CHALMERS

Cross-Cultural Competence

- A survey study of two Master's programmes at Chalmers University of Technology

Master's Thesis in the Master's programme

Design and Construction Project Management

CAMILLA WALLGREN

Department of Civil and Environmental Engineering
Construction Management
CHALMERS UNIVERSITY OF TECHNOLOGY
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ABSTRACT

The purpose of the study presented in this Master's Thesis is to study the cultural differences and its effects on the students in two Master's programmes at Chalmers University of Technology in Sweden: International Project Management, and Design and Construction Project Management. The aim is to investigate if there is a need for a course in cross-cultural competence and to give a base for cross-cultural competence training for the students in the two studied Master's programmes. The Master's Thesis is based on both primary and secondary data acquired from a literature study and a questionnaire, answered by the students from the two Master's programmes.

The conclusion of this Master's Thesis is that the cultural dimensions between the cultural clusters found in the two Master's programmes are quite similar. Nevertheless, there are still profound cultural differences between students from different cultural clusters. Consequently, these differences has lead to challenges such as language problems, a mismatch between teaching and learning styles as well as differing views about the interaction between lecturers and students. Therefore, the recommendation is a cross-cultural training course in the first semester of both Master's programmes, to provide the students with adequate cross-cultural competence.

Key words: culture, cross-cultural competence, cross-cultural training, cultural dimensions

Tvärkulturell kompetens
– En undersökningsstudie av två mastersprogram på Chalmers tekniska högskola
Examensarbete inom Design and Construction Project Management
CAMILLA WALLGREN
Institutionen för bygg- och miljöteknik
Construction Management
Chalmers tekniska högskola

SAMMANFATTNING

Syftet med studien i detta examensarbete är att studera kulturella skillnader och dess effekter på studenterna i två mastersprogram på Chalmers Tekniska Högskola: International Project Management och Design and Construction Project Management. Målet är att undersöka om det finns ett behov för en kurs i tvärkulturell kompetens samt att ge en grund för tvärkulturell kompetensträning för studenterna i de två studerade mastersprogrammen. Examensarbetet baseras på både primär- och sekundärdata erhållen från en litteraturstudie och en enkätundersökning besvarad av studenterna från de två mastersprogrammen.

Slutsatsen av detta examensarbete är att de kulturella dimensionerna mellan de kulturella grupperna i de två mastersprogrammen är ganska lika. Trots det finns det stora kulturella skillnader mellan studenterna från olika kulturella grupper. Dessa skillnader har lett till utmaningar så som språkproblem, skillnader i undervisningssätt och lärostil samt skilda uppfattningar om interaktionen mellan lärare och studenter. Rekommendationen är därför en kurs i tvärkulturell kompetens under den första läsperioden i både mastersprogrammen för att erbjuda studenterna en tillräcklig tvärkulturell kompetens.

Nyckelord: kultur, tvärkulturell kompetens, tvärkulturell träning, kulturella dimensioner

CONTENTS

PREFACE

This study is a mandatory Master's Thesis for the Master's programme Design and Construction Project Management at Chalmers University of Technology. The thesis covers 30 university points and has been carried out with guidance from Construction Management at Chalmers University of Technology. The idea to focus on cross-cultural competence was my own, which along with my tutor's comments, has been developed into this final Master's Thesis.

I want to thank the following:

- Göran Lindahl, my tutor at Chalmers University of Technology, who has guided me through the work process.
- The respondents to my questionnaire study.
- Johannes Wallgren, my husband, who has assisted me with ideas and proposals and been a big support during my work process.
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Göteborg, January 2011

Camilla Wallgren

1 INTRODUCTION

According to Bititci *et al.* (2004), there has been an increase of competition in several industries due to growth in international trade, opening of economics and global access to information, which has resulted in strong consolidation and reduction of margins. Hence, companies are trying to improve their businesses as well as maintain a competitive advantage through collaboration with their extended networks of suppliers, customers, and business partners. Thus, Burt *et al.* (1997) states that the globalization of business has increased the need for managers who are culturally sensitive and able to influence, negotiate, and develop markets in any geographical and organisational setting. As a result, the number of teams consisting of members from at least two different nations has rapidly grown (Davison, 1994).

According to Solomon (1998), there are several terms to define a team consisting of members from at least two nations, which are: global, multinational, and international. Furthermore, these teams can be separated into two branches. The first branch includes cross-cultural teams, which are also commonly referred to as intercultural teams as well as multicultural teams, and consists of team members from different cultures who meet face-to-face to work on a project. The second branch includes virtual teams, and consists of team members who communicate and meet each other exclusively with the help of technology (Solomon, 1998).

According to Laughton and Ottewill (2000), the impact of globalization has created a need for management graduates with cross-cultural competence and subsequently, management students seeking the required attributes as part of their educational training qualification. Thus, it is vital for programme developers at Universities to provide the students with the competence required in the cross-cultural field. Even though the impact of culture is often recognized in management development programmes, it is not formally addressed (Burt *et al.*, 1997). Harris and Kumra (2000) mean that few courses specifically address the skills and behaviours, i.e. competence, needed to work in a cross-cultural team. Nevertheless, the cultural diversity among students at management programmes, such as International Project Management and Design and Construction Project Management at Chalmers University of Technology, Sweden, provide a great opportunity for programme developers to facilitate the development of cross-cultural competence. Furthermore, this presents an opportunity for the students to develop valuable personal and managerial skills, which in turn makes them more marketable in the future (Burt *et al.*, 1997).

Traditionally, management programmes address interpersonal skills development, but providing training to develop cross-cultural skills is of significant importance to students and multinational companies (Burt *et al.*, 1997). Although, according to Harris and Kumra (2000) obstacles to succeed with cross-cultural competence training in programmes drawing on experiential techniques include a reliance on analytical skills as well as the predominance of Myers Briggs Type Indicator types favouring a sensing/thinking orientation. Hence, one major challenge for the programme

developers is to develop a suitable pedagogy in order to develop cross-cultural competence among the students (Laughton and Ottewill, 2000).

Further, Laughton and Ottewill (2000) stated that "*In Europe, management is increasingly becoming a cultural activity rather than a technical one*". Thus, such a concern brings the nature of cross-cultural competence into focus as well as its definition, dimensions and attributes, and raises questions concerning the most effective and appropriate way of developing such competence.

1.1 Purpose and Aim

The purpose of the study presented in this Master's Thesis is to study the cultural differences and its effects on the students in two Master's programmes at Chalmers University of Technology in Sweden: International Project Management, and Design and Construction Project Management.

The aim is to investigate if there is a need for a course in cross-cultural competence and to give a base for cross-cultural competence training for the students in the two Master's programmes studied.

1.2 Limitations

In this Master's Thesis a team consisting of members from at least two nations and who meet face-to-face to work on a project is referred to as a cross-cultural team. Furthermore, the Thesis is limited to a study of two Master's programmes at Chalmers University of Technology in Sweden.

2 THEORETICAL FRAMEWORK

It is difficult to give a single definition which best describes the term culture. However, one of the most established definitions was given by Hofstede (1984), who defined culture as "*the collective programming of the mind which distinguishes the members of one human group or category of people from another*". According to Hoecklin (1995), culture and the concept behind it is constructed by the society and the members living in it. Thus, it offers an agreement of how people should behave and interact with each other. Hence, culture gives sense to the behaviour of others by providing insights as well as valuations about their actions. Therefore, Hofstede (1997) explains that the collective perception and assessment of the actions in the environment is not inherited. Culture is learned and can only be built through interaction with other members of the same cultural background.

A more general definition of culture was given by De Long and Fahey (2000), who defined culture as a system of *values*, *norms*, and *practices*. These are shared among a group of people and, when taken together, constitute a design for living. *Values* are ideas about what a group believes to be good, right, and desirable. Further, *norms* are derived from *values* and can therefore be described as social rules and guidelines in order to accomplish appropriate behaviour in social situations. This makes them more observable as well as easier to identify and change, De Long and Fahey (2000) emphasizes. Accordingly, *practices* are the most visible symbols and manifestations of culture. They are a way of understanding recurring behaviours and include repeated types of interaction with identifiable and social rules. Therefore, De Long and Fahey (2000) explain that *values*, *norms*, and *practices* are interrelated, since *values* are manifested in *norms* which in turn shape specific *practices*. Thus, Schein (2004) states that culture is a collective experience, as people who have the same opinions congregate, they will have a shared system of meanings. Consequently, those shared meanings are substantial since they contribute to define the group's identity. As a result, what is typical in one culture is not necessarily understood in another culture.

2.1 Levels of culture

According to Hofstede (1997), culture exists at many different levels: *National Culture*, *Business Culture*, *Organizational Culture*, and *Individual Behaviour*. It is therefore necessary to look at the different levels of culture, and how these affect the individuals in different situations, in order to understand people's behaviour (Hollensen, 2001). The *National Culture* provides a general outline and structure of the different cultures' principals and key elements, e.g. religion, laws, and language. Different industries have their own specific culture, thus, companies in a certain industry have their own *Business Culture*. Additionally, even though people in a company are very much impacted by the *Business Culture*, there are often many subcultures within the company, also known as *Organizational Culture* (Hollensen, 2001). The actions and decisions made by the individual can be correlated to the environment in which the individual is operating. Thus, the *Individual Behaviour* is

directly impacted by all of the above mentioned levels, figure 1. In other words, the country's *National Culture* is directly impacting the *Business Culture* and, in turn, the *Business Culture* will have an apparent influence over every company, which in the end will affect the *Individual's Behaviour* (Hollensen, 2001).

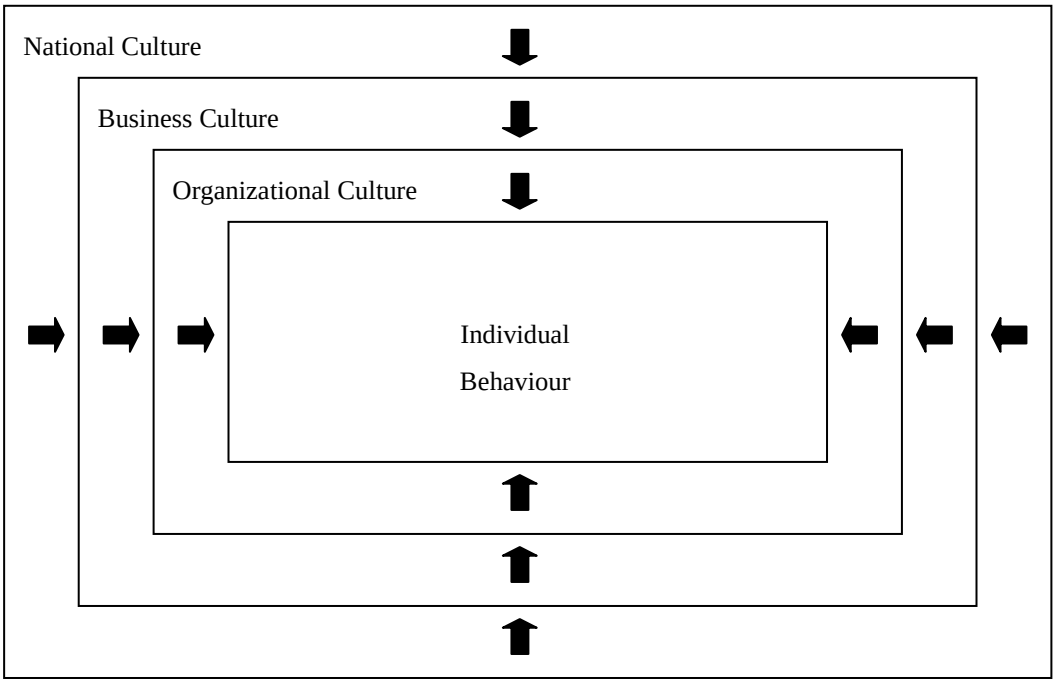

Figure 1 Levels of culture (Hollensen, 2001).

2.2 Cultural Framework

Many cross-cultural problems can be understood by examining differences in how context is viewed in different cultures. Thus, several cultural frameworks have been developed in the recent decades, all aiming to define and measure cultural differences.

2.2.1 Hofstede

Hofstede conducted a questionnaire study about cross-cultural management, involving 116 000 individuals in 70 different countries working for the same company, namely IBM, Appendix I (Hofstede, 1980). The result of the questionnaire study was a framework for defining and measuring cultural differences, which has been influencing the majority of studies concentrating on cultural aspects over the past two decades. Hofstede's framework consists of four major dimensions: *Power Distance*, *Individualism versus Collectivism*, *Uncertainty Avoidance*, and *Masculinity and Femininity*.

According to Hofstede (1980), *Power Distance* provides insights about the dependence relationships in a country, i.e. the extent to which members of a society accept how power is distributed unequally. Individuals in societies with high *Power Distance Index, PDI*, are likely to follow formal codes of conduct and are hesitant to disagree with superiors. However, individuals in societies with low, *PDI*, do not feel as constrained by differences in status, power, and position.

The second dimension, *Individualism versus Collectivism*, measures the relation between individualism and collectivism with an *Individualism Index, IDV* (Hofstede, 1980). Societies with a high *IDV* tend to believe that personal goals and interest are more important than group interest. On the contrary, societies with low *IDV* view themselves as members of an extensive family or organization and prioritize group interest over the individual needs.

Uncertainty Avoidance, the third dimension, is defined by Hofstede (1980) as "*the extent to which the members of a culture feel threatened by uncertain or unknown situations*". *Uncertainty Avoidance* can be measured by *Uncertainty Avoidance Index, UAI*, which means that a society with a high *UAI* feel a greater need for consensus and written rules. Also, they are intolerant towards deviant persons or ideas. A society with a low *UAI* rely, on the other hand, less on written rules and are more risk tolerant (Hofstede, 1980).

Finally, *Masculinity and Femininity* can be measured with the *Masculinity Index, MAS* (Hofstede, 1980). In a society with high *MAS*, individuals are more aggressive, determined, and competitive focusing on achievement, heroism, assertiveness, and material success. In contrary, in a society with low *MAS*, i.e. high femininity, individuals are more modest, humble, and nurturing focusing on relationships, carrying for others, and quality of life.

Additionally, Hofstede added the fifth dimension in his culture framework; *Long-Term versus Short-Term Orientation*, under the influence of Chang and Din's work in 1995 (Müller and Turner, 2004). A high *Long-Term Orientation Index, LTO*, indicates a society with devotion to values such as perseverance and economy. On the other hand, in a society with low *LTO*, i.e. *Short-Term Orientation*, changes occur more rapidly and the focus is on values such as traditions and leisure time.

2.2.2 Schwartz

After that Hofstede's cultural framework had been recognized world-wide, Schwartz (1994) developed a cultural framework based on human values. Schwartz's cultural framework was conducted through a survey, involving 87 lecturer and student samples from 41 cultural groups in 38 nations. In the survey Schwartz asked his respondents to rate the importance of 56 values serving as guiding principles in their lives. The result of Schwartz's survey is that individuals' unique experience as well as cultural influence can be analyzed at individual and cultural levels. Furthermore, Schwartz (1994) defined and labelled the following seven cultural dimensions:

1. *Conservatism* – The extent to what status quo is emphasized.

2. *Intellectual Autonomy* – The extent of emphasis on curiosity, creativity, and independent intellectual ideas.

3. *Affective Autonomy* – The extent of emphasis on affective stimulation and hedonism.

4. *Hierarchy* – The society's acceptance of unequal distribution of power.

5. *Mastery* – The society's desire to control its own environment.

6. *Egalitarian Commitment* – The desire to give up selfish interests in favour of the group.

7. *Harmony* – The extent of a society's emphasis on harmony with nature.

2.2.3 Trompenaars

Trompenaars (1994) introduced a cultural framework in 1993, focusing on how cultures deal with problems and unknown situations. His cultural framework was conducted through a survey, involving 15 000 employees in 50 countries. The cultural framework consists of seven dimensions: *Universalism versus Particularism*, *Individualism versus Communitarianism*, *Affective versus Neutral*, *Specific versus Diffuse*, *Achievement versus Ascription*, *Time as Sequence versus Time as Synchronization*, and *Internal Control versus External Control*.

According to Trompenaars (1994), people in universalistic cultures have the belief that rules, codes, values, and standards are prioritized over particular needs and claims of friends and relations. In contrary, people in particularistic cultures believe that "*spirit of the law*" is considered more important than the "*letter of the law*". However, there are rules and laws in particularistic cultures, but these are simply guidelines to how people relate to each other.

In an individualistic culture, people place the individual before the community, e.g. people are expected to make decisions on their own and to primarily take care of themselves (Trompenaars, 1994). However, in a communitarian culture, people place the community before the individual. Meaning that every individual is responsible to act in ways which best serves the society. Hence, the individual is judged by the extent to which he/she serves the interest of the community.

Trompenaars (1994) states that in an affective culture, it is not considered necessary to hide feelings and to keep them inside. In contrast, in a neutral culture it is incorrect to show feelings openly, i.e. this means that the degree to which feelings may become manifested is limited.

In a specific culture, the public sphere of individuals is much larger than their private sphere, i.e. they separate their work and private life (Trompenaars, 1994). In a diffuse

culture, on the other hand, individuals have a large private sphere and a small public one, i.e. their work and private life is closely linked but intensely protected.

In achievement oriented cultures individuals obtain their status from what they have accomplished (Trompenaars, 1994). Thus, an individual with achieved status has to prove what he/she is worth, i.e. status is accorded based on his/hers actions. However, in an ascriptive culture individuals obtain their status from birth, age, gender, or wealth. Thus, an individual with ascribed status does not have to achieve to retain his/hers status, i.e. status is accorded based on his/hers being.

Individuals structuring time sequentially tend to do one thing at a time, i.e. they see time as a narrow line of distinct, successive segments (Trompenaars, 1994). These individuals prefer planning and keeping to plans once they have been made. However, individuals structuring time synchronically tend to do several things at a time, i.e. they see time as a wide ribbon allowing many things to happen simultaneously. These individuals see time as flexible and intangible and therefore plans are easily changed.

According to Trompenaars (1994), internalistic individuals have a mechanistic view of nature; hence they see nature as a complex machine which can be controlled with the right expertise. Consequently, internalistic individuals do not believe in luck or predestination. Externalistic individuals, however, have a more organic view of nature, i.e. they do not believe that they can shape their own destiny.

2.2.4 Chang and Ding

Chang and Ding (1995) conducted a survey in 22 different countries in Asia and developed a cultural framework consisting of four dimensions: *Integration*, *Confusion Work Dynamics*, *Human Heartedness*, and *Moral Discipline*. The first dimension, *Integration*, measures the social stability and tolerance in a society. *Confusion Work Dynamics*, the second dimension, measures the virtue, social hierarchy, and structure in organizations. The third dimension, *Human Heartedness*, measures the empathy among the individuals in a culture. Finally, the fourth dimension, *Moral Discipline*, measures the extent to which individuals in a culture keep themselves under control in relation to others.

2.2.5 Project GLOBE

In 1991 House initiated the research programme *Project GLOBE, Global Leadership and Organizational Behaviour Effectiveness* (House *et al.*, 2001). A questionnaire study was conducted in 62 nations, involving 17 300 individuals in 951 organizations, resulting in a cultural framework consisting of nine dimensions, see Appendix II and III. *Project GLOBE* developed a scale of scores in order to quantify cultural differences based on cross-cultural theory. More, these scores measure both *cultural practices*, as they are, and *cultural values*, as they should be, within respect to the nine cultural dimensions. This made *Project GLOBE* able to identify the extent, nature, and

dynamics of cultural similarities and differences across the globe. The nine cultural dimensions developed by *Project GLOBE* are as follows (House *et al.*, 2001):

1. *Uncertainty Avoidance* refers to extent to which members of a culture strive to avoid uncertainty by relying on norms, rituals, and practices.

2. *Power Distance* refers to the extent to which the cultural members expect and accept how power is distributed unequally.

3. *Institutional Collectivism* refers to the extent social institutions honour collective resource allocation and collective action.

4. *In-Group Collectivism* refers so the extent individuals take pride in and feel loyalty towards their families, organizations, and employers.

5. *Gender Egalitarianism* refers to the extent societies minimizes gender role differences and gender discrimination.

6. *Assertiveness* refers to the extent individuals in societies are self-confident, confrontational, and aggressive in social relationships.

7. *Future Orientation* refers to the extent individuals in societies engages in future-oriented behaviours such as planning and investing in the future.

8. *Performance Orientation* refers to the extent societies encourages and rewards individuals for performance improvement and excellence.

9. *Human Orientation* refers to the extent individuals in societies encourage and reward individuals for being fair, altruistic, friendly, generous, caring, and kind to others.

2.3 Cultural Framework Summary

In order to easily illustrate the different cultural frameworks presented in this Master's Thesis it is apt to give an overview of the dimensions covered in each framework, table 1.

Table 1 Summary of cultural frameworks.

Framework	Dimensions
Hofstede	1. *Power Distance* 2. *Individualism versus Collectivism* 3. *Uncertainty Avoidance* 4. *Masculinity and Femininity* 5. *Long-Term versus Short-Term Orientation*
Schwartz	1. *Conservatism* 2. *Intellectual Autonomy* 3. *Affective Autonomy* 4. *Hierarchy* 5. *Mastery* 6. *Egalitarian Commitment* 7. *Harmony*
Trompenaars	1. *Universalism versus Particularism* 2. *Individualism versus Communitarianism* 3. *Affective versus Neutral* 4. *Specific versus Diffuse* 5. *Achievement versus Ascription* 6. *Time as Sequence versus Time as Synchronization* 7. *Internal Control versus External Control*
Chang and Ding	1. *Integration* 2. *Confusion Work Dynamics* 3. *Human Heartedness* 4. *Moral Discipline*
Project GLOBE	1. *Uncertainty Avoidance* 2. *Power Distance* 3. *Institutional Collectivism* 4. *In-Group Collectivism* 5. *Gender Egalitarianism* 6. *Assertiveness* 7. *Future Orientation* 8. *Performance Orientation* 9. *Human Orientation*

2.4 Cultural Framework Analysis

According to Sondergaard (1994) there are some critics and limitations that need to be considered when applying Hofstede's cultural framework. The major criticism, according to Sondergaard (1994), is how Hofstede collected his data for his cultural framework, i.e. all data derived from IBM and in some countries there where more than 1000 respondents, in others less than 100. Furthermore, McSweeney (2002) claims that data from just one company cannot provide information about entire cultures. Also, even though the respondents where located in different countries they could still be influenced by IBM's American background and thus do not provide an accurate view over the national cultures (Gooderham and Nordhaug, 2003).

More, McSweeney (2002), points out that Hofstede did not stress the organizational cultural aspects, even though he knew that they existed and could have an impact on the perceptions of the employees at IBM. Thus, it is not proven that Hofstede's cultural framework represents the actual national cultures in his survey. According to Gooderham and Nordhaug (2003), another major criticism is that Hofstede collected his data in the 1970's, which can be considered too old as it does not consider today's globalization. However, Hofstede (2002) claim that cultures have very old roots and mainly remain stable over time, thus his results can be considered valid.

According to Schwartz (1994), his cultural dimensions offer several advantages compared to Hofstede's dimensions. Schwartz's dimensions are theoretically derived and are a more comprehensive set of cultural dimensions. Furthermore, Schwartz's dimensions have been tested with more recent data and with two matched samples, i.e. student and lecturer samples. Also, the samples were obtained from more varied regions including socialist countries such as former Eastern European bloc countries. More, Hofstede derived his framework empirically while Schwartz developed his framework theoretically (Schwartz, 1994).

However, Smith *et al.* (2002) states that Schwartz's cultural framework includes Hofstede's dimensions, e.g. Hofstede's *Individualism versus Collectivism* are correlated with Schwartz's *Intellectual Autonomy*, *Affective Autonomy*, *Hierarchy*, and *Egalitarian Commitment*. Furthermore, Hofstede's *Power Distance* is correlated with Schwartz's *Conservatism* and Hofstede's *Uncertainty Avoidance* correlates with Schwartz's *Harmony*. Finally, Hofstede's *Masculinity and Femininity* correlates with Schwartz's *Mastery*. However, Steenkamp (2001) factor analyzed Hofstede's four dimensions and Schwartz's seven dimensions and found that Schwartz's *Egalitarian Commitment*, *Harmony*, and *Hierarchy* appear to have elements that are not captured by any of Hofstede's dimensions. According to Fernandez *et al.* (1997) and McDonagh (1999) both Hofstede's and Schwartz's cultural frameworks could be argued as obsolete as their data were collected 36 and 16 years ago, respectively. During this period substantial modernization has taken place in most of the surveyed countries and it has been argued that there have been significant shifts in cultural values (McDonagh, 1999).

Concerning Trompenaars' cultural framework, it shows some similarities with Hofstede's work, e.g. Trompenaars' *Individualism versus Communitarianism* is similar to Hofstede's *Individualism versus Collectivism* (Trompenaars and Hampden-Turner, 2000). Furthermore, Trompenaars' *Specific versus Diffuse* dimension correlates with Hofstede's *Power Distance*, *Individualism versus Collectivism*, and *Long-Term versus Short-Term Orientation*.

Chang and Ding (1995) supported Hofstede's perspective when conducting their four dimensions of cultural differences. Their first dimension, *Integration*, correlates with Hofstede's *Power Distance* as well as their third dimension, *Human Heartedness*, which relates to Hofstede's *Masculinity and Femininity* dimension (Müller and Turner, 2004). Furthermore, Chang and Ding's fourth dimension, *Moral Discipline*, also correlates with Hofstede's *Individualism versus Collectivism* dimension. However, their second dimension, *Confucian Work Dynamics*, was initially not related to any of Hofstede's dimensions but lead to the formation of Hofstede's fifth dimension, i.e. *Long-Term versus Short-Term Orientation*.

According to House *et al.* (2004) the first six cultural dimensions; *Uncertainty Avoidance*, *Power Distance*, *Institutional Collectivism*, *In-Group Collectivism*, *Gender Egalitarianism*, and *Assertiveness* included in *Project GLOBE* have their origins in Hofstede's cultural framework. The first three dimensions reflect Hofstede's *Power Distance*, *Individualism versus Collectivism*, and *Uncertainty Avoidance*. Though, within the *Project GLOBE*, Hofstede's original dimension *Individualism versus Collectivism* was divided into two separate dimensions: *Institutional Collectivism* and *In-Group Collectivism*. House *et al.* (2004) states, that this dimension was divided to separate societal emphasis from individual emphasis. Also, Hofstede's *Masculinity and Femininity* dimension was divided into two dimensions; *Gender Egalitarianism*, and *Assertiveness* in order to extend the conception of masculinity. The last three dimensions; *Future Orientation*, *Performance Orientation*, and *Human Orientation* included in the *Project GLOBE* are based on other studies. These where included as objectives to obtain the most comprehensive result of cultural diversities. However, the dimension *Future Orientation*, the seventh dimension, also shares similarities to Hofstede's, later on developed dimension; *Long-Term versus Short-Term Orientation* (House *et al.*, 2004).

2.5 Challenges for International Students

According to Sulkowski and Deakin (2009), international students are facing several challenges compared to local students at Universities such as: language problems, a mismatch between teaching and preferred learning styles, unsuitable assessment methods, differing views about the interaction between lecturers and students and among peers, and alienation from the system due to cultural distance. Hence, addressing and minimising these disadvantages should be of main concern for those involved in lecturing and mentoring culturally diverse classes at Universities. Furthermore, Marchesani and Adams (1992) stated that a lack of understanding of

cultural influences on learning have lead to lecturers replicating unexamined ideas about appropriate teaching practices in culturally diverse classes. Consequently, lecturers could interpret some international students' reluctance to contribute to classroom discussions as a lack of interest, confidence or competence while the students are actually replicating the behaviours they have acquired as appropriate norms of conduct in a different educational and cultural system (Sulkowski and Deakin, 2009).

Sulkowski and Deakin (2009) conducted a research on students' attitudes to learning and teaching based on Hofstede's cultural dimensions and came to the conclusion that:

- Students from cultures with high scores in *Power Distance*, *Collectivism*, and *Long-Term Orientation* perceived that their career would be influenced by their family.

- Students from a collectivistic background place more emphasis on improving their standing with their peers.

- Students from individualistic cultures who were found to act largely out of self-interest were less reluctant to stand out in the classroom and were more self-contained.

Previous studies made by Butcher and McGrath (2004) and Smith and Smith (1999) came to the same conclusion as Sulkowski and Deakin (2009). Further, the motivation of study differs widely among students (Sulkowski and Deakin, 2009). For example the purpose of study among Western culturally orientated students is a means to an end to get a degree, a job or a high salary while Eastern culturally oriented students are motivated by a mix of personal ambition, family face, peer support, and material reward.

Concerning tutor-student interaction and learning styles, students from a highly power distant culture tends to agree unquestioningly with their lecturers and respect or even fear them (Sulkowski and Deakin, 2009). Hence, these students would not even ask for help or question views they disagree with. However, students from a less power distant culture are not reluctant to act as an equal to their lecturers. More, according to Chan (1999), students from highly power distant cultures prefers didactic teaching styles and are uncomfortable with exercises which expect them to present their opinions. On the other hand, students from less power distant cultures are more comfortable in participating in classroom discussions and prefer active learning over didactic styles (Butcher and McGrath, 2004). Further, students from a more masculine and individualistic culture prefers self-contained learning such as working alone (Sulkowski and Deakin, 2009).

Much of the research in the teaching and learning area has taken the view that the student should adapt their lifelong learnt attitudes, behaviour, beliefs and learning techniques to the host institution and culture (Burnapp, 2006). However, Marchesani and Adams (1992) argued that it is the lecturers who need to be sensitive to the different value systems international students might bring to the classroom. Several researchers agree with Marchesani and Adams (1992) and mean that persistent teaching challenges lie not in the student but in the teaching (Sulkowski and Deakin, 2009). Therefore, Marchensani and Adams (1992) suggest a proactive approach where following principles are considered:

- Making the effort to understand students and their cultural diversities.
- Questioning lecturers' performance and thereby preventing them from imposing a dominant culture.
- Reviewing what is taught so that the content, course material and sources of knowledge are not exclusive to any localized tradition.
- Revisiting how lecturers teach.

Lecturers must, according to Asmar (2005), make the effort to understand their students and the implications of their cultural background on learning performance. However, many lecturers see students from different cultures as a problem. Nevertheless, culture awareness and greater understanding of cultural differences are essential for becoming effective in teaching and mentoring multicultural students. Therefore, developing cross-cultural competence among the lecturers as well as the students is important for a mutual understanding and for minimizing challenges as well as maximizing performance in a multi cultural classroom.

2.6 Cross-Cultural Competence

According to Friedman and Antal (2005) cross-cultural teams, e.g. groups of students, classes, etc., are exposed to a variety of conflicts originating in the differences that exist among the team members' cultures. Therefore, Friedman and Antal (2005) points out that an effective member of a cross-cultural team is someone who is able to establish an interpersonal relationship with a foreign national through exchange of verbal and non verbal levels of behaviour-exhibit cross-cultural competence. Consequently, cross-cultural competence involves overcoming constraints rooted in an individual's culturally shaped repertoire and creating new responses, i.e. expanding the repertoire of interpretations and behaviours in future cross-cultural interactions. Hofstede (1980) suggested a general framework, consisting of three steps, for building competences required for working in cross-cultural teams, which are:

1. Building awareness of the own culture as well as of cultural differences.

2. Developing knowledge of both the impact of cultural differences and the relative strengths and weaknesses of different cultures in a team setting.

3. Building skills by identifying the impact of different cultural team settings and adapting behaviours to achieve effective results in different cultural settings.

Matveev and Milter (2004), on the other hand, suggest using the *Intercultural Competence Model*, *IC*, for building cross-cultural competence, figure 2. The *Intercultural Competence Model* consists of three components: *Cultural Knowledge*, *Skills*, and *Personality Orientation*.

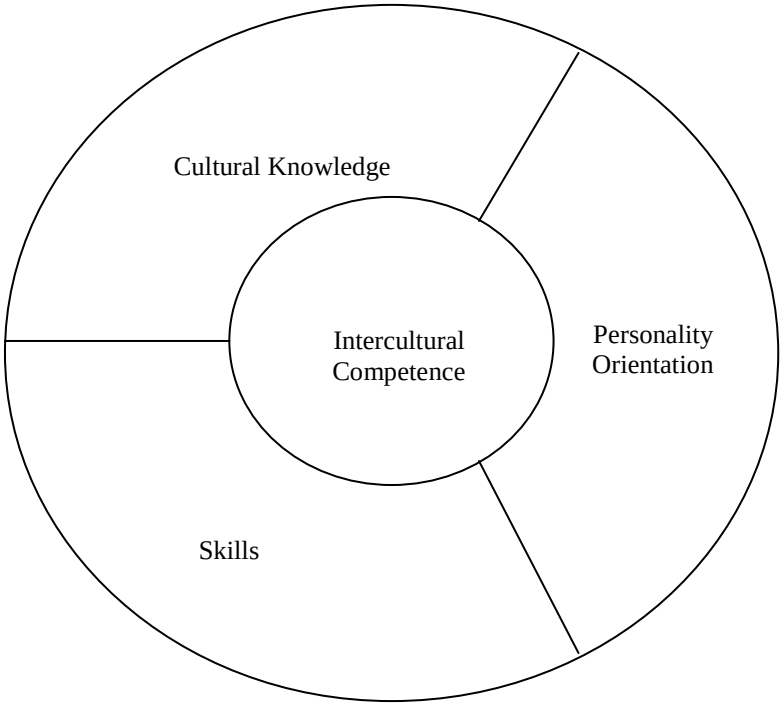

Figure 2 The Intercultural Competence Model (Matveev and Milter, 2004).

According to Matveev and Milter (2004), the first component, *Cultural Knowledge*, includes general information about culture, differences in communication, and interaction styles of different cultures. *Skills*, the second component, include abilities and behaviours useful when dealing with different cultures. Hofstede (1980) suggest the following cross-cultural skills:

- The capacity to communicate respect.
- The capacity to be non-judgemental.
- The capacity to accept the relativity of one's own knowledge and perceptions.
- The capacity to display empathy.
- The capacity to be flexible.
- The capacity for turn-taking, i.e. letting everyone take turns in discussions.
- Tolerance for ambiguity.

The third component, *Personality Orientation*, refers to the extent to which team members engage in cultural interactions with team members from other cultures (Matveev and Milter, 2004).

According to Warner Burke and Goodstern (1980), cross-cultural competence is developed through working on real problems and issues in a multicultural setting by using a structured framework. Furthermore, Higgs (1996) states that it is necessary to develop competence in a team context, i.e. actual teams designed to: build cohesion and consistency in team working, develop a shared vision and understanding, establish quality dialogue between members, and establish feedback mechanisms to review and improve team processes.

2.7 Developing Cross-Cultural Competence through Training

Members of a cross-cultural team have to understand cultural differences, i.e. build awareness, before they are able to work effectively with each other (Miliman *et al.*, 2002). One way, according to Miliman *et al.* (2002), is to build cross-cultural competence by cross-cultural training. Cross-cultural training includes methods to prepare individuals for more effective interpersonal relations when interacting extensively with individuals from cultures other than their own.

According to Black and Mendenhall (1990), an effective design of a cross-cultural training programme is critical for its success. The design of a training programme refers to both selecting and sequencing training techniques with the aim to accomplish the specific goals of the training programme, Black and Mendenhall (1990) emphasizes.

2.7.1 Cross-Cultural Training Approaches

According to Landis and Brislin (1998) there is a common typology for classifying cross-cultural training approaches. The approaches extend along two axes: *Experiential* versus *Didactic*, and *Culture Specific* versus *Culture General*, figure 3.

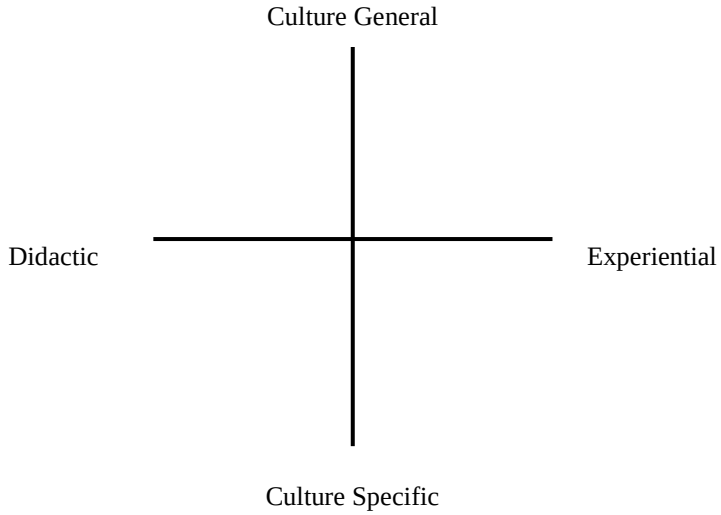

Figure 3 Cross-cultural training axes (Landis and Brislin, 1998).

According to Richards (1997), the *Didactic* approach, rests on the belief that a cognitive understanding of culture is necessary before people can effectively interact with those from another culture. This approach can be done by lecture or discussion where similarities and differences among the respective cultures are presented. The *Experiential* approach, which is the contrast to the *Didactic* approach, is based on a view that people learn best from their experiences. Such an approach can be done by a simulation or role-play designed to confront the participants with cross-cultural situations. This because the participants then have the opportunity to discuss the situation and their actions/reactions as well as their emotions with the other involved participants and by that; be able to draw conclusions from their experiences, Richards (1997) emphasizes. Furthermore, Cushner and Brislin (1996) states that *Culture Specific* training refers to information about a specific culture, i.e. guidelines for interaction with members of that culture. The information provides the participants with country specific background, e.g. key values, attitudes and behaviours of the inhabitants. *Culture General* training, on the other hand, does not focus on a specific culture. According to Cushner and Brislin (1996) *Culture General* training refers to topics such as culture awareness and sensitivity training, which prepares the participants to interact in any culture. Thus, this approach moves the participants from plain information receivers to active participants.

2.7.2 Cross-Cultural Training Framework

Jung (1977) developed three dimensions to examine individual cognitive style, which are: how individuals approach life, the way in which individuals become aware of the world, and the way in which individuals reach conclusions about the world. As a result, Jung (1977) suggested the existence of two pairs of cognitive functions:

- The judging functions: *Thinking* (T) and *Feeling* (F).
- The perceiving functions: *Sensing* (S) and *Intuition* (N).

Furthermore, Jung (1977) proposed that the functions are expressed in either an introverted or extraverted form. From this concept Briggs and Myers developed their own theory about psychological types and developed a model, the *Myers Briggs Type Indicator, MBTI* (Myers and McCaulley, 1998). In this model the two perceiving functions deals with how individuals recognize the world. The first function, *Sensing* (S), deals with the here and now of the five senses and the second, *Intuition* (N), deals with how individuals are enabled to imagine possibilities and future scenarios. The two other functions, the judging functions, deal with how individuals judge the world. *Thinking* (T), is logical, objective, and analytical and *Feeling* (F), on the other hand, engages individuals emotions and values, and is subjective and appreciative of others.

Based on the *MBTI*, Patching and Chatham (1998) developed a learning tool called the *Learning Diamond*. According to Patching and Chatham (1998), the *Learning Diamond*, recognizes that individuals often work with pairs of functions, one perceiving and one judging, which encourages individuals to approach situations very differently. These pairs of functions can be combined to four different approaches to learning, i.e. ST, NT, NF, and SF. Furthermore, these four approaches are mapped directly on to the *Learning Diamond* model, figure 4.

According to Patching and Chatham (1998), the ST approach is based upon the acquisition of new *knowledge*, which is often achieved by input from a tutor or lecturer in forms of data, facts, information, examples, and checklists. Secondly, the NT approach works with learning as *understanding*, including working with models, tools, and frameworks which enables participants to conceptualise as well as add meaning and understanding to the data. Once the models, tools, and frameworks have been presented, the participants have the opportunity to apply them to their own scenarios and thereby see and feel how they could be used in a context. The third approach, NF, has more to do with *believing in* than with new facts or understanding theories. This kind of learning is not dependent upon proof or conceptual understanding but on what the learner wants to do differently (Patching and Chatham, 1998). Hence, Patching and Chatham (1998) means that the NF kind of learning is measured in the passion with which the learning is taken forward into action. Finally, the SF approach to learning is highly personal as is about confronting the unconscious aspects of the individual learner. Hence, this involves real *personal engagement* to changing attitudes, behaviour, and habits.

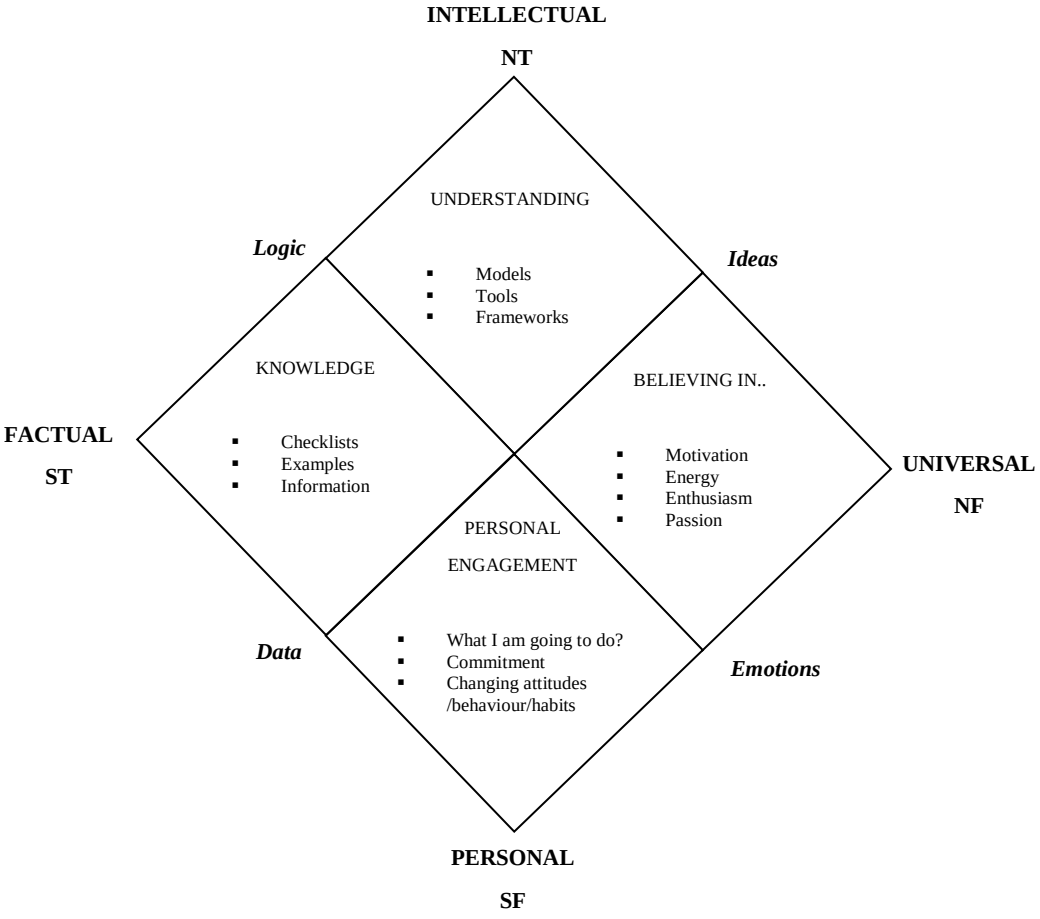

Figure 4 The Learning Diamond (modified from Patching and Chatham, 1998).

2.7.3 Cross-Cultural Training Course

Harris and Kumra (2000) developed a two-day course for cross-cultural training at the MBA programme at Cranfield School of Management, which would enable their students to work effectively as managers in multi-cultural groups. The objectives of this cross-cultural training course were:

1. To raise awareness of cultural differences and how this might impact on work values and behaviours.

2. To introduce key cross-cultural frameworks as a sensitising device.

3. To develop students' "cultural antennae" when working in diverse groups.

4. To provide process guidelines for cross-cultural communication, negotiation, and teams.

Harris and Kumra (2000) employed the *Learning Diamond* model and the *Cross-cultural training axes* for both the design and implementation of the course. They positioned the course at the culture-general end of the vertical axis and two-thirds of the way towards the experiential orientation of the horizontal axis. Working at the experiential end of the horizontal axis would not address the needs of the particular set of students they were working with, nor would it conform to the theory of the *Learning Diamond*. Since the course were relaying on interactions between people from more than one culture group they had to focus on raising awareness of differences in work values and cultural values through a mix of experiential and didactic approaches.

Harris and Kumra (2000) identified key activities that addressed each of the four quadrants to give the students a full learning experience, figure 5. The course was structured to move between the four quadrants, however not in sequential order. The first session fell within the NF quadrant and consisted of an awareness raising exercise, which brought out value differences within the group. Students found this surprisingly powerful, especially when they saw the extent of value differences between apparently similar groups. The second session fell within the NT/ST quadrants inform of a discussion of some key problems arising from a lack of cross-cultural empathy and a lecture on cross-cultural frameworks. This was then followed by a cross-cultural dilemma vignette, in order to bring an NF appreciation to their NT understanding of the main themes of the frameworks. Further, the course continued to move through the four quadrants of the *Learning Diamond*, covering cross-cultural issues. Several of the students found that undertaking the experiential exercises meant that they crossed from the NF quadrant to the SF quadrant. Further, in order to be able to gain personal engagement from the students, Harris and Kumra (2000) finished the course with a series of co-consulting exercises, which enabled students to share and resolve actually cross-cultural problems.

The majority of the participants found the co-consulting exercise to be a very powerful exercise. Harris and Kumra (2000) expressed that in general, the course was extremely well received by the students.

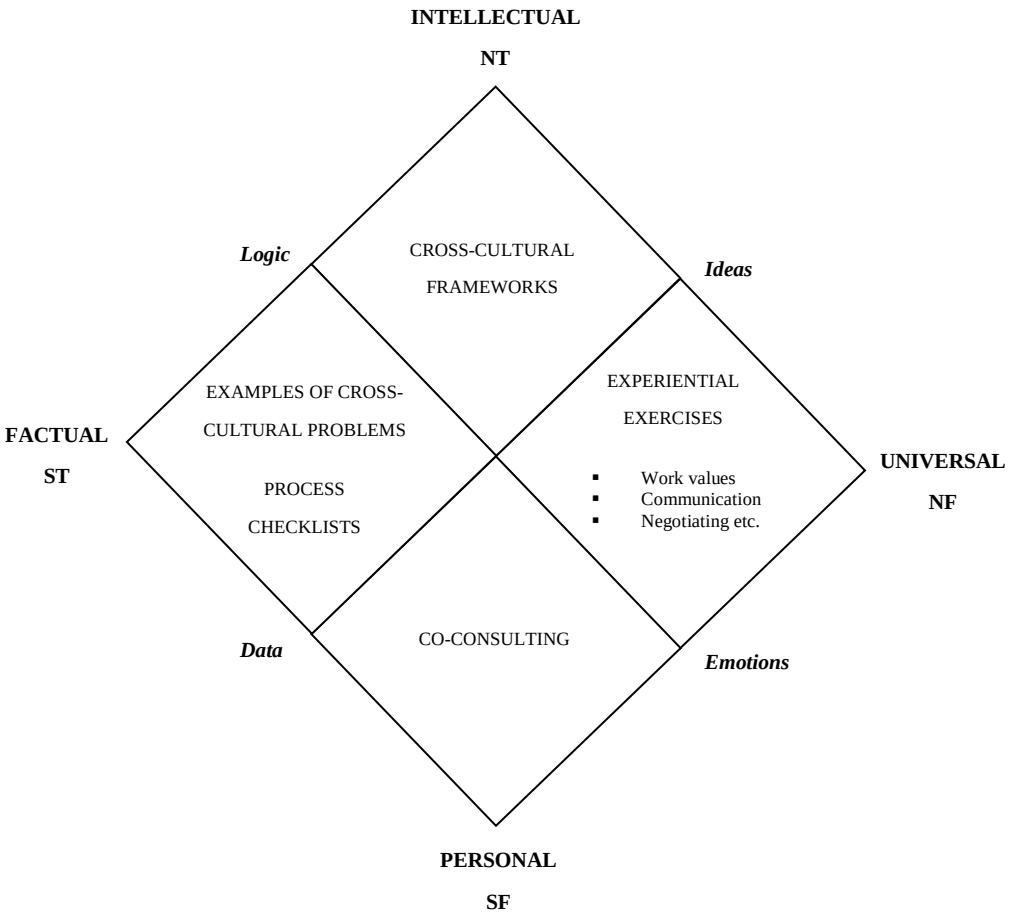

Figure 5 Course design using the Learning Diamond (Harris and Kumra, 2000).

3 CASE STUDY

The case study includes two Master's programmes: *Design and Construction Project Management*, and *International Project Management*. Both programmes have a total length of two years and are taught in English. The programmes offer a mixture of conventional lectures and seminars, supported by online resources and a variety of external sources of information. Furthermore, both programmes use case studies, live projects and collaboration with practitioners. Also, the mix of students with different cultural experiences gives both programmes an interesting and competence raising profile.

3.1 Design and Construction Project Management

According to Lindahl (2008) *Design and Construction Project Management, DCPM*, at Chalmers University of Technology, Sweden:

"is a programme that focuses on management in the construction sector and building in society. This encompasses management of space and infrastructure as well as issues concerning property investment and development, urban planning, design, engineering, construction and facilities management."

The *DCPM* programme provides the students the possibility to study both technological and social systems within organizations in the construction sector (Lindahl, 2008). Therefore, technical as well as economic, cultural and psychological aspects are taken into account for a better understanding of organizations and their activities in the construction sector. Consequently, the close cooperation with industry and the use of examples from current issues and projects in the construction sector; provides the students in this programme with beneficial experiences. Also, there is collaboration with international partners in research and education within the field of construction management including Hong Kong Polytechnic University and Reading University in the UK, which provides opportunities for international exchange (Lindahl, 2008).

The *DCPM* programme includes three semesters with courses and a fourth semester for the Master's Thesis (Lindahl, 2009). The programme plan for *DCPM* is illustrated in figure 6.

Year 1

Semester 1		Semester 2	
Building in Society	Managing Organizations in the Construction Industry	Design Processes and Management	Construction Processes and Management
Project Management	Construction Contract Relationships	Leadership and Communication	Strategic Management
		International Projects	Knowledge and Learning in Project Organizations
			Environmental Management

Year 2

Semester 3		Semester 4
Real Estate Finance and Economics	Financial Management	Master's Thesis
Service Management for Construction and Facilities	Logistics and Supply Chain Management	

Figure 6 The programme plan for DCPM (modified from Lindahl, 2009).

3.2 International Project Management

International Project Management, *IPM*, is a collaborative programme between Chalmers University of Technology, Sweden, and Northumbria University in Newcastle upon Tyne, UK (Knauseder, 2009). This means that the students study in both countries and receives a degree from both universities. The aim with the programme is to provide breadth and depth in the study of project management in an international setting and to encourage and develop research and analytical skills.

The *IPM* programme provides the students the possibility to gain skills required to progress towards senior management (Knauseder, 2009). Therefore, knowledge and understanding of communication, organization, and marketing concepts are taken into account both at a strategic level as well as in people management. Furthermore, as the students study in two countries with students from all over the world and with

different engineering as well as natural science or architectural backgrounds, the programme has a distinctly international orientation.

The *IPM* programme includes three semesters with courses and a fourth semester for the Master's Thesis (Knauseder, 2008). However, the two first semesters are spent at Chalmers University of Technology while the third semester is spent at Northumbria University in Newcastle upon Tyne. The fourth semester dedicated for the Master's Thesis can be completed in either the UK or in Sweden. The programme plan for *IPM* is illustrated in figure 7.

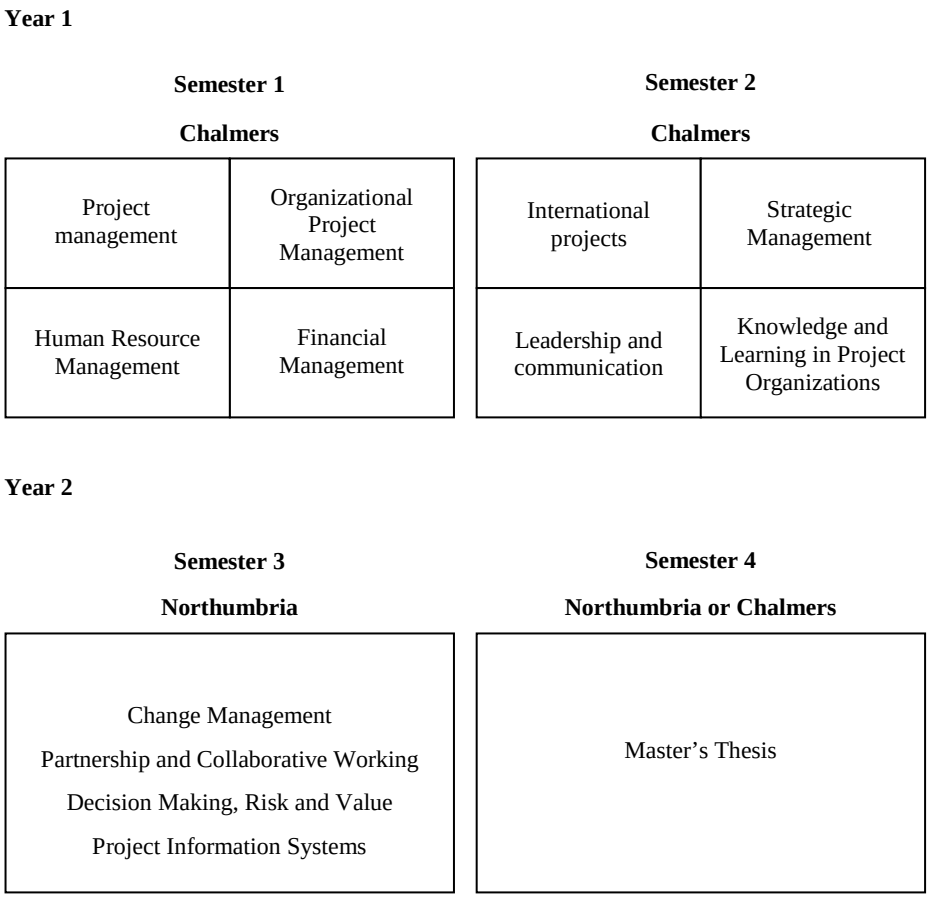

Figure 7 The programme plan for IPM (modified from Knauseder, 2008).

4 METHOD

This Master's Thesis is built on a simple and straight-forward methodology approach in order to avoid misleading results as well as to support the conclusions that will be drawn.

4.1 Research Approach

When performing a research there are two approaches to choose from, either the inductive or the deductive approach. The inductive approach can, according to Saunders *et al.* (2006), be seen as a bottom-top approach since data which is analyzed is collected and then used as a source for developing the theory. The deductive approach, on the other hand, can be seen as a top-bottom approach since it starts with existing theory which is then tested. The chosen approach for this Master's Thesis is the deductive approach, since the deductive approach aims at describing what is happening rather than the inductive approach which aims at describing why something is happening.

4.2 Research Process

In this Master's Thesis both secondary and primary data have been used in order to gain a deep understanding of the problem and its underlying variables. Secondary data means that data has already been collected for a specific purpose and then been used again during other circumstances for other reasons (Saunders *et al.*, 2006). While, primary data refers to the collection of data that is unique to the specific research and that has never been used by others before.

4.2.1 Secondary data

The secondary data was collected through a literature study consisting of articles, papers, books, and theses searched in CHANS, LIBRIS, GUNDA as well as different databases. The literature covers subject areas including culture, cultural differences, cultural awareness, and other related areas. In addition to these printed media the use of various internet resources have been used in searching for relevant information of the two Master's programmes: *International Project Management*, and *Design and Construction Project Management.*

The gathering of secondary data is intended to help to analyze and interpret the primary data collected via relevant theories. Hence, this data functions as the basis for the theoretical framework and its theories and models will enable the analysis of the primary data to result in a conclusion of the stated problems.

4.2.2 Primary data

According to Bryman and Bell (2003), there are two methods when collecting primary data, namely: quantitative and qualitative. The quantitative method provides information by collecting data and transforming it into numbers and statistical tools, while the qualitative method uses the collection of data to describe rather than to draw

statistical analysis. According to Denscombe (2007), it is more suitable to use the quantitative method for analysis while the qualitative method is better suited for description. This Master's Thesis uses the quantitative method in collecting the primary data.

4.3 Performing the survey

A questionnaire was employed as the quantitative data collecting tool and was handed to the respondents during their lectures.

The questionnaire consisted of 30 questions, which were formulated on the basis of Hofstede's predictions of how individuals feel about certain matters depending on their culture. Additional questions concerning the respondents language difficulties, teaching techniques, and cultural competence were also added to the questionnaire, Appendix IV. Further, the last question in the questionnaire asked if the respondents had answered this questionnaire before in order to avoid multiple results from a single respondent.

The chosen respondents studied their first year on the Master's programmes: *International Project Management*, and *Design and Construction Project Management* at Chalmers University of Technology. The survey was performed during the end of the students second semester in order to guarantee that they had gained some cross-cultural experience from studying with multinational classmates. However, the second-year students at the two Master's programmes were not chosen as respondents, since there is a possibility that they have gained too much cultural competence from socializing with international students.

4.3.1 Analysis and Handling of the data

The questionnaire consisted of single-choice questions were the respondents could indicate their answer on a 4-point scale or in some cases answer yes or no. The 4-point scale was then transformed into a 7-point scale in order to compare the answers with the results from *Project GLOBE*. The comparison between Hofstede's and *Project GLOBE's* dimensions can be seen in Appendix V. Additionally, Hofstede's results from his culture study were transformed into a 7-point scale in order to compare the results with both *Project GLOBE* and the results from the survey study. The transformation from a 4-point scale to a 7-point scale is illustrated in figure 8. The choice of the 4-point scale was made to simplify the answering process, since 1 and 4 are extremes and 2 and 3 are choices made by respondents who do not have so strong opinions. Further, this eliminated the problem of respondents answering without taking a stand and reduced the dilemma of too many choices.

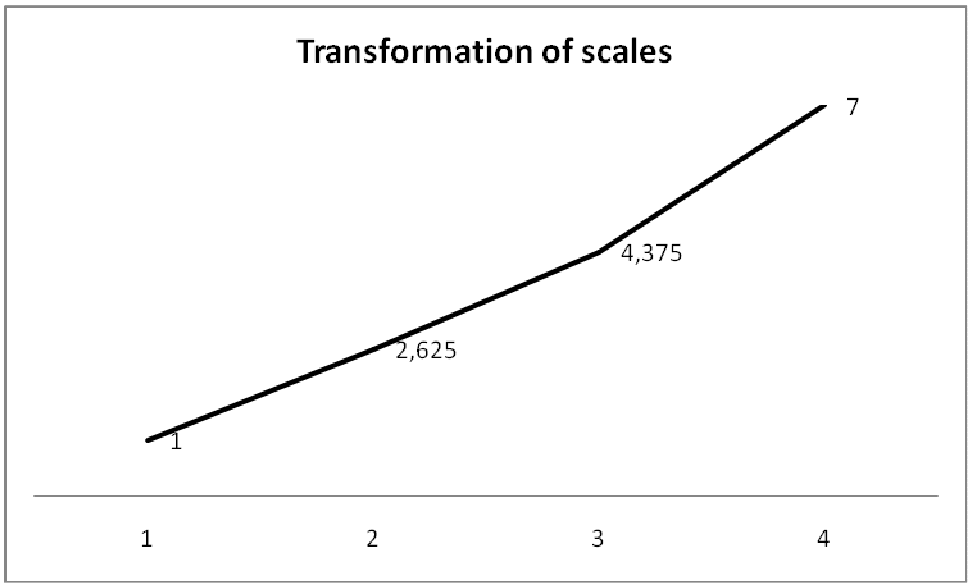

Figure 8 Transformation from 4-point scale to 7-point scale.

4.4 Validity, Ethics and Reliability

The total amount of respondents was 55 out of 90, which is not enough to secure a scientific result. However, the belief is that the amount of respondents is enough to give a valid indication of the results. The respondents were arranged into cultural clusters according to *Project GLOBE*, Appendix II, to guarantee anonymity. Since there were too few respondents from Germanic Europe, Latin Europe, and Sub-Sahara Africa to give any real indication of cultural differences, these three clusters can be seen as unreliable. Given that the survey was performed as a questionnaire study, the chances for bias are seen as very limited.

5 FINDINGS

There were 55 respondents out of approximately 90 students from *DCPM* and *IPM* that answered the questionnaire. Out of these, 62 percent were from *DCPM* and 38 percent from *IPM*. Of the 55 respondents, 35 percent were female and 65 percent male. Among the *DCPM* students, 35 percent had studied abroad before and among the *IPM* students the proportion was 34 percent. Further, the respondents to the questionnaire came from eight cultural clusters: Nordic Europe, Germanic Europe, Latin Europe, Eastern Europe, Latin America, Sub-Sahara Africa, Southern Asia, and Confucian Asia. The largest groups of respondents came from Nordic Europe (42 percent), Southern Asia (22 percent), and Confucian Asia (13 percent).

The questions concerning cultural dimensions in the questionnaire was based on Hofstede's cultural framework. The data gained from the questionnaire were then compared to both Hofstede's and the *Project GLOBE's* values by transforming both the data from the questionnaire and the data from Hofstede's study to fit the scale of *Project GLOBE's*. The result was compiled according to Hofstede's five dimensions: *Power Distance*, *Individualism versus Collectivism*, *Uncertainty Avoidance*, *Masculinity and Femininity*, and *Long-Term versus Short-Term Orientation*. The results are illustrated in table 2 to table 6.

Table 2 Power Distance Index.

Power Distance

Cultural Clusters	Hofstede	GLOBE (values)	GLOBE (practice)	IPM and DCPM
Nordic Europe	1,98	2,55	4,54	4,19
Germanic Europe	2,07	2,58	4,94	4,81
Latin Europe	3,69	2,51	5,22	3,50
Eastern Europe	4,76	2,84	5,26	4,70
Latin America	4,74	2,52	5,33	5,30
Sub-Sahara Africa	4,94	2,86	5,45	4,38
Southern Asia	5,30	2,78	5,39	5,10
Confucian Asia	4,40	2,98	5,15	4,72

Table 3 Individualism versus Collectivism Index.

Individualism versus Collectivism

Cultural Clusters	Hofstede	GLOBE (values)	GLOBE (practice)	IPM and DCPM
Nordic Europe	4,85	4,87	4,32	4,25
Germanic Europe	4,73	4,93	4,13	2,63
Latin Europe	4,13	5,25	4,40	4,38
Eastern Europe	2,17	4,95	4,82	5,03
Latin America	1,56	5,69	4,69	4,70
Sub-Sahara Africa	1,65	5,15	4,80	4,81
Southern Asia	1,95	5,40	5,11	5,13
Confucian Asia	1,76	4,87	5,11	4,95

Table 4 Uncertainty Avoidance Index.

Uncertainty Avoidance

Cultural Clusters	Hofstede	GLOBE (values)	GLOBE (practice)	IPM and DCPM
Nordic Europe	2,82	3,76	5,19	4,83
Germanic Europe	4,66	3,60	5,04	4,38
Latin Europe	6,14	4,24	4,25	2,63
Eastern Europe	7,00	4,94	3,57	3,50
Latin America	5,60	4,98	3,62	3,94
Sub-Sahara Africa	3,71	4,96	4,27	4,38
Southern Asia	3,61	5,16	4,10	3,77
Confucian Asia	3,96	4,74	4,42	4,13

Table 5 Masculinity and Femininity Index.

Masculinity and Femininity

Cultural Clusters	Hofstede	GLOBE (values)	GLOBE (practice)	IPM and DCPM
Nordic Europe	0,96	3,53	3,69	3,56
Germanic Europe	4,01	4,02	3,79	2,63
Latin Europe	3,35	4,22	3,73	4,38
Eastern Europe	2,73	4,13	4,08	3,94
Latin America	3,24	4,15	3,78	3,50
Sub-Sahara Africa	3,05	4,17	3,75	3,50
Southern Asia	3,43	4,38	3,57	3,34
Confucian Asia	3,98	4,37	3,63	3,50

Table 6 Long-Term versus Short-Term Index.

Long-Term versus Short-Term Orientation

Cultural Clusters	Hofstede	GLOBE (values)	GLOBE (practice)	IPM and DCPM
Nordic Europe	2,87	4,76	4,36	4,15
Germanic Europe	2,07	5,01	4,31	7,00
Latin Europe	2,24	5,33	3,76	4,38
Eastern Europe	-	5,38	3,38	3,50
Latin America	-	5,75	3,54	3,28
Sub-Sahara Africa	1,44	5,87	3,82	3,50
Southern Asia	3,17	5,86	3,99	3,63
Confucian Asia	5,40	5,33	4,18	3,91

The result of a comparison between the mean value of the *IPM* and *DCPM* students' *PDI*, *IDV*, and *LTO* with their rating of family influence on career choice can be seen in table 7, where a high rating in the *PDI*/*IDV*/*LTO* index should reflect a culture where the choice of career is strongly influenced by family.

Table 7 Comparison between the IPM and DCPM students' PDI/IDV/LTO Index and their rating of family influence on career choice.

	Family influence on career choice	
Cultural Clusters	**PDI/IDV/LTO**	**IPM and DCPM**
Nordic Europe	4,20	3,73
Germanic Europe	4,81	2,63
Latin Europe	4,08	2,63
Eastern Europe	4,41	3,75
Latin America	4,43	1,41
Sub-Sahara Africa	4,23	1
Southern Asia	4,62	2,68
Confucian Asia	4,52	3,27

The result of a comparison between the *IDV* of the *IPM* and *DCPM* students and their rating of how much they act out of self-interest and are willing to stand out in the classroom is illustrated in table 8. Further, the result of a comparison between the *PDI* of the *IPM* and *DCPM* students and their rating of how much they agree unquestioningly with their lecturers and respect them is illustrated in table 9.

Table 8 Comparison between the IPM and DCPM students' IDV Index and their rating of acting out of self-interest and willingness to stand out in the classroom.

Acting out of self-interest and willingness to stand out in the classroom		
Cultural Clusters	**IDV**	**IPM and DCPM**
Nordic Europe	4,25	3,89
Germanic Europe	2,63	2,63
Latin Europe	4,38	4,38
Eastern Europe	5,03	3,09
Latin America	4,70	4,38
Sub-Sahara Africa	4,81	3,50
Southern Asia	5,13	4,02
Confucian Asia	4,95	2,83

Table 9 Comparison between the IPM and DCPM students' PDI Index and their rating of agreeing unquestioningly with lecturers and respecting them.

Agreeing unquestioningly with lecturers and respecting them		
Cultural Clusters	**PDI**	**IPM and DCPM**
Nordic Europe	4,19	2,87
Germanic Europe	4,81	4,38
Latin Europe	3,50	2,63
Eastern Europe	4,70	2,66
Latin America	5,30	3,52
Sub-Sahara Africa	4,38	5,69
Southern Asia	5,10	4,27
Confucian Asia	4,71	5,70

Furthermore, 65 percent of the *DCPM* students and 19 percent of the *IPM* students stated that they experienced some kind of language problems. Of the *DCPM* students experiencing language problems, 59 percent stated that they had problems understanding the lecturers' English, 23 percent stated they had own problems understanding English in general, and 18 percent added a third alternative where they stated that they had problems communicating in project groups. Of the *IPM* students experiencing language problems, 75 percent stated that they had own problems understanding English in general and 25 percent added a third alternative where they stated that they had problems communicating in project groups.

The *DCPM* and *IPM* students' home country teaching style is illustrated in table 10, were a high rating means they have a textbook based teaching style and a low rating means they have a reflection on doing teaching style. However, 47 percent of the *IPM* and *DCPM* students experienced a mismatch between the teaching at the Master's programme and their own preferred learning style. Further, the preferred learning style among the *IPM* and *DCPM* students is illustrated in table 11, were a high rating means they prefer textbook based learning and a low rating means they prefer learning through reflection on doing.

Table 10 Rating of the IPM and DCPM students' home country teaching style.

Home country teaching style

Cultural Clusters	**IPM and DCPM**
Nordic Europe	2,60
Germanic Europe	2,63
Latin Europe	7,00
Eastern Europe	5,69
Latin America	4,83
Sub-Sahara Africa	7,00
Southern Asia	6,34
Confucian Asia	6,34

Table 11 Rating of the IPM and DCPM students' preferred learning style.

Preferred learning style	
Cultural Clusters	**IPM and DCPM**
Nordic Europe	2,22
Germanic Europe	2,63
Latin Europe	2,63
Eastern Europe	1,81
Latin America	2,89
Sub-Sahara Africa	2,69
Southern Asia	3,12
Confucian Asia	2,49

19 percent of the *IPM* students and 65 percent of the *DCPM* students do not feel that they have gained adequate competence in cultural differences during their time at their respective Master's programme. Of those *IPM* students who answered that they have gained adequate competence in cultural differences, 88 percent answered that they have gained this from a course in the Master's programme. Further, all the 88 percent from the *IPM* respondents specified the course *Human Resource Management*. Concerning the *DCPM* students 58 percent of those who answered that they have gained adequate competence in cultural differences answered that they have gained this from a course in the Master's programme. However, they did not specify a single course, rather stated that the cultural competence was gained from a mixture of courses in their first year of the Master's programme. Furthermore, all of those *IPM* students who answered that they lack cultural competence would like to have a course specifically teaching cultural differences. 82 percent of the *DCPM* students who had deficient cultural competence answered that they would like to have a course specifically teaching cultural differences.

6 ANALYSIS AND DISCUSSION

By analyzing the results from the survey it is apparent that the results have most similarities with *Project GLOBE's* practice rather than either Hofstede's or *Project GLOBE's* values, Appendix VI. There is a possibility that the larger differences between the survey results and Hofstede's can be that the globalization have had an impact on the cultures since the 1970's, which Gooderham and Nordhaug (2003); McDonagh (1999); Fernandez *et al.* (1997) also highlighted as a criticism toward Hofstede's results. Hofstede (2002), on the other hand, claims that his results still can be considered valid since cultures have very old roots and mainly remain stable over time. However, McDonagh (1999) argues that a substantial modernization has taken place in most of the surveyed countries and that it therefore have been significant shifts in the cultural values. Even though the results from the survey have in some cases, as seen in Appendix VI, occasional similarities with both Hofstede's as well as *Project GLOBE's* values, it is of greater interest to study the similarities between the results from the survey and *Project GLOBE's* practice more thoroughly. The reason for the high correlation between the survey results and *Project GLOBE's* practice could hypothetically be that the students are exposed to a continuous self-evaluation in class and therefore have a larger self-revelation than non-students. Hence, the students are more aware of how they are actually acting instead of what their values are.

In order to illustrate the correlation between the survey results and *Project GLOBE's* practice more perceptible, the data from table 2-6 has been transformed into five diagrams, figure 9-13. However, the cultural clusters: Germanic Europe, Latin Europe, and Sub-Sahara Africa are, as mentioned in Chapter 4.4, unreliable and is therefore disregarded. The figures 9-13 illustrating the cultural dimensions indicates that there are only minor differences between the cultural clusters, both according to *Project GLOBE's* practices as well as the survey results.

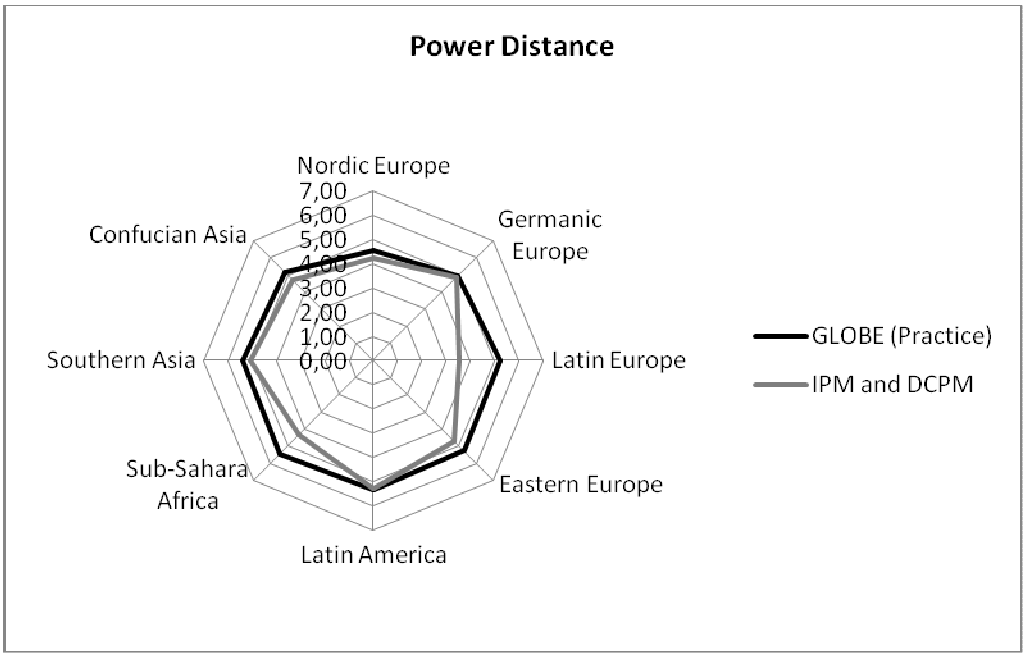

Figure 9 Comparison of Power Distance Index between GLOBE Practice and IPM and DCPM.

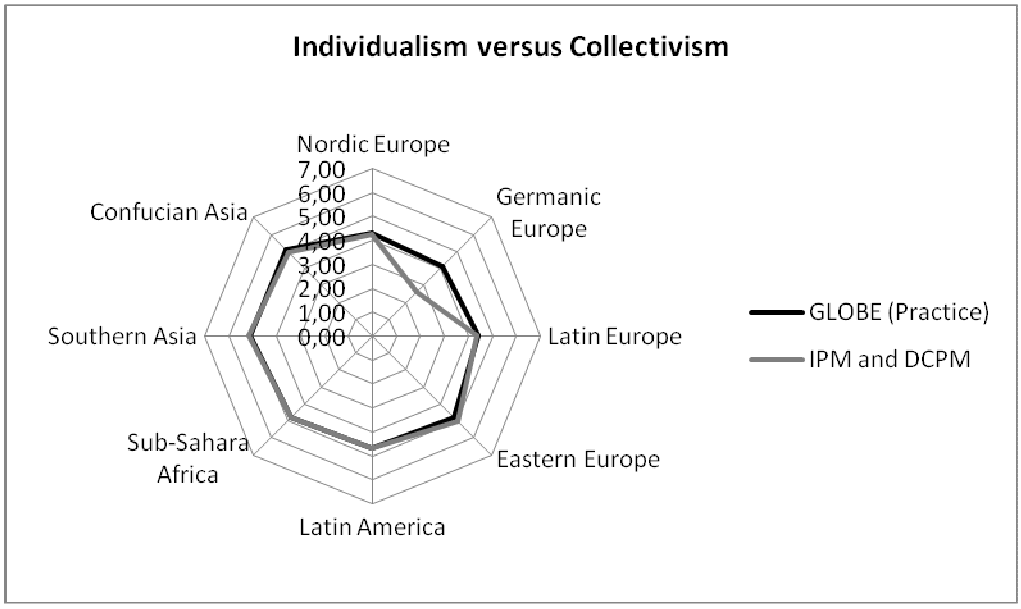

Figure 10 Comparison of Individualism versus Collectivism Index between GLOBE Practice and IPM and DCPM.

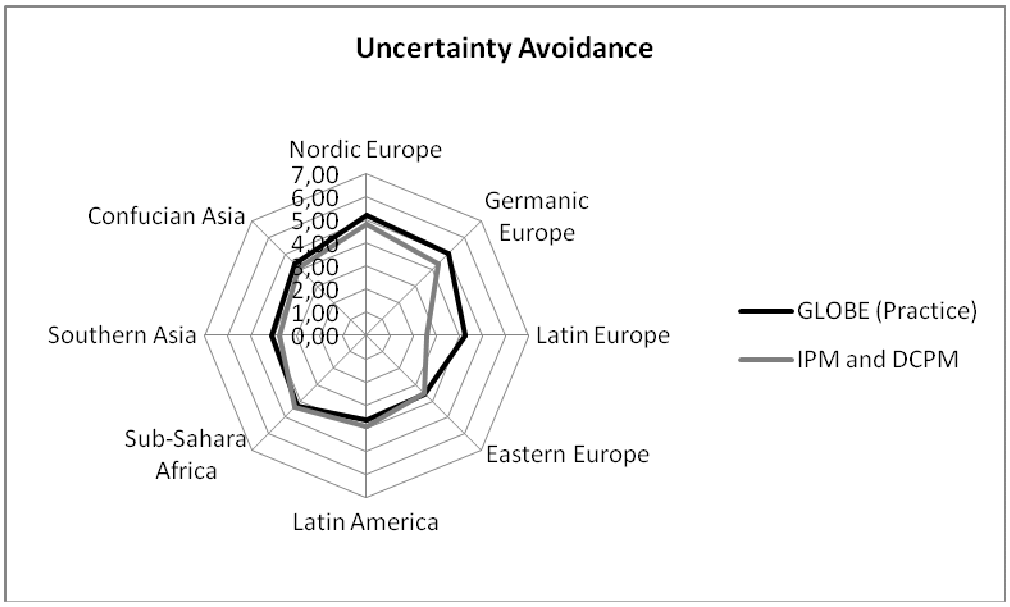

Figure 11 Comparison of Uncertainty Avoidance Index between GLOBE Practice and IPM and DCPM.

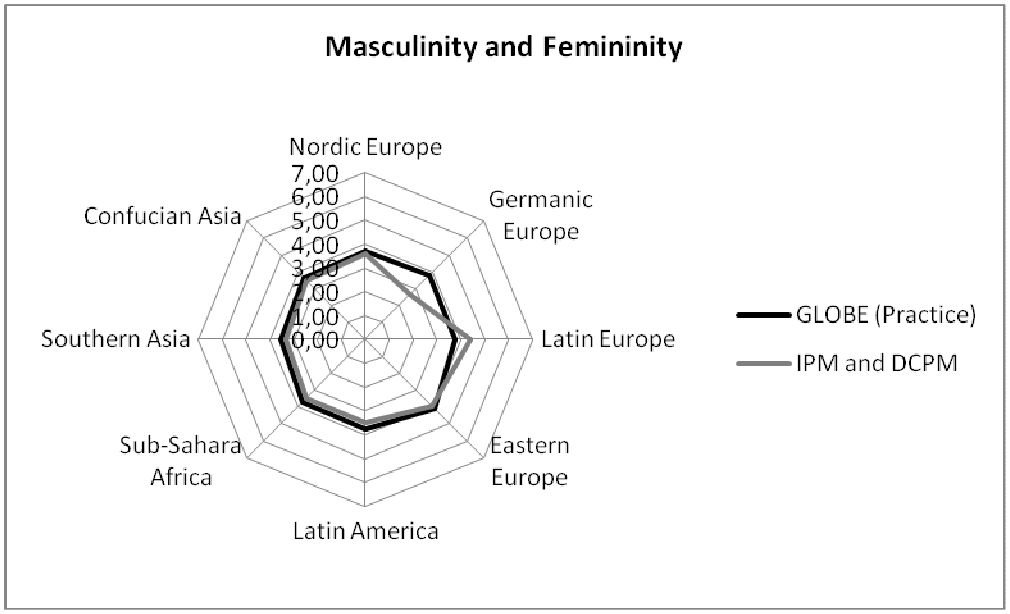

Figure 12 Comparison of Masculinity and Femininity Index between GLOBE Practice and IPM and DCPM.

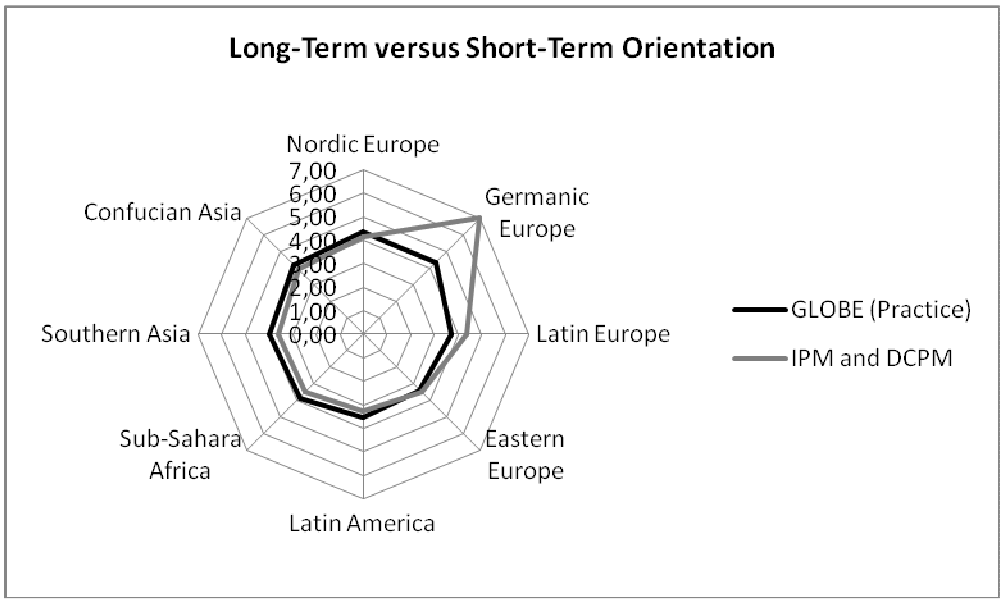

Figure 13 Comparison of Long-Term versus Short-Term Orientation Index between GLOBE Practice and IPM and DCPM.

According to Sulkowski and Deakin (2009); Butcher and McGrath (2004); Smith and Smith (1999), students from cultures with high scores in *Power Distance*, *Individualism versus Collectivism*, and *Long-Term versus Short-Term Orientation* perceive that their career would be influenced by their family. However, the rating of these dimensions is more or less similar between the cultural clusters, as seen in figure 14. Nevertheless, students from Nordic- and Eastern Europe tend to be more influenced by their family than students from Latin America, Southern Asia and Confucian Asia. Further, Sulkowski and Deakin (2009) also mentions that students from an individualistic culture, i.e. high rating in *Individualism versus Collectivism*, act largely out of self interest and are less reluctant to stand out in the classroom. Hence, an interesting result is that students from both Confucian Asia and Eastern Europe have been found to have a high *Individualism versus Collectivism* rating even though they indicate that they are not acting out of self interest and are reluctant to stand out in the classroom, figure 15. This non-equivalence with the results of Sulkowski and Deakin (2009) can be due to their use of Hofstede's results when comparing individualism with acting out of self interest and reluctance to stand out in the classroom. Hofstede's results of individualism are different from both *Project GLOBE's* values and practice as well as from the survey results of *IPM* and *DCPM*. However it is interesting that Butcher and McGrath (2004) as well as Smith and Smith (1999) came to the same conclusions as Sulkowski and Deakin (2009). The reason for this could be that they also based their conclusions on Hofstede's results.

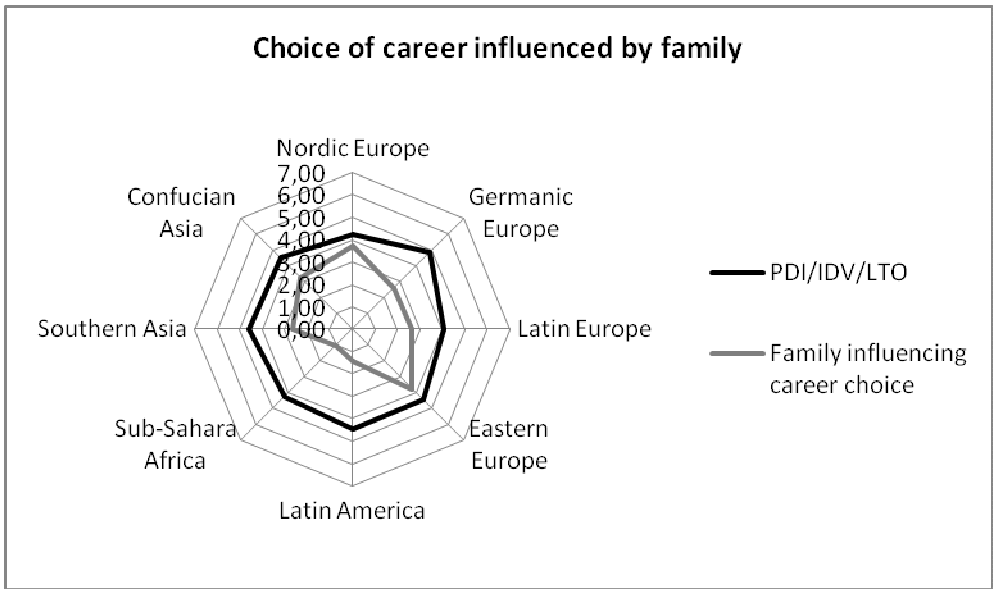

Figure 14 Comparison between the IPM and DCPM students' PDI/IDV/LTO Index and their rating of family influence on career choice.

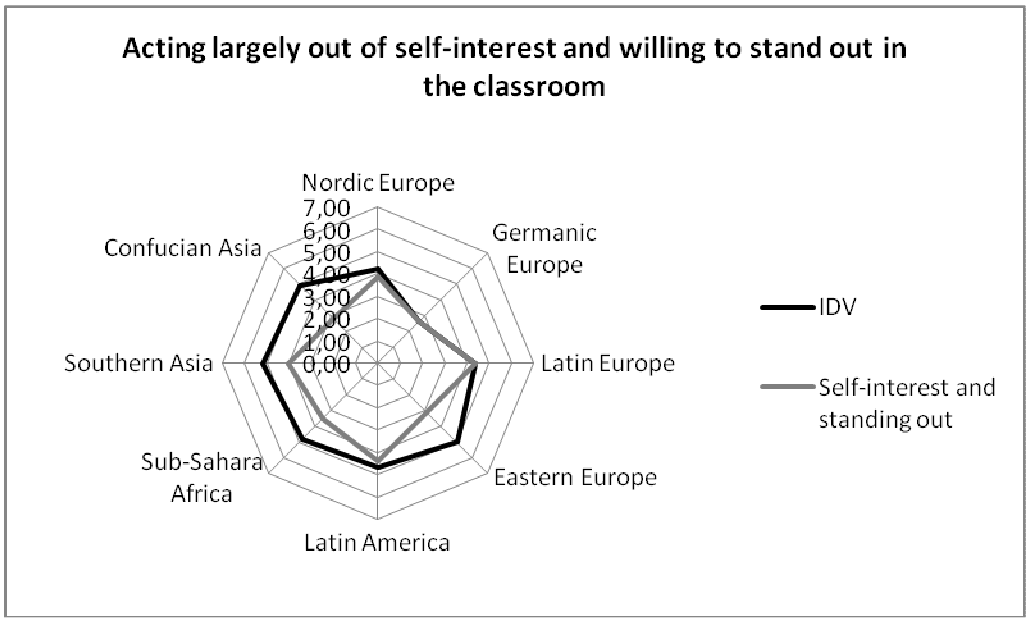

Figure 15 Comparison between the IPM and DCPM students' IDV Index and their rating of acting out of self-interest and willingness to stand out in the classroom.

According to Sulkowski and Deakin (2009), students from a highly power distant culture tends to agree unquestioningly with their lecturers and respect or even fear them. Even though the differences in *Power Distance* between the cultural clusters are minor, there is a clear difference in agreeing with and respecting lecturers, figure 16. Students from Confucian Asia are remarkably outstanding in this area with almost twice as high a rating than students from Nordic Europe.

Even tough there is a high correlation between the cultural clusters in the five cultural dimensions according to the survey results; there are some obvious cultural differences which needs to be recognized.

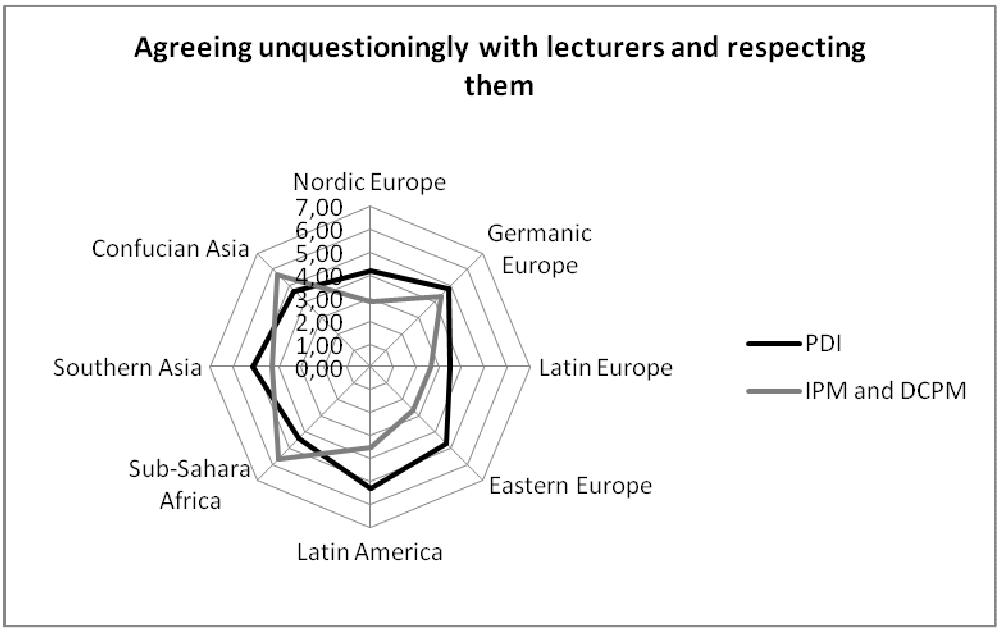

Figure 16 Comparison between the IPM and DCPM students' PDI Index and their rating of agreeing unquestioningly with lecturers and respecting them.

International students are facing several challenges at Universities. According to Sulkowski and Deakin (2009), language problems, a mismatch between teaching and preferred learning styles and differing views about the interaction between lecturers and students as well as among peers are only some of the challenges. According to the survey result, 14 percent of the *IPM* students and 15 percent of the *DCPM* students had own language difficulties. Further, 38 percent of the *DCPM* students had problems understanding the lecturers' English. However, none of the *IPM* students experienced this problem. An interesting addition to the survey results was that 5 percent of the *IPM* students and 12 percent of the *DCPM* students added a third alternative; problems communicating in project groups.

Further, the survey results indicate that there is a profound difference in the home country teaching style among the respondents, figure 17. The Nordic Europe culture

cluster is standing out with a more experiential style, i.e. teaching through reflection on doing. Further, textbook teaching seems to be the more common teaching style among the other cultural clusters with Confucian Asia and Southern Asia at the highest rating. This is an obvious cultural difference which combined with the reluctance to stand out in the classroom, figure 15, creates an unfavourable and challenging condition, especially for the students from Confucian Asia.

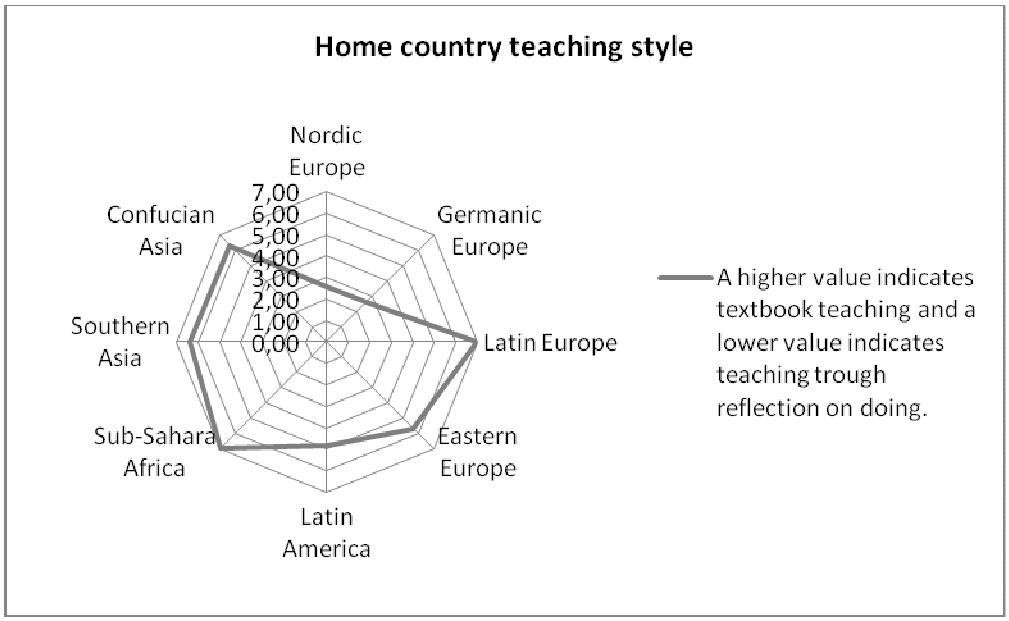

Figure 17 Rating of the IPM and DCPM students' home country teaching style.

It is of great significance, according to Sulkowski and Deakin (2009), that the main concern for those involved in lecturing culturally diverse classes should be to address and minimize these challenges. Consequently, Asmar (2005) argues, lecturers must make the effort to understand their students and the implications of their cultural background on learning performance, and not think of the students from different cultures as a problem.

According to the survey results, all of the students prefer an experiential learning style as they want to learn through reflection on doing, figure 18. However, the survey results indicates that the teaching style on *IPM* and *DCPM* is not quite experiential as nearly half of the students experienced a mismatch between their own preferred learning style and the teaching style on *IPM* and *DCPM*.

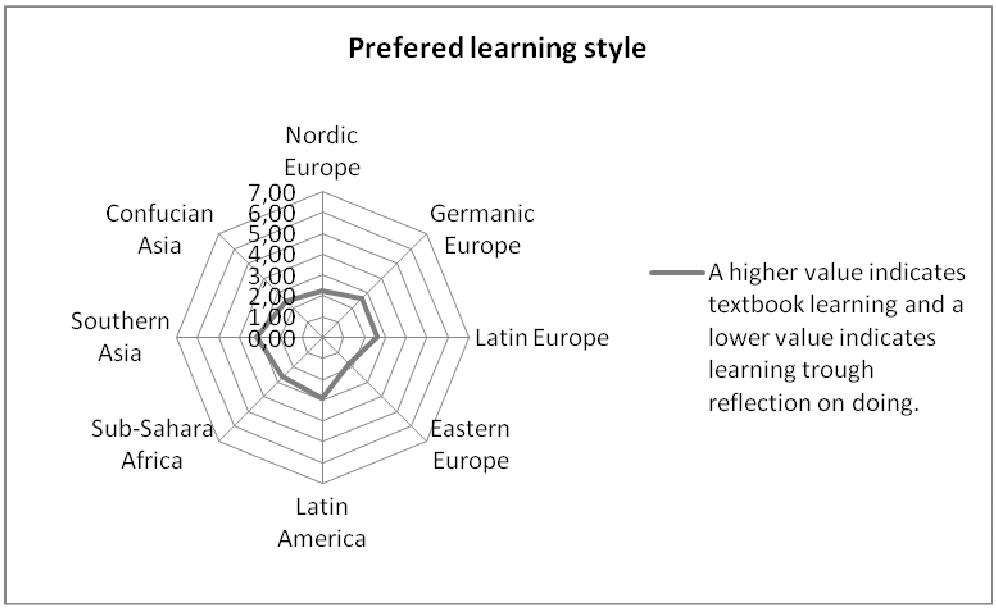

Figure 18 Rating of the IPM and DCPM students' preferred learning style.

According to Burt *et al.* (1997), the impact of culture is often recognized in management development programmes yet it is not formally addressed. Developing cross-cultural competence among the lecturers as well as the students is therefore, according to Asmar (2005), important for a mutual understanding and for minimizing challenges as well as maximizing performance in a multi cultural classroom. That the survey results indicate that 65 percent of the *DCPM* students do not feel they have gained adequate competence in cultural differences is alarming. However, only 19 percent of the *IPM* students do not feel they have gained adequate competence in cultural differences, which is most probably due to a course in *Human Resource Management* which the *IPM* students had in their first semester. Interestingly, more than half of those *DCPM* students who stated that they had gained adequate competence in cultural differences had gained it from a mixture of courses during their first year in the Master's programme. This result indicates that there is some scattered cross-cultural competence teaching in the *DCPM* programme. By comparing the amount of students lacking adequate competence in cultural differences, it is apparent that the *DCPM* conditions are not as efficient compared with the benefit of a *Human Resource Management* course in *IPM*. Furthermore, almost all of the students from both Master's programmes lacking adequate competence in cultural differences, expressed that they would like to have a course specifically teaching cultural differences. According to the survey results, none of the two Master's programmes has a dedicated course teaching cultural differences to give the students cross-cultural competence. Laughton and Ottewill (2000) argue that the impact of globalization has created a need for management graduates with cross-cultural competence, why it is important for programme developers at Universities to provide their students with this

competence. Therefore, a dedicated cross-cultural competence course would not only minimize the culture related challenges, it would also most probably make the students more marketable and the University more attractive, which Burt *et al.* (1997) also confirms.

7 CONCLUSION

On the basis of the analysis and discussion the conclusions that can be drawn are that the cultural dimensions between the cultural clusters found in *IPM* and *DCPM* are quite similar. Nevertheless, the findings indicate that there are still profound cultural differences between students from different cultural clusters. Language problems, a mismatch between teaching and preferred learning styles as well as differing views about the interaction between lecturers and students are challenges in the two Master's programmes *IPM* and *DCPM*. One obvious challenge for the students in the *DCPM* programme was the difficulty to understand the lecturers' inadequate English, which combined with the students own insufficient language skills provides an unfavourable learning condition. Hence, improvements can be made in the lecturers' language skills in order to ease the students' comprehension in class. Furthermore, it is important that the lecturers are aware of that the students have different experiences of teaching and learning styles, which can be a problem when the students are faced with an unfamiliar teaching style. Hence, the lecturers need to make sure that all the students become familiar with how the teaching is conducted and how the learning is supposed to be carried out, i.e. the teaching challenges lie not in the students but in the teaching.

It is paramount that both the lecturers as well as the students have sufficient cross-cultural competence. Since the students are lacking cross-cultural competence and are expressing a wish for a dedicated course in cross-cultural competence, there should be a compulsory course in the Master's programme, especially in the *DCPM* programme. Both the students and the University would benefit from an increased cross-cultural competence. The course should be designed as a cross-cultural training course with inspiration from Harris' and Kumra's *Learning Diamond* as seen in chapter 2.7.3, figure 5. The course should be positioned on the culture-general end of the vertical axis of the *cross-cultural training axes*. Further, according to the findings, the students prefers an experiential learning style why the course should be positioned somewhere on the experiential side of the horizontal axes of the *cross-cultural training axes*, figure 19. The course should be conducted in the first semester preferably parallel with another course including project-team work as a complement to the experiential exercises and examples of cross-cultural problems in the *Learning Diamond*.

A development of a cross-cultural training course within these mentioned parameters should be a sufficient tool to develop cross-cultural competence among the students in the *IPM* and *DCPM* programme. Further, this would also increase the possibility to minimize the culture related challenges as well as support the students' performance.

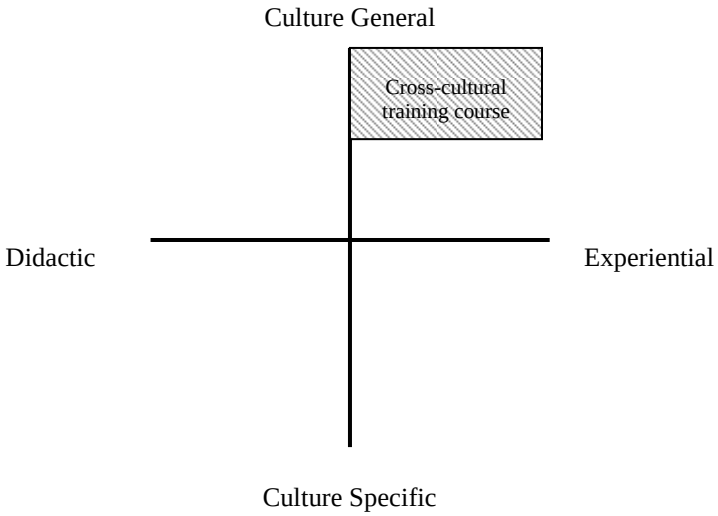

Figure 19 Recommended cross-cultural training approach.

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APPENDIX I

Hofstede Scores from IBM Data

	Hofstede Countries	Power Distance	Uncertainty Avoidance	Individualism & Collectivism	Masculinity & Femininity	Long/Short Term Orientation
GLOBE regions	**Country**	**Index**	**Index**	**Index**	**Index**	**Index**
Middle East	Arab Countries	80	68	38	53	-
Latin America	Argentina	49	86	46	56	-
Anglo	Australia	36	51	90	61	31
Germanic Europe	Austria	11	70	55	79	3
Latin Europe	Belgium	65	94	75	54	38
Latin America	Brazil	69	76	38	49	65
Anglo	Canada	39	48	80	52	23
Latin America	Chile	63	86	23	28	-
Latin America	Colombia	67	80	13	64	-
Latin America	Costa Rica	35	86	15	21	-
Nordic Europe	Denmark	18	23	74	16	46
Sub-Saharan Africa	East/West Africa	70,5	53	23,5	43,5	20,5
Latin America	Ecuador	78	67	8	63	-
Nordic Europe	Finland	33	59	63	26	4
Latin Europe	France	68	86	71	43	39
Germanic Europe	Germany	35	65	67	66	31
Anglo	Great Britain	35	35	89	66	25
Eastern Europe	Greece	60	112	35	57	-

Latin America	Guatemala	95	101	6	37	-
Confucian Asia	Hong Kong	68	29	25	57	96
Southern Asia	India	77	40	48	56	61
Southern Asia	Indonesia	78	48	14	46	-
Southern Asia	Iran	58	59	41	43	-
Anglo	Ireland	28	35	70	68	43
Latin Europe	Israel	13	81	54	47	-
Latin Europe	Italy	50	75	76	70	34
Latin America	Jamaica	45	13	39	68	-
Confucian Asia	Japan	54	92	46	95	80
Confucian Asia	Korea (South)	60	85	18	39	75
Southern Asia	Malaysia	104	36	26	50	-
Latin America	Mexico	81	82	30	69	-
Germanic Europe	Netherlands	38	53	80	14	44
Anglo	New Zealand	22	49	79	58	30
Nordic Europe	Norway	31	50	69	8	44
Southern Asia	Pakistan	55	70	14	50	-
Latin America	Panama	95	86	11	44	-
Latin America	Peru	64	87	16	42	-
Southern Asia	Philippines	94	44	32	64	19
Latin Europe	Portugal	63	104	27	31	30
Latin America	Salvador	66	94	19	40	-
Confucian Asia	Singapore	74	8	20	48	48
Anglo	South Africa	49	49	65	63	-
Latin Europe	Spain	57	86	51	42	19

Nordic Europe	Sweden	31	29	71	5	33
Germanic Europe	Switzerland	34	58	68	70	40
Confucian Asia	Taiwan	58	69	17	45	87
Southern Asia	Thailand	64	64	20	34	56
Middle East	Turkey	66	85	37	45	-
Anglo	United States	40	46	91	62	29
Latin America	Uruguay	61	100	36	38	-
Latin America	Venezuela	81	76	12	73	-
Eastern Europe	Yugoslavia	76	88	27	21	-
	Max	**104,00**	**112,00**	**91,00**	**95,00**	**96,00**
	Min	**11,00**	**8,00**	**6,00**	**5,00**	**0,00**
	Averages	**56,57**	**65,69**	**43,43**	**48,84**	**40,50**

APPENDIX II

The GLOBE countries in 10 cultural clusters	
Anglo	Australia
	Canada (English speaking part)
	Ireland
	New Zealand
	South Africa (White sample)
	United Kingdom
	United States
Confucian Asia	China
	Hong Kong
	Japan
	South Korea
	Singapore
	Taiwan
Eastern Europe	Albania
	Georgia
	Greece
	Hungary
	Kazakhstan
	Poland
	Russia
	Slovenia
Germanic Europe	Austria
	Germany (Former East)
	Germany (Former West)
	Netherlands
	Switzerland (German speaking part)

Latin America	Argentina
	Bolivia
	Brazil
	Colombia
	Costa Rica
	Ecuador
	El Salvador
	Guatemala
	Mexico
	Venezuela
Latin Europe	France
	Israel
	Italy
	Portugal
	Spain
	Switzerland (French speaking part)
Middle East	Egypt
	Kuwait
	Morocco
	Qatar
	Turkey
Nordic Europe	Denmark
	Finland
	Sweden
Southern Asia	India
	Indonesia
	Iran
	Malaysia

	Philippines
	Thailand
Sub-Sahara Africa	Namibia
	Nigeria
	South Africa (Black sample)
	Zambia
	Zimbabwe

APPENDIX III

CLT Leadership Dimensions (GLOBE)

		Uncertainty Avoidance		Power Distance		Institutional Collectivism		Societal In-Group Collectivism	
Culture Clusters	**Country**	**Practice**	**Values**	**Practice**	**Values**	**Practice**	**Values**	**Practice**	**Values**
Eastern Europe	Albania	4,57	5,37	4,62	3,52	4,54	4,44	5,74	5,22
	Georgia	3,50	5,24	5,22	2,84	4,03	3,83	6,19	5,66
	Greece	3,39	5,09	5,40	2,39	3,25	5,40	5,27	5,46
	Hungary	3,12	4,66	5,56	2,49	3,53	4,50	5,25	5,54
	Kazakhstan	3,66	4,42	5,31	3,15	4,29	4,04	5,26	5,44
	Poland	3,62	4,71	5,10	3,12	4,53	4,22	5,52	5,74
	Russia	2,88	5,07	5,52	2,62	4,50	3,89	5,63	5,79
	Slovenia	3,78	4,99	5,33	2,57	4,13	4,38	5,43	5,71
Latin America	Argentina	3,65	4,66	5,64	2,33	3,66	5,32	5,51	6,15
	Bolivia	3,35	4,70	4,51	3,41	4,04	5,10	5,47	6,00
	Brazil	3,60	4,99	5,33	2,35	3,83	5,62	5,18	5,15
	Colombia	3,57	4,98	5,56	2,04	3,81	5,38	5,73	6,25
	Costa Rica	3,82	4,58	4,74	2,58	3,93	5,18	5,32	6,08
	Ecuador	3,68	5,16	5,60	2,30	3,90	5,41	5,81	6,17
	El Salvador	3,62	5,32	5,68	2,68	3,71	5,65	5,35	6,52
	Guatemala	3,30	4,88	5,60	2,35	3,70	5,23	5,63	6,14
	Mexico	4,18	5,26	5,22	2,85	4,06	4,92	5,71	5,95
	Venezuela	3,44	5,26	5,40	2,29	3,96	5,39	5,53	6,17
Latin Europe	France	4,43	4,26	5,28	2,76	3,93	4,86	4,37	5,42
	Israel	4,01	4,38	4,73	2,72	4,46	4,27	4,70	5,75
	Italy	3,79	4,47	5,43	2,47	3,68	5,13	4,94	5,72
	Portugal	3,91	4,43	5,44	2,38	3,92	5,30	5,51	5,94
	Spain	3,97	4,76	5,52	2,26	3,85	5,20	5,45	5,79
	Switzerland	5,37	3,16	4,90	2,44	4,06	4,69	3,97	4,94
Confucian Asia	China	4,94	5,28	5,04	3,10	4,77	4,56	5,80	5,09
	Hong Kong	4,32	4,63	4,96	3,24	4,13	4,43	5,32	5,11
	Japan	4,07	4,33	5,11	2,86	5,19	3,99	4,63	5,26

	Korea, South	3,55	4,67	5,61	2,55	5,20	3,90	5,54	5,41
	Singapore	5,31	4,22	4,99	3,04	4,90	4,55	5,64	5,50
	Taiwan	4,34	5,31	5,18	3,09	4,59	5,15	5,59	5,45
Nordic Europe	Denmark	5,22	3,82	3,89	2,76	4,80	4,19	3,53	5,50
	Finland	5,02	3,85	4,89	2,19	4,63	4,11	4,07	5,42
	Sweden	5,32	3,60	4,85	2,70	5,22	3,94	3,66	6,04
Anglo	Australia	4,39	3,98	4,74	2,78	4,29	4,40	4,17	5,75
	Canada	4,58	3,75	4,82	2,70	4,38	4,17	4,26	5,97
	Ireland	4,30	4,02	5,15	2,71	4,63	4,59	5,14	5,74
	New Zealand	4,75	4,10	4,89	3,53	4,81	4,20	3,67	6,21
	South Africa	4,09	4,79	4,11	2,64	4,62	4,38	4,50	5,91
	United Kingdom	4,15	4,00	4,88	2,85	4,20	4,17	4,25	5,77
	United States	4,65	4,11	5,15	2,80	4,27	4,31	4,08	5,55
Sub-Saharan Africa	Namibia	4,20	5,13	5,29	2,86	4,13	4,38	4,52	6,07
	Nigeria	4,29	5,60	5,80	2,69	4,14	5,03	5,55	5,48
	South Africa	4,59	4,67	5,16	3,65	4,39	4,30	5,09	4,99
	Zambia	4,10	4,67	5,31	2,43	4,61	4,74	5,84	5,77
	Zimbabwe	4,15	4,73	5,67	2,67	4,12	4,87	5,57	5,85
Southern Asia	India	4,15	4,73	5,47	2,64	4,38	4,71	5,92	5,32
	Indonesia	4,17	5,23	5,18	2,69	4,54	5,18	5,68	5,67
	Iran	3,67	5,36	5,43	2,80	3,88	5,54	6,03	5,86
	Malaysia	4,78	4,88	5,17	2,97	4,61	4,87	5,51	5,85
	Philippines	3,89	5,14	5,44	2,72	4,65	4,78	6,36	6,18
	Thailand	3,93	5,61	5,63	2,86	4,03	5,10	5,70	5,76
Germanic Europe	Austria	5,16	3,66	4,95	2,44	4,30	4,73	4,85	5,27
	Germany East	5,16	3,94	5,54	2,54	3,79	4,82	4,02	5,22
	Germany West	5,22	3,32	5,25	2,69	3,56	4,68	4,52	5,18
	Netherlands	4,70	3,24	4,11	2,45	4,46	4,55	3,70	5,17
	Switzerland	4,98	3,83	4,86	2,80	4,22	4,31	3,85	5,35
Middle East	Egypt	4,06	5,36	4,92	3,24	4,50	4,85	5,64	5,56
	Kuwait	4,21	4,77	5,12	3,17	4,49	5,15	5,80	5,43
	Morocco	3,65	5,32	5,80	3,11	3,87	5,00	5,87	5,68
	Qatar	3,99	4,82	4,73	3,23	4,50	5,13	4,71	5,60

Turkey	3,63	4,67	5,57	2,41	4,03	5,26	5,88	5,77
Max	5,37	5,61	5,80	3,65	5,22	5,65	6,36	6,52
Min	2,88	3,16	3,89	2,04	3,25	3,83	3,53	4,94
Averages	4,16	4,62	5,17	2,75	4,25	4,73	5,13	5,66
Std Deviation	0,604412	0,60543	0,407897	0,34883	0,42382	0,48968	0,73003	0,3542
Mean	4,10	4,70	5,22	2,70	4,22	4,73	5,43	5,71

CLT Leadership Dimensions (GLOBE)

		Gender Egalitarianism		Assertiveness		Future Orientation		Performance Orientation		Human Orientation	
Culture Clusters	**Country**	**Practice**	**Values**	**Practice**	**Values**	**Practice**	**Values**	**Practice**	**Values**	**Practice**	**Values**
Eastern Europe	Albania	3,71	4,19	4,89	4,41	3,86	5,42	4,81	5,63	4,64	5,34
	Georgia	3,55	3,78	4,18	4,35	3,41	5,55	3,88	5,69	4,18	5,60
	Greece	3,48	4,89	4,58	2,96	3,40	5,19	3,20	5,81	3,34	5,23
	Hungary	4,08	4,63	4,79	3,35	3,21	5,70	3,43	5,96	3,35	5,48
	Kazakhstan	3,84	4,75	4,46	3,84	3,57	5,05	3,57	5,41	3,99	5,62
	Poland	4,02	4,52	4,06	3,90	3,11	5,20	3,89	6,12	3,61	5,30
	Russia	4,07	4,18	3,68	2,83	2,88	5,48	3,39	5,54	3,94	5,59
	Slovenia	3,96	4,83	4,00	4,59	3,59	5,42	3,66	6,35	3,99	5,58
Latin America	Argentina	3,49	4,98	4,22	3,25	3,08	5,78	3,65	6,35	3,99	5,58
	Bolivia	3,55	4,75	3,79	3,73	3,61	5,63	3,61	6,05	4,05	5,07
	Brazil	3,31	4,99	4,20	2,91	3,81	5,69	4,04	6,13	3,66	5,68
	Colombia	3,67	5,00	4,20	3,43	3,27	5,68	3,94	6,42	3,72	5,61
	Costa Rica	3,56	4,64	3,75	4,05	3,60	5,20	4,12	5,90	4,39	4,99
	Ecuador	3,07	4,59	4,09	3,65	3,74	5,94	4,20	6,32	4,65	5,26
	El Salvador	3,16	4,66	4,62	3,62	3,80	5,98	3,72	6,58	3,71	5,46
	Guatemala	3,02	4,53	3,89	3,64	3,24	5,91	3,81	6,14	3,89	5,26
	Mexico	3,64	4,73	4,45	3,79	3,87	5,86	4,10	6,16	3,98	5,10
	Venezuela	3,62	4,82	4,33	3,33	3,35	5,79	3,32	6,35	4,25	5,31
Latin Europe	France	3,64	4,40	4,13	3,38	3,48	4,96	4,11	5,65	3,40	5,67
	Israel	3,19	4,71	4,23	3,76	3,85	5,25	4,08	5,75	4,10	5,62
	Italy	3,24	4,88	4,07	3,82	3,25	5,91	3,58	6,07	3,63	5,58
	Portugal	3,66	5,13	3,65	3,58	3,71	5,43	3,60	6,40	3,91	5,31
	Spain	3,01	4,82	4,42	4,00	3,51	5,63	4,01	5,80	3,32	5,69
	Switzerland	2,97	4,92	4,51	3,21	4,73	4,80	4,94	5,82	3,60	5,54
Confucian Asia	China	3,05	3,68	3,76	5,44	3,75	4,73	4,45	5,67	4,36	5,32
	Hong Kong	3,47	4,35	4,67	4,81	4,03	5,50	4,80	5,64	3,90	5,32
	Japan	3,19	4,33	3,59	5,56	4,29	5,25	4,22	5,17	4,30	5,41
	Korea,	2,50	4,22	4,40	3,75	3,97	5,69	4,55	5,25	3,81	5,60

	South										
	Singapore	3,70	4,51	4,17	4,41	5,07	5,51	4,90	5,72	3,49	5,79
	Taiwan	3,18	4,06	3,92	3,28	3,96	5,20	4,56	5,74	4,11	5,26
Nordic Europe	Denmark	3,93	5,08	3,80	3,39	4,44	4,33	4,22	5,61	4,44	5,45
	Finland	3,35	4,24	3,81	3,68	4,24	5,07	3,81	6,11	3,96	5,81
	Sweden	3,84	1,15	3,38	3,61	4,39	4,89	3,72	5,80	4,10	5,65
Anglo	Australia	3,40	5,02	4,28	3,81	4,09	5,15	4,36	5,89	4,28	5,58
	Canada	3,70	5,11	4,05	4,15	4,44	5,35	4,49	6,15	4,49	5,64
	Ireland	3,21	5,14	3,92	3,99	3,98	5,22	4,36	5,98	4,96	5,47
	New Zealand	3,22	4,23	3,42	3,54	3,47	5,54	4,72	5,90	4,32	4,40
	South Africa	3,66	4,26	4,36	3,82	4,64	5,66	4,66	6,23	3,49	5,65
	United Kingdom	3,34	5,06	4,55	4,32	4,15	5,31	4,08	5,90	4,17	5,53
	United States	3,67	5,17	4,15	3,70	4,28	5,06	4,49	6,14	3,72	5,43
Sub-Saharan Africa	Namibia	3,88	4,25	3,91	3,91	3,49	6,12	3,67	-	3,96	5,40
	Nigeria	3,01	4,24	4,79	3,23	4,09	6,04	3,92	6,27	4,10	6,09
	South Africa	3,27	4,60	4,60	3,69	4,13	5,20	4,11	4,92	4,34	5,07
	Zambia	2,86	4,31	4,07	4,38	3,62	5,90	4,16	6,40	5,23	5,53
	Zimbabwe	3,04	4,46	4,06	4,60	3,77	6,07	4,24	6,45	4,45	5,19
Southern Asia	India	2,90	4,51	3,73	4,76	4,19	5,60	4,25	6,05	4,57	5,28
	Indonesia	3,26	3,89	3,86	4,72	3,86	5,70	4,41	5,73	4,69	5,16
	Iran	2,99	3,75	4,04	4,99	3,70	5,84	4,58	6,08	4,23	5,61
	Malaysia	3,51	3,78	3,87	4,81	4,58	5,89	4,34	6,04	4,87	5,51
	Philippines	3,64	4,58	4,01	5,14	4,15	5,93	4,47	6,31	5,12	5,36
	Thailand	3,35	4,16	3,64	3,48	3,43	6,20	3,93	5,74	4,81	5,01
Germanic Europe	Austria	3,09	4,83	4,62	2,81	4,46	5,11	4,44	6,10	3,72	5,76
	Germany East	3,10	4,89	4,73	3,23	3,95	5,23	4,25	6,09	3,40	5,46
	Germany West	3,06	4,90	4,55	3,09	4,27	4,85	4,09	6,01	3,18	5,44
	Netherlands	3,50	4,99	4,32	3,02	4,61	5,07	4,32	5,49	3,86	5,20
	Switzerland	3,42	4,69	3,47	3,78	4,27	4,79	4,25	5,98	3,93	5,62
Middle	Egypt	2,81	3,18	3,91	3,28	3,86	5,80	4,27	5,90	4,73	5,17

East											
	Kuwait	2,58	3,45	3,63	3,76	3,26	5,74	3,95	6,03	4,52	5,06
	Morocco	2,84	3,74	4,52	3,44	3,26	5,85	3,99	5,76	4,19	5,51
	Qatar	3,63	3,38	4,11	3,80	3,78	5,92	3,45	5,96	4,42	5,30
	Turkey	2,89	4,50	4,53	2,66	3,74	5,83	3,83	5,93	4,09	5,42
	Max	4,08	5,17	4,89	5,56	5,07	6,20	4,94	6,58	5,23	6,09
	Min	2,50	1,15	3,38	2,66	2,88	4,33	3,20	4,92	3,18	4,40
	Averages	3,37	4,44	4,14	3,82	3,85	5,49	4,10	5,93	4,09	5,42
	Std Deviation	0,368488	0,63796	0,371818	0,64635	0,46243	0,40512	0,40886	0,33569	0,46704	0,25805
	Mean	3,35	4,58	4,11	3,75	3,81	5,54	4,11	5,97	4,05	5,46

APPENDIX IV

Questionnaire for DCPM and IPM students

Thank you for filling this short survey out. It should take 5-10 minutes to complete and consists of 30 questions. All data collected is anonymous and will only be used for scientific purposes.

1. Which country are you from? _____

2. Gender? FEMALE ☐ MALE ☐

3. Which Master's programme do you attend? DCPM ☐ IPM ☐

4. Have you studied abroad before? YES ☐ NO ☐

5. If yes on question 4, in which country? _____

6. How likely is it that you as an individual follow formal codes of conduct, e.g. rules and regulations not laws?

Not likely			Very likely
1	2	3	4

7. How hesitant are you to disagree with superiors?

Not hesitant			Very hesitant
1	2	3	4

8. Personal goals and interest are more important for you than group interest.

Do not agree			Agree fully
1	2	3	4

9. You feel a greater need for consensus and written rules.

Do not agree			Agree fully
1	2	3	4

10. You are more determined and competitive focusing on achievement and material success than you are modest and humble focusing on relationships and quality of life.

Do not agree			Agree fully
1	2	3	4

11. You value traditions and leisure time more than determination and financial factors.

Do not agree			Agree fully
1	2	3	4

12. Your choice of career has been influenced by your family.

Do not agree			Agree fully
1	2	3	4

13. You put much effort in improving your standing with your friends and colleagues.

Do not agree			Agree fully
1	2	3	4

14. You act largely out of self-interest and you are willing to stand out in the classroom.

Do not agree			Agree fully
1	2	3	4

15. You agree unquestioningly with your lecturers and respect them.

Do not agree			Agree fully
1	2	3	4

16. You do not ask for help or question views you disagree with during the lectures.

Do not agree			Agree fully
1	2	3	4

17. You are uncomfortable with exercises which expect you to present your opinions.

Do not agree			Agree fully
1	2	3	4

18. You should adapt your lifelong learnt attitude, behaviour, beliefs and learning techniques to the institution and culture at Chalmers.

Do not agree			Agree fully
1	2	3	4

19. Have you experienced any language problems during your time at the Master's programme? YES ☐ NO ☐

20. If yes on question 19, were the problems due to:

☐ Problems understanding the lecturers' English

☐ Own problems understanding English in general

21. Have you experienced a mismatch between the teaching at the Master's programme and your own preferred learning style? YES ☐ NO ☐

22. You prefer teaching from textbooks rather than learning through reflection on doing.

Do not agree			Agree fully
1	2	3	4

23. Do the general teaching techniques at Chalmers differ from teaching techniques in your home country? YES ☐ NO ☐

24. In your home country teaching is based on textbooks rather than reflection on doing.

Do not agree			Agree fully
1	2	3	4

25. If yes on question 23 which teaching techniques do you prefer?

☐ Chalmers'

☐ Your home country's

26. You purpose of study is:

☐ A means to an end to get a degree, a job or a high salary.

or

☐ Motivated by a mix of personal ambition, family face and material reward.

27. Do you feel you have gained <u>adequate</u> competence regarding cultural differences during your time in the Master's programme?

YES ☐

NO ☐

28. If yes, on question 27, have you gained this competence from a course in the Master's programme?

YES ☐ in the course:_____

NO ☐

29. If no, on question 27, would you have preferred to have a course teaching cultural differences? YES ☐ NO ☐

30. Have you answered this questionnaire before? YES ☐ NO ☐

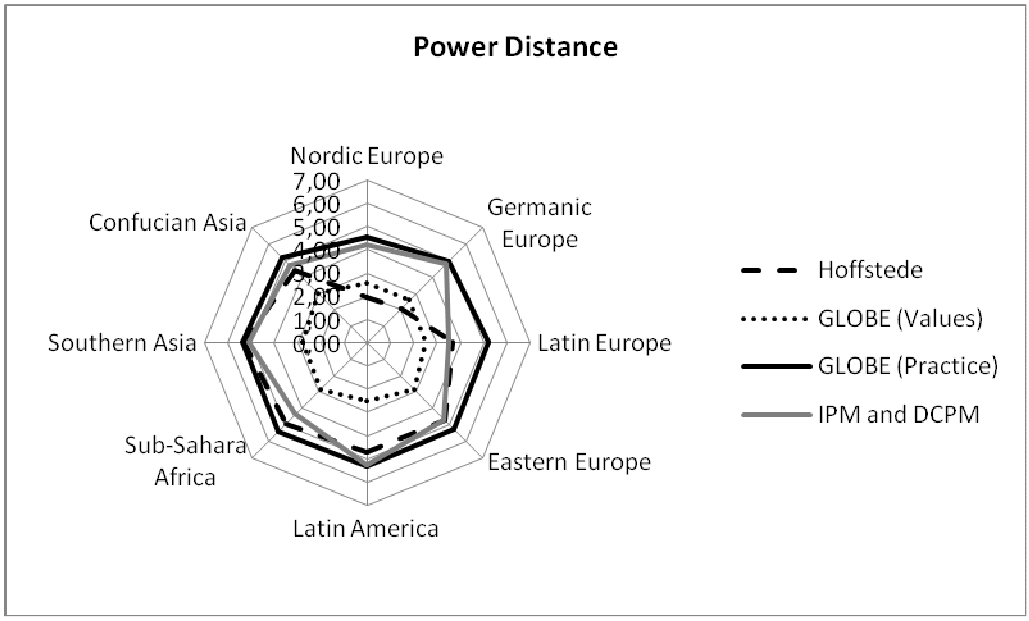
Thank you!

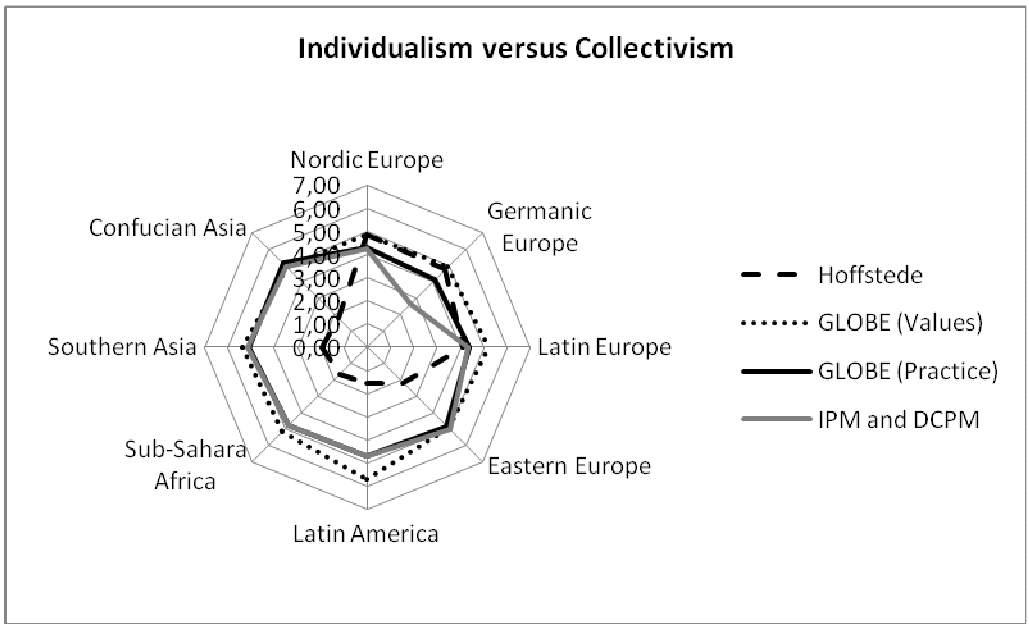
APPENDIX V

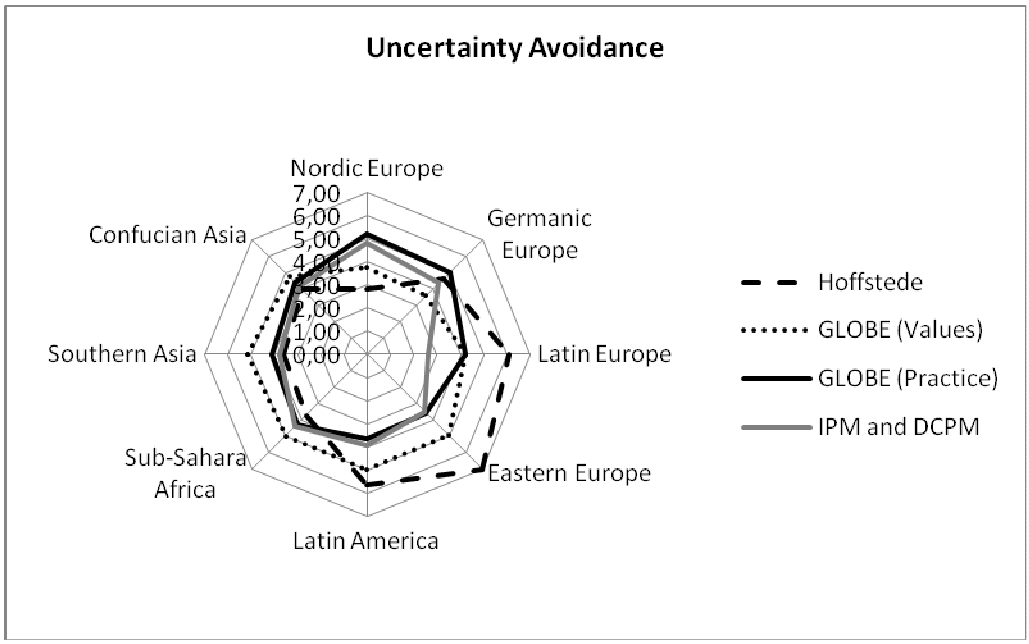
GLOBE Cultural Variables versus Hofstede's

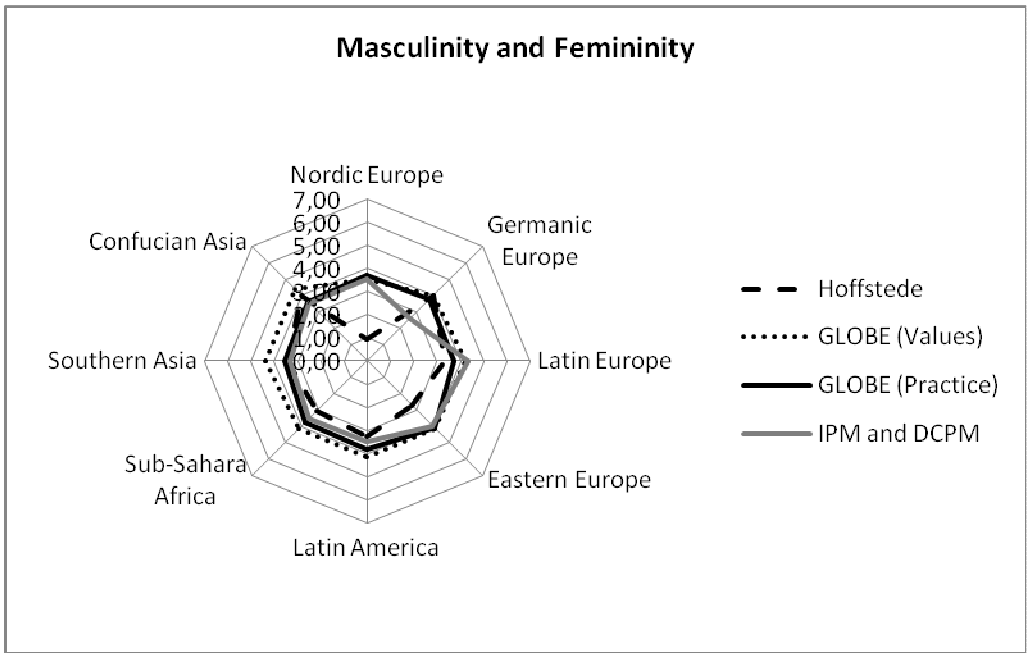
Author	Description	Uncertainty Avoidance	Power Distance	Institutional Collectivism	In-Group Collectivism	Gender Egalitarianism	Assertiveness	Future Orientation
Hofstede	**Power Distance**		X					
Hofstede	**Individualism versus Collectivism**			X	X			
Hofstede	**Masculinity and Femininity**					X	X	
Hofstede	**Uncertainty Avoidance**	X						
Hofstede	**Long-Term versus Short-Term Orientation**							X

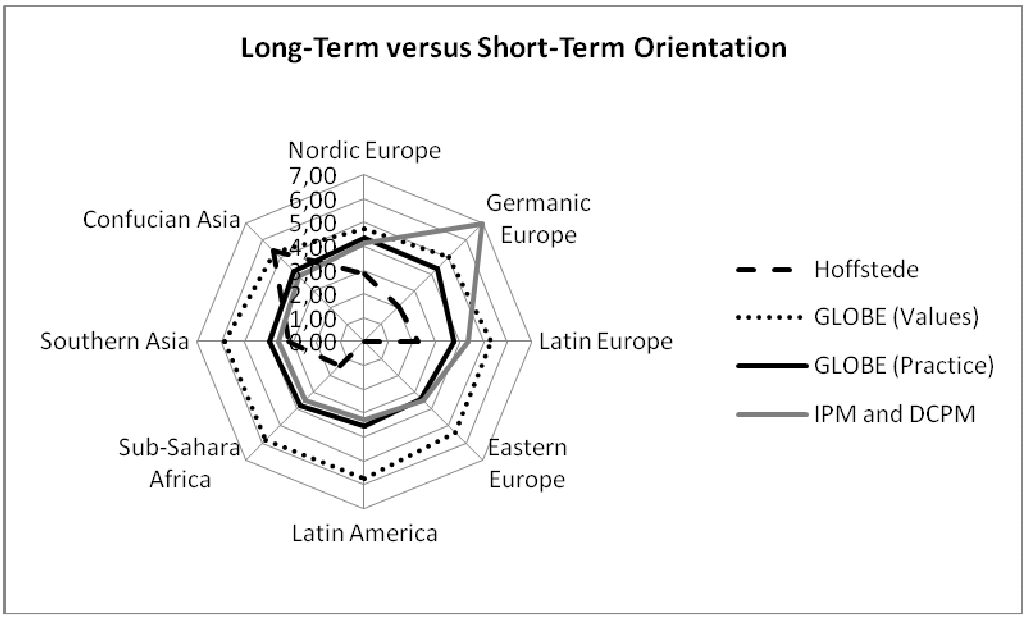
APPENDIX VI


Power Distance
Nordic Europe
7,00
6,00
5,00
4,00
3,00
2,00
1,00
0,00
Germanic Europe
Latin Europe
Eastern Europe
Latin America
Sub-Sahara Africa
Southern Asia
Confucian Asia
Hoffstede
GLOBE (Values)
GLOBE (Practice)
IPM and DCPM


Individualism versus Collectivism
Nordic Europe
7,00
6,00
5,00
4,00
3,00
2,00
1,00
0,00
Germanic Europe
Latin Europe
Eastern Europe
Latin America
Sub-Sahara Africa
Southern Asia
Confucian Asia
Hoffstede
GLOBE (Values)
GLOBE (Practice)
IPM and DCPM


Uncertainty Avoidance
Nordic Europe
7,00
6,00
5,00
Germanic Europe
Confucian Asia
Southern Asia
Latin Europe
Sub-Sahara Africa
Eastern Europe
Latin America
Hoffstede
GLOBE (Values)
GLOBE (Practice)
IPM and DCPM


Masculinity and Femininity
Nordic Europe
7,00
6,00
5,00
Germanic Europe
Confucian Asia
Southern Asia
Latin Europe
Sub-Sahara Africa
Eastern Europe
Latin America
Hoffstede
GLOBE (Values)
GLOBE (Practice)
IPM and DCPM


Long-Term versus Short-Term Orientation
Nordic Europe
7,00
6,00
5,00
4,00
3,00
2,00
1,00
0,00
Germanic Europe
Latin Europe
Eastern Europe
Latin America
Sub-Sahara Africa
Southern Asia
Confucian Asia
Hoffstede
GLOBE (Values)
GLOBE (Practice)
IPM and DCPM