Interpreting cross-cultural blended teaching and learning along Hofstede's cultural dimensions

By
Johannes C Cronjé
Department of Curriculum Studies
University of Pretoria, South Africa
jcronje@up.ac.za
Tel +27 82 558 5311 Fax +27 12 343 5065

Interpreting cross-cultural blended teaching and learning along Hofstede's cultural dimensions

Abstract This article reflects on the cross-cultural communicative experiences of professors from South Africa and students from Sudan, during a two-year Internet-supported Masters' course in Computer-Assisted Education. Four of Hofstede's cultural dimensions were considered as categories of interpretation. The purpose of the research was to determine the extent to which Hofstede's quantitative, functionalist research can be used as a basis for an essentially qualitative, radical humanist enquiry. While Hofstede's work focuses on cultural differences, this article tries to uncover what commonalities were constructed in the process. It was found that dimensions such as power-distance and uncertainty avoidance tended to amplify one another, while together they resulted in a movement away from individualism towards collectivism. The dimensions of masculinity and femininity were not useful in explaining differences as the two meeting cultures were very close together, and both plotted in the middle of the dimension. It is suggested that more research be conducted to uncover the elements that are common to cultures, as emphasizing commonality seems more useful than trying to overcome differences.

Key words: Cultural dimensions, Blended learning, Cooperative learning, Computers in education

Introduction

This article follows on an earlier narrative report (Cronjé, 2005) of a two-year Masters' programme in Computer-Integrated Education that was presented to twelve students of the Sudan University of Science and Technology (SUST) by three professors from the University of Pretoria (UP), sponsored by the UNESCO Institute for International Capacity Building in Africa (IICBA). The presentation mode was a blend of contact sessions supported by web-based learning and email.
Khartoum, Sudan is an African-Arabic desert city with a predominantly Muslim religious tradition. Pretoria, South Africa is an Anglo-American style city with a predominantly Christian religious tradition. The two are almost on opposite sides of most of the cultural dimensions described by Hofstede (1980, 1991, 2001) – so the question is, *how can the cross-cultural experiences of the participants be interpreted along Hofstede's cultural dimensions from a humanist perspective?* Hofstede's work, concentrates on cultural differences, while the participants in this course concentrated on what they had in common. The second question is, *how did the students and their professors construct a common understanding despite their cultural differences*.

Literature survey

Theoretical framework

At the basis of this research lie four of Hofstede's five dimensions of culture that were developed in between 1968 and 1972 when staff of the IBM corporation in 72 countries were surveyed by means of a pen-and-pencil questionnaire. Hofstede defines culture as "the collective programming of the mind that distinguishes the members of one group or category of people from another (2000, p.9). In his research he identified the dimensions of power-distance, collectivism vs. individualism, femininity vs. masculinity, uncertainty avoidance and long vs. short-term orientation. For the purposes of this study only the first four dimensions are used.

Table 1contains Hofstede's own one-sentence description of each dimension, as well as the index score on each dimension obtained by South Africa and the Arab speaking countries, in which Sudan may be included. For the sake of comparison the scores of the United States of America are also shown. The highest index score that can be obtained is 104.

Table 1 Hofstede's (2000) dimensions of culture for Sudan, South Africa and the USA

Dimension	Description (Hofstede, 2000, p.xix – xx)	SU	SA	US
Power distance	*...the extent to which the less powerful members of organizations and institutions accept and expect that power is distributed unequally.*	80	49	40
Individualism vs. Collectivism	*...the degree to which individuals are supposed to look after themselves or remain integrated into groups, usually around the family.*	38	65	91
Masculinity vs. femininity	*...refers to the distribution of emotional roles between the genders ... it opposes "tough" masculine to "tender" feminine societies.*	53	63	62
Uncertainty avoidance	*...the extent to which a culture programs its members to feel either uncomfortable or comfortable in unstructured situations*	68	49	46

From the table it can be seen that South Africa and the United States are very similar in three of the four cases, and in all cases South Africa and the United States are on one side of the scale, with Sudan on the other.

Critique of Hofstede

Hofstede's (1980, 1991, 2001) works on dimensions of culture have been described as "probably the dominant explanation of behavioural differences between nations" (Williamson, 2001). The model, however, has not been without criticism, notably by Bhimani, (1999); Harrison & McKinnon, (1999); Redding, (1994) and McSweeny (2002). Critiques of Hofstede are related mainly to quantitative, nomothetic aspects, of his research. For the purpose of this study, the key critique comes from Peter Smith who argues that "…if we compare culture A and culture B on some attribute, the mean scores that we achieve will tell us nothing about variability within each nation, nor will it tell us whether the particular individuals whom we sampled are typical or atypical of that culture" (Smith 2002, 122-3). This article tells the story of twelve individual Masters' students and their instructors, and how they created shared meaning with their South African instructors. Hofstede's dimensions form the categories along which this process is interpreted.

Related research

Three issues emerge from the literature, namely the *reduction of communicative uncertainty* by *constructing shared meaning* by optimal *use of available technology*.

In approaching intercultural communication Dodd (1995) considers the principle of *difference* to be fundamental to understanding. He continues that such communication relies both on the content that is communicated, and on the relationship that exists between the communicating parties. In this respect the communication process is affected by personal cognitive communication style. For Dodd (1995) it is important that intercultural communication is a process of reducing uncertainty about messages and

relationships, while Chase, Macfayden, Reeder & Roche also stress that, in creating an online culture particular attention needs to be given to synchronizing participant expectations and facilitator expectations. It seems thus, that the emphasis should be on similarity, rather than difference.

In developing shared meaning and thus reducing uncertainty Bonham, Cifuentes & Murphy (1995) find constructivism to be a useful worldview from which one could approach cultural problems in distance education: "A teacher who wishes to have a useful, comfortable climate for interaction and learning will do well to remember that all culture is created by group negotiation and not by authority's fiat" (Bonham, Cifuentes & Murphy, 1995, Online).

Communication, however, is also closely linked to technology. For Chase, Macfayden, Reeder & Roche (2002) some of the challenges of networked learning include face-to-face versus online issues as well as technical and formatting issues confirming Dodd's (1995) contention that an important part of intercultural communication remains that we should perform at our best with the best tools available. At the same time Bonham, Cifuentes & Murphy point out "While culture is usually thought to develop over time without much conscious attention, the rapid growth in use of distance education technologies means that a more rapid and deliberate development of cultures is needed" (1995, Online).

In view of the above the overarching question becomes: *How is shared meaning constructed in a technology-rich environment in terms of each of Hofstede's cultural dimensions?*

Research methodology

Research paradigm

Roode, (n.d.) suggests using Burrell and Morgan's (1979) four research paradigms in framing research about people and technology. They identify two research dimensions: the nature of social science, and the nature of society. The nature of social science ranges from objective (nomothetic) to subjective (ideographic). A nomothetic view of the sciences will result in an objective description of the phenomenon, as is provided by Hofstede, while an ideographic view would result in an attempt to understand the way in which people assign meaning to their own condition. The societal dimension places research along a continuum from work that tries to uncover its underlying unity and cohesiveness (the sociology of regulation), and the society of radical change, in which researchers try to explain radical changes, structural contradiction conflict. It is clear that Hofstede, in his attempt at providing a "snapshot" of society subscribes to a society of regulation. The two dimensions are placed at right angles, thus producing four research paradigms, as can be seen inTable 2.

Table 2: Four paradigms for the analysis of social theory. Burrell & Morgan (1979:22)

<table>
<tr><td colspan="4">SOCIOLOGY OF RADICAL CHANGE</td></tr>
<tr><td rowspan="2">SUBJECTIVE</td><td>Radical humanist</td><td>Radical structuralist</td><td rowspan="2">OBJECTIVE</td></tr>
<tr><td>Interpretevist</td><td>Functionalist</td></tr>
<tr><td colspan="4">SOCIOLOGY OF REGULATION</td></tr>
</table>

As it subscribes to the objective nature of social science and the sociology of regulation it becomes clear that Hofstede's work falls in the functionalist paradigm. Nevertheless, Williamson (2001) argues that "Moving research of national culture outside the functionalist paradigm would enrich its findings by facilitating inquiry into complex dynamic interrelationships among cultures, institutions, histories and social adaptation" (Williamson, 2001, p. 1392). This article responds to Williamson by considering Hofstede's dimensions from a

radical humanist perspective. It investigates how participants subjectively assign meaning to their condition, and it considers the changes that take place in the lives of the participants in this process of social adaptation. Thus it is diametrically opposed to Hofstede's approach, and complements Marcus's (2000) radical structuralist analysis of international Websites along the lines of Hofstede's dimensions.

This research attempted to understand the sense-making of a group of students and their professors who were subjected to radical changes in their way of teaching and learning, in order to accommodate their individual and collective cultural differences.

Data collection and analysis

The findings reported here follow the format of a bounded case study in which the participants were twelve Masters' students of the Sudan University of Science and Technology, and three professors from the University of Pretoria. As a qualitative study with a small sample the idea is to provide rich and thick description with the purpose of contextualization, rather than generalization. The data sources are the research diary, student term papers, electronic artifacts such as websites, spreadsheets and *PowerPoint* presentations, interviews with the facilitators, professors and students, as well as emails sent by the students to the professors. Data analysis involved a scrutiny of all the sources for classification into Hofstede's cultural dimensions, and determining the implications for sustainable cross-cultural communication.

Aaron Marcus presents a useful refinement of Hofstede's dimensions in terms of elemens of web interface design. He argues, for instance, that websites of high power distance countries will be characterised by high levels of structured information, controlled access to information, tall hierarchies in mental models and the importance of security restrictions (Marcus, 2000). Marcus's descriptions of what can be expected for each dimension were used in the interpretation of the data, and are listed briefly in each section.

Project description

The Masters programme consisted of 10 courses and a mini-dissertation. Professors from the University of Pretoria presented nine of the ten tutored courses and a Canadian instructor presented one. Three Sudanese tutors provided local support. The dissertation was produced under local supervision and could be written in English, French or Arabic, and together with the Canadian instructor's ten-day stand-alone course is excluded from this article.

The mode of presentation was that a professor from Pretoria would spend four or five days in Khartoum working with the students. The first meeting consisted of an orientation session, followed by three days of discussing the learning tasks that students would execute for the next six weeks. For all subsequent visits the first few days were spent de-briefing the students on the course(s) they were completing, while the last few days were spent orientating the students for the work of the next course(s). In the time between contact sessions students conducted research and development projects, supported by the local tutors, while the South African professor remained in regular email contact with the students and facilitators through a *Yahoogroups* discussion list. A full report of the programme was published in an earlier edition of this journal (Cronjé 2005).

The twelve students, seven female and five male, were selected on the basis of past academic performance and awarded full-time scholarships. In preparation for the programme they spent six months improving their computer literacy and English language skills. All were under 30 years of age. Two women were married and one engaged. The men were all single. All had Arabic as a first language. Two had French as second language and English as another language. One held a degree in English literature.

A typical course would consist of a theoretical component, where students were required to lead the discussion and engage in debate concerning the main themes of research in computers and education. Upon this would follow a semi-independent practical research component where students would use the theory to conduct some mini-research project that would take about six weeks to design, execute and write up. The

projects required the students to construct an artifact, such as a *PowerPoint* presentation, a spreadsheet or even an *Authorware* tutorial. The report-back usually contained photographs and video materials showing how the artifact was used.

The last few days of a contact session would be spent on the theoretical component. During this time students would be briefed on their learning tasks, shown examples, and, in groups, be encouraged to start planning the execution of those tasks. Strong emphasis was placed on cooperative learning during contact sessions, but students were usually required to produce individual assignments for grading. The first few days of a subsequent contact session would be spent on de-briefing students on what they learnt during their practical research. The interviews and focus group sessions that formed these debriefs, as well as informal discussions during breaks were valuable sources of research data, as were the essays written by the students, their *PowerPoint* presentations, Websites and any other products that they created as part of their research projects.

Limitations

Marcus (2000) points out that a weakness in the work of Hofstede is that he maintained that a country has just one dominant culture. The people surveyed were all employees of the same company internationally. For the sake of this study, however, this criticism may well be overlooked, as the students involved were studying in the field of computer-assisted education, and might well have attributes similar to IBM employees. Smith's (2002) criticism about the lack of a relationship between the mean national scores and what they say about the individual can also be discounted as this is a qualitative study focusing on the experiences of individuals against the background of the mean score. A limitation of the study is that Sudan is not included in Hofstede's survey. He groups together "Egypt, Lebanon, Libya, Kuwait, Iraq, Saudi Arabia, and United Arab Republic" (Hofstede 2001, p.52) as the *Arab-speaking region*. Sudan lies directly to the south of Egypt and to the north of Ethiopia, which, together with Kenya, Tanzania and Zambia form the *East African region.* As Sudan is politically divided by the civil war between the Christian South and the Muslim North, and as the population of this study consists entirely of Muslim students from the Arabic Northern city of Khartoum it was decided to use Hofstede's rankings and indices for the *Arab-speaking region.* Although Hofstede identifies five dimensions, he has no figures for long vs. short-term orientation for South Africa or the Arab-speaking region, which means that those could not be explored.

A further limitation in this research is that it does not take into account the language difference that existed between the students and the professors. In this article quotes from the students are given directly without any correction of grammar or spelling. Some misunderstanding between the two groups may have been the result of linguistic, rather than cultural differences. For this reason artifacts other than written products, such as videos, graphics and photographs were also used in the analysis for the sake of crystalisation.

Discussion

The following section considers the findings organized along four of Hofstede's cultural dimensions.

Power Distance

Figure 1 shows that South Africa and the United States have a relatively low power distance, compared to a relatively high power distance in Arab-speaking countries. High power distance relates to the extent to which individuals without much power accept their situation.

Low					**Power distance**					**High**
10	20	30	40	50	60	70	80	90	100	110
			US	SA			SU			

Figure 1: Power distance (SU80; SA49; US40)

As likely indicators of high power distance Marcus (2000) mentions highly structured access to information. Mental models of information are likely to have tall hierarchies. There is likely to be focus on expertise, authority, experts, official stamps and logos, together with a strong emphasis on social and moral order. Leaders are likely to have a stronger social prominence, and there are likely to be explicit, enforced barriers to information.

I experienced controlled access to information in the sense that I was unable ever to find an official University calendar or timetable, which means that I had to set deadlines with no information as to their feasibility – leading to a request such as the one given below:

> *This massage by the tongue of all group that the date you determined for us to Submit the assignment or/and research about evaluation of CD is holiday according to the university calendar, that means we are not able to attend university on this day so we need extra day or to delay it to other date that you determine later after [the current course] we will be very pleased if you delay it another thing that all group is not ready to handle it on the exact day you identified*

Tall hierarchies are evident from this website produced by one of the students

Figure 2 A tall information hierarchy from a student web-portfolio

From the website depicted as Figure 2 one can see the tall hierarchy of the information design The student has only three links on the first page. The student's personal information, curriculum vitae, hobbies, etc. all resort under "About me", while her entire portfolio of work done in ten courses resort under "Projects".

In terms of social prominence the students showed much more "respect" and deference to the professors than their South African counterparts would.

> *About reply to me thanks very much my teacher. Thanks..Thanks ..Thanks. your student N*
>
> *Dear my teacher*
> *Salam*
> *sorry for ask you more questions may be some of them not in his place; ?*

But…

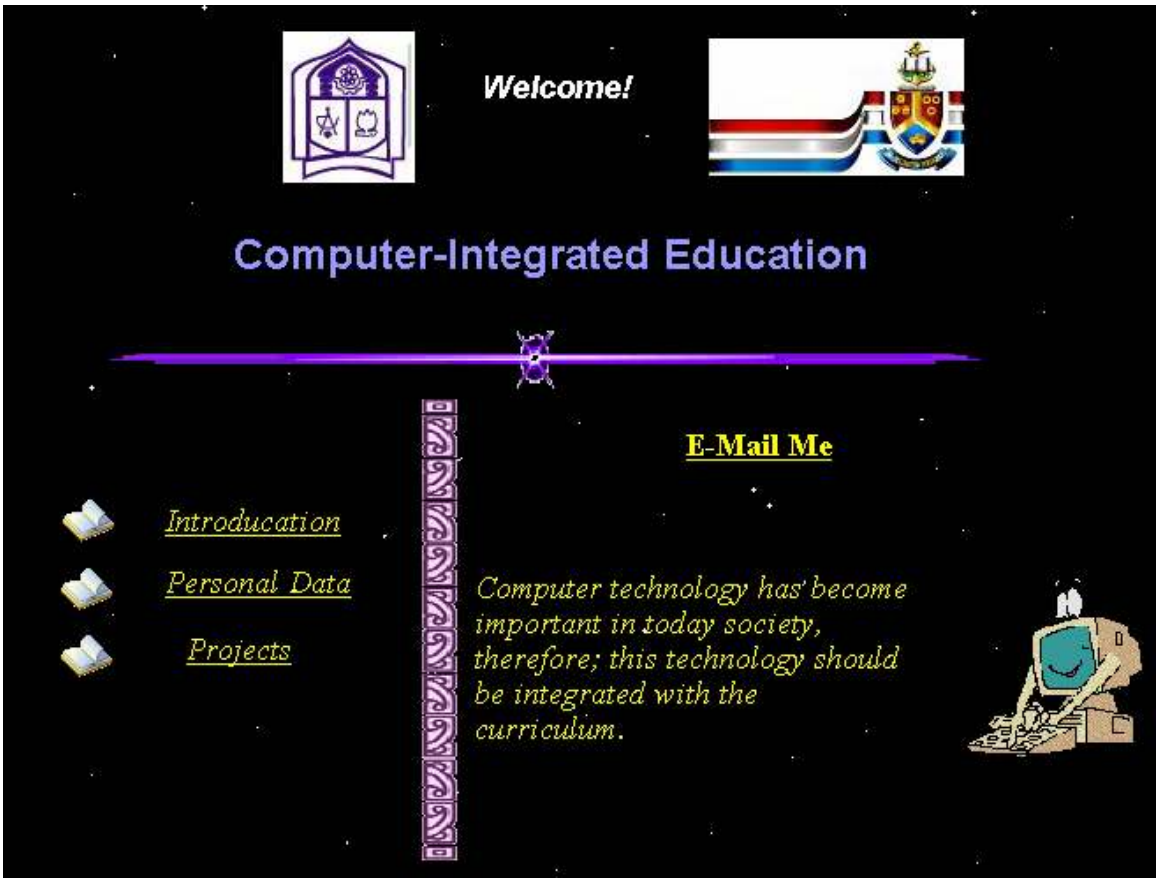

Figure 3 Emphasis on logos seen on a student website

Figure 3 shows how the student places the logo of both participating universities on his website, together with other icons to represent his work, and computer technology in general. The very strict symmetric layout of the site is also noticeable and indicative of high power distance.

In spite of the differences between our two cultures, with the students expecting a much more authoritarian approach from the professors we were able to transcend these differences by a concerted effort from both parties. The students had to learn to take responsibility for their own actions. It was clear that their anxiety over missed deadlines was much more acute than those of our South African students would have been. The professors actively engaged in crossing the divide set up by the high power distance by accepting invitations to stay with students in their homes instead of in the local hotels, traveling with them on tours of the city and the local countryside, and one professor even had some henna patterns created on her arm. In this way mutual trust was created and students were more likely to trust the visiting professors than their own local facilitators.

I talk that but please don't tell other; [our local facilitator] likes Internet — slowly.

Individualism vs. collectivism

As can be seen from Figure 4 Sudan is at the opposite extreme to the US on this dimension, while South Africa is somewhere in the middle. Marcus (2000) suggests that one should look for an emphasis on personal achievement in individualist cultures, with success demonstrated through materialism, and

consumerism as opposed to political agendas on the collectivist side. Individualist cultures would be characterized by controversial and argumentative speech, rather than official slogans and subdued hyperbole. The social prominence of individuals would be preferred, with an emphasis on the truth and what is new, rather than on relationships and tradition.

Individualism										**Collectivism**
10	20	30	40	50	60	70	80	90	100	110
		SU			SA			US		

Figure 4: Individualism vs. collectivism (SU38; SA65; US91)

High individualism could be seen from the fact that very little communication occurred via the *Yahoogroups* discussion list. Students preferred to contact professors individually. Also, peer support was noticeably absent. Figure 5 is a photograph of a typical school computer laboratory showing that, although there is plenty of space for cooperative work, learners work individually. Every student had to analyze a specific school and supply a report with photographs. No single photograph was seen of any cooperative work.

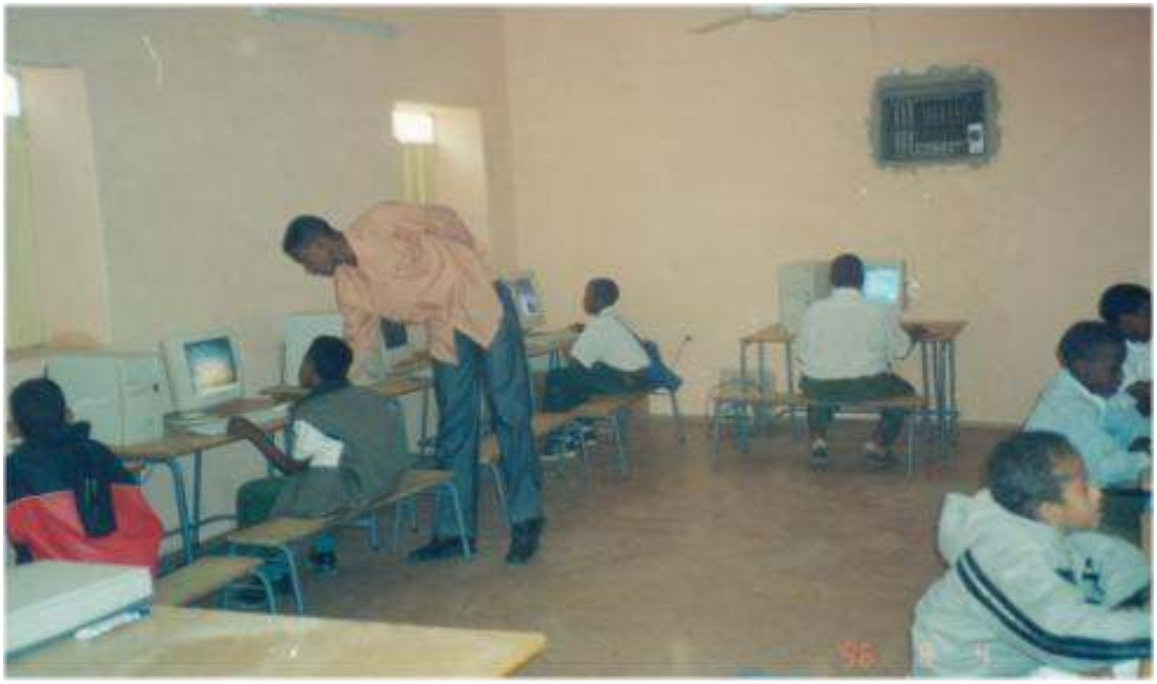

Figure 5 Individual seating of learners at computers

The professors dealt with the lack of a culture of cooperative work by teaching it overtly. We designed exercises in cooperative learning based on Johnson and Johnson's (1991) methods and expected students to hand in work in teams of three, as well as to engage in peer assessment. Students were also required to go out to schools and teach lessons in which cooperative learning formed a central focus. Video recordings that students made of the lessons showed that they were able to integrate cooperative learning successfully into their teaching and learning activities.

Masculinity vs. femininity

The three countries lie very close together on the scale of masculinity versus femininity, as is shown in Figure 6. Moreover all three countries lie approximately in the middle of the scale. We found very little difference in traditional gender distinctions, between South African and Sudanese students. The class was divided almost evenly between men and women and the students behaved towards the professors and towards one another as their South African peers would, although their homes are separated into clearly defined male and female areas as in other Arab countries.

Femininity										**Masculinity**
10	20	30	40	50	60	70	80	90	100	110
				SU	USSA					

Figure 6: Masculinity vs. femininity (SU53;SA63; US62)

As would have been the case in South African website design we also found examples of women designing websites with a decidedly "masculine" look, and men designing sites that are more feminine in appearance.

"Feminine" website created by a man	"Masculine" website created by a woman

Figure 7 Masculine and feminine websites

Figure 7 shows websites created by two students during one of the final courses of the first year. Marcus (2000) points out that masculinity would reflect in websites by graphics sound and animation being used for utilitarian purposes, while aesthetics would be used to gain attention and appeal. The position of Sudan in the middle of the two dimensions would explain the gender ambiguity where, in the two examples, the site with the highly decorative graphics, which is also light purple in colour was designed by a man, while the darker more rigid site was designed by a woman. Also, the degree of masculinity and femininity of the two sites does not differ significantly.

It is clear that there was no need to construct common meaning along this dimension.

Uncertainty avoidance

As can be seen from Figure 8 Sudan has the highest uncertainty avoidance of the three countries. Marcus (2000) sees high uncertainty avoidance in error prevention, simplicity, limited choices, and smaller amounts of information. There is likely to be redundant coding to reduce ambiguity and a focus on the reduction of errors. Low uncertainty avoidance would show in complex tasks, avoiding over protection, maximization of choices rather than redundancy.

Low					**Uncertainty avoidance**					**High**
10	20	30	40	50	60	70	80	90	100	110
			US	SA		SU				

Figure 8: Uncertainty avoidance (SU68; SA49; US46)

The South Africans' lower uncertainty avoidance is evident by the fact that the course schedule was designed entirely independently of the SUST calendar, since that was never available. The professors were usually invited to stay over in the private homes of students, go on expeditions and get to know as much as possible of the country and its people. The students, on the other hand, were timid and sometimes even terrified, as can be seen in the following quote.

We are in fire position waiting your reply. Your Sudan university group. With our best wishes

What is noticeable here is that the students' overarching fear of the unknown led them to work together. Thus one cultural trait (uncertainty avoidance) overrode another (individualism).

Much of the fear that the students had was related to their unfamiliarity with the English language, with the subject matter of computers in education and with the flexible approach of the professors.

> *I worry about everything happen here; I worry to E-language – I can't good to read all those material send to us , I don't know what I want to doing .*

In keeping with lower levels of uncertainty avoidance in South Africa the professors prescribed an abundance of additional recommended reading. This increased rather than reduced the anxiety levels of the students who would have preferred really crisp instructions with exact assessment rubrics.

> *What you need from us to know? By other words: what we will be going know…allthings…General idea..Something exactly..?What is purpose of this term?*

In response to this desperate plea from a student an essay evaluation rubric was created that contained 54 criteria, as well as a skeleton article that served as an example of what the professor required. The result was twelve almost identical essays that conformed so closely to the rubric that no originality was evident.

The SUST never provided an official timetable. Moreover technological constraints in the form of low bandwidth and limited access to computer laboratories meant that students missed their original deadlines. The professor then let them know that they had to finish the work as soon as possible, but in their own time, and then continue, at their own pace with the preparation for the next course. Again, this flexibility from the professor distressed the students:

> *Please, teacher: I need time – table about the work after the evaluation essay other than that leave to us – it not clear.*

Once a brief had been clarified the relief from the students was clearly evident:

> *Thanks for sending comment on my webpage and I will make other fixes so as to be completely agreeable*

Conclusions and recommendations

The two questions driving this study relate to interpreting the cross-cultural experiences of the students and their professors along Hofstede's cultural dimensions, and to consider how common understanding was constructed between two highly divergent cultures. A qualitative radical humanist approach was followed to determine the extent to which Hofstede's nomothetic, essentially functionalist, quantitative results could assist in the ideographic description of how this group constructed meaning out of experience.

It was found that Hofstede's dimension of *power distance* explained students' lack of self-confidence and the fact that they had trouble taking initiative, preferring rather to let the apparently more powerful professor take the responsibility. This was compounded by high levels of *uncertainty avoidance*, which would explain why students required much guidance in terms of requirements and assessment rubrics, and why the student products tended to be very similar in the early stages of the programme. On the other hand, the constant challenge that the professors made to the students to take initiative and to take risks led students to rely on one another, which was unexpected in a highly *individualist* cultural context. The two cultures were closest together on the *masculinity/femininity* dimension and both almost in the middle of the range, which explains why not much was observed in terms of constructing new common understanding.

The constructivist approach followed during the coursework forced learners to produce meaningful objects that could be understood by the professors. On the other hand the professors were required to adjust their

usually democratic stance and free approach to provide more structure in order to reduce the anxiety levels of the students. Central to this seems to have been an increase in asking questions. From the side of the students the questions were asked to refine the specifications, while from the professors the questions concerned specific learning needs of the students.

In conclusion it was found that the fundamental problem with using Hofstede's work to explain cultural commonality is that his work is aimed specifically on cultural *difference.* As such, knowing what the differences are will not necessarily help us reach a common understanding. More research is necessary to determine dimensions of cultural similarity – what are the fundamental human characteristics that allow an exchange across language, socio-economic political and even religious barriers? What is it that makes a Muslim student wish his Christian professor a happy Easter using sentences where the underlying meaning of reaching out transcends the barriers of grammar and vocabulary?

> *Dear Prof*
> *How are you*
> *concogratiolation to this chiritian day. I wish you have a good day. We ask ALLAH to keep you from harm and warm. and you have good health and happyness.*

Acknowledgement:

The contribution of Prof Seugnet Blignaut, Dr Dolf Steyn and the students who participated in this study is gratefully acknowledged.

References

Bhimani, A. Mapping methodological frontiers in cross-national management control research. *Accounting, Organizations and Society*, 1999, *24,* 413–40.

Bonham, L.A., Cifuentes, L. and Murphy, K.L. (1995) Constructing Cultures in Distance Education. http://it.coe.uga.edu/itforum/paper4/paper4.htm

Burrell, G. & Morgan, G. *Social paradigms and organizational analysis: Elements of the sociology of corporate life*. London: Heinemann Educational, 1979.

Chase, M., Macfayden, L, Reeder, K & Roche, J. (2002),Intercultural Challenges in Networked Learning: Hard Technologies Meet Soft Skills *First Monday, 7*(8). (August) URL: http://firstmonday.org/issues/issue7_8/chase/index.html

Cronjé, J.C. (2005) Pretoria to Khartoum – how we taught an Internet-supported Masters' programme across national, religious, cultural and linguistic barriers. *Educational Technology & Society* (Accepted 14 September).

Dodd, C.H. (1995) . *Dynamic of intercultural communication.* Madison, Wis: Brown & Benchmark.

Harrison, G. & McKinnon, J. Cross-cultural research in management control systems design: A review of the current state. *Accounting, Organizations and Society*, 1999, *24*, 483–506.

Hall, E. T. (1969). *The hidden dimension.* Garden City, N.Y : Anchor Books

Hofstede, G. (1980) *Culture's consequences: International differences in work-related values*. Beverly Hills, CA: Sage.

Hofstede, G. (1991) *Cultures and organizations: Software of the mind*. Maidenhead: McGraw-Hill.

Hofstede, G. (2001). *Culture's consequences : comparing values, behaviors, institutions and organizations across nations.* Thousand Oaks, Calif.: Sage Publications.

Johnson, D.W. & Johnson, R.T. (1991). *Learning Together and Alone*. New Jersey: Prentice Hall.

Marcus, A, (2000). "International and Intercultural User-Interface Design," in Stephanidis, Constantine, ed., *User Interfaces for All*, Lawrence Erlbaum, New York.

McSweeney, B. Hofstede's model of national cultural differences and the consequences: A triumph of faith – a failure of analysis. *Human Relations*, 2002, 55, 89–118.

Redding, S.G. Comparative management theory: Jungle, zoo or fossil bed? *OrganizationStudies*, 1994, *15*, 323–59.

Smith, P.B. (2002) *Culture's consequences*: Something old and something new. *Human Relations 55*(11). 119-135

Williamson, D. (2002) Forward from a critique of Hofstede's model of national culture. *Human Relations 55*(11)