

DIAGNOSING NATIONAL AND ORGANIZATIONAL CULTURE DIFFERENCES: A RESEARCH IN HOTEL ENTERPRISES

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ABSTRACT

This study aimed to test whether national culture and organizational cultures were isomorphic in accommodation establishments, through Hofstede's cultural dimensions. Based on data from a survey of 142 employees from multinational hotels in Istanbul, the existence and degree of difference between national and organizational culture were tested. The new culture scores were calculated by calculation formulas derived from the mean scores of each culture dimension. The most important result of this study is the strong support of Hofstede's assumption that is "organizations are culture-bound". Within the scores for seven culture dimensions, a small amount of variance was found between Turkey's national culture and hotel enterprises' culture. Another contribution of this study is the demonstration of higher masculinity levels contrary to Hofstede's high femininity scores. Furthermore, this study arises as an important contribution to previous scarce investigations of Turkish national and organizational culture by employing Hofstede's culture assessment instrument.

Keywords: organizational culture, national culture, Hofstede's culture dimensions, hospitality industry, tourism, Turkey

OTEL İŞLETMELERİNDEKİ ÖRGÜT KÜLTÜRÜ İLE ULUSAL KÜLTÜR ARASINDAKİ FARKLARIN BELİRLENMESİNE YÖNELİK BİR ARAŞTIRMA

ÖZET

Bu çalışma Hofstede'nin (1991) geliştirdiği kültür boyutlarını kullanarak, ulusal kültür ile örgüt kültürü arasında öne sürülen paralel yapıyı test etmeyi amaçlamaktadır. Veriler Hofstede'nin geliştirdiği değerler anketi ile, İstanbul'da faaliyet gösteren 142 beş yıldızlı otel çalışanından elde edilmiş ve her bir kültür

boyutu için hesaplanan ortalama değerlerin kullanıldığı formüller aracılığıyla yeni kültür değerleri hesaplanmıştır. Araştırmanın ortaya koyduğu en önemli sonuçlardan biri ulusal kültür ile örgüt kültürü arasında Hofstede'nin de öne sürdüğü paralel yapının doğrulanması olmuştur. Bu sonuca göre, otel işletmelerinin içinde buldukları kültürel yapıdan oldukça etkilendikleri saptanmıştır. Araştırmada öne çıkan bir diğer sonuç ise Hofstede'nin ortaya koyduğu yüksek dışılık değerlerinin aksine, yüksek erillik değerlerinin ortaya çıkmasıdır. Son olarak bu çalışma yazında yeterince ilgi görememiş bir alanı doldurmakta ve daha önce hem ulusal kültürün hem de örgüt kültürünün üstelik de Hofstede tarafından geliştirilen ölçme metoduyla ele alındığı belki de ilk çalışma olarak akademik yazına katkı sağlamaktadır.

Anahtar Sözcükler: örgüt kültürü, ulusal kültür, Hofstede kültür boyutları, konaklama endüstrisi, turizm, Türkiye

1. INTRODUCTION

In today's business environment the preferred stance is to view corporate culture from a contingency management perspective in that there is no right culture for an organization; only cultures that fit more or less to the particular situation at a given time. Today, it is believed that, corporate culture basically provides the framework to implement and operationalize business strategies and therefore managers need to be conscious of the cultures in which they are embedded and effect strategically appropriate changes when necessary (Igo and Skitmore, 2006: 123).

National culture characteristics have a significant effect on the structure and formation of organizations. Cultural characteristics of the national environment determine and demarcate managerial activities in organizations. For example, strategic operations and orientations can only be determined in light of their cultural context (Besler, 2006: 49). It is admitted that organizational culture plays an essential role in understanding organizations and it has been described as one of the most powerful and stable forces operating in organizations (Lamond, 2003).

Understanding its external environment and its national culture for an organization is highly essential since a misfit between national culture and management practices will reduce effectiveness. For example, using a pay for individual performance plan in a country having a highly collectivist culture will not work well (Gerhart and Fang, 2005: 974). There is no doubt that organizations should take their environment into account and act in conjunction with it. Therefore the purpose of our paper is to test whether organizational cultures and national cultures go with the same direction through applying Hofstede's culture assessment instrument. Our re-examination, focusing on five-star hotel organizations and Turkish national culture, aims to draw useful conclusions for managers in terms of cultural context.

2. CULTURE AND ORGANIZATIONAL CULTURE

One of the most widely used definitions of culture is Schein's "a pattern of shared basic assumptions that the group learned as it solved its problems of external adaptation and internal integration that has worked well enough to be considered valid and therefore to be taught to new members as the correct way to perceive, think and, feel in relation to those problems" (1997: 12).

Organizational cultures are a phenomenon by themselves, different in many respects from national cultures. An organization is a social system of a different nature from that of a nation, if only because the organization's members usually did not grow up in it. On the contrary, they had a certain influence in their decision to join it, are involved in it only during working hours, and will one day leave it (Hofstede et al., 2010: 47).

It is widely accepted that organizational culture is nested in national culture and organizations are embedded in the larger society in which they exist (Pothukuchi, et al., 2002: 244). Thus research on organizational culture differences should examine both national and organizational cultures. That's why it is not surprising to reach many researches focusing on the interaction between national and organizational culture. One of these researches reports that work units perform better when their management practices are compatible with national culture. The study advocates that management practices should be adapted to national culture for higher performance (Newman and Nollen, 1996).

Besler (2006: 44) states that national culture has a significant effect on organizations as a result of her in depth literature review. Knowing that organizations as a sub-system of the national culture behaviors, values and beliefs of management teams and employees are reflections of the national culture. In a study of cultural differences among team members in his organization Klepper found that the organizational culture fairly rapidly begins to dissipate individual behavioural differences in team members resulting from their own cultural backgrounds. While individual and cultural differences certainly do not totally disappear, they are modified or downplayed in ways that enable individuals to fit within the team or organization (Trefry, 2006: 567).

3. TURKISH CULTURE AND HOFSTEDÉ'S CULTURE DIMENSIONS

Innovative research has lead to the development of new instruments, methods and knowledge that can be used to characterize national culture and identify the range of relevant values and assess how strongly held and

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widely shared they are within a society. This diverse range of assessment tools and methods differ in format and mode of analysis, but they all incorporate a mix of qualitative and quantitative techniques to determine and compare the key cultural characteristics of a given nation. Various assessment tools applied by various researchers have long studied Turkish culture. In a culture level value dimensional survey of 34 cultures, Schwartz (1994a) ranked Turkey above the average in values of conservatism (12th), hierarchy (5th), egalitarian commitment (13th), and harmony (16th). Kanungo and Aycan (1997) found Turkey to carry more paternalistic values alongside China, India, and Pakistan, as opposed to the relatively less paternalistic cluster of Romania, Canada, and the US. A more recent and extensive study on the Turkish culture was conducted as a part of the GLOBE study. Findings of the GLOBE study revealed two predominant characteristics of Turkey to be in-group collectivism and power distance among 62 cultures. According to the inter-country societal culture rankings of the GLOBE study, Turkey is below average on gender egalitarianism (56th), uncertainty avoidance (49th), performance orientation (45th), societal collectivism (42nd), human orientation (37th), and future orientation (36th), whereas it is higher in terms of in-group collectivism (4th), power distance (10th), and assertiveness (12th) (Pasa et al., 2001: 567-568).

Turkish culture has been a matter of interest of many researchers. One of the most cited and accepted cultural study is conducted by Hofstede among more than 50 countries. Given the variety of culture assessment tools, this paper uses Hofstede's culture assessment instrument and his seven-dimensional culture context to diagnose Turkish cultural values. Therefore, the only focus of the study will be explaining Turkish culture within this context hereafter.

3.1. Power Distance

The power distance dimension deals with human inequality, which occurs in areas such as prestige, wealth and power (Black, 2005: 1145). In societies where the power distance is high, individuals accept the inequalities within the members of the society and status differences among members of society may either be pronounced. In these countries titles, positions, inflexible hierarchies and authoritarian management styles also become more visible (Sargut, 2001: 230; Leidner and Kayworth, 2006: 361). Societies that possess a high level of power distance are also characterized by a high degree of centralization and effective organizational hierarchy (Besler, 2006: 45). In Hofstede's study Turkey is ranked among countries in which the power distance is high (Hofstede, 2001: 58).

As a result of high power distance in Turkey, organizations (and society at large) maintain inequality among members by stratification of individuals and groups with respect to power, prestige, status, wealth, material possessions, and authority. Titles are used when addressing others who are not intimate friends. In business organizations, dining places, parking spaces, and restrooms are generally separated according to the status of the employees. In addition, benefits such as private health insurance coverage are allocated on a hierarchical basis (e.g., management's families are covered whereas employees' families are not). The way people address each other in Turkish society also reflects status differences. Lower-status people are addressed by their first names, whereas for higher-status people different prefixes are added before their first names. Socioeconomic status is so critical in the Turkish culture that it is a more important status source than gender; women from high socioeconomic status families are often employed in high status jobs (Kabasakal and Bodur, 1998).

3.2. Uncertainty Avoidance

Avoidance of uncertainty describes the degree to which a society considers uncertainty as disagreeable or as the common state of nature (Moosmayer, 2011: 34). In uncertainty avoiding societies there are many formal laws and/or informal rules controlling the rights and duties of employers and employees. There are also many internal rules and regulations controlling the work process (Hofstede, 1991: 120; Besler, 2006: 45).

Turkish cultural system is classified as being high on uncertainty avoidance in Hofstede's Index (2001: 87). In Turkey, organization charts resemble a pyramid-like structure, and there is almost no formal horizontal communication among employees. To reduce uncertainty in such societies (and/or organizations), high power distance is used in which each member accepts authority without questioning. In this case the authority is generally the boss giving directives to subordinates. In societies where uncertainty cannot be avoided, individuals then turn to God or the Army to reduce the negative impact of uncertainty on the society. The rising Islamic ideology, the deep attachment to traditions and the fatalistic structure of Turkish society are regarded as means of reducing uncertainty avoidance. On the other hand, work environment necessitates fulfilling the requirements of the task and professionalization, and thus organizations would be less influenced by Islamic attributes compared to society at large (Kabasakal and Bodur, 1998; Besler, 2006: 45; Pellegrini and Scandura, 2006: 265; Sargut, 2001).

3.3. Masculinity

The third dimension that Hofstede identified is masculinity, which is also referred as assertiveness. Masculinity measures the degree to which tough values like assertiveness, performance, success and competition, which in nearly all societies are associated with the role of men, prevail over tender values like the quality of life, maintaining warm personal relationships, service, care for the weak, etc., which in nearly all societies are associated with women's roles (Black, 2001: 261; Black, 2005: 1146). Contrary to expectations, Turkey scores 45 on the masculinity index (rank 32/33) that indicates a moderately feminine culture. This score indicates a Turkish society in which both men and women are allowed to be tender and to be concerned with relationships, both fathers and mothers deal with facts and feelings and conflicts are resolved by compromise and negotiation (Hofstede, 2010).

In fact, gender roles in Turkey are determined by the society. It is widely observed and accepted by academicians that in Turkish society the social differences between women and men lie primarily in the area of what they are expected to "do". More specifically, women are expected to engage in activities that are inside the house or the organization, basically in support roles. On the other hand, men engage in activities that require relationships with the outside. In another perspective, women are more in support activities, while men are more in positions of power and decision making. As signs of differentiation between men and women in terms of what they can "do", in Turkish society men can marry multiple wives by religious marriages (more common in rural areas and in lower socioeconomic groups), while women can have only a single husband; women cannot serve in the army in combat roles; women predominantly work in jobs that have lower status and that are related to home making, child caring, caring for others and servicing others (Kabasakal and Bodur, 1998: 14-15).

There also exist some research findings which advocated Hofstede plotting Turkey as a feminine country. Sargut (2001) indicates that Turkish managers try to build close relationships and avoid conflicting situations with their subordinates. For Turkish managers, it is important that subordinates have positive feelings toward them, reflecting what Hofstede refers to as a feminine culture.

3.4. Individualism

The fourth dimension is collectivism (vs individualism) in Hofstede's study. Individualism is the degree to which people in a country prefer to act as individuals, as opposed to collectivism, where they prefer to act as members of groups (Black, 2001:261; Leidner and Kayworth, 2006:

361). Hofstede saw individualist cultures as placing priority on personal goals and self-actualization, whereas collectivist cultures place priorities on the family and group (Hofstede, 2001; Sarkar, 2009). If relations between individuals in the society are loose, they are considered as “individualistic societies” and in such a structure, individuals protect their own or immediate family’s interests more. If relations between people are strong, they are considered as “societies that have collectivist tendencies” (Francesco and Chen, 2004; Seymen and Bolat, 2010). In the IBM sample Turkey scores low on the individualism index (37) with a rank score 28 which refers to as a collectivist culture. Given the strong collectivist nature of Turkish society, people are in need of close reference groups in which they can survive and identify. The migration from villages to cities, the transformation of large families into nucleic families and the globalized media which promote highly individualistic values serve to gradually replace collectivism in the society by individualism (Görmüş and Aydın, 2008: 306; Kabasakal and Bodur, 1998: 10).

Turkish society as well as organizations in the society are characterized by a strong tendency towards collectivism. In a cross-cultural study on values, Turkish respondents, who were randomly selected from all parts of the country, indicated that they mainly trust their family members, while they do not basically trust non-family members (Ergüder et al., 1991). Only 10% of the respondents indicated that they would trust most people. 90% of the respondents indicated that while having any type of relationship or doing business with other people they would always be careful about the relationship. In addition to the family, the collectivist nature of Turkish culture has also been attributed to the religion of the population. In Turkey 99.8% of the population are Muslims (The World Fact Book, 2011), and most of them belong to Sunni sect. The social and ethical obligations of a Muslim are based on the belief that the Islamic community is a brotherhood, and this notion of collectivity is stressed in the Sunni doctrine (Pellegrini and Scandura, 2006: 266).

3.5. Long Term Orientation

Long-term orientation (LTO), defined as *the tendency to prioritize the*

long-range implications and impact of decisions and actions that come to fruition after an extended time period (Lumpkin, et al., 2010: 241). Its opposite pole, *short-term orientation*, stands for *the fostering of virtues related to the past and present—in particular, respect for tradition, preservation of “face,” and fulfilling social obligations* (Hofstede et al., 2010: 239-246). Long-term orientation is generally considered in terms of

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the attitude or vision of partners regarding the future benefits that the relationship can bring them (Ryu et al., 2007). Researches and Hofstede's LTO scores in the World Values Survey for Turkey states that Turkish society fosters virtues related to the past and present which refers to as short-term orientation (Hofstede, 2001).

3.6. *Indulgence versus Restraint*

Indulgence stands for a society which allows relatively free gratification of some desires and feelings, especially those that have to do with leisure, merrymaking with friends, spending, consumption and sex. Its opposite pole, restraint, stands for a society which controls such gratification, and where people feel less able to enjoy their lives (VSM 08 MANUEL). One of the two poles of this dimension is characterized by a perception that one can act as one pleases, spend money, and indulge in leisurely and fun-related activities with friends or alone. All this predicts relatively high happiness. At the opposite pole we find a perception that one's actions are restrained by various social norms and prohibitions and a feeling that enjoyment of leisurely activities, spending, and other similar types of indulgence are somewhat wrong and needs to be curbed (Gupta, 2012:13). This is a truly new dimension that has not been reported so far in the academic literature; it deserves more study. The IVR Index score for Turkey among 93 countries and regions based on factor scores in the World Values Survey is equal to 49 over 100 with a ranking of 37-38. This score refers to as moderate levels on indulgence and restraint which stands for moderate percentages of very happy people and people who feel healthy in Turkish society, moderate importance of leisure and having friends, and average level of optimism and thrift (Hofstede et al., 2010: 281).

3.7. *Monumentalism*

Monumentalism stands for a society which rewards people who are, metaphorically speaking, like monuments: proud and unchangeable. Its opposite pole, self-effacement, stands for a society which rewards humility and flexibility (VSM 08 MANUEL). Monumentalism Index shows the people's ability to stand on their grounds and defend their dignity against self-effacement indicating humility and flexibility. High level of monumentalism means the nation has unchangeable values and beliefs. People in such cultures have rather strong and stable identity and view cultural flexibility as a kind of betraying national interests. Besides, the representatives of monumental cultures are characterized with uncritical obedience to authority and high piteousness (Pylypenko,2012: 198). Turkey's monumentalism levels are not yet been measured.

4. OBJECTIVE OF THE STUDY

In this study, a relationship will be investigated between the national culture and organizational culture of hotel institutions in Turkey based on culture dimensions of Hofstede. Given the fact that very few studies were conducted on culture-specific attributes in Turkey, and no research conducted in hospitality industry on culture dimensions, the aim is to examine the existence of parallelism between Turkish national culture and hotel organizations embedded in Turkish society. If isomorphic pattern between national and organizational culture can be significantly detected, it will strengthen the ideology that organizational cultures are affected by the national cultures in which they are embedded. A second purpose is to collect up-to-date data other from Hofstede's gatherings from IBM employees that have been still used since 70's. Considering the high probability that a gap might exist between the previously measured values and this study's values due to the nature of samples and different time horizons of data collection, a final purpose is to initiate future researches to be conducted in different countries or regions or industries so that cross-cultural studies can be done.

5. QUESTIONNAIRE DESIGN, DATA COLLECTION, AND MEASUREMENT

This study used The Values Survey Module 2008 (VSM 08) as measurement instrument developed by Geert Hofstede, Gert Jan Hofstede, Misho Minkov and Henk Vinken to match the treatment in "*Cultures and Organizations*" 3rd edition. The VSM08 is used for replications of Hofstede's culture study that include all dimensions. It is originally a 34-item paper-and-pencil questionnaire developed for comparing culturally influenced values and sentiments of similar respondents from two or more countries, or regions within countries. It allows scores to be computed on seven dimensions of national culture. All content questions in the questionnaire are scored on five-point scales (VSM 08 MANUEL). The questionnaire was translated from English to Turkish language and the quality was checked by back-translation.

In order to reach the sample, permissions were asked from 20 five-star local hotel institutions located in Istanbul and only 2 out of 20 accepted to participate in the study. Each hotel presents an ideal opportunity to conduct research into the organizational culture of a professional accommodation establishment due to their local administrative structure. These hotel organizations were undergoing an unstable tourism industry through a balanced mix of traditional and modern way of business doing.

Before the actual data collection, a trial survey was conducted in August 2011 to establish if the enquiry process and questions could be easily

understood and complied with. The trial respondents confirmed the questionnaire as being understandable and easy to fulfil. Even though 50 respondents are enough for an ideal sized homogeneous sample (VSM 08 MANUEL), 300 questionnaires were distributed to hotel employees, 150 to each hotel. In an effort to arrive at a homogeneous sample, the research questionnaire was made available to all employees by human resources department in September 2011. 153 employees accepted to fill the questionnaire and 142 of them completed it fully. In this regard the response rate was 47.3 %. The respondents mainly belonged to “work” group of employees who were responsible for the delivery of the products and services to customers (i.e. housekeeping, food&beverage (F&B), front office) and the rest was responsible for the various processes that support the delivery of those products and services (i.e. sales and marketing, accounting, human resources).

Demographic characteristics of respondents are available in Table 1. As can be observed, most respondents were male and service providers. This category involves individuals employed mainly in housekeeping and F&B departments. The majority of respondents also fell into “high school diploma” category.

Table 1. Demographic Characteristics of Respondents

Characteristics		Frequency	Percentage (%)
Gender (n=142)			
	Male	91	64
	Female	51	36
Age (n=142)			
	18-24	69	49
	25-40	62	44
	41 and over	11	8
Education level (n=142)			
	Elementary school diploma	35	25
	High school diploma	68	48
	Bachelor's degree	38	27
	Master's and doctoral degree	1	1
Nature of employment (n=142)			
	Technical	21	15
	Administrative&Managerial	16	11
	Service provider	93	65
	Sales&Marketing	12	8

Index scores were derived from the mean scores on the questions of respondents. The index calculation formulas for each dimension are all available in the survey manual and can be downloaded from the web. An excel program was used to calculate mean scores of data on five-point scales.

6. FINDINGS AND COMMENTS ON DATA

Knowing Hofstede's findings on the characteristics of Turkish culture was very important; this paper assumed that national cultures have an impact on organizational cultures. Our study did not aim to fully identify national characteristics because we knew that the use of VSM 08 with a sample of respondents –in this case hotel employees- from Turkey and trying to draw conclusions comparing the scores we found with Turkey's country scores in Hofstede's books (1980, 2001, 2005, 2010) would not be valid. There are several reasons of this fact. Firstly, a new sample, to be comparable, should be a match for the original IBM populations on all relevant criteria. Such a match is virtually impossible to make, if only because the IBM studies were done around 1970. Secondly, Turkey's country scores in Hofstede's books are measured through the use of earlier versions of VSM which included fewer questions and four culture dimensions. This study used latest version of VSM as a measurement instrument that is VSM 08 which gives the researcher the opportunity to assess additional three culture dimensions (Long-term Orientation, Indulgence versus Restraint, Monumentalism). The aim of this paper was rather to view whether results from hotel employees are parallel with national measures. It is worth to highlight here once again that the national scores found in this study are not perfectly comparable to the Turkey's country scores in Hofstede's books due to above mentioned reasons.

Table 2: Hofstede's Scores for Turkey

PDI	IDV	MAS	UAI	LTO	IVR	MON
66	37	45	85	46	49	NA

Source: Hofstede, G. (2001). *Culture's Consequences, Comparing Values, Behaviors, Institutions, and Organizations Across Nations*, Sage Publications, Second Edition. p.500

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Table 3: Scores of VSM 08 for Turkey and Two Local Hotel Employees

	PDI	IDV	MAS	UAI	LTO	IVR	MON
TURKEY	16	-8	26	-10	-10	20	47
HOTEL A	19	-9	24	-15	-13	23	49
HOTEL B	9	-9	30	-3	-4	13	44

According to the measured scores of VSM 08 for Turkey, it is found that the two measurement devices (VSM 94 and VSM 08) were not likely to have full transferability for plotting organizational change. The country scores almost after 40 years are not parallel to each other at all, thus an exact comparison is not possible. One of the reasons is the use of different instruments. Since different devices require different calculations, the index formulas are quite different. Second, VSM 08 formulas for index calculation not only include mean values of predetermined questions, but a constant value for each dimension that depends on the nature of the sample. These constants are chosen by the researcher to shift scores to values between 0 and 100. The inexistence of other countries' scores arises as a limitation that avoids researchers deciding on a constant value to add to each dimension's score. Therefore, it becomes difficult to plot Turkey's ranking among different countries and to compare and identify its current national standing. Therefore future studies in different countries are needed to assess diagnosing Turkey's cultural changes in time. We hope that the present study will contribute to this broad area and the findings of the study will be used for future studies.

Table 4: Scores of VSM 08 for Turkey and Two Local Hotel Employees (Constant Value Added)

	PDI	IDV	MAS	UAI	LTO	IVR	MON
TURKEY	66	42	76	40	40	70	97
HOTEL A	69	41	74	35	37	73	99
HOTEL B	59	41	80	47	46	63	94

Apart from Table 3, the new index scores calculated by adding 50 to each score as a constant value in the formula are shown in Table 4. A constant number of 50 points is chosen by researchers considering the number of countries involved in IBM survey (around 53), and referring to Hofstede's calculation. This puts all scores in a parallel pattern with Hofstede's scores and forms a base for anticipating and comparing the previously measured and new scores. This added factor score also eases the make comparison at both national and organizational levels.

7. DISCUSSION OF THE FINDINGS

The main objective of this research is to investigate a relationship between national and organizational cultures in Turkey and scores for Turkey's national culture and two five-star hotel organizations point out an isomorphic relationship between these. The scores shown in Table 5 suggest that the values of the environment in which five-star hotel organizations are nested impact their own organizational cultures. Within the scores for seven culture dimensions, a small amount of variance is found between Turkey's national culture and hotel enterprises' culture. This isomorphic pattern between national and organizational culture strengthens the notion that five-star hotel organizations must correspond with their environment in terms of management, marketing, human resources, etc. practices. Scores suggest that it is a logical anticipation for managers to maintain management techniques that achieve the highest level of alignment with the cultural values of the local environment.

Table 5: Scores of Hofstede and VSM 08 for Turkey and Two Local Hotel Employees (Constant Value Added)

	PDI	IDV	MAS	UAI	LTO	IVR	MON
<i>Hofstede's scores</i>	66	37	45	85	46	49	NA
TURKEY	66	42	76	40	40	70	97
HOTEL A	69	41	74	35	37	73	99
HOTEL B	59	41	80	47	46	63	94

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A secondary purpose of this study is to collect updated data in terms of national culture to diagnose changes in Turkish cultural values in time. What can immediately be recognized by inspecting Table 5 is the rapid increase in masculinity (MAS) and indulgence (IVR) (from 45 to 76 and 49 to 70 respectively) and decrease in uncertainty avoidance (UAI) (from 85 to 40) scores of Turkey. Turkey still scores high on power distance (PDI - 66) and scores low on individualism (IDV- 42) and long-term orientation (LTO-40).

This paper does not support plotting Turkey as a feminine country. On the contrary, the measured scores contribute to high masculinity levels in Turkish national culture that has been expected and accepted by many researchers. High masculinity score in this paper is of great importance either it is accepted as a shifting Turkish society from a feminine to masculine structure or considered as a new debate about the validity of Hofstede's previously measured scores. There are, however, some masculine signs that support the findings of this paper. In Turkey maintenance of economic growth has the highest priority. International conflicts are generally resolved by a show of strength or by fighting. The existence of relatively small number of women in the parliament, corrective society and Islam stressing the male prerogative do support a masculine Turkish society. Apart from discussion, this new scores serve managers new guidelines who work within a masculine national culture. A manager in a masculine culture is expected to be more visible, and decisive rather than intuitive. He is characterized as a lonely decision-maker looking for facts rather than group discussion leader. In masculine cultures, managers and human resource specialists are expected to design jobs that give employees more opportunities for recognition, advancement, and challenge. Competition among colleagues, performance and stress on equity are the notions that managers should give importance in the workplace. A manager in a masculine workplace resolves conflicts by fighting them out (Hofstede, 1991: 94).

Another finding of the study is the great decrease in uncertainty avoidance index (UAI) from 85 to 40 points that means Turkish citizens feel less threatened by uncertain or unknown situations. Turkish society can now be explained by lower expressiveness in which aggression and emotions are not supposed to be shown and stress cannot be released in activity. Decreasing uncertainty avoidance score means changes not only in the society but the workplace as well. This means employees seeking for or desiring less formal laws, informal rules, internal rules and regulations controlling the work process. A paradox arising at this point is that although uncertainty avoidance score decreases for Turkey, power distance score remains the same (PDI-66). Because in countries with high or large power

distances, people need laws, internal rules and discretionary power by superiors and feel more comfortable in structured environments. In Turkey despite large power distance – where centralization is popular; inequalities among people are both expected and desired; wide salary ranges exist between top and bottom of organization; the ideal boss is an autocrat or a good father – employees do not want more rules than necessary; they feel motivated by achievement and esteem; they feel comfortable when lazy and they are hard-working only when needed (Hofstede, 1991: 125). This contradiction is another potential research area for future researches arising from this paper.

Indulgence versus restraint (IVR) is a new dimension that needs to be studied more by researches. Although we know limited on this dimension, this study can at least conclude that Turkish five-star hotel employees indicate themselves more indulgent than before meaning to have more satisfying family lives, to smile more, to be more optimistic, to have positive attitude, to give more importance to having friends and to have more control over their personal life (Hofstede et al., 2010: 291).

8. LIMITATIONS OF THE STUDY

As with most culture studies, this study suffers from certain limitations. One of the limitations is that even the sample is big enough to represent the population; it is not a complete representation of the whole picture. As such, datasets are gathered from two five-star hotels only. Although the paper used VSM 08 that is a highly credible and widely accepted questionnaire throughout the world, it must be acknowledged that other data collection instruments might have produced dissimilar results.

Following Hofstede's path, this study also focused on cultural means, be it national and corporate averages. The most important categories of information in Hofstede's (1980) *Culture's Consequences* are the tables providing the national cultural statistical averages and rankings. Hofstede's emphasis on averages and the rankings, which do not offer any other information about variances within groups, have been a matter of criticism. (Taras and Steel, 2009: 51). Authors of this study are aware that although a mean provides important information about the culture of a group, it is certainly not sufficient to understand the phenomenon fully. With the focus solely on cultural means, many important issues could not be addressed or have been overlooked. Further comprehensive studies are needed that analyze cultural dispersion (e.g. variance) or skewness at a more advanced level.

Another limitation is the difficulty of making a comparison between two different index scores each conducted at a different time zone. It would

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be be inadvisable to compare the data collected at two different time zones, since between sample-inconsistencies may limit generalizability.

Finally, following in Hofstede's footsteps, this study collected data from a sub-culture of Turkish national culture. As Schwartz (1994b: 91) criticized Hofstede's sample "highly educated well-paid IBM employees" as being unable to represent the general population, this research's sample "low educated and low-paid hotel employees" is also open to criticism. Academicians can question this research in terms of generalizability and making "clean" comparisons using the sample with above-mentioned characteristics likewise any other studies focusing on culture.

9. CONCLUSION

The current article is among the first to examine the existence of an isomorphic structure between national and organizational cultures using Hofstede's seven culture dimensions and employing Values Survey Module 08 in Turkish hospitality industry. Given the fact that very few studies were conducted on culture-specific attributes in Turkey, this study gains a significant importance in Turkish literature. Through literature review and data analysis, the study arrived at several credible results that might provide insights to Turkish hotel managers to maintain high levels of alignment with their local environment.

The first meaningful result is that national and organizational cultures are isomorphic. The major objective of the study "understanding to what extent organizational cultures reflect national cultures" has been accomplished. The results suggest that values of the environment in which five-star hotels are embedded in Istanbul, impact their own organizational cultures. Our re-analysis of Hofstede's assumption that is "organizations are culture-bound" (1980: 372), provide strong support to the impact of national culture on corporate culture.

A second outcome of this research raises a question on stability of cultures. Although Hofstede never empirically tested hypotheses about culture change, in his publications, he expressed a series of assumptions about culture change. Essentially he believed in extreme cultural stability (Taras and Steel, 2009: 44). By the use of most recent and updated data on Hofstede's culture dimensions from hotel industry, different index scores are found and these scores can be a good reason to believe that cultures can change more rapidly than Hofstede and his numerous devoted followers (e.g. Litvin and Kar, 2003; Newburry and Yakova, 2006) would believe. These new scores express a great need for the evaluation of national societal culture in Turkey through more updated index scores rather than Hofstede's decades-old original scores, derived from the IBM survey of 1967-73. The

index scores identified in this study can be regarded as a trigger for more extensive future researches aiming to arrive at new scores at national level.

Third, the research provides an important contribution and support to the ongoing debate on the doubts about feminine Turkish culture. Turkish culture had been described as being high on femininity according to Hofstede's scores. On the contrary, the results of this study demonstrate higher levels of masculinity and can be an evidence for an alternative direction of the ongoing discussion.

Fourth, a monumentalism score is measured most probably for the very first time within Turkish societal culture. Employees of hotel enterprises scored 97 on monumentalism but due to the inexistence of comparable countries this score is not enough info for us to generalize them to the whole nation and to draw conclusions on country basis. More cross cultural studies using the same assessment instrument are needed to compare and discuss this monumentalism score.

On the basis of our findings, other hotel institutions can diagnose their cultural profile of their organizations and can shape their work life dynamics within the context of national culture setting. When organizational culture is diagnosed effectively, the level of person-organization fit can be uncovered. Besides, the problems leading to conflicts and misunderstandings among employees and employers can be also explored and resolved. Additionally, a hotel organization can satisfy the ever-changing demands of its clients, its owners, its employees and society as a whole. By having a good understanding of its persona, its internal members, and the external environment it can operate successfully in today's competitive environment. We conclude that, while national culture characteristics are important and must be understood, their role needs to be put in the context of organizational culture by hotel managers.

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