UNIVERSITY IN LJUBLJANA
FACULTY OF ECONOMICS

MASTER THESIS

Cross-cultural comparison between business students from Macedonia, Kosovo and Slovenia and cultural differences in relation to economic development

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IZJAVA

Študentka IRINA AVRAMSKA izjavljam, da sem avtorica tega magistrskega dela, ki sem ga napisala pod mentorstvom dr. Janeza Prašnikarja in dovolim objavo magistrskega dela na fakultetnih spletnih straneh.

V Ljubljani, dne_____   Podpis:_____

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I) THEORETICAL PART OF THE STUDY

1. Introduction

What is culture? How can culture affect people's lives, environment, work, thinking, attitude, beliefs? Is culture important for the process of rapid globalization, for the processes of unification of nations and states? To what extent can culture be changed and adapted? Who are the people that 'allow' convergence of cultures? These and many other questions are asked today in order to **define** this most difficultly construed concept- the concept of culture. Much research is done and many studies are in process, which hope to prove that culture is very significant in people's everyday lives, in their communication with others, and in the organizations in which they live and work. The purpose of this thesis will be to determine whether cultures converge among students. If students' cultures do converge, how does this convergence compare to the integration of other social groups' cultures: people that belong to other educational, age and occupational groups, for example older generations and business executives.

Today, the world is faced with rapid changes and frequent adjustments. Different cultures and different nations must therefore continuously adapt in order to stay competitive and be acknowledged by their competitors. New products and practices are constantly being introduced. Business models change, the process of doing business has been changed, new practices introduced, old practices abandoned or improved. If all of these changes are not properly presented to people or if they are not properly applied, a business will lose its position in the market. It will eventually require a completely new strategy in order to return to the same position, more so if the company wishes to achieve a better position. The process of globalization brings additional requirements to accommodate. Globalization requires people to change or to adapt their cultures, attitudes and beliefs to those of other world cultures. Moreover, this is very important a country's early stages of development because many values and attitudes in a national culture arise as a result of the economic and political situation (war, transition, slow growth, insufficient resources, long-term unemployment).

Nowadays, multinationals are the companies that lead the markets, that are successful. They are the one that have global customers not local ones. They cover a range of different businesses, products, markets in a range of countries. In order for them to be successful in the chosen countries they need to successfully meet with the national cultures and the business culture. It is crucial for countries that collaborate to be familiar with each other's cultures, namely what constitutes appropriate behavior and how they should do business so as not to cause disagreement and opposition. As stated by Bobek et al. (2004), while normative and behavioral patterns, as well as organization and institutional structure, can be 'standardized' relatively quickly in favourable conditions, the problem is more complex at the level of the core of culture, i.e. the value system. However, as the process of

globalization requires cultural convergence, the blending and assimilation of values, this convergence of culture should be evident in the young generations, where the transformation of values is expressed in their everyday lives (Prašnikar et al., 2006).

Macedonia, Kosovo and Slovenia are countries that depend on each other economically through exports, imports and common foreign policies. Furthermore, they are becoming even closer through the process of globalization, since Slovenia, as the most developed country of the three, is trying to enter the markets in Macedonia and Kosovo. Thus, communication between these three countries is crucial in order for them to adapt their practices in accordance with their cultural differences and people. However, we have to emphasize that the process of business, organizational, and cultural synchronization should not be understood as a general cultural standardization in the sense of unification and assimilation of different cultures. It is important for rich cultural plurality to be maintained in combination with a core module of common values, which would ensure stability and cooperation in the long run.

With the globalization of economic activities, cultural awareness becomes one of the most critical make-or-break factors in successful business operations (Redpath and Nielsen, 1997). My study is based on the work of Hofstede (1997) who identified five dimensions (individualism, power distance, uncertainty avoidance, masculinity and Confucian dynamism) with which to distinguish differences in culture. This study should increase understanding of the impact of cultural and personal or demographic factors in relation to organizational behavior, structure and decision-making within the field of doing business. As firms expand globally, professionals who operate internationally should understand how these cultural differences affect the process of doing business. Therefore, additional research in this area is warranted.

The purpose of including students as part of the research is the fact that students are also part of organizations (faculties, universities). Their attitudes may later be transferred to the organization in which they participate (Westerman and Vanka, 2005). For the research at hand, data was collected from students (seniors) at selected state universities in Kosovo, Macedonia and Slovenia.

In the process of transition, the post-communist CEEC are becoming more similar to democratic societies and modern economic systems from a structural and cultural point of view. Structural adaptation requires the adoption of basic institutional, juridical and behavioral standards in force in developed western societies. This process depends on socio-economic resources, human capital, skills, willingness and the interest the social elite have in implementing structural reforms. These resources differ from case to case; some transition states are more successful than others (Bobek et al. 2004).

Consequently, the purpose of the paper is to show whether the cultural characteristics which were once shared are now transformed and if transformed, in what way, taking into consideration the current situation in the countries, the current progress and future prospects and plans. In the past, all three countries belonged to the same system, to the same state, whereas after the dissolution of Yugoslavia and the transition process, the three countries have achieved relatively different levels of development. Each of them has defined a specific set of cultural values that characterizes them. However, today, in the process of globalization, 'the whole globe is increasingly subjected to similar information, similar education, similar events and similar trends' (Prašnikar et al., 2006), which indicates that at some stage these three countries will be unified again will share values, behavior and culture as they once did. Currently, the situation of the three countries is quite different, especially between Slovenia on the one hand and Kosovo and Macedonia on the other hand. This may create differences in the values and attitudes among youth, or it may not, as the process of globalization 'defines same rules for everyone'.

In summary, the main purpose is the following:

- ❖ Trying to determine the differences between the students selected from the three countries;
- ❖ Trying to determine what influence their behaviour will have if they all work and/or operate in the same organization.
- ❖ Trying to identify whether the development of the country (macroeconomic situation, wealth, growth) has impact on cultural characteristics, as well as on the attitudes and beliefs related to certain issues.

2. Defining Culture

In this age of rapid globalization, doing business, managing and making decisions is an area where cultural insight is essential, and often amazingly lacking among leaders and senior students. But what is culture? What are the managers missing? What identifies people who belong to different groups, organizations, nations? Culture has no single, widely accepted definition. Indeed it often appears that authors feel compelled to develop their own definition; these range from very broad to highly specific. In the following table a number of definitions of culture are summarized:

Definition	Source
A belief system shared by an organization's members'	J.C. Spencer, 'Myths, recipes and knowledge- bases in organizational analysis' (Unpublished manuscript, Garduate school of management, University of California, LA, 1983)
Strong, widely shared core values'	C.O. Reilly, 'Corporations, cults and organizational culture: Lessons from silicon valley firms' (Paper presented at the Annual meeting of the Academy of Management, Dallas, Texas, 1983)
The way we do things around here'	T.E.Deal and A.A. Kennedy, 'Corporate cultures: the rites and rituals of corporate life (Reading, Mass: Addison- Wesley, 1982)
The collective programming of the mind'	G. Hofstede (2001) 'Culture's ocnsequences: International differences in work related values'
Collective understanding'	J. Van Maanen and S.R. Barley 'Cultural organization: Fragments of a theory'
'A set of shared, enduring beliefs communicated through a variety of symbolic media, creating meaning in people's work lives'	J.M.Kouzes, D.F. Caldwell and B.Z. Posner 'Organizational culture: how it is created, maintained, and changed' 1983
A set of symboles, ceremonies, and myths that communicates the underlying values and beliefs of that organization to its employees'	W.G. Ouchi, 'Theory Z: How American business can meet the Japanese challenge'
'A dominant and coherent set of shared values conveyed by such symbolic means as stories, myths, legends, slogans, anecdotes, and fairy tales'	T.J. Peters and R.H. Waterman 'In search of excellence: lessons from America's best run companies)
'The pattern of basic assumptions that a given group has invented, discovered, or developed in learning to cope with its problems of external adaptation and internal integration'	E.H. Schein 'The role of the founder in creating organizational culture'

Source: Different authors specified in the second column

As stated previously, some definitions explain culture very concisely, whereas other definitions are very expansive. However, all definitions have something in common.

  a) All of them refer to some set of values held by individuals in an organization, community, group, or society. These values define what good or acceptable behavior is and what bad or unacceptable behavior is (Moorhead and Griffin, 2001).

  b) The values that make up an organization, group, society, are often taken for granted; that is they are basic assumptions made by members rather than being written in a book or made explicit in some other way as to be easily identified and understandable to other people.

  c) In all definitions, symbolic means are used to communicate the values of one's culture

In order to explain the nature of culture and what kind of concept it presents more in depth, the following widely accepted definition for culture will be used, stating the kind of concept it is, how should be treated, and what we should learn from it (Hofstede,1997).

Culture is **the collective programming of the mind,** *which distinguishes the members of one group or category of people from another. It is the system of shared beliefs, values, customs, behaviors, and artifacts that the members of society use to cope with their world and with one another, and that are transmitted from generation to generation through learning.*

Hoftsede (1997) suggests that culture is learned and is derived from one's social environment. It is a collective phenomenon which incorporates a person's pattern of thinking, feeling and potential behavior which has been learned throughout his/her lifetime. This pattern of thinking, feeling and acting is shared with people who live within the same social environment. This proposition suggests that culture is an experience-based social phenomenon. On the other hand, contemporary anthropologists define culture as "an ideational system," referring to "what humans learn, not what they do and make" (Keesing, 1981). In Geertz's words, "culture is the fabric of meaning in terms of which human beings interpret their experiences and guide their action" (Geertz, 1973). It is the web of significance created by man in which he suspends himself (Geertz, 1973). In this sense, culture has to do with shared ideas, the way a group of people conceptualize and represent the world and life to themselves.

Culture, also defined as the shared ideas and meanings of life is and what life should be, sets "standards for perceiving, believing, evaluating and acting" (Goodenough, 1970). These ideas provide standards for what is right and what is wrong (norms); what is good and what is bad (values); what one can do and how to go about doing it (Goodenough, 1961). They set definitions of what men and women are and should be. These shared ideas and meanings, what Hofstede (1997) calls "software of the mind" or "mental programs", shape the values that people in a society acquire and hold onto steadfastly; they affect people's attitudes toward life, the world and others (Geertz, 1973); they influence their behavior; they differentiate the people of one society from those of another. Understanding culture is not an easy task. Culture is an abstraction and not a quantity to be measured.

To describe other people's culture is a very complicated endeavor (Goodenough, 1970). One can never fully understand a culture. "Cultural analysis is always incomplete... the more deeply it goes, the less complete it is" (Geertz, 1973). It becomes more complicated when we embark on studies on cross-cultural comparative analysis. It is completely meaningless to attempt to compare cultures in general. Meaningful comparison between cultures can be conducted only when based on similar standards of human conduct (Goodenough, 1970).

Hofstede's (1980; 1983; 1997) study remains the most eminent piece of cross-cultural research. Despite the fact that a number of other researchers have also investigated the phenomenon, Hofstede is the most widely cited author in the field (Sondergaard, 1994; Yoo and Donthu, 1998). Hofstede's (1980; 1983; 1997) empirical framework of national culture is based on a survey of 117,000 IBM employees across 50 countries and 3 multi-country regions. The data was collected using a self-completed questionnaire at two points in time between 1968 and 1972.

Conclusively, the basic characteristics of the culture are as follows:
- ❖ *Culture is learned*. The greatest number of cultural contexts is learned through communication, observation and imitation. This process, invisible and unconscious, is very similar to socialization. Sharing experiences and behavior is something that creates cultural unity.
- ❖ *Culture is transmissible from person to person*, *from group to group, from generation to generation*. The messages can be transmitted with or without words. The use of symbols is the central point of culture. Since messages can be understood subjectively, culture is also subjective.
- ❖ *Culture is dynamic and changeable*. Changes occur as a result of innovation (new business practices), diffusion (the influence of other cultures) as well as from so-called cultural calamities (natural disasters, wars).
- ❖ *Culture is selective*. The choice is made based on assumptions and values, which are important and meaningful for the culture in question. Thus, culture defines the boundaries of different groups.
- ❖ *Different facets of culture are related to each other*. Culture is complex. If one view of culture changes, all other views can be changed. This is also supported by Hall (1976) who states that 'if you touch a culture in one place, everything else is affecteḋ'.
- ❖ *Culture is ethnocentric*. It is directed to itself. This characteristic is mostly related to cross-cultural communication. The universal tendency of ethnocentrism is to put culture in the forefront. (Samovar and Porter, 1991).

3. Culture as a system

The review of definitions of culture should have clarified that culture is composed of many ingredients. It might be helpful to look at some of these ingredients and their subcomponents as a way of understanding the composition of culture.

3.1.   Culture's ingredients

Three key constructs that explain the concept of culture, as stated by Almaney and Alwan (1982) are as follows:

❖ **Artifacts or attitudes:** They are learned predispositions (Manstead, 1995) and not inherited. They are a state of mind or feeling with regard to some matter, or a so-called disposition. They include items ranging from 'arrowheads to hydrogen bombs, magic charms to antibiotics, torches to electric lights and chariots to jet planes'. Culture is one of the main sources for the formation of attitudes. Other sources include age differences, social roles, laws, mass media, total institutions (e.g., military units, prisons), school, family as a type of organization, peers and reference groups and direct experience (Douglass & Pratkanis, 1994). A person raised in a particular culture may acquire and cultivate certain attitudes without even questioning the validity of these attitudes;

❖ **Concepts or values:** As Prasnikar et al. (2006) stated, values are the core of culture. Values are relatively stable and long-term. Hofstede (1981) defined values as a broad tendency to prefer certain states of affairs over others. Kluckhon (1951) provided more precise and broad definition stating that value is a conception, explicit or implicit, of the desirable which influences the selection from available modes, means and ends of actions, distinctive of an individual or characteristics of a group. Rokeach (1968) also provided a very similar definition of value: an enduring belief that a specific mode of conduct or end-state of existence is personally and socially preferable to alternative modes of conduct or end-states of existence. Samovor and Porter (1991) provided examples of what values include: 'such beliefs or value systems as right or wrong, God and man, ethics, and the general meaning of life'. People from different societies (cultures) may keep different values with varying degrees of intensity (relevance) and direction (Hofstede, 1980). Each culture has its own value system, i.e., hierarchical ordering of values in terms of their importance. As Inglehart (1996) stated, in most pre-industrial societies, the value system takes the form of a religion and changes very slowly; but with industrialization and the accompanying processes of modernization, these worldviews tend to become more secular, rational and open to change. To summarize, values represent something important in one's existence, a type of belief centrally located in one's concept of self, determining what is or is not acceptable behavior.

❖ **Behaviors:** 'refer to the actual practice of concepts or beliefs' Behavior is the manner of conducting oneself. Through behaviors, individuals and groups respond to the environment in which they live, work, operate.

Later, many authors agree on an excellent example used to explain these three constructs and how they complete the definition of culture:

'Whereas money is considered an artifact, the value placed upon it is a concept, but the actual spending and saving of money is behavior.'

(Samovar and Porter, 1991*)*

It is also worth mentioning that behavior, attitudes and values are the ones that identify the mental programming of people and create one common characteristic and mentality that identify culture, particularly the national culture (Hofstede, 2001).

Moreover, the Betari Box model also provides some additional insight into how these three constructs are interrelated and how they affect the modeling and the definition of culture.

Graph 1: Betari Box model
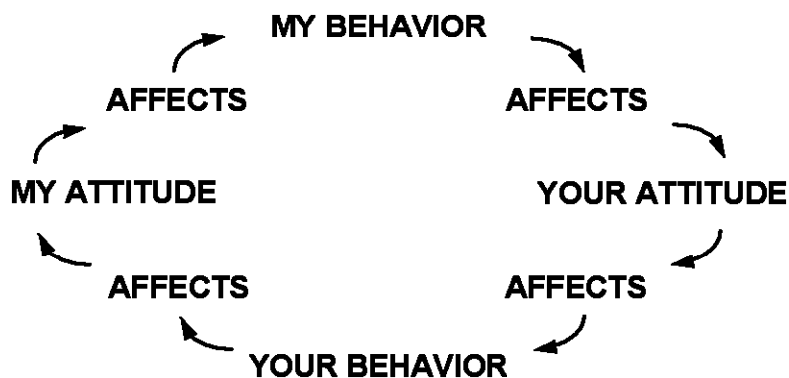
However, these three constructs alone do not define culture, rather, they are accompanied by other factors and their sum constitutes the culture of a group, community or society. Consequently, culture is defined as a system comprised of different parts, different factors and different characteristics and constructs. Researchers have investigated the influence of personal characteristics (age, gender, education, nationality, religion, employment, personal beliefs and values), situational factors (referent groups, codes of conduct and type of ethical decisions), organizational factors (organization size) and industry factors (industry type and business competitiveness) (Ford & Richardson, 1994; Fritzsche, 1997). Many authors provide a mix of different ingredients that build the identity of a culture[1].

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[1] It is worth mentioning that by culture here, we do not consider culture on national level, but any kind of culture or cultural group that can be created in a society.

Primarily, gender, the most commonly used factor for comparison, distinguishes males and females in one society. It can be used to compare them, or even define the characteristics that relate to both.

Age, on the other hand, can create many different subgroups that can be compared and analyzed. We usually come across differences between young and old people, but the ages for the young and old categories can be defined in different ranges. It mainly depends on what is to be proved or characterized or identified when taking age into consideration.

Moreover, in every culture, religion takes a place of importance. Religion affects the value system of its adherents (Huismans & Schwartz, 1992) and the internal predetermination of various external cultural manifestations. There are six main world religions: three in the Eastern world: Hinduism, Buddhism, Daoism and three in the western world: Islam, Judaism and Christianity.

Hinduism is the oldest religion. It is polytheistic, meaning that people believe in many gods. It is primarily present in India. The main characteristic of this religion are as follows: people search for mystery in everyone; the sense is subject to intuition and is already part of the human being; nothing is permanent, everything is subject to change. The same applies for Buddhism, a religion defined by two waves: Theravado and Mahayano. For Buddhists, the emphasis is not on spending and work in general, but on suffering. Robert C. Lester describes Buddhism as type of lifestyle which largely affects the economic development of a country (Terpstra, 1978). Daoism is the third religion present in the Eastern world. It is characterized by nature, spontaneity and simplicity. Relativity is one of the laws of Daoism as well as identification of opposites.

Islam, on the other hand, is the religion of Muslims. This religion is not only a religion, but by itself it brings the legal and law systems to a state. It organizes all relationships, social and family life. The basic rule of Islam is that everything, whether good or bad, is given by God. Muslims strongly believe in destiny. They pray five times per day. The book that leads Muslims through life is the Koran. In the world of Koran, men are the ones that rule the world. Women must be modest and obey the orders of their men. The model which inspires Muslim economy is the circulation of blood. Health requires for unimpeded and vivid blood circulation. It is very similar with the state. As long as Muslims respect and follow these rules of the Koran, which assure the circulation of wealth, Islam does not have anything against earnings, competition or enterprise's speculation. However, competition and the acquirement of wealth should be based on fair play.

Christianity is the most widespread religion in the world. Three groups comprise this religion: Catholics, Orthodox and Protestants. The Bible is their foundation.

Education is another characteristic that helps complete the definition of a group. As stated by Samovar and Porter (1991), education has numerous functions. Primarily, it raises individuals. The tenor and the way of studying influence thinking and behavior. As its second trait, schools and education are used for mediating cultural history from generation to generation. Thirdly, it provides informal knowledge of culture. What differs between cultures is mostly the method of educating, whereas the content of what has been studied or learned is very similar. However, the way the material is interpreted varies between different religions, countries, places. For example, in the USA more emphasis is put on competitions, discussions, expressing oneself as an individual. In Mexico, cooperation and team working is very important, as well as discussions and interaction. In western cultures, the teacher is the symbol of learning and culture, he/she is very respected and highly positioned in society.

In addition to this, employment affects the creation of different cultural groups, organizations. Depending on the position, on the occupation, on the functional areas, employees and employers have different views and opinions of a number of things, have different attitudes and behaviors and thus, different cultural groups are formed and shaped (Sears, 1993; Dubinsky and Gwin, 1981).

4. Cultural communication

New technology, growth in world's population and shifts in the global economic arena have contributed to increased international contacts. As stated previously, intercultural contacts have accelerated in the last few decades, and will continue to increase. The most influenced settings in the society are the educational system, the family and of course, the working place. Thus, intercultural communication is very important and will become even more important and significant. And what is the solution? How we should study the intercultural communication? What are the obstacles we should over come in order to establish the communication between two or more different cultural groups?

As Hofstede (1997) stated, the acquisition of intercultural communication abilities passes through three phases: awareness, knowledge and skills. Awareness is the beginning. We begin with how WE perceive the things, depending on the organizations, on the groups, on the families in which we were raised and what we were learned there. However, on the other hand, we should also understand the other party as well, because each member of different society, group has equally good reasons to believe and to perceive the things as we do. Knowledge follows afterwards. If there is no interaction with other cultures, we should learn about them. Especially organizations, multinationals that are planning entering other markets, countries in particular, they need to be know about the cultures first. Because, even if values are not shared, still there are some symbols, rituals, that are to be learned for

the other culture and thus, at least a comparison can be made between the culture or as Hofsede (1997) stated to gain an intellectual grasp of their values. Finally, skills are based on awareness and knowledge as well as practice. We have to recognize and apply the symbols of the other culture, recognize their heroes, practice their rituals, and experience the satisfaction of getting along in the new environment, being able to resolve first the simpler, and later on the some of the more complicated problems of life among the others.

In addition, Samovar and Porter (1991) are stating the three elements according to which an intercultural communication can be established:

- ❖ Perception: how one perceive things, how one selects things from the outside, how one assesses things;
- ❖ Verbal processes: how we talk to each other and the internal activities of thinking;
- ❖ Nonverbal processes: the use of actions to communicate. The meanings of these actions shift from culture to culture.

These and many other authors are trying to establish the importance of intercultural communication as well as to facilitate its 'studying'. The aim for people to become a multicultural persons in a multinational and multicultural world. Thus, the process of globalization will be alleviated only by knowing how to communicate with people from other countries. As Adler (1997) stated 'What is universal about the multicultural person is his abiding commitment to essential similarities between people everywhere, while paradoxically maintaining an equally strong commitment to their differences'. Being able to appreciate both the similarities and differences among cultures, while at the same time enjoying the security of your own culture, is definitely possible and it will be obliged if things move in the direction as they are already.

But what are the values according to which people differ? To what one should adopt and how differences and similarities should be determined?

5. *Hofstede's cultural dimensions*

Hofstede decided to define dimensions according to which values are determined and cultural groups are characterized with. He (Hofstede, 2001) wrote "Dimensions do not exist! But culture as well." He defined them (the dimensions), as "constructs", products of people's minds, one of the concepts that helps men and women simplify the high complexity of the world. Since the world is very complex, different authors have constructed, defined, modified, and updated different models, concepts, constructs, and dimensions. They have simplified the world differently, according to their own views and standings. These dimensions are useful and are accepted as long as they help people understand the world. When they stop being helpful, they easily become redundant.

Primarily, Hofstede (1983) has defined four culture characteristics under which he was able to explain the differences between nations, and between organizations. Specifically, the four dimensions are used to explain:

- ❖ Different ways of structuring organizations;
- ❖ Different motivations of people within organizations;
- ❖ Different issues people and organizations face within society.

5.1. Power distance PDI

Power distance index (PDI)[2] is one of the dimensions of national culture that reflects the range of answers found in the various countries to the basic question of how to handle the fact that people are unequal.

PDI scores inform us about relationships of dependence in a country. Let us take, for example, a business organization; in small power distance countries there is a limited dependence of subordinates on bosses, and a preference for consultation, that is interdependence between a boss and a subordinate. In large power distance countries there is a considerable dependence of subordinates on bosses. Subordinates respond by either preferring such dependence (in the form of an autocratic or paternalistic boss), or rejecting it entirely, which in psychology is known as counter-dependence.

According to Hofstede (1997), power distance can be defined as follows:

It is the extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally.

In most societies today, children go to school for at least some years. In the more affluent societies the school period may cover more than 20 years of a young's person's life. In school, the student further develops his/her mental programming. Professors and students instill additional values, being part of a culture that honors these values. The question of what the extent of an education system's contribution can be to a society remains unanswered. In the large power distance situation the parent-child inequality is perpetuated by a professor-student inequality which caters to the need for dependence well established in the student's mind. Professors are treated with respect. The educational process is teacher-centered.

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[2] It derives its name from the research by a Dutch experimental social psychologist, Mauk Mulder, into the emotional distance that separates subordinates from their bosses (Mulder, 1976, 1977).

In the small power distance situation teachers are supposed to treat the students as basic equals and expect to be treated as equals by the students. The educational process is student-centered., with a premium on student initiative; students are expected to find their own intellectual paths. Power distance differences can also be determined with social classes, education level and occupation.

This dimension indicates the dependence relationship in a country. In countries with low power distance, teachers expect initiatives from students, and students are expected to find their own intellectual path. The goal of the education system is to allow the students to take control of their own affairs as soon as they can. On the other hand, cultures with large power distances promote the view that instructors provide the "truth" and students are expected to learn and abide by the "truth" as lectured by the teacher. Students in high power distance cultures are not expected to seek knowledge actively through their own experiences. They seek the hard and true facts as reflected by their teachers. Countries with large power distance are usually found in the east. Hofstede (1997) indicates that India has one of the highest power distances with a score of 77, followed by a moderate power distance in Korea (score of 60) and then the USA with a score of 40.

Table: 2 Key differences between small power distance and large power distance societies	
Small power distance	**Large power distance**
Inequalities between people should be minimized	Inequalities between people are both expected and desired
There should be, and there is to some extent, interdependence between less and more powerful people	Less powerful people should be dependent on the more powerful; in practice less powerfull people are polarized between dependence and counterdependence
Parents treat children as equal	Parents teach children obedience
Children treat parents as equal	Children treat parents with respect
Teachers are experts who transfer impersonal truths	Teachers are gurus who transfer personal wisdom
More educated persons hold less authoritarian values than less educated persons	Both more and less educated persons show almost equally authoritarian values
Hierarchy in organizations means an inequality of roles, established for convenience	Hierarchy in organizations reflects the existential inequality between higher-ups and lower-downs
Decentralization is popular	Centralization is popular
Narrow salary range between top and bottom of organization	Wide salary range between top and bottom of organization
Subordinates expect to be consulted	Subordinates expect to be told what to do
The ideal boss is a resourceful democrat	The ideal boss is a benevolent autocrat or good father
Privileges and status symbols are frowned upon	Privileges and status symbols for managers are both expected and popular

Source: Cultures and organizations: Software of the mind (Hofstede, 1997), p.37

The term power distance has been inspired by the work of Mulder (1976, 1977). The country-level correlation of the preferred type of decision making in the superior with the perception of the behavior of both superior and colleagues reveals a fundamental fact about power distance in a hierarchy, namely, that a society's way of dealing with power relationships is established through the values of superiors as well as of subordinates.

5.2. Uncertainty avoidance UAI

A basic fact of life is that time goes only one way. We are caught in a present that is just an tiny borderline between past and future. Future moves away so fast that it is difficult for us to approach it, but onto which we base our present hopes, plans, fears. With other words, we are living an uncertainty for which we are aware of. Different societies have adapted to uncertainty in different ways. These ways differ not only between traditional and modern societies but also among modern societies. Ways of coping with uncertainty belong to the cultural heritage of societies and they are transferred and reinforced through basic institutions such as the family, school and the state in general.

Thus, uncertainty avoidance dimension aroused. The term derives from American organization theorists Richard M. Cyert and James G. March (Hofstede, 2001, p.147). This dimension indicates the extent to which the members of the community feel threatened by uncertain or unknown situations. In societies with high uncertainty avoidance, students are more comfortable with structured learning situations and concerned with specific correct answers. Such cultures value the information and knowledge delivered by the instructor and consider it the best explanation to the problem. However, low uncertainty avoidance societies prefer open-ended and abstract learning situations with formless objectives, broad assignments and less structured schedules. They seek risks and find solutions by actively experimenting with problems. Students learn more effectively from teachers that are experts with high technical knowledge.

Technology, from the most primitive to the most advanced, helps to avoid uncertainties caused by nature. Laws and rules try to prevent uncertainties in the behavior of other people. Religion is a way of relating to the transcendental forces that are assumed to control man's personal future. Religion facilitates the acceptance of uncertainties one cannot defend oneself against, and some religions offer the ultimate certainty of life after death or of victory over one's opponents. Comparing modern and traditional societies, uncertainty avoidance has provided no signs of any spontaneous convergence (whether it increases or decreases it). The essence of uncertainty is more a subjective feeling, experience, although it may also be learned and acquired, and thus be shared with other members of the society.

The table below provides a summary of the UAI dimension where societies, organizations with week UAI on one side and strong UAI on the other side are compared:

Table: 3 Key differences between fweek and strong uncertainty avoidance societies	
Week uncertainty avoidance	**Strong uncertainty avoidance**
Uncertainty is a normal feature of life and each day is accepted as it comes	The uncertainty inherent in life is felt a continuous threat which must be fought
Low stress; subjective feeling of well-being	High stress; subjective feeling of anxiety
Aggression and emotions should not be shown	Aggression and emotions may at proper times and places be ventilated
Comfortable in ambiguous situations and with unfamiliar risks	Acceptance of familiar risks; fear of ambiguous situations and of unfamiliar risks
Lenient rules for children on what is dirty and taboo	Tight rules for children on what is dirty and taboo
What is different is curious	What is different is dangerous
Students comfortable with open-ended learn situations and concerned with good discussions	Students comfortable in structured learning situations and concerned with right answers
Teachers may say 'I don't know'	Teachers supposed to have all the answers
There should not be more rules than is strictly necessary	Emotional need for rules, even if these will never work
Time is a framework for orientation	Time is money
Comfortable feeling when lazy; hard working only when needed	Emotional need to be busy; inner urge to work hard
Precision and punctuality have to be learned	Precision and punctuality come naturally
Tolerance of deviant and innovative ideas and behavior	Suppression of devian ideas and behavior; resistance to innovation
Motivation by achievement and esteem or belongingness	Motivation by security and esteem or belongingness

Source: Cultures and organizations: Software of the mind (Hofstede, 1997), p.125

5.3. Individualism - Collectivism

The importance attached by respondents to the aspects of jobs indicated as challenge, desirable (living) area, earnings, cooperation, training, benefits, recognition, physical conditions, freedom, employment security, advancement, (relation with) manager, use of skills, and personal time (time for personal life). Answers to these questions were scaled according to five points ranging from "of utmost importance" to "of very little or no importance."

Individualism (IDV) indicates the relative importance in the country given to the job aspects of personal time, freedom, and challenge and the relative unimportance of training, use of skills, physical conditions, and benefits. It thus stresses goals in which the individual is an active agent versus those in which he/she is dependent on the organization (being

trained, skills being used, working conditions, and benefits being provided). Whereas the power distance index indicated dependence on one's superior, the individualism index indicates (non-) dependence on the organization.

This dimension indicates the role of an individual versus the role of the group in a society. It delineates cultures in which ties between individuals are loose (individualistic) from societies wherein people are integrated into strong cohesive groups (collectivist). Individualistic cultures emphasize independence, achievement, and high levels of competition. These cultures endorse the value of "self" and personal achievement. Teachers are considered guides rather than experts. They provide the learning environment, and learning is self-initiated by the student. Learning comes from an individual's own experiences and interpretation of concepts. Hofstede (2001) survey results indicate that many countries with high power distance scores have low individualism scores. Also, by definition, collectivistic cultures score low on the individualism index.

The table below provides a summary of the IDV dimension where societies, organizations with low IDV index on one side and high IDV on the other side are compared:

Table: 4 Key differences between collectivists and individualists societies

Collectivists	Individualists
People are born in extended families or other ingroups which continue to protect them in exchange for loyalty	Everyone grows up to look after him/herself and his/her immediate (nuclear) family only
Identity is based in the social network to which one belongs	Identity is based in the individual
Children learn to think in terms of 'we'	Children learn to think in terms of 'I'
Harmony should always be maintained and direct confrontations avoided	Speaking one's mind is a characteristic of an honest person
High-context communication	Low-context communication
Trespassing leads to shame and loss of face for self and group	Trespassing leads to guilt and loss of face for self-respect
Purpose of education is learning how to do	Purpose of education is learning how to learn
Diplomas provide entry to higher status groups	Diplomas increase economic worth and/or self-respect
Relationship employer-employee is perceived in moral terms, like a family link	Relationship employer-employee is a contract supposed to be based on mutual advantage
Hiring and promotion decisions take employee's ingroup into account	Hiring and promotion decisions are supposed to be based on skills and rules only
Management is management of groups	Management is management of individuals
Relationship prevails over task	Task prevails over relationship

Source: Cultures and organizations: Software of the mind (Hofstede, 1997), p.73

5.4. Masculinity

All human societies consist of men and women, usually in approximately equal numbers. They are biologically distinct and their respective roles in biological procreation are absolute. Every society recognizes many behaviors not immediately related to procreation, as more suitable for females or more suitable for males; but which behaviors belong to which gender differs from one society to another. Anthropologists, having studied illiterate, relatively isolated societies, stress the wide variety of social gender roles that seem to be possible (Markus & Kitayama, 1991).

Which behaviors are considered ″feminine″ or ″masculine″ differs not only among traditional but also among modern societies. This is most evident in the distribution of men and women in certain professions. Moreover, men are supposed to be more concerned with achievements outside the home- hunting and fighting in traditional societies, the same, though translated to economic terms, in modern societies. Men, in short, are supposed to be assertive, competitive, and tough. Women are supposed to be more concerned with taking care of the home, of the children, and of people in general; to take the tender roles. It is not difficult to see how this role pattern is likely to have developed: women first bore children and then usually breastfed them, and only during this period they 'had' to stay close to the children. In the past, man were more free to move around, to the extent that they were not needed to protect women and children against attacks by other men and animals.

The **masculine pole** is associated most strongly with importance being attached to:
➤ *Earnings*: Have an opportunity for high earnings;
➤ *Recognition*: Get the recognition you deserve when you do a good job;
➤ *Advancement*: Have an opportunity for advancement to higher level jobs;
➤ *Challenge*: Have challenging work to do - work from which you can get a personal sense of accomplishment.

For the opposite, **feminine pole**:
➤ *Manager*: Have a good working relationship with your direct superior;
➤ *Cooperation*: Work with people who cooperate well with one another;
➤ *Living area*: Live in an area desirable to you and your family;
➤ *Employment security*: Have the security that you will be able to work for your company as long as you want to.

Masculinity pertains to societies in which social gender roles are clearly distinct (i.e., men are supposed to be assertive, tough, and focused on material success whereas women are supposed to be more modest, tender, and concerned with the quality life). Femininity

pertains to societies in which social gender roles overlap, i.e., both men and women are supposed to be modest, tender and concerned with the quality of life.

The table below provides a summary of the MAS dimension where societies, organizations with low MAS index on one side and high MAS index on the other side are compared:

Table: 5 Key differences between feminine and masculine societies	
Feminine	**Masculine**
Dominant values in society are caring for others and preservation	Dominant values in society are material success and progress
People and warm relationships are important	Money and things are important
Everybody is supposed to be modest	Men are supposed to be assertive, ambitious, and tough
Both men and women are allowed to be tender and to be concerned with relationships	Women are supposed to be tender and to take care for relationships
In the family, both fathers and mothers deal with facts and feelings	In the family, fathers deal with facts and mothers with feelings
Sympathy for the weak	Sympathy for the strong
Average student is the norm	Best student is the norm
Failing in school is a minor accident	Failing in school is a disaster
Friendliness in teachers appreciated	Brilliance in teachers appreciated
Boys and girls study same subjects	Boys and girls study different subjects
Work in order to live	Live in order to work
Managers use intuitions and strive for consensus	Managers expected to be decisive and assertive
Sress on equality, solidarity and quality of work life	Sress on equity, competition among solleagues and performance
Resolution of conflicts by compromise and negotiation	Resolution of conflicts by fighting them out

Source: Cultures and organizations: Software of the mind (Hofstede, 1997), p.96

Although both nationality and gender cultures are learned not inherent, we learned their consequences so early that we never knew anything else, and we are usually unaware of other possibilities. Any country is likely to show cultural differences according to gender. These are again statistical rather than absolute. Individual women can learn to function in a masculine way and individual men in a feminine way. Where men are together a masculine culture is likely to dominate, where women are together, a feminine culture.

Masculinity (MAS) indicates the relative importance in the country of the job aspects earnings, recognition, advancement, and challenge and the relative unimportance of (relationship with) manager, cooperation, desirable (living) area, and employment security. These tend also to be the job aspects on which, within countries Hermes men, in the same jobs, score significantly differently than Hermes women. This is in line with the dominant pattern of sex roles found to exist in nearly all societies, even illiterate ones (Barry, Bacon,

and Child, 1957): boys are socialized toward assertiveness and self reliance, and girls, toward nurturance and responsibility.

The Hermes data show that not only do men and women in the same jobs emphasize different job aspects, but that countries also differ along these same lines: in some countries all respondents (both men and women) emphasize job aspects usually associated with the male role; in others, all emphasize job aspects usually associated with the female role. Moreover, it appears that in more "masculine" countries, the gap between values for men and women in Hermes is wider, whereas in the most "feminine" countries this gap is reduced to zero (Hofstede, 1980. p. 282).

Masculine societies are ones where gender roles are dearly demarcated and correspond to stereotypical gender roles. Feminine cultures pertain to societies where gender roles overlap (i.e., both men and women share androgynous values). Feminine countries value modesty, while assertive behavior and attempts at excellence are ridiculed. In masculine cultures, students compete openly with each other and try to make themselves visible in the class. Masculine societies prefer concrete and quantitative results, whereas feminine cultures view a problem as a fragmented picture with many solutions. In masculine cultures, learning comes from the active and assertive role of the individual, whereas in feminine cultures, learning comes from the reflective views and opinions of other members of the society (e.g., teachers, parents, peers). The feminine cultures promote mutual solidarity and hence value the concept of the social circle rather than searching for one and only concrete "truth." By definition, feminine cultures have low scores on the masculine index.

5.5. Long-term vs. short-term orientation

This fifth dimension was found in a study among students in 23 countries around the world, using a questionnaire designed by Chinese scholars. It can be said to deal with Virtue regardless of Truth. Values associated with Long Term Orientation are thriftiness and perseverance; values associated with Short Term Orientation are respect for tradition, fulfilling social obligations, and protecting one's 'face'. Both the positively and the negatively rated values of this dimension are found in the teachings of Confucius, the most influential Chinese philosopher who lived around 500 B.C.; however, the dimension also applies to countries without a Confucian heritage.

The following are key principles of Confucian teaching:

1.   The stability of society is based on unequal relationships between people. These relationships are based on mutual and complementary obligations.

2.   The family is the prototype of all social organizations. A person is not primarily an individual, rather, he/she is a member of a family.

3.   Virtuous behavior toward others consists of not treating others as one would not like to be treated oneself.

4.   Virtue with regard to one's tasks in life consists of trying to acquire skills and education, working hard, not spending more than necessary, being patient and preserving.

A short definition of long/short term orientation as provided by Hofstede (2001, p.359) is as follows:

'Long term orientation stands for the fostering of virtues oriented towards future rewards, in particular, perseverance and thrift. Its opposite pole, **short term orientation** stands for the fostering of virtues related to the past and present, in particular, respect for tradition, preservation of 'face' and fulfilling social obligations.'

The table below provides a summary of the LTO dimension where societies, organizations with week LTO on one side and strong LTO on the other side are compared:

Table: 6 Key differences between long-term and short-term oriented societies	
Low LTO	**High LTO**
Quick results expected	Persistence, preservence
Status not major issue in relationships	Relationships ordered by status and this order observed
Nice people know how to spend	Nice people are thrifty, sparing with resources
Shame is not a common feeling	A sense of shame is common
Personal steadiness and stability	Personal adaptability
Protection of one's face	Face consideration common but considered a weakness
Respect for traditions	Adaptation of traditions to new circumstances
Reciprocation of greetings, favors and gifts	Reciprocation considerations are problematic, risk of overspending
Children should learn tolerance and respect for other people	Children should learn thirft
Leisure time important	Leisure time not so important
Most important events in life occured in past or occur in present	Most important events in life will occur in future
Students consider persistent not an important personality trait	Students consider persistent an important personality trait
Small share of additional income saved	Large share of additional income saved
Investments in mutual funds	Investment in real estate

Source: Culture's consequences: Comparing values, behaviors, institutions and organizations across nations (Hofstede, 2001), p.360.

6. *Other cultural models*

Although Hofstede's model for culture is the most widely known and is used for different research, other authors have provided new models that additionally explain culture and its significance, though analyzed from different aspects and points of view. The table below provides us with a summary of few models together with Hofstede's.

Table 7: Models based on cultural dimensions

Perlmutter (1969)	Hall and Hall (1990)	Hofstede (1997)	Trompenaars and Humpden-Turner (1998)	Inglehart (2001)
Ethnocentrism	Context	Individualism vs. Collectivism	Universalism vs. particularism	Traditional vs. Secular-rational values
Polycentrism	Time	Power Distance	Individualism vs. Collectivism	Survival vs. Self-expression values
Geocentrism	Space	Uncertainty avoidance	Neutral vs. Affective	
		Long-term orientation vs. Short-term orientation	Specific vs. defuse	
		Masculinity vs. Femininity	Achievement vs. Ascription	
			Time (sequential vs. synchronization)	
			Environment (Internal vs. External Control)	

Source: Own compilation from different authors as stated in the table

The different models are explained as follows:

6.1. *Trompenaars and Humpden-Turner dimensions*

Fons Trompenaars is a Dutch culturalist who is focused on international culture. Teamed with Charles Hampden-Turner (a dilemma enthusiast), these days they do not discuss country stereotypes as much as the need to understand individuals. They defined the following dimensions (1998):

Universalism vs. Particularism

People in **universalistic** cultures share the belief that general rules, codes, values and standards take precedence over particular needs and claims of friends and relations. In a universalistic society, the rules apply equally to the whole "universe" of members. Any exception weakens the rule. For example, the rule that you should bear truthful witness in a court of law, or give your honest judgment to the insurance company concerning a payment it is about to make to you, is more important here than particular ties of friendship or family. It isn't that particular ties are completely unimportant in universalistic cultures.

However the universal truth, the law, is considered logically more significant than these relationships.

Particularistic cultures see the ideal culture in terms of human friendship, extraordinary achievement and situations; and in intimate relationships. The "spirit of the law" is deemed more important than the "letter of the law".

Obviously there are rules and laws in particularistic cultures; but these merely codify how people relate to each other. Rules are needed - if only to be able to make exceptions to them for particular cases - but it is necessary to be able to count on one's friends.

Individualism vs. Communitarianism

In a predominantly individualistic culture people place the individual before the community. Individual happiness, fulfillment, and welfare set the pace. People are expected to decide matters largely on their own and to take care primarily of themselves and their immediate family. In a particularistic culture, the quality of life for all members of society is seen as directly dependent on opportunities for individual freedom and development. The community is judged by the extent to which it serves the interest of individual members.

Each one of us is born into a family, a neighborhood, a community, which existed before we did, and will continue existing after we die. In a predominantly communitarian culture people place the community before the individual. It is the responsibility of the individual to act in ways which serves society. By doing so, individual needs will be taken care of naturally.

The quality of life for the individual is seen as directly dependent on the degree to which he takes care of his fellow man, even at the cost of individual freedom. The individual is judged by the extent to which he serves the interest of the community.

Specific vs. Diffuse

People from **specific** cultures start with basic elements, the specifics. First they analyze them separately, and then they put them back together again. In specific cultures, the whole is the sum of its parts. Each person's life is divided into many components: you can only enter one at a time. Interactions between people are highly purposeful and well-defined. The public sphere of specific individuals is much larger than their private sphere. People are easily accepted into the public sphere, but it is very difficult to get into the private sphere, since each area in which two people encounter each other is considered separate from another, a specific case. Specific individuals concentrate on hard facts, standards, and contracts. People from **diffusely** oriented cultures start with the whole and see each element in relation to the whole. All elements are related to each other. These relationships are more important than each separate element; so the whole is more than just the sum of its

elements.

Diffuse individuals have a large private sphere and a small public one. Newcomers are not easily accepted into either. However, once they have been accepted, they are admitted into all layers of an individual's life. A friend is a friend in all respects: tennis, cooking, work, etc. The various roles someone might play in your life are not separated. Qualities cherished by diffuse cultures include style, demeanor, ambiance, trust, and understanding.

Affective vs. Neutral

In an **affective** culture people do not object to a display of emotion. It isn't considered necessary to hide feelings. Affective cultures may interpret the less explicit signals of a neutral culture as less important. They may be ignored or even go unnoticed.

In a **neutral** culture people are taught that it is incorrect to show one's feelings overtly. This doesn't mean they do not have feelings, it merely means that the degree to which feeling may become manifest is limited. They accept and are aware of feelings, but are in control of them. Neutral cultures may think the louder signals of an affective culture too excited, and over-emotional. In neutral cultures, showing too much emotion may actually erode your power to interest people.

Achievement vs. Ascription

In **achievement**-oriented cultures, individuals derive their status from what they have accomplished. A person with achieved status has to prove what he is worth over and over again: status is accorded on the basis of his actions.

Ascribed status refers to what a person is and how others relate to his or her position in the community, in society or in an organization. In an ascriptive society, individuals derive their status from birth, age, gender or wealth. A person with ascribed status does not have to achieve to retain his status: it is accorded to him on the basis of his being.

Time

Sequential vs. Synchronic cultures

Every culture has developed its own response to time. The time orientation dimension has two aspects: the relative importance cultures give to the past, present, and future, and their approach to structuring time. Time can be structured in two ways. In one approach time moves forward, second by second, minute by minute, hour by hour in a straight line. This is

called **sequentialism**. In another approach time moves round in cycles: of minutes, hours, days, years. We call this **synchronism.**

People structuring time sequentially tend to do one thing at a time. They view time as a narrow line of distinct, consecutive segments. Sequential people view time as tangible and divisible. They strongly prefer planning and keeping to plans once they have been made. Time commitments are taken seriously. Staying on schedule is a must.

People structuring time synchronically usually do several things at a time. To them, time is a wide ribbon, allowing many things to take place simultaneously. Time is flexible and intangible. Time commitments are desirable rather than absolute. Plans are easily changed. Synchronic people especially value the satisfactory completion of interactions with others. Promptness depends on the type of relationship

Past-oriented cultures

If a culture is predominantly oriented towards the past, the future is seen as a repetition of past experiences. Respect for ancestors and collective historical experiences are characteristic of a past-oriented culture.

Present-oriented cultures

A predominantly present-oriented culture will not attach much value to common past experiences nor to future prospects. Day-by-day experiences tend to direct people's lives.

Future-oriented cultures

In a future-oriented culture most human activities are directed toward future prospects. Generally, the past is not considered vitally significant to a future state of affairs. Planning constitutes a major activity in future-oriented cultures.

Internal vs. External

Relationship with Nature

Every culture has developed an attitude towards the natural environment. Survival has meant acting with or against nature. The way we relate to our environment is linked to the way we seek to have control over our own lives and our destiny or fate.

Internalistic people have a mechanistic view of nature. They see nature as a complex machine and machines can be controlled if you have the right expertise. Internal people do

not believe in luck or predestination. They are 'inner-directed' - one's personal resolution is the starting point for every action. You can live the life you want to live if you take advantage of the opportunities. Man can dominate nature - if he makes the effort.

Externalistic people have a more organic view of nature. Mankind is one of nature's forces, and as such should operate in harmony with the environment. Man should submit to nature and go along with its forces. Externalistic people do not believe that they can shape their own destiny. 'Nature moves in mysterious ways', and therefore one can never know what will happen. The actions of externalistic people are 'outer-directed' - adapted to external circumstances.

6.2. Inglehart's view on economic development as a consequence of cultural values

According to Inglehart (2001), there are two dimensions of cross-cultural variation which distinguish economies in different stages of development.

The dimensions are as follows:

    1) Traditional vs. Secular-rational values:

Traditional values emphasize the following:

- God is very important in the respondent's life; thus religion plays the important role in making any kind of decision;

- Respondent believes it is more important for a child to learn obedience and religious faith than independence and determination;

- Respondent favors more respect for authority.

Secular-rational values emphasize the opposite.

    2) Survival vs. Self-expression values

Survival values emphasize the following:

- Respondent gives priority to economic and physical security over self-expression and quality of life;

- Respondent describes self as not very happy;

- Respondent believes you have to be very careful about trusting people;

- Respondent stand for himself, not for the others.

Self-expression values emphasize the opposite.

Later in the thesis, under the section Culture and economy, more of the Inglehart's work will be presented as well as some of his findings that relate to this research.

7. *Critique of Hofstede's framework*

The empirical validity of Hofstede's framework has been extensively critiqued in the cross-cultural literature (Shackleton and Ali, 1990; Sondergaard, 1994; Triandis, 1982; Yoo and Donthu, 1998). The possibility of generalizing his findings has been questioned because the sample is drawn from one large multinational company alone (Triandis, 1982; Yoo and Donthu, 1998). It has been argued that country differences may be confounded by the homogenizing influence of a dominant corporate culture that traverses national boundaries (Shackleton and Ali, 1990; Schwartz, 1994). In addition, it has been suggested that the dimensions of national culture identified by Hofstede may be a product of the period in which the study was done (Yoo and Donthu, 1998).

It is interesting that a lot of criticism has been received regarding the fifth dimension. Most criticism relates to the first four dimensions (Sondergaard, 1994; Triandis, 1993) and does not even mention the fifth dimension. Critics somehow try to avoid commenting it since, as said by Redapth and Nielsen (1997), it was the most difficult dimension to apply because the distinction between the two ends of the spectrum are unclear and often seem contradictory. The most extensive critique that is based solely on the fifth dimension has been provided by Tony Fang (2003). Initially, Hofstede often used the name Confucian dynamism interchangeably for long term orientation. As specified earlier in the section where an explanation of the five dimensions has been provided, Hofstede (1997) distinguishes long-term and short-term orientation as poles (negative and positive) with the following characteristics: He defines long-term orientation as positive, dynamic and future-oriented culture linked with four 'positive' Confucian values: persistence, ordering relationships by status and observing this order, thrift and having sense of shame. On the other hand, he defined short term orientation as negative, static and traditional and past-oriented culture associated with four 'negative' Confucian values: personal steadiness and stability, protecting your honor – saving face, respect for tradition and reciprocation of greetings, favors and gifts.

However in Hofstede's new editions of books and articles, as Fang (2003) states, some adjustments have been made, although the fundamental premise that underpins the fifth dimension remains the same. According to Fang, these adjustments led to even greater confusion and misunderstanding of this dimension, since instead of taking short-term and long-term orientation as two poles, Hofstede now provides a list of key implications and qualities concerning short-term vs. long-term orientation when it comes to differences in family, social relations and work, in ways of thinking, and in societal norms between short- and long-term orientation societies. Moreover, Hofstede defines this dimension on the basis of Confucian dynamism. However, many researchers state that the Confucian concept

represents a large theoretical platform, which is unquestioned, on which research is based. In the case of cross-cultural research, as stated by Jackson and Aycan (2001), this cannot be the case, since fundamental concepts in cross-cultural research should always be questioned and critically examined (since we are comparing countries, nations and differences between them).

Moreover, Confucian dynamism originated in the Asian world and is very unfamiliar to the western world. As accepted by the Chinese, it does not contrast or oppose the values at the two ends of long and short-term orientation.

8. Culture and the Economy

Cultural factors alone do not explain all of the cross-national variation in economic growth rates. Every economy experiences significant fluctuations in growth rates from year to year as a result of short-term factors such as technological shocks or unforeseen circumstances that affect output. These could not be attributed to cultural factors, which change gradually (Inglehart R. *et al.*, 1996). For example, prior to 1945, North Korea and South Korea had a common culture, but South Korea's economic performance has been superior by far.

On the other hand, evidence suggests that cultural differences are an important part of the story. Over the past five decades, the Confucian-influenced economies of East Asia outperformed the rest of the world by a wide margin. This holds true despite the fact that they are shaped by a wide variety of economic and political institutions. Thus, we can conclude that not only societal and political factors are important, but that cultural factors are also one of the main determinants for a country's economic development.

Inglehart together with Baker (2001) provide an example of how values affect economy and what should be taken into consideration when making such conclusions. They took the GNP of a number of countries and according to the cultural values, placed them on a map as shown below:

Picture 1: Inglehart's dimensions present in different countries
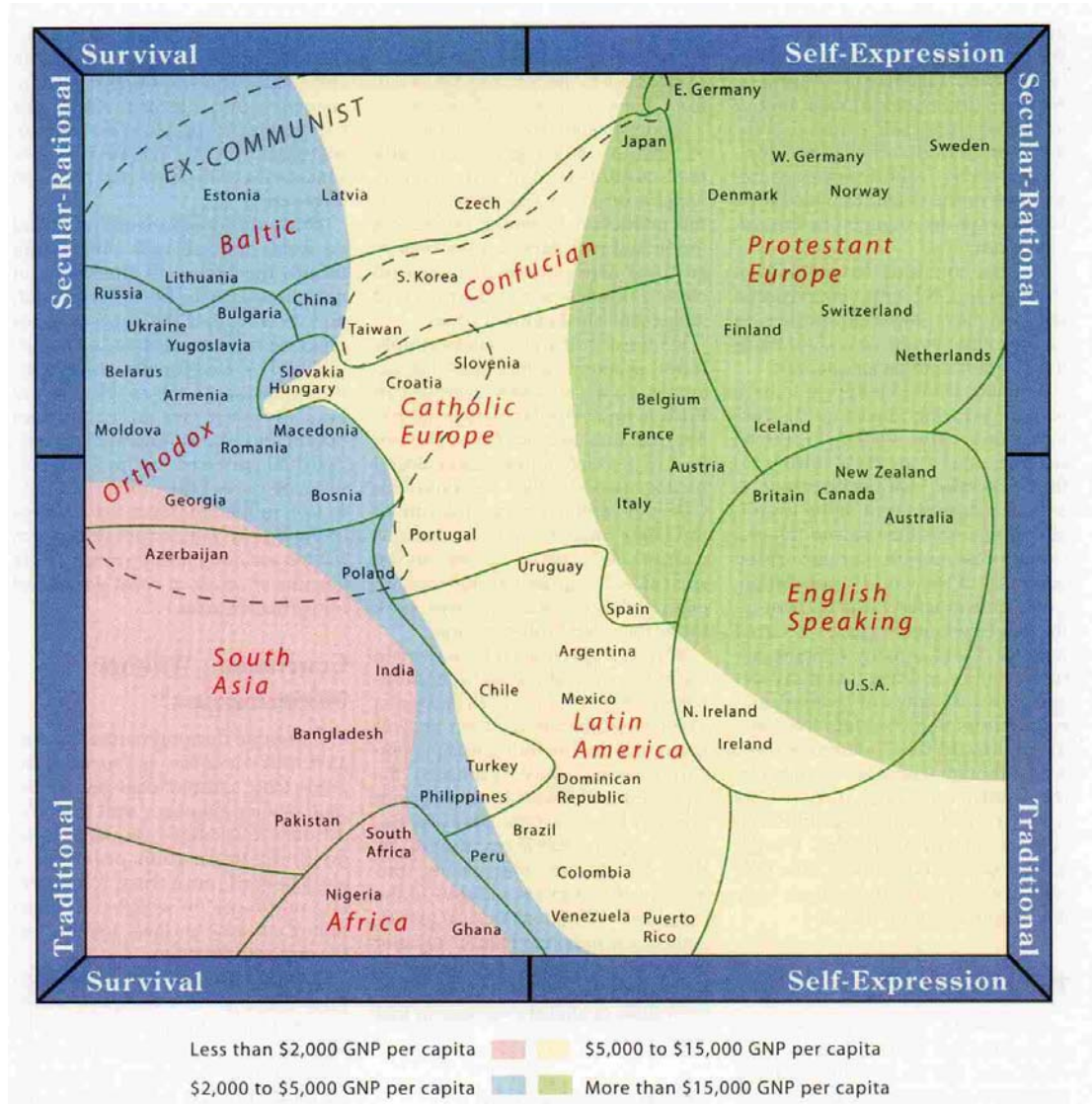
Source: Modernization and post modernization: cultural economic and political change in 43 societies (Inglehart, Ronald, 1997)

The map shows that cross-cultural variation is highly correlated. That is, if the people of a given society place a strong emphasis on religion, that society's relative position on many other variables can be predicted. Similarly, survival vs. self expression values reflect wide-ranging, but tightly correlated clusters of values: materialistic (survival-oriented) societies can be predicted to value maintaining order and fighting inflation, while post-materialistic (self expression) societies can be predicted to value freedom, interpersonal trust and tolerance of outsider subcultures.

The GNP had been taken as a measure of the richness and poorness of the countries. Economic development is associated with pervasive, and to an extent predictable, cultural changes. Industrialization promotes a shift from traditional to secular-rational values; post-industrialization promotes a shift toward more trust, tolerance, and emphasis on well being.

Economic development tends to push societies in a common direction, but rather than converging they seem to move along paths shaped by their cultural heritages. Therefore, it is doubtful that the forces of modernization will produce a homogenized world culture in the foreseeable future.

Economic development is associated with major changes in prevailing values and beliefs. The world views of rich societies differ markedly from those of poor societies. This does not necessarily imply cultural convergence, but it does predict the general direction of cultural change and (insofar as the process is based on intergenerational population replacement) even gives some idea of the rate at which such change is likely to occur. In short, economic development will cause shifts in the values of people in developing nations, but it will not produce a uniform global culture.

8.1. Changes in economy and in society in general and the reaction of generations

As stated by Prasnikar et al. (2006), if societies are changing, the most affected and the ones that respond to these changes very promptly are youngsters. Other generations and other forms of organizations in society are adopting their way of life, of doing business, of operating according to youths' reactions and affection. However, in order to change values, in order to alter the culture in general, changes are needed in all segments: economics, politics and technology.

If we take the case of Yugoslavia, and the transition from socialism to capitalism, we can reach some conclusions from a cultural point of view.

9. Country's description

The cross-cultural survey research method is used to study the relationship between culture of business students in Kosovo, Macedonia and Slovenia. The countries were chosen using a systematic sampling procedure. Systematic sampling, a procedure "in which cultures are selected in a systematic, theory-guided fashion" (Vijver & Leung, 1997: p.27), is recommended for the selection of cultures in cross-cultural comparative studies where cultural variation is deliberately sought for meaningful comparisons. Cultures are chosen in such a way that they represent different values and cultural dimensions. The countries in question were selected base on the common history they have, based on the current economic and political situation and cooperation, and with the assumption that today, they might have different values than those they shared more than 15 years ago, within Hofstede's five cultural dimensions. They also represent different stages of human development (The Human Development Report, 1967).

9.1. Macedonia

The Republic of Macedonia, often referred to as Macedonia, is a landlocked country on the Balkan Peninsula in southeastern Europe. It borders Serbia to the north, Albania to the west, Greece to the south, and Bulgaria to the east. As the result of a naming dispute with Greece, in 1993 it was admitted to the United Nations under the provisional name the Former Yugoslav Republic of Macedonia (FYROM), pending resolution of the dispute.

The capital is Skopje, with more than 600,000 inhabitants, and there are a number of smaller cities, notably Bitola, Prilep, Tetovo, Kumanovo, Ohrid, Veles, Štip, and Strumica. It has more than 50 natural and artificial lakes and sixteen mountains higher than 2,000 meters (6,550 ft) above sea level.

The country is a member of the UN and the Council of Europe and an associate member of La Francophonie, the World Trade Organization (WTO), the Organization for Security and Cooperation in Europe. Since December 2005 it is also a candidate for joining the European Union and has applied for NATO membership.

Picture 2: Macedonian blazon

9.1.1.Macedonian Economy

Today the Republic of Macedonia is considered a country with intermediately developed industry and continuing growth of industrial production. The process of transition in the economy was triggered in 1995. The government has signed arrangements with the IMF (International Monetary Fund) and World Bank. It has an open economy that is integrating into international trade, with a total trade-to-GDP ratio of 79.5%. The most important

sectors are agriculture and industry. The service sector has also grown in the past few years. Work force education and skills are competitive, but the lack of jobs is leading to steady brain drain. The country's economic policy is to attract foreign investments and to increase the employment rate. One of the biggest features of the national economy is the fiscal discipline which helped the currency maintain a stable course over a long period. The country is also making an effort to develop the Small and Medium-Size Enterprise sector.

Looking back, the country, together with Montenegro, Bosnia and Hercegovina and Kosovo, belonged to the less developed regions of the former Yugoslavia. It suffered severe economic difficulties after independence, when the Yugoslav internal market collapsed and subsidies from Belgrade ended. In addition, it faced many of the same problems faced by other former socialist East European countries during the transition to a market economy. Its main land and rail export route, through Serbia, remains unreliable with high transit costs, thereby affecting the export of its formerly highly profitable, early vegetable produce to Germany.

The outbreak of the Yugoslav wars and the imposition of sanctions on Serbia and Montenegro caused great damage to the Republic's economy, with Serbia constituting 60% of its markets prior to the disintegration of Yugoslavia. The economy was also affected when Greece imposed a trade embargo on the Republic in 1994–95. Some relief was afforded by the end of the Bosnian war in November 1995 and the lifting of the Greek embargo, but the Kosovo War of 1999 and the 2001 Albanian crisis caused further destabilization. Since the end of the Greek embargo, Greece has become the most important business partner of the Republic of Macedonia. Many Greek companies have bought former state companies in the country, such as the oil refinery Okta, the baking company Zhito Luks, the marble mine in Prilep, textile facilities in Bitola etc. Other key partners are Germany, Italy and Slovenia.

Picture 3: Macedonian flag

The Macedonian economy has since made a sluggish recovery, though the extent of unemployment, the grey market, corruption and a relatively ineffective legal system keep the growth rate low and cause significant problems. The Republic still has one of the lowest per capita GDPs in Europe. The official unemployment rate is 38%. The active population numbers 877,798 people with 318,096 of them unemployed. However, many of the

employed go unregistered, therefore it is more than likely that the unemployment rate is closer to 25%. This is reflected in the large grey market, estimated at close to 20% of GDP.

Growth barely recovered in 2002 to 0.9%, then rose by 3.4% in 2003, 2.9% in 2004, and 3.7% in 2005. The past few years saw a significant rise in the economy and with the recent candidacy for the EU, the country should be making rapid progress.

9.2. Slovenia

Slovenia, officially the Republic of Slovenia (Slovenian: Republika Slovenija), is a coastal Alpine country in southern Central Europe bordering Italy to the west, the Adriatic Sea to the southwest, Croatia to the south and east, Hungary to the northeast, and Austria to the north.

Picture 4: Slovenian blazon

Throughout Slovenia's history, the country has been part of the Roman Empire, the Duchy of Carantania (only Slovenia's modern northern part), the Holy Roman Empire, Austria-Hungary, the State of Slovenes, Croats and Serbs, the Kingdom of Serbs, Croats and Slovenes (renamed the Kingdom of Yugoslavia in 1929) between the World Wars, and the SFR of Yugoslavia from 1945 until gaining independence in 1991. Slovenia is a member of the European Union, the Council of Europe, NATO, and has observer status in La Francophonie.

9.2.1. Slovenian economy

Slovenia is a high-income economy which enjoys the highest GDP per capita ($23,250 in 2006) of the newly joined EU countries. The country's relatively high rate of inflation (3.6% in 2004) decreased to 2.5% in 2005 and is now comparable to the average in the European Union. Slovenia's economy has started to grow more strongly in the last few years (5.0% in H1 2006, 4.0% in 2005, 4.4% in 2004), after relatively slow growth in 2003 (2.7%). Overall, the country has sound economic footing.

Picture 5: Slovenian flag

During 2000, privatization was seen in the banking, telecommunications, and public utility sectors. Restrictions on foreign investment are slowly being dismantled, and foreign direct investment (FDI) is expected to increase over the next few years. Slovenia is the economic front-runner of the countries that joined the European Union in 2004 and is the first "new" member which will adopt the euro as the country's only currency on 1 January 2007. Moreover, Slovenia will be the first new member state to hold the Presidency of the Council of the European Union in the first half of 2008.

9.3. Kosovo

Kosovo (Albanian: Kosovë / Kosova , Serbian: Косово и Метохија / Kosovo i Metohija) is a province in southern Serbia which has been under United Nations administration since 1999. While it is regarded by the international community as being under Serbian sovereignty (see Constitutional status of Kosovo), in practice, Serbian governance in the province is virtually non-existent. The province is governed by the United Nations Mission in Kosovo (UNMIK) and the local Provisional Institutions of Self-Government, with security provided by the NATO-led Kosovo Force (KFOR).

Kosovo borders Montenegro, Albania and the Republic of Macedonia. The mountainous province's capital and largest city is Pristina. Kosovo has a population of around two million people, predominately ethnic Albanians, with smaller populations of Serbs, Turks, Bosnians and other ethnic groups.

Picture 6: Map of Kosovo

The province is the subject of a long-running political and territorial dispute between the Serbian (and previously, the Yugoslav) government and Kosovo's Albanian population. International negotiations began in 2006 to determine the final status of Kosovo; it is widely expected that the talks will lead to some form of independence.

9.3.1. Kosovo Economy

Kosovo is one of the poorest economies in Europe, with a per capita income estimated at 1,565 Euro (2004). Despite substantial development subsidies from all Yugoslav republics, Kosovo was the poorest province of Yugoslavia. Additionally, over the course of the 1990s, poor economic policies, international sanctions, weak access to external trade and finance, and ethnic conflict severely damaged the economy.

Kosovo's economy remains weak. After a jump in 2000 and 2001, GDP growth was negative in 2002 and 2003 and is expected to be around 3% 2004-2005, with domestic sources of growth unable to compensate for the declining foreign assistance. Inflation is low, while the budget posted a deficit for the first time in 2004. Kosovo has high external deficits. In 2004, the deficit of the balance of goods and services was close to 70% of GDP. Remittance from Kosovars living abroad accounts for an estimated 13% of GDP, and foreign assistance for around 34% of GDP. Most economic development since 1999 has taken place in the trade, retail and construction sectors. The private sector that has emerged since 1999 is mainly small-scale. The industrial sector remains weak and the electric power supply remains unreliable, acting as a key constraint. Unemployment remains pervasive, at around 40-50% of the labor force.

UNMIK introduced a de-facto external trade regime and customs administration on September 3, 1999 when it set customs border controls in Kosovo. All goods imported in Kosovo face a flat 10% customs duty fee. These taxes are collected from all Tax Collection Points installed at the borders of Kosovo, including those between Kosovo and Serbia. UNMIK and Kosovo institutions have signed Free Trade Agreements with Bosnia and Herzegovina, Albania and Macedonia.

Macedonia is Kosovo's largest import and export market (averaging €220 million and €9 million respectively), followed by Serbia-Montenegro (€111 million and €5 million), Germany and Turkey. The Euro is the official currency of Kosovo and used by UNMIK and the government bodies. The Serbian Dinar is used in the Serbian-populated areas. The economy has been seriously weakened by Kosovo's still-unresolved international status, which has made it difficult to attract investment and loans. The province's economic weakness has produced a thriving black market in which smuggled petrol, cigarettes and cement are major commodities. The prevalence of official corruption and the pervasive influence of organised crime gangs have caused serious international concern. The United Nations has made the fight against corruption and organised crime a high priority, pledging a "zero tolerance" approach.

II. Empirical Part of the Research

1. Research and analysis

Where theory is put into practice, explanations of the research, methodology and results will be provided. Possible conclusions will be formed and it is likely that some hypothesis and theories will be accepted while others are rejected.

1.1. Hypothesis

The typology of cultural dimensions proposed by Geert Hofstede is used for this study since it has been repeatedly validated over time in dozens of countries. Hofstede focused on national culture. Despite the regional differences within a particular nation, he asserts, "we can still distinguish some ways of thinking that most inhabitants share and that we can consider part of their national culture or national character" (Hofstede, 1983: 77). The following hypotheses will be tested based on the literature reviewed. This will further represent the basis for the research at hand with the goal of explaining different cultural values and dimensions that prevail in the three countries: Kosovo, Macedonia and Slovenia.

1. The dimensions of cultural values in Macedonia differ from those in Slovenia and Kosovo;
2. The value dimensions in Kosovo differ from those in Macedonia and Slovenia;
3. The value dimensions in Slovenia differ from those in Macedonia and Kosovo;
4. Culture values differ among Slovenian students and Slovenian managers.

In order to check the validity of the hypothesis, one study was developed based on the VSM questionnaire, according to which the value dimensions are determined and then compared among Kosovo, Macedonia and Slovenia. A study performed by Hofstede in 1981 will be used for comparison purposes and for determining whether the dimensions are different today.

Moreover, for the purpose of determining the difference between Slovenian students and Slovenian managers, the research done by Ms. Marijana Jazbec will be used. Ms. Jazbec performed the research for determining the cultural values among Slovenian managers by using the model of Hofstede.

1.2. Description of the questionnaire

For the purpose of the research, the Value Survey Module 1994[3] (VSM 94)[4] questionnaire was used, whose questions were developed for determining differences and similarities between people from different countries.

The questionnaire consists of 26 questions. The primary results that arose from the questionnaire are the scores for the five dimensions: **Power Distance**, **Individualism**, **Masculinity**, **Uncertainty avoidance** and **Long-term Orientation**, as they were explained in the theoretical section. Four questions correlate to each dimension, whereas the remaining 6 questions provide some specific or identifying characteristics of the respondents, such as gender, nationality, age, and occupation.

The four questions that explain one dimension provide answers that are usually closely corresponding (if one is high, the other is high, or low if it is a negatively formulated question; if one is low, the other is low). In statistical terms, the country mean scores are strongly correlated. The mean scores for the countries in questions belonging to different dimensions usually do not move together. Therefore, the 20 questions form 5 clusters of 4 questions each.

It is very important to mention one limitation of the VSM 94, which is that the research is meant to be based on people of the same nationality, but also of the same occupation and employers. Otherwise, the questions will provide answers which will not be comparable and no final conclusions will be reached. The questionnaire is developed to be used on national level, which is the reason one should be very careful of how the sample is defined.

All content questions are scored on five-point scales ranking from 1 to 5. Index scores are derived from the mean scores on the questions for national or regional samples of respondents.

1.3. Description of the sample

Samples are drawn from Slovenia, Macedonia and Kosovo using the matched samples technique, a method advocated by cross-cultural research methodologists (Vijver & Leung, 1997), where "the samples of cultural groups to be compared are made as similar as possible in their demographic characteristics" (p.30). Hofstede (1997) also stresses the need for replicating his studies on matched samples, for otherwise it may be difficult to conclude whether the differences in results are due to cultural differences or other demographic

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[3] The questionnaire was developed by Hofstede (1980) for cross cultural studies.
[4] Please see Appendix 7, where the questionnaire is presented.

factors. Business students from different cultures are often very reliable for comparison (e.g. Lewars, Tamu et al., 2000,Grunbaum, 1997; Wafa, 1989) since they easily meet the requirements of the matched samples method. Obviously, it is not possible to arrive at absolutely perfect matched samples on all demographic factors, but care needs to be taken in choosing cultural groups as similar to each other as possible.

My research was based on students at the Faculty of Economics in Skopje, in Ljubljana and Kosovo. The sample in Macedonia is comprised of 100 students, the one from Slovenia numbered 146 students, whereas the one from Kosovo numbered 74 students. The total number of respondents was 320 students.

Cooperation from students and professors was required in order to gather the answers in a shorter period and to provide as many answers as possible. The survey was conducted from 15 May until 15 June, 2006. Participation in the survey was voluntarily and providing any personal information, such as name and surname, was not obligatory for the respondents.

The questionnaire was translated from English to Albanian, Macedonian and Slovenian language and depending on the country where the survey was done, the respective translation was provided to students. Most of the questionnaires were provided directly to students and the answers were returned in hardcopy. However, for a small segment of the students in Slovenia, an electronic version was also sent out with answers being received by e-mail.

1.4. Calculating dimension's indexes

Hofstede (1980) has also developed methodology for analysing the results of the VSM 94 questionnaire. The methodology was based on formulas that combined answers from the questions that correlated to one dimension. For the purpose of my research the same methodology was used. The following are the formulas that explain and provide the index for each dimension[5]:

1) **Power Distance Index**

Power distance index is defined as the extent to which the less powerful members of institutions and organizations within a society expect and accept that power is distributed unequally.

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[5] Frequency distributions for each question are presented in Appendices

Scores on power distance have been calculated based on the following formula:

$$PDI = -35m(03) + 35m(06) + 25m(14) - 20m(17) - 20^6$$

The questions 03, 06, 14 and 17 used for calculating the index are defined as follows:

- ❖ Question 03 asks for the importance of having a good working relationship with one's superior (high PDI for those whose importance is high and low PDI for those who reject the importance);
- ❖ Question 06 asks for the importance of being consulted by the direct superior in his/her decision-making (low PDI for those whose importance is high and high PDI for those who reject the importance);
- ❖ Question 14 asks how frequently subordinates are afraid to express disagreement with their superiors (high PDI for those who are afraid and low PDI for those who are not afraid); and
- ❖ Question 17 asks for rejecting or accepting the statement that an organization structure in which certain subordinates have two bosses should be avoided at all costs (high PDI for those whose importance is high and low PDI for those who reject the importance).

The power distance indexes for the three countries are as follows:

PDI for Macedonia: **27**
PDI for Kosovo: **22**
PDI for Slovenia: **37**

Most often, the index receives values between 0 (small Power Distance) and 100 (large Power Distance). However, values below 0 and above 100 are also possible.

2) Individualism Index

Individualism is characteristic of a society in which the ties between individuals are loose: a person is expected to look after himself or herself and his or her immediate family only. Collectivism on the other hand, is characteristic of a society in which people from birth onwards are integrated into strong, cohesive in-groups, which continue to protect them throughout their lifetime in exchange for unquestioning loyalty.

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[6] **'m'** represents the mean for the specific question. For example m(14) is the mean for question 14.

The index formula is as follows:

$$IDV = -50m(01) + 30m(02) + 20m(04) - 25m(08) + 130$$

The following are the questions that explain this dimension:

- ❖ Question 01 asks for the importance of having sufficient time for one's personal or family life (high IDV for those whose importance is high and low IDV for those who reject the importance);
- ❖ Question 02 asks for the importance of having good physical working conditions (good ventilation, lightening, adequate work space…) (low IDV for those whose importance is high and high IDV for those who reject the importance);
- ❖ Question 04 asks for the importance of having employment security (low IDV for those whose importance is high and high IDV for those who reject the importance) and
- ❖ Question 08 asks for the importance of having challenging and dynamic work (high IDV for those whose importance is high and low IDV for those who reject the importance).

The calculated indexes for the three countries are as follows:

IDV for MKD: **72**
IDV for KOS: **63**
IDV for SLO: **99**

The index normally has a value between 0 (strongly collectivist) and 100 (strongly individualist), but also exist values below 0 and above 100.

3) Masculinity Index

Masculinity stands for a society where emotional gender roles are clearly distinct: men are supposed to be assertive, tough, and focused on material success; women are supposed to be more modest, tender, and concerned with the quality of life. Femininity stands for a society in which both men and women are supposed to be modest, tender, and concerned with quality of life.

The index formula is as follows:

$$MAS = 60m(05) - 20m(07) + 20m(15) - 70m(20) + 100$$

The following are the questions that explain Masculinity dimension:

❖ Question 05 asks for the importance of working with people who cooperate well
  with one another (low MAS for those whose importance is high and high MAS for
  those who reject the importance);
❖ Question 07 asks for the importance of having an opportunity for advancement to
  higher-level jobs (high MAS for those whose importance is high and low MAS for
  those who reject the importance);
❖ Question 15 asks whether people can be trusted (low MAS for those who agree and
  high MAS for those who do not agree with the statement) and
❖ Question 20 asks whether is people's fault when they have failed in their life (high
  MAS for those who agree and low MAS for those who do not agree with the
  statement).

The calculated indexes for the three countries are as follows:

MAS for MKD: **81**
MAS for KOS: **27**
MAS for SLO: **34**

The index normally has a value between 0 (strongly feminine) and 100 (strongly
masculine), but also exist values below 0 and above 100.

4) Uncertainty Avoidance

Uncertainty avoidance is defined as the extent to which the members of institutions and
organizations within a society feel threatened by uncertain, unknown, ambiguous, or
unstructured situations.

The index formula is constructed as follows:

$$UAI = 25m(13) + 20m(16) - 50m(18) - 15m(19) + 120$$

The questions that define this dimension are as follows:

❖ Question 13 asks for the frequency of being nervous or tense at work (high UAI for
  those who are often nervous and low UAI for those who are rarely nervous or
  tense);

❖ Question 16 asks whether one can be a good manager without having precise answers to most questions subordinates may raise about their work (low UAI for those who agree and high UAI for those who do not agree with the statement);

❖ Question 18 asks whether competition between employees usually does more harm than good (high UAI for those who agree and low UAI for those who do not agree) and

❖ Question 19 asks whether a company's or organization's rules should not be broken- not even when the employee thinks it is in the company's best interest (high UAI for those who agree and low UAI for those who do not agree).

The calculated indexes for the three countries are as follows:

UAI for MKD: **53**
UAI for KOS: **39**
UAI for SLO: **48**

The index normally has a value between 0 (weak uncertainty avoidance) and 100 (strong uncertainty avoidance), but values below 0 and above 100 are also possible.

5) Long-term Orientation

Long-term Orientation is particular to a society that fosters virtues oriented toward future rewards, in particular perseverance and thrift. Short-term Orientation is definitive of a society that fosters virtues related to the past and present, in particular respect for tradition, preservation of honor -'face', and fulfilling social obligations.

The formula for calculating the index is as follows:

$$LTO = -20m(10) + 20m(12) + 40$$

The questions that define the dimension are as follows:

❖ Question 10 asks for the importance of thrift in one's private life (low LTO for those who consider it of high importance and high LTO for those who consider it of low importance);

❖ Question 12 asks for the importance of the tradition and respect for it (low LTO for those who give it high importance and high LTO for those who do not consider it of high importance).

The indexes values for the three countries are as follows:

LTO for MKD: **49**
LTO for KOS: **38**
LTO for SLO: **48**

The index normally has a value between 0 (very short-term orientation) and 100 (very long term orientation), but values below 0 and above 100 are also possible.

1.5. Limitations of the research

The Slovenian sample is the most reliable one in regard to number of respondents with 146, followed by the Macedonian sample of 100 and the Kosovo one with 74 respondents. This may have had an effect on the results for the different dimensions, which may lead to us to some wrong conclusions or misunderstandings.

On the other hand, the Kosovo sample also includes people who are employed and have good positions in the workplace, such as managers. Consequently, these differences between samples may affect the results for the dimensions' indexes, which might create difficulties explaining some of them.

Another limitation, if it can be stated as such, is the LTO dimension for which the 'new' formula is used taking in consideration only the 10th and the 12th question. The 9th and 11th questions were not used for the present research since it was shown that these two questions are not significantly correlated with LTO measures. Other questions are still in the development phase, but so far only question 10 and 12 relate to the LTO dimension.

2. Analysis of the demographic characteristics

The six question at the end of VSM questionnaire are related to the demographic characteristics of the sample respondents. As stated previously, demographic characteristics are also determinants of different cultural groups. By having this information, we are able to make comparisons based on gender differences, on age differences as well as comparison on educational level.

Below are presented the demographic characteristic among the three different samples. Each sample had the following characteristics:

2.1. Description of the demographic characteristics in Macedonian sample

Primarily, the Macedonian sample is very reliable sample for comparison in accordance to gender. The sample includes almost the same number of males and females.

Graph: 2 Gender structure in Macedonian sample
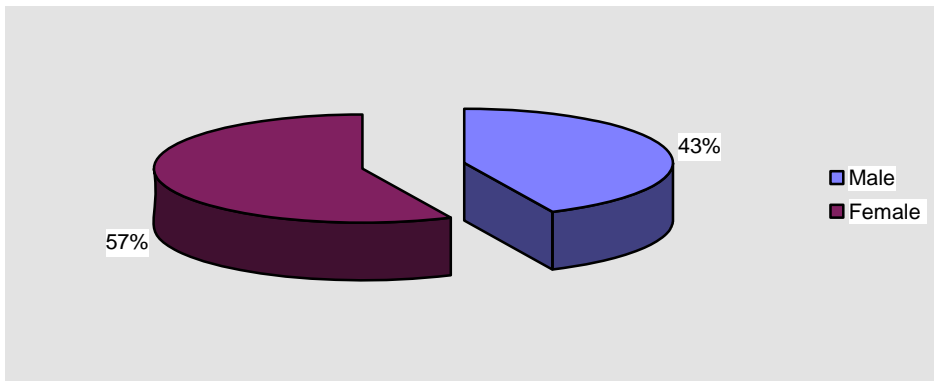
Moreover, age was one of the main factors according to which the research was primarily based on. Thus, it is logically to expect that most of the students will belong to the group of

Graph: 3 Age structure in the Macedonian sample
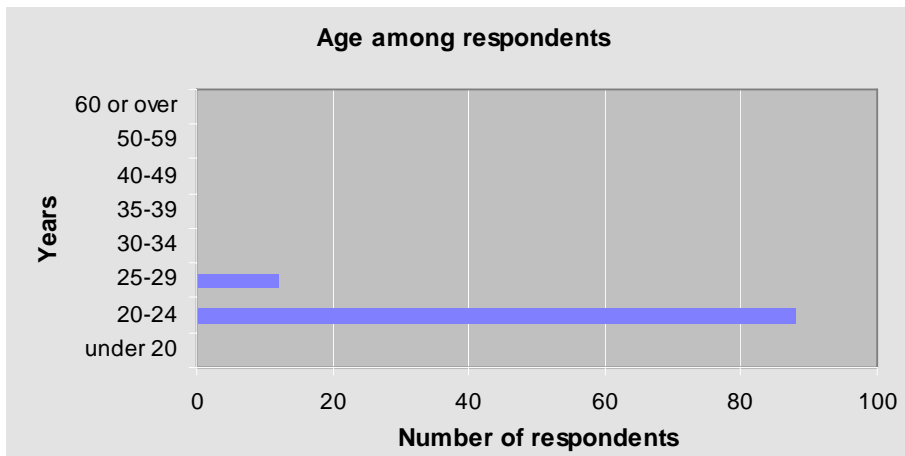
Finally, education, the same as age, should be in the expected range of senior students, since the sample initially was defined to consist of students that are in their forth year of studies or first year of postgraduate studies.

Graph: 4 Education structure among Macedonian students
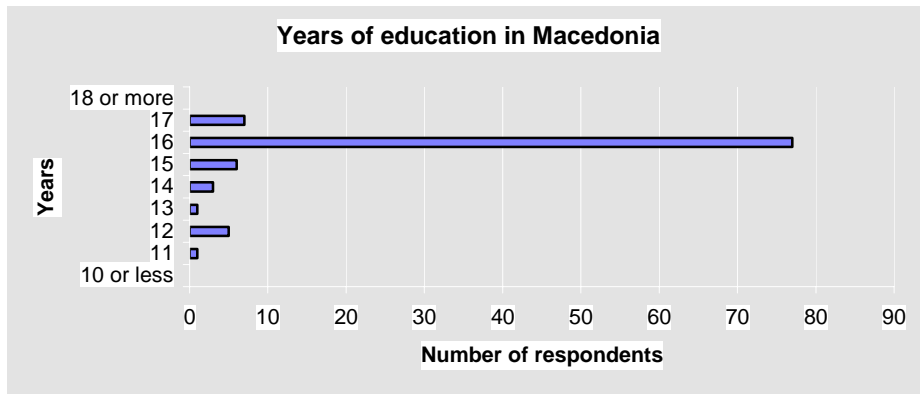
Nationality

The Macedonian sample is composed of students which nationality at birth and the current nationality is Macedonian.

2.2. Description of the demographic characteristics in Kosovo's sample

According to gender, Kosovo sample is reliable for comparison purposes and for receiving reliable results regarding cultural characteristics of one's society.

Graph 5: Gender structure in Kosovo sample
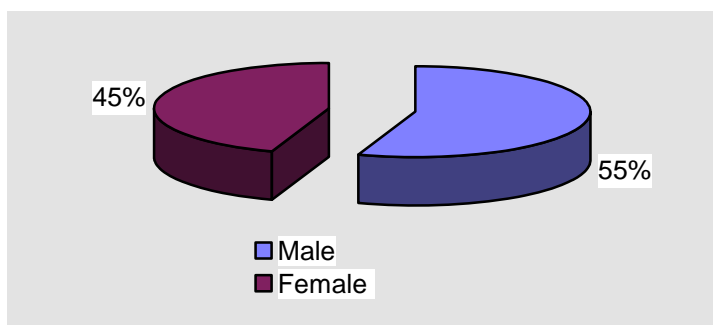
On the other hand, the age structure of Kosovo's sample differs in comparison to Slovenia and Macedonia. It includes not only youngsters, but also older generations, although not in such high percentage.

Graph 6: Age structure in Kosovo sample

Age- Kosovo sample

Graph showing respondents by age category:
- 60 or over: ~1
- 50-59: 0
- 40-49: ~2
- 35-39: ~2
- 30-34: ~14
- 25-29: ~23
- 20-24: ~29
- under 20: ~3

X-axis: Respondents by age (0 to 35)
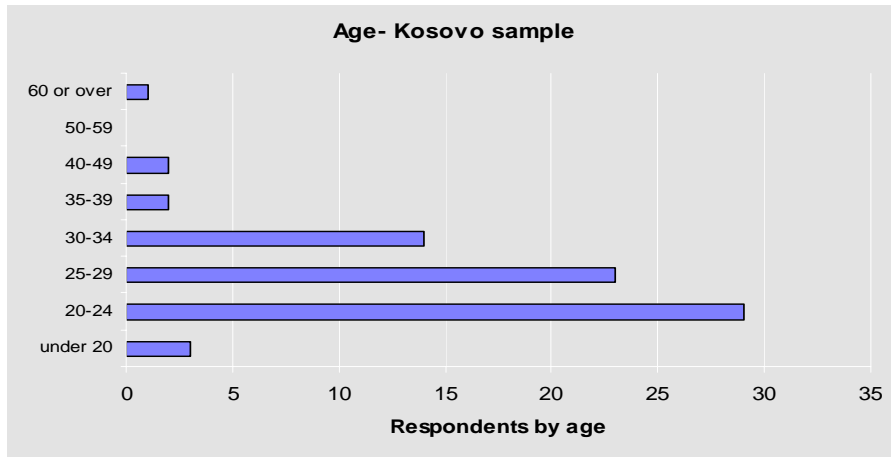
Moreover, the educational structure differs as well, however the highest percentage responds to the targeted group of population.

Graph 7: Structure of education in Kosovo sample

Education (years)

Graph showing number of respondents by years of education:
- 18 or more: ~6
- 17: ~8
- 16: ~21
- 15: ~25
- 14: ~9
- 13: ~3
- 12: ~1
- 11: 0
- 10 or less: ~1

Y-axis: Years
X-axis: Number of respondents (0 to 30)
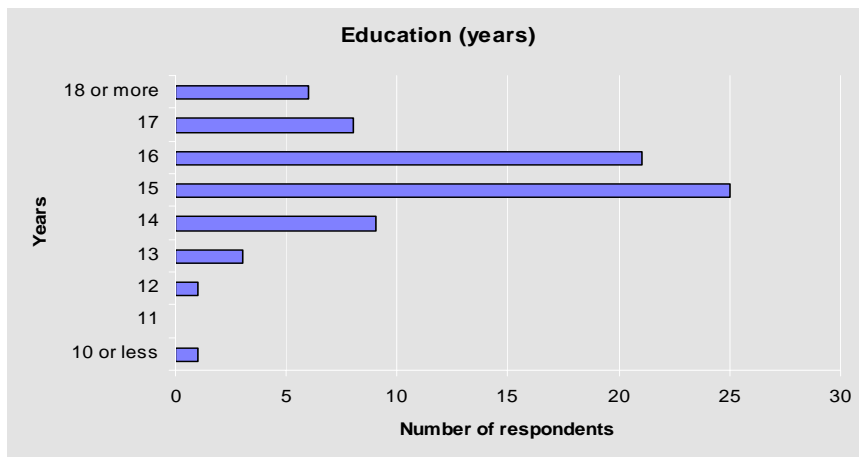
Nationality

The Kosovo sample is composed of students which nationality at birth and the current nationality is Kosovo.

2.3. Description of the demographic characteristics in Slovenian sample

The characteristics of the Slovenian sample are as follows:

Graph 8: Gender structure in Slovenian sample

Composition by gender

34%

☐ Male
■ Female

66%
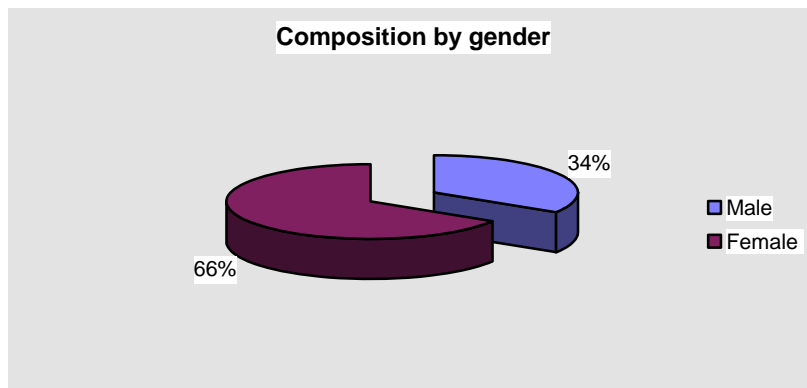
The gender structure shows some inequality of the presence of males and females. As stated in the limitations of the research, this might lead to some altered conclusions and not so reliable results.

Graph 9: Age structure in Slovenian sample

Age

| Years |
| under 20 |
| 20-24 |
| 25-29 |
| 30-34 |
| 35-39 |
| 40-49 |
| 50-59 |
| 60 or |

Number of respondents

0   20   40   60   80   100   120
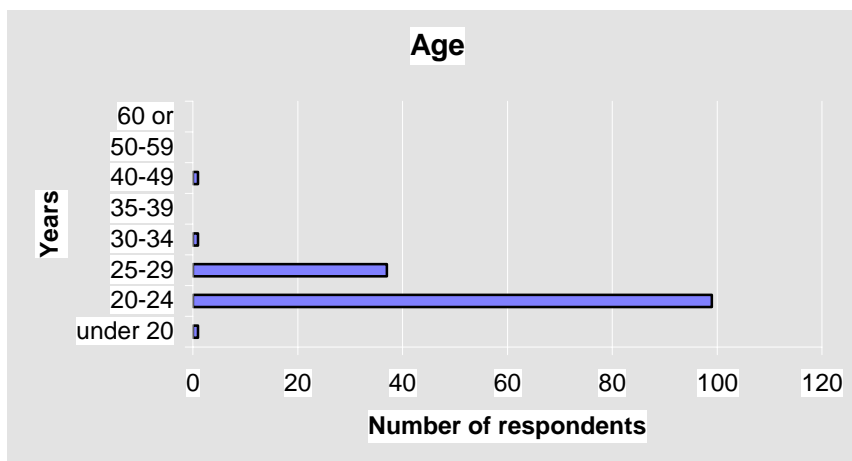
On the other hand, the age structure of the Slovenian and Macedonian sample is very similar which creates a condition for very reliable comparison of these two samples and their cultural characteristics.

Graph 10: Educational structure in Slovenian sample
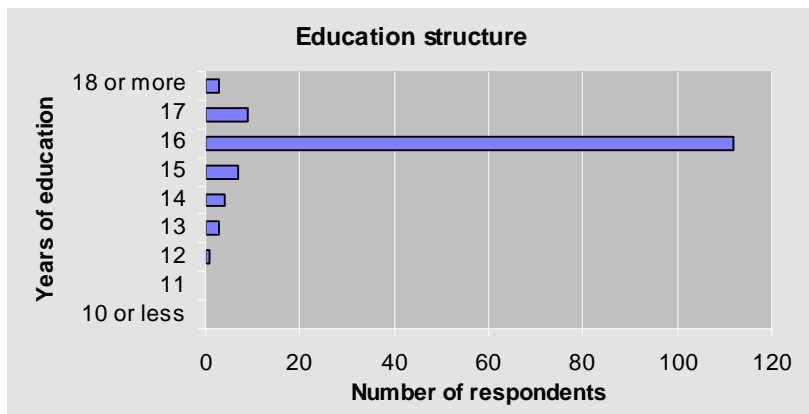
Graph 11: Nationality structure in Slovenian sample
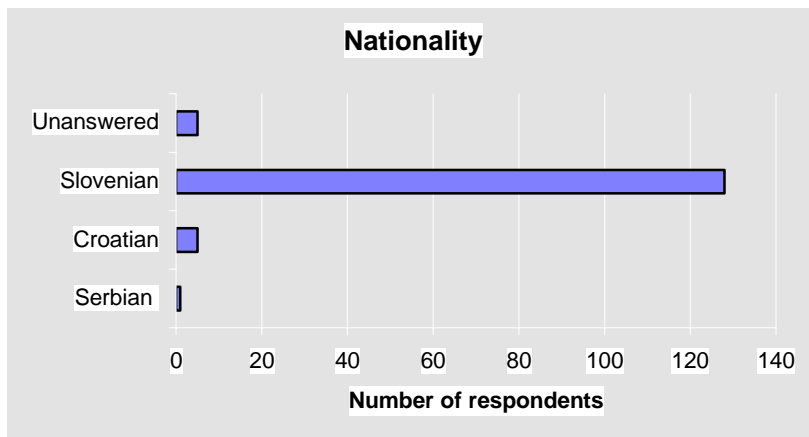
3. Discussion on the research results

3.1. Summary of the indexes

After gathering the information, the following results for the dimensions were received based on the formulas explained previously:

Table 8: Results from the research

	Macedonia	**Kosovo**	**Slovenia**
PDI	**27**	**22**	**37**
IDV	**72**	**63**	**99**
MAS	**81**	**27**	**34**
UAI	**53**	**39**	**48**
LTO	**49**	**38**	**48**

After quickly going through the results, the main differences that exist between the three countries are noted in the case of Slovenia (individualism) and Macedonia (masculinity). In the paper's continuation, analysis, discussion and comparison of the indexes will be presented.

3.7.1. Power Distance

This dimension represents the degree to which the less powerful accept an unequal distribution of power. High power distance societies are associated with centralized decision making, formal rules, concentration of authority, and tall organizational pyramids. Hofstede notes that in nations with high power-distance between superiors and subordinates 'where children are more dependent on parents we will find more frequently that students are dependent on teachers. There is more rote learning, and the asking of questions is seldom encouraged; teachers are more often supposed to be omniscient, even if they do not

like it' (Hofstede, 1980). Power distance presents a cultural dimension that may have a large impact on students' relationships with their academic environments.

Power distance may also define whether people distinguish two cultures in one organization: the culture of the ones that lead, and the culture of those that are led. The vast differences between the two groups may lead to frustration of the group that is led, since serious inequalities may arise. The power distance shows how much frustration people are withholding inside, as well as how free they are to express their opinions and to participate in different activities, regardless of which culture they belong to, to managing or to the managed one.

According to the results presented, the highest power distance index exists among Slovenian students (please see table 8). One of the reasons for the higher power distance index in the case of Slovenia compared to the indexes for Macedonia and Kosovo is the difference in the share of employed students. Most of the Macedonian students are not employed, not even trained, whereas Slovenian students have the opportunity to work through student organizations at a number of jobs and thus they have experienced the working environment and are able to provide answers from their own experience as subordinates. On the other hand, the sample from Kosovo, consisted of students with a different level of occupation, having a presence of nearly 19% managers, as well as 24% academically trained people. This might create a difference in the answers, since as Hofstede stated, the higher level managers and supervisors are not those responsible for assessing power and how it should be distributed.

More than half of the Slovenian students think that subordinates are afraid to express their disagreements to their supervisors. The same opinion is present among the Macedonian students, supported even more with higher number of respondents. However, the explanation of the same answer may arise from different reasons. For Slovenian students, who have actually worked and experienced the working organization, it is much easier to decide for themselves, whereas Macedonian students are more affected by the general presence in the country, where hierarchy is prevails as organizational structure, and where subordinates are not those who are involved in the decision-making process. However, they have not deduced this from their own experience, but from what they see and hear from others. Although I believe all students have very similar ambitions, to be rich, to be happy, to travel, their success to accomplish all of their dreams depends primarily on the opportunities that are offered in their countries and how they can cope with them. The higher power distance index for Slovenia in comparison to Kosovo and Macedonia, comes from the fact that Slovenian students do not consider having good relationships with their supervisors is of any importance to them. This may also be related to the very high individualism index for Slovenia, which will be explained later in the paper. Moreover, in Catholic societies students and the younger population in general, are raised to be

independent from a young age and to take care of themselves. The coercive and referent power is still not felt among the Macedonian students, whereas Slovenian students, having worked during their student years, they have become more experienced and are more aware of the situation, of the subordinate-supervisor relationship that exists in organizations.

However, it is important to state that almost all students agree that common decision making is of high importance and that supervisors should consult with their subordinates on the decisions that are made. This is particularly true if the subordinates or the organization in general are affected. Moreover, students usually do not prefer that more people control their work, thus, it is important for them that they do not have two superiors in one organization. This is very true because if an organization has more people in higher executive positions and less people at the bottom 'the pyramid will have no strong base and it will be difficult to handle'. Since youngsters are oriented toward more joy in life, it is important for them to be satisfied as subordinates and thus, their treatment and the respect they are given are significant.

As analyzed by Hofstede (2001), the lower education, lower level occupation respondents tended to produce high PDI values and the higher education, higher level occupations tended to produce low PDI values. Paradoxically, he also found that comparing countries, higher PDI countries tended to have more years of formal education than those in lower PDI countries. This is a consequence of the labor market situation and the educational system in many poorer countries: a large offer of candidates with extensive, but impractical formal schooling.

When calculating the PDI index separately for males and females, the results show that the latter are more inclined toward higher power distance than males in the case of Slovenia and Kosovo.

Graph 13: Power distance index among females
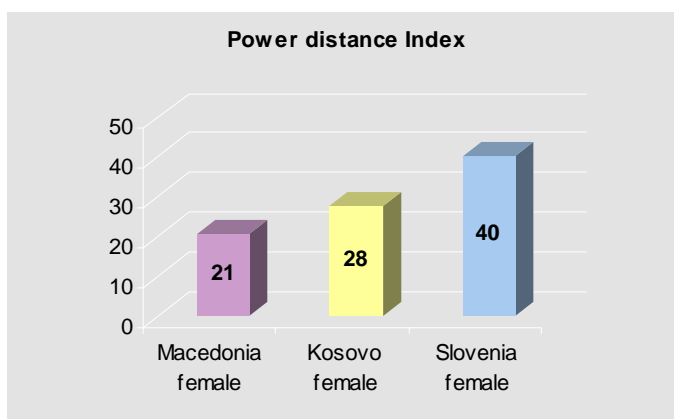
Rationality and discipline are reasons for the higher PDI among females (Jazbec, 2005). It suits females that their superiors are males and they prefer organizations where two bosses are not allowed to coordinate and control the same subordinates. In the case of Macedonia, the reason for the opposite distribution of power distance arises from the question of how good working relationships with supervisors are important to them. To females it seems that they are very important, since they want to have control, want to have organization and discipline in everything, whereas for males, who think they are authoritative enough and who usually have aspirations to be in higher positions, the relationship with subordinates its not of such high importance.

Graph 14: Power distance index among males
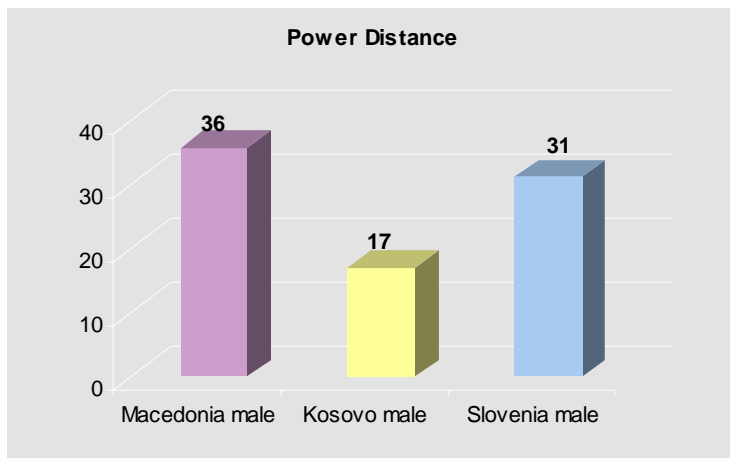
Moreover, the Slovenian sample is larger and thus, more reliable. By comparison, most Kosovo students are older than Macedonian and Slovenian students, and a significant percentage 24% are academically trained and another 19% are managers of subordinates. This has an effect on the power distance index, since having more numerous powerful members of society explains low power distance index, taking into consideration that those are the leaders and they are the ones that distribute the power in society (Hofstede, 1991).

The Macedonian nation, by nature, is characterized by a higher power distance. However, in the specific example the index is not so high. This might confirm the research done by professor Prasnikar, Pahor and Svetlik (2006) stating that the cultural values among youth converge and are adapting to the new conditions and environment.

The most surprising results come from the Kosovo index in power distance. According to the Hofstede research, Serbia had the highest power distance index as part of Yugoslavia, and since Kosovo was part of the Serbian country, it is appropriate to take in consideration the value for Serbia. However, we have to note that most of Kosovo's population is Muslim and in the specific case, religion might have had a great impact on PDI. As stated by Huismans & Schwartz (1992), religion and culture are interrelated constructs. Like culture,

religion also affects the value system of its adherents. Regarding the PDI index, as stated by Werthaim (1956), Islam is more egalitarian. In Islam all believers are equal before God – although they may be very unequal in society. In other words, they do not see inequality as hierarchy, but more as respect to elders, to the more important people.

3.7.2. Individualism/Collectivism

Hofstede conceptualized individualism and collectivism as polar opposites. Collectivism describes a culture where individuals are viewed as part of a larger group in which the group members look after each other and protect the interests of their members in return for loyalty. In collectivistic cultures, identity is based on the social system, and the emphasis is not on individual initiative and achievement, but instead on belonging to a social organization. On the other hand, individualism describes the opposite behavior and stresses the importance of independence and self-reliance (Schimmack et al., 2005).

The results from the research show that the highest IDV index is present in Slovenia (99) in comparison to Macedonia (72) and Kosovo (63). All three countries belonged to one state (Yugoslavia) and in the past they were characterized by the same indexes. According to Hofstede's research (1974), Yugoslavia had an IDV index of 27. However, as society's structure, foundation and organization changes, the people also change. During the period of transition and after the transition, more collectivistic countries became individualistic. This is what happened in the case of Slovenia, Macedonia and Kosovo. Slovenian students provide the highest IDV index since they value their free time the most and use it with their loved ones. Individualism may foster higher life satisfaction because individualistic cultures give people more freedom to pursue a life that is consistent with their own values and personalities (Schimmack et al., 2005).

Slovenian students particularly accept and look for more challenging jobs, since that is one way for them to express their knowledge and potential on an individual basis. On the other hand, the least important standard for them is to have secure employment status. This shows that they have high self-esteem and rely on their capabilities and knowledge, with assurance that they can manage their employment by themselves, either at the same job, or by looking for different one.

Macedonian students are also characterized by a high IDV index, although not as high as Slovenian students. The reason for the lower IDV index is the fact that Macedonian students are more concerned; in other words, the security of their employment status is more important to them. This may be caused by the economic situation in the country and with their employment possibilities. Consequently, they are less worried about their social lives, having enough time for their private lives and other people. Being worried about

finding jobs and staying employed, prevents them from thinking of their families, friends and free time in general. However, as was mentioned in the limitations of the research, this is mostly due to their working inexperience and not having felt the dynamic and demanding working environment.

In addition to the above results presented, Inglehart (1997) provides additional proof from his research stating that pleasure becomes more important with the increasing development of nations. As nations are more economically stable, people are becoming more financially secured; it is easier for them to focus more on having balance in their lives than having balance at work. In the cases of Macedonia, Slovenia and Kosovo, this is very true since Slovenia as the most developed country shows the highest individualism, the large change in orientation where 'ME' is the most important and everybody else follows. Consequently, we can state that the importance of leisure also increases with individualism and affluence. This is a confirmation of today's younger generation. However, there is a one common criticism of individualism, which is that it may undermine the foundations of society because maximizing the individual's well-being may destabilize social institutions, like family, and undermine work ethics. Greater individualism leads to more independence, more resistance to conformity, and greater importance of emotions.

Finally, Kosovo students show the lowest IDV index. Most of the reasons for this may arise from religious reasons. Islam teaches that people should not take care only of themselves, but also of the group and communities where they work and live. They put a lot of emphasis on their families and they are very close (Huismans & Schwartz, 1992). However, it is interesting that Kosovo's index can be also characterized as high and this is only a consequence of the new economy, free trade, new business processes, and greater competition, all of which requires skilled, unique people. Thus, individualistic characteristics are very important to survive in such a society. Most important for the Kosovo students is to have secure employment, as well as to have enough time to spend with their families, whereas one of the least important things to them is to have good working conditions. They find it even less important to have a challenging and diversified job.

Taking the indexes into consideration by gender, we can state that in the cases of Slovenia and Kosovo, females are usually characterized by a lower IDV index in comparison to males. In case of Macedonia, the opposite occurs. The main reason for that might be that females respect themselves more, they are more honest and loyal to the things they are doing (Jazbec, 2004), more of them feel the need of solipsism, meaning that they are looking for subjective idealism where 'ME' is the only thing that exists, they have ambitions to succeed and to become something in their lives. Self-actualization is very important for women, especially today, in a society where men are still considered 'gods' and are relied on for everything. The results may be more an answer to frustration, since

males still have a better chance of climbing up the corporate ladder and achieving higher goals and purposes than females. Verbal communication is more present and they currently feel more important to themselves in comparison to males. It must not be forgotten that the respondents are students, whose answers might have been significantly different had we taken a sample of people from a different age group, occupation, etc.

Graph 15: Individualism index among females
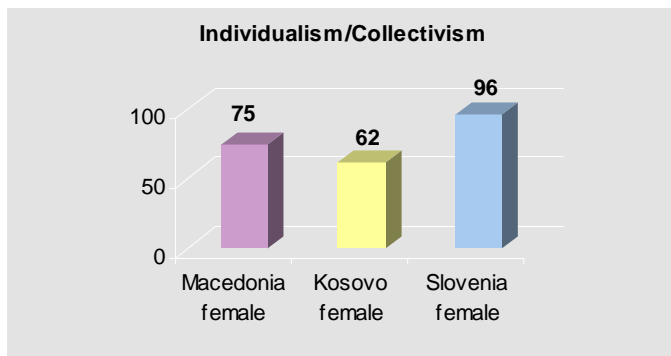
Some of the reasons stated above may also be valid reasons for having a very high IDV index among male students in Slovenia. The IDV index for males in Slovenia is almost double in comparison to the indexes of Macedonia and Kosovo. Self-esteem, respect and loyalty are very important to them, and they are very capable of accepting mistakes as individualists, not looking for someone else to be blamed. In Kosovo, female students have the lowest IDV index, since they are used to being silent and more oriented to their families and to being responsible for the environment where they live and work.

Graph 16: Individualism index among males
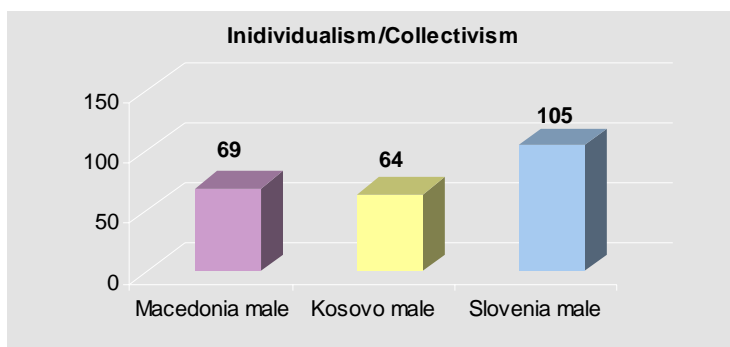
3.7.3. Masculinity/Femininity

Masculinity pertains to societies in which social gender roles are clearly distinct. The men are supposed to be assertive, tough, and focused on material success whereas women are supposed to be more modest, tender, and concerned with the quality of life. On the other hand, femininity describes society in which gender roles overlap. Both men and women are supposed to be modest, tender, and concerned with the quality of life.

Our analysis has shown the following results. The highest MAS index is present in Macedonia (81), whereas the lowest MAS index is present in Kosovo (27). Slovenia is also characterized with low MAS index as Kosovo, but slightly higher (33). As specified by Hofstede, this index is the one that consistently differs among all countries. The only exceptions are countries that are extreme in their orientation, either too feminine or too masculine.

How were these results attained? What were the answers to the questions that respond to this dimension and how they can be interpreted in order to describe the students as a group in a society? Primarily, the working atmosphere is very important to all students. And this is very important if they are becoming stronger individualists than their parents, for example. If they do not cope with the environment in which they work or live, it is very difficult for them to succeed as individuals. Moreover, team-work is more and more emphasized these days and thus, as an individual, one should express oneself, but should also consider and help the situation of the team as a whole. In addition, taking into consideration the question of whether people can be trusted, the main difference arises among Macedonian students, saying that trust is something we can dream and write about, but not what we can practice. This is very crucial for a successful organization because if you cannot trust the people that are sitting next to you, with whom you share your ideas, your success and plans, it is almost impossible to have positive results. Moreover, Macedonian students are self-criticizing, saying that each person is responsible for their own mistakes and failures. Most of the students believe that blaming others is not the right solution, since in the end it is only a personal decision of the things we are deciding and choosing to undertake in lives.

The low MAS index in Slovenia responds to the low PDI index and high IDV index, as is also confirmed in the analysis performed by Jazbec (2004). However, I would also suggest that another statement can be considered as true, saying that high masculinity relates to high individualism in countries, as it is the case of Macedonia. Moreover, high individualism cannot support low masculinity since all masculine characteristics for a society are those that simultaneously respond to an individualistic society. This can be supported with the fact that, for example, people who feel that career prospects and promotions are important to them in order for them to be motivated also need to have dynamic, interesting jobs, where they can express their capabilities as individuals and thus, receive promotion. Femininity societies are those pay more attention to groups, toward life in organizations, toward taking care of others, which corresponds to society with low PDI, but not with high IDV.

Moreover, there is a contradiction in the answers as well. How can promotion at work be the most important factor to someone, who is also very concerned with having enough time

to spend with their family and friends? In today's societies, this is very difficult since devotion to work should be 100% in order for an individual to be selected from the large pool of candidates and to be promoted. However, we must emphasize that the conditions to achieve this work-life balance are very important, meaning that the economic situation should be taken in consideration and the conditions the young people have in order to follow their ambitions and plans. Thus, we can conclude that for Slovenia the 'rule is broken' and thus the low MAS index may be related to low PDI and very high IDV index, whereas for Macedonia, high MAS relates to low PDI and high IDV which is more logical although not a unique solution of the equation.

In the case of Macedonia, we might argue that high MAS cannot relate to low PDI, in the sense that the MAS index explains high dominance and power, whereas the PDI index looks for equality and flat organization where people can freely communicate and cooperate with each other. Kosovo, on the other hand, is very similar to the Slovenian case, only that is characterized by a lower IDV index which may again support my opinion, although as I have already mentioned, it might stand for countries that are still developing and where contemporary cultures are not 'implemented' in their full concept. In the end we have Kosovo, which provides us with a slightly different combination between PDI, IDV and MAS. Here we have very low PDI, very low IDV and we can say high individualism index although lower in comparison to Macedonia (72) and Slovenia (99).

Graph 17: Masculinity index among females
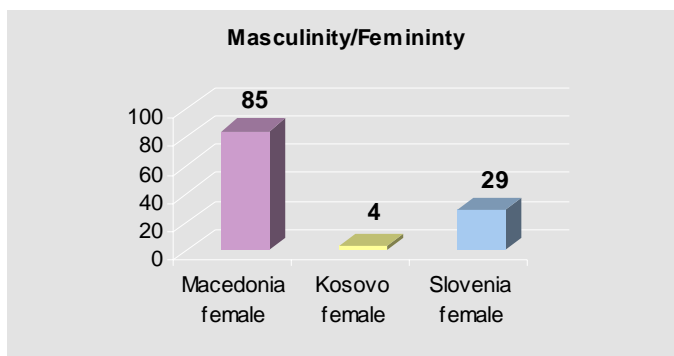
Taking in consideration the differences by gender, the most important difference is in the case of Kosovo. Females are characterized with the one of the lowest MAS indexes (4), whereas males are characterized by an almost high MAS index (53) if it can be so named, in comparison to females. This explains that the society is based on tradition, where the men are responsible for supporting the family, therefore a promotion and working conditions are of very high importance to him; whereas for women, the quality of her family, community and the group is the most important thing.

Graph 18: Masculinity index among males
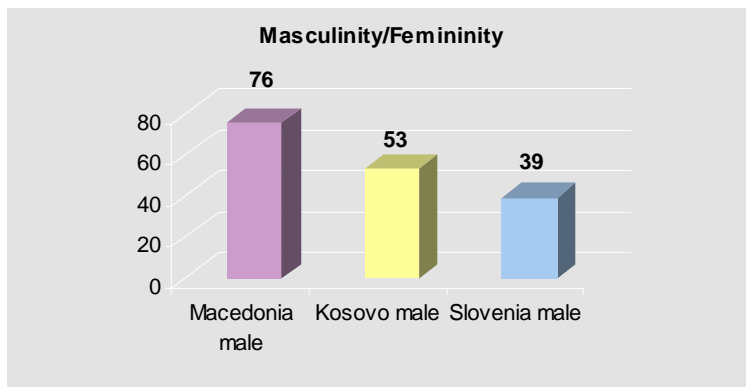
In case of Macedonia and Slovenia, the MAS index is almost the same for females and males, with the difference that Macedonian females (85) are characterized by stronger masculine characteristics than Macedonian males (76). In the case of Slovenia, the MAS distribution is just the opposite: females (29) and males (39).

3.7.4. Uncertainty Avoidance

As human beings, we all have to face the fact that we do not know what will happen tomorrow: the future is uncertain, but we must live with it anyway. We can take few examples: the uncertainties in the Middle East that are becoming more explicit and more vivid each day and are affecting the world in general. Consequently, we have destabilized prices of oil, we have high competition that allows and/or limits companies to operate in the market in a consistent, secure way, we have innovation and very fast obsolescence, we have fast technology, on one hand, and we have a very high percentage of uneducated people. All these factors bring uncertainty, uncertainty that we have to accept it in order to be in step with the current happenings. However, there is some degree of uncertainty avoidance that exists. But how it is defined? As explained earlier, uncertainty avoidance is the extent to which the members of a culture feel threatened by uncertain or unknown situations. This feeling is expressed through nervousness, stress and in a need for predictability: a need for written and unwritten rules.

The term uncertainty avoidance was inspired by Cyert and March (1964). The ecological dimension revealed by the three questions has been associated with "uncertainty avoidance" because agreement with question 2 (rules should not be broken) and a low percentage for answer 1+2 on question 3 (few people want to leave the company) indicate two different ways of avoiding uncertainties in life. Feelings of uncertainty create anxiety; scores toward the "always" side on question 1 indicate greater anxiety. High scores on the UAI thus result in a higher mean anxiety level among respondents in a country and avoidance of attitudes

and behaviors that could increase this anxiety (doing away with rules, considering leaving one's employer).

What did the analysis show regarding this dimension? Well, although very near on the value scale, the highest uncertainty avoidance index is present among Macedonian students (53), whereas the lowest is expressed among Kosovo students (39). Slovenia is somewhere between these two with a UAI index value of 48.

As discussed by Ms. Jazbec (2004), the Slovenian managers were characterized with high UAI (72), whereas our analysis that covers students shows that Slovenia is characterized by a lower UAI index (48). We can take age as an explaining factor for this difference. Young people today are prepared to risk more in order to achieve something and to become someone. The famous saying states that risk creates capital Young people come up with ideas, present them, accept other suggestions and opinions and then try to implement the ideas, only by being sure that they are doing the right thing, they are not making any mistakes and even if they were, the one person who would be responsible are they themselves. Today, developed societies are full of people who would rather take on new challenges and accept risky ideas and projects, than to only listen to other people's orders, ideas, and tasks and solely implement those things, as Ms. Jazbec (2004) explained in her characterization of Slovenian managers.

Kosovo students do not find stress so present at work, whereas Macedonian students think that stress and tenseness are often noticeable and part of every working day. Slovenian students regarding this question are somewhere in the middle, stating that sometimes nervousness and stress can be seen in the work place. What is interesting is that Kosovo students have not decided whether a good manager can be one that does not have all the answers to all the questions asked. In today's world, it is quite difficult to have all answers to all questions, since everyday something new is introduced, some new theory is defined or modified or updated, and thus it is difficult to follow everything and then to have answers to all questions. The case in Kosovo can be compared to the practice in Japan, where seniority and working experience is very important, the higher level positions need to be respected and not knowing all the answers is not a reason to oppose someone. On the other hand, I do agree with Macedonian and Slovenian students who require a good manager to have all the answers to all questions. It might be a difficult task, but if there is no one to lead the project and to decide what is right and wrong, as well as to provide additional advice on how the things should be done, what are the ways to share some of her/his experience, the organization, its success, and its competitiveness is put at risk.

Taking into consideration the difference by gender, females are characterized by a higher UAI index in comparison to males. Women are usually more careful, they need more time to undertake an action because they are more concerned with the quality of life, with taking

care of the organization in which they live and are more long-term oriented for achieving more certain results.

Graph 19: Uncertainty avoidance index among females
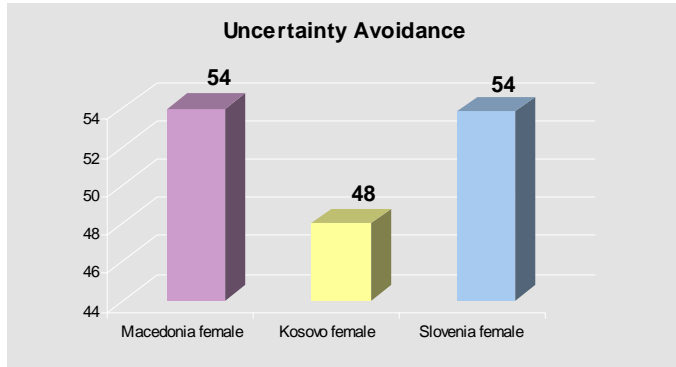
Men on the other hand, are more impulsive, they are more oriented toward quick results. Thus, large differences can be present between the genders in response to this index. This is proved by the results from the Slovenian and Kosovo sample, where it can be noticed that large differences exists among Slovenian males and females and Kosovo males and females regarding how they respond to uncertainty avoidance and how they personally feel about this.

Graph 20: Uncertainty avoidance index among males
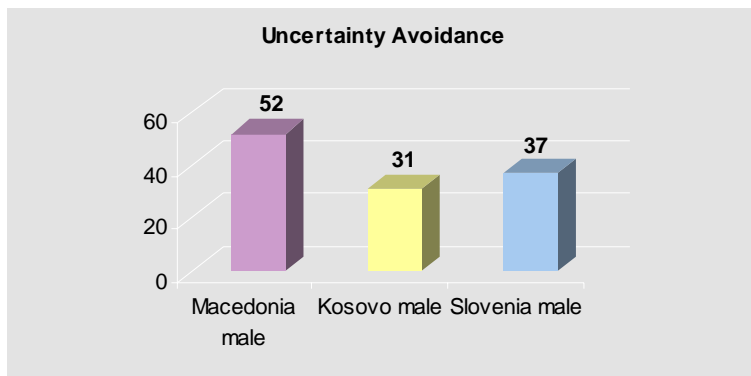
3.7.5. Long term orientation/Short term orientation

The LTO index provides similar results for the three countries. Slovenia and Macedonia are ranged especially close with LTO indexes 48 and 49 respectively, whereas the index for Kosovo is 38. Thus, the mostly long-term oriented country is Macedonia. What are the possible explanations behind these results? Can we support them with some assumptions taking into account that students might have very different views toward many things?

Let's start with Macedonia. Why does Macedonia have the highest long-term orientation out of the three? Taking into consideration the question of how important saving is in one's life, most of the students did not put it as something which is very important for their lives, however, they also did not say that it is of no importance at all. We can conclude that saving *is* important to Macedonian students. The overall environment is very unstable and people (older generations) talk every day about how savings are important in order to create something in life. Thus, the family has very important influence on creating such an opinion. Moreover, students who are responsible for taking care of their families (and there were a number of such cases in the sample[7]), who have to work for everyone, bring food to the table and provide necessities for life, put great emphasis on savings.

The economic situation brings additional consequences, such as the unemployment, social security, which are very low in comparison to other developed countries in Europe. On the other hand, respect for tradition is important, but not as much as saving. The same as with Slovenian students, and maybe the young generation overall, the respect for tradition is not of high significance today and they are more looking at what the future brings instead of looking at the past. Slovenian students are more short-term oriented in comparison to Macedonian students. The main reason for the slight difference in the value of the LTO indexes of Macedonia and Slovenia would be the economic situation.

However, this is what is different in the case of Kosovo. Maybe the religion of Islam dictates these opinions and constructs. Kosovo students responded to the question regarding respect for tradition by designating it as highly significant. In the case of Kosovo, saving is of lower importance than respect for tradition. For them it is important the present to be of high quality as well as the past being respected since for them the family chain, their predecessors, are those that play a significant role. How the younger generation will direct their aims and ambitions in their lives depends on them. We can compare Kosovo's index to Pakistan, for example, or Nigeria, as they are very short-term oriented countries.

Graph 21: Long term orientation among females

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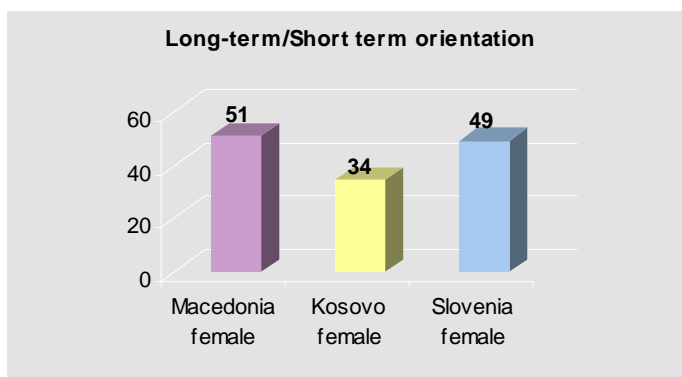
[7] I cannot specify any number since primarily, we were not aware that this might affect the results.

In the Slovenian sample, females are more long-term oriented in comparison to males. In the Macedonian sample, the indexes lead to the same conclusion. The main reason behind such results is that females are more stable and patient people and they care about themselves in the long run. Today, they would like to be more independent, especially financially, and therefore, saving means a lot to them. On the other hand, with Kosovo we have the opposite results. As was mentioned before, family is very important to Muslims. It is left to men to worry about all the supplies and necessities. Thus, the long-term orientation is far more important to them than to females, who on the other hand, take care of the family on a daily basis. Great investments and long-term goals fall into a man's domain.

Graph 22: Long-term orientation index among males
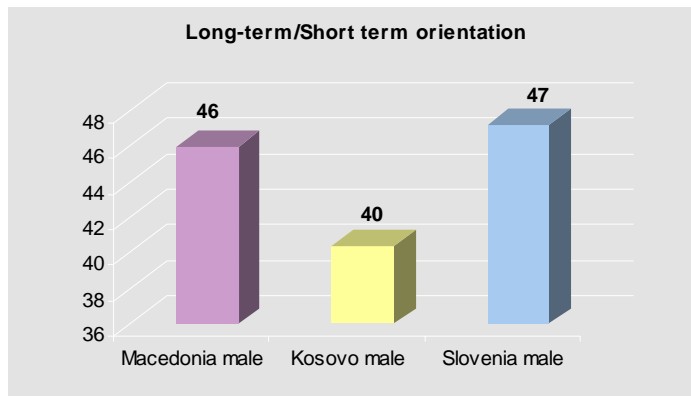
It is very important to note that this dimension does not provide specific characteristics for a society. Since it was developed for and it is based on Eastern world values and beliefs, it is too intricate and specific to be applied to societies like ours. The religious, historical and traditional backgrounds are simply very different. Because of this, the beliefs and values that arise differ as well. As stated in the theoretical section of this paper, Hofstede is still working and adding to this dimension, since many authors have already expressed some criticism regarding the reliance of this dimension on the explanation, definition and comparison of cultures.

3.7.6. Comparing managers and students based on Hofstede's dimensions

Ms. Marijana Jazbec has performed research based on Hofstede's five dimensions of culture, only with her research focusing on business people/managers in Slovenia. In this chapter we will use the results of Ms. Jazbec's research in order to compare the cultural characteristics between students and the managers who work in a business environment. For better and more reliable comparison, the results will be used for Slovenian students.

Table 9: Comparison between students and managers in Slovenia

	Slovenian managers	Slovenian students
PDI	28	37
IDV	107.72	99
MAS	20	34
UAI	72	48
LTO	33	48

The results show that there is not a big difference between the values of the dimensions of the students and managers.

The first dimension, Power distance index, shows that the values of both groups differ only slightly. We can mention here that students might provide a more realistic value of this dimension, keeping in mind that Slovenian managers/workers are largely in positions, that distribute power and thus, they may always feel low PDI in comparison to their subordinates. However, it is to be concluded that Slovenia is characterized by low PDI where flat organization and society prevails.

The second dimension, Individualism/Collectivism, as concluded by the two groups, shows that strong individualism is present in Slovenia. Working individually and trying to achieve better results than others are two of the main characteristics of the Slovenian people. Students show a slightly lower IDV compared to managers, although they are also raised to be responsible for themselves and to be the best in the field of competitors. At this point, they still belong to the faculty, as an organization, and are not yet permanently part of a working environment, where individualism is more explicit and competition for top positions or even achieving significant results, is very high.

The third dimension, Masculinity/Femininity, as Ms. Jazbec stated, shows characteristics which are not attributable to Slovenian people. She defined the reasons for a low MAS index, stating that it is in compliance with a low PDI and high IDV index. Although analyzing the present occurring in Slovenia, she stated that men are greater individualists than women; that in politics and economics, men still have the dominant role. She also pointed out the role the Catholic Church plays in dictating that men should shoulder the main responsibilities.

Managers are inclined to the law and order, to procedures, discipline and regulations. (Vrednote v prehodu II, 1999: 414, 423, 782, Pučko, 2000 referenced by Jazbec, Marijana, 2005).

The main difference between students and managers is illustrated by the UAI index as can be seen in the table above (marked with red), Maybe this difference is to be expected. Today, young people are more reluctant to take risks and challenges or enter unanticipated situations and workplaces. Managers are more given over to law and order, procedures, discipline and regulations. (Vrednote v prehodu II, 1999: 414, 423, 782, Pučko, 2000 referenced by Jazbec, Marijana, 2005). It is interesting that through the processes of globalization, increased communication and integration between countries, ethnocentrism intolerance and xenophobia that can be found among Slovenian people have slowly started to disappear. As professor Jazbec stated, these characteristics of Slovenian managers are not in keeping with the general European and world mega-trends, which are based on cultural diversity as well as on the civilized coexistence of different nations and their cultures. However, the students have shown that they are adapting to the global environment and are becoming more open to the outside world in general. Moreover, it is important to say that students are not those inclined to take risks, because who is? Every human being is looking for something that will be safe and secure for him/her. Today's high competition in the global environment leads students as young people to undertake more risk in their lives in order to differentiate themselves from their peers and others.

Nevertheless, in the future, people may try to avoid uncertainties even more, as Hofstede stated (2001), since they will be exposed to different pressures and unknown situations, whereas our research shows that this may not hold true. Even in the business environment and its future prospects this trend is not certain. People are looking for opportunities to evolve, to be innovative and stimulate their creativity. Those that are characterized by a lower UAI will have the competitive advantage.

Finally, the LTO index again deviates only slightly among managers and students, although it is ironic that a higher LTO index is present among students. Maybe managers are greedier than students. Students are at the beginning of their working carriers and saving is more important for them now, since they need to start from scratch in order to be in a better position in five or ten years. Still, the lower unemployment in Slovenia and the satisfactory level of social security in the country do not allow even students to become long-term oriented.

4. Conclusion

Despite the differences within a particular nation, Hofstede (1983) asserts, "we can still distinguish some ways of thinking that most inhabitants share and that we can consider part of their national culture or national character". That is how Hofstede developed his dimensions used to define compare cultures. The analysis was done based on the five dimensions. Interesting and for some, as of yet unfamiliar results were obtained.

In conclusion, 15 years ago Macedonia, Slovenia and Kosovo belonged to one state, characterized by one set of cultural values and dimensions. Maybe even then, values and cultural characteristics differed among the three cultures, however, all together they were generalized and were taken as common. After the dissolution of Yugoslavia, they entered the period of transition, a more successful period for Slovenia than for the others.

For young people, transition created opportunities as well as problems. Their ambitions were to become educated and rich quickly and to move to the west (Prasnikar, Pahor and Vidmar Svetlik, 2006). The unlimited flow of information has introduced people to new, mainly Western values. These values and factors converge the values of young people not only from Slovenia, Macedonia and Kosovo, but also the values of young people in general. According to Moorcroft (1997), the aim of the young generation is less to impress through amassed possessions, and more to enjoy the intangible qualities of life: experiences, feelings, relationships, and self-awareness. While classical industrial values represented clearly defined social norms and principles of behavior, today's values are fluid, less clear and are difficult to identify.

The attitude toward work has changed as well. Young people value joy, pleasure and self-actualization at least as much as salary and career development. Young generations wish to become true to their individuality. This does not indicate a sense of selfish individualism, but rather the development of a greater sense of self, inner strength and confidence. For them, work should be exciting, it should allow and encourage the development of imagination and creativity and it should add great meaning to their lives. Young generations are alike because they are exposed and affected by the system of education. Even here, age is not a condition, but education is considered to be one of the main reasons for convergence of cultural values.

However, it is very important to point out that differences do exist among young people and older generations. Primarily, they were educated in different societies, there were and there are different opportunities for the 'two' generations and therefore, they perceive things differently. For some things they have opposing views, for others they agree and for third issues their opinions complement to each other. It should not be forgotten that older generations are more averse to risk than young people, but this may arise from the

responsibilities that they carry. Moreover, the duration of a person's employment before retirement is being prolonged as well which means that older people also need to adapt to the changing and dynamic environment in order to survive.

Nonetheless, the convergence of values can be accelerated or may be slowly progressing due to some country conditions, such as the economy, the politics, the overall situation that affects everyday lives and affects how they develop and what are their ambitions and plans in the near and the far future.

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Faculty of economics
Cross-cultural comparison between students
from Macedonia, Slovenia and Kosovo

APPENDICES

Appendix 1: Descriptives for Macedonian sample

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
Time for personal life	100	1	5	2.36	.980
Good working conditions	100	1	5	2.22	1.115
Security of employment	100	1	5	2.04	1.428
Challenging job	100	1	5	1.88	1.241
Good working relationships	100	1	5	2.29	1.266
Consultations	100	1	5	2.54	1.141
Frequence to express yourself	100	1	5	3.81	1.107
Org. structure with two bosses	100	1	5	2.84	1.080
Cooperating with people	100	1	5	1.99	1.227
Advancements	100	1	5	1.99	1.322
Trusted people	100	1	5	3.43	1.037
Failure its your own fault	100	1	5	2.39	1.171
Personal stability	100	1	5	2.26	1.300
Thrift	100	1	5	2.58	.901
Persistence	100	1	5	2.35	1.209
Respect for tradition	100	1	5	3.02	1.015
Nervous/tense	100	1	5	3.13	.720
Good manager with no answers	100	1	5	3.43	1.112
Competition more harm than good	100	1	5	3.46	1.184
Respecting the org. rules	100	1	5	2.70	1.106
Valid N (listwise)	100				

Appendix 2: Frequencies for Macedonian sample

Time for personal life

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	18	18.0	18.0	18.0
	very important	42	42.0	42.0	60.0
	of moderate importance	30	30.0	30.0	90.0
	of little importance	6	6.0	6.0	96.0
	of very little or no importance	4	4.0	4.0	100.0
	Total	100	100.0	100.0	

Good working conditions

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	29	29.0	29.0	29.0
	very important	40	40.0	40.0	69.0
	of moderate importance	15	15.0	15.0	84.0
	of little importance	12	12.0	12.0	96.0
	of very little or no importance	4	4.0	4.0	100.0
	Total	100	100.0	100.0	

Security of employment

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	56	56.0	56.0	56.0
	very important	14	14.0	14.0	70.0
	of moderate importance	13	13.0	13.0	83.0
	of little importance	4	4.0	4.0	87.0
	of very little or no importance	13	13.0	13.0	100.0
	Total	100	100.0	100.0	

Challenging job

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	55	55.0	55.0	55.0
	very important	22	22.0	22.0	77.0
	of moderate importance	11	11.0	11.0	88.0
	of little importance	4	4.0	4.0	92.0
	of very little or no importance	8	8.0	8.0	100.0
	Total	100	100.0	100.0	

Good working relationships

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	33	33.0	33.0	33.0
	very important	33	33.0	33.0	66.0
	of moderate importance	14	14.0	14.0	80.0
	of little importance	12	12.0	12.0	92.0
	of very little or no importance	8	8.0	8.0	100.0
	Total	100	100.0	100.0	

Consultations

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	21	21.0	21.0	21.0
	very important	30	30.0	30.0	51.0
	of moderate importance	28	28.0	28.0	79.0
	of little importance	16	16.0	16.0	95.0
	of very little or no importance	5	5.0	5.0	100.0
	Total	100	100.0	100.0	

Freedom to express yourself

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	4	4.0	4.0	4.0
	very important	10	10.0	10.0	14.0
	of moderate importance	18	18.0	18.0	32.0
	of little importance	37	37.0	37.0	69.0
	of very little or no importance	31	31.0	31.0	100.0
	Total	100	100.0	100.0	

Org. structure with two bosses

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	11	11.0	11.0	11.0
	very important	27	27.0	27.0	38.0
	of moderate importance	36	36.0	36.0	74.0
	of little importance	19	19.0	19.0	93.0
	of very little or no importance	7	7.0	7.0	100.0
	Total	100	100.0	100.0	

Cooperating with people

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	47	47.0	47.0	47.0
	very important	28	28.0	28.0	75.0
	of moderate importance	11	11.0	11.0	86.0
	of little importance	7	7.0	7.0	93.0
	of very little or no importance	7	7.0	7.0	100.0
	Total	100	100.0	100.0	

Advancements

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	51	51.0	51.0	51.0
	very important	25	25.0	25.0	76.0
	of moderate importance	8	8.0	8.0	84.0
	of little importance	6	6.0	6.0	90.0
	of very little or no importance	10	10.0	10.0	100.0
	Total	100	100.0	100.0	

Trusted people

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	4	4.0	4.0	4.0
	very important	17	17.0	17.0	21.0
	of moderate importance	23	23.0	23.0	44.0
	of little importance	44	44.0	44.0	88.0
	of very little or no importance	12	12.0	12.0	100.0
	Total	100	100.0	100.0	

Failure its your own fault

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	24	24.0	24.0	24.0
	very important	39	39.0	39.0	63.0
	of moderate importance	17	17.0	17.0	80.0
	of little importance	14	14.0	14.0	94.0
	of very little or no importance	6	6.0	6.0	100.0
	Total	100	100.0	100.0	

Personal stability

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	37	37.0	37.0	37.0
	very important	27	27.0	27.0	64.0
	of moderate importance	19	19.0	19.0	83.0
	of little importance	7	7.0	7.0	90.0
	of very little or no importance	10	10.0	10.0	100.0
	Total	100	100.0	100.0	

Thrift

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	13	13.0	13.0	13.0
	very important	30	30.0	30.0	43.0
	of moderate importance	44	44.0	44.0	87.0
	of little importance	12	12.0	12.0	99.0
	of very little or no importance	1	1.0	1.0	100.0
	Total	100	100.0	100.0	

Persistence

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	25	25.0	25.0	25.0
	very important	41	41.0	41.0	66.0
	of moderate importance	18	18.0	18.0	84.0
	of little importance	6	6.0	6.0	90.0
	of very little or no importance	10	10.0	10.0	100.0
	Total	100	100.0	100.0	

Respect for tradition

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	7	7.0	7.0	7.0
	very important	20	20.0	20.0	27.0
	of moderate importance	46	46.0	46.0	73.0
	of little importance	18	18.0	18.0	91.0
	of very little or no importance	9	9.0	9.0	100.0
	Total	100	100.0	100.0	

Nervous/Tense

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	1	1.0	1.0	1.0
	very important	13	13.0	13.0	14.0
	of moderate importance	62	62.0	62.0	76.0
	of little importance	20	20.0	20.0	96.0
	of very little or no importance	4	4.0	4.0	100.0
	Total	100	100.0	100.0	

Good manager with no answers

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	3	3.0	3.0	3.0
	very important	21	21.0	21.0	24.0
	of moderate importance	25	25.0	25.0	49.0
	of little importance	32	32.0	32.0	81.0
	of very little or no importance	19	19.0	19.0	100.0
	Total	100	100.0	100.0	

Competition more harm than good

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	7	7.0	7.0	7.0
	very important	17	17.0	17.0	24.0
	of moderate importance	18	18.0	18.0	42.0
	of little importance	39	39.0	39.0	81.0
	of very little or no importance	19	19.0	19.0	100.0
	Total	100	100.0	100.0	

Respecting the org. rules

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	16	16.0	16.0	16.0
	very important	27	27.0	27.0	43.0
	of moderate importance	33	33.0	33.0	76.0
	of little importance	19	19.0	19.0	95.0
	of very little or no importance	5	5.0	5.0	100.0
	Total	100	100.0	100.0	

Appendix 3: Descriptive for Slovenian sample

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
Time life and family	139	1	4	2.06	.787
Good working conditions	139	1	4	2.09	.654
Security of employment	139	1	5	2.41	.907
Challenging job	139	1	4	1.55	.672
Good working relationships	139	1	3	1.73	.546
Consulting the subordinate	139	1	5	2.28	.799
Frequence to express yourself	138	1	5	3.67	.954
Org.structure with two bosses	139	1	5	2.68	.965
Cooperate with people	139	1	4	1.84	.745
Advancements	139	1	4	1.60	.666
Trusted people	139	1	5	2.95	.980
Failure its your own fault	136	1	4	2.93	.932
Personal stability	139	1	5	2.54	.879
Thrift	138	1	5	2.70	.731
Persistence	139	1	4	1.71	.619
Respect for tradition	138	1	5	3.12	.867
Nervous/tense	138	2	5	2.85	.682
Good manager with no answers	139	1	5	3.29	1.003
Competition more harm than good	139	1	5	3.22	1.090
Respecting org. rules	138	1	5	3.19	.876
Valid N (listwise)	133				

Appendix 4: Frequencies for Slovenian sample

Time life and family

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	33	23.7	23.7	23.7
	very important	71	51.1	51.1	74.8
	of moderate importance	29	20.9	20.9	95.7
	of little importance	6	4.3	4.3	100.0
	Total	139	100.0	100.0	

Good working conditions

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	21	15.1	15.1	15.1
	very important	88	63.3	63.3	78.4
	of moderate importance	27	19.4	19.4	97.8
	of little importance	3	2.2	2.2	100.0
	Total	139	100.0	100.0	

Security of employment

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	19	13.7	13.7	13.7
	very important	62	44.6	44.6	58.3
	of moderate importance	43	30.9	30.9	89.2
	of little importance	12	8.6	8.6	97.8
	of very little or no importance	3	2.2	2.2	100.0
	Total	139	100.0	100.0	

Challenging job

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	75	54.0	54.0	54.0
	very important	52	37.4	37.4	91.4
	of moderate importance	11	7.9	7.9	99.3
	of little importance	1	.7	.7	100.0
	Total	139	100.0	100.0	

Good working relationships

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	44	31.7	31.7	31.7
	very important	88	63.3	63.3	95.0
	of moderate importance	7	5.0	5.0	100.0
	Total	139	100.0	100.0	

Consulting the subordinate

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	21	15.1	15.1	15.1
	very important	66	47.5	47.5	62.6
	of moderate importance	45	32.4	32.4	95.0
	of little importance	6	4.3	4.3	99.3
	of very little or no importance	1	.7	.7	100.0
	Total	139	100.0	100.0	

Frequence to express yourself

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	5	3.6	3.6	3.6
	very important	11	7.9	8.0	11.6
	of moderate importance	30	21.6	21.7	33.3
	of little importance	71	51.1	51.4	84.8
	of very little or no importance	21	15.1	15.2	100.0
	Total	138	99.3	100.0	
Missing	System	1	.7		
Total		139	100.0		

Org. structure with two bosses

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	14	10.1	10.1	10.1
	very important	48	34.5	34.5	44.6
	of moderate importance	50	36.0	36.0	80.6
	of little importance	23	16.5	16.5	97.1
	of very little or no importance	4	2.9	2.9	100.0
	Total	139	100.0	100.0	

Cooperate with people

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	48	34.5	34.5	34.5
	very important	68	48.9	48.9	83.5
	of moderate importance	20	14.4	14.4	97.8
	of little importance	3	2.2	2.2	100.0
	Total	139	100.0	100.0	

Advancements

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	68	48.9	48.9	48.9
	very important	59	42.4	42.4	91.4
	of moderate importance	11	7.9	7.9	99.3
	of little importance	1	.7	.7	100.0
	Total	139	100.0	100.0	

Trusted people

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	4	2.9	2.9	2.9
	very important	53	38.1	38.1	41.0
	of moderate importance	33	23.7	23.7	64.7
	of little importance	44	31.7	31.7	96.4
	of very little or no importance	5	3.6	3.6	100.0
	Total	139	100.0	100.0	

Failure its your own fault

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	10	7.2	7.4	7.4
	very important	34	24.5	25.0	32.4
	of moderate importance	48	34.5	35.3	67.6
	of little importance	44	31.7	32.4	100.0
	Total	136	97.8	100.0	
Missing	System	3	2.2		
Total		139	100.0		

Personal stability

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	16	11.5	11.5	11.5
	very important	50	36.0	36.0	47.5
	of moderate importance	57	41.0	41.0	88.5
	of little importance	14	10.1	10.1	98.6
	of very little or no importance	2	1.4	1.4	100.0
	Total	139	100.0	100.0	

Thrift

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	3	2.2	2.2	2.2
	very important	54	38.8	39.1	41.3
	of moderate importance	64	46.0	46.4	87.7
	of little importance	16	11.5	11.6	99.3
	of very little or no importance	1	.7	.7	100.0
	Total	138	99.3	100.0	
Missing	System	1	.7		
Total		139	100.0		

Persistence

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	51	36.7	36.7	36.7
	very important	80	57.6	57.6	94.2
	of moderate importance	6	4.3	4.3	98.6
	of little importance	2	1.4	1.4	100.0
	Total	139	100.0	100.0	

Respect for tradition

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	2	1.4	1.4	1.4
	very important	31	22.3	22.5	23.9
	of moderate importance	60	43.2	43.5	67.4
	of little importance	38	27.3	27.5	94.9
	of very little or no importance	7	5.0	5.1	100.0
	Total	138	99.3	100.0	
Missing	System	1	.7		
Total		139	100.0		

Nervous

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	very important	43	30.9	31.2	31.2
	of moderate importance	74	53.2	53.6	84.8
	of little importance	20	14.4	14.5	99.3
	of very little or no importance	1	.7	.7	100.0
	Total	138	99.3	100.0	
Missing	System	1	.7		
Total		139	100.0		

Good manager with no answers

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	5	3.6	3.6	3.6
	very important	30	21.6	21.6	25.2
	of moderate importance	33	23.7	23.7	48.9
	of little importance	61	43.9	43.9	92.8
	of very little or no importance	10	7.2	7.2	100.0
	Total	139	100.0	100.0	

Competition more harm than good

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	7	5.0	5.0	5.0
	very important	37	26.6	26.6	31.7
	of moderate importance	25	18.0	18.0	49.6
	of little importance	58	41.7	41.7	91.4
	of very little or no importance	12	8.6	8.6	100.0
	Total	139	100.0	100.0	

Respecting org. rules

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	3	2.2	2.2	2.2
	very important	27	19.4	19.6	21.7
	of moderate importance	55	39.6	39.9	61.6
	of little importance	47	33.8	34.1	95.7
	of very little or no importance	6	4.3	4.3	100.0
	Total	138	99.3	100.0	
Missing	System	1	.7		
Total		139	100.0		

Appendix 5: Descriptives for Kosovo sample

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
Time life and family	74	1	5	2.42	.936
Good working conditions	74	1	5	2.54	1.196
Security of employment	74	1	5	2.36	1.256
Challenging work	74	1	5	2.78	1.407
Good working relationship	74	1	5	2.38	1.342
Consultations	74	1	5	2.74	1.239
Frequence to express yourself	74	1	5	3.20	.936
Org. structure with two bosses	74	1	5	2.55	1.195
Cooperate with people	74	1	5	2.23	1.458
Advancements	74	1	5	2.35	1.254
Trusted people	74	1	5	3.24	1.004
Failure its your own fault	74	1	5	3.20	1.122
Personal stability	74	1	5	2.09	1.598
Thrift	74	1	5	2.59	1.109
Persistence	74	1	5	2.59	1.423
Respect for tradition	74	1	5	2.49	1.208
Nervous/tense	74	1	5	2.61	.841
Good manager with no answers	74	1	5	3.08	1.332
Competition more harm than good	74	1	5	3.36	1.330
Rules not to be broken	74	1	5	2.66	1.306
Valid N (listwise)	74				

Appendix 6: Frequencies for Kosovo sample

Time life and family

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	12	16.2	16.2	16.2
	very important	28	37.8	37.8	54.1
	of moderate importance	27	36.5	36.5	90.5
	of little importance	5	6.8	6.8	97.3
	of very little importance or no importance	2	2.7	2.7	100.0
	Total	74	100.0	100.0	

Good working conditions

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	13	17.6	17.6	17.6
	very important	32	43.2	43.2	60.8
	of moderate importance	11	14.9	14.9	75.7
	of little importance	12	16.2	16.2	91.9
	of very little importance or no importance	6	8.1	8.1	100.0
	Total	74	100.0	100.0	

Security of employment

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	20	27.0	27.0	27.0
	very important	28	37.8	37.8	64.9
	of moderate importance	13	17.6	17.6	82.4
	of little importance	5	6.8	6.8	89.2
	of very little importance or no importance	8	10.8	10.8	100.0
	Total	74	100.0	100.0	

Challenging work

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	15	20.3	20.3	20.3
	very important	24	32.4	32.4	52.7
	of moderate importance	10	13.5	13.5	66.2
	of little importance	12	16.2	16.2	82.4
	of very little importance or no importance	13	17.6	17.6	100.0
	Total	74	100.0	100.0	

Good working relationship

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	23	31.1	31.1	31.1
	very important	26	35.1	35.1	66.2
	of moderate importance	7	9.5	9.5	75.7
	of little importance	10	13.5	13.5	89.2
	of very little importance or no importance	8	10.8	10.8	100.0
	Total	74	100.0	100.0	

Consultations

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	13	17.6	17.6	17.6
	very important	21	28.4	28.4	45.9
	of moderate importance	20	27.0	27.0	73.0
	of little importance	12	16.2	16.2	89.2
	of very little importance or no importance	8	10.8	10.8	100.0
	Total	74	100.0	100.0	

Frequence to express yourself

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	very seldom	3	4.1	4.1	4.1
	seldom	15	20.3	20.3	24.3
	sometimes	22	29.7	29.7	54.1
	frequently	32	43.2	43.2	97.3
	very frequently	2	2.7	2.7	100.0
	Total	74	100.0	100.0	

Org. structure with two bosses

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly agree	16	21.6	21.6	21.6
	agree	25	33.8	33.8	55.4
	undecided	12	16.2	16.2	71.6
	disagree	18	24.3	24.3	95.9
	strongly disagree	3	4.1	4.1	100.0
	Total	74	100.0	100.0	

Cooperate with people

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	33	44.6	44.6	44.6
	very important	18	24.3	24.3	68.9
	of moderate importance	7	9.5	9.5	78.4
	of little importance	5	6.8	6.8	85.1
	of very little importance or no importance	11	14.9	14.9	100.0
	Total	74	100.0	100.0	

Advancements

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	24	32.4	32.4	32.4
	very important	20	27.0	27.0	59.5
	of moderate importance	15	20.3	20.3	79.7
	of little importance	10	13.5	13.5	93.2
	of very little importance or no importance	5	6.8	6.8	100.0
	Total	74	100.0	100.0	

Trusted people

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly agree	3	4.1	4.1	4.1
	agree	17	23.0	23.0	27.0
	undecided	17	23.0	23.0	50.0
	disagree	33	44.6	44.6	94.6
	strongly disagree	4	5.4	5.4	100.0
	Total	74	100.0	100.0	

Failure its your own fault

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly agree	3	4.1	4.1	4.1
	agree	19	25.7	25.7	29.7
	undecided	24	32.4	32.4	62.2
	disagree	16	21.6	21.6	83.8
	strongly disagree	12	16.2	16.2	100.0
	Total	74	100.0	100.0	

Personal stability

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	43	58.1	58.1	58.1
	very important	13	17.6	17.6	75.7
	of moderate importance	1	1.4	1.4	77.0
	of little importance	2	2.7	2.7	79.7
	of very little importance or no importance	15	20.3	20.3	100.0
	Total	74	100.0	100.0	

Thrift

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	13	17.6	17.6	17.6
	very important	22	29.7	29.7	47.3
	of moderate importance	26	35.1	35.1	82.4
	of little importance	8	10.8	10.8	93.2
	of very little importance or no importance	5	6.8	6.8	100.0
	Total	74	100.0	100.0	

Persistence

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	22	29.7	29.7	29.7
	very important	18	24.3	24.3	54.1
	of moderate importance	13	17.6	17.6	71.6
	of little importance	10	13.5	13.5	85.1
	of very little importance or no importance	11	14.9	14.9	100.0
	Total	74	100.0	100.0	

Respect for tradition

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	of utmost importance	20	27.0	27.0	27.0
	very important	16	21.6	21.6	48.6
	of moderate importance	26	35.1	35.1	83.8
	of little importance	6	8.1	8.1	91.9
	of very little importance or no importance	6	8.1	8.1	100.0
	Total	74	100.0	100.0	

Nervous/tense

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	never	6	8.1	8.1	8.1
	seldom	27	36.5	36.5	44.6
	sometimes	32	43.2	43.2	87.8
	usually	8	10.8	10.8	98.6
	always	1	1.4	1.4	100.0
	Total	74	100.0	100.0	

Good manager with no answers

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly agree	10	13.5	13.5	13.5
	agree	20	27.0	27.0	40.5
	undecided	10	13.5	13.5	54.1
	disagree	22	29.7	29.7	83.8
	strongly disagree	12	16.2	16.2	100.0
	Total	74	100.0	100.0	

Competition more harm than good

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly agree	9	12.2	12.2	12.2
	agree	12	16.2	16.2	28.4
	undecided	13	17.6	17.6	45.9
	disagree	23	31.1	31.1	77.0
	strongly disagree	17	23.0	23.0	100.0
	Total	74	100.0	100.0	

Rules not to be broken

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly agree	15	20.3	20.3	20.3
	agree	26	35.1	35.1	55.4
	undecided	10	13.5	13.5	68.9
	disagree	15	20.3	20.3	89.2
	strongly disagree	8	10.8	10.8	100.0
	Total	74	100.0	100.0	

Appendix 7: VSM 94 Questionnaire

VALUES SURVEY MODULE 1994

QUESTIONNAIRE

INTERNATIONAL QUESTIONNAIRE (VSM 94) - page 1 of 4

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

1. have sufficient time for your
    personal or family life   1   2   3   4   5

2. have good physical working
    conditions (good ventilation
    and lighting, adequate work
    space, etc.)   1   2   3   4   5

3. have a good working relation-
    ship with your direct superior   1   2   3   4   5

4. have security of employment   1   2   3   4   5

5. work with people who cooperate
    well with one another   1   2   3   4   5

6. be consulted by your direct
    superior in his/her
    decision-making   1   2   3   4   5

7. have an opportunity for advance-
    ment to higher-level jobs   1   2   3   4   5

8. have an element of variety and
    adventure in the job   1   2   3   4   5

INTERNATIONAL QUESTIONNAIRE (VSM 94) - page 2 of 4

In your private life, how important is each of the following to you? (please circle one answer in each line across)

 9. Personal stability   1   2   3   4   5

10. Thrift   1   2   3   4   5

11. Persistence (perseverance)   1   2   3   4   5

12. Respect for tradition   1   2   3   4   5

13. How often do you fee nervous or tense at work?
              1. never
              2. seldom
              3. sometimes
              4. usually
              5. always

14. How frequently, in your experience, are subordinates afraid to express disagreement with their superiors?
              1. very seldom
              2. seldom
              3. sometimes
              4. frequently
              5. very frequently

INTERNATIONAL QUESTIONNAIRE (VSM 94) - page 3 of 4

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

15. Most people can be trusted   1   2   3   4   5

16. One can be a good manager without having precise answers to most questions that subordinates may raise about their work   1   2   3   4   5

17. An organization structure in which certain subordinates have two bosses should be avoided at all costs   1   2   3   4   5

18. Competition between employees usually does more harm than good   1   2   3   4   5

19. A company's or organization's rules should not be broken - not even when the employee thinks it is in the company's best interest   1   2   3   4   5

20. When people have failed in life it is often their own fault   1   2   3   4   5

INTERNATIONAL QUESTIONNAIRE (VSM 94) - page 4 of 4

Some information about yourself (for statistical purposes):

21. Are you
    1. male
    2. female

22. 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

23. How many years of formal school education (or its equivalent) did you complete (including 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

24. 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, informatician, nurse, artist or equivalent
    5. Academically trained professional or equivalent (but no a manager of people)
    6. Manager of one or more subordinates (non-managers)
    7. Manager of one or more managers

25. What is your nationality?

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