

China – geert hofstede

[Business](#), [Work](#)



4/22/13 China - Geert Hofstede THE HOFSTEDE CENTRE (index. php) GET CERTIFIED Select a Country United States in Intercultural Management and (/certification-Cultureby Organisational courses. html) in comparison with the below China THE HOFSTEDE CENTRE (thehofstede-centre. html) 118 80 91 GEERT HOFSTEDE (geerthofstede. html) NATIONAL CULTURE (nationalculture. html) 66 DIMENSIONS (dimensions. html) 62 30 46 29 40 COUNTRIES (countries. html) APPLICATIONS (applications. html) 20 COURSES (interculturalmanagement-courses. html) PDI IDV China MAS UAI LTO United States ORGANISATIONAL CULTURE (organisational-culture. tml) EVENTS AND COURSES (eventscourses. html) FAQ (faq. html) What about China? If we explore the Chinese culture through the lens of the 5-D Model, we can get a good overview of the deep drivers of Chinese culture relative to other world cultures. Power distance This dimension deals with the fact that all individuals in societies are not equal - it expresses the attitude of the culture towards these inequalities amongst us. Power distance is defined as the extent to which the less powerful members of institutions and organisations within a country expect and accept that power is distributed unequally.

At 80 China sits in the higher rankings of PDI - i. e. a society that believes that inequalities amongst people are acceptable. The subordinate-superior relationship tends to be polarized and there is no defense against power abuse by superiors. Individuals are influenced by formal authority and sanctions and are in general optimistic about people's capacity for leadership and initiative. People should not have aspirations beyond their rank. Contact Imprint (contact. html) (imprint. html) Individualism The

fundamental issue addressed by this dimension is the degree of interdependence a society maintains among its members.

It has to do with whether people's self-image is defined in terms of "I" or "We". In Individualist societies people are supposed to look after themselves and their direct family only. In Collectivist societies people belong to 'in-groups' that take care of them in exchange for loyalty. At a score of 20 China is a highly collectivist culture where people act in the interests of the group and not necessarily of themselves. In-group considerations affect hiring and promotions with closer in-groups (such as family) are getting preferential treatment.

Employee commitment to the organization (but not necessarily to the people in the organization) is low. Whereas relationships with colleagues are cooperative for in-groups they are cold or even hostile to out-groups. Personal relationships prevail over task and company. Masculinity / Femininity geert-hofstede. com/china. html 1/2 4/22/13 China - Geert Hofstede A high score (masculine) on this dimension indicates that the society will be driven by competition, achievement and success, with success being defined by the winner / best in field - a value system that starts in school and continues throughout organisational behaviour.

A low score (feminine) on the dimension means that the dominant values in society are caring for others and quality of life. A feminine society is one where quality of life is the sign of success and standing out from the crowd is not admirable. The fundamental issue here is what motivates people, wanting to be the best (masculine) or liking what you do (feminine). At 66 China is a masculine society - success oriented and driven. The need to <https://assignbuster.com/china-geert-hofstede/>

ensure success can be exemplified by the fact that many Chinese will sacrifice family and leisure priorities to work.

Service people (such as hairdressers) will provide services until very late at night. Leisure time is not so important. The migrated farmer workers will leave their families behind in faraway places in order to obtain better work and pay in the cities. Another example is that Chinese students care very much about their exam scores and ranking as this is the main criteria to achieve success or not. Uncertainty avoidance The dimension Uncertainty Avoidance has to do with the way that a society deals with the fact that the future can never be known: should we try to control the future or just let it happen?

This ambiguity brings with it anxiety and different cultures have learnt to deal with this anxiety in different ways. The extent to which the members of a culture feel threatened by ambiguous or unknown situations and have created beliefs and institutions that try to avoid these is reflected in the UAI score. At 30 China has a low score on uncertainty avoidance. Truth may be relative though in the immediate social circles there is concern for Truth with a capital T and rules (but not necessarily laws) abound. None the less, adherence to laws and rules may be flexible to suit the actual situation and pragmatism is a fact of life.

The Chinese are comfortable with ambiguity; the Chinese language is full of ambiguous meanings that can be difficult for Western people to follow. Chinese are adaptable and entrepreneurial. At the time of writing the majority (70% -80%) of Chinese businesses tend to be small to medium sized and family owned. Long term orientation The long term orientation <https://assignbuster.com/china-geert-hofstede/>

dimension is closely related to the teachings of Confucius and can be interpreted as dealing with society's search for virtue, the extent to which a society shows a pragmatic future-oriented perspective rather than a conventional historical short-term point of view.

With a score of 118 China is a highly long term oriented society in which persistence and perseverance are normal. Relationships are ordered by status and the order is observed. Nice people are thrifty and sparing with resources and investment tends to be in long term projects such as real estate. Traditions can be adapted to suit new conditions. Chinese people recognize that government is by men rather than as in the Low LTO countries by an external influence such as God or the law. Thinking ways focus on the full or no confidence, contrasting with low LTO countries that think in probabilistic ways. geert-hofstede.com/china.html 2/2