iscte

**INSTITUTO
UNIVERSITÁRIO
DE LISBOA**

Portuguese Cultural Standards from a Korean Perspective

Mónica Cristina Teixeira Poim

Master in International Studies

Supervisor:

Álvaro Augusto da Rosa, Associate Professor with habilitation

Department of Marketing, Operation and General Management – ISCTE Business School (IBS), ISCTE - Instituto Universitário de Lisboa

October 2020

Portuguese Cultural Standards from a Korean Perspective

Mónica Cristina Teixeira Poim

Master in International Studies

Supervisor:

Álvaro Augusto da Rosa, Associate Professor with habilitation

Department of Marketing, Operation and General Management – ISCTE Business School (IBS), ISCTE - Instituto Universitário de Lisboa

October 2020

ACKNOWLEDGMENTS

Firstly, I would like to express my appreciation of my Supervisor Álvaro Augusto da Rosa, for not only helping me find a theme that I enjoyed so much but for all the support, help and availability provided during this process.

To all interviewees and outside people who agreed to participate in this thesis, who gave up a little of their time to talk to me about their experiences and also to wish me well on the completion of the present work, my deepest thanks and support throughout their journeys.

To my friends, both who have been with for my whole life and new ones, who give me unconditional support and inspiration, I could not be more grateful.

Lastly, to my family, namely my mother, my sister, and my grandparents, whom without nothing would have been accomplished, thank you for the love, the support, and understanding of all the choices and paths I have taken, you have shaped me into who I am today.

RESUMO

O objetivo principal desta tese é a identificação de standards culturais portugueses do ponto de vista da cultura sul-coreana.

Para a identificação destes, o método dos standards culturais, um ainda recente método para identificar diferenças culturais, foi utilizado, parte da entrevista a pessoas com alguma experiência de vida numa outra cultura que não a sua. Esta metodologia é de abordagem qualitativa e tenta identificar diferenças culturais a um nível mais subtil que outros métodos, como por exemplo, as dimensões culturais. Esta investigação é compreendida entre três fases: entrevistas narrativas com quinze coreanos, com experiência de vivência em Portugal de pelo menos um ano; análise do conteúdo das entrevistas e identificação de incidentes críticos detalhados durante essas mesmas e por fim, identificação dos standards culturais. Os standards culturais são aqueles referidos por vários entrevistados com mais frequência, e confirmados através do *feedback* dado pelos entrevistados e também por outras duas pessoas, anteriormente não participantes no processo de investigação primário.

Os standards culturais portugueses do ponto de vista sul-coreano identificados durante as entrevistas são: Lento Ritmo de Vida, Cultura Alimentar, Estilo de vida Relaxado, Relevância das Relações, Eficiência Tecnológica, e Dessintonia com o Mundo.

Palavras-Chave: Standards Culturais; Portugal; Coreia do Sul; Interação Transcultural.

ABSTRACT

The main goal of this thesis is the identification of Portuguese Cultural Standards from the perspective of the South Korean Culture.

To identify these, the Cultural Standards method, a still recent method to cultural difference identification was used, this method starts with by interviewing people with some life experience in a culture that is not their own. This methodology takes a qualitative approach and tries to identify cultural differences on a subtler level than other methods, like for example, Cultural Dimensions. This investigation is comprised of three phases: narrative interviews with fifteen Koreans, with living experience in Portugal of one year minimum; analysis of the interview content and identification of the critical incidents detailed during those and lastly, identification of the Cultural Standards. The Cultural Standards are the ones mentioned by several interviewees with more frequency and confirmed through feedback provided by the interviewees and additionally by two other people, non-participants in the interviews.

The Portuguese Cultural Standards from a Korean Perspective identified during the interviews are: Slow Life Rhythm, Food Culture, Relaxed Lifestyle, Relevance of Relationships, Technological Efficiency and Out of Touch with the World.

Keywords: Cultural Standards; Portugal; South Korea; Cross-Cultural Interaction.

TABLE OF CONTENTS

INDEX OF TABLES AND FIGURES

x

1. INTRODUCTION

The phenomenon of globalization in the twenty-first century, made the distance in between countries and in between cultures seem like non-existent which makes it easier to understand how cross-cultural interaction became a common aspect in one's life. Nowadays, "economic, political and social trends bring different cultures into contact through technology, temporary travel and permanent migration." (De Korne, Byram, & Fleming, 2007, p. 290) Yet, as multiple forms of connecting exist, we still sometimes fail to understand each other.

Although, South Korea and Portugal's diplomatic relations date back to 1961, literature about the relations in between the two countries is scarce. As of today, the literature in between relations of other Eastern Asian countries with Portugal, is mainly composed of Portuguese relations with China, as these are the ones that date the furthest back. This not only leaves a gap in literature, but also a lack of knowledge of other Eastern Asian immigrants residing in Portugal besides the Chinese. This presents an opportunity to understand more about other Asian cultures that are in contact with the Portuguese culture.

Moreover, the rise of Korean culture, and the *Hallyu* wave have been known throughout the world, can be considered as one example of globalization and how the easily the contact in between cultures has become, in other words, "the Korean wave effectively reveals the ways in which popular culture meets modernization" (Lee, 2018, p. 6) and Portugal has not been indifferent, proving its popularity with the interest in Korea Pop and Cinema. The number of South Korean people residing in Portugal, although it has been rising, is still smaller than other Asian groups, but according to some of the interviewees in this thesis, the interest of South Koreans in Portugal has been rising, as notable by the rise of tourists.

The goal of this thesis is to study the differences in between the Portuguese and South Korean culture and with that, identify the Portuguese Cultural Standards from the Korean perspective. These cultural standards are found by analysing intercultural encounters in between people of the Portuguese and South Korean Culture. To reach this goal, this thesis uses a fairly innovative method in cross-cultural research, the "Cultural Standards Method". This is a method that tries to identity the cultural differences at a more subtler level than other methods such as the Cultural Dimensions Method. Furthermore, while other methods normally hold a comparison in between a larger scope of countries, the results from the Cultural Standards

method can only be used when comparing the two countries in question, in this case, the Cultural Standards found in this thesis can only be used when comparing South Korea and Portugal.

With this work, it is not only expected to provide a better understanding of the subtle differences in between the countries of Portugal and South Korea, but also to bring more attention to other Eastern Asian cultures in contact with the Portuguese culture, and provide a contribution to the lack of literature in the study of said cultures in Portugal.

The thesis is structured in six chapters. Firstly, the matter and goal of the thesis are presented. In the second chapter, the theoretical background is discussed, including the definition of culture, the distinction of cross-culturalism and interculturalism, an overview of cross-cultural studies and two cross-cultural methods, the cultural dimensions method, as well as a look into relevant authors in the method, and the cultural standards method. The third chapter, includes a cross-cultural comparison in between the countries of Portugal and South Korea, including a brief historical background of the countries, as well as a comparison of Hofstede's dimensions scores of the two countries. The fourth chapter holds the methodology of the thesis, and a more detailed explanation of the Cultural Standards method. Chapter five, presents the results of the empirical research, starting by presenting the sample group participant in the research and the interview process, followed by the presentation of the Portuguese Cultural Standards from the Korean perspective. The feedback from interviewees and additional Korean people, as well as the comparison of the Cultural Standards with Hofstede's Dimensions are also displayed in this chapter. Chapter six presents the conclusions taken off the work, as well as possible uses for the findings of this research. Finally, the list of references used, and relevant appendix are placed at the end.

2. LITERATURE REVIEW

2.1. Culture

The concept of "culture" is one that has been discussed throughout the years which made it gain several definitions, from different areas of studies as anthropology, psychology, sociology, and others. However, one of the most used classic anthropological definitions comes from Edward Tylor, on his book Primitive Culture (1871):

> "Culture, or civilization, taken in its broad, ethnographic sense, 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."(Tylor, 1871, p. 1)

Although Tylor's definition is still a global accepted and used one, more recently U.S. anthropologist Clifford Geertz, in his book "The Interpretation of Cultures" (1977), also provided one that is also widely used in anthropology to this day, describing culture as "a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate, and develop their knowledge about and attitudes toward life." (Geertz, 1977, p. 87)

As the concept of "culture", is used and studied in several areas, Dutch psychologist, Geert Hofstede, who spent a big part of his life studying culture describes it as "the collective programming of the mind that distinguishes the members of one group or category of people from others." (Hofstede, 2004, p. 6)

Also, in the psychological field, Alexander Thomas, defines culture as:

> "a universal, for a society, organization or group, however, highly typical orientation system. This orientation system is created out of specific symbols and passed on within a given society etc. It influences the perception, thoughts, values and cations of all its members, thereby defining their affiliation in the society." (Thomas, 2001, p. 3)

Although, several definitions have been presented in the past years, most agree that culture is not something that is innate to someone, but something that is inherit from your social groups either that someone's family or country, culture becomes an identifiable trait within a group, common to everyone that socializes within it.

2.1.1. The Onion Model

Geert Hofstede, mentioned above, also came up with a diagram to show how culture can be presented in several different ways, seen as layers, in which "symbols represent the most superficial and values the deepest manifestations of culture, with heroes and rituals in between." (Hofstede, 2004, p. 7) He called this the "Onion Diagram".
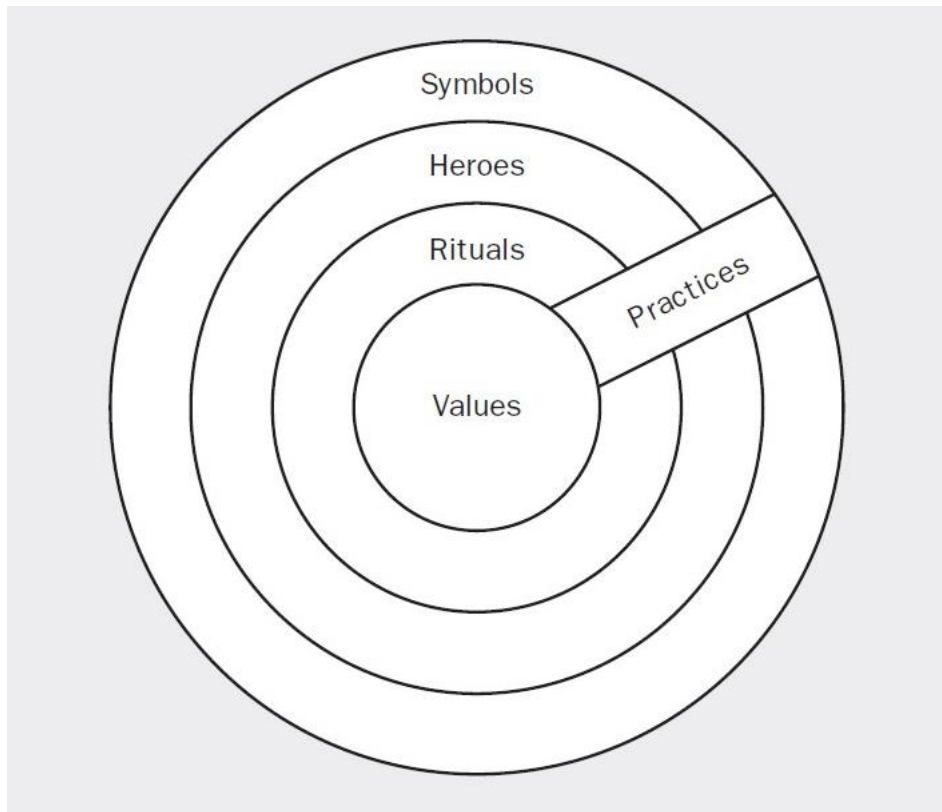
Figure 1 - Hofstede's Onion Model

Symbols – are things like gestures are words that are only recognize within the group that shares a culture.

Heroes – are persons, who either alive or dead, real or imaginary hold certain characteristics which are extremely valued in a culture and consequently serving as role models to the people belonging to that group.

Rituals – represent collective activities that are on technically superfluous in reaching desired ends, but within a culture are socially needed, like social and religious ceremonies.

As it is shown in figure 1, symbols, heroes and rituals are all within the "practices" term. This means that these are visible to people observing from the outside, however, what they

culturally mean lies invisible within how they are interpreted by the insiders. In the core, the term "values" can be observed. These represent extensive tendencies to prefer certain cases over others, normally dealing with a negative and a positive side, like for example, evil vs good or forbidden vs permitted. Values are acquired early in a person's live and comes from the environment in which one socializes.

2.1.2. Layers of Culture

Hofstede mentions also that every person belongs to several groups and categories, meaning that we carry several "mental programming" within ourselves. These are on a *national level*, according to one's country, or countries if the person migrated, *regional and/or ethnic and/or religious and/or linguistic level*, *gender level*, depending if the person is born a boy or a girl, *generation level*, separating different generations like children and parents from each other, *social class level¸* correlating to someone's education and profession, *organizational, departmental and/or corporate levels¸* for people that are employed given the way the employees have socialized in their work place.

The mental programming of these various levels is not obligated to be harmonious. For example, religious levels may collide with generation levels. The mental programming conflicting makes it hard to predict how one individual may act in certain situations.

2.2. Cross-Culturalism and Interculturalism

Another aspect of culture is what happens when different cultures communicate and interact with each other. So, understanding cross-cultural and intercultural, what defines them, as well as their respective interactions, and what differs them is relevant. Firstly, "interculturalism is focused not on the protection of cultural differences but on the search of the ways of the interaction of holders of different cultural systems." (Bukrieieva & Afanasieva, 2020, p. 6) This means that the idea of interculturalism bases off the search for ways to different cultures to interact, while cross-culturalism is used as a term to compare or deal with two or more separate cultures.

Intercultural has been a fairly new term appearing in recent research, and is often seen side by side with other terms as multiculturalism or cross-cultural, even some authors defending that the term intercultural is an ad-on to the other terms, while others defend the term as a more compelling one. However, it has been favoured over multiculturalism in some senses, while multiculturalism means that the cultures co-exist, but do not necessarily share, some authors identify that multiculturalism holds a negative side, where the "the emphasis is not on intercultural exchange and mutual influence, but on preservation of minority cultures, therefore, on conservation of status quo." (Bukrieieva & Afanasieva, 2020, p. 6)

As interculturalism and cross-culturalism hold differences in significance, so does cross-cultural and intercultural communication and what it means for the research of each. Cross-Cultural Communication is defined as "a process of creating and sharing meaning among people from different cultural backgrounds using a variety of means." (Allen, 2017) while Intercultural Interaction is defined "as a communicative process involving individuals from reference cultures which are sufficiently different to be perceived as such, with certain personal and/or contextual barriers having to be overcome in order to achieve effective communication." (Aneas & Paz Sandín, 2009)

Even though, these terms are often used inter-changeably, they hold differences, mostly when talking about the research focus, as Allen (2017) explains while intercultural communication focuses on the interaction of distinct cultures, cross-cultural communication focuses on comparing different cultures. This means that while cross-cultural research is used as means to compare, two or more cultures, in intercultural research, the focus is on the interactions in between these cultures. As the present study holds the goal of studying and comparing two different cultures, it can be considered a cross-cultural study.

2.3. Cross-Cultural Studies

Cross-Cultural studies were firstly used by anthropologists, but are now used in several social sciences fields, as a method to compare cultures. The first one was published by previously mentioned American anthropologist, Edward Tylor in 1889 and the method, after being abandoned for a while, became more popular at the University of Yale in the 1930s and 1940s.

Although, for some time most researchers argued that cultures could not be compared as each one is unique, cross-cultural research does not deny that, in fact, researchers claim that

"anyone who claims that comparing cultures is not possible because all cultures are unique would have to deny the possibility of all communication." (Ember & Ember, 2009, p. 2) Anthropology uses ethnographic as a method of work, which employs words to communicate their findings and describe cultures, these words become susceptible to interpretation. Words are sharable and it is the form of how we communicate, therefore can be compared.

The basis of these studies is that comparison is possible due to being possible to identify patterns, and generalizations that even if they sound obvious, need to be proven true.

> "It is necessary to test all presumed generalizations or relationships because they may be wrong, and we are entitled (even obliged) to be sceptical about any generalization that has not been supported by an appropriate statistical test." (Ember & Ember, 2009, p. 7)

The comparison between the cultures being studied is the test that will allow the researcher to prove, or not, the veracity of the generalizations.

Cross-Cultural Comparison varies in between four aspects. The *geographical scope*, either the sample is worldwide or a specific region, for example Europe, the *size of the sample*, two case comparisons, small scale comparisons (less than ten cases), or large scale comparisons, *the data*, whether it is primary (collected by the researcher), or secondary (collected by other people and found by the researcher in ethnographies or histories) and lastly, *time periods of the data*¸ meaning that if the data belongs to, or is concerning just one time period (synchronic comparison) or to two or more time periods (diachronic comparison). All the combinations of these aspects are possible, but some are rarer.

2.3.1. Cultural Dimensions

As previously mentioned, over the years, different types of cross-cultural research have been conducted to study cultural differences, and one example is research that focuses on identifying general cultural dimensions.

When it comes to this type of research, Geert Hofstede, a Dutch psychologist, is one of the most important authors to mention.

In the 1960s and 70s, Hofstede conducted two surveys among IBM employees in 72 countries, compiling more than 116,000 individual answers in more than 20 languages, to around 30 questions. Initially the data was collected in 40 countries, where he came up with

four dimensions, and then extended to other 50 countries, where the results were confirmed, and added a fifth dimension. Later, in his book Cultures and Organizations, first published in 1991, he added a sixth dimension.

The Six Cultural Dimensions listed by Hofstede are:

Individualism (vs. Collectivism) – "Individualism is the extent to which people feel independent, as opposed to being interdependent as members of larger wholes." (G. Hofstede, n.d.) In individualist societies, people are expected to act on their own and make their own decisions, they have loose ties with each other, in collective societies, people are inserted into tight groups and act socially. Being an individualist society does not mean that egoism is present and being a collective society does not represent closeness.

Power Distance – Refers the extent in which the less powerful members of a group accept and expect that power is distributed unequally. Indicates that a societies unfairness is supported not only by the leaders but also the followers. Power and inequality are fundamental facts in society, every society is unfair, some are just more than others.

Masculinity (vs. Femininity) – Refers to the distribution of roles between the genders. In masculine societies men are expected to be though, in these societies there is a clear gap in men's and women's values. In feminine societies, men's and women's values are much closer to each other. It swings from very assertive and competitive societies, called the masculine societies to much caring and modest ones closer to women's values and therefore called feminine societies. Masculine societies are more openly gendered than feminine ones.

Uncertainty Avoidance – Deals with a society's tolerance for ambiguity and uncertainty. Indicates to what extent does the mental programming in its members prepare individuals to unexpected situations. Uncertainty avoidance societies try to minimize the risk of those situations happening to a minimum by having rules, safety and security measures, conveys a wish to have fixed rituals. The opposite societies, accepting ones, are more open to unexpected events and have less rules.

Long Term Orientation (vs. Short Term Orientation) – In long term orientation societies (Flexhumble), there is a necessity to prepare for the future, as the world is always progressing and changing. In short term orientation societies (Monumentalist), the world was created as it is, so the past provides important guidelines. In these societies, tradition and national pride are important.

Indulgence (vs. Restrain) – Refers to the way of living. In indulgent cultures, freedom is good. Social life is important, following your impulses is normal and life is good. In restrain societies, life is hard, and duty is the normal state of being. Obligation comes first.

Hofstede also mentions that these dimensions are "imagined", so, as the time passes and more research is done, more dimensions could be found.

Another important author to mention in the field of cultural dimension studies is Trompenaars, who also developed cultural dimensions in order to facilitate intercultural communication in administration and business. In his research he used qualitative questionnaires that were analysed in a quantitative method, applied in over 40 countries.

According to him, "every culture distinguishes itself from others by the specific solutions it chooses to certain problems." (Trompenaars, 1994, p. 9) and these problems could be seen under 3 different descriptions: those who emerge from relationships with other peoples, those which come with the passage of time and those related to the environment.

In response to solutions that each culture presents to these problems Trompenaars names seven cultural dimensions:

Universalism vs. Particularism – Universalism believes that what is right and good can be defined and applied to all situations. Opposite, particularism pays a higher degree of attention to personal relationships and special circumstances can determine good or wrong, exceptions are normal in these cultures.

Individualism vs. Collectivism – Regards if people see themselves as more important so they can contribute to the collective if they wish, or if the collective comes first as it is good for individuals. Do they see themselves first as individuals or first as members of a group?

Neutral vs. Emotional – In neutral cultures, members carefully control their emotions. In emotional ones, it is normal and accepted for people to show emotions and affection.

Specific vs. Diffuse – Refers to people's willingness to mix personal and professional lives. While in some cultures their private lives are separated from their public ones, in diffuse cultures, private and public lives are overlapped.

Achievement vs. Ascription – Reflects the way how someone's status is determined. In achievement cultures, status in determined by one's actions, achievements, and record. In

Ascription ones, traits like birth, family, gender, and education regulate what status is attributed to someone.

Attitude towards time – This dimension refers to the importance someone gives to time. In some cultures, the things achieved in the past are not that important, and what is important is the things preparing to be developed in the future. In others, past accomplishments are greatly valued opposed to present ones.

Attitude towards the Environment – In some cultures, individuals see themselves as the main regulator of their own lives. In others, the world (or the environment) is more powerful than the individual, and often something to be feared.

Although there are some similarities in between Hofstede and Trompenaars dimensions, for example, how both mention individualism and collectivism, there are still differences and the two can complement each other. However, Trompenaars's dimensions did not follow such scientific guidelines as Hofstede's and are less acknowledged in the scientific community, despite this, they are still used in certain situations like show different behaviours in different cultures.

2.3.2. Cultural Standards

Cultural standards are another take in cross-cultural research, that is only valid when comparing two cultures at the same time.

This is an innovative method, which will be further developed in the methodology of the present thesis, that focuses on identifying more subtle differences between two cultures. As sometimes cultural differences can be hard to point, this is a method that allows the researcher to investigate two countries on a deeper level.

As mentioned above, Thomas (1968), defines culture as guidelines for groups and societies, members of those groups share those guidelines which they learn by socialization. In the Cultural Standards method, based on a qualitive approach, the researcher pursues the identification of the guidelines relevant for easier cross-cultural interactions.

2.3.3. Comparison between Cultural Dimensions and Cultural Standards

The main difference to point out between Cultural Dimensions and Cultural Standards is the greater differentiation that the Cultural Standards method can show in cross-cultural encounters (Brueck & Kainzbauer, 2002, p. 3), and "In more detail and more descriptively the cultural standard method deals with differences in the kinds of perceiving, norms of sensing, thinking, judging, and acting, which can cause critical incidents in cross cultural encounters. (Thomas, 1996; Fink & Meierewert, 2001 as cited in Fink, Kölling, & Neyer, 2005, p. 5)

While being only valid to analyse two countries at a time, the Cultural Standards method allows a deeper look into the cultural differences in between those two countries caused by personal experiences and socialization. While Cultural Dimensions, although providing simple data for several countries, does not allow people to notice subtler differences.

3. CROSS CULTURAL COMPARISSON

3.1. Historical Background

Looking into each country historical background can help provide with a better understanding of each culture and their cultures differences. Looking into each country individually can also help with understanding their norms and values and what they contribute to the cultural differences encountered. Their geographical position and the demographic can also contribute to this information since they affect the culture, economy, and politics of a country.

Portugal and South Korea can be considered very different countries. Geographically, they can be considered similar, Portugal, located in Southern Europe, in the Iberic peninsula and has its only land border with Spain on one side and the Atlantic Ocean on the other. South Korea, on the other hand, located in Northeast Asia, in the Korean Peninsula, with its only land border being North Korea, and surrounded by the Pacific Ocean.

Politically, Portugal after abolishing monarchy, and making the switch to a republic model, was in a dictatorship until the end in 1974 where the republic was re-installed. South Korea, shortly after the end of Japanese occupation after World War II ended, entered the Korean war with North Korea in 1950. When it ends the republic starts, but real political freedom only begins in 1986 (BBC, 2018).

South Korea is also much bigger than Portugal, when it comes to population size (400 times bigger than Portugal's population), even though in land territory, they are similar, South Korea only being 5.96 times bigger than Portugal.

Following, is a brief historical background on each country from a political, demographical, and economical view, for a better understanding of the cross-cultural comparison.

3.1.1. Portugal

Portugal is located at the Southwestern part of Europe in the Iberian Peninsula. While being the most western point of Europe, it has a border of 832 km with the Atlantic Ocean and the only land border with Spain of 1213 km (Visit Portugal, 2013).

The total population for 2019 was 10.26 million (World Bank, 2020b) and its total territory is 92,090 sq. km (CIA, 2020), including both Madeira and Azores, Portugal's archipelagos. Its official language is Portuguese, a language of Latin origin.

Portugal is one of the oldest countries with established borders in the world, and it became an independent kingdom in 1143, with its first king being Afonso Henriques.

In the 15th and 16th century, Portugal created an empire of colonies. During this period, Portuguese sailors travelled the world and colonized several territories in Africa, South American and Asia, creating one of the biggest colonial empires at the time, some of which kept the Portuguese language. After an earthquake in 1755 in Lisbon, the Napoleonic wars and the independence of Brazil in 1822, Portugal lost a lot of its wealth and global power.

After the end of the monarchy Portugal established the republic in 1910. In 1933, Portugal enters "Estado Novo", a dictatorship led by António de Oliveira Salazar and his right-wing government, which would last until the carnation revolution, led by the military in 1974. After this the republic was re-established. The year of 1974 also marked the end of the Portuguese colonial war, and in 1975, all colonies were declared independent.

In 1986 Portugal joined the European Union and in 1998, the European Monetary Union. The switch to euro happened in 2002. Currently, its president is Marcelo Rebelo de Sousa and its Prime Minister, António Costa.

When it comes to the economy, it is an industrialized country, with its main export being cork. Industries like wine, canned fish and footwear, are industries that also have been making an impact in the economy. Tourism also represents a big role on the economy presenting growth over the years. In 2019, the GDP was 374,535 million US dollars and the GDP per capita was 36,411 US Dollars/per capita (OECD, 2020).

3.1.2. South Korea

South Korea, also known as Republic of Korea, is located in the Korean Peninsula in the Northeast of the Asian continent. Its only land border is with North Korea (Democratic People's Republic of Korea), and is surrounded by the Pacific Ocean. The Korean Peninsula is 950km long and 540km wide (Korea.Net, n.d.).

Korea's population for 2019 was 51.71 million people (World Bank, 2020a) and its entire territory consists of 99,720 sq. km (CIA, 2019). Korea's official language is Korean, and the language has its own alphabet, Hangeul, commissioned by King Sejong in the Joseon Dynasty. Its current currency is the won.

Korean history started over 700,000 years ago (Korea.Net, n.d.), and the Korean empire had many dynasties. In the 18th century with the rise of capitalism in Europe, many countries expanded their colonies in Asia, and by the 19th century China and Japan, were already opened to the western world. However, Joseon (a Korean dynasty started in the 14th century) refused to open the country to western countries which led to battles with American and French ships. In the following period, Japan made Korea sign a treaty under the threat of force and pushed the open-door policy on Korea. After winning many wars, Japan gained power in Asia, and occupied Korea, becoming a colony of Japan in 1910.

The end of Japanese occupation occurred after the end of World War II, after Japan's surrender. In 1948, Republic was implemented, and the first elections occurred. In the North, election could not be done due to opposition from the Soviet Union as the Democratic People's Republic of Korea had been established in 1945 as a communist country. When the South declared independence, the North invaded and the Korean War began in 1950, ending 3 years later and costing two million lives.

South Korea entered an authoritarian regime, in 1960, until the 1980s when democracy was established, during that time Korea presented an amazing economic development, going from one of the poorest countries in the world to one of the richest, earning a position as one of the Four Asian Tigers. In 1991, South Korea joined the United Nations and in 1996 was admitted to the Organisation for Economic Cooperation and Development. Currently, South Korea's president is Moon Jae-In and the prime minister is Lee Nak-Yon.

Economically, it is a high industrialized country, and its main exports are high-tech manufactured products like semiconductors, machinery, and automobiles. Due to the Hallyu

Wave and the rise of the Korean Culture interest and exportation, tourism is also very high. In 2019, GDP was 2,224,985 million US Dollars and the GDP per capita was 42,925 US dollars/per capita (OECD, 2020).

3.2. Cross-Cultural Comparison based on Hofstede's Dimensions

Through the Cultural Dimension studies, it is also possible to provide a view on the cultural differences in between Portugal and South Korea. Moreover, the cultural dimensions approach can be used again later to be compared with the Cultural Standards results.

Hofstede's study is the one used to compare the cultural dimensions results in between the two countries. When looking at the data (Figure 2), Portugal and South Korea have relatively close results being inserted in the same group in all the dimensions except one. With the clearest difference among dimensions, in the Long-Term Orientation dimension, Portugal and South Korea are clearly inserted in different groups.

Following, is a closer look into each dimension results and what it means in each case.
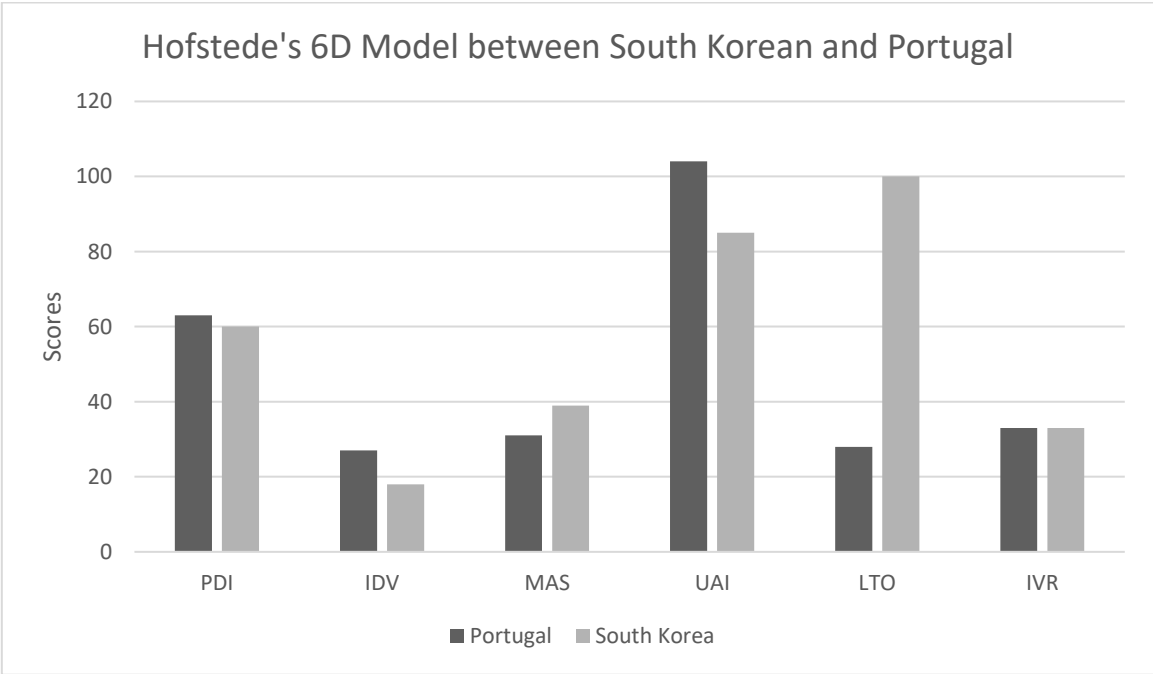
Figure 2 - Hofstede's Cultural Dimensions Comparison for Portugal and South Korea (G. Hofstede, n.d.)

3.2.1. Power Distance (PDI)

As previously mentioned, the Power Distance Index reflects the extent to which people accept the unequal distribution of power. In countries with a higher PDI, less powerful positions are more likely to accept hierarchical distance, meaning that the privileges that people hold in higher positions are admitted within the organization. On the other hand, in countries with a lower PDI, power distribution is more equal, this means people in lower positions are comfortable in sharing thoughts and opinions and people in higher positions are willing to listen and make more democratic decisions. In this index, the highest power distance index score is 104 held by both Slovak Republic and Malaysia and the lowest score is held by Austria (11).

In this dimension, Portugal and South Korea have close scores with 63 and 60, respectively. This puts both in a high position in the index, meaning that both countries accept quite well rank distance, and people with lower positions are not expected to act beyond that. This also means that communication between people of higher and lower ranks could be probably less, than in countries with a lowest score.

3.2.2. Individualism (IDV)

The Individualism index refers to someone's independence in society if they see themselves most as individuals or members of a collective. In individualist societies, countries with the higher score, people act mostly alone and care only for close family and friends. In collective societies, countries with low scores, there is usually a difference in between people belonging to a certain group or not, and when inserted in a group, it is expected of someone to take care of everyone in said group. In this dimension, the highest position is held by the USA (91) and the lowest by Guatemala (6).

Once again, in this dimension Portugal and South Korea have relatively close scores, with 27 and 18, respectively. Both countries can be inserted in the group of collective societies, where they inserted in groups and loyal to them, doing their best to maintain harmony in between the group, South Korea having a greater tendency to do so, according to their lower score.

3.2.3. Masculinity (MAS)

This index reflects if masculine values are the dominant ones in society. Countries with highest scores (masculine), reflect values of competition, achievement and success, the pursuit in being the best, while in countries with lower scores (feminine), people tend to consider other's feelings and care about each other. Success is not determined by being better than others but by quality of life. The scores differ from 5 (Sweden) to 110 (Slovak Republic).

The countries in analysis have close scores of 31 (Portugal) and 39 (South Korea), putting them both as feminine societies, this means that in both countries quality of life is valued. It is believed that hard work is rewarded and will not give up their free time or family life to work. Competition is not that serious, and pressure is avoided. Flexible timing is valued, and services and businesses close early and are not often opened on weekends.

3.2.4. Uncertainty Avoidance (UAI)

The Uncertainty Avoidance index reflects people's adversity of unexpected and unplanned situations. In countries with high scores, people look for stability to avoid these situations from occurring since they represent a source for high stress and anxiety, these countries often have stricter rules and prefer set routines. In countries with lower scores, there is some sort of sense of security with people which makes them okay with taking risks and uncertainty, they tend to be more relaxed. Hofstede also explains how people from higher uncertainty avoidance countries may come across as busy, emotional and aggressive and people from lower uncertainty avoidance scores may come across as dull, easy-going and lazy. The highest score is from Greece (112) and the lowest from Singapore (8).

In this index, Portugal occupies the second highest position, following Greece, with 104. South Korea also presents a high score, but lower than Portugal with 85. Still, both countries can be considered as Uncertainty avoidant countries. In both countries, following rules not only means maintain social order, but is also an emotional need to avoid ambiguous situations.

While having a high score in this index, South Korea, along with Japan, represent an exception amongst other Asian countries, with mostly low scores. Hofstede even mentions specifically South Korean and Japan as countries that do not present as expected when inserted into regional scores.

18

3.2.5. Long Term Orientation (LTO)

This dimension shows how a society is linked with their history and their past when dealing with present and preparing for future situations. In high score societies, pragmatism and diligence are encouraged for people to be well prepared for the future. In lower score societies, people tend to maintain traditions and customs. The lowest score held by Puerto Rico (0) and the highest is held by South Korea (100).

This dimension is where the biggest difference can be observed between Portugal and South Korea. As mentioned above, South Korea holds the highest place in the ranking while Portugal holds the low score of 28.

This means that Portugal is very focused on old traditions, prefers short term goals, is very keen on establishing and following rules and does not hold a habit of keeping savings. Meanwhile, South Korea prefers investing and thinking about future obstacles and goals, rather than overly consume.

3.2.6. Indulgence (IVR)

This dimension refers to people's control of desires and nature. Countries with a weaker score, or *restrained,* believe that gratification and activities of leisure have to be regulated and people need to have self-control, while countries with a low score, or *indulgent,* allow themselves to have fun, respond to their desires and enjoy life. In this dimension, the score varies from 0 (Pakistan), to 100 (Venezuela).

In relation to this dimension, both Portugal and South Korea can be considered as restrained countries, with a score of 33 and 29, respectively. This means that both Portuguese and South Korean people to control their emotions and hold themselves when it comes to indulging in relaxing and leisure activities as they think it is better to spend time working. Putting too much focus on enjoying desires can be seen as non-desirable behaviour.

4. METHODOLOGY

4.1. The Cultural Standards Method

As mentioned above, the Cultural Standards method is one of the popular methods, nowadays, to study cross-cultural differences. Differing from methods like Hofstede's Cultural Dimensions, that bundles several countries together according to their general cultural dimensions, the Cultural Standards method can only be used when comparing two specific cultures at a time.

Since the goal of this thesis is to compare only the Portuguese and the South Korean culture, the method chosen to do so is the Cultural Standards Method.

This is a method that has been increasing in popularity that is based on a qualitive approach. The method provides a tool to look into more subtle differences in between two cultures, and therefore the culture standards discovered when comparing those two specific cultures are not appliable for a third culture. (Brueck & Kainzbauer, 2002, p. 4)

4.1.1. Introducing the Cultural Standards Method

To deal with other methods, like Hofstede's or Trompenaars's Cultural Dimensions that work with general ideas, not considering counterpart values and norms of behaviour when analysing cross-cultural encounters of specific cultures Alexander Thomas (1993) creates the Cultural Standards method based on the theories of Piaget (1962, 1976) and Boesch (1980), later providing with a clear definition:

> "Cultural standards combine all forms of perception, thinking, judgement and behaviour which people sharing a common cultural background rate as normal, self-evident, typical and binding for themselves and for others. Thus, cultural standards determine the way we interpret our own behaviour as well as the behaviour of others. They are considered "basic", if they apply to a variety of situations and determine most of a group´s perception, thinking, judgement and behaviour. Furthermore, they are highly significant for perception-, judgement- and behaviour mechanisms between individuals." (Thomas, 1993, p. 381, as cited in Brueck & Kainzbauer, 2002, p. 3-4)

Cultural standards can be interpreted as guidelines applicable for most of the population, but it does not necessarily mean that it will fit every single individual. Even though, analysis is made on a subtler level, little variations can occur as they are not rigorous regulations, meaning that some cultural standards might not be shared by all the population of the cultures in analysis.

These cultural standards can only be identified when there's bilateral interactions in between the cultures being studied. Due to socialisation, these patterns are not visible to people of the same culture, but become apparent when cross-cultural socialization happens, since situations that are awkward or even problematic expose those cultural standards that are unconsciously experienced. For this to happen, Brueck and Kainzbauer (2002), mention the importance that "critical incidents" play. It is those incidents that can be awkward and embarrassing that described as critical incidents. They are not necessarily negative situations, but situations that are "not compatible with our own family orientation system" (Brueck & Kainzbauer, 2002, p. 5), so positive situations can also be valuable to the identification of cultural standards.

Moreover, as mentioned above, the cultural standards identified are only good when comparing the two cultures studied, and loose meaning when adding a third culture to the comparison. For example, the cultural standards identified in this thesis between the Portuguese and Korean culture, are only good when talking about those two, and would lose meaning if someone were to compare with another culture, even if they are considered similar cultures. The standards would be useful for Koreans to understand Portuguese behaviour, but it might not be useful for other people.

4.2. Cultural Standards Research Methodology

The Cultural Standards method has its own methodology, which bases off identifying those "critical incidents", mentioned above, by interviewing members of one culture who had contact with the other, it is possible to analyse those interviews and collect information on those incidents and other information. After this analysis, the preliminary standards are obtained. After presenting the preliminary standards to the interviewees and experts and getting feedback, the final standards are set. The whole process can be structured in 3 steps:

1. The narrative interview.
2. The analysis and categorization.
3. Group discussion and feedback.
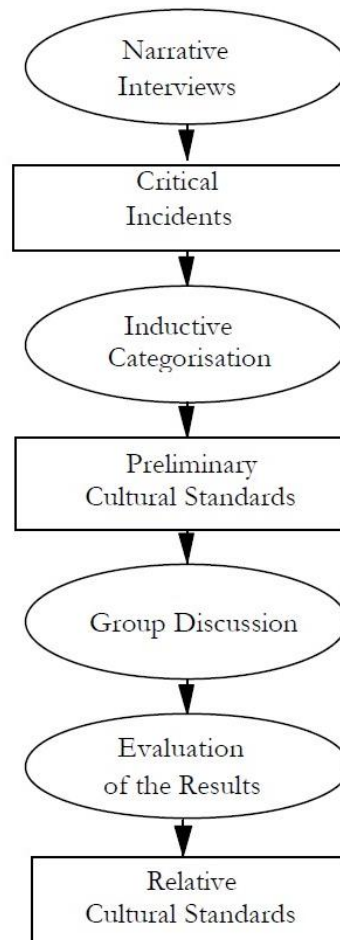
Figure 3 - The Process of Cultural Standards Research (Brueck & Kainzbauer, 2002, p. 8)

4.2.1. Narrative Interview

The first step of the method is to run the interviews. The critical incidents are obtained. Narrative interviews allow us to "to collect information/data without restricting data collection by presuppositions (prejudices, previous restrictive assumptions)." (Fink et al., 2005, p. 12) Since respondents can be easily influenced by how an interviewer asks the questions or their reactions, a standard question/answer interview becomes unadvisable for this method. Therefore, an interview technique firstly created by Fritz Schütze that avoids the classic interview strategy of question/answer is used instead. This type of interview encourages the

respondent to talk freely on the topic, as well as allowing them to control the interview and control the subjects, seeing the interviewer as a spectator. This technique not only provides a more comfortable ambient to the respondent but also allows them to share more information comparing to a normal scheme.

This type of interview, according to Lamnek (1995), consists of five different stages (Brueck & Kainzbauer, 2002, p. 7):

The Explanatory Stage: The interviewer should try to establish an ambient where the interviewee feels comfortable, so they provide with a more detailed narration.

The Introductory Stage: The goal of this stage is for the interviewer to provide with a general idea of what the objective of the interview is, in order to prevent influencing the respondent in their narration.

The Narrative Stage: This when the respondent starts speaking. All interruptions should be avoided, so the narration leads on what he chooses to say or develop as well as the order of the topics being told. The more detailed the information is, the better the results.

The Investigative Stage: After the narration is completed, the interviewer can try and get additional information, without altering the way the respondent told it. The purpose is to encourage the narrator to complete the information.

The Assessment Stage: The narration is finished at this point and it is impossible to go back to it. The respondent and the interviewer should now analyse and interpret the stories told.

4.2.2. Categorization

The categories formed will derive from the interviews. After the narrative interviews, these should be analysed and from this, the critical incidents identified as well as pattern behaviours. In this step, the transcription of the interviews helps so they can be analysed through qualitive content analysis (Mayring, 2000, as cited in Fink et al., 2005) and inductive method. Critical incidents that correlate can be put into the same category. After classifying all incidents, a certain number of categories will emerge. Not all the categories have to make it to the results, as occurrences that are not often mentioned should be excluded. After all these steps, the result is the preliminary cultural standards.

4.2.3. Group Discussion and Feedback

In this last stage, the preliminary results are presented back to the interviewees, as well as new people, and cultural experts. Since the goal is to identify the cultural differences, to avoid making assumptions, having cultural bias as well as atypical situations, the feedback from the cultural experts and the people interviewed is analysed to decide on the final cultural standards and rule out misconceptions.

5. RESULTS FROM THE EMPIRICAL RESEARCH

5.1. Overview of the Research

5.1.1. Sample Group

The goal of the present research is collecting cross cultural experiences, namely critical incidents as named by Thomas, between Portuguese and Korean people, in order to obtain Portuguese cultural standards from the Korean perspective. Accordingly, the selected sample group were all people who were born and raised in South Korea, but had experience living in Portugal for a year or more.

The total number of interviewees accounts to 15 people, with 5 men and 10 women. The age of the sample group ranged between 21 to 62 years old, the average age of the group being 29 years old. The longest stay in Portugal of the group accounts to 36 years while the shortest stay is only 1 year. Among the group, 3 people are fluent in the Portuguese language, 5 people hold a good conversation level, but do not consider themselves as fluent, 5 people know a little Portuguese or/and are learning the language and 2 people have no knowledge of the Portuguese language.
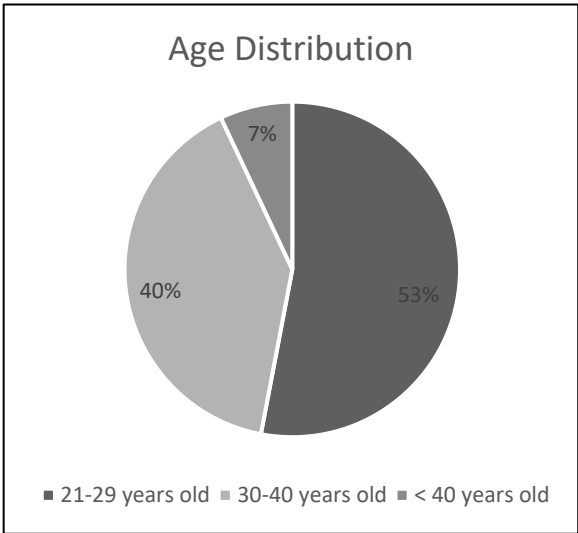
Figure 5 – Age Distribution of the Sample Group (%)
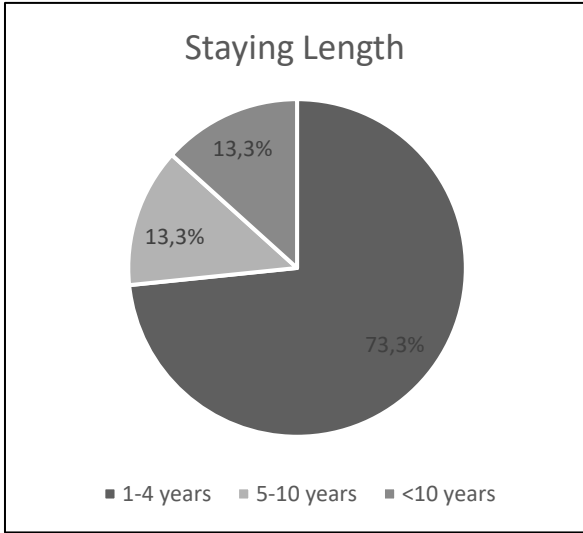
Figure 4 – Staying Length of the Sample Group (%)

Among the interviewees, 9 hold a completed university degree and 6 hold a completed secondary education. Most reside in the district of Lisbon, accounting to 9 people, 3 people reside in Porto, 2 people reside in Coimbra and 1 in Braga. When looking at job occupations, 6 are employed in companies or institutions, 5 own their own business or are self-employed and 4 are students.

Table 1 shows all the interviewee's information. To hold confidentiality, their names are not presented.

Table 1 - Overview of the Sample Group

Nr	Sex	Age	Education (Completed)	Profession	Stay in Portugal (Years)	Portuguese Knowledge	District of Residence
1	M	62	University	Professor	36	Fluent	Lisbon
2	F	29	University	Interpreter	16	Fluent	Lisbon
3	M	25	University	Waiter	1	Good	Coimbra
4	F	21	High School	Student	2,5	Good	Lisbon
5	F	26	University	Business Owner	2,5	A little / Learning	Porto
6	F	21	High School	Student	1,5	Good	Lisbon
7	M	25	High School	Student	1,5	Good	Lisbon
8	F	31	University	Business Owner	1,5	None	Porto
9	F	22	High School	Student	1	Good	Coimbra
10	F	37	University	Dancer	1	A little / Learning	Lisbon
11	M	35	University	Company Worker	5	A little / Learning	Braga
12	F	39	University	Artist/ Tour Guide	3	A little / Learning	Porto
13	M	30	High School	Restaurant Owner	3	A little / Learning	Lisbon
14	F	27	High School	Restaurant Owner	3	None	Lisbon
15	F	33	University	Association Director	5,5	Fluent	Lisbon

5.1.2. Interview

The sample group was formed by contacting people through email and social media, and via other interviewees sharing their contacts, always accounting to the candidates having to be Korean citizens, living in Portugal for at least one year. Overall, over 40 people and some Korean owned businesses were contacted, about 20 replied, but only 15 agreed to conduct the interview. The Korean Embassy in Portugal was also contacted to participate in this research, but a reply was never obtained. The interview dates were all set according to the participants availability and were all conducted in a long-distance situation. 14 interviews were conducted through online platforms like Zoom and Skype, and another one through phone call. In terms of language, 7 interviews were conducted in Portuguese, 7 interviews were conducted in English and 1 was conducted in Spanish, according to the participants level of comfort. The longest running time of an interview was about an hour and the shortest interview was about 20 minutes. All were recorded with the consent and awareness of the participants.

5.2. Portuguese Cultural Standards from the Korean Perspective

Being countries located in opposites ends of the world and in different continents, Portugal in southern Europe and South Korea in Northeast Asia, and both with different languages, historical backgrounds and other differentiating factors, cultural differences in between the two can be expected.

Even when speaking of the encountered cultural differences, most participants expressed their appreciation for the country mostly due to the people being welcoming, the food being good, the good quality of life and the weather being nice. Some also described some bad experiences with racism, that even though they noted it did not happen often, got worst after the start of the present year.

The Cultural standards were obtained by analysing the interview transcripts achieved during the empirical research of the collection of the narrations. The final cultural standards were the ones that were mentioned, in some way, by most interviewees. The final 6 Portuguese Cultural Standards from the Korean Perspective are:

1. Slow Life Rhythm
2. Food Culture
3. Relaxed Lifestyle
4. Relevance of Relationships
5. Technological Efficiency
6. Out of Touch with the World

It is important to note that the discovered cultural standards do not represent anything positive or negative, but maintain a neutral stance and are relative, not being mandatory to apply to every Korean person's experience in Portugal, but remaining only valid when comparing Portugal and South Korea.

5.2.1. Slow Life Rhythm

Rhythm always accompanies the way people pace their lives, and how, in general, everything works. When someone accustomed to a place where everything moves very fast, relocates to a place where things move at a slower pace, conflicts, or difficulty to adjust may occur.

The topic of the slow life rhythm was very mentioned across interviews by a total of sixty six percent (66%) of all interviewees, with more relevance to the topics of Slow Bureaucracy and Punctuality. Most interviewees felt that, not only people seem to work slower when in comparison to South Korea, but public services and businesses move that way as well.

Perception of time

The way time and people move, or how people perceive and make use of time, was a topic mentioned by some interviewees during their interviews. Interviewees mentioned how one thought they often had when adapting to Portugal is that things seem to move slower than in Korea, Interviewee number five mentioned how it is a neutral topic on her opinion, she shares: *"I think Portugal is really… for me, a little bit slow, everything is kind of slow, so (laughs) for me, it is really good part, and on the other hand is really bad. When I started my business it is really stalled, like why are they so slow, but on the other hand it is really cool, because we have*

some time to rest.” Interviewee number thirteen also mentioned this, and highlighted how Korean people always *“think more about the easy way, about the fast way, this is our culture so, Korea we’re always doing the “rápido, rápido[1]”*, while in Portugal it is not like that. Interviewee number nine also mentioned how she feels how the process of things moves faster in Korea, because people there are impatient, she shared: *“The process of things is very slow. I had to wait a long time to buy something or catch the bus, or something. I think Koreans' processes are faster, because as I said, we don't like to wait. We don't have much patience.”*

Other mentioned part was the different usage of time people have in Korea and in Portugal, Interviewee number ten mentioned: *“the biggest difference… using the time. In Korea, people’s normal, at least to me, using the time, using schedules and preparing, somehow time is really fast.”* Interviewee number six also mentioned how Koreans plan everything out, so they do not waste any time and how it is something it is taught to them from a young age, she shares: *“Koreans have this side, everything has to be fast, but it also has… Actually, there is a relation in how Koreans try to act so quickly because ever since they were born, their parents in Korea, they already make the person be like that (…) Koreans do the work with all the time decided, in this time I do this, then I do this, trying to finish everything quickly, and with a certain smoothness. Like, there can't be any time to waste.”* The same interviewee also comments on even when playing specific games that are supposed to be relaxing, Korean people modify the game to do things faster than the set time, she says: *“For them [game creators], people try to do what they want, create things, and do it peacefully. Now, when Koreans play, most of them, first try to increase as much as possible, try to increase both the land and skills that they should open with time. First, open everything! And to do it, to open all those skills, it actually takes time. Koreans, however, enter the configurations and change the time, so they always mess, control the time, open everything in a single day, or within a week, and then solve the borrowed money and then they start the game.”*

Punctuality

The term of punctuality, or the lack of it, was one of the most mentioned aspects in this specific Cultural Standard. Most interviewees expressed that in South Korea, it is of extreme

---

[1] Portuguese word for “fast”.

importance, in both social or professional settings to be on time, most people even arriving a few minutes before the set time to guarantee to not keep people waiting, and when people are in fact late, a valid excuse or explanation is always provided. In a both professional and personal setting, Interviewee number five elucidated: *"I worked in hostel, the first year, like 4 or 5 months in here, and when I started to work I always go to my job 10 or 15 minutes before, that's the usual thing in Korea, but when I arrived at that moment, the owner said to me "please don't come early. Please come on time" so after that I always came on time, and they said, "oh you come early", and I was like what? In Korea, it is a normal thing, because when we work in our job, we always arrive 30 minutes or one hour before, so it is really funny. After that, when I arrived 10 minutes later, not on time, they said they do not care, nothing. It is a little bit different thing here and in Korea. And one more, meeting time also like that in Korea, when we say "ah we can meet at 1pm" then people come before 10 minutes or on time, but here they always arrive after 30 minutes, it is really funny to me."*

Interviewee number ten, who has been living in Portugal for only a year, expressed her nonunderstanding of the situation, even asking her partner, or friends about it: *"appointment time is really important, it is not late, never late, but people send messages "ah I am sorry I am running a bit late because there was a problem, blah blah". But in Portugal, actually, many people appointment time is a little bit late. So, this part I do not understand, I will ask my friends or I will ask my boyfriend but this is a normal situation, until now, is a culturally normal situation, until now I do not understand why make an appointment time, and arrive late and are not sorry about that."* The same interviewee even expressed an anecdote about one of her friends never being on time, and how she started to deal with the issue: *"some friend when we make appointment, every time she is late, it is like one hour, so I ask her and one time I got really upset but my boyfriend says "do not be upset every time she is late", but I am making food and making dinner, I am making dinner and I invite her and she is late, and I ask her but she does not even say sorry to me but yeah… so, she goes running every day, exercising, so she has to have time after running so I ask her "why don't you make the appointments maybe one hour later?" but I am prepared at this time, but this part I cannot understand and I ask other friends too, same answer, something like that, I want to make use of that time, but I am late, but they have their reasons. But now I have a way, I make the appointment and she is always an hour late, so I make it at 6pm and I know that she is coming at 7pm."* Another interviewee who talked about acquaintances being late was Interviewee number fourteen, she mentioned: *"Portuguese people, they break appointments a lot, with you know, because many friends, I*

wait for someone about the appointment, but they never appear and then they just say "oh sorry, I forgot" and that is it."

Interviewee number four, a student in university, expressed that for her this is neither a good nor bad aspect, and can be even be convenient: *"Portuguese people, a bit late, when we go out or do something, not everyone, but a little in general. Time seems larger than to us. Sometimes it is good, or sometimes bad. Because in between friends, sometimes it is over an hour, or in class, you can be late up to 15 minutes, depending on the professor, but in general, isn't it?"*

Slow Bureaucracy

The last topic in this Cultural Standard is the time Bureaucratic Processes take in Portugal. The Cambridge Online Dictionary defines Bureaucracy as "a system for controlling or managing a country, company, or organization that is operated by a large number of officials employed to follow rules carefully." (Cambridge University, n.d.) Most interviewees felt that the processes to obtain documents takes too long. Interviewee number twelve accounted to her first experience with these procedures in the country, additionally mentioning how the services do not seem to work efficiently: *"Bureaucracy is terrible, terrible here. (…) Even when I did Erasmus I worked on the paper for 3 months before coming, until the end of the process I did not get the paper that I was an official citizen, but I just had to come because the friend who did Erasmus here before me, she told me "ah me too, you just have to go they will give it to you after you are there, when you visit", but anyway, yeah, and then… I do things, but they say I have to change this, so I change, and I go there and they say you have to change this, they never tell me at once."*

When comparing these processes in between both countries, Interviewees felt that the system works much faster in Korea, Interviewee number six adds: *"In my experience, to apply for a visa, the residence permit, usually in Korea, they are open on all days and you can resolve it, if you give all the right documents, you can resolve in one day, on the same day, or delay a few days, but it is rare to take a week or more. But, in the case of Portugal, when I tried to do it, it took a long time, so I did not have many days to get it, and the schedule too. Sometimes they did not have a day in a month, or for 2 or 3 months ahead, they did not have a date for me*

to book. And when I called, nobody answered. So, also on the part of the system, it is different. Even so ... even though the system is a little slow, but people solve things, because for the Portuguese this is adaptable, something that is no different, has always happened. Now for the Koreans "what do you mean? Do I have to wait more than a month to get a residence permit? That is a Lie.""

Besides the procedure and waiting time, some other interviewees also accounted to these experiences being harder when they are foreigners, principally when they do not speak the Portuguese Language. Interviewee number two explains: *"The second thing that I found most difficult was the SEF appointment, this administrative system that takes a long time, where many people don't speak English, and it is also not mandatory to speak English, but for foreigners, even opening an account, or paying for light bills, or changing houses is very difficult."* Moreover, on the topic of the language barrier felt when by the interviewees when handling these situations, another interviewee felt how that barrier makes the processes even longer. Interviewee number thirteen illustrates: *"My Portuguese is not good, it is really difficult to communicate with each other, so I spend… I waste a lot of time, so these things compared to Korea, our country is really fast, and if I go to somewhere, imagine the "Loja do Cidadão" or "Segurança Social" or to "SEF", or "Junta de Freguesia", that kind of area, their service is too late."*

5.2.3. Food Culture

Differences in food can be easily felt on the daily basis when moving to a new place with a different culture, since aspects like geography, available ingredients or climate can affect and influence different country's cuisines. Although most interviewees made a point to assert their appreciation for Portuguese food like, for example, interviewee number ten: *"Portuguese food, is also really delicious for me, and Korean people really like the Portuguese food",* they also pointed out differences they felt not only in food taste but also in eating habits. Overall, Sixty percent of the interviewees pointed something food related during their interviews.

Coffee Habits

The first topic on the Cultural Standard of Food Culture is the different coffee habits in between Portuguese and Korean people. This was a topic mentioned by the interviewees not only as different drinking habits, but also as different tastes in how they drink coffee.

When commenting on the different coffee tastes Portuguese people have from Korean, the different times to have it and the quantity during the day is mentioned. Interviewee number three mentions: *"Portuguese people always, always, drink coffee in the morning. So, early in the day and they drink coffee, this was a different experience. And they always go to the café."* Interviewee number twelve also noted the difference in "*the quantity of drinking coffee*" in between both groups.

Moreover, on the different coffee habits, Interviewee number nine mentioned the difference in the coffee style, specifically on the temperature: *"we prefer American coffee, with ice, it's the coffee that Koreans drink the most, but I don't think you drink coffee with ice, it's always hot."*

Eating Times

Another topic of this cultural standard is the eating time difference in between Portugal and Korea, mainly lunch and dinner. When talking about the topic of food, some interviewees expressed that mealtimes are earlier in Korea, than in Portugal, believing that Portuguese people eat much later.

When talking about making meal plans with Portuguese friends, this was a topic mentioned by Interviewee number nine, who accounts: *"I think Portuguese people have dinner later than us, you have dinner at eight pm, yes, the other day, my friend said "let's have dinner, what time do you prefer?" and I replied "how about six pm?" and my friend says "Six? That is so early." And I asked "early?" Yes, hence, I think you have dinner later than us."*

Interviewee number five also pointed it out as one of the biggest differences she noticed when moving to Portugal, but felt that the early eating times are common through out Asian cultures, she noted: *"the time to eat, like lunch time, dinner time is also different here than in*

Korea, but that is the basic things in Asian culture and in here. Because we start lunch at like noon or eleven thirty and finish at like one pm. But here you start at one pm to three pm and dinner time it starts at like at eight or nine pm but in Korea it starts at like six or seven, so it is a different thing, also."

Spicy Food

Different cooking techniques are common to exist in between different countries, and even though, most Interviewees mentioned how much they appreciated the food in Portugal, the different flavours used in food, mainly how Korean food tends to be spicy and using more condiments was another topic mentioned by the group.

Interviewee number ten pointed out the spicy and condiment food as one of the differences she noticed: *" something different is food, we have so many sauces and so many tastes to food, but Portuguese food, is also really delicious for me, and Korean people really like the Portuguese food because it is not salty and not too sweet, but tasting is really different, Korean food is in some part really spicy, but also sweet, it is not really sweet, but somehow it is sweet."* Contradictory to the statement made by Interviewee number ten, Interviewee number three, thought that Portuguese food had a saltier flavour to it, but still mentioning the spicy food, as something that he missed from Korea: *"Koreans like spicy food. But in Portugal, it is just normal or just salty, for me. So, colleagues and I always felt that the Portuguese food in relation was too salty. And we missed the spicy food, too."* Moreover, Interviewee number two, mentioned how in Portugal *"they do not really eat spicy foods"*, when talking about her childhood in the country.

Concluding this topic, there was also mentions of the food being similar, except for the spicy flavour as Interviewee number eleven pointed out: *"the food very similar in Korea, just not spicy"* and also using similar ingredients like Interviewee number five mentioned: *"I think here in Portugal, it is the most similar, the most similar country, in ingredients, like lot of ingredients here and in Korea."*

Sharing Food

The last part of this Cultural Standard is the sharing of meals or foods, common between Korean people but not as common between Portuguese people. Interviewee number two explained how in Korea it is common to order several dishes and everyone shares the meal, contrary to what happens in Portugal where everyone orders a dish to themselves, she illustrates: *"The fact of not sharing a meal, people ask for several things, and that's it, each one takes a little bit, let's share, let's eat everything together, sharing. But here in Portugal, I only ask for my thing and this is just for me, if you want to try it, I can give you a little bit, but it is that division of not sharing very well, it is more individual."*

Interviewee number one uses the example of how Koreans share food as an example as to why he thinks Korean people think more in a collective sense instead of being individualist, stating: *"I said earlier that Koreans have more of a feeling, or a sense of collectivism, not individualism, so in Korea, they share everything. Even today, because of hepatitis, or AIDS, etc. now, they are trying to avoid it, but for example, imagine there is one, a plate, a casserole, so Koreans put the spoon in their mouth, and then that spoon goes directly to the casserole, each spoon and the casserole in common (…) all because of this sense of collectivism, all things in common, all things, are common property, nor is it private, and that's where it came from. And therefore, what happens, even in everyday life, and from day to day, also leads to this sense of collectivism."* However, another Interviewee disagrees with this view of Portuguese people being more individualist, and stated how she thinks Portugal and Korea are both countries where people that participate in that behaviour, even stating the reason as to why she believes Korea is a country where people share, Interviewee number twelve tells: *"What is similar is that people like to share, Korea also people really like to share because we experienced the war. It was a hard time so everyone had to share the food, so even in the train you sit next to a strange person, the strange person never just eats, when they open the snack they will ask you "would you like to have some? This is kind of, I felt that is very unique in Korea, but here is more, it is not because of a recent war, we had the Korean war back, some years ago, here is more like family, you take care."*

5.2.3. Relaxed Lifestyle

Besides the Slow Life rhythm aspect, Korean people living in Portugal also felt, that in comparison, people in Portugal, lead a much calmer lifestyle than people in Korea. This is the most mentioned topic among interviewees, with seventy three percent (73%) talking about some aspect of it.

Some interviewees even mention how that is the reason that they ended up moving to the country after visiting, and mentioned being more relaxed ever since moving here as they do not have to deal with as much pressure or workload as they did in Korea. Besides, they also feel that they can express themselves and be more like themselves in the country. However, while talking about people leading a calmer lifestyle, the topic of conformity also arises as they feel that change and solving conflicts that are troublesome are something the Portuguese do not dedicate effort to.

No Competition

This was one of the topics that was mentioned by most interviewees when talking about the lifestyle lived in Portugal. Korea is a highly competitive country both in working and studying environments and interviewees felt that Portugal is not as competitive, letting them live a more relaxed life. Interviewee number 2 expressed: *"That's that… That, I do not need to live in such a competitive world. In Korea, it is all about competition. Studying, you always have to be the first place, you have to study until midnight, you cannot play, you cannot enjoy or this and that, it is always the extra tutoring and the other extra tutoring, and you always have to look at what will gain you a lot money, what will give you a title, but not here, it is yeah, you do it if you want to."* Interviewee number twelve also expressed how that was her impression of Portuguese people, and how she feels that they put more value into chasing happiness than other values: *"not too much capitalistic desire, not too much, not very into competition, put more value into their own happiness, that is my impression."*

Interviewee number six, explained how in Korea they are encouraged from a young age to have that competitiveness and are urged to be the top, she illustrated: *"Since then, kindergarten is weaker, but even primary school, teachers give a lot of advice, even too much advice, so that*

the student can increase their grade, to pass with the maximum grade, and this also continues until the next ones, both for college, even to have a job, what people look at first, usually, is "this person went to which school?", even the schools also have good schools, average schools, a school that people go to which is not very good. So, first people see, in the cv which school that person graduated from." She further explained how in Portugal she felt like the same pressure was not present and Portuguese people did not to work as hard*: "This competitive side that I mean, from what I felt in Portugal, the Portuguese don't push too hard, they don't need to push too hard to get into a good college, well, it is more the objective of the person who would like to get into a good college, but like, they don't need it. Portuguese people do not need to force themselves to enter a good college, a good degree, good schools, to have a job. As I understand it, you don't need to prepare so many conditions to find a job."*

Freedom to be Self

Interviewees felt as there were more freedom to live as themselves, while in Portugal, but also felt freer to express their thoughts or dress and do the things they want to. Mostly mentioned the importance given to a person's opinion in comparison to Korea, Interviewee number seven explained: *"In Portugal I was very free, I didn't care of the judgment or perspective of others, because in Korea we have to take care of the points of view of others, but in Portugal I was able to express my feeling or my very free thinking, especially in college. Korean students usually do not know how to express their opinion to the teacher, but Portuguese students generally like to make arguments or like to talk during class, I like that very much."* Interviewee number four also shared the same sentiment, explaining: *"Oh and here [Portugal] personal opinion I think is very important, and people like to speak loudly. But in Korea, it's a little bit, do not speak, if the situation is not very good, or all the people think it is "one", but I thought it is "two", I can't say, because everyone thinks it is "one". But here is a little bit different. If I thought "two", then it is "two", there is a bit of a difference in thinking. There is more freedom and so."*

Another interviewee also accounted to how expressing one's opinions in class when he first arrived in the country also chocked him, as it was something he was not used to when learning in Korea, Interviewee number one accounted: : *"It was a tremendous shock for me, how can a student contest and contradict the teacher (...) It was a tremendous shock for me,*

and then I realized" oh this is a way to learn too, maybe a way to learn quickly "so if the student really was wrong, then the teacher has the authority to correct it, or say , give him a reason, or you put this or that is wrong and with this and that he is right. So, you can have that version. In the Korean learning teaching system in Korea, there is no such opportunity, only teachers teach what they know, and students learn."

An interviewee also expressed how she felt that in Portugal people are more encouraged to find what they like, and pursue their passions while Koreans walk a very straight path without opportunity to find what they really like, Interviewee number six expressed: *"Now for the Portuguese, in my view, it was like, they have more freedom in making choices, and yet each one has more confidence in their decisions, than the Koreans of my age, because generally, in this age to enter in college and taking several courses, there are many Koreans, I would say almost 90% of Koreans, at this age, I believe they don't know what to do. Generally, everyone does not know, yes, I doubt it, but for Koreans, as they had all grown up in a straight line, they had no option to think what they really like, how they did not have that time to be creative, so it's more complicated for Koreans to think what they really want."*

Another part of this topic is how the interviewees after moving to Portugal, started caring less about what others around thought about them. Interviewee number twelve expressed the difference she feels here, and when she visits Korea: *"I feel like I care less about what other people think about me or, I do not think I try to change myself in… I do not try to change myself so I can fit their expectations. In Korea, sometimes it is my family, they do not like what I wear. I have to be another person I wear even sometimes what they give because they feel a little bit ashamed with what I wear, it is very free. It is a tiny thing, but I think it is a little too much for me sometimes. I respect their opinion but sometimes I want to be just relaxed."* Another interviewee expresses that as well, and gives the example as to why in Korea, people do not visit certain places because it is only socially acceptable if you look a certain way, contrary to what she observes in Portugal, Interviewee number two tells: *"In Korea, to go to the beach generally, it is not law, but it is socially criticized if it is a person who is not physically beautiful goes. Say, people always look, for example, a woman is fat, and she wears a bikini but everyone looks at her and starts like pointing fingers, and that's it, but here in Portugal, you don't care if this person is like this or that, she's a grandmother, she's a child, nobody cares to know, which I think is an advantage, being here in Portugal because nobody criticizes me for being me."*

Work Time Separation/Schedules

Another part of this Cultural Standard is not only the clear working schedules in between Korea and Portugal, but also the separation this time means to Korean and Portuguese people. When mentioning relaxing lifestyle, most Interviewees mentioned how in Korea, there is not a line in between what it is work time what it is not, as most people work around the clock. Interviewee number two highlighted the difference in the schedules in between Korea and Portugal: *"In Korea, you must know, it is working almost 24 hours. There is no rest there, no proper meal, you must eat in like 5 minutes and get back to work. But here in Portugal, it is not like that, I always have breakfast, then I have coffee time, around 10, lunch, dinner and supper, that is, from the point of view of a Korean who, I also like to work a lot, you can consider how, I don't know, it's not very diligent, it can be seen, and it is more noticeable in public functions."* Interviewee number ten also mentioned this difference in schedules, and how she feels like the Portuguese have a lot of free time in comparison, furthermore, she also mentions how they care so much about holidays and the difference in length of them, she explains: *"My friends that work in offices, they start and it is until six, they never really stop, their lunch time is just one hour or thirty five minutes or something like that, but I see the Portuguese, my friend is also in an office, a journalist, he really, how can I say, there is so many free time, it is my feeling. Lunch time maybe two hours, something like that, yeah, really enjoy, how can I say, enjoy the free time, or the holiday times like in Korea, summer vacation or winter vacation, just one week, but in Portugal, my friend, usually summertime is like one month travel, so I was like "wow it is amazing they really focus on the holiday", one year before they are already preparing holidays, like where are we going and things like that."*

Another Interviewee talked about how even activities the Portuguese do as a relaxing activity, Koreans also use to work or study, Interviewee number seven mentioned: *"Koreans always work until late at night, usually, and are always busy doing something, studying or at work, but the Portuguese are very relaxed and like to drink coffee, (...) The main purpose of the coffee visit is to talk, but we in Korea normally use coffee to study, but the Portuguese do not, the Portuguese go to the café to talk, I like that very much."* Interviewee number fourteen also mentioned the usage of free time, additionally she also mentions holidays and how they still work during them: *"Compared to our family or our friends in Korea... "ah today is*

Christmas, so what? I have to work", like that. "ah today is my birthday. Let's have dinner and that is it." Or "the weather is good, let's go the beach, no come on", we cannot do it."

Other Interviewees also mentioned how they never got to see their families or friends because they were busy always focusing on work, even when they lived in the same house, Interviewee number eleven shares: *"one of the things I really like here is that I can spend time with my family, it is kind of funny but in Korea when I am there I do not have that kind of time with the family, even when I was there I was living with family, but it was very hard to even having dinner together, because everyone was working and finished late, but here I can spend time with my child and my wife and can go somewhere together but in Korea that is very hard."* Another Interviewee also shared his work experience in Korea, and mentions how even if he earned a lot of money while working, he does not remember having that many memories with his family and here, while still working he has more time to spend with his family, Interviewee number thirteen conveys: *"I made cars in the factory in Korea, I worked there during two years, but that time, every day I worked, just working, working, working, working, this was my life for two years. I made a lot of money, but I do not have any time to spend with my family or spend with my friends. (…) So, during two years, do not have any memories, no good memories with family. You know sometimes, in Korea, China or Japan, in Asian cultures we work a lot, so some people they die, because of the work, in our country also. But here in Portugal is better than Korea. I work here also, but I have more time to spend, more time with my family or with my son."*

Conformist People

Interviewees also mentioned that they felt as Portuguese people were too quick to conform to situations, instead of demand change, make up solutions or even wanting to know more places or things. As change takes work, they felt as the Portuguese could be lazy when it comes to dealing with the previous mentioned issues. Interviewee number eight expressed her feelings towards the lack of demanding for change on the part of the Portuguese people: *"For example, Portuguese people must complain to the government, why don't you work? Why is there not a lot of police? Why is there not a lot of emergency services? Why are there no more hospitals, why do we have to wait so long in the hospital? You must complain so they can fix it. But I do not think that it functions well. This is my experience here."* Interviewee number twelve also

mentioned the topic of politics, mentioning more young people, she expressed: *"Korean take history very seriously, Portugal they, I do not know if they tried to not be serious, or they are really serious, about politics and history I feel people talk a lot but take this out of their words, like okay, black lives matter, many people came out to do this (protesting sign) but before that I never really saw such kind of activism or movement of young people to change the country and society, to make it better. I feel a bit, okay it should be changed but I am not doing it, the other person will, yes. Kind of."*

Interviewee number twelve is the interviewee who most spoke on this topic mentioning it several times. She also mentioned how she feels as people in Portugal are very lazy to solve conflicts and just let things be as they are, she said: *"people are very lazy to solve some conflict. They ah, it is already over. For example, in Korea, if the neighbour did something which is illegal to the other neighbour, you can talk. You talk and if it is not solved then you try to solve, also using the help of city hall or public workers, but here "ah it was installed already a few months ago or it is been there for a long time", nobody cares. Just a little bit lazy to solve."* She also mentions how Korean people are more curious to travel outside, while Portuguese people are content with travelling within the country: *"Korean people like to travel outside, outside of the country more than inside of the country, but here people, I feel like are satisfied to travel within the country, you are not very curious about going…."*

On the topic of accepting things, instead of coming up with other solutions, Interviewee number twelve presented a metaphor: *"here (points to a bottle cap) this is missing, the cap, so the dust goes inside, but you do not have this cap, then Korean people will any way make a new cap, with a new idea, how to open this bottle easily, here [referring to Portugal] it is not there, they accept this condition, they think it is no problem "ah, you can just drink.""*

5.2.4. Relevance of Relationships

Sixty percent (60%) of interviewees mentioned the difference in how relationships work in between Portugal and Korea. They felt that the way social life works in between the two countries is different, highlighting attachment to family and the maintaining of certain communities. Besides these two topics, one of the most complex ones is how societies work in Korea, and the difference in between younger and older people should relate to each other and the respect needed. This not to say that respect does not exist in the Portuguese society in

between these two parts, but that is something that is extremely socially imposed and taught in the Korean society, as the interviewees explained, which made it easier to relate to people of different ages while living in Portugal.

Importance of Family

Some interviewees felt that Portuguese people keep a closer relationship to family, even meeting them more than people in Korea do especially after a certain age and celebrations, Interviewee number twelve expressed: *"family is, of course family is important, but we are not really, it depends on the family, but here more family. More meetings and yeah."* Another interviewee expressed the same thought, even saying how in Korea it is not really normal to join family and friends in events like birthday parties, something that happens commonly in Portugal, Interviewee number ten exposed: *"birthday party, yeah, there is many people, but in Korea, there is just friends, or just family, really separate making celebration, but in Portugal, all together, it is the friends, the father and mother, really together making celebration."*

Interviewee number thirteen expressed how when teenagers grow up they stop spending as much time with their family or parents and spend more time with friends, however, he felt that in Portugal people still spend a lot of time with their family, besides festivities, and how he likes that sentiment, he shared his experience: *"In Korea, the kids when they grow up, like teenagers like 18 years old or 20, we do not spend any time with family or parents, because that kind of age, like more friends than family, so they spend a lot of time with friends they go outside together. But here, in Portugal I like that culture, the people think always about family, the birthday also, spend time with family, in Christmas also, spend time with family, this one is really good for me. If I, when I was in Korea, I never spent my birthday or Christmas time with my family, just with the friends, drink or play somewhere so this one is better than Korea"*

Creation of Communities

Some of the interviewees also felt that in Portugal there is kind of a creation in communities that can work in several ways like neighbours in the same building or people taking care of

each other. Interviewee number eight, who previously lived in another country shared her experience: *"In Spain, I lived in a building like a condominium, like now, I also live in a condominium, which means that I have a lot of neighbours. And I think that here there is a community, and they know who is going to live in their community, or "ah a new Korean girl arrived" that. I would not say anything, that I was Korean or my name, but the neighbours already knew everything. And about my restaurant too."* The same interviewee also shared that by being a foreigner she thought she would not be accepted into said community, which was not the case and about how they protect those inside the community: *"I believe there is a community there, but I do not know. And inside the community, I believe that they protect each other. For example, I am a foreigner, so they could think "she is not a part of our community", but they think that these people are from their neighbourhood, so they protect them."*

In the same sentiment, Interviewee number fifteen also spoke about this community and how it became easier to belong and be accepted in these communities after learning how to communicate in the Portuguese Language: *"Meeting Portuguese people or entering their community, I thought they wouldn't accept it, that they wouldn't accept me to enter their community, but after two, three years… when you speak Portuguese, when you meet the Portuguese, when you have more Portuguese friends, then I could join the Portuguese community, it was not easy, but it was very meaningful, very meaningful and this experience was very good to enter the Portuguese community "*

Interviewee number twelve also expressed when she was talking about sharing food how she thought that sense of sharing was very unique to Korea, but also felt it in Portugal in the way that they treat each other like family: *"I felt that is very unique in Korea, but here is more, it is not because of a recent war, we had the Korean war back, some years ago. Here is more like family, you take care, I think it is because of the catholic culture, the religion, maybe people, yeah…"*

Equal social relationships

This was a topic mentioned both by older and younger interviewees. Korean society imposes a "wall" in between older and younger people, where respect is mandatory to people of an older age. Even the Korean Language imposes that respect, having verbal forms of different usage to

different people, that even if the Portuguese language has it too, people are very quick to dismiss the formal treatment. Interviewee number one, a Korean Professor explains: *"In the Korean language, this treatment of people, of you [formal], of your excellence or of you [informal], this treatment and even their respective verbal conjugation, is very developed, this area is very developed, so you have to be careful, a foreigner learns Korean, you have to be careful how you conjugate the verb when you speak to whom."* The same interviewee, the one that has been the longest in Portugal from the group, conveys how it used to bother him when he first got to the country, but after so long he no longer pays attention to it: *"For example, when I arrived here there were some Koreans who had lived here longer and were older than me, so I had to go to them, or visit them to say that I arrived in Portugal and I am therefore, on your orders, but look, it's not like vassalage but almost like, the other one is in charge, what can I do for them, but the students who arrived later also had to come and greet me, if I knew that someone newer had arrived and they had not come to greet him, to let me know that they arrived in Portugal, to stay for some time, 6 months, a year, or more, I would be upset, because that is not Korean culture, it is not Korean customs. But not now, now if I see that they come to greet me, etc., it is a burden for me"* Interviewee number two, also added to the topic of formal and informal speech, she shared: *"The informal and formal way to speak even if they are just one year apart. But here, there is none, even if she is 30 years older than I am, they usually do not want me to treat them formally, or ma'am or sir, they want me to treat them informally. It's that kind of difference."*

The younger interviewees also noted how it was unusual to them how people of different ages relate so easily to each other. Interviewee number four notes: *"In Korea, the feeling that we have is that there is a wall in between young and old people, because it is very traditional, we need respect, a lot, so it is a little hard to meet, not meet, but for example, to have dinner with your friends parents. In Korea, that is a bit odd, a little hard as well. If there is a lot of people, and you know them all, then yes, but here if you do not, your friend just asks "do you want to have dinner with my parents?" and I have seen it a lot more than in Korea, and is that okay, I always ask, because to us it is not very normal."* Other interviewees also expressed that even in professional settings, where in Korea, they feel like there is a large gap in between people of a higher position and people of a lower position, felt like in Portugal the gap was minor, Interviewee number eleven expressed: *"The company has a structure where boss, we cannot do anything in Korea, like very uncomfortable to talk, to have a conversation, but here very friendly, like kind of a friend with team boss and team leader... ah (laughs) well in my*

workplace but it is very impressive about that because it is very different in Korea, in Korea very, cannot do that kind of friend."

It also reflects, for example, in social gatherings when paying for meals. Per norm, in Korea, the oldest person, or the richest person is always expected to pay for everything, but Interviewee number two mentions: *"The eldest one always has to pay, or the one with more money has to pay, here in general there is more equality, it does not matter if this is the eldest or you are the richest, we pay what we have to pay, there is that equality in between people."*

5.2.5. Technological Efficiency

This cultural standard was mostly mentioned by younger interviewees and takes part of thirty three percent (33%) of the interview sample.

When talking about technological efficiency, it does not mean that Portugal does not make use of technology, but that Korea is very advanced in this area, even being home to some of the most known tech brands. The group approached this topic, not only when talking about the way services work, it being personal services or government ones, but also how it affected their daily lives. Thirty three percent (33%) of mostly younger interviewees expressed their thoughts about this cultural standard.

Services

The first topic of this cultural standard is related to the technological efficiency of services, both government and others. Most interviewees felt as Portugal is behind in these types of technological when comparing to Korea. Starting by the government services, several interviewees spoke on this topic, Interviewee number eight expressed her opinion and compared the development to when she lived in Spain as well: *"Here, everything that is the public's technology, the governments, or those systems a little outdated. That is the same in all Europe. But I believe that when I first arrived in Spain 7 years, but I see 7 years ago and now, Spain has changed a lot, and at home you can see that it changed completely. For example, they have fixed the technology like the websites, and the systems, like to ask for citizenship, has also*

changed a lot. But I think that here, for example, for ask citizenship, there is an internet system, but I think it does not function well." Interviewee number fifteen also spoke on this topic, relating it to the age of people that are also employed in public services, she explained: *"All the employees, like the social security, or health or finance centre, the employees, the workers are very, kind of old, they are not young, this is very different from Korea, because in Korea, the developed system, and the whole system is over the internet, and digitalized, and so, and also young people, we find a lot of work for young people. (...) It takes a long time and they also don't seem very fast in the way they work, here the way to work is with written paper, so if you apply a digitized system, and a better system for these jobs, then it will be much more practical and it's faster. (...) Fast system, everything, mainly from the government, because we don't use paper, we don't use pens, everything is digitalized well, and with high speed."*

Another interviewee also mentions the Portuguese police and how he thinks in Korea, the police works better in catching criminals due to the help of technology, Interviewee number eleven expresses: *"In Korea you can find very easily criminals because you have CCTV's or something even I, something happened, happened a robbery in Porto, but at that time we reported to the police, but they do not care, they yeah… I think they do not care, but in Korea I think they can catch them very well because everywhere has CCTV or security camera"*

Closing the topic of the technological efficiency of services, Interviewee number seven expressed how banking apps are used to more tasks than in Portugal, he disclosed: *"Koreans already, we use applications often when we do some tasks, banking, or that kind of work, but here, I think it takes a long time to get the job done. For example, when I went to the bank, to create my own bank account, I had to wait more than 6 or 7 hours at the bank but in Korea, we normally use an application and we only need 2 or 3 minutes to do our tasks "*

Daily Life

Besides Technological Efficiency in Services, Interviewees also experienced it in daily life while doing their casual life. Interviewee number three mentioned how carrying keys was a complicated experience to him while living in Portugal, due to being used to the automated locks now used in Korea, he expressed: *"In Korea, normally, Koreans don't use a key to open the doors today. But in Portugal, everything uses keys, it was a little complicated for us.*

Koreans use what it is ... Electronic locks, yes." On the theme of carrying things they are not used to, Interviewee number seven also mentioned how he was not used to carrying coins and money, due to being used to using a card in Korea, he relayed: *"People use coins, a lot of coins, so I always have to carry a wallet just for the coins, but in Korea, we do not use coins that often. We basically use the card, more than money, bills or coins."*

Furthermore, Interviewee number seven also expressed how is impression was not very good due to the lack of more modern things in the country: *"My first impression of Portugal is that, it was, it is not so good, because there were not many, many… how do you say? Many modern things?"* Further into the interview he also mentioned the lack of heating in the houses, which is not common in Korea: *"Winter! In the winter, normally the houses interiors are so cold, there is not enough heating so I always have to dress more, but in Korea, there is central heating in the houses, so we spend a pleasant winter."*

Lastly, while on call with one of the Interviewees where the internet disconnected, Interviewee number eleven took this opportunity to express his thoughts on the difference in between Portuguese and Korean internet, Interviewee number eleven expressed how the *"Internet here [Portugal] is too slow, in Korea, faster, here every time this happens."*

5.2.6. Out of Touch with the World

This is the least mentioned cultural standard with twenty seven percent (27%) of interviewees talking about it, however, it is important to speak on this topic and the seemingly unawareness of Asian cultures in the Portuguese society. Commonly, a Portuguese person's first impression when seeing an Asian person is to assume, they are Chinese. Kitano (1981) in his study explains how:

> "one common assumption is that of the presumed homogeneity among Asian groups, not only on the physiological level, as typified by the phrase, "They all look alike", but on a cultural level. Thus, looking alike has been equated with thinking and acting alike, so that Koreans are mistaken for Japanese, who in turn are taken for Chinese, who in turn may be seen as still another Asian nationality." (Kitano, 1981, p. 126)

Although the mentioned study occurs in the U.S.A., it seems as Portuguese mentality does not differ and it is usual to see the generalization of Eastern Asian Population as presented by

the interviewees experiences, perhaps justified by the Chinese migration beginning much earlier than the other Asian groups. Nevertheless, "These microaggressions tend to minimize or deny differences that may exist between interethnic groups or the existence of other Asian American groups." (Sue, Bucceri, Lin, Nadal, & Torino, 2007, p. 76)

Generalization of Eastern Asian Population

It appears that to a lot of Portuguese people everyone that is of Asian ascendence is still associated with being Chinese and some interviewees accounted to multiple incidents where Portuguese people immediately did not consider that they could be another nationality but assumed they were mostly Chinese and sometimes Japanese. Interviewee number five shared her experience: *"I think that is all over the world, but they just think about Asia is all about China or Japan, something like that so they just ask me "Oh so where are you from? China?" Or they just greet me in Chinese or Japanese, that moment, or those things are really sad for me, but it is not too but bad, but yeah, it makes me feel sad."* Forward in the interview, the same interviewee expressed her thoughts on the most popular Asian culture in the country, but how knowledge of Korea has been rising: *"I think the most popular Asian culture in here, Portugal, is Japan. Anime, animations, and stuff. But nowadays, in Porto, there are many Korean tourists before this COVID, so many people now are used to see the Korean culture, the Korean style so, yeah."*

One of the interviewees who is an artist, made a project from the motivation of being confused a lot with Chinese people, even mentioning that she thinks being Asian became more of a symbol, without mattering the country from where one is, Interviewee number twelve explains: *"Anyhow, I made also project from this motivation, "NiHao[2]", because I became from just the appearance, Asian, became just a symbol, I do not know, it does not matter to them which country, just, they take me, maybe they do not like China, inside, they want to tease or provoke, and they need someone who looks Chinese, or who is Chinese, they do not care, they need something to make the person angry or I do not know. They use this chance. Or they just really wanted to greet me I do not know."* She also accounts to an experience with a Portuguese child assuming she was Chinese, and how she feels she was treated better after: *"In*

---

[2] Romanization of the word "Hello" in the Chinese mandarin language.

the swimming pool, I was swimming and then one small Portuguese boy was saying "NiHao", and I thought "ah this boy is starting to tease me", but I said "ah Olá³ but I am not from China, I am from Korea" and then he said "Oh that is cool" (laughs). And then, he changed his attitude."

More interviewees also accounted to happenings where they felt as they were treated better by people when they found they were not Chinese as they first assumed so. Interviewee number eleven shared a story of something that happened in his workplace: *"Maybe they think I am Chinese, here because they do not really have Koreans, last week I saw something happening at the (workplace) doctor, he first time, thought I was Chinese, so he was very rude, he was talking about China, and said somethings but it was very funny, because after knowing I was Korean his attitude changed a lot, that kind a bit strange to me, even Asian, same Asian, yeah that happened."* Interviewee number fifteen also shared her opinion when speaking on discrimination she felt in Portugal, and how it got worse after the present year and shared how she was always treated better when people found out she was not Chinese, but Korea, she shared: *"Before the virus, before COVID, never, sometimes I felt it, sometimes I found these cases by the Portuguese people, but before, it doesn't happen much… for five years I didn't feel uncomfortable, I didn't have an uncomfortable or difficult situation because of discrimination, and I'm also Korean, I'm from South Korea, so it looks like they like South Korea a lot more than China, because they have said like "ah from South Korea, ah I like it a lot, I thought that you were from China ", China is a wonderful country, it is very strong but they seem to have a prejudice more or less about the Chinese."*

5.3. Feedback

In order to confirm the found Cultural Standards, verify their viability and also to obtain some constructive criticism or comments, an email with the preliminary Cultural Standards, meaning the results of the empirical research, was sent to the fifteen participants in the interviews, as well as 6 other Koreans living in Portugal for over a year, who did not participate in the interviews, asking for their feedback and comments on the findings, counting as an external source for feedback.

---

³ "Hello" in the Portuguese language

Of all the contacted interviewees, six replied to the email and did not lift any objection to the found Cultural Standards and considered them to be well explained.

Overall, they all agreed with the presented Cultural Standards, Interviewee number four commented how there was no needed feedback and how she personally liked the Cultural Standard of "Out of Touch with the World". Interviewee number seven also expressed he could not find any more things to add and that his thoughts were present.

In order to obtain the external feedback, from Koreans living in Portugal that had been participant in the interviews, five people were contacted, but only two replied. Overall, both agreed with most Cultural Standards mentioned and provided commentary.

On the Cultural Standard of Relevance of Relations, specifically on the topic of Equal Social Relations, one of the external feedback providers, a Korean man living in Portugal for a couple of years, disagrees and feels as Portugal also has social hierarchies when it comes to job position, working area and age.

He also shared a comment related to the Cultural Standard of Food Culture, and on the topic of Eating Times, where he shares that he agrees that dinner time is at a earlier time for Korean people due to them not having the afternoon snack culture.

The other respondent for external feedback, a Korean woman living in Portugal for four years, with all the Cultural Standards, as well as provided commentary, and shared her opinion for all of them, to which the most important ones will be presented.

On the Cultural Standard of Slow Life Rhythm, and on the topic of Slow Bureaucracy, she shared: *"This happens a lot everywhere. Mostly, I felt that the people were not so professional in their jobs. For example, many times we had to wait because the workers do not know much about their work and they have to ask their supervisors. Once I had to call the city hall for my marriage issue and I called the number that they gave me. But they did not answer for more than 2 hours, so I had to go to the city hall and wait there. When I arrived, I realized the phone was ringing endlessly but nobody was answering the phone. I'm pretty sure this also happens to Finanças or Segurança social."*

On the Cultural Standard of Relaxed Lifestyle, more specifically about the topic of No Competition, she shared: *"In my perspective of view, I found a few times that Portuguese people also can be competitive. But they would not show it to others. I guess this subject depends on people. But I do agree, Korea has a more competitive lifestyle."* Still on the same Cultural

Standard, and on the topic of Conformist People she claims that it is something she agrees with, and it is an aspect that she has seen that foreigner companies love about the country.

On the Cultural Standard of Technological Efficiency, and on the topic of Services, she added: *": I totally agree with this. With SEF or with marriage documents, I always had to print so many papers. I do know this is changing slowly, but since all the service workers are elder groups. This won't be solved easily."*

5.4. Comparison of Results with Hofstede's Dimensions

In Chapter 3, South Korea, and Portugal score's when it comes to Hofstede's Six Cultural Dimensions were compared. When comparing it was possible to see that the countries were placed very closely in almost all Cultural Dimensions except for the Dimension of Long-Term Orientation, where their scores were further apart.

After the analysis of the interviews and the identification of the Cultural Standards, other resemblances as well as differences can be identified when comparing with Hofstede's Dimensions. It is important to note, that these Cultural Standards are more specific than the Cultural Dimensions since these Standards can only be used when comparing Portugal and South Korea, and the Cultural Dimensions method holds a broader research between countries.

When it comes to the first dimension, *Power Distance,* the countries hold very similar scores, placing in the middle of overall ranking, meaning both countries accept rank distance, and communication in between people of higher and lower positions can be less. The Cultural Standards of *Relevance of Relationships* and *Relaxed Lifestyle*, reveal that Koreans in Portugal felt that the distance imposed in between higher and lower positions was less notable in Portugal, where they felt they could be friendly with their superiors, and even encouraged to express their opinions freely.

The second dimension, *Individualism*, and the once again close scores of the countries where it shows both countries are considered collective societies, are supported by this research, namely by the Cultural Standards of *Food Culture*, *Relevance of Relationships* and *Relaxed Lifestyle.* This Cultural Dimension, refers to not only acting in groups but in maintaining harmony in them In the Cultural Standards of *Relevance of Relationships* is possible to see how Portugal, tends to keep family closer and be loyal to them and also how it tends to create

communities, moreover, in the Standards of *Food Culture* and *Relaxed Lifestyle*, is possible to see how Koreans tend to share within groups, and also how they solve conflicts in order to maintain harmony.

Masculinity, the third Hofstede Dimension, was not supported by the found Cultural Standards, specifically: *Relaxed Lifestyle*. The scores of this Dimension point to both countries being feminine countries that do care as much for competition or success, however, this Cultural Standard expresses how South Korea is a much more competitive country and the people spend a lot more time working when in comparison to Portugal, and that Portuguese people value more leisure time and have a clearer separation to what comes to when it is work time and when it is not. Although both can be considered to care about quality of life, this Cultural Standard points that Koreans care more about success and being the best of the best.

Related to the dimension of *Uncertainty Avoidance*, where both countries place once again in close proximities and are both considered as uncertainty avoidant countries, where following rules and avoiding emotional ambiguous situations is important, there is no directly related Cultural Standard in this research.

The fifth dimension, *Long Term Orientation¸* is the dimension where the countries hold very different scores, where South Korea is considered a country where people are encouraged to be prepared for the future, and Portugal is considered a country focused on older traditions who prefers short term goals. Although this is the dimension where the countries are further apart and differences could have been noted, none of the Cultural Standards hold a direct connection to this dimension.

Lastly, the sixth dimension, *Indulgence*, refers to how countries control desires and nature. Both countries hold similar scores, once again, and are considered countries where people tend to control emotions, and restrain themselves in indulging in leisure activities, in the Cultural Standard of *Relaxed Lifestyle*, a subtle disagreement with this dimension can be observed, as Korean people feel that Portuguese people have clearer work separation, and pay more attention to leisure activities and holidays than Korean people.

6. CONCLUSION

The goal of this thesis was to explore the cultural differences in between Portuguese and Korean people that could be identified by analysing encounters in between the groups. The result presents itself in the form of the Portuguese Cultural Standards, that can be useful for Korean people that will have or have encounters with Portuguese people and can serve as simple guidelines for interactions of Koreans with Portuguese. As previously mentioned, it is relevant to remind that the Cultural Standards found during this research can only be used when comparing the Portuguese and South Korean cultures.

The present research was based off the experience of fifteen Koreans living in Portugal, for at least a year, giving them time to create and develop their opinions and have relevant experiences. The group, even though mostly based in Lisbon, also was composed of people from different regions, who also had different professions. The methodology used was the Cultural Standards method, previously described as an inventive method in cross-cultural research and in studying cultural differences. This method is comprised of different phases, starting with the narrative interview of the people selected for the sample group, followed by analysing the content of the interviews to identify the critical incidents, and finally the identification of the cultural standards. The final cultural standards, result from that content analysis, but also from the feedback of the previously interviewed members and new members who did not participate in the interviews, who count as an external source to prove the veracity of the found cultural standards:

The six Portuguese Cultural Standards found were:

1. Slow Life Rhythm – Koreans felt that Portugal moves slower than Korea, not only the people, often represented by their punctuality, or lack of it, but also on services, as presented by the Slow Bureaucratic processes.
2. Food Culture – Food can be one of the mostly noticeable differences in daily life, and Koreans noted difference not only in food taste and preference, but as well as eating habits.
3. Relaxed Lifestyle – Koreans noted as the Portuguese lifestyle is much more relaxed than the Korean one, noted as the lack of competition in the school and work environment felt, the clear separation of what is work and what it isn't, the freedom they have to

express their thoughts that some Koreans express they do not feel in Korea, as well as the conformist aspect of Portuguese people, and the feel of letting things be.

4. Relevance of Relationships – Social relations are also one thing that can be easily noticed, and interviewees noticed that Portuguese people seem to give more importance to family, create communities where they take care of the members and also how Portuguese seem to maintain more equal social relations than Korean people, especially when it comes to age difference.

5. Technological Efficiency – As most Koreans, are used to high tech systems usage in Korea, differences both in that use both in daily life and services was noticed.

6. Out of Touch with the World – This was translated most to the seemingly lack of awareness Portuguese people have when it comes to Eastern Asian people, and the still assumption that everything Asian is Chinese.

With the present Cultural Standards, it is clearly possible to see that cultural differences in between Portugal and Korea exist. The Cultural Standards previously presented were also compared with Hofstede's Cultural Dimensions, where it was possible to confirm the dimensions of Individualism. It was also possible to contradict the dimensions of Power Distance, Masculinity, and Indulgence. Moreover, there was no connection with the found Cultural Standards and the dimensions of Uncertainty Avoidance and Long-Term Orientation.

With the increasing flow of people all over the world, whether temporary or permanent, the exploration of such differences, and attempt to identity even if subtle guidelines to help with the understanding of one another, are not only interesting but relevant to a fluent and effective communication and to establish mutual understanding.

With the present group, not being of great number, a further work with more people could be effective and add more information, as the number of Koreans in Portugal also increases. Another interesting work to develop would be the opposite where the Korean Cultural Standards from the Portuguese Perspective would be identified with the purpose of establish guidelines for both cultures involved.

Lastly, as this work makes a small contribution, hopefully in the future, more works about other Eastern Asian Cultures in Portugal can be developed and be added into the scarce literature existent today.

7. BIBLIOGRAPHY

Allen, M. (2017). Cross Cultural Communication. In *The sage encyclopedia of communication research methods*. SAGE Publications.

Aneas, M., & Paz Sandín, M. (2009). Intercultural and Cross-Cultural Communication Research: Some Reflections about Culture and Qualitative Methods. *Forum Qualitative Sozialforschung / Forum: Qualitative Social Research*, *10*(1).

BBC. (2018). South Korea - Timeline. Retrieved July 7, 2020, from https://www.bbc.com/news/world-asia-pacific-15292674

Brueck, F., & Kainzbauer, A. (2002). The Cultural Standarts Method - A Qualititve Approach in Cross-Cultural Management Research. *Center for International Studies*, 1–11.

Bukrieieva, I., & Afanasieva, L. (2020). Influence of an Intercultural Factor on the Formation of Sociocultural Capital of a Polyethnic City. *Fudan Journal of the Humanities and Social Sciences*. https://doi.org/10.1007/s40647-020-00301-7

Cambridge University. (n.d.). Bureaucracy. Retrieved from Cambridge Dictionary website: 15/10/2020

CIA. (2019). South Korea. Retrieved July 8, 2020, from World Factbook website: https://www.cia.gov/library/publications/resources/the-world-factbook/attachments/summaries/KS-summary.pdf

CIA. (2020). Portugal. Retrieved July 7, 2020, from World Factbook website: https://www.cia.gov/library/publications/resources/the-world-factbook/attachments/summaries/PO-summary.pdf

De Korne, H., Byram, M., & Fleming, M. (2007). Familiarising the stranger: Immigrant perceptions of cross-cultural interaction and bicultural identity. *Journal of Multilingual and Multicultural Development*, *28*(4), 290–307. https://doi.org/10.2167/jmmd462.0

Ember, C. R., & Ember, M. (2009). *Cross-Cultural Research Methods* (Lanham, MD). Altamira Press.

Fink, G., Kölling, M., & Neyer, A.-K. (2005). *The Cultural Standard Method* (No. 62).

Geertz, C. (1977). *The Interpretation of Cultures*. New York: Basic Books Classics.

Hofstede, G. (n.d.). The 6-D model of national culture. Retrieved June 30, 2020, from https://geerthofstede.com/culture-geert-hofstede-gert-jan-hofstede/6d-model-of-national-culture/

Hofstede, G. J. (2010). *Cultures and Organizations: Software of the Mind* (3rd ed.). Great Britain: Profile Books.

Kitano, H. H. L. (1981). Asian-Americans: The Chinese, Japanese, Koreans, Pilipinos, and Southeast Asians. *The ANNALS of AASSP*, *454*, 125–138.

Korea.Net. (n.d.). About Korea. Retrieved July 8, 2020, from http://www.korea.net/AboutKorea/Society/South-Korea-Summary

Lee, A. T. (2018). Popular Culture and Nation-Building : A Consideration of the Rise of Korean Wave. *Culture and Empathy*, *1*(14), 3–17. https://doi.org/10.32860/26356619/2018/1.1234.0002

OECD. (2020). Gross Domestic Product. Retrieved July 7, 2020, from https://data.oecd.org/gdp/gross-domestic-product-gdp.htm

Sue, D. W., Bucceri, J., Lin, A. I., Nadal, K. L., & Torino, G. C. (2007). Racial microaggressions and the Asian American experience. *Cultural Diversity and Ethnic Minority Psychology*, *13*(1), 72–81. https://doi.org/10.1037/1099-9809.13.1.72

Thomas, A. (2001). *Research into the influence of culture standards on behaviour*.

Trompenaars, F. (1994). *Riding the Waves of Culture: Understanding Diversity in Global Business* (1st ed.). London: Irwin.

Tylor, E. B. (1871). *Primitive Culture: researches into the development of mythology, philosophy, religion, language, art and custom*. London: John Murray.

Visit Portugal. (2013). Sobre Portugal. Retrieved July 7, 2020, from https://www.visitportugal.com/pt-pt/sobre-portugal/biportugal

World Bank. (2020a). Korea, Rep. Retrieved July 8, 2020, from https://data.worldbank.org/country/korea-rep

World Bank. (2020b). Portugal. Retrieved July 7, 2020, from https://data.worldbank.org/country/portugal

APPENDIX 1: OVERVIEW OF HOFSTEDE'S PDI VALUES

Country /Region	Score		Country /Region	Score		Country /Region	Score
Austria	11		Italy	50		Brazil	69
Israel	13		Canada French	54		Bulgaria	70
Denmark	18		Japan	54		Morocco	70
New Zealand	22		Pakistan	55		Switzerland French	70
Switzerland German	26		Malta	56		Vietnam	70
Ireland	28		Czech Rep	57		Slovenia	71
Norway	31		Spain	57		Croatia	73
Sweden	31		Iran	58		Singapore	74
Finland	33		Taiwan	58		Africa West	77
Switzerland	34		Greece	60		India	77
Costa Rica	35		Korea South	60		Ecuador	78
Germany	35		Belgium Netherl	61		Indonesia	78
Great Britain	35		Uruguay	61		Arab Countries	80
Australia	38		Chile	63		Bangladesh	80
Netherlands	38		Portugal	63		China	80
Canada	39		Africa East	64		Mexico	81
Estonia	40		Peru	64		Venezuela	81
Luxembourg	40		Thailand	64		Suriname	85
U.S.A.	40		Belgium	65		Serbia	86
Lithuania	42		El Salvador	66		Romania	90
Latvia	44		Turkey	66		Russia	93
Jamaica	45		Belgium French	67		Philippines	94
Hungary	46		Colombia	67		Guatemala	95
Trinidad and Tobago	47		France	68		Panama	95
Argentina	49		Hong Kong	68		Malaysia	104
South Africa White	49		Poland	68		Slovak Rep	104

APPENDIX 2: OVERVIEW OF HOFSTEDE'S IDV VALUES

Country /Region	Score	Country /Region	Score	Country /Region	Score
Guatemala	6	Bulgaria	30	Luxembourg	60
Ecuador	8	Mexico	30	Poland	60
Panama	11	Romania	30	Finland	63
Venezuela	12	Philippines	32	Switzerland French	64
Colombia	13	Croatia	33	South Africa White	65
Indonesia	14	Greece	35	Germany	67
Pakistan	14	Uruguay	36	Switzerland	68
Costa Rica	15	Turkey	37	Norway	69
Peru	16	Arab Countries	38	Switzerland German	69
Trinidad and Tobago	16	Brazil	38	Ireland	70
Taiwan	17	Jamaica	39	Latvia	70
Korea South	18	Russia	39	France	71
El Salvador	19	Iran	41	Sweden	71
Africa West	20	Argentina	46	Belgium French	72
Bangladesh	20	Japan	46	Canada French	73
China	20	Morocco	46	Denmark	74
Singapore	20	Suriname	47	Belgium	75
Thailand	20	India	48	Italy	76
Vietnam	20	Spain	51	Belgium Netherl	78
Chile	23	Slovak Rep	52	New Zealand	79
Hong Kong	25	Israel	54	Canada	80
Serbia	25	Austria	55	Hungary	80
Malaysia	26	Czech Rep	58	Netherlands	80
Africa East	27	Malta	59	Great Britain	89
Portugal	27	Estonia	60	Australia	90
Slovenia	27	Lithuania	60	U.S.A.	91

APPENDIX 3: OVERVIEW OF HOFSTEDE'S MAS VALUES

Country /Region	Score		Country /Region	Score		Country /Region	Score
Sweden	5		Belgium Netherl	43		Hong Kong	57
Norway	8		France	43		New Zealand	58
Latvia	9		Iran	43		Switzerland French	58
Netherlands	14		Serbia	43		Trinidad and Tobago	58
Denmark	16		Panama	44		Belgium French	60
Lithuania	19		Canada French	45		Australia	61
Slovenia	19		Taiwan	45		U.S.A.	62
Costa Rica	21		Turkey	45		Ecuador	63
Finland	26		Africa West	46		South Africa white	63
Chile	28		Indonesia	46		Colombia	64
Estonia	30		Israel	47		Philippines	64
Portugal	31		Malta	47		Poland	64
Thailand	34		Singapore	48		China	66
Russia	36		Brazil	49		Germany	66
Guatemala	37		Luxembourg	50		Great Britain	66
Suriname	37		Malaysia	50		Ireland	68
Uruguay	38		Pakistan	50		Jamaica	68
Korea South	39		Canada	52		Mexico	69
Bulgaria	40		Arab countries	53		Italy	70
Croatia	40		Morocco	53		Switzerland	70
El Salvador	40		Belgium	54		Switzerland German	72
Vietnam	40		Bangladesh	55		Venezuela	73
Africa East	41		Argentina	56		Austria	79
Peru	42		India	56		Hungary	88
Romania	42		Czech Rep	57		Japan	95
Spain	42		Greece	57		Slovak Rep	110

APPENDIX 4: OVERVIEW OF HOFSTEDE'S UAI VALUES

Country /Region	Score	Country /Region	Score	Country /Region	Score
Singapore	8	Finland	59	Bulgaria	85
Jamaica	13	Iran	59	Korea South	85
Denmark	23	Bangladesh	60	Turkey	85
Hong Kong	29	Canada French	60	Argentina	86
Sweden	29	Estonia	60	Chile	86
China	30	Latvia	63	Costa Rica	86
Vietnam	30	Thailand	64	France	86
Great Britain	35	Germany	65	Panama	86
Ireland	35	Lithuania	65	Spain	86
Malaysia	36	Ecuador	67	Peru	87
India	40	Arab countries	68	Slovenia	88
Philippines	44	Morocco	68	Romania	90
U.S.A.	46	Taiwan	69	Japan	92
Canada	48	Austria	70	Serbia	92
Indonesia	48	Luxembourg	70	Suriname	92
New Zealand	49	Pakistan	70	Belgium French	93
South Africa white	49	Switzerland French	70	Poland	93
Norway	50	Czech Rep	74	Belgium	94
Australia	51	Italy	75	El Salvador	94
Slovak Rep	51	Brazil	76	Russia	95
Africa East	52	Venezuela	76	Malta	96
Netherlands	53	Colombia	80	Belgium Netherl	97
Africa West	54	Croatia	80	Uruguay	100
Trinidad and Tobago	55	Israel	81	Guatemala	101
Switzerland German	56	Hungary	82	Portugal	104
Switzerland	58	Mexico	82	Greece	112

APPENDIX 5: OVERVIEW OF HOFSTEDE'S LTO VALUES

Country /Region	Score		Country /Region	Score		Country /Region	Score
Puerto Rico	0		Chile	31		Azerbaijan	61
Ghana	4		Thailand	32		Armenia	61
Egypt	7		Africa East	32		Hong Kong	61
Africa West	9		New Zealand	33		Albania	61
Trinidad and Tobago	13		South Africa	34		Italy	61
Nigeria	13		Tanzania	34		Macedonia Rep	62
Colombia	13		Norway	35		Indonesia	62
Dominican Rep	13		Denmark	35		France	63
Iran	14		Saudi Arabia	36		Luxembourg	64
Morocco	14		Canada	36		Kyrgyz Rep	66
Zimbabwe	15		Israel	38		Netherlands	67
Venezuela	16		Poland	38		Latvia	69
Jordan	16		Finland	38		Bulgaria	69
Rwanda	18		Georgia	38		Bosnia	70
El Salvador	20		Malaysia	41		Czech Rep	70
Mali	20		Brazil	44		Moldova	71
Argentina	20		Greece	45		Singapore	72
Australia	21		Turkey	46		Switzerland	74
Arab countries	23		Bangladesh	47		Montenegro	75
Uganda	24		Malta	47		Slovak Rep	77
Mexico	24		Spain	48		Germany East	78
Ireland	24		Slovenia	49		Belarus	81
Iraq	25		Pakistan	50		Russia	81
Peru	25		India	51		Lithuania	82
U.S.A.	26		Great Britain	51		Belgium	82
Algeria	26		Romania	52		Estonia	82
Uruguay	26		Serbia	52		Germany	83
Philippines	27		Sweden	53		Ukraine	86
Burkina Faso	27		Vietnam	57		China	87
Iceland	28		Hungary	58		Japan	88
Portugal	28		Croatia	58		Taiwan	93
Zambia	30		Austria	60		Korea South	100

APPENDIX 6: OVERVIEW OF HOFSTEDE'S IVR VALUES

Country /Region	Score		Country /Region	Score		Country /Region	Score
Pakistan	0		Portugal	33		Norway	55
Egypt	4		Arab Countries	34		Luxembourg	56
Latvia	13		Germany East	34		Belgium	57
Ukraine	14		Macedonia Rep	35		Malaysia	57
Albania	15		Vietnam	35		Finland	57
Belarus	15		Rwanda	37		Brazil	59
Lithuania	16		Indonesia	38		Argentina	62
Bulgaria	16		Tanzania	38		Austria	63
Estonia	16		Kyrgyz Rep	39		South Africa	63
Iraq	17		Africa East	40		Ireland	65
Hong Kong	17		Germany	40		Andorra	65
Burkina Faso	18		Iran	40		Malta	66
Moldova	19		Japan	42		Switzerland	66
Bangladesh	20		Philippines	42		Iceland	67
Montenegro	20		Zambia	42		Chile	68
Romania	20		Mali	43		U.S.A.	68
Russia	20		Jordan	43		Canada	68
Azerbaijan	22		Spain	44		Netherlands	68
China	24		Bosnia	44		Great Britain	69
Morocco	25		Thailand	45		Denmark	70
India	26		Singapore	46		Cyprus	70
Zimbabwe	28		Ethiopia	46		Australia	71
Servia	28		Peru	46		Ghana	72
Slovak Rep	28		Slovenia	48		New Zealand	75
Poland	29		France	48		Sweden	78
Czech Rep	29		Taiwan	49		Africa west	78
Korea South	29		Turkey	49		Trinidad and Tobago	80
Italy	30		Greece	50		Colombia	83
Hungary	31		Saudi Arabia	52		Nigeria	84
Georgia	32		Uganda	52		El Salvador	89
Algeria	32		Uruguay	53		Puerto Rico	90
Croatia	33		Dominican Rep	54		Mexico	97
						Venezuela	100