

**GERMAN AND PORTUGUESE WORK
CULTURES: SYNERGIES OR ALLERGIES?**

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Abstract

Stereotype thinking about national cultures is rooted in common sense and although it might be a quick way of helping decision making, it is permeable to prejudice and has a strong potential to harm professional relations especially when they occur in multicultural settings. With the purpose of testing to what extent are Portuguese and German work cultures dissimilar and if they operate as opposites or complementary this study conducted 24 interviews on Portuguese and German citizens living and working in their home country or in each other's country (as immigrants). Data concerned their views on both Portuguese and German work cultures.

Features (distinguishing between strengths and weaknesses) were content analyzed against the background of Hofstede's (1997) dimensions and Quinn's competing values framework (2005). Findings show convergence with common sense as regards strengths but revealed a counterintuitive complementarity when acknowledged weaknesses were considered together. This show there is potential for both work cultures to overcome fragilities by acknowledging complementarities.

Key words: work culture, Portugal, Germany, Interviews, opposing, complementary, comparative analysis;

JEL Classification: A13 - Relation of Economics to Social Values; F23 - Multinational Firms; International Business;

Sumário

Os estereótipos sobre as culturas nacionais têm raízes no senso comum e apensar de constituírem uma forma expedita de apoiar a decisão, são permeáveis ao preconceito e têm um forte potencial para prejudicar as relações profissionais especialmente num contexto multicultural.

Com o objetivo de testar até que ponto são diferentes as culturas de trabalho alemã e portuguesa e se operam como opostas ou complementares, neste estudo, conduzimos 24 entrevistas a cidadãos portugueses e alemães a viver e trabalhar em ambos os países (como autóctones ou emigrantes). Foram recolhidas as suas percepções sobre a cultura de trabalho portuguesa e alemã.

As características (diferenciando entre as forças e fraquezas) foram alvo de análise de conteúdo tomando por referência as dimensões de Hofstede (1997) e o modelo dos valores contrastantes de Quinn (2005). Os resultados convergem com o senso comum no que respeita às forças mas mostram uma complementaridade contraintuitiva quando se consideram conjuntamente as fraquezas. Tal mostra que há potencial para ambas as culturas ultrapassarem as fragilidades reconhecendo o seu carácter complementar.

Palavras-chave: cultura de trabalho, Portugal, Alemanha, Entrevistas, opostas, complementares, análise comparativa;

Classificação JEL: A13 - Relação de Economia com valores sociais; F23 – Organizações Multinacionais; Negócios Internacionais;

Zusammenfassung

Stereotypen über nationale Kulturen ist im Menschenverstand verwurzelt. Obwohl diese durchaus hilfreich sein können, um Entscheidungen zu treffen, sind diese gleichwohl durchlässig für Vorurteile und verfügen in einem multikulturellen Rahmen über ein großes Potenzial, beruflichen Beziehungen zu beschädigen.

Dem Ziel der Untersuchung zufolge, inwieweit sich die portugiesische und die deutsche Arbeitskulturen unterscheiden und inwiefern die vorhandenen Unterschiede als Gegensätze betrieben werden oder ergänzbar sind, waren für diese Studie die Durchführung von 24 Interviews an portugiesische und deutsche Arbeiter, die jeweils in ihrem Heimatland oder in das andere Land (als Einwanderer) leben und beruflich tätig sind.

Die analysierten Eigenschaften (Unterscheidung zwischen Stärken und Schwächen) beruhen auf den Hofstede (1997) Abmessungen und Quinns Competing Values Framework (2005). Die Ergebnisse beweisen einerseits eine Konvergenz mit gesundem Menschenverstand bezüglich der Stärken, aber andererseits eine intuitive Komplementarität, vorausgesetzt die Schwächen werden zusammen in Betracht gezogen. Als Schlussfolgerung gilt, dass beide Arbeitskulturen ein Potenzial besitzen, Fragilitäten durch die Anerkennung der Komplementarität zu überwinden.

Stichwörter: Arbeitskultur, Portugal, Deutschland, Interviews, entgegengesetzt, komplementär, vergleich analyse;

Klassifikation JEL: A13 - Verhältnis zwischen Wirtschaft und Gesellschaftliche Werte; F23 - Multinationale Unternehmen; Internationale Geschäfte;

“There is, in the westernmost part of Iberia, a very strange people: they do not govern themselves nor do they allow themselves to be governed”¹
(General Galba, describing the Lusitanian to the Roman Emperor, sec III A.C)

“When not engaged in warfare, they spend some little time in hunting, but more in idling, abandoned to sleep and gluttony. The bravest and the most warlike do nothing, leaving the care of the house, family and land to women, the old men and the weakest member of the family: remaining inactive, the amazing diversity of their nature, with the same men, thus in love of idleness, so averse to peace“ Cornelius Tacitus. A.D. 98. Germania)²

¹ “Há, na parte mais ocidental da Ibéria, um povo muito estranho: não se governa nem se deixa governar.”
(General Galba, describing the Lusitanian to the Roman Emperor, sec III A.C)

² “Quotiens bella non ineunt, non multum venatibus, plus per otium transigunt, dediti somno ciboque, fortissimus quisque ac bellicosissimus nihil agens, delegata domus et penatium et agrorum cura feminis senibusque et infirmissimo cuique ex familia: ipsi hebent; mira diversitate naturae, cum in idem homines sic amant inertiam et oderint quietem. ” (Cornelius Tacitus. A.D. 98. Germania)

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1. INTRODUCTION

It is rather surprising that organizational culture became a core concept in management only after the 1980's when one considers that human activity is mostly defined by the values rather than nature itself, which is a transversal axiom to societal, organizational, group or individual level.

Such situation can be explained by the then emerging comparison industrial studies between West and East but it is most probably a product of the subconscious nature of values and assumptions. The effect of values in the individual decision making is as strong as it deepens into this subconscious domain, thus explaining why it remained elusive for such a lengthy period in organizational and management studies.

This elusive nature of culture also produces a set of decisions in the daily management of organizations that have the potential to bring different realities together, thus creating synergies, or actually pulling difference apart favouring an antagonist view of everything that is taken as distinct. It is remarkable that social media is full of statements that are strongly anchored in this last view without much scrutiny on its foundations. It is even more remarkable that educated people adhere to such stereotypical thought and reinforce tensions in a way that resembles allergic protective reactions.

Such phenomena can be observed today without much effort. In the European Union one can easily find opinion makers whose statements about work culture reflect stereotypes reinforcing divides such as north-south, west-east, nordic-central-latin, UK-continent, right-left, among others.

However, building management policies on the basis of such worldview translates into opportunity costs that go against the best interest of stakeholders. It would be surprising if one cannot look into differences as complementary rather than opposing. This is especially meaningful in a phase where the biggest challenge is to deal with full globalization where people are increasingly more able to freely circulate, establish, and work across countries.

This work focuses on the differences between the north/south work culture, more precisely the German and Portuguese work culture. A comparative case study will be held, where one tries to understand to what extent differences between the two work cultures are real, and to what extent these differences are incompatible. The great purpose of this dissertation is to

accentuate the fact that cultures may seem opposed, as in this case the German and the Portuguese work culture, but in practice they may have advantages and disadvantages when working together.

The interviews that resulted from the case study were not simple questions about what one country's workers think about the other. The interviews were made to workers who were there, workers that represent the autochthonous and workers that represent the expatriates. These questions and answers were designed to triangulate answers thus generating results that may go over the stereotype of a country's work culture.

2. LITERATURE REVIEW

2.1. Globalization

“A typical American yuppie drinks French wine, listens to Beethoven on a Japanese audio system, uses the internet to buy Persian textiles from a dealer in London, watches Hollywood movies funded by foreign capital and filmed by a European director, and vacations in Bali; an upper-middle-class Japanese may do much the same. A teenager in Bangkok may see Hollywood movies starring Arnold Schwarzneger (an Austrian), study Japanese, and listen to new pop music from Hong Kong and China, in addition to the Latino singer Ricky Martin. Iraq's Saddam Hussein selected Frank Sinatra's “My Way” as the theme song for his fifty-fourth birthday.” (Micklethwait and Wooldridge (2000 cit. in Cowen , 2002 p 4)

Globalization pervades all domains of society and business to such a point that it became a cliché. As in all cases where a word is so overused, its true meaning is often ignored. Although most scholars would agree on its comprehensive nature (encompassing economic, social, cultural, political and technological environments) and that it brings countries together, according with Giddens (1999) nobody exactly understands where it is pushing humankind.

The same author suggests that the psychosocial dynamics linked with contacting with different countries and cultures turn it into an affective issue thus granting it the status of an ideology with its champions (believers) and detractors (skeptics).

Skeptics defend that the allegedly newness of this phenomenon is unfounded. They state that these global interactions have always occurred within economic blocs such as the European

Union, North America and Pacific Asia. Historically speaking they go back to the crusades and European seafarers centuries ago to stress globalization is not a novelty. On the other hand, the radicals believe that globalization is a new reality that we have to deal with. For them, the world is becoming one society, allowing interactions across former borders. This view is supported also by Giddens (1999) who takes the previously unseen volume of foreign trade as proof of such newness. However, he states that this phenomenon is mostly one of an economic and financial nature, which leaves open questions as regards all other dimensions of human societies, or even when one may state all of this started.

According with Pieterse (2009) globalization has blurred semantic borders and is easily applicable to different periods in history. This author defends that globalization is being defined by technology and bringing international players, creating multinational organizations and expanding markets. Pieterse (2009) sustains that it is necessary to define varying degrees for different globalizations, distinguishing them by using time differences. He suggested calling Ancient Globalization (when the ancient nomads developed globalization through agriculture), Modern Globalization (the time of the discoveries), and Contemporary Globalization. The last is the one we are experiencing today and is characterized by its fast pace.

A partially converging proposal, with more detail, was placed by Williamson (2002) who argued that globalization began in Europe at the time of the discoveries following four periods of historical globalization: discoveries (1492-1820), first global century (1820-1913), war period (1914-1950), and post-war period (since 1950).

Although European discoveries time started quite earlier at the end of the 14th century (Allmand, 1998) the period between 1492 and 1820 was chosen by Williamson as the one that describes a time when the export of plants, animals and even people appeared and grew dramatically. With the establishment of trade routes, trade began to be a global trend and the exporting and importing a great economic power. As this global phenomenon started to grow, consequently it lowered the trade barriers.

The second period 1820-1913 called "first global century," refers to a time when there was a great evolution of the global economy, which coincides with the recovery in Europe from the Napoleonic Wars, which resulted in a century of world peace. At this time, the transport costs fell dramatically allowing to explore markets that were never explored before and greater geographic expansion.

The third era of globalization occurred between 1913 and 1950, where the globalization movement was hold by the two world wars.

Finally, the fourth and final period, since 1950 corresponds to a post-war time with the dramatic growth of migrations.

Champions of globalization see in it the promise of a unified humanity Cowen (2002) but globalization has also been recognized as having a downside. This author offers some examples of how this phenomenon damaged some cultures although he acknowledges it is difficult to understand if these cultures would be better off without the interference of globalization or whether they became better with it. The author gives us the example of Polynesia, Tahiti and Tibet, where several arts, customs and traditional values have been neglected or abandoned by not adapting to this new cultural wave that emerged. One of the main reasons for this shift is due to tourists who have damaged the authenticity of these cultures. Because of this fad it became more interesting to visit a more authentic place, than visiting a site that is already transformed by tourism (Cowen, 2002). Besides the anthropologic message Cowen (2002) somehow delivers, there is the underlying consequence that whatever emerges from this globalization movement, is dependent on how cultural values can come together.

Below societal level, it is relevant to focus on the organizational level. Like people, organizations are uninterruptedly adapting themselves to new realities, concerning environmental changes. National organizations need to understand and readjust to this new reality of the multinational business. The major differences between these types of organization are the geographic dispersion, expressing the way organizations work over big distances, and multiculturalism, that translates the interaction between people from different cultures (Syfox, 2000).

Syfox (2000) took a prescriptive standpoint and recommended that organizations reformulate their cultural identity in order to avoid benefiting the “home country”. Additionally, they must think global and treat all cultures as equal, so that no one is in disadvantage. Failing to observe this principle will lead to problems, conflicts will emerge and the environment is going to deteriorate. A more flexible organization will be more fortunate, after facing all these challenges, the organization will be able to enjoy the gains of a multinational organization. Different cultures have different ways of thinking and therefore are capable of facing problems in different ways, and can overstep them more easily.

2.2 National culture

The concept of culture was studied throughout time and characterized by several authors. One of the first scientific definitions of culture was put forward by the anthropologist Edward Tylor which gives in his book *Primitive Culture* the following definition:

"Culture or Civilization (...) is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society." (1871, p. 1)

Each individual has a unique personality, which gives the ability to experience feelings and to relate to what surrounds him, while culture shapes the way he expresses these feelings. The concept of culture has always raised questions and there are several definitions, but we can't doubt that in general, each society has certain common attributes that differ from all others. Culture is the result of history, is built over time and largely by processes that individuals don't even realize. It is through culture that individuals learn to adapt to the people and environment around them, and when learned, it defines a way of life, and a way to achieve goals.

"An individual is not born with culture but only with the capacity to learn it and use it. There is nothing in a newborn child which dictates that it should eventually speak Portuguese, English or French, nor that he eats with a fork in his left hand rather than the right, or use chopsticks. All these things the child has to learn."(Oberg, 1960, p144)

The rational behavior, in other words, the resulting behavior of decision, tends to be directed towards a goal. This goal has to do with the satisfaction of some need. Human needs, such as security, affection, esteem, or performance are universal. On the other hand, the value we give to the way we satisfy our needs is not universal.

Culture takes time to develop and there are several external elements that help the individual to build his identity and to define his beliefs and values. According to Scarborough (1998), religion is the most important element, as it is the one that helps the individual realize what is right or wrong. To illustrate his idea, Scarborough gives the example of Mediterranean and Northern Europe, divided respectively between Roman Catholics and Protestants. Not all individuals in these societies follow the religious daily precepts or even believe, but the fact

that they live in a society where culture is Protestant or Catholic ends up influencing them. (Scarborough, 1998 pp. 3). Other element that the author also considers relevant to shape the culture of an individual, is the political power and how it is distributed. It influences individual attitudes, sense of self-sufficiency and independence. For example, the Americans, don't have monarchy or feudalism traditions like Europe or some Asian countries, so they tend to have a more suspicious eye toward the governmental power, and don't understand so easily imposed rules.

Many names in history such as Pericles, Confucius, Buddha and Martin Luther, are used in stories as role models, in order to reinforce the values and maintain the culture for generations. With this, Scarborough means that there are many factors outside individuals that shape their values. Even elements such as place of living, local topography, natural resources and climate influence.

Hofstede (1997) defines Culture as a "collective mental programming" (Almeida, Zoian, 2009, p.4). To characterize culture, Hofstede identified and distinguished in groups different characteristics (country, ethics, religion, linguistic affiliation, gender, generation, social class and education) that we all inevitably have and that influence us in different ways of seeing the world.

For the Dutch psychologist this concept integrates multiple layers that create a demonstrative model of culture using the following layers:

- **Symbols** – words, gestures, objects that are recognized by those who share the same culture. Ancient symbols are easily replaced by new ones, this being the reason for them to be in the outer layer of the diagram;
- **Heroes** – individuals real or imagined, present or from the past that are contemplated by the society and play a role as behavioral model;
- **Rituals** – collective activities characteristic from the society that are considered essential, such as ways of greeting and praying;
- **Values** – The way to rationalize our decisions, our beliefs and the "mental programming" of each one of us;

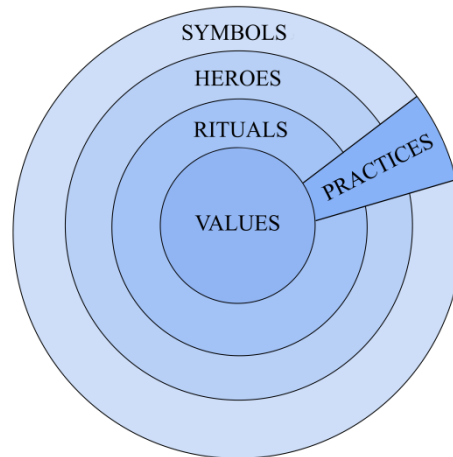


Fig. 1. Diagram of Hofstede's definition of Culture (Hofstede, 1997, p. 9)

This culture theory states that these categories are collective and not individual, in other words, people who share the same mental programming share reactions that are very alike from each others (Hofstede,1997) making it then possible to observe these features quantitatively in the same culture.

On the other hand, another very important definition of culture was provided by Trompenaars, that states that individuals within the same culture don't have identical sets of norms, values and assumptions, but instead there is a wide dispersion (Trompenaars, Hampden-turner, 1997, p.24). To support his theory, Trompenaars created a model that evaluates different cultures and creates therefore different layers of culture.

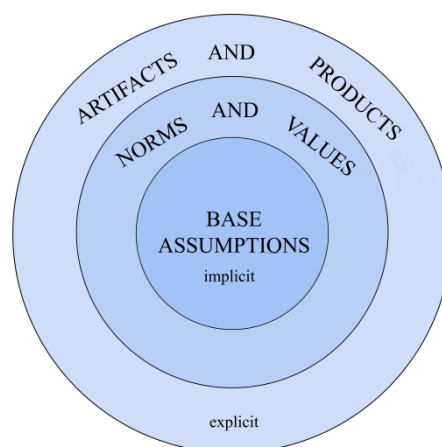


Fig.2. Diagram of Trompenaars definition of Culture (Trompenaars,1997, p.22)

Where:

- The outer layer represents the observable reality such as language, food, architecture and agriculture.
- The middle layer represents the norms and values. Since the norms stand for common sense that is shared and the values determine what is "good and bad" that are connected to the ideals shared by the group.
- The inner layer, represents assumptions about existence. The biggest challenge that humans have is survival as civilizations were built by fighting nature in their day-to-day. Each society became organized in order to find the best possible answer to this problem.

2.3 Organizational culture

National culture and organizational culture do have some similarities as both characterize a group of people who coexist. But because a national culture, as defined by Hofstede, is characterized by symbols, heroes, rituals, values and practices, the organizational culture is characterized essentially by practices and individuals and it isn't born with the organization, it constructs itself over the existence and development of the organization.

Due to the large number of individuals living in the same space every day, organizations become one of the best observatories to understand mankind in both scenarios, in social and in human terms. As a jubilee Professor of ISCTE, Correia Jesuino states in his article "*Cultura Organizacional*" that Organizations are microcosms of societies that allow us to analyze on a smaller scale the effects that the external environment will have on the organization and on the society (Jesuino, 2007, p.1).

Schein (1986: 30, cit. Vieira, 2004) claims, that organizational culture are basic assumptions that a certain group has discovered and developed in the process of learning how to deal with problems of the external and internal environment. Once these assumptions are taken as valid and correct, are assumed to be the right way of acting and thinking about that problem.

Authors such as Schein describe leadership as one of the main resources for the creation and development of culture, and alignment between culture and leadership is a requisite condition. The culture is nothing more than the image that organizations have of themselves recognizing

diverse cultural manifestations. It is essential that the organization knows its own culture, it is one of the structural elements and helps to understand the reality of the organization (Hofstede, 1997).

In her book "Culture in Organizations: three perspectives", published in 1992, Joanne Martin structures the organizational culture approach into three categories: integrative, differentiated and fragmented.

The **integrative approach** assumes that homogeneity is the main determinant of the organizational culture. In this dimension all aspects of culture have consensus. There is a leader who somehow determines some kind of values and helps that the culture is seen as a cohesion factor in the organization.

The **differentiated perspective** assumes discrepancy as a determining element of culture. Emphasis is given to cultural differences in the organization. In an organization there are always conflicts, often created by interests or by different ways of perceiving or seeing situations. But from this perspective, these situations are no reason to create an imbalance in the organizational culture. However, these differences allow understanding the groups that are built and their values thus creating boundaries. In this case, the existing organizational culture in the organization turns out to be an agglomerate of the different cultures which make the whole.

In the third and last category, Martin (1992) highlights the variation of values individuals have in organizations. This approach identifies a large set of values adopted by the individuals of the organization, which makes homogenization of organizational behavior impossible. In addition to the sharing of objectives, the individuals are always oriented by their own values, myths, beliefs, leaving no room for homogenization. But there is a coexistence of different values and contrasting the same cultural space. In short, the third perspective accepts that culture is **heterogeneous**.

Quinn and Cameron (2006) agree that each culture is composed by a unique language, symbols, rules, and feelings. The concept of organizational culture belongs to the functional approach of this sociological behaviors. The authors imply that this is an attribute of the organization itself, being represented by what is valued in the organization, by the dominant leadership styles, language, symbols, procedures, routines and organizational definitions of

success. For both authors, the organization has and is, simultaneously, a culture. Management must respect the dynamics of the organization in order to manage and control it (Lopes, 13, 2009)

2.3.1 Cultural Dimensions

When comparing cultures, several authors created models with concepts that will be explained further ahead, such as cultural dimensions, so to enable valid comparisons between cultures.

To analyze and compare different cultures, it is necessary to have a measurement pattern. These measurement patterns are cultural dimensions that are represented as a continuum. (<http://www.groveswell.com/pub-GLOBE-dimensions.html>). These are concepts that in this case characterize the culture of societies studied in the form of degrees and are previously tested so that the results can be as accurate as possible.

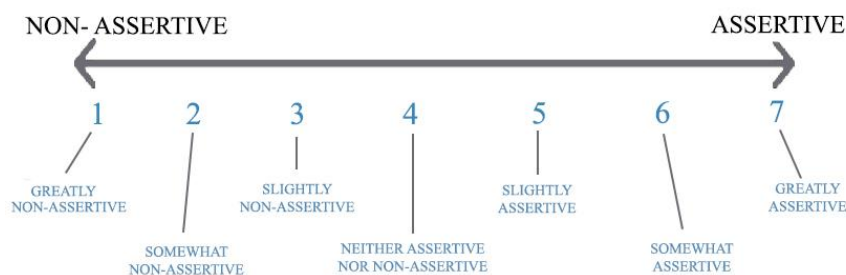


Fig.3. Diagram of definition of cultural dimensions standards (<http://www.groveswell.com/pub-GLOBE-dimensions.html> ,2005)

These standards must also be universal, in order to be valid in any society in the world without being misunderstood. Only then a valid comparison can be made between two or more cultures.

In literature there are three major comparative databases. These studies were conducted by Robert Quinn and associates (2006), Geert Hofstede (1997), Fons Trompenaars (1997) and also by Robert House, Paul Hanges, Mansour Javidan, Peter Dorfman and Vipin Gupta (2004) in a study entitled GLOBE.

At first, Hofstede started researching national cultures and shifted the focus to organizational cultures. For the author, culture exists only by comparison, and this is the reason he held one of the most comprehensive studies on culture, which carried a large collection of data on IBM to individuals from more than 70 countries. This study had the objectives to develop substantiated empirical dimensions that were useful to compare cultures and enable a systematic analysis of the results so that it would be possible to study a significant group more effectively. Based on the comprehensive database findings showed that culture really has a great impact on the values and attitudes of each individual. So, Hofstede proposed five independent dimensions that allow to identify these cultural characteristics and show the cultural differences.

- **Power Distance (PDI);**
- **Individualism / Collectivism (IDV);**
- **Masculinity / Femininity (MAS);**
- **Uncertainty avoidance (UAI);**

In 2010, a new research conducted by Michael Minkov led to the creation of two new dimensions:

- **Pragmatic / Normative (PRA);**
- **Indulgence / Restraint (IND);**

The constant changing world that we live in, tend to have some greatness, they affect more than one country at the same time, making the change something collective keeping results in similar positions. It is still interesting to recognize that Hofstede comparisons never assume that one culture is better or worse than other. The comparison the author makes are always analyzing the best features in every single culture, but this doesn't make a culture better or worse than other, one has to see the culture as a hole and not as segmented parts. To support this theory Hofstede cites Levi Strauss in his book Software of mind.

“ Le relativisme culturel, qui est une des bases de la réflexion ethnologique, au moins dans ma génération et dans la précédente (car certains la contestent aujourd'hui), affirme qu'aucun critère ne

permet de juger dans l'absolu une culture supérieure à une autre " (Levi Strauss & Eribon, 1988 p,205 cit in Hofstede, 1997 p7)².

Trompenaars (1993) identified cultural dimensions obtained by a quantitative study he made to understand culture. According to him, these five dimensions influence the way we act and react to moral dilemmas. These are: Individualism /Communitarianism; Universalism / Particularism; Neutral / Emotional; Specific / Diffuse; and Achievement / Ascription. Posteriorly, Smith and Trompenaars (1998) added two more dimensions to the existing ones, namely Internal / External control, and Sequential / synchronous time.

Lastly, the GLOBE study, acronym for "Global Leadership and Organizational Behavior Effectiveness Research Program" (House, et. al., 2004 pp. 9), was conducted to increase the existing knowledge on the subject of cultural interactions between societies. The results are presented in the form of a quantitative data, based on responses from about 17,000 managers from 951 organizations from 62 countries. The results from the questionnaires were complemented with results of interviews and group discussions.

This study shows the scores that these 62 societies had in nine different cultural dimensions (House et al., 2004, p.3).

The nine cultural dimensions cover practices of society “*As is*” and society's values “*Should be*” in different cultural contexts. The dimensions identified as independent variables are:

- **Uncertainty Avoidance;**
- **Power Distance;**
- **Gender Egalitarianism;**
- **Assertiveness;**
- **Future Orientation,**
- **Performance Orientation;**
- **Humane Orientation;**
- **Collectivism I: (Institutional);**
- **Collectivism II: (In-Group);**

The GLOBE developed in three phases that involved three related empirical studies. The first phase targeted the development of research instruments. The second phase was committed to

² In English: "Cultural relativism (...) affirms that there is no criterion to absolutely judge a culture as being superior to any other"

the evaluation of the nine key attributes of social and organizational cultures, that when quantified, get to be referred to as cultural dimensions. After that, an investigation was made to understand the effect of interaction of cultural dimensions in society and organizational practices of industry and leadership theories. Finally, the third and final phase is still in progress. This last phase has the objective to investigate the impact and effectiveness of behaviors and styles of leaders on the attitudes and performance of their subordinates. This last phase aims to identify the impact of leader behavior on organizational practices and organizational effectiveness. (House et al., 2004 p. 9)

2.3.2 Comparison based on cultural dimensions

As already mentioned, there are three major studies related to different ways to understand culture through cultural dimensions that are relevant for this study. But, for the development of this dissertation Hofstede's theory will be used to help understand the differences in the Portuguese and German work culture. Some caution though has to be taken because due to being carried in a single organization (IBM) all data was collected based in one work culture shared by all workers, but on the other hand generalization is more risky. All in all, this theory was believed to be the most accurate to lead to a result.

Notwithstanding, it is, to our knowledge, one of the most popular and accepted typologies for comparative purposes. For Hofstede the Portuguese and German cultures have a specific set of differences (Figure 6):

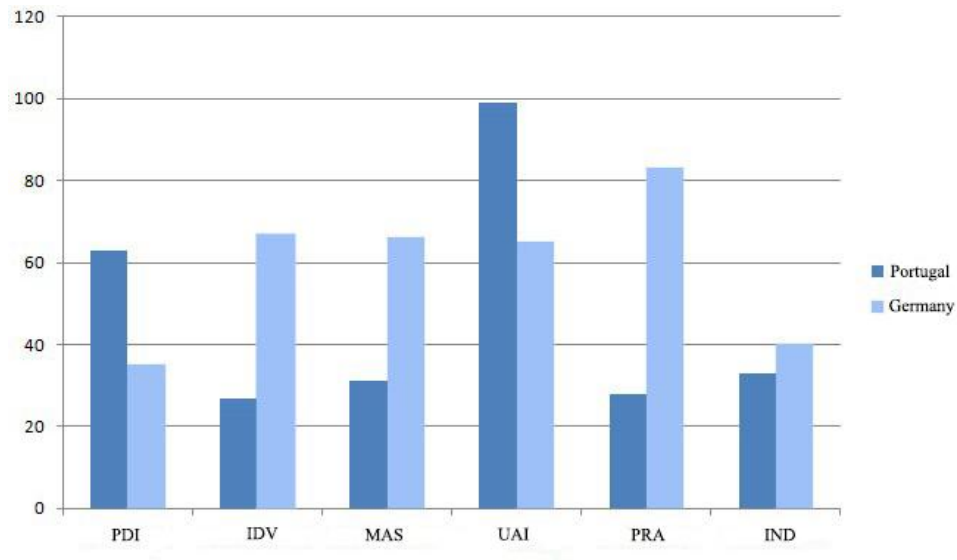


Fig. 4. Results of Hofstede's cultural dimensions of Portugal and Germany (1997)

- **Power distance (PDI)** - This dimension expresses how the society feels towards the unequal distribution of power, this means, the ability of individuals with less power in organizations to accept inequality. As Lacerda (2011) says quoting Hofstede, all societies are unequal, but some are more than others.

In this cultural dimension Portugal has a score of 63, while Germany a score of 35. This score indicates that hierarchical distance is accepted in Portugal and that those who occupy positions with greater power are allowed to have privileges for the position they have. In societies as Portugal, hierarchy means inequality, but this is freely accepted, and subordinates expect their superiors to tell them what they have to do.

On the other hand, the German score is considerably more equal than the Portuguese, which means that the different distribution of power is considered a problem. In Germany, the hierarchy means unequal roles within the organization that is established for convenience. Subordinates expect their leadership to consult them to help solve problems.

- **Individualism/Collectivism (IDV)** - The individualism / collectivism expresses the degree of integration of individuals in their society, i.e. the preference for an individualistic or collectivist social structure. In this dimension, Portugal's results are 27 points and Germany 67 points. In this case, Portugal is a collectivist country,

loyalty is the key to this coexistence and a strong relationship between individuals is strongly promoted. Groups are easily created among individuals and relationships between employees becomes sometimes more important than the task at hand. Another issue that becomes relevant in organizations in collectivist societies is the relationship between the leadership and subordinates.

Germany is considered a country of small families, and there is a great desire for self-realization. It is expected that the Germans act individually for the benefit of their own and ones family's interests. On the contrary to what it is expected in organizations in collectivist societies, individualistic societies see tasks as being more important than relationships between employees, and individuals are seen as resources.

- **Masculinity / Femininity (MAS)** – In this dimension, it is explained how the distributions of the genders is made for the social roles. A masculine society is where men are the strongest element, they are the ones who have greater business success. Society in general shows a preference for assertiveness and is more competitive. On the other hand, a feminine society has preference for cooperation and modesty.

Again the score between the two countries is very different. While Portugal has 31 points, Germany has 66 points. Having a high score on this scale means that the society is driven by competition and success. Germany is considered a masculine society, so the performance in the country is highly valued and begins to be required in the school system, assertiveness is well appreciated and stress is highly related to work.

For Portugal, the results are quite different, it is a country that doesn't like excessive assertiveness and competitiveness, the Portuguese people follow their intuition and unlike the Germans who live to work, the Portuguese work for a living, and that's why free time and flexibility are encouraged;

- **Uncertainty resistance (UAI)** - This dimension shows how members of society feel uncomfortable in situations of uncertainty or unknown. In this case Portugal has a score of 99 points, which characterizes Portugal with high uncertainty avoidance. In this type of cultures there is an emotional need for rules, security is an important element in individual motivation. Germany is also a country that has an aversion to

uncertainty, although its score, 65 points, is much lower than the Portuguese. There is a preference in the German society to compensate their aversion to uncertainty by relying on experience.

- **Pragmatic / Normative (PRA)** - This dimension describes how each society has to maintain some connection to its past to cope with the challenges of the present and the future. Normative societies, with a lower score, as in the case of Portugal that has 28 points, prefer to keep their traditions and standard norms and look for change with suspicion. On the other hand the highest scores, as is the case of Germany with 83 points, have a more pragmatic approach.
- **Indulgence / Restraint (IND)** - This dimension is defined as the degree to which people try to control their desires and impulses based on the way they were raised. An indulgent society wants to enjoy life as best as possible, while a restricted society is a society that is governed by strict social norms. Portugal has a relatively low score of 33 points, which indicates having a containment culture. More moderate societies tend to cynicism and pessimism. Germany with 40 points can't be even considered an indulgent society but is more indulgent than Portugal;

2.4. Cultural differences

This dissertation focuses on the study of cultures, specifically in cultural differences. The national culture is understood as the values, beliefs, norms and patterns of behavior that society has and is shaped by factors such as history, language and religion. These factors are reflected in the culture of a country, which results in laws, regulations, politics and communication.

The fact that there is a border dividing countries doesn't mean that borders divide the cultural traits of each country. Within a national culture there are variations of culture, and these variations may be quite drastic and cause a country to have more than one culture. There is also the case in which populations near borders have a more similar culture than with their own national culture. This is due to the fact that culture is not something that is implemented,

but something that happens, something that is influenced by several external aspects and determining the cultural features of each population / country. (House et al., pp 22) So when it comes to culture or cultural dimensions of a country, we run the risk of generalizing and thus create stereotypes.

When we live in a time that is truly marked by globalization, we can only try to understand how this convergence of cultures happens, what are their consequences and gains. It is important to note that it is one of the topics that labels cultural differences the most. They offer a greater challenge for those who leads these groups, since they are more difficult because of the diversity, but are able to produce more effective results than monocultural teams. Cited by Evans (2006), Carlos Ghosn says: "*Where there is diversity, there is more professional and personal enrichment. There are greater opportunities for innovation, creativity, trust and higher performance.*" (Evans, 2006, pp317).

Evans (2006) explains that each individual operates within a cultural environment with certain values, norms, attitudes, and practices with more or less dominance. But each individual accepts his culture as the best and the only way of acting and thinking. To this attitude we call *ethnocentrism*, i.e. the belief that not only their culture, but their race and nation form the center of the world. This conviction becomes so strong that any critical comment, is taken as an affront to the individual, when being criticized the individual feels that they are also attacking his country. This type of offences are performed by another problem that exists in our societies, stereotyping, i.e. the tendency to attribute individual characteristics to characteristics of each country. Oberg (n.d. p144) gives the example of an American having any behavior considered wrong in a foreign country will be considered a national feature of American instead of being considered a characteristic of the individual.

Modern societies in addition to being complex, they also have a wide range of culture. These range consists on different ethnic groups, social classes, regions rural and urban and each with their own cultural characteristics. But then there are universal characteristics that link all these elements, such as the official language, beliefs and customs that end up giving a unit to societies.

2.5. The Competing Values Framework

The Competing Values Framework (CVF) was created by Quinn and Rohrbaugh in 1983 (Lopes, 2009) for a research for understanding the organizational effectiveness but it is also useful to comprehend the organizational development, its life cycle, quality of the work, leadership and lastly human resources. (Cameron 2006)

The Model was created with origin in a number of empirical studies, that through statistical analysis of the results made it possible to identify these four types of cultures:

- Clan Culture;
- Adhocracy Culture;
- Market Culture;
- Hierarchical culture;

This types of culture are identified in six key dimensions of the organizational culture: Dominant characteristics, organizational leadership , people management, organizational cohesion, strategic emphasis and success criteria. These six dimensions portray itself, their values and how it operates.

Within these four types of organizational culture, according to Cameron and Quinn (2006), organizations tend to develop over time one of these types of culture in a more dominant form that will result as part of their organization identity.

The model works with two axes that summarize the organizational effectiveness indicators that together form four quadrants, each representing a different set of organizational efficacy indicators. These indicators represent opposite assumptions, so each indicator has the opposite value of the one on the end of the continuum:

- Flexibility and discretion x Stability and control;
- External focus and differentiation x Internal focus and integration;

These two indicators are very important when understanding organizational culture, because of the duality of the environment of effectiveness of organizations in general. Some organizations are very structured, have a lot of planning and control, and prefer a more stable

and predictable environment, while others are more flexible and have a better adapting to changing environments.

Each quadrant represents basic assumptions and values that result in a culture type. And when analyzing the four quadrants together, they give us the cultural profile of the organization.

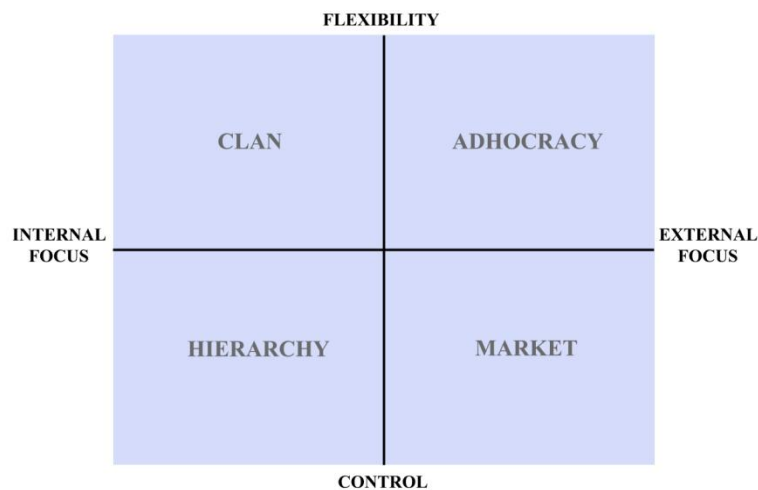


Fig. 5. The Competing Values Framework (Quinn, p 35, 2006)

The four quadrants are:

- The **Clan** culture is characterized by likeness with a familiar organization better than with an economic entity. Clan kind of organizations are characterized by shared goals and values, cohesion between members, high level of commitment and the informal environment with few hierarchical levels. There is an intimate relationship between its employees, a big concern in developing people, teamwork and the organization is focused in creating a human working environment. The main task of management is to empower employees and facilitate their participation, commitment and loyalty. The clan culture is characterized as a friendly place to work, leaders are seen as mentors and as a paternalistic figure. (Quinn, 2006).
- **Adhocracy** comes from the Latin *adocracia* that refers to the capacity of adapting to a time of uncertainties, ambiguities and information overload. These organizations are able to promote adaptability, flexibility and creativity. Workers tend to involve

themselves and take risks. What brings this type of organization to success are innovative and pioneering initiatives that are created in an also dynamic and creative work environment. The main task of management is to encourage entrepreneurship, creativity, to take risks and anticipate the future. The main goal of this kind of organizations is to create the ability to adapt themselves to the exterior environment.

- The **Hierarchical** culture was based on the seven characteristics Max Weber that are now known as the “classical attributes of bureaucracy” (Cameron 2006) they are: rules, specialization, meritocracy, hierarchy, separate ownership, impersonality and accountability. Resulting from them, a hierarchical organization has to be characterized by a formal work environment with structured procedures that formalize what the employees must do. There are diverse hierarchical levels and a great emphasis is given to standardization. In this kind of culture, an effective leadership is the one that requires good coordinators and organization to keep the proper functioning of the organization. The attention is focused on long-term strategy, predictability and efficiency. So, in this type of organization formal rules and organizational policies are very important. (Cameron 1999).

- The **Market culture** named after the way the organization works, it works as a market, mainly oriented to the external environment (Cameron 2006). It is a result-oriented organization, and it is this spirit that keeps the organization united. Workers are very competitive and are focused on their objectives and success. In this type of organization, leaders need to be competitive and demanding. The organization is focused at the external environment and to all that it may concern (suppliers, customers and others). The major emphasis of this type of culture is in bond with other components to create competitive advantage. The primary goals of these organizations are profitability, results, exceeding targets, customers. Their core values are competitiveness and productivity, which are achieved through strong emphasis on positioning and external control. (Cameron, 2006).

There is no ideal organizational culture. It varies from business to business and from market to market. The core objective of an organization is to be congruent between the four quadrants and three four must emphasize the same values so that they can eliminate from the start all the difficulties and obstacles affecting organizational efficiency.

This model identifies the core values on which the decisions and judgments of an organization are achieved by providing indicators on the most important features of the organizational culture, leadership and management.

Extant research on Competing Values Framework with Portuguese or German samples is rather scarce or has been published in non-international peer reviewed outlets. The literature review enabled us to spot some informative publications (e.g. Neves, 1996; Lopes, 2009) which do not converge on findings. Namely, Neves (1996) found a predominance of rules culture which somehow matches Hofstede's (1997) findings about uncertainty avoidance. Likewise, Santos and Gonçalves (2011) found similar profile for a mixed sample of teachers and nurses. Lopes (2009) found very striking profiles. Reporting on an ethnographic approach with content analyses of business organizations cultural profiles, the support and adhocracy quadrants stand out thus reversing previous reported findings.

Cruz and Ferreira (2012) study on cultural variations in public health institutions with differing management models, might throw a light on these divergences. On the one hand, the joint samples showed a predominance of rules quadrant followed by support quadrant. However, when segmenting the sample by management model (more public versus private oriented) the cultural profiles changed considerably with the most private-linked one showing a prevalence of clan followed by adhocracy, market, and hierarchy, thus inverting the previous findings. Therefore, one needs to accept that the extant literature has yet room for further studies concerning moderation effects arising from the nature of the organization itself. If it is more of a public service nature, one would expect to find more bureaucracy regulating the activity, and thus, rules orientation. If otherwise, more external focus, and therefore, goals or innovation.

Regarding Germany, a similar scenario takes place where the number of studies published with German samples in international peer reviewed outlets is rather scarce. Also, findings replicate variability in cultural profiles previously found for Portuguese studies, which certainly relate with the specific nature of organizations under study. For example, in comparing the eight more reputed universities in Germany and the USA, Muller (2014)

characterized the organizational culture in German universities as being Market oriented followed by Adhocracy. This is expectable from institutions that rely on innovation ability to uphold their legitimacy. In contrast, a study by Lorenz & Marosszeky (2004) contrasting Austria/Germany with Australia cultural profiles of contractor companies found that market culture predominate together with clan culture. Although market culture shared the same position, the contrast between adhocracy and support is indicative of a context dependency.

In his dissertation, Froidevaux (2010), analyzes with help of the competing values framework, the work culture of eight countries (Germany, Poland, UK, Ireland, Swiss, Belgium, Holland and Luxemburg). For our findings interests one should look through the results Froidevaux (2010) obtained for Germany. These findings show a work culture that is mainly characterized as hierarchical followed by clan, market and adhocracy characteristics.

This echoes our conviction that it is too early to rely on comparative cultural studies with an international nature that use CVM as a theoretic background because of level of analysis issues and especially because of context dependency issues (namely, the nature of organizations). In this sense, although more prone to characterize organizational culture (as compared with Hofstede's dimensions), CVM is yet deserving more in-depth studies. Hofstede's, on the other hand, has gained critical mass with an international wide database, centralized, but is clearly more adequate for national level abstractions.

3. RESULTS OBTAINED FROM THE EMPIRICAL RESEARCH

3.1 Adopted Methodology

The purpose of this dissertation is, as already mentioned above, to understand if the German and Portuguese working cultures complement each other and if so, how. The study is divided in four parts; it has a bibliographic search, an analytical part, a field research to obtain data on the subject being studied, and a correlational part with a qualitative approach.

The field research consisted in creating a questionnaire based on the Model of Culture Fit (Ayman, 1999). The questionnaire was released on-line and sent to German and Portuguese organizations, and to German and Portuguese workers.

Initially it was decided that the Culture Model Fit (Ayman, 1999) was going to be used as a base. It has been tested and worked several times with several authors as a tool to better

understand the work culture. By analyzing the questionnaire that resulted in the model, it became quite clear that it would be necessary to adapt it and create a new one, so it would be possible to get relevant results (see attach I). The author of the Model did not provide the subscales of the Model for the purposes of this investigation, but after all it was recognized valuable.

Unfortunately, the percentage of responses was not as expected due to poor adhesion of the German organizations. So a new methodology was used, this time in form of an interview.

The interview consisted in more personal and open questions that were created also based in the Model of Culture Fit (Aycan, 1999). Two interview scripts were created, one for each group, one for the Portuguese in Portugal / German in Germany (see attach II and III) and one for the Portuguese in Germany / German in Portugal. (see attach IV and V).

The Monocultural interview script is composed by 7 questions. The Expatriates interview script has 15 questions that are divided in a first group about they're home culture and a second group is about the foreign culture.

3.2. Sample

The target of this research comprehends six groups of interviewees: Portuguese citizens working in Portugal and characterizing Portuguese work culture, named “self-depiction group 1 – PT” (briefly, “self-1-PT”). Portuguese citizens working in Germany and characterizing Portuguese work culture, named “Self-2-PT”. German citizens working in Portugal and characterizing the Portuguese work culture, named “host-PT”. In parallel, a counterpart set of groups was established, namely: German citizens working in Germany and characterizing German work culture, named “Self-1-DE”. German citizens working in Portugal and characterizing German work culture, named “Self-2-DE”. Portuguese citizens working in Germany and characterizing the German work culture, named “Host-DE”.

These six groups were created because they have very different point of views of what their country's work culture and the one from where they work, and this was seen as an advantage. They are very distinct populations. While Self 1 (PT/DE) workers haven't had contact with other cultures, knowing only their own work culture, the Self 2 (PT/DE) and Host (PT/DE) have experience both sides. They are more balanced as they have the two views. Having worked both in Portugal and in Germany, can help us better understand the differences,

strengths and weaknesses of each culture and help us understand how they complement each other in a truer way.

All the members of the six groups that compose the sample are working in the private sector, meaning all of them work in private organizations, that as it is further to be explained, is making a difference when analyzing the findings.

3.3. Instruments

In the current dissertation, to collect the data, two techniques were used, at first, but with no success, a questionnaire was released and due to its nonsuccess, an interview was subsequently released.

For both, questionnaire and interview the MCF (Model of Culture Fit) was used as a base. This model created by Kanungo and Jäger (1990) defines organizational culture and which factor influences it. So it was used to help understand the work culture in Portugal and Germany. Through the model, it was possible to understand the two work cultures through several dimensions, some created by the authors, some based on Hofstede's theory. The use of the questionnaire was not held until the end, due to a poor collaboration of German Organizations. All the interview scripts were also based on the MCF that helped to create more structured questions.

To analyse the interview results, two theories were used, Hofstede's and Quinn and Cameron's.

Hofstede (1997) identifies six dimensions that characterize the organizational culture: Power Distance, Individualism / Collectivism, Masculinity / Femininity, Uncertainty resistance, Pragmatic / Normative and Indulgence / Restraint. So, to evaluate the results of the interviews at first, all the answers were divided in the dimension they represent. (e.g. strong hierarchy was settled as a power distance characteristic.) After dividing all the answers, the occurrences of each answer were calculated being thus possible to create a graph.

The *Competing Values Framework* (Cameron, 2005) was used with the same purpose as the Hofstede theory, to analyze the answers and get to concise results. This model helps to understand the organizational culture at an organization. This time, instead of dividing all the answers in Hofstede's dimensions, they were divided in the CVF four quadrants that represent

four types of culture: Clan, Adhocracy, Hierarchy and Market. The answers help to understand the German and Portuguese work culture, and give us a comparison of results so one can correlate with the results given by the analysis given by Hofstede model. The CVF was considered, due to being empirically derived and to capturing most of the proposed dimensions of Organizational Culture in literature.

For data analysis the number of occurrences of the answers given in the interviews, were counted in interest of having a result that would represent each dimension, whether Hofstede or Quinn's. So, the instrument used for this task was the Microsoft Excel statistical program, so that the data could be presented in graphs and tables.

4. COMPARISON BETWEEN THE RESULTS

To understand the results from the interviews, some literature review was needed to have a more reliable result. So in this dissertation two theories were used Hofstede's six dimensions and Quinn's model of Competing Values Framework.

4.1. Comparing results against Hofstede dimensions

As early described in section 2.3.1. Hofstede (1997) has identified six dimensions to help characterize organizational culture, they are:

- Power Distance (PDI);
- Individualism / Collectivism (IDV);
- Masculinity / Femininity (MAS);
- Uncertainty resistance (UAI);
- Pragmatic / Normative (PRA);
- Indulgence / Restraint (IND);

To get to a result, the frequency of occurrences of each answer were counted, analysed and divided to the correspondent Hofstede dimension, so that each dimension could be

represented by a result. All the results were transposed to a table that are complemented by a graph.

Each dimension has two characteristics that describe it, e.g. individualism/ collectivism; a country can have high or low individualism and therefore be collectivist. So when an answer is characterizing the culture as collectivist, one adds all the occurrences to that answer, but when it characterizes the culture as individualist, one must subtract the number of occurrences.

To the results, there are two indicators, the “salience” where all the absolute frequencies representing all the dimensions were counted, and the “positioning”, where the sum of positive and negative answers is considered.

For example, in the Individualism/Collectivism dimension, the reported answers considers the cultures in matter gives a big “emphasis to teamwork” (a positive aspect) and it was mentioned once, and the other answer considers that there is a “lack of confidence” (a negative aspect) and it was also once mentioned, then, the salience result will be 2 but the positioning results will be 0.

For Hofstede theory the results will be presented with the following structure: Self-1 PT, Self-2 PT, Host PT, Self-1 DE, Self-2 DE, Host DE.

4.1.2. Partial models

For Hofstede theory the results will also be presented with the following structure: Self-1 PT, Self-2 PT, Host PT, Self-1 DE, Self-2 DE, Host DE.

4.1.2.1. For the Self-1 PT

Categories	Total of Occurrences	Examples	Occurrences
Power distance	12 (8)	strong hierarchy	8+
		establish relationships outside the workplace but only with people of the same work level	2+
		relationship management / subordinate - Informal and quite affordable	2-
Individualism/Collectivism	10 (0)	Reward not contingent to productivity (One must gain corresponding to the added value one brings to the company)	3+
		Confidence deposit in the subordinate	2+
		poor communication	3-
		devaluation of the individual contribution	2-
Masculinity / Femininity	18 (4)	good relationship with work colleagues and a good work atmosphere	7
		relationship of mutual support	4
		few emphasis on the personal lives of workers	7-
Uncertainty resistance	18 (-18)	entrepreneurial spirit	5-
		ability to improvise	13-
Pragmatic / Normative	8 (-8)	Economic view of motivation (Using economic benefits to motivate employees)	1-
		Decisions are generally « focused on short term than in long	7-
Indulgence / Restraint	8 (-8)	tolerance to low productivity	8-

Table 1 - Self-1 PT – Hofstede Culture dimensions

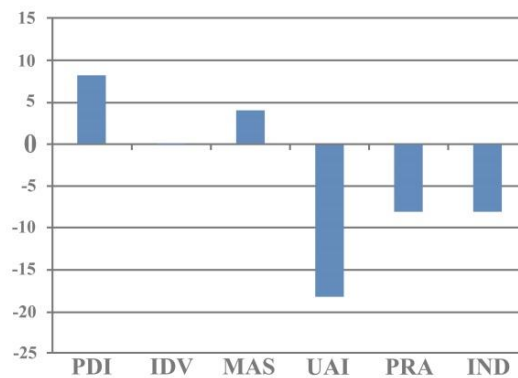


Fig.6 1 - Self-1 PT – Hofstede Culture dimensions

Starting with the Self-1 PT, one can see, that when talking about power distance, the Portuguese workers think, that the Portuguese work culture has high power distance. This means that unequal distribution of power is accepted between the workers, and subordinates are expecting to be told what they have to do. This is reflected in the strong hierarchy that characterizes the Portuguese work environment.

For the Self-1PT, their work culture isn't either collectivist neither individualist. The score from the answers is 0, which means it isn't determinate. The Portuguese work culture in other studies is mostly characterized as collectivist, but analyzing the given answers, one can see that the Portuguese work culture is changing.

A high score characterizes the Portuguese work culture as feminine. Although it has some really masculine characteristics (e.g. “few emphasis on the personal life of workers”), it is seen as a feminine culture than one can see that the Portuguese workers want more consideration in a more affective way. All the other answers are very assertive about a healthy and collaborative work atmosphere, that are main characteristic of feminine cultures.

In other studies Portugal was characterized with high uncertain resistance, now, due to time going by and by the economic crisis one can say, that Portugal has lowered its score in this dimension, being now a flexible culture. The Portuguese workers are now entrepreneurs and more innovative.

This work culture is also characterized as pragmatic. According to the answers given in the interviews, the Portuguese work culture is defined by short term strategies. This means this work culture has the ability to accept contradictions and to adapt to all circumstances.

For *Self-1* the Portuguese work culture is clearly an indulgent culture. The Portuguese want to enjoy life as best as possible, they want to give social life more emphasis, and as one of the answers “tolerance to low productivity.” is also very recurrent.

4.1.2.2. For the Self-2 PT

Categories	Total of Occurrences	Examples	Occurrences
Power distance	14 (6)	Differentiation is justified and one must accept it as natural formal relationship with management (hierarchical distance) relatively informal relationship between colleagues	5+ 5+ 4-
Individualism/Collectivism	24 (12)	greater willingness to collaborate and help others relationship between colleagues includes relationship outside work good communication privileges are welcome as long as they don't exceed the salaries average All privileges that are not useful to perform our functions are excessive lack of confidence Insufficient benefits for those who have greater responsibility;	9+ 4+ 2+ 2+ 1+ 2- 4-
Masculinity / Femininity	7 (1)	more relaxed work environment too much importance to social aspects	4+ 3-
Uncertainty resistance	20 (-20)	don't like to follow rules problem-solving ability / ability to improvise working hours that exceeds the law importance of "cunhas" (putting the good word) Lack of planning / organization	3- 3- 4- 5- 5-
Pragmatic / Normative	9 (-7)	patience extrinsic motivation management focused on short term	1+ 3- 5-
Indulgence / Restraint	2 (-2)	resignation of the negative points of culture	2-

Table 2 - Self -2 PT – Hofstede Cultural dimensions

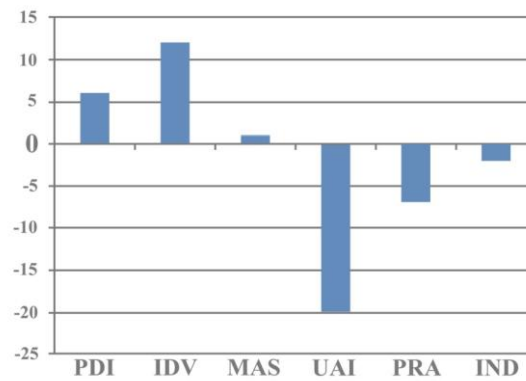


Fig. 7 - Self -2 PT – Hofstede Cultural dimensions

For *Self-2*, the Portuguese work culture has high power distance, and according to Hofstede, this means that unequally of power is accepted in Portugal. Higher positions have more power and it is the normal way of life.

Portugal is a collectivist country, in this dimension, characteristic as teamwork, loyalty and building strong relationships are very important, and as one can see through the answers given, this is the current situation in Portugal.

The Portuguese work culture is also characterized as Feminine, and answers that translate healthy environment are very relevant to understand this dimension. Values as caring for others and a healthy balance between family time and work time are very important and are emphasized in the Portuguese work culture.

Flexibility is also a repeated characteristic when talking about the Portuguese work culture. When talking about uncertain resistance, the *Self-2* once again describes the Portuguese work culture as flexible and with low uncertain resistance. This means that this culture accepts uncertainty and lives each day as it comes.

For the *Self-2*, short term strategies, the lack of rules and planning make the Portuguese work culture pragmatic. But it is also considered indulgent, the answer given shows a resignation of the negative aspects of the Portuguese work culture, this announces a will to only remember the good things in life, and the will to enjoy life as best as possible.

4.1.2.3. For the Host PT

Categories	Total of Occurrences	Examples	Occurrences
Power distance	1 (-1)	lack of hierarchy	1 -
Individualism/Collectivism	5 (1)	lack of individual responsibility	3 +
		lack of confidence	2 -
Masculinity / Femininity	9 (9)	relationship of mutual support	7 +
		more understanding	2 +
Uncertainty resistance	15 (-15)	don't like to follow rules	2 -
		lack of planning "planungsqualität"	2 -
		I learned to improvise	4 -
		Flexible / Improvisation	7 -
Pragmatic / Normative	8 (-8)	Short-term strategies	4 -
		lack of punctuality	4 -
Indulgence / Restraint	8 (-8)	I learned not to be so demanding with me	1 -
		Drink plenty of cafes - too much free time	1 -
		lack of focus on objectives	2 -
		greater casualness in the workplace	4 -

Table 3 - Host PT – Hofstede Cultural dimensions

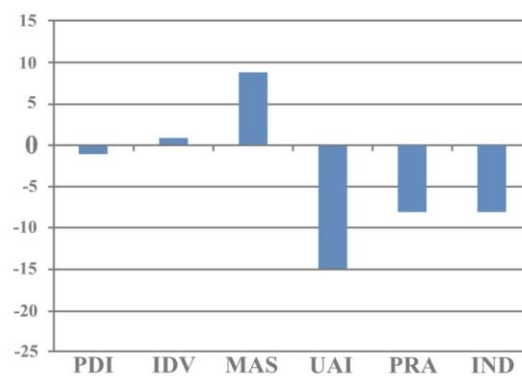


Fig. 8 - Host PT – Hofstede Cultural dimensions

For the Host-PT, the Portuguese work culture has low power distance. Hierarchy stands for inequality of roles and it is believed it exists for convenience. The subordinates expect to be consulted when decisions are being made.

Although not with a very high score, the Host- PT, characterize the Portuguese work culture as collectivist. “More understanding” and “relationships of mutual support” are clearly feminine cultures characteristics and therefor it is considered a feminine work culture.

In the uncertain resistance dimension, the Portuguese work culture has once again a low score. “Flexibility” and “don’t like to follow the rules” are examples of why the Portuguese work culture has low uncertain resistance. The “short term strategies” and the “lack of punctuality” are consequences of the pragmatic work culture that the Germans believe that the Portuguese work culture is.

For the Host-PT, the Portuguese work culture is indulgent, the Portuguese workers aren't worried with productivity, and in the answers given by the German workers, that is very clear (e.g. "Drink plenty of coffees – too much free time").

4.1.2.4. For the Self-1 DE

Categories	Total of Occurrences	Examples	Occurrences
Power distance	9(5)	little praise on the part of leadership	5 +
		clear hierarchy	2 +
		open, direct and respectful relationship with management	2 -
Individualism/Collectivism	10 (10)	Teamwork is emphasized	5 +
		privileges don't reflect the degree of responsibility and leadership position at work	3 +
		Unnecessary privileges to leaders	2 +
Masculinity / Femininity	9 (3)	Autonomy at work	2 +
		respectful and friendly relationship with colleagues	2 +
		relationship between colleagues includes relationship outside work	2 +
		No work relationships outside work space	1 -
Uncertainty resistance	10 (10)	unhealthy (over competitive) work environment	2 -
		inflexibility	5 +
Pragmatic / Normative	8 (8)	planning capacity	5 +
		Transparency	6 +
Indulgence / Restraint	7 (7)	Punctuality	2+
		devaluation of work "outside working hours"	2 +
		high productivity and performance are expected and rewarded	3 +
		Effectiveness at work	2 +

Table 4 - Self-1 DE – Hofstede Cultural dimensions

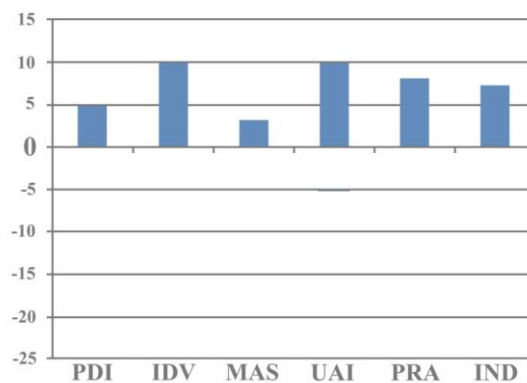


Fig. 9- Self-1 DE – Hofstede Cultural dimensions

The little praise from the part of the leadership and the clear hierarchy characterize the German culture as a culture with high power distance. Subordinates are expecting to be told what do to, and they accept inequalities.

For the Self-1 DE, Germany is more collectivist than individualist, the emphasis given to teamwork is one of the main characteristics of their work culture, but it isn't like the

collectivism of the southern Europe countries that are collectivistic in a more social way, in Germany they are collectivistic in an organizational way.

Germans characterize their work culture as feminine. Although Germany is characterized mostly as masculine in other studies, it seems like it is starting a transition. Relationships between colleagues and environment tend to get healthier and respectful.

The Self-1 DE characterize their work culture with a very high uncertain resistance. The need of rules, planning and to assume that what is new/ different is alarming are main characteristic of this type of cultures.

Answers like “punctuality” or “transparency” show us, that Self 1-DE are mainly normative, a great respect for conventions and traditions is considered very important in the German work culture. Other main characteristic of the German work culture are the devaluation of leisure time and strict social norms that as one can see through the answers is a negative point for the Self 1- DE and that makes it a restraint culture.

4.1.2.5. For the Self-2 DE

Categories	Total of Occurrences	Examples	Occurrences
Power distance	7 (-1)	very hierarchical relationship with management	2 +
		hierarchy	1 +
		good and frontal relationship with management	4 -
Individualism/Collectivism	12 (2)	confidence	6 +
		Benefits should not be linked to leadership.	1 +
		lack of cooperation between colleagues	2 -
Masculinity / Femininity	5 (1)	great responsibilities should be rewarded	3 -
		Good relationships with colleagues inside and outside of work	3 +
Uncertainty resistance	10 (10)	no contact with colleagues outside of work	2 -
		inflexibility	6 +
		planning capacity	3 +
Pragmatic / Normative	2 (2)	fear of change	1 +
		little harmony with other cultures work / little tolerance	1 +
Indulgence / Restraint	14 (12)	punctuality	1 +
		Focus on results / objectives	7 +
		hard-working	1 +
		Casual relationships with colleagues	2 -

Table 5 - Self-2 DE – Hofstede Cultural dimensions

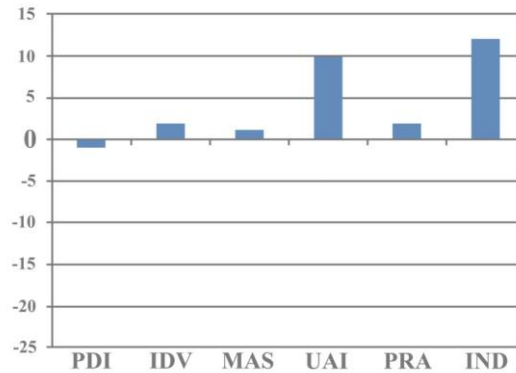


Fig.10 - Self-2 DE – Hofstede Cultural dimensions

Although most of the answers given by the Self2-DE show, that the German work culture has high power distance, the number of occurrences of the “good and frontal relationship with management” turn it to a culture with low power distance. A hierarchical structure but with a good, frontal relationship with the management makes it low power distance. The work culture is formal but confrontation is admitted and that is what makes it not a very austere hierarchy.

In the individualism/collectivism dimension, the German work culture is characterized as more collectivist. “Confidence” is its main particularity with most of the occurrences and that is why the culture is characterized as collectivist. Not very assertive, the Self-2 DE describe the German work culture as more feminine than masculine, mainly characterized by "Good relationships with colleagues inside and outside of work".

The Self-2 DE believe that their work culture has high uncertain resistance, the "planning capacity" and "inflexibility" demonstrate the fear of the unknown that this culture has.

Not with a very high score, the German culture is described as normative. They have a great esteem for following traditions and rules are very important to their culture (e.g. "little harmony with other cultures work/ little tolerance").

Now with a high score, one can see the German work culture is more restraint than indulgent. The focus on objectives, the casual relationship between colleagues, the hard working and effectiveness are answers that were given by the Germans working in Portugal that for them best characterize the German work culture in this dimension.

4.1.2.6. Host DE

Categories	Total of Occurrences	Examples	Occurrences
Power distance	10	Formalism among workers	10+
Individualism/Collectivism	0	-	0
Masculinity / Femininity	5(-5)	frontality (communication clarity) arrogance	4- 1-
Uncertainty resistance	26 (25)	planning capacity too much bureaucracy when there are surprises = chaos / inflexibility low ability to innovate politics within companies	14+ 5+ 5+ 1+ 1-
Pragmatic / Normative	20 (8)	always work with method punctuality ability to make quick decision making great pragmatism	11+ 3+ 2- 4-
Indulgence / Restraint	7 (7)	less creativity perfectionism live to work / little personal life	1+ 3+ 3+

Table 6- Host DE –Hofstede Cultural dimensions

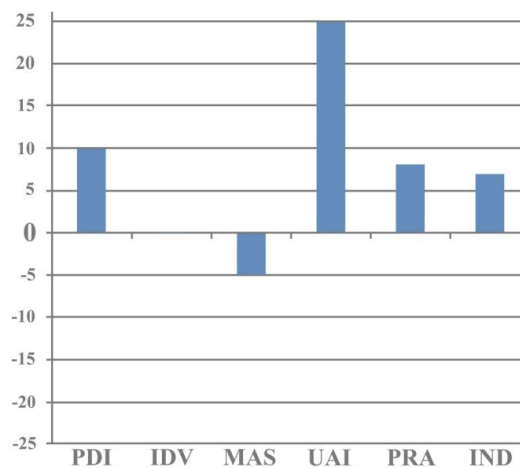


Fig. 11- Host DE – Hofstede Cultural dimensions

In the power distance dimension, the Portuguese workers characterize the German work culture with high power distance. In these cultures, hierarchy implies inequality and subordinates are expecting to be told what to do, status is a reason to be proud. But considering the answer given by the Host DE, the main characteristic in this dimension is the “formalism among workers” that clearly shows the existing power distance.

Due to the lack of answers that could represent the individualism/collectivism, one can’t analyze any aspect in this dimension where the Portuguese workers characterize the German work culture.

Answers like “formality” and “arrogance” are expected in masculine work cultures, and in this case that is what the Portuguese workers think about the German work culture. In masculine work cultures, one lives to work, work prevails over family and stress is very regular.

All the planning and the lack of innovation are clearly signs that for the Host DE, the German work culture has high uncertainty avoidance. When analyzing the Pragmatic/Normative dimension, it is very clear that the German culture is normative; all the answers are related to strict norms and it translates some animosity to change.

At last, the Host DE, believe that the German work culture is restraint, meaning that as the interviewees responded the Germans “live to work/little personal life” giving less importance to leisure and family time and strict norms are part of the everyday in the German organizations.

4.2. Comparing results against Quinn’s model

As showed, Robert Quinn has identified four types of culture and transposed them to a model previewing a Clan Culture; Adhocracy Culture; Market Culture, and Hierarchical culture. These types of culture express a 2x2 framework, where the axes are: 1) Flexibility and discretion x Stability and control, and 2) External focus and differentiation x Internal focus and integration.

The content analysis of the occurrences of the answers, based on the frequency of answers of the respondents in each category extracted from Quinn’s Competing Values Model (Quinn, 1999) were cumulated into a table complemented by graphical support for a quicker and better understanding.

As regards the frequencies, two indicators were computed. The first one that covers the “salience” of the category is simply the counting of absolute frequencies for any element that falls within the category or subcategory. The second one is intended to compute the resulting “positioning” between positive and negative wording where a given category can be characterized as being more or less present in each culture. So, in a case where a hypothetical interviewee reports data that features a given culture as “strong hierarchy” (once mentioned)

but that “rules are ignored” (once mentioned), the salience will be counting with “2” hits while positioning “0” in the hierarchical quadrant.

Findings will be expressed both in tables and graphics where blue corresponds to “positioning” and grey to “salience”. The larger the difference between the two indicators, the more internally complex the culture for that quadrant.

A third indicator, of a visual nature, expresses Quinn’s idea of balance or paradox, where opposing contrasting quadrants are analyzed together, to estimate the degree of balance between their respective positioning. As a complement, both contrasts are considered as a whole to ascertain the full degree of cultural balance for each case under analysis. The more the square is balanced, the more the work culture is balanced, which offers an intuitive holistic depiction of findings per case.

4.2.1. Partial models

For Quinn theory the results will also be presented with the following structure: Self-1 PT, Self-2 PT, Host PT, Self-1 DE, Self-2 DE, Host DE.

4.2.1.1. For the Self-1 PT

The Self-1 PT consider the Portuguese work culture innovative and very good in adapting to all environments. The entrepreneurial spirit that respondents recognize in Portuguese workers stem from this type of culture. Although with some difference between the two indicators (salience and result) that suggest some disagreement, the Portuguese work culture is also depicted as being very strong in the clan quadrant, where there is a concern in creating a social context in the working environment. Having a high score in the two upper quadrants makes the Portuguese work culture mainly a source of flexibility.

On the other side, Portuguese work culture is depicted as falling short in the control dimension. The hierarchical quadrant shows a difference between the two indicators, meaning that although there are rules and bureaucracy in the Portuguese work culture, they are not followed. The biggest gap in the Portuguese work culture is notoriously in the market

quadrant, where a great lack of planning and organization is acknowledged and shows a decreased focus in the external-control.

Categories	Total of Occurrences	Examples	Occurrences
Adhocracy	18	ability to improvise	13
		entrepreneurial spirit	5
Market	16 (-15)	tolerance to low productivity	8
		Decisions are generally « focused on short term than in long	7
		Reward not contingent to productivity (One must gain corresponding to the added value one brings to the company)	3
		Economic view of motivation (Using economic benefits to motivate employees)	1
Clan	22 (-7)	good relationship with work colleagues and a good work atmosphere	7
		few emphasis on the personal lives of workers	7
		relationship of mutual support	4
		establish relationships outside the workplace but only with people of the same work level	2
		devaluation of the individual contribution	2
		relationship management / subordinate - Informal and quite affordable	2
		Confidence deposit in the subordinate	2
Hierarchy	12 (-3)	strong hierarchy	8
		poor communication	3
		work is increasingly specialized / qualified	1

Table 7- Self-1 PT – Quinn Competing Values Framework

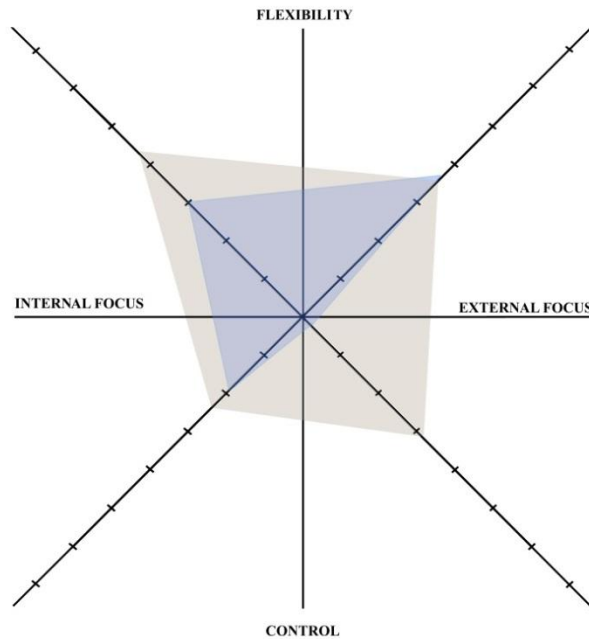


Fig. 12- Self-1 PT – Quinn Competing Values Framework

4.2.1.2. For the Self-2 PT

For the Portuguese workers living in Germany (Self-2-PT) the Portuguese work culture is dominantly characterized as a clan culture (e.g. “greater willingness to collaborate with others”). The second largest number of occurrences falls in the market quadrant which is strikingly featured by a large number of negative aspects (e.g. “insufficient benefits for those who have greater responsibility”) or (e.g. “Lack of planning/organization”) thus showing a wide gap between salience and positioning. The hierarchical quadrant shows also a similar pattern meaning that the control dimension is under strain. Lastly, despite the short number of occurrences, the positioning and salience balance in adhocracy quadrant means interviewees acknowledged innovation as a feature of Portuguese work culture.

So this group again, defines the Portuguese work culture as mainly social-focused, with contradictory issues in goal setting, planning, and observing rules, but with some flexibility, creativity and thus considerable high adaption to uncertain environments.

Categories	Total of Occurrences	Examples	Occurrences
Adhocracy	3	problem-solving ability / ability to improvise	3
Market	20 (-10)	management focused on short term	5
		extrinsic motivation	3
		privileges are welcome as long as they don't exceed the salaries average	2
		Insufficient benefits for those who have greater responsibility	4
		Lack of planning / organization	5
		All privileges that are not useful to perform our functions are excessive	1
Clan	34 (-4)	greater willingness to collaborate and help others	9
		importance is given to "goodword	5
		relatively informal relationship between colleagues	4
		relationship between colleagues includes relationship outside work	4
		too much importance to social aspects	3
		more relaxed work environment	4
		lack of confidence	2
		resignation of the negative points of culture	2
patience	1		
Hierarchy	19 (-12)	formal relationship with management (hierarchical distance)	5
		Differentiation is justified and one must accept it as natural	5
		working hours that exceeds the law	4
		don't like to follow rules	3
		good communication	2

Table 8- Self-2 PT – Quinn Competing Values Framework

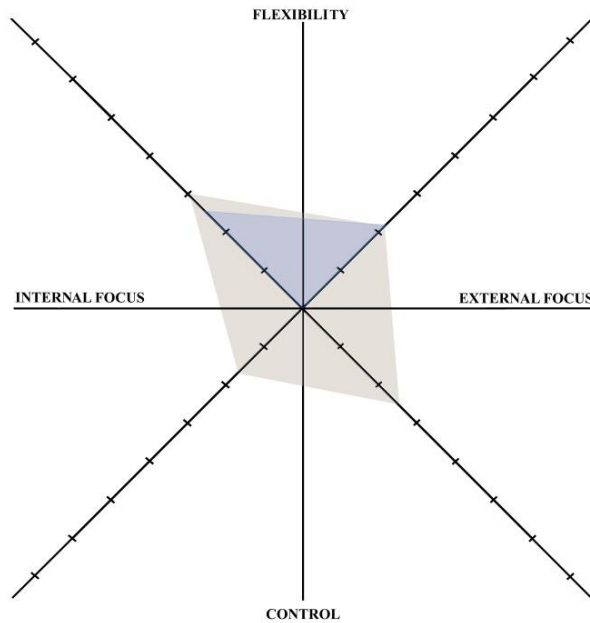


Fig. 13- Self-2 PT – Quinn Competing Values Framework

4.2.1.3. For the Host PT

Host-PT, being influenced by working in both cultures, characterizes the Portuguese work culture mainly as flexible and innovative. The results and the salience match once again meaning that that for the interviewed German workers living in Portugal there are no negative aspects in the innovation quadrant.

In the clan quadrant, one can see that the interviewees think it is a positive and important aspect in the Portuguese work culture, but not without downsides.

German interviewees consider that there is a serious problem in the Hierarchical and Market quadrants. The conspicuous difference between the two results and the salience is outstanding meaning that all the answers that the German workers gave to these two quadrants were negative.

Categories	Total of Occurrences	Examples	Occurrences
Adhocracy	11	Flexible / Improvisation	7
		I learned to improvise	4
Market	13 (-13)	Short-term strategies	4
		lack of individual responsibility	3
		lack of planning "planungsqualität"	2
		lack of focus on objectives	2
		I learned not to be so demanding with me	1
		Drink plenty of cafes - too much free time	1
Clan	15 (-2)	relationship of mutual support	7
		greater casualness in the workplace	4
		learn to be more understanding	2
		lack of confidence	2
Hierarchy	8 (-8)	lack of punctuality	4
		don't like to follow rules	2
		lack of hierarchy	1
		linguistic problems / understanding / expression	1

Table 9 - Host PT – Quinn Competing Values Framework

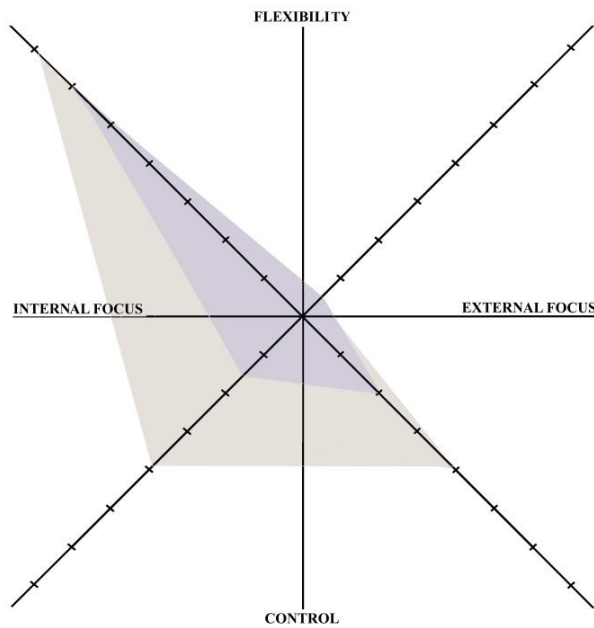


Fig. 14 - Host PT – Quinn Competing Values Framework

4.2.1.4. For the Self-1 DE

For German interviewees living in Germany, work culture is depicted with considerable differences between results and salience, to the exception of the hierarchical quadrant.

In the clan quadrant, one can see that the German interviewees are focused in the team connection and teamwork but acknowledge considerable number of problems in this area namely linked to lack of recognition and unhealthy work climates. Interviewees also think that the market quadrant has a balanced profile of positive and negative aspects.

Adhocracy quadrant is surprisingly featured as a fully negative one. This means that the German interviewees believe their work culture does not favor innovation, which they take as a weakness. Offsetting this finding, interviewees fully converge in characterizing their work culture as a hierarchical one, targeting rules and procedures.

Categories	Total of Occurrences	Examples	Occurrences
Adhocracy	5 (-5)	inflexibility	5
Market	10 (-5)	privileges don't reflect the degree of responsibility and leadership position at work	3
		high productivity and performance are expected and rewarded	3
		effectiveness at work	2
		Unnecessary privileges to leaders	2
Clan	24 (-10)	little praise on the part of leadership	5
		Teamwork is emphasized	5
		respectful and friendly relationship with colleagues	3
		unhealthy work environment	2
		autonomy at work	2
		relationship between colleagues includes relationship outside work	2
		open, direct and respectful relationship with management	2
		increasingly depressions	2
No work relationships outside work space	1		
Hierarchy	17	Transparency	6
		planning capacity	5
		punctuality	2
		clear hierarchy	2
		devaluation of work "outside working hours"	2

Table 10 - Self-1 DE – Quinn Competing Values Framework

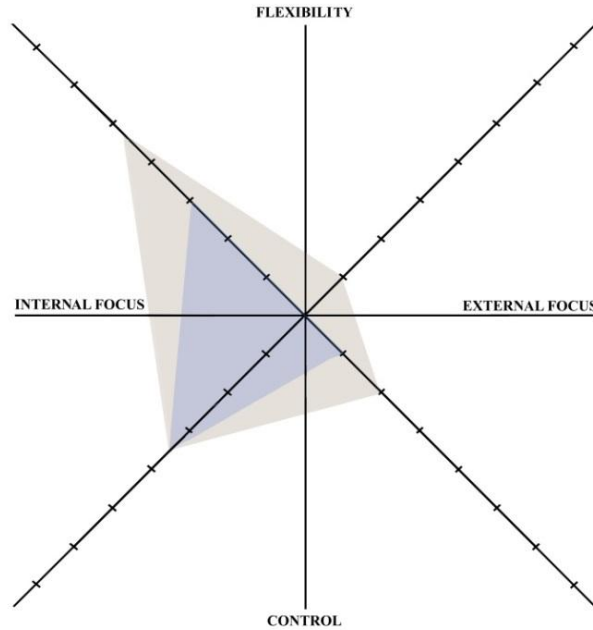


Fig. 15 - Self-1 DE – Quinn Competing Values Framework

4.2.1.5. For the Self-2 DE

German workers in Portugal do have a comparison term as they have already worked in Germany and now in Portugal. They can make better judgment due to their richer experience. So when the German workers living in Portugal characterize the German work culture, they definitely converge in characterizing it as lacking in flexibility which is taken as the biggest problem in this work culture. But as they can see by comparison the negative side of the German work culture, they can also see the positive. No doubt German interviewees characterize the German work culture as one with high objectives and rules, all with positive aspects. So, one can say that for the German workers living in Portugal, the German work culture is mainly characterized by control.

Categories	Total of Occurrences	Examples	Occurrences
Adhocracy	7 (-7)	inflexibility	6
		fear of change	1
Market	16	Focus on results / objectives	7
		Work effectiveness	4
		great responsibilities should be rewarded	3
		Benefits should not be linked to leadership.	1
		hard-working	1
Clan	23 (-8)	confidence	6
		good and frontal relationship with management	4
		Good relationships with colleagues inside and outside of work	3
		increase of burnouts	3
		Casual relationships with colleagues	2
		lack of cooperation between colleagues	2
		no contact with colleagues outside of work	2
		little harmony with other cultures work / little tolerance	1
Hierarchy	7	planning capacity	3
		very hierarchical relationship with management	2
		hierarchy	1
		punctuality	1

Table 11 - Self-2 DE – Quinn Competing Values Framework

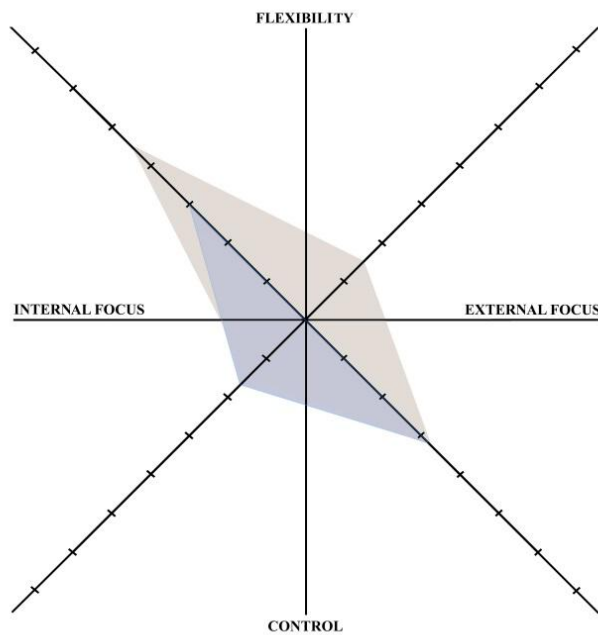


Fig. 16 - Self-2 DE – Quinn Competing Values Framework

4.2.1.6. For the Host DE

Portuguese interviewees working in Germany, characterize German work culture as a rule (hierarchical quadrant) and objective oriented one (market quadrant) thus being mainly defined by control. Social work culture is acknowledged as having some expression but about half of the aspects are taken as negative. The fragility in the German work culture is reported as being in the adhocracy quadrant, which is depicted almost only with negative aspects. This was linked to the very positive depicted quadrants of rules and planning. So, one can say that the German work culture is represented essentially by rules and objectives while having some challenges to face in the social and innovation areas.

Categories	Total of Occurrences	Examples	Occurrences
Adhocracy	7 (-6)	when there are surprises = chaos / inflexibility	5
		less creativity	1
		ability to innovate	1
Market	31	planning capacity	14
		always work with method	11
		great pragmatism	4
		ability to make quick decision making	2
Clan	9 (-4)	importance of professional development	5
		live to work / little personal life	3
		arrogance	1
Hierarchy	29 (-1)	Formalism among workers	10
		too much bureaucracy	5
		frontality (communication clarity)	4
		punctuality	3
		perfectionism	3
		important to know the German language	3
		politics within companies	1

Table 12 - Host DE – Quinn Competing Values Framework

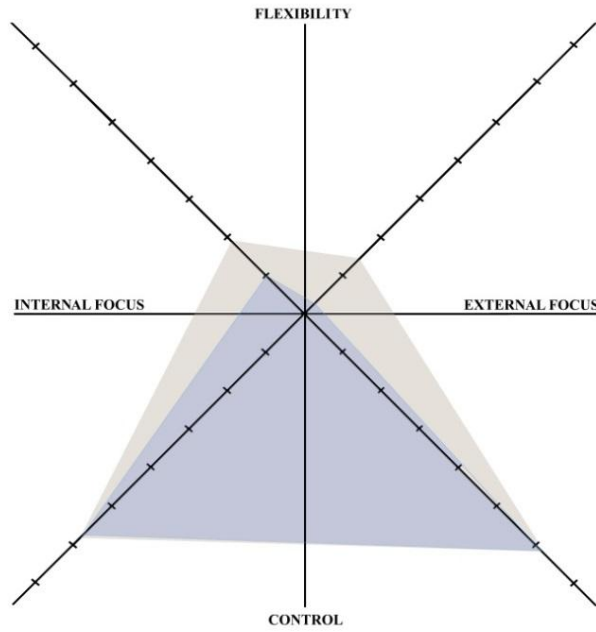


Fig. 17 - Host DE – Quinn Competing Values Framework

4.2.2. Integrative models

4.2.2.1. Portuguese work culture profile

When analyzing the first three graphs that are compiled in *Fig. 18*, one can see that the Portuguese work culture is mainly flexible and focused in the internal environment.

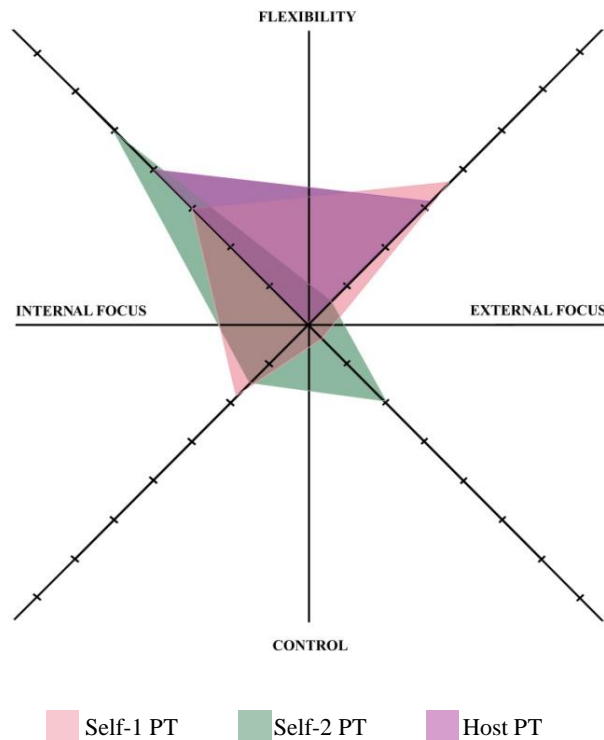


Fig. 18 – Compiled answers and occurrences from the Portuguese Culture – Quinn Competing Values Framework

Healthy work environments, good relationships with colleagues and relationships of mutual support make the three sample groups believe that the Clan quadrant is the strength of the Portuguese work culture. Of all sample groups, the Self-1PT are the ones that gave the lower score in this quadrant. They think that workers are devaluated in several aspects and that the work atmosphere is not as friendly as it appears. Although Host PT believe that the Portuguese work culture has some very positive aspects in this quadrant, they see the lack of confidence as one of the biggest problems that need to be solved. The Self 2 PT, influenced by their own national and work culture, state that the Portuguese work culture is very human oriented which converges with Host PT respondents. The Adhocracy quadrant is also a strength of the Portuguese work culture, as the flexibility and the ability to improvise are commonly acknowledged by all groups. Self-1 PT and Host PT don't doubt that the Portuguese work culture is very innovative which matches Self-2 PT depiction but to a lower extent. Clearly the biggest lack in the Portuguese work culture lies in the two lower control-focused quadrants: Market and Hierarchy. The Host PT only mentioned negative aspects regarding these quadrants. Self-1 PT, think the Portuguese work culture has some hierarchical and bureaucratic positive aspects, but has very little effective objectives. On the other side, the Self 2 PT has a more balanced answer although they believe the Portuguese work culture is better in the market quadrant than in the hierarchical.

So, to summarize, when analyzing the answers of the three sample groups that evaluate the organizational culture, one can understand that the Portuguese work culture has a profile that fits the characteristics of a Clan work culture. It is taken as good in creating a positive work atmosphere, good relationships between workers and also a strong tendency for innovation and improvisation.

4.2.2.2. German work culture profile

The compiled answers of the German work culture (Fig. 19) demonstrate that the Adhocracy quadrant is in clear disadvantage. From the three sample groups, only the Host DE gave score to this quadrant. The low creativity and the inflexibility make the results to this quadrant very low, turning it in the biggest lack of the German work culture.

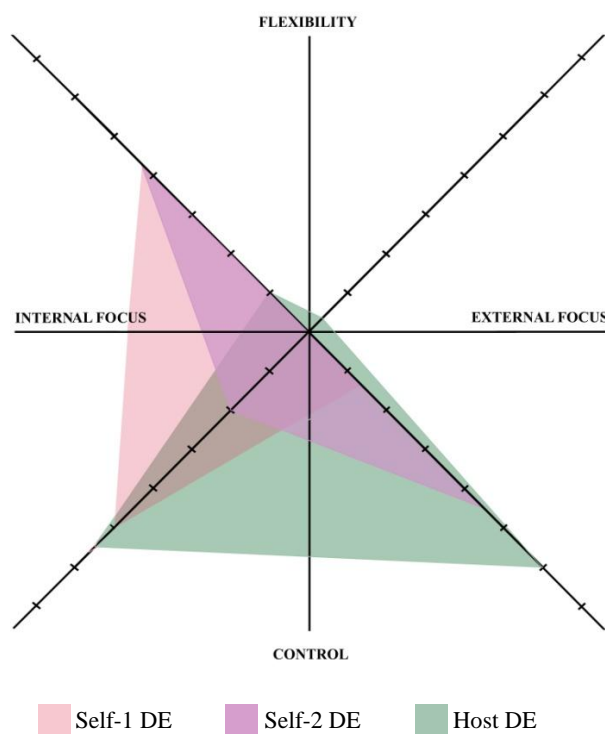


Fig.19 - Compiled answers and occurrences from the German Culture – Quinn Theory

In the Clan quadrant, one would think due to the prominence of the control-related quadrants that the importance of the collectivism wouldn't be one of the German work culture best features, but as the graph clearly shows, the Germans depict themselves as being good in creating cohesion among teams. But both, Self-1 DE and Self-2 DE believe that it has some problems to be fixed, such as the absence of appreciation from the part of the leadership, the

unhealthy work environment that causes stress and burnouts and the absence of cooperation between colleagues. But, on the other side, emphasizing teamwork turn the German culture strong in the Clan quadrant. When analyzing the Clan quadrant, the Host DE, converge with the other two sample groups, but to a lesser degree. Both, objectives (Market quadrant) and rules (Hierarchical quadrant), are definitely the main positive features of the German work culture as it is showed by the converging answers of the three sample groups. The Hierarchical quadrant is seen by the Self-1 DE and by the Host DE as one of the main strengths of the German work culture. The Self-1 DE, believe that punctuality and transparency are what makes this quadrant the best feature of the German work culture. Likewise Host DE also think that the Germans have many hierarchical procedures, but they work in a good way. Self-2 DE identify the same characteristics but to a lesser extent meaning that the Portuguese workers living in Germany (accepting the extrapolation from this sample) don't agree that the hierarchical quadrant, is what best describes the German work culture.

The market quadrant has very similar results to the hierarchical. Once again the Host DE, think, maybe due to comparison to the Portuguese work or national culture, that the German work culture is very good in setting objectives, planning and efficiently making decisions. With a similar opinion, the Self-2 DE, see objectives and work effectiveness as the main characteristics of the German work culture. On the other hand, the Self-1 DE criticized more about themselves and also acknowledges negative aspects. The interviewed Germans think that there are some inequalities in the German work culture, especially when it comes to granted privileges.

The adhocracy quadrant is where the German work culture has the lowest results from the interviews. Of the three sample groups, only the Host DE (Portuguese working in Germany) gave any score. Both Self 1 DE and Self 2 DE believe that the lack of innovation and flexibility and the fear of change are aspect that truly characterize the German work culture. So, the results in this quadrant are very poor.

So, to summarize, it is possible to see a converging pattern that shows that the German work culture is more controlling than flexible and is more focused on the internal environment. Rules and objectives are the main characteristics that can describe the German work culture.

4.2.3. Comparing profiles

The focus of this study lies in comparing both work cultures. Considering the fact that the number of total occurrences differ between Portuguese interviewees and German interviewees, in order to build comparison graphics, a correction factor was applied, weighting German occurrences according with the ratio between PT/DE average occurrences. Therefore, counting with a total of 227 Portuguese occurrences and 156 for Germans, the relative frequencies were corrected by 1.46 times.

Findings will be presented by firstly contrasting self-depictions of respondents living in their own country (Self1), passing to the self-depictions of emigrated respondents (Self2), and then to respondents about their hosting country (Host).

4.2.3.1. Self-depiction of the German and Portuguese work culture

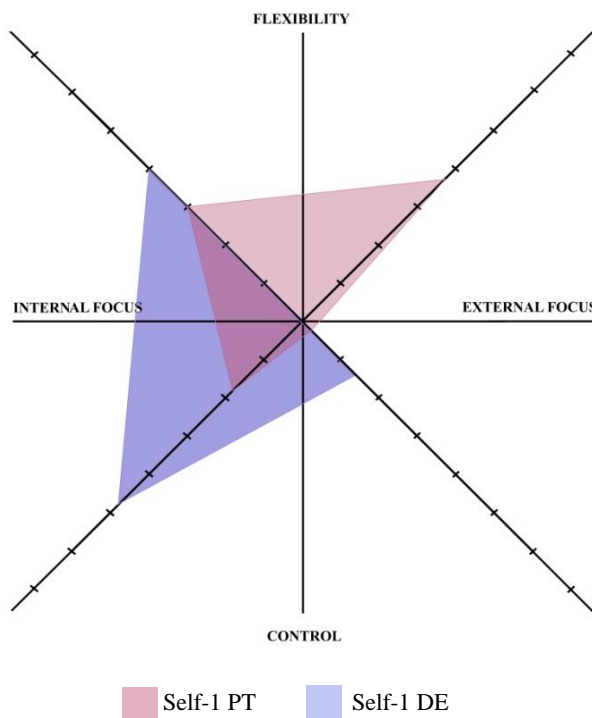


Fig.20- Answers and occurrences from Self-1 PT and Self-1 DE – Quinn Competing Values Framework

Analysing what the autochthonous (Portuguese working in Portugal / Germans working in Germany) think about their own work culture, one can see, that once again, the Portuguese are

depicted by the interviewees as flexible and the German as more controlling. For the Self-1 PT the clan and the adhocracy quadrants are the main qualities of the Portuguese work culture. Some of the characteristics described by the interviewees, are national characteristics and turn out to also describe the work environment, such as the “*ability to improvise*” (adhocracy quadrant) that is one of the great stereotypes for the Portuguese, and the social and healthy work environment, that is also one of the features of the Portuguese workers.

One can surely see that the main negative characteristic attributed to the Portuguese work culture is the lack of long term objectives, while for the German culture it is once again low innovation and flexibility. This happens due to the fact that the German work culture has a very high score in the hierarchical quadrant, rules and procedures making it harder not to comply with the rules which would increase the potential to improvise if necessary.

For the Self-1 DE, the German work culture has another positive aspect besides the hierarchical quadrant. The Clan quadrant has also a very high score comparing to the other quadrants.

As one can easily see in the Fig.20, the German work culture is clearly focused on the internal and control poles while the Portuguese work culture values flexibility.

4.2.3.3. Self-depictions of emigrants

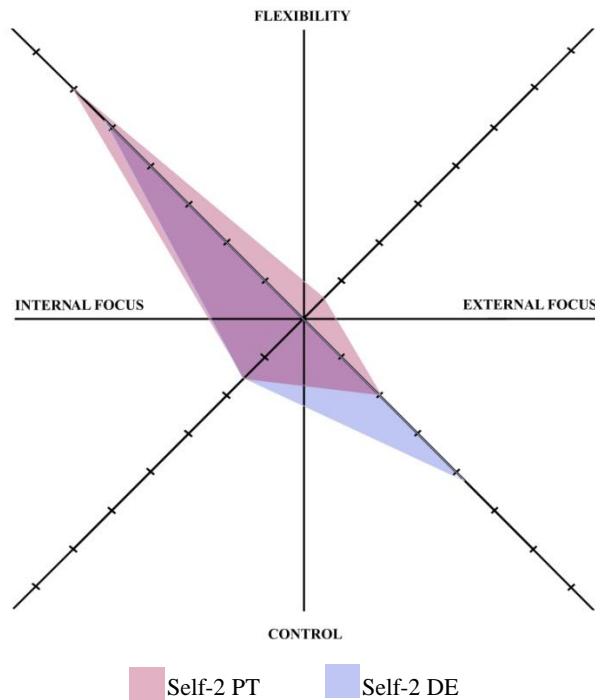


Fig 21 - Answers and occurrences from Self-2 PT and Sefl-2 DE – Quinn Theory

The Fig. 21 is potentially one of the most accurate graphs, as it is answered by German and Portuguese workers that have worked in both countries and are asked to characterize the work culture of their home country. Therefore they are in a privileged position to understand the differences, the positive and negative aspects of the work culture and offer a more reliable answer.

The Portuguese work culture is characterized by the interviewees as flexible while the German is mainly characterized as controlled. Self-2 PT answers depict again Portuguese work culture as one where the Clan quadrant has the highest score. This means that the Portuguese workers are very good in creating a more pleasant work environment and that shared goals and values are very important in their organizations. Innovation in the Adhocracy quadrant is also an important feature acknowledged in this culture. The two lower quadrants are depicted as lacking, namely rules and planning which results in short term strategies (taken as a negative point) and a high hierarchy distance.

The Self-2 DE see the German culture as balanced between the clan and market quadrants, which have the highest scores. The hierarchical quadrant is also salient, rules and procedures have some importance, but on the other side, the innovation and adaptation are surprisingly inexistent. So, one can say, that for the Germans living in Portugal, the lack of innovation is the more conspicuous problem they acknowledge in their culture.

4.2.3.4. Depiction of the hosting country

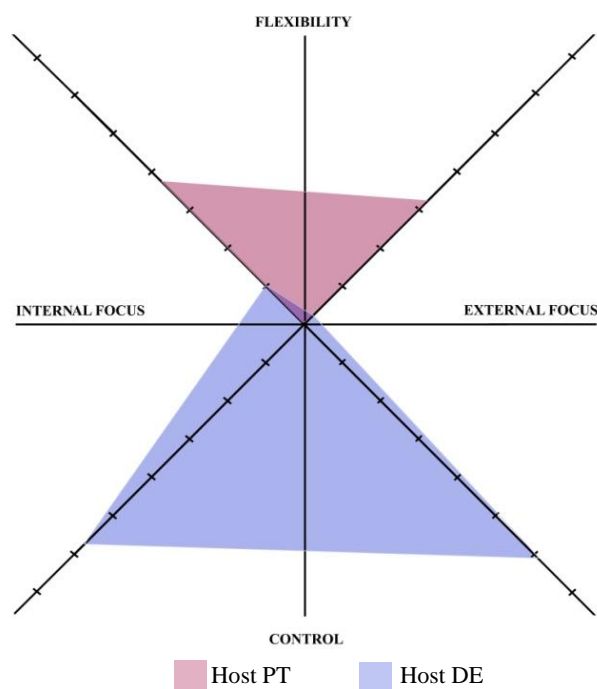


Fig. 22 - Answers and occurrences from Host PT and Host DE – Quinn Theory

As the graph above (Fig. 22) shows the interviewees have lived and worked in the both countries, thus giving them the capability to better understand the issues and the advantages of each work culture. This graph is perhaps the one that better clarifies the potential of Portuguese and the German work cultures to complement each other.

Due to the immersion in German work culture, the Host DE (Portuguese living in Germany, sharing perceptions about German work culture) think that the Germans are strongly committed to control. In contrast, the German clan quadrant recurrently shows a lower score as compared with the Portuguese work culture. This graph also shows that the German were

characterized as lacking of innovation and adaptation spirit, which is one of the most salient aspects of the Portuguese work culture.

On the other side, the Host PT (Germans living in Portugal, sharing perceptions about Portuguese work culture) think that the Portuguese work culture strongly devalues the two lower quadrants. These quadrants are classified as negative and it may be possible that this happens because of the strong focus on control in the German work culture, so a contrast effect can be operating thus pushing the Portuguese culture to a relatively disadvantageous position. However, the interviewees also report that the Portuguese work culture strongly values human and innovation dimension.

5. DISCUSSION AND CONCLUSION

It would be surprising to find many people across Europe that would disagree with the idea that one can find many work cultures in Europe and that some are more competitive than others. It would even be more surprising to find people that would believe that German work culture is amongst the less competitive while Portuguese work culture would be amongst the most competitive ones or that German are among the most social skilled workers while Portuguese are among the least social skilled. However, there are some underlying assumptions that sustain such beliefs and that deserve further analysis. Firstly, that it is possible to directly compare cultures without taking into consideration context. Secondly, that it is possible to rank cultures from “most desirable” to “least desirable”. Thirdly, that such judgment of value can be made without empirical evidence other than macroeconomic indicators.

Regarding the first assumption, comparing cultural objects on partial issues is a biased exercise that is more suited for entertainment rather than management analysis. Anyone can pick a specific issue or dimension in any work culture and use it for comparison purposes in a way that enables that person to prove whatever *a priori* idea he or she has. That is the founding process of stereotyping and wrongful inductive thinking. “First, a stereotype is a very limited view of the average behavior in a certain environment. It exaggerates and caricatures the culture observed and, unintentionally, the observer.” (Trompenaars, 1997 pp, 26). Realistic analysis will deal simultaneously with all cultural dimensions, embracing a configurational analysis.

The second assumption (ranking cultures) can survive only if one rejects Lévi Strauss's principle of cultural relativism which would indicate anthropological naïveté. Acknowledging differences is not the same as acknowledging preferences.

The third assumption, on the sufficiency of macroeconomic indicators, overlooks that these indicators are a product of too many factors, thus inhibiting one from isolating the effects of work culture. Therefore, empirical evidence should lie in more close-to-the-field indicators, such as organizational in-depth interviews (ethnographic approach), organizational surveys (for value level analysis) linked with organizational level performance along time (for sustainability analysis purpose).

This research intended to avoid these traps and thus was set to focus on all cultural dimensions backed up by Quinn's Competing Values Framework as well as Hofstede's dimensions due to their multidimensionality. Quinn's model, however, is more suited for the analysis of work culture and will be given primacy. The second issue was addressed by keeping in mind cultural relativism in the sense that both German and Portuguese work cultures are by no means better or worst between them or in comparison with any other work culture. Differences are taken as they are, not as ranking criteria. The third issue is avoided by the research design itself which focused on comparison only at the cultural profile interpreting the negative statements in the interviews as tacit expression of undesirable impacts at the organizational effectiveness level. Likewise, positive statements would indicate the opposite.

Focusing on the research question and recapitulating the findings, this study sets itself to understand how the German and the Portuguese work cultures behave in the four quadrants of the Competing Value Framework (clan, adhocracy, market and hierarchical).

In the literature review and in the results discussions, both Hofstede and Quinn's theories were given equal importance. However, with no intention to devalue Hofstede's theory, when coming to conclusions, primacy is given to Quinn's Competing Value Framework. Hofstede's theory has some critics that to the purpose of this dissertation may make difference. Rinuastuti et al. (2014, pp 149) citing Yoo and Donthu (2002) and Sharma (2009) believe that generalizing behaviors from individuals from the same country is a fallacy due to the fact that they are stated as if they were attributed to an individual. Hofstede's findings have been used to characterize individuals from different countries as well as to characterize national culture (Rinuastuti, 2014, pp 150).

When analyzing its possible complementary versus opposing natures we reason that complementary situations are those where interviewees from both groups acknowledge cumulatively that:

- a) Their own work culture most present quadrants are seen as being positive.
- b) Their own work culture most absent quadrants are seen as being needed.
- c) The other work culture most present quadrants are seen as being positive.
- d) The other work culture most absent quadrants are seen as being needed.

On the other hand, opposing work cultures are those where, cumulatively:

- a) Their own work culture most present quadrants are seen as being positive.
- b) Their own work culture most absent quadrants are seen as NOT being needed.
- c) The other work culture most present quadrants are seen as being negative.
- d) The other work culture most absent quadrants are seen as NOT being needed.

As it is possible to see in Fig.18 and in Fig. 19, the greater resemblance between the German and Portuguese work cultures lies in the clan quadrant. So it makes sense to start to analyze the quadrants where the major differences lay and then analyze the clan quadrant where there are the more common characteristics.

The Hierarchical quadrant

The German work culture is clearly more control oriented than the Portuguese, which is much more focused on flexibility. For the interviewees the Portuguese are short term oriented with the hierarchical values even lower than goal values. Cruz & Ferreira (2012) acknowledge that the hierarchical culture has a lower average than the other quadrants, and according to the two authors, this shows some organizational change (that is more evident in health organizations) as well as an attitude that opposes itself to the traditional hierarchy and the power of bureaucracy and vertical decision (Cruz & Ferreira 2012 pp 110).

Germans are long term oriented and are used to plan everything in advance, therefore when something differs from planned, it is tougher to improvise than it is for the Portuguese workers. So when one talks about the hierarchical quadrant of the German work culture, one can see that all the sample groups, some more than others, (Self-2 DE gave it the lower score) agree that it is one of the features that best describes the German work culture. When

Froidevaux (2010) compares eight countries' work culture in his work, he also concludes that hierarchical characteristics are what best describes de German work culture, giving them the highest score between the four quadrants. Lorenz and Marosszky (2004) disagree that this quadrant is one of the more characteristic of the German work culture, but the authors admit that it has an important position in this work culture as they conclude: "It is noteworthy that Austrian and German companies have to deal with a greater level of bureaucracy." (Lorenz and Marosszky 2004, pp. 434)

The market quadrant

The Portuguese workers have a low score comparing to the German. In the interviews, only the Self-2 PT gave what can be considered a medium score, while the Self-1 PT and the Host PT, gave a low score or didn't give any score at all. Cruz (2012) also concludes that the market and the hierarchical quadrant are what worst describe the Portuguese work culture. But Cruz's (2012) results don't exactly match the findings we obtained in this dissertation. While Cruz (2012) believes that the hierarchical quadrant is where the Portuguese work culture has its lower score, in this study we have indication that it is the market quadrant.

On the other side, when analyzing the market quadrant of the German work culture, it is evident that alongside with the hierarchical, the market quadrant best describes this work culture. Once again, this means that the German workers are goal oriented and are very efficient. Müller (2014) and Lorenz (2004) found similar results to the ones we had in this dissertation. To both authors the market quadrant with all the characteristics explained above, is the one that best describes the German work culture. Müller (2014) characterizes the German work culture in her research as: "*An outward orientation, being the best and production were the central market culture characteristics. An outward orientation showed itself in engaging for regional development and exchange with society.*" (Müller 2014, pp.7)

The adhocracy quadrant

In the adhocracy quadrant, once again, the two cultures diverge. While the German work culture, as already mentioned, shows a lack of innovation, flexibility and capacity to adapt to

unknown circumstances, the Portuguese, due to being short term oriented and not planning meticulously as Germans do, are better at improvising and dealing with uncertainty.

Comparing the findings of this dissertation with those found in the literature review, one can see that in this quadrant they match. When analyzing the adhocracy quadrant, the findings we got is that the Portuguese work culture has the adhocracy as the second highest culture type. Lopes (2009) and Cruz & Ferreira (2012) had similar results to this quadrant and gave the adhocracy quadrant the second highest average. In both articles it is possible to see that the Portuguese work culture is characterized with a strong ability to improvise showing major flexibility.

Unlike the Portuguese work culture, the German workers don't have as high a score in the adhocracy quadrant. In fact, of the three sample groups, only one (Host DE) believe the German work culture has positive aspects in this quadrant, both Self-1 DE and Self-2 DE believe that the attributes that best describe the German work culture don't lie in the adhocracy quadrant. With findings similar to the ones of this dissertation Froidevaux (2010) also classifies the German work culture as having some weaknesses in the adhocracy quadrant. The author believes that it is necessary to promote innovation, entrepreneurial spirit and to be less rules-oriented to bring some dynamic to the organizations, that is what he believes is lacking the most in the German work culture (Froidevaux, 2010 pp69).

The clan quadrant

Lastly, the clan quadrant is one of the most interesting quadrants to analyze in both cultures. Due to stereotypes of the German national culture, one may think, that the Germans are not very sociable and so their score in the Clan quadrant would be notably lower than the Portuguese. Both are good in the clan quadrant, but in different ways, the Portuguese workers are good in creating a healthy work environment and creating relationships of mutual support, giving great emphasis to the social side of relationships, while the German workers are very good in working as a team. As Lorenz (2004) and Froidevaux (2010) stated, the clan quadrant, may not be the one that best characterizes the German work culture, but both authors believe it is the second best. Some of the interviewees have showed dissatisfaction in the way employees work together, but the average of the answers are conducting to effort to working in teams. Also being the Portuguese national culture more collectivist and open

makes the contact with the German work culture a little harder for foreign workers that reported the German work culture as more pretentious and with minimal or inexistent focus on the personal life of the workers.

The results for the Portuguese work culture are different from the German results, but one may say that this is the quadrant where the two work cultures share more common ground. As already stated, the interviewees consider the Portuguese culture more collectivist than the German and this naturally reflects the work culture of the country. In their works, Lopes (2009) and Cruz (2012) also consider the clan quadrant as the main quadrant when it comes to characterize the Portuguese work culture.

The practical application of Quinn's Competing Values Framework to the Portuguese and German work culture reality, favours the conclusion that despite both cultures are very different they are not incompatible, quite the contrary, they complement each other as weakness acknowledged in own work culture match the strengths acknowledged in the other culture in a reciprocity that goes against stereotype and prejudice. After all the data analysis made it is possible to understand that the Portuguese work culture has been characterized as:

1. Clan (58)
2. Adhocracy (32)
3. Hierarchical (16)
4. Market (15)

And the German work culture as:

1. Market/Hierarchy (52)
2. Clan (34)
3. Adhocracy (1)

Although no further results are expected to be presented, in order to gain an overall understanding of the situation, and for clarity sake, we opt to elaborate and show the following graph.

For accuracy reasons, all the results were divided by 3 (3 sample groups for each work culture).

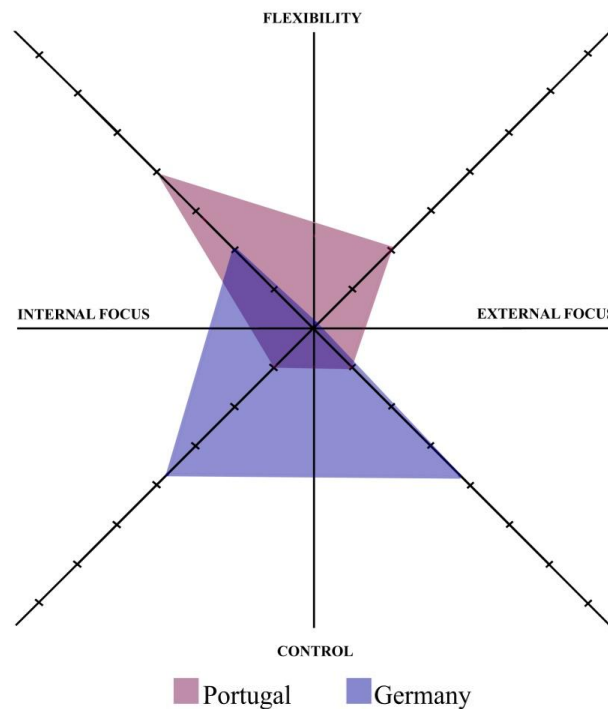


Fig. 23 - Answers and occurrences from Host PT and Host DE – Quinn Theory

So, figure 23 clearly shows that German work culture is more control oriented and that the Portuguese work culture is oriented towards flexibility. For the Germans, planning capacity, punctuality and hierarchy (hierarchy quadrant) as well as effectiveness, focus on results and hardworking, are very important and are characteristics of the German work culture. On the other side, having the ability to improvise, entrepreneurial spirit (adhocracy) as well as relationship of mutual support and a more relaxed environment are characteristics of the Portuguese work culture, that were considered essential in this work culture.

Despite all the differences, the clan quadrant is similar in both cultures. This is the only quadrant one may say the two cultures are actually good at. Both work cultures are good in the social aspect, although in different ways. The Portuguese workers are more social in a human contact way, they like to spend time with each other “drink too much cafes” (see table 9) thus fulfilling a social bond need, while the German workers are focusing in teamwork.

After all the analysis, it is possible to see, that due to all the differences that the two work cultures have it makes them complementary and not opposing.

Both work cultures have high punctuations in quadrant that the other doesn't. So, the German workers can help the Portuguese workers to have a better performance in the market and hierarchical quadrant while the Portuguese workers can help the Germans to be more innovative and more flexible.

Also what makes this complementarity stronger, is the fact that both cultures are good in the clan quadrant. It is important when trying to join two work cultures, that the clan quadrant is a good feature of both work cultures. This joining is only possible if the human and socioemotional dimension is well used and explored, if otherwise this would not work as a positive experience and what might work as complementary will leave a faux memory of not being so.

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Attach I - Questionnaire

The following statements concern people at work. Please indicate how strongly you agree or disagree with them.	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
There is no limit for those employees who really want to improve their skills.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
You cannot train people to change their work habits.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Employees in organizations by nature do not change, no matter how much one provides opportunities for development	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Employees have the capacity to change themselves at every stage in life	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Personal characteristics of employees when they enter the organization do not undergo change over the years.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
People must be controlled and directed, in order to make them work.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Organizations should provide flexibility for employees to do their jobs in their own way.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In organizations, neatness and control should be encouraged among employees.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is preferable not to do one's job in a manner different from what has been assigned to him or her	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Employees achieve task objectives when they do the job in their own way rather than told how to do it.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Employees should be evaluated on the basis of their concern for the co-workers.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In organizational context, helping others is more important than helping oneself.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Effects of meeting family and social obligations on work performance should be given due weight while evaluating employees.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Employees should feel obliged to maintain harmonious relationships with their co-workers.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In organizations, employees should be encouraged to comply to the decisions made by authorities at the top.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
As a matter of policy employees should have a say in all decisions which affect them.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
People like to be consulted on matters that affect them in their job.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In organizations, there should be an emphasis on delegation at all levels.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Taking on responsibility in one's job is nothing but a burden.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
People lack ambition and initiative and avoid responsibility on the job.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
People not only accept but seek responsibility on the job.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Taking on additional responsibilities leads to personal growth on the job.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Consider your country of origin. Globally speaking, I think the way work is organized and flows in the country....

Maximizes people's productivity	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Protect in full the ecosystem and sustainable development	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Offers a balance between work and family/personal life	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Contributes to a strong economy	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Favors the development of employees	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Creates solid ground for economic prosperity	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

The following statements concern how you see work. Please indicate how strongly you agree or disagree with them.

Tasks should be done only when they add economic value	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The value of work lies more in its contribute for social wellbeing rather than profit	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Social wellbeing without profit is unsustainable	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Profit at the expenses of social well being is unsustainable	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
People should chose the tasks they want to perform on the basis of their contribute for social wellbeing	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
If the work process if followed through, the desired results will ensue	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Task process is irrelevant. What matters is the result.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
If one has to chose between following a process or achieving a result, he or she should follow the process.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When performing a job task one should always keep in the "why" more than the "how"	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When working people should be driven by pragmatcal criteria	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Organizations should value employees that follow norms over those who don't	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is wiser to follow norms rather than take pragmatic initiatives	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

The following statements concern social interactions at work. Please indicate how strongly you agree or disagree with them.

The ideal boss is like a parent in our society.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Superiors in our society know best what is good for their subordinates.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In our society, managers should provide fatherly advice and directions to their	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
People in authority in our society should take care of their subordinates as they would take care of their children.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In our society, the experience and wisdom of superiors are the best guidelines for subordinates.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
There needs to be a hierarchy of authority in our society.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Inequality of status among individuals is not acceptable in our society.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
One should always obey the person in authority.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
People having authority should be respected because of their position.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In our culture, one is expected to be loyal to his or her community even if one is inconvenienced by the demands of the community.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
One has to be loyal to his/her community if one seeks their support and protection.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In our culture, group interests take precedence over personal interests.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Most of the time, it doesn't pay to try hard because things never turn out right anyway.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Planning only makes a person unhappy since your plans hardly ever work out anyway.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When bad things are going to happen they just are going to happen no matter what you do to stop them.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When one is born, the success or failure one is going to have is already in one's destiny, so one might as well accept.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The wise person lives for today and lets tomorrow take care of itself.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

For statistical purposes (to characterize the sample as a whole) please indicate your age range:

	≤ 24 years old	25-34	35-44	45-54	55-64	≥ 65 years old
Gender	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Male	<input type="radio"/>					
Female	<input type="radio"/>					
Nationality						
German	<input type="radio"/>					
Portuguese	<input type="radio"/>					
Another. Which one?	<input type="radio"/>					
You are living in?						
Germany	<input type="radio"/>					
Portugal	<input type="radio"/>					
Another country. Which one	<input type="radio"/>					

The survey is complete. Thank you kindly for your contribution.

Attach II – Interview script Self-1PT

- Considera que há uma cultura de trabalho específica no seu país? Se sim, como é que caracteriza essa cultura de trabalho?
- Quais são os pontos fortes que consideraria qualidades dessa cultura de trabalho?
- Quais as desvantagens dessa cultura de trabalho? o que é que ela traz de negativo?
- Como seria possível ultrapassar esses aspectos negativos?
- Como classifica as relações estabelecidas entre si e os seus colegas? Estabelece relações com os seus colegas, fora do local de trabalho?
- Como caracteriza a relação chefia/subordinados? (formal, informal, mais distante, harmoniosa vs conflituosa)
- Até que ponto considera que na organização, alguém com um cargo superior deva ter mais privilégios? Onde traça a linha entre o razoável e o excessivo?

Attach III – Interview script Self-1DE

- Würden sie behaupten, dass es eine spezifische Arbeitskultur in Deutschland gibt? Wenn ja, wie würden sie diese Arbeitskultur erklären?
- Welche sind die Stärken, die Qualitäten dieser Arbeitskultur?
- Welche Nachteile erweisen dieser Arbeitskultur? Welche negative Auswirkungen trage diese Nachteile mit sich?
- Nach ihrer Ansicht, wären diese Auswirkungen überwindbar?
- Wie sehen Sie die Beziehungen zwischen Ihnen und Ihren Kollegen? Führen Beziehungen mit ihren Kollegen außerhalb des Arbeitsplatzes?
- Wie würden Sie das Verhältnis zwischen Chef und Arbeiter beschreiben?
- Inwiefern sollte jemand mit einer Führungsposition mehr Privilegien in Anspruch nehmen?

Attach IV – Interview script Self-2 PT and Host DE

- Considera que há uma cultura de trabalho específica no seu país (Portugal)? Se sim, como é que caracteriza essa cultura de trabalho?
- Quais são os pontos fortes que consideraria qualidades dessa cultura de trabalho?
- Quais as desvantagens dessa cultura de trabalho? o que é que ela traz de negativo?
- Como seria possível ultrapassar esses aspectos negativos?
- Como classifica as relações estabelecidas entre si e os seus colegas? Estabelece relações com os seus colegas, fora do local de trabalho?
- Como caracteriza a relação chefia/subordinados? (formal, informal, mais distante, harmoniosa vs conflituosa)
- Até que ponto considera que na organização, alguém com um cargo superior deva ter mais privilégios? Onde traça a linha entre o razoável e o excessivo?
- Considerando que não é alemão, quais foram as maiores diferenças que sentiu quando veio viver para a Alemanha? Em termos de trabalho e em termos de cultura.
- O que é positivo na cultura alemã?
- O que é particularmente negativo?
- Como é que pensa que seria possível ajudar a ultrapassar as componentes negativas?
- Onde sentiu mais dificuldade até se habituar no contexto de trabalho ? E o que lhe foi mais fácil?
- Quais as vantagens que nota em trabalhar numa organização alemã?
- Houve situações em que foi mal interpretado? A sua cultura dificultou de alguma forma a compreensão por parte dos seus colaboradores ou colegas de trabalho?
- O que necessitou fazer para adaptar a sua forma de gerir ou trabalhar à cultura local?

Attach V – Interview script Self-2 DE and Host PT

- Würden sie behaupten, dass es eine spezifische Arbeitskultur in Deutschland gibt? Wenn ja, wie würden Sie diese Arbeitskultur erläutern?
- Welche sind die Stärken, die Qualitäten dieser Arbeitskultur?
- Welche sind die Nachteile dieser Arbeitskultur? Welche negativen Ausklärungen tragen diese Nachteile mit sich?
- Nach ihrer Ansicht, wären diese Auswirkungen überwindbar?
- Wie sehen Sie die Beziehungen zwischen Ihnen und Ihren Kollegen? Führen Beziehungen mit ihren Kollegen außerhalb des Arbeitsplatzes?
- Wie würden Sie das verhältnis zwischen Chef und Arbeiter beschreiben?
- Inwiefern sollte jemand mit einer Führungsposition mehr Privilegien in Anspruch nehmen?
- Welche positive Aspekte hat die portugiesische Arbeitskultur?
- Was ist besonders negativ?
- Nach ihrer Ansicht, wären diese Auswirkungen überwindbar?
- Angesichts den Tatsache, dass Sie kein Portugiese sind, welche waren die wesentliche Unterschiede bezüglich der Arbeitskultur, die Sie zu spüren bekommen haben?
- In rahmen des Arbeitsplatzes, was hat Ihnen am meisten schwer gefallen?
- Welche Vorteile konnten Sie aus dem Arbeitsleben in einer portugiesischen Organisation entnehmen?
- Gab es Situationen, wo Sie missverstanden wurden? Hat ihre Kultur irgendwie schwierigkeiten gebracht um Ihre Mitarbeiter oder Kollegen zu verstehen?
- Auf welcher Art und weise müssten Sie sich an der lokalen Arbeitskultur anpassen?