G. HOFSTEDE


Hofstede

In 2000, the author belonged to the group of the most cited, according to the “SSCI – Social Sciences Citation Index”,

which comprises the areas of Anthropology, Economy, Political Science, Psychology, Law, Sociology and Business Science,

covering some 2000 regular scientific publications, mostly in English and from the United States
‘Culture consists of patterns, explicit and implicit, of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiment in artifacts;

the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values;

culture systems may, on the one hand, be considered as products of action, on the other, as conditional elements of future action.’

Kroeber & Kluckhohn 1952: 181;
Culture - Hoecklin

What culture is:
- a shared system of meanings
- relative. There is no cultural absolute.
  - learned
  - about groups

What culture is not:
- right or wrong
  - inherited
- about individual behaviour

(Source: Lisa Hoecklin: Managing Cultural Differences)
CULTURE - Hofstede

It is the collective programming of the mind which distinguishes the members of one group or category of people from another.
Human Mental Programming: Levels

Three levels of uniqueness in human mental programming:

1. Universal
2. Specific to group or category
3. Specific to individual

- **HUMAN NATURE**: Inherited
- **CULTURE**: Learned
- **PERSONALITY**: Inherited and learned
Culture as an onion – Hofstede

Manifestations of culture at different levels of depth

Symbols
Heroes
Rituals
Values

Practices
Expressions of culture
Layers of culture

• a **national level**
• a **regional** and/or **ethnic** and/or **religious** and/or **linguistic affiliation level**
• a **gender level**
• a **generation level**
• a **social class level**
• for those who are employed, an **organizational or corporate level**
Hofstede’s Research

Hofstede used information gathered from two large “surveys” he was involved in and conducted during 1967-69 and 1971-73 with members of IBM subsidiaries in 72 countries (with 20 languages). From these surveys a total of 116,000 individual answers were obtained covering more than 30 topics.

In the first phase, results were obtained on the basis of information gathered in 40 countries[1], later this number was increased to 50 countries and three regions.

From the individual responses to each question average values were obtained for each country and these typical values were subjected to a factorial analysis resulting in four dimensions.

[1] Countries with more than 50 individual responses.
Social anthropology

... all societies, modern or traditional, face the same basic problems; only the answers differ ...

1. Relation to authority
2. Conception of self, in particular:
   a. the relationship between individual and society, and
   b. the individual's concept of masculinity and femininity
3. Ways of dealing with conflicts, including the control of aggression and the expression of feelings.
DIMENSIONS OF NATIONAL CULTURES
HOFSTEDE

• power distance (from small to large),
• collectivism versus individualism,
• femininity versus masculinity, and
• uncertainty avoidance (from weak to strong).
• More recently, a fifth dimension of differences among national cultures was identified, opposing a long-term orientation in life to a short-term orientation.
POWER DISTANCE can be defined as the extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally.
## Power distance index (PDI) values

<table>
<thead>
<tr>
<th>Country or region</th>
<th>PDI score</th>
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<th>PDI score</th>
<th>Country or region</th>
<th>PDI score</th>
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<td>Pakistan</td>
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</table>
## Key Differences between small and large power distance societies.

### I: general norm, family, school, and workplace

<table>
<thead>
<tr>
<th></th>
<th>Small power distance</th>
<th>Large power distance</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Parents treat children as equals</td>
<td>Parents teach children obedience</td>
</tr>
<tr>
<td>2</td>
<td>Teachers expect initiatives from students in class</td>
<td>Teachers are expected to take all initiatives in class</td>
</tr>
<tr>
<td>3</td>
<td>Teachers are experts who transfer impersonal truths</td>
<td>Teachers are gurus who transfer personal wisdom</td>
</tr>
<tr>
<td>4</td>
<td>Students treat teachers as equals</td>
<td>Students treat teachers with respect</td>
</tr>
<tr>
<td>5</td>
<td>Hierarchy in organizations means an inequality of roles, established for convenience</td>
<td>Hierarchy in organizations reflects the existential inequality between higher-ups and lower-downs</td>
</tr>
<tr>
<td>6</td>
<td>Decentralization is popular</td>
<td>Centralization is popular</td>
</tr>
<tr>
<td>7</td>
<td>Narrow salary range between top and bottom of organization</td>
<td>Wide salary range between top and bottom of organization</td>
</tr>
<tr>
<td>8</td>
<td>Subordinates expect to be consulted</td>
<td>Subordinates expect to be told what to do</td>
</tr>
<tr>
<td>9</td>
<td>The ideal boss is a resourceful democrat</td>
<td>The ideal boss is a benevolent autocrat or good father</td>
</tr>
</tbody>
</table>
**Key Differences between small and large power distance societies.**

### II: politics and ideas

<table>
<thead>
<tr>
<th></th>
<th>Small power distance</th>
<th>Large power distance</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The use of power should be legitimate and is subject to criteria of good and evil</td>
<td>Might prevails over right: whoever holds the power is right and good</td>
</tr>
<tr>
<td>2</td>
<td>The middle class is large</td>
<td>The middle class is small</td>
</tr>
<tr>
<td>3</td>
<td>Powerful people try to look less powerful than they are</td>
<td>Powerful people try to look as impressive as possible</td>
</tr>
<tr>
<td>4</td>
<td>Power is based on formal position, expertise, and ability to give rewards</td>
<td>Power is based on family or friends, charisma, and ability to use force</td>
</tr>
<tr>
<td>5</td>
<td>The way to change a political system is by changing the rules (evolution)</td>
<td>The way to change a political system is by changing the people at the top (revolution)</td>
</tr>
<tr>
<td>6</td>
<td>The use of violence in domestic politics is rare</td>
<td>Domestic political conflicts frequently lead to violence</td>
</tr>
<tr>
<td>7</td>
<td>Political spectrum shows strong center and weak right and left wings</td>
<td>Political spectrum, if allowed to be manifested, shows weak center and strong wings</td>
</tr>
<tr>
<td>8</td>
<td>Prevailing religions and philosophical systems stress equality</td>
<td>Prevailing religions and philosophical systems stress hierarchy and stratification</td>
</tr>
<tr>
<td>9</td>
<td>Prevailing political ideologies stress and practice power sharing</td>
<td>Prevailing political ideologies stress and practice power struggle</td>
</tr>
</tbody>
</table>
INDIVIDUALISM

pertains to societies in which the ties between individuals are loose: everyone is expected to look after himself or herself and his or her immediate family.

Collectivism as its opposite pertains to societies in which people from birth onwards are integrated into strong, cohesive ingroups, which throughout people's lifetime continue to protect them in exchange for unquestioning loyalty.
### Individualism index (IDV) values

<table>
<thead>
<tr>
<th>Country or region</th>
<th>IDV score</th>
</tr>
</thead>
<tbody>
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<td>USA</td>
<td>91</td>
</tr>
<tr>
<td>Australia</td>
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<tr>
<td>Great Britain</td>
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<td>Canada</td>
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<td>Sweden</td>
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<td>France</td>
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<td>Ireland (Rep)</td>
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<td>Norway</td>
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<td>Switzerland</td>
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<td>Germany F.R.</td>
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<tr>
<td>South Africa</td>
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<td>Finland</td>
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<tr>
<td>Austria</td>
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<td>Israel</td>
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<tr>
<td>Spain</td>
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<td>India</td>
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<tr>
<td>Japan</td>
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<tr>
<td>Argentina</td>
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<td>Iran</td>
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<td>Jamaica</td>
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<tr>
<td>Brazil</td>
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<tr>
<td>Arab countries</td>
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</tr>
<tr>
<td>Turkey</td>
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<td>Uruguay</td>
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<td>Greece</td>
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<td>Philippines</td>
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<td>Yugoslavia</td>
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<tr>
<td>Portugal</td>
<td>27</td>
</tr>
<tr>
<td>Malaysia</td>
<td>26</td>
</tr>
</tbody>
</table>
Key differences between collectivist and individualist societies. 
I: general norm, family, school, and workplace

<table>
<thead>
<tr>
<th></th>
<th>Collectivist</th>
<th>Individualist</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>People are born into extended families or other ingroups which continue to protect them in exchange for loyalty</td>
<td>Everyone grows up to look after him/herself and his/her immediate (nuclear) family only</td>
</tr>
<tr>
<td>2</td>
<td>Identity is based in the social network to which one belongs</td>
<td>Identity is based in the individual</td>
</tr>
<tr>
<td>3</td>
<td>Children learn to think in terms of 'we'</td>
<td>Children learn to think in terms of 'I'</td>
</tr>
<tr>
<td>4</td>
<td>Harmony should always be maintained and direct confrontations avoided</td>
<td>Speaking one's mind is a characteristic of an honest person</td>
</tr>
<tr>
<td>5</td>
<td>High-context communication</td>
<td>Low-context communication</td>
</tr>
<tr>
<td>6</td>
<td>Purpose of education is learning how to do</td>
<td>Purpose of education is learning how to learn</td>
</tr>
<tr>
<td>7</td>
<td>Diplomas provide entry to higher status groups</td>
<td>Diplomas increase economic worth and/or self-respect</td>
</tr>
<tr>
<td>8</td>
<td>Relationship employer-employee is perceived in moral terms, like a family link</td>
<td>Relationship employer-employee is a contract supposed to be based on mutual advantage</td>
</tr>
<tr>
<td>9</td>
<td>Hiring and promotion decisions take employees' ingroup into account</td>
<td>Hiring and promotion decisions are supposed to be based on skills and rules only</td>
</tr>
<tr>
<td>10</td>
<td>Relationship prevails over task</td>
<td>Task prevails over relationship</td>
</tr>
</tbody>
</table>
Key differences between collectivist and individualist societies.
II: politics and ideas

<table>
<thead>
<tr>
<th></th>
<th>Collectivist</th>
<th>Individualist</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Collective interests prevail over individual interests</td>
<td>Individual interests prevail over collective interests</td>
</tr>
<tr>
<td>2</td>
<td>Private life is invaded by group(s)</td>
<td>Everyone has a right to privacy</td>
</tr>
<tr>
<td>3</td>
<td>Opinions are predetermined by group membership</td>
<td>Everyone is expected to have a private opinion</td>
</tr>
<tr>
<td>4</td>
<td>Laws and rights differ by group</td>
<td>Laws and rights are supposed to be the same for all</td>
</tr>
<tr>
<td>5</td>
<td>Low per capita GNP</td>
<td>High per capita GNP</td>
</tr>
<tr>
<td>6</td>
<td>Dominant role of the state in the economic system</td>
<td>Restrained role of the state in the economic system</td>
</tr>
<tr>
<td>7</td>
<td>Press controlled by the state</td>
<td>Press freedom</td>
</tr>
<tr>
<td>8</td>
<td>Ideologies of equality prevail over ideologies of individual freedom</td>
<td>Ideologies of individual freedom prevail over ideologies of equality</td>
</tr>
<tr>
<td>9</td>
<td>Harmony and consensus in society are ultimate goals</td>
<td>Self-actualization by every individual is an ultimate goal</td>
</tr>
</tbody>
</table>
MASCULINITY

indicates the extent to which the dominant values of a society are "masculine" (e.g., assertive and competitive).

**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 of 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).
## Masculinity index (MAS) values

<table>
<thead>
<tr>
<th>Country or region</th>
<th>MAS score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Japan</td>
<td>95</td>
</tr>
<tr>
<td>Austria</td>
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<td>Mexico</td>
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<td>Ireland</td>
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<tr>
<td>(Rep of) Jamaica</td>
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<td>Germany FR</td>
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<table>
<thead>
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<table>
<thead>
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<th>Country or region</th>
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<tr>
<td>Sweden</td>
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</table>

Note: The MAS index ranges from 0 to 100, with higher scores indicating a stronger masculine culture.
Key differences between feminine and masculine societies.
I: general norm, family, school, and workplace (a)

<table>
<thead>
<tr>
<th></th>
<th>Feminine</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Dominant values in society are caring for others and preservation</td>
<td>Dominant values in society are material success and progress</td>
</tr>
<tr>
<td>2</td>
<td>People and warm relationships are important</td>
<td>Money and things are important</td>
</tr>
<tr>
<td>3</td>
<td>Everybody is supposed to be modest</td>
<td>Men are supposed to be assertive, ambitious, and tough</td>
</tr>
<tr>
<td>4</td>
<td>In the family, both fathers and mothers deal with facts and feelings</td>
<td>In the family, fathers deal with facts and mothers with feelings</td>
</tr>
<tr>
<td>5</td>
<td>Both boys and girls are allowed to cry but neither should fight</td>
<td>Girls cry, boys don't; boys should fight back when attacked, girls shouldn't fight</td>
</tr>
<tr>
<td>6</td>
<td>Sympathy for the weak</td>
<td>Sympathy for the strong</td>
</tr>
</tbody>
</table>
### Key differences between feminine and masculine societies. I: general norm, family, school, and workplace (b)

<table>
<thead>
<tr>
<th></th>
<th>Feminine</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>Average student is the norm</td>
<td>Best student is the norm</td>
</tr>
<tr>
<td>8</td>
<td>Failing in school is a minor accident</td>
<td>Failing in school is a disaster</td>
</tr>
<tr>
<td>9</td>
<td>Friendliness in teachers appreciated</td>
<td>Brilliance in teachers appreciated</td>
</tr>
<tr>
<td>10</td>
<td>Boys and girls study same subjects</td>
<td>Boys and girls study different subjects</td>
</tr>
<tr>
<td>11</td>
<td>Work in order to live</td>
<td>Live in order to work</td>
</tr>
<tr>
<td>12</td>
<td>Managers use intuition and strive for consensus</td>
<td>Managers expected to be decisive and assertive</td>
</tr>
<tr>
<td>13</td>
<td>Stress on equality, solidarity, and quality of work life</td>
<td>Stress on equity, competition among colleagues, and performance</td>
</tr>
<tr>
<td>14</td>
<td>Resolution of conflicts by compromise and negotiation</td>
<td>Resolution of conflicts by fighting them out</td>
</tr>
</tbody>
</table>
### Key differences between feminine and masculine societies.

#### II: politics and ideas (a)

<table>
<thead>
<tr>
<th></th>
<th>Feminine</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Welfare society ideal</td>
<td>Performance society ideal</td>
</tr>
<tr>
<td>2</td>
<td>The needy should be helped</td>
<td>The strong should be supported</td>
</tr>
<tr>
<td>3</td>
<td>Permissive society</td>
<td>Corrective society</td>
</tr>
<tr>
<td>4</td>
<td>Small and slow are beautiful</td>
<td>Big and fast are beautiful</td>
</tr>
<tr>
<td>5</td>
<td>Preservation of the environment should have highest priority</td>
<td>Maintenance of economic growth should have highest priority</td>
</tr>
<tr>
<td>6</td>
<td>Government spends relatively large proportion of budget on development assistance to poor countries</td>
<td>Government spends relatively small proportion of budget on development assistance to poor countries</td>
</tr>
</tbody>
</table>
**Key differences between feminine and masculine societies.**

**II: politics and ideas (b)**

<table>
<thead>
<tr>
<th></th>
<th>Feminine</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>Government spends relatively small proportion of budget on armaments</td>
<td>Government spends relatively large proportion of budget on armaments</td>
</tr>
<tr>
<td>8</td>
<td>International conflicts should be resolved by negotiation and compromise</td>
<td>International conflicts should be resolved by a show of strength or by fighting</td>
</tr>
<tr>
<td>9</td>
<td>A relatively large number of women in elected political positions</td>
<td>A relatively small number of women in elected political positions</td>
</tr>
<tr>
<td>10</td>
<td>Dominant religions stress the complementarity of the sexes</td>
<td>Dominant religions stress the male prerogative</td>
</tr>
</tbody>
</table>
UNCERTAINTY AVOIDANCE

can be defined as *the extent to which the members of a culture feel threatened by uncertain or unknown situations* and try to avoid such situations.

This feeling is, among other things, expressed through nervous stress and in a need for predictability: a need for written and unwritten rules.
<table>
<thead>
<tr>
<th>Country or region</th>
<th>UAI score</th>
<th>Country or region</th>
<th>UAI score</th>
<th>Country or region</th>
<th>UAI score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Greece</td>
<td>112</td>
<td>Israel</td>
<td>81</td>
<td>Australia</td>
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<tr>
<td>Portugal</td>
<td>104</td>
<td>Colombia</td>
<td>80</td>
<td>Norway</td>
<td>50</td>
</tr>
<tr>
<td>Guatemala</td>
<td>101</td>
<td>Venezuela</td>
<td>76</td>
<td>South Africa</td>
<td>49</td>
</tr>
<tr>
<td>Uruguay</td>
<td>100</td>
<td>Brazil</td>
<td>76</td>
<td>New Zealand</td>
<td>49</td>
</tr>
<tr>
<td>Belgium</td>
<td>94</td>
<td>Italy</td>
<td>75</td>
<td>Indonesia</td>
<td>48</td>
</tr>
<tr>
<td>Salvador</td>
<td>94</td>
<td>Pakistan</td>
<td>70</td>
<td>Canada</td>
<td>48</td>
</tr>
<tr>
<td>Japan</td>
<td>92</td>
<td>Austria</td>
<td>70</td>
<td>USA</td>
<td>46</td>
</tr>
<tr>
<td>Yugoslavia</td>
<td>88</td>
<td>Taiwan</td>
<td>69</td>
<td>Philippines</td>
<td>44</td>
</tr>
<tr>
<td>Peru</td>
<td>87</td>
<td>Arab countries</td>
<td>68</td>
<td>India</td>
<td>40</td>
</tr>
<tr>
<td>France</td>
<td>86</td>
<td>Equador</td>
<td>67</td>
<td>Malaysia</td>
<td>36</td>
</tr>
<tr>
<td>Chile</td>
<td>86</td>
<td>Germany FR</td>
<td>65</td>
<td>Great Britain</td>
<td>35</td>
</tr>
<tr>
<td>Spain</td>
<td>86</td>
<td>Thailand</td>
<td>64</td>
<td>Ireland (Republic of)</td>
<td>35</td>
</tr>
<tr>
<td>Costa Rica</td>
<td>86</td>
<td>Iran</td>
<td>59</td>
<td>Hong Kong</td>
<td>29</td>
</tr>
<tr>
<td>Panama</td>
<td>86</td>
<td>Finland</td>
<td>59</td>
<td>Sweden</td>
<td>29</td>
</tr>
<tr>
<td>Argentina</td>
<td>86</td>
<td>Switzerland</td>
<td>58</td>
<td>Denmark</td>
<td>23</td>
</tr>
<tr>
<td>Turkey</td>
<td>85</td>
<td>West Africa</td>
<td>54</td>
<td>Jamaica</td>
<td>13</td>
</tr>
<tr>
<td>South Korea</td>
<td>85</td>
<td>Netherlands</td>
<td>53</td>
<td>Singapore</td>
<td>8</td>
</tr>
<tr>
<td>Mexico</td>
<td>82</td>
<td>East Africa</td>
<td>52</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### Key differences between weak and strong uncertainty avoidance societies. I: general norm, family, school, and workplace (a)

<table>
<thead>
<tr>
<th></th>
<th>Weak uncertainty avoidance</th>
<th>Strong uncertainty avoidance</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Uncertainty is a normal feature of life and each day is accepted as it comes</td>
<td>The uncertainty inherent in life is felt as a continuous threat which must be fought</td>
</tr>
<tr>
<td>2</td>
<td>Low stress; subjective feeling of well being</td>
<td>High stress; subjective feeling of anxiety</td>
</tr>
<tr>
<td>3</td>
<td>Aggression and emotions should not be shown</td>
<td>Aggression and emotions may at proper times and places be ventilated</td>
</tr>
<tr>
<td>4</td>
<td>Comfortable in ambiguous situations and with unfamiliar risks</td>
<td>Acceptance of familiar risks; fear of ambiguous situations and of unfamiliar risks</td>
</tr>
<tr>
<td>5</td>
<td>Lenient rules for children on what is dirty and taboo</td>
<td>Tight rules for children on what is dirty and taboo</td>
</tr>
<tr>
<td>6</td>
<td>What is different, is curious</td>
<td>What is different, is dangerous</td>
</tr>
<tr>
<td>7</td>
<td>Students comfortable with open-ended learning situations and concerned with good discussions</td>
<td>Students comfortable in structured learning situations and concerned with the right answers</td>
</tr>
</tbody>
</table>
### Key differences between feminine and masculine societies. I: general norm, family, school, and workplace (b)

<table>
<thead>
<tr>
<th></th>
<th>Weak uncertainty avoidance</th>
<th>Strong uncertainty avoidance</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>Teachers may say 'I don't know'</td>
<td>Teachers supposed to have all the answers</td>
</tr>
<tr>
<td>9</td>
<td>There should not be more rules than is strictly necessary</td>
<td>Emotional need for rules, even if these will never work</td>
</tr>
<tr>
<td>10</td>
<td>Time is a framework for orientation</td>
<td>Time is money</td>
</tr>
<tr>
<td>11</td>
<td>Comfortable feeling when lazy; hard-working only when needed</td>
<td>Emotional need to be busy; inner urge to work hard</td>
</tr>
<tr>
<td>12</td>
<td>Precision and punctuality have to be learned</td>
<td>Precision and punctuality come naturally</td>
</tr>
<tr>
<td>13</td>
<td>Tolerance of deviant and innovative ideas and behavior</td>
<td>Suppression of deviant ideas and behavior; resistance to innovation</td>
</tr>
<tr>
<td>14</td>
<td>Motivation by security and esteem or belongingness</td>
<td>Motivation by security and esteem or belongingness</td>
</tr>
</tbody>
</table>
### UNCERTAINTY

**Key differences between weak and strong uncertainty avoidance societies. II: politics and ideas**

<table>
<thead>
<tr>
<th>Weak uncertainty avoidance</th>
<th>Strong uncertainty avoidance</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Few and general laws and rules</td>
<td>Many and precise laws and rules</td>
</tr>
<tr>
<td>2. If rules cannot be respected, they should be changed</td>
<td>If rules cannot be respected, we are sinners and should repent</td>
</tr>
<tr>
<td>3. Citizen competence versus authorities</td>
<td>Citizen incompetence versus authorities</td>
</tr>
<tr>
<td>4. Citizen protest acceptable</td>
<td>Citizen protest should be repressed</td>
</tr>
<tr>
<td>5. Citizens positive towards institutions</td>
<td>Citizens negative towards institutions</td>
</tr>
<tr>
<td>6. Civil servants positive towards political process</td>
<td>Civil servants negative towards political process</td>
</tr>
<tr>
<td>7. Tolerance, moderation</td>
<td>Conservatism, extremism, law and order</td>
</tr>
<tr>
<td>8. Positive attitudes towards young people</td>
<td>Negative attitudes towards young people</td>
</tr>
</tbody>
</table>
# UNCERTAINTY

## Key differences between weak and strong uncertainty avoidance societies. II: politics and ideas

<table>
<thead>
<tr>
<th>Weak uncertainty avoidance</th>
<th>Strong uncertainty avoidance</th>
</tr>
</thead>
<tbody>
<tr>
<td>9 Regionalism, internationalism, attempts at integration of minorities</td>
<td>Nationalism, xenophobia, repression of minorities</td>
</tr>
<tr>
<td>10 Belief in generalists and common sense</td>
<td>Belief in experts and specialization</td>
</tr>
<tr>
<td>11 Many nurses, few doctors</td>
<td>Many doctors, few nurses</td>
</tr>
<tr>
<td>12 One group's truth should not be imposed on others</td>
<td>There is only one Truth and we have it</td>
</tr>
<tr>
<td>13 Human rights: nobody should be persecuted for their beliefs</td>
<td>Religious, political, and ideological fundamentalism and intolerance</td>
</tr>
<tr>
<td>14 In philosophy and science, tendency towards relativism and empiricism</td>
<td>In philosophy and science, tendency towards grand theories</td>
</tr>
<tr>
<td>15 Scientific opponents can be personal friends</td>
<td>Scientific opponents cannot be personal friends</td>
</tr>
</tbody>
</table>
Confucian dynamism
or 'Long-term orientation'

On the pole which could be labeled 'Long-term orientation':
- Persistence (perseverance)
- Ordering relationships by status and observing this order
- Thrift
- Having a sense of shame

On the opposite pole 'Short-term orientation':
- Personal steadiness and stability
- Protecting your 'face'
- Respect for tradition
- Reciprocation of greetings, favors, and gifts
Index Score Estimates for Countries Not in the IBM Set

<table>
<thead>
<tr>
<th>Country and Part</th>
<th>Power Distance Index</th>
<th>Uncertainty Avoidance Index</th>
<th>Individualism Index</th>
<th>Masculinity Index</th>
<th>Long-Term Orientation Index</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bangladesh</td>
<td>80</td>
<td>60</td>
<td>20</td>
<td>55</td>
<td>40</td>
</tr>
<tr>
<td>Bulgaria</td>
<td>70</td>
<td>85</td>
<td>30</td>
<td>40</td>
<td></td>
</tr>
<tr>
<td>China</td>
<td>80</td>
<td>30</td>
<td>20</td>
<td>66</td>
<td>118</td>
</tr>
<tr>
<td>Czechia</td>
<td>57</td>
<td>74</td>
<td>58</td>
<td>57</td>
<td>13</td>
</tr>
<tr>
<td>Estonia</td>
<td>40</td>
<td>60</td>
<td>60</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>Hungary</td>
<td>46</td>
<td>82</td>
<td>80</td>
<td>88</td>
<td>50</td>
</tr>
<tr>
<td>Luxembourg</td>
<td>40</td>
<td>70</td>
<td>60</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>Malta</td>
<td>56</td>
<td>96</td>
<td>59</td>
<td>47</td>
<td></td>
</tr>
<tr>
<td>Morocco</td>
<td>70</td>
<td>68</td>
<td>46</td>
<td>53</td>
<td></td>
</tr>
<tr>
<td>Poland</td>
<td>68</td>
<td>93</td>
<td>60</td>
<td>64</td>
<td>32</td>
</tr>
<tr>
<td>Romania</td>
<td>90</td>
<td>90</td>
<td>30</td>
<td>42</td>
<td></td>
</tr>
<tr>
<td>Russia</td>
<td>93</td>
<td>95</td>
<td>39</td>
<td>36</td>
<td></td>
</tr>
<tr>
<td>Slovakia</td>
<td>104</td>
<td>51</td>
<td>52</td>
<td>110</td>
<td>38</td>
</tr>
<tr>
<td>Surinam</td>
<td>85</td>
<td>92</td>
<td>47</td>
<td>37</td>
<td></td>
</tr>
<tr>
<td>Trinidad</td>
<td>47</td>
<td>55</td>
<td>16</td>
<td>58</td>
<td></td>
</tr>
<tr>
<td>Vietnam</td>
<td>70</td>
<td>30</td>
<td>20</td>
<td>40</td>
<td>80</td>
</tr>
</tbody>
</table>
## Index Scores by Language Area for Multilingual Countries

<table>
<thead>
<tr>
<th>Country and Part</th>
<th>Power Distance Index</th>
<th>Uncertainty Avoidance Index</th>
<th>Individualism Index</th>
<th>Masculinity Index</th>
<th>Long-Term Orientation Index</th>
</tr>
</thead>
<tbody>
<tr>
<td>Belgium total(^a)</td>
<td>65</td>
<td>94</td>
<td>75</td>
<td>54</td>
<td></td>
</tr>
<tr>
<td>Dutch speakers(^a)</td>
<td>61</td>
<td>97</td>
<td>78</td>
<td>43</td>
<td></td>
</tr>
<tr>
<td>French speakers(^a)</td>
<td>67</td>
<td>93</td>
<td>72</td>
<td>60</td>
<td></td>
</tr>
<tr>
<td>Switzerland total(^a)</td>
<td>34</td>
<td>58</td>
<td>68</td>
<td>70</td>
<td></td>
</tr>
<tr>
<td>German speakers(^a, c)</td>
<td>26</td>
<td>56</td>
<td>69</td>
<td>72</td>
<td></td>
</tr>
<tr>
<td>French speakers(^a)</td>
<td>70</td>
<td>70</td>
<td>64</td>
<td>58</td>
<td></td>
</tr>
<tr>
<td>Yugoslavia total(^a)</td>
<td>76</td>
<td>88</td>
<td>27</td>
<td>21</td>
<td></td>
</tr>
<tr>
<td>Croatia (Zagreb)(^b)</td>
<td>73</td>
<td>80</td>
<td>33</td>
<td>40</td>
<td></td>
</tr>
<tr>
<td>Serbia (Beograd)(^b)</td>
<td>86</td>
<td>92</td>
<td>25</td>
<td>43</td>
<td></td>
</tr>
<tr>
<td>Slovenia (Ljubljana)(^b)</td>
<td>71</td>
<td>88</td>
<td>27</td>
<td>19</td>
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<tr>
<td>Canada total(^b)</td>
<td>39</td>
<td>48</td>
<td>80</td>
<td>52</td>
<td>23</td>
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<tr>
<td>French speakers(^d)</td>
<td>54</td>
<td>60</td>
<td>73</td>
<td>45</td>
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</tr>
<tr>
<td>Australia total(^a)</td>
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<td>51</td>
<td>90</td>
<td>61</td>
<td>31</td>
</tr>
<tr>
<td>Aborigines(^e)</td>
<td>80</td>
<td>128</td>
<td>89</td>
<td>22</td>
<td>-10</td>
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</table>