



5th icCSBs 2017
The Annual International Conference on Cognitive-Social, and
Behavioural Sciences

COMPARATIVE STUDY OF CULTURAL DIMENSIONS IN ONE
COUNTRY

Valentina Lukina (a), Aida Egorova (b), Tuyaara Sidorova (c)*

*Corresponding author

(a) Institute of Psychology, North-Eastern Federal University, Belinskiy st.,52, Yakutsk 677007, Russia

(b) Institute of Psychology, North-Eastern Federal University, Belinskiy st.,52, Yakutsk 677007, Russia,

(c) Institute of Psychology, North-Eastern Federal University, Belinskiy st.,52, Yakutsk 677007, Russia,

Abstract

This article presents the comparative analysis of research studies of the cultural dimensions within one country using Geert Hofstede's methodology. The regional differences identified between the Sakha Republic (Yakutia) and the overall performance of the Russian Federation, are related to the historical aspects and ethno-cultural characteristics of the peoples living in the Sakha Republic. According to the results of the study, the Sakha Republic (Yakutia) is closer to Kazakhstan and is further away from the overall performances of Russia. The Yakuts (Sakha) are Turkic people, the ethno genesis of whom began in the era of early nomads in Central Asia and Southern Siberia. Perhaps the common historical roots, herding type of farming (breeding cattle) bring them closer to the culture of Kazakhstan. Thus, the findings support the idea that when finding cultural dimensions in a multinational country the ethno cultural affiliation plays an important role.

© 2017 Published by Future Academy www.FutureAcademy.org.UK

Keywords: "Dimensions of national cultures", "ethnic", "culture", "turkic", "Yakut", "Russian"

1. Introduction

Please replace this text with context of your paper. The problem of cultural dimensions continues to be relevant, since both, organizational and national cultures are products of the norms and values that govern the behavior of members of society. Any behavioral expression of attitudes to specific activities, are often based on cultural values. In H. Triandis' (2004) scheme of understanding the relationship between culture and behavior there is ecology that determines culture, socialization features, personality and behavior. Natural conditions form the



specifics of perception of the environment, contributing to the consolidation of certain types of behavior that becomes habitual and acquires the status of a cultural phenomenon. In turn, "habits, self-determination, norms, attitudes and beliefs are related to behavior" (H. Triandis, 2004). The important point is the consideration of people's ethnic identity in a multicultural environment, as well as the role of the relationship with the nature, as the factor determining behavior and socialization of an individual. A certain type of culture enshrined in norms and values create a distinctive personality type. During socialization process the different cultures norms define people's behaviors within a given culture, as well as when interacting with other cultures.

Many comparative studies of cultural values and norms are based on the cultural dimensions model by G. Hofstede (2013). The empirical data used by Hofstede were gathered initially from a survey of the IBM employees in 40 countries, on the basis of which 4 core dimensions were identified. Later, the list expanded up to 6 dimensions of national cultures: individualism-collectivism, power distance, masculinity-femininity, uncertainty avoidance, long-term - short-term orientation, indulgence.

G. Hofstede's research has shown that most of the differences in the attitudes and behavior can be explained by the peculiarities of national culture.

The manifestation of national subcultures in domestic organizations as a national majority (in one state) and minority, for example, in the subjects of the Russian Federation was studied by A.L. Svetsitsky (2014). Further, E.Schein (1985) defines it as a geographical differentiation - the basis for the formation of subcultures when the growth of a company requires the opening of its branches in other regions. Together with the introduction of a common corporate culture they should take into account local cultures, because in each geographical area there is a set of views, reflecting not only the specifics of the local culture, but also business conditions, consumer demands, etc. This is particularly true of business ethics (E.Schein, 1985).

Currently G. Hofstede's official website has ethno metric data analysis of more than 100 countries, including Russia. Despite further studies conducted in Russia on the cultural dimensions, the subject of regional, cultural differences within one country remains insufficiently disclosed.

2. Problem Statement

Please replace this text with context of your paper. Russia is a multinational, federal state, which is composed of 21 national republics. At the same time the territory of Russia is a home to approximately 142 peoples and 40 ethnic groups. For centuries, they have been leading their unique way of life, turned into a traditional kind, and they also belong to different religious denominations. These peoples have unique distinctive cultures, their livelihoods are inextricably linked with their respective territories and their national traditions.

The composition of the Russian Federation consists of 10 Russian Turkic republics, having one common culture. The Sakha Republic (Yakutia) is located in the north-eastern part of the Eurasian continent and is the largest region of the Russian Federation. The total area of its territory is 3.1 million sq. km. More than 40% of its territory is within the Arctic Circle. There are three time zones. Distance from Yakutsk to the Russian capital Moscow is 8468 km. At the time of joining Russia, the main indigenous populations were sedentary herders, Turkic-speaking Yakuts who bred cattle and horses and were engaged in hunting, fishing, blacksmithing, and they also created a wonderful heroic epos Olonkho, a unique material and spiritual culture. Today, there are just 959 689 people in the Republic,

out of which 45.54% (432,290) are Yakuts, 41.15% (390 671) are Russians, 13.31% are low-numbered peoples of the North, and others.

3. Research Questions

The current studies highlight the ambiguous position of Russia in G. Hofstede's model due to heterogeneity of its ethno-cultural composition and considerable differences between its regions. The authors propose to take into account regional differences, and at the same time recognize the mental unity of Russians (Yu.V. Latov, N.V. Latova, 2008).

In the times of global, radical changes of society not only socio-economic aspects of development are intertwined, but also the fate of many people living in the Russian Federation. The processes of intercultural assimilation and interethnic interaction have long been realities of the modern society in the period of global change, these processes require special attention. Reducing inter-ethnic tensions, increasing cross-cultural tolerance, development of the integration processes are vital issues of our time. Studying the cultural diversity and the features of inter-ethnic cooperation and the socio-cultural adaptation of the peoples of Russia is of great interest.

Taking into account the cultural diversity of Russia, especially in the national subjects of the federation, should contribute to the cultural dimension within the same country.

4. Purpose of the Study

Thus, the aim of our study is the comparative analysis of cultural dimensions in the Sakha Republic (Yakutia) with common dimensions for Russia.

It is assumed that a comparison between the two countries will have more influence on the ethno cultural components than belonging to one country.

5. Research Methods

Please replace this text with context of your paper. We used a model of national culture developed by G. Hofstede 2013 Values Survey Module (VSM 2013). There are 6 dimensions according to which we can place national cultures:

- Individualism-collectivism in culture - the degree of interdependence between the members of society, as well as the translation of the values governing the relationship between individuals and groups;
- Power distance - the degree of inequality between the welfare of members of society;
- The desire to avoid uncertainty - the degree of tolerance for uncertainty and willingness to take a risk;
- Masculinity - femininity - the degree of rigidity of social roles;
- Long-term - short-term orientation - the duration of orientation with respect to life and work;
- Indulgence - restraint.

Ethno-cultural behaviors in different cultures are largely influenced a combination of factors described above.

That, of course, is based on the socio-cultural norms that are created in ethnic traditions and religious cultures. The ethnic, social and religious norms themselves are the quintessence of the previous positive experience of many generations of a particular ethnic group and / or religious communities, which, in a more general sense is determined

by the term "tradition" (A.D. Karnyshev, 2010). As it is stated by A.D. Karnyshev, M.A. Vinokurov (2010), "all the official rules" grown up "from the customs and regulations of an ethnic group, will operate effectively only if they meet the spirit of the traditional requirements and are supported by public opinion" [C. 147].

The Values Survey Module 2013 (VSM 2013) is a 30-item paper-and-pencil questionnaire developed for comparing culturally influenced values and sentiments of similar respondents from two or more countries, or sometimes regions within countries. It allows scores to be computed on six dimensions of national culture, on the basis of four questions per dimension: thus it counts 6 x 4 = 24 content questions. The other six questions ask for demographic information: the respondent's gender, age, education level, kind of job, present nationality, and nationality at birth. The six dimensions measured were developed in the work of Geert Hofstede and his co-researchers, and are described extensively in the 3rd edition of Hofstede (Hofstede & Minkov, 2010). They deal with key issues in national societies, known from social anthropology and cross - cultural research (Hofstede & Minkov, 2013).

The study involved 163 Yakuts (74% female, 36% male) aged 18 to 60 years old. Country data are taken from the official website of Hofstede's VSM 2013 www.geerthofstede.eu, data on Kazakhstan in the paper by U.V. Latov, N.V. Latova (2007).

6. Findings

The results of the study in the Sakha Republic (Yakutia) are reflected in Table 01, where the dimensions are significantly different from the all-Russia results: the data on the scale of individualism-collectivism (Sakha - 86, RF-39), an indulgence - reserve (Sakha-92, RF-20) and long-term - short-term orientation (Sakha-94, RF-81). The ratio of individualism-collectivism and power distance in terms of Hofstede is the base according to which countries are allocated to a particular national culture.

Table 01. Scale results of one country by G. Hofstede's methodology

| Country/ region | DPI (Power Distance) | IDV (Individualism- Collectivism) | MAS (Masculinity- Femininity) | UAI (Uncertainty Avoidance) | LTO (Long - ShortTerm Orientation) | IVR (Indulgence- Restraint) |
|-----------------------|-------------------------|---|-------------------------------------|-----------------------------------|--|-----------------------------------|
| Russian Federation | 93 | 39 | 36 | 95 | 81 | 20 |
| Sakha | 81 | 86 | 25 | 96 | 94 | 92 |

Cluster analysis in Figure 01 fully supports the grouping of countries, by G. Hofstede. As for Russia, it is close with Croatia and Bangladesh, and Sakha (Yakutia) is close to Kazakhstan and Israel.

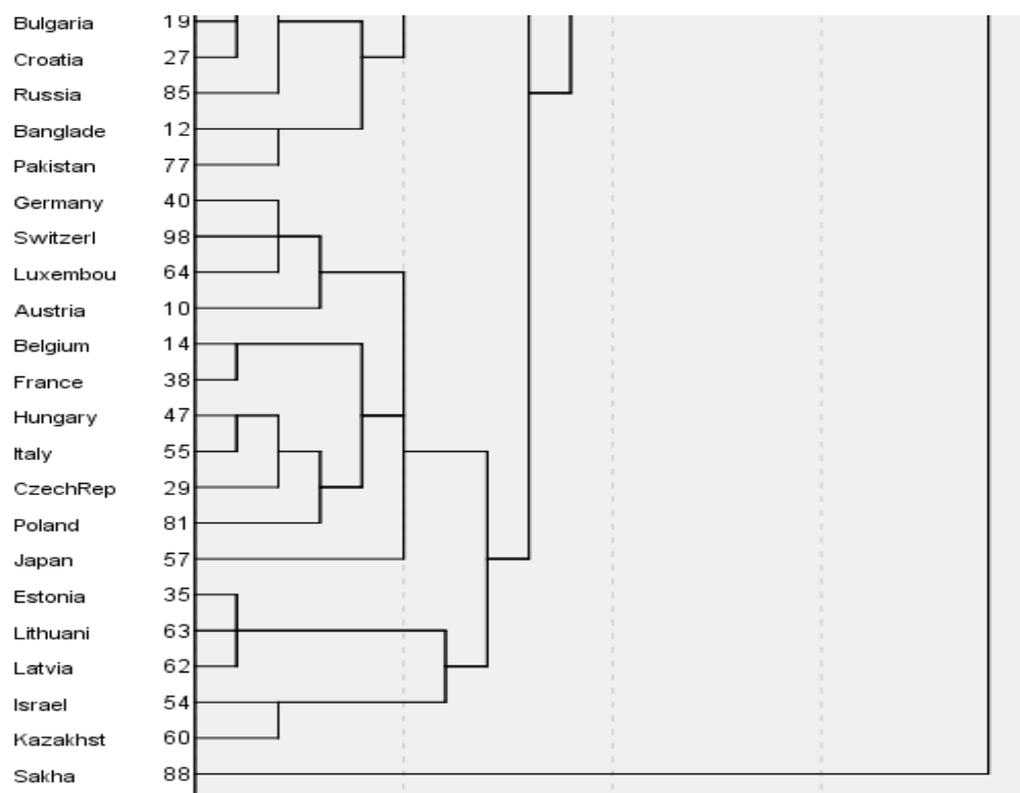


Figure 01. Clustering of 113 countries of the world according to six dimensions by G. Hofstede's method] The data suggest fairly major regional differences within one country.

7. Conclusion

According to the cultural dimensions method by G. Hofstede in the Sakha Republic (Yakutia) the individualistic type (86) is dominant, while in Russia as a whole the collectivist type of culture is dominant (39). This indicates the tendency of people to act as an independent individual, and not as a member of the group. Therefore, in the modern Yakut society, individuals are motivated by personal interests and those of the nearest environment. Traditionally, the Yakuts lived in tribal groups, "father's kin" ("aga uuha"), which involved a narrow circle of trust, limited family, relatives, representatives of their "uus" (G.V. Ksenofontov, 1937). The Kazakhs have the same kind of system of social relations presented by "zhuz". In today's society, the Yakut also highly value family, kinship and friendly relations.

Individualistic cultures allow greater freedom to express thoughts and feelings, which allows its members to be creative and resourceful. Prerequisites for this phenomenon lie in the activities related to environmental conditions. The environmental conditions in which survival depends on hunting and fishing, semi-nomadic cattle-breeding develop culturally sensitive groups associated with mobility, self-sufficiency and independence. In agricultural societies where survival depended on mutual assistance and joint actions, qualities aimed at co-operation and interdependence welcome and secured.

The semi-nomadic lifestyle of the Yakut people is linked to the traditional herding: their custom to move from winter residences to summer residences twice a year, around May and October. Winter dwellings were located usually near the hayfields and summer (separated, however, is relatively close to the first place) were closer to

grazing lands. Yakuts have bred special breed of horses and cattle adapted to the harsh climatic conditions of the North, they are hardy and undemanding.

Thus, external factors determine the conditions for the development of specific cultures, ways of socialization and methods of forming patterns of behavior.

The high level of individualism does not necessarily imply a low power distance. Thus, in the Sakha Republic (Yakutia) there is a high power distance (81), which corresponds to the nationwide trend (93). In countries where there is a gap between rich and poor, there is social inequality, where the accumulated capital inherited there is a large power distance. Economically wealthy families among Yakuts traditionally stood out, making up the core blood-related ties - Toyons. They ruled with the help of native elders and were military leaders themselves. Toyons deserved a special position in society due to, firstly, the origin of the founder of the Aga uusa, the closest to him by blood, secondly, their personal qualities, and thirdly, their wealth, primarily in the form of livestock.

Meanwhile, in a legal sense, they did not have any privileges in relation to other people. They had no public authority. Some of them had a military force at their own expense and it was made of soldiers Booturs. Around them a circle of dependent people gradually was formed, those were their customers who were obliged to them for protection (A.A. Borisov, 2002). In the modern Yakut society it manifests itself in an authoritarian management approach, and managers like more directive and motivating chiefs.

On a scale of masculinity - femininity the Yakut sample showed to be more feminine (25) than that of all-Russian (36). This indicates a weak division of roles between the sexes. Possibly, the data gathered is more associated with predominance of women. Traditional Yakut society was patriarchal, with a clear division of roles. At the present stage of development of society many roles are performed by both men and women.

The big power distance in combination with low masculinity can lead to condoning attitude towards the violation of rules and standards. And in combination with individualistic culture, it manifests as acquiescing to "insiders".

Strong uncertainty avoidance (96) assumes a lower risk appetite and greater concern about the future. Perhaps harsh climatic conditions cultivated such behaviors that minimize losses. They led to the emergence of many formal rules and restrictions governing actions for the preservation of life and adaptation to adverse conditions.

Dimensions on a scale of long-term - short-term orientation is also different in Yakutia (94) and Russian cultures (81). Long-term value orientation includes savings, desire to achieve goals, focus on the future. The combination of a long-term orientation and uncertainty avoidance of society gives to its members the attitude to long-term planning and control of the future.

In the Yakut sample (92) of the sixth dimension of national cultures which is an indulgence against the restrictions, is significantly different from that of the all-Russian one (20), it is relatively free in meeting the basic and natural needs of a person associated with the joy of life and the pleasure, the ability to enjoy life.

According to the results of cluster analysis, the regional indicators of the Sakha Republic (Yakutia) differ from that of Russian cultural dimension. So, Russia is in one micro cluster with Croatia and close to Bangladesh, and Sakha (Yakutia) is near Kazakhstan. The commonality of the Turkic tradition is reflected in the similar customs of the Kazakh and Yakut peoples, in the commonality of their traditional forms of management, adaptability inherent in nomadic cultures, and where education is of high-value, etc. Russia and Croatia have a common East Slavic culture. Thus, we can assume that clustering united the countries according to their ethnic and cultural lines.

The Sakha Republic (Yakutia) is the subject of the Russian Federation, so the commonality with the Russian culture is indicated by a low level of masculinity in comparison with Kazakhstan, and the commonality with Kazakhstan is indicated by a high level of individualism in Table 02.

Table 02. Comparison of countries according to G.Hofstede procedure

| Russian Federation | Sakha | Kazakhstan |
|--|--|--|
| A high level of power distance | A high level of power distance | A high level of power distance |
| The high level of femininity | The high level of femininity | The high level of masculinity |
| The high level of collectivism | The high level of individualism | A higher level of individualism |
| The high level of uncertainty avoidance | The high level of uncertainty avoidance | The high level of uncertainty avoidance |
| The long-term orientation for the future | The long-term orientation for the future | The long-term orientation for the future |
| The middle level of restraint | The high level of indulgence | No data |

The values of national culture are assimilated in the process of socialization and are associated with the entry of a child in the culture of its people - enculturation. Through it an individual develops the outlook and behavior inherent in the culture, resulting in the formation of its cognitive, emotional and behavioral similarities with the members of a given culture, and unlike members of other cultures (T.G. Stefanenko, 1999). Socialization also promotes acquisition of social roles (M.J. Herskovits, 1967). Based on this we can explain the differentiation of cultural dimensions within the same country. The culture of the country is absorbed through the institutions of socialization, whereas enculturation takes place within the same ethnic community.

References

- Borisov, A.A. (2002) Dve istoricheskie al'ternativy v razvitiu russko-yakutskih vzaimootnoshenij v XVII veke. Zhurnal "Ilin", 2 (29).
- Geert Hofstede, Michael Minkov (2016, December 4). Values Survey Module 2013. Retrieved from <http://www.geerthofstede.eu>
- Herskovits, M.J. (1967). Dahomey, an ancient West African kingdom. Tom 2. Chicago. Northwestern University Press.
- Karnyshev, A.D. , Vinokurov, M.A. (2010). Ehtnokul'turnye tradicii i innovacii v ehkonomicheskoy psihologii. Moskva: Institut psihologii RAN.
- Ksenofontov, G.V. (1936). Uraanghaj sahalar: ocherki drevnej istorii yakutov. Irkutsk: Vostochno-Sibirskoe oblastnoe knizhnoe izdatel'stvo.
- Latov, Yu.V., Latova, N.V. (2007). Otkrytiya i paradoksy ehtnometricheskogo analiza rossijskoj hozyajstvennoj kul'tury po metodike G. Hofsteda. Mir Rossii, 4, 43-72.
- Latov, Yu.V., Latova, N.V. (2013). Vesterniziruetsya li mental'nost' molodyh rossiyan (analiz po metodike G. Hofsteda). Materialy mezhdunarodnoj nauchnoj konferencii GU-VSHEH po problemam razvitiya ehkonomiki i obshchestva. Retrieved from <http://www.hse.ru/data/291/846/1235/Latova-1.doc>
- Schein, E. H. (1985). Organizational culture and leadership. San Francisco: Jossey-Bass.
- Stefanenko, T.G. (1999). Ehtnopsihologiya. Moskva: Institut psihologii RAN, 65-66.
- Svencickij, A.L. (2014). Organizacionnaya psihologiya. Moskva: Yurait.
- Triandis, H. C. (2004). Culture and social behaviour. Boston: McGraw-Hill Custom Pub.