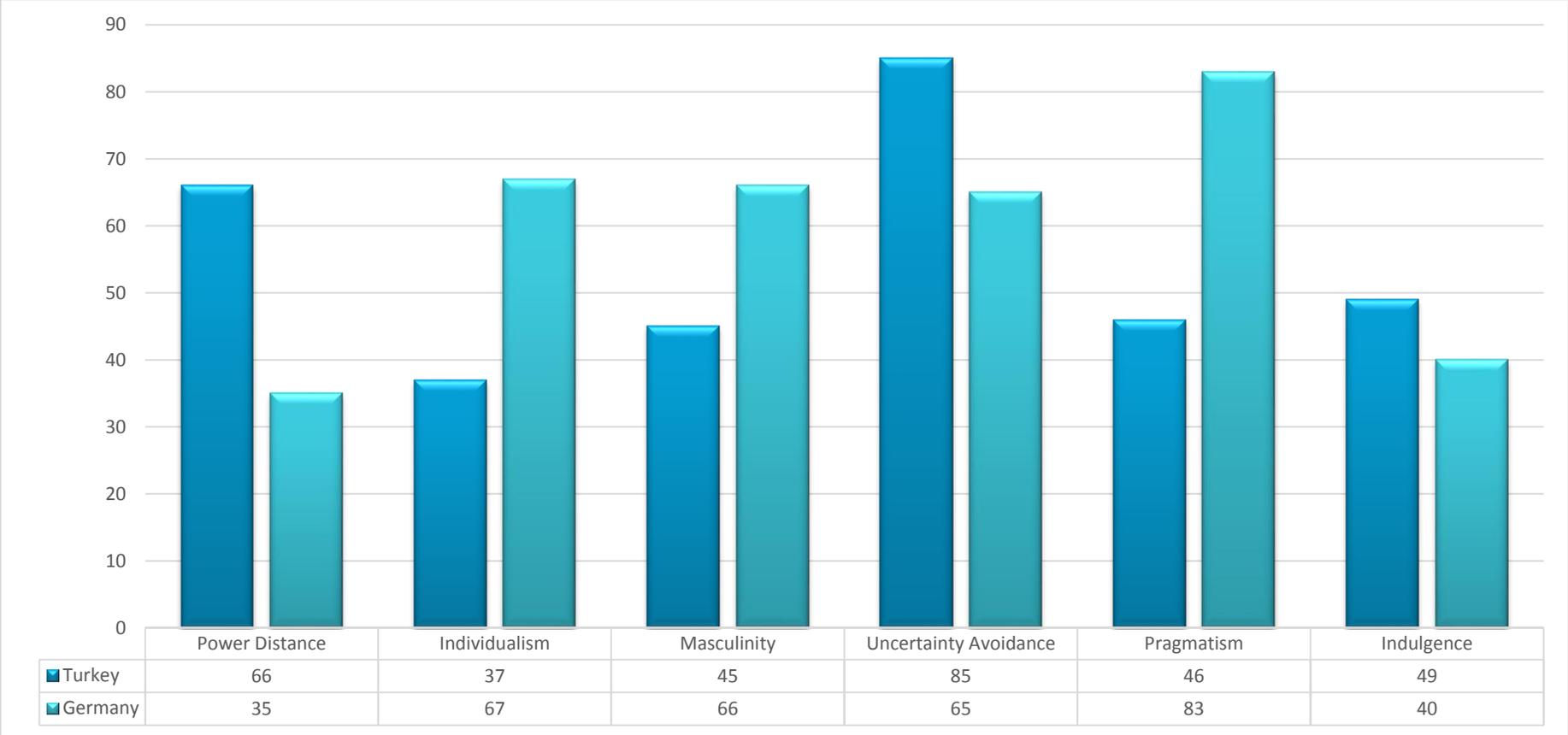
	PDI	IDV	MAS	UAI	PRA	IND
Turkey	66	37	45	85	46	49
Germany	35	67	66	65	83	40
EU	35	60	40	65	82	16

**Table 2: European Country Scores by Geert Hofstede (2001)**

	PDI	IDV	MAS	UAI	PRA	IND
Belgium	65	75	54	94	82	57
Bulgaria	70	30	40	85	69	16
Croatia	73	33	40	80	58	33
Denmark	18	74	16	23	35	70
Germany	35	67	66	65	83	40
Estonia	40	60	30	60	82	16
Finnland	33	63	26	59	38	57
France	68	71	43	86	63	48
Greek	60	35	57	100	45	50
Ireland	28	70	68	35	24	65
Italy	50	76	70	75	61	30
Latvia	44	70	9	63	69	13
Lithuania	42	60	19	65	82	16
Luxemburg	40	60	50	70	64	56
Malta	56	59	47	96	47	66
The Netherlands	38	80	14	53	67	68
Austria	11	55	79	70	60	63
Poland	68	60	64	93	38	29
Portugal	63	27	31	99	28	33
Romania	90	30	42	90	52	20

Sweden	31	71	5	29	53	78
Slovakia	100	53	100	51	77	28
Slovenia	71	27	19	88	49	48
Spain	57	51	42	86	48	44
Czech Republic	57	58	57	74	70	29
Hungary	30	60	10	50	28	67
United Kingdom	35	89	66	35	51	69
Cyprus	/	/	/	/	/	/
European Union	<b>35</b>	<b>40</b>	<b>65</b>	<b>69,41</b>	<b>82</b>	<b>16</b>

**Figure 1: Index Scores for Turkey and Germany from the IBM Set**



**Figure 2: Scores for the Country Comparison: Turkey, Germany and the EU**

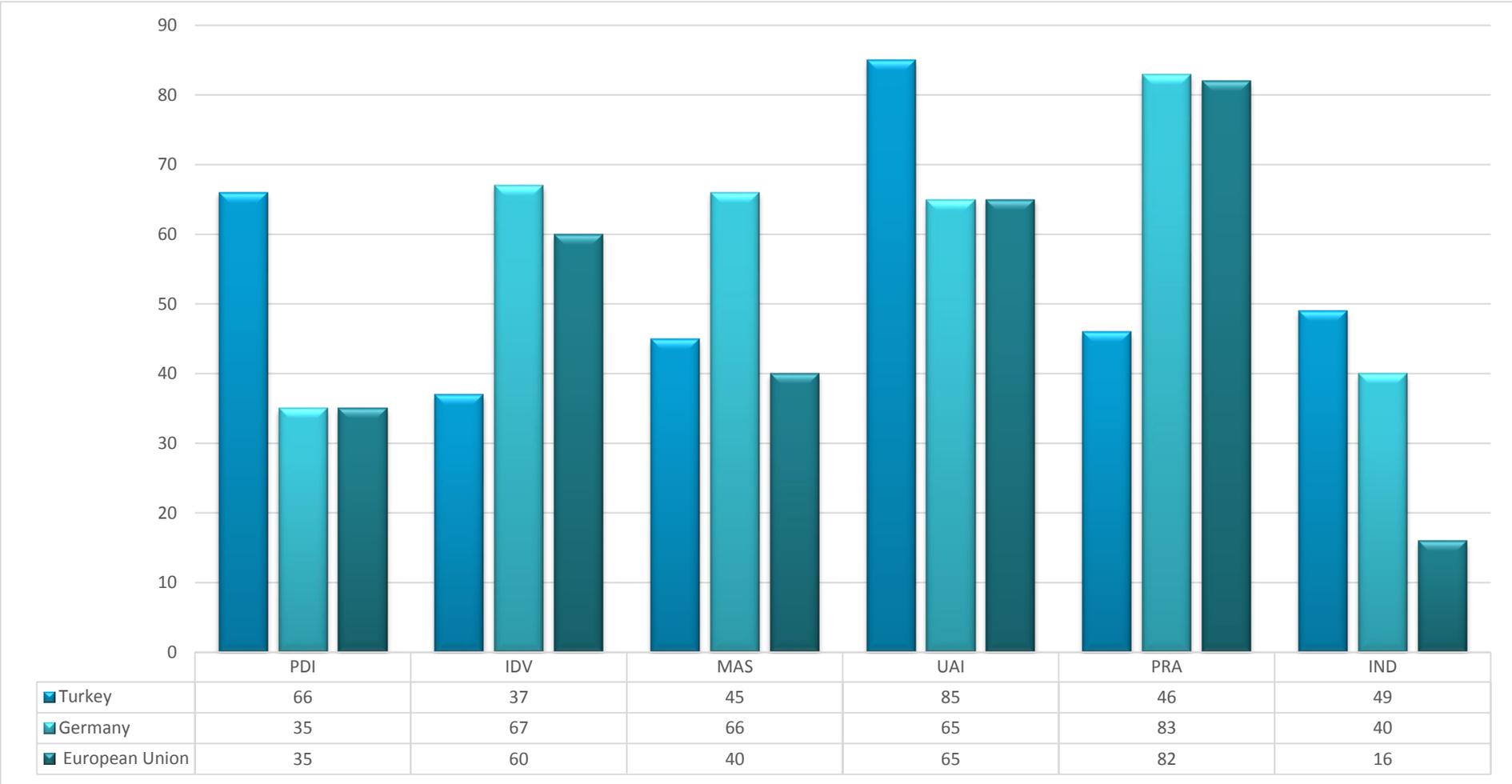
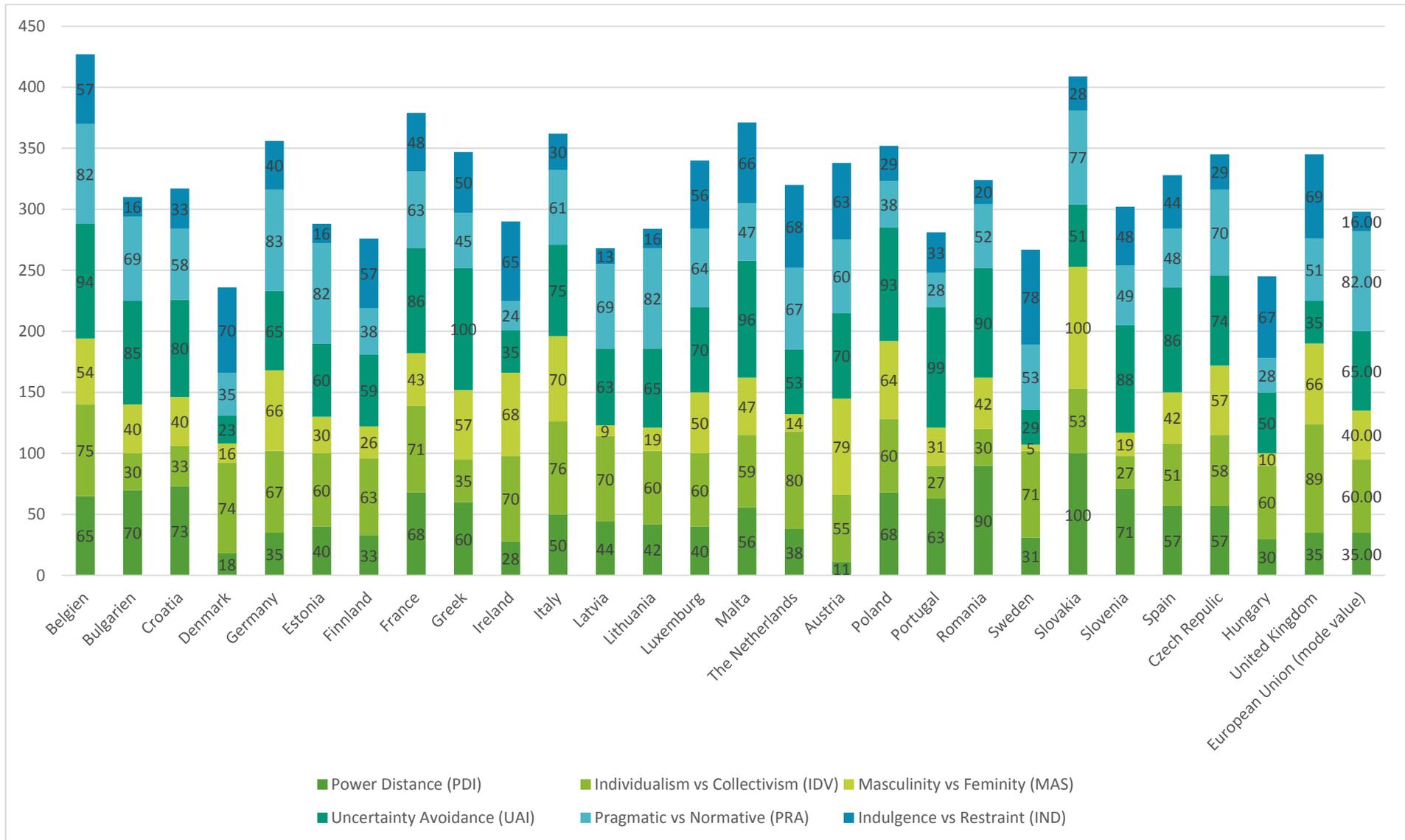


Figure 3: European Country Scores from Geert Hofstede



V S M 2013

VALUES SURVEY MODULE 2013  
QUESTIONNAIRE  
English language version

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## INTERNATIONAL QUESTIONNAIRE (VSM 2013)- page 1

Please think of an ideal job, disregarding your present job, if you have one. In choosing an ideal job, how important would it be to you to ... (please circle one answer in each line across):

- 1 = of utmost importance
- 2 = very important
- 3 = of moderate importance
- 4 = of little importance
- 5 = of very little or no importance

- |   |   |   |   |   |   |
|---|---|---|---|---|---|
| 01. have sufficient time for your<br>personal or home life        | 1 | 2 | 3 | 4 | 5 |
| 02. have a boss (direct superior)<br>you can respect              | 1 | 2 | 3 | 4 | 5 |
| 03. get recognition for good performance                          | 1 | 2 | 3 | 4 | 5 |
| 04. have security of employment                                   | 1 | 2 | 3 | 4 | 5 |
| 05. have pleasant people to work with                             | 1 | 2 | 3 | 4 | 5 |
| 06. do work that is interesting                                   | 1 | 2 | 3 | 4 | 5 |
| 07. be consulted by your boss<br>in decisions involving your work | 1 | 2 | 3 | 4 | 5 |
| 08. live in a desirable area                                      | 1 | 2 | 3 | 4 | 5 |
| 09. have a job respected by your<br>family and friends            | 1 | 2 | 3 | 4 | 5 |
| 10. have chances for promotion                                    | 1 | 2 | 3 | 4 | 5 |



**INTERNATIONAL QUESTIONNAIRE (VSM 2013) – page 3**

19. How proud are you to be a citizen of your country?

1. very proud
2. fairly proud
3. somewhat proud
4. not very proud
5. not proud at all

20. How often, in your experience, are subordinates afraid to contradict their boss (or students their teacher?)

1. never
2. seldom
3. sometimes
4. usually
5. always

To what extent do you agree or disagree with each of the following statements? (please circle one answer in each line across):

- 1 = strongly agree  
2 = agree  
3 = undecided  
4 = disagree  
5 = strongly disagree

21. One can be a good manager without having a precise answer to every question that a subordinate may raise about his or her work

1    2    3    4    5

22. Persistent efforts are the surest way to results

1    2    3    4    5

23. An organization structure in which certain subordinates have two bosses should be avoided at all cost

1    2    3    4    5

**INTERNATIONAL QUESTIONNAIRE (VSM 2013) - page 4**

24. A company's or organization's rules should not be broken - not even when the employee thinks breaking the rule would be in the organization's best interest
- 1    2    3    4    5

Some information about yourself (for statistical purposes):

25. Are you:

1. male
2. female

26. How old are you?

1. Under 20
2. 20-24
3. 25-29
4. 30-34
5. 35-39
6. 40-49
7. 50-59
8. 60 or over

27. How many years of formal school education (or their equivalent) did you complete (starting with primary school)?

1. 10 years or less
2. 11 years
3. 12 years
4. 13 years
5. 14 years
6. 15 years
7. 16 years
8. 17 years
9. 18 years or over

**INTERNATIONAL QUESTIONNAIRE (VSM 2013) - page 5**

28. If you have or have had a paid job, what kind of job is it / was it?

1. No paid job (includes full-time students)
2. Unskilled or semi-skilled manual worker
3. Generally trained office worker or secretary
4. Vocationally trained craftsperson, technician, IT-specialist, nurse, artist or equivalent
5. Academically trained professional or equivalent (but not a manager of people)
6. Manager of one or more subordinates (non-managers)
7. Manager of one or more managers

29. What is your nationality?

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30. What was your nationality at birth (if different)?

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**Thank you very much for your cooperation!**

V S M 08

# VALUES SURVEY MODULE 2008

## MANUAL

by Geert Hofstede, Gert Jan Hofstede,  
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Release 08-01, January 2008

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**Formulas for index calculation**

The twenty-eight content questions allow index scores to be calculated on seven dimensions of national value systems as components of national cultures: Power Distance (large vs. small), Individualism vs. Collectivism, Masculinity vs. Femininity, Uncertainty Avoidance (strong vs. weak), Long- vs. Short-Term Orientation, Indulgence vs. Restraint.

All content questions are scored on five-point scales (1-2-3-4-5). Index scores are derived from the mean scores on the questions for national samples of respondents. Any standard statistical computer program will calculate mean scores on five-point scales, but the calculation can also be done simply by hand.

For example, suppose a group of 57 respondents from Country C produces the following scores on question 04 (importance of security of employment):

10 x answer 1	=	10
24 x answer 2	=	48
14 x answer 3	=	42
5 x answer 4	=	20
<u>1 x answer 5</u>	=	<u>5</u>
54 valid answers	totaling	125

Three of the 57 respondents gave an invalid answer: either blank (no answer) or multiple (more than one answer). Invalid answers should be excluded from the calculation (treated as missing).

The mean score in our case is:  $125/54 = 2.31$

Mean scores on five-point scales should preferably be calculated in two decimals. More accuracy is unrealistic (survey data are imprecise measures).

Power Distance Index (PDI)

The index formula is

$$PDI = 35(m07 - m02) + 25(m23 - m26) + C(pd)$$

in which m02 is the mean score for question 02, etc.

The index normally has a range of about 100 points between very small Power Distance and very large Power Distance countries. C(pd) is a constant (positive or negative) that depends on the nature of the samples; it does not affect the comparison between countries. It can be chosen by the user to shift her/his PDI scores to values between 0 and 100.

### Individualism Index (IDV)

The index formula is

$$IDV = 35(m04 - m01) + 35(m09 - m06) + C(ic)$$

in which m01 is the mean score for question 01, etc.

The index normally has a range of about 100 points between strongly collectivist and strongly individualist countries. C(ic) is a constant (positive or negative) that depends on the nature of the samples; it does not affect the comparison between countries. It can be chosen by the user to shift his/her IDV scores to values between 0 and 100.

### Masculinity Index (MAS)

The index formula is

$$MAS = 35(m05 - m03) + 35(m08 - m10) + C(mf)$$

in which m03 is the mean score for question 03, etc.

### Uncertainty Avoidance Index (UAI)

The index formula is

$$UAI = 40(m20 - m16) + 25(m24 - m27) + C(ua)$$

in which m16 is the mean score for question 16, etc.

The index normally has a range of about 100 points between weak Uncertainty Avoidance and strong Uncertainty Avoidance countries. C(ua) is a constant (positive or negative) that depends on the nature of the samples; it does not affect the comparison between countries. It can be chosen by the user to shift his/her UAI scores to values between 0 and 100.

### Long Term Orientation Index (LTO)

The index formula is

$$LTO = 40(m18 - m15) + 25(m28 - m25) + C(ls)$$

in which m15 is the mean score for question 15, etc.

The index normally has a range of about 100 points between very short term oriented and very long term oriented countries. C(ls) is a constant (positive or negative) that depends on the nature of the samples; it does not affect the comparison between countries. It can be chosen by the user to shift her/his LTO scores to values between 0 and 100.

### Indulgence versus Restraint Index (IVR)

The index formula is

$$\text{IVR} = 35(m_{12} - m_{11}) + 40(m_{19} - m_{17}) + C(\text{ir})$$

in which  $m_{11}$  is the mean score for question 11, etc.

The index normally has a range of about 100 points between high indulgence and high restraint.  $C(\text{ir})$  is a constant (positive or negative) that depends on the nature of the samples; it does not affect the comparison between countries. It can be chosen by the user to shift her/his IVR scores to values between 0 and 100.