Hofstede's model revisited: an application for measuring the Moroccan national culture

Dr. Mohammed Amine Balambo

University Ibn Tofail Kenitra, Morocco.

CRETLOG -Aix -Marseille University, France.

Abstract

This article aims to study and measure the Moroccan national culture in a work context through the Hofstede's model. Being in a cultural context marked by strong religiosity, the article proposes to amend the model by integrating it as a cultural dimension.

To do this article is based on a quantitative empirical survey conducted among 283 respondents Moroccan nationality. The analysis of the results reveals that the Moroccan national culture has the characteristics of a collectivist culture, high power distance, characterized by femininity, low uncertainty avoidance, and high religiosity.

Keywords: Hofstede model, National Culture, Moroccan Culture, Morocco.

Introduction

It is undeniable that the work of Hofstede (1980, 1991.1994), are the most widely quoted when it comes to cross-cultural comparisons. At the end of a study for IBM relies on values of 50 countries on five continents where these subsidiaries are located, Hofstede notes "the existence of common problems but different solutions depending on the country" (Hofstede , 1994), defining culture as "collective mental programming", it finds differences in the programming between members of different nations

This article aims to study and measure the Moroccan national culture in a work context through the Hofstede model. Being in a cultural context marked by strong religiosity, the article proposes to amend the model by integrating it as a cultural dimension.

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1. The Hofstede grid for analysis of the Moroccan national culture

Hofstede's model of national culture is the unit of analysis and culture characterized into four categories, "these four categories of problems are the dimensions of different cultures; that is to say aspects of culture that can be compared to those of other cultures "(Hofstede, 1994), which are: power distance, degree and individualism or collectivism, the degree of masculinity or femininity and uncertainty avoidance.

After studies in Asia, Hofstede (1991) added a fifth dimension which relates in his Confucian dynamism, a religious philosophy that has marked some Asian cultures including China, and we will depart in our present study.

In 2010, Hofstede added a sixth dimension at the end of the study Minkov based on the investigation of the World Values Survey incorporating 93 countries between the companies lenient and restrictive companies (a dimension that has been proposed by Pelto (1968) called stiffness / permissiveness).

However, the use of this model must be accompanied by a contextualization because it does not reveal the essential and eternal truths on crops, it rather gives megatrends analysis must contextualize and refine by adding other variables specific to the context of the study to try to understand the complexity of the cultural fact. After presenting and retained in our article, as Hofstede's model of interpreting the concept of culture, we examine the characteristics of the Moroccan national culture in the light of this reading in the literature, taking into account the concept of religion as a cultural component whose importance has been emphasized in several studies (Hofstede, 1991; Schwartz & Huismans, 1995. Saroglou et al, 2004), and that we consider important in the case of our context study.

1.1. Collectivism

The individualism / collectivism dimension refers to the importance given by an individual to himself or his environment (Hofstede, 1983, 1991). In societies marked by individualism, individuals are more concerned with their own interests, and their immediate environment (Hofstede, 1994), while in countries where collectivism premium, the individual self is identified in the collective self where importance is given to the emotional ties between members.

Indeed, as pointed out many studies have addressed the Moroccan context (Hofstede, 1980, 2001; Mezouar and Semeriva 1998; Maache al, 2002; Eddakir, 2003; Nouiga, 2003, House et al, 2004; Matsumoto, 2006 , and more recently Hmaida, 2010) and the seminal works of Ibn Khaldoun Al Assabia (collectivism) in the Maghreb, the Moroccan national culture is characterized by a high degree of collectivism.

The results of the study (Hofstede, 2001) classify Morocco side collectivist countries, these results reinforce those of the GLOBE (Global Leadership and Organizational Behaviour Effectivness) project is a major research project, multi-phase and multi-methods, supported by (House, 1993), attributing to Morocco a high degree of collectivism in the group (House et al, 2004).

(Al Maache, 2002) in his study on management style in Morocco, says he knows a high degree of collectivism. Collectivism which he attributes to the Islamic religion and tradition, Islam encourages him to collectivism by the Zakat and alms.

(Nouiga, 2003) in the implementation of a total quality management (TQM) to Chérifien Office Phosphate (OCP) identifies a high degree of collectivism among members, its results are consistent with those of (Eddakir, 2003) of (Matsumoto, 2006).

Hmaida (2010) in his cross-cultural study on the categorization of the brand and the design itself in Morocco and France, noted a high degree of individualism in France, and a strong collectivism in the Moroccan sample. This finding is reinforced by studies Balambo (2012, 2013).

1.2. Avoidance of uncertainty

This dimension distinguishes between countries with high and low uncertainty avoidance. It refers to the degree of tolerance of uncertainty. The level of uncertainty avoidance means the degree far individuals of a culture accept ambiguous situations, risky, unpredictable, unstructured, or anarchic, and the manner in which one responds to this unpredictability (Hofstede, 1983 , 1991). In cultures with a high degree of uncertainty avoidance, refractory ambiguity tend to develop structures, rules, formal institutions to reduce uncertainty. Unlike cultures with low uncertainty avoidance where life takes you from day to day, where one feels no anxiety about future events.

Studies in the Moroccan context, denotes a culture with low uncertainty avoidance (Nouiga, 2003 AL Maache 2002; Eddakir, 2003).

And (Nouiga, 2003; Eddakir, 2003) emphasize a culture with low uncertainty avoidance marked by fatalism. This echoes the results of (Zghal 1991, Ben Fadhel, 1992; Yahiaoui, 2004) in a culture near the Tunisian culture. (Zghal, 1991) in his study of the relationship between culture and organizational behavior in Tunisian companies highlights a cultural logic based on research and the creation of uncertain situations of what he called organizational blur. It is realized by the absence of formal rules for problem solving or circumvention if they exist. (Yahiaoui, 2004) attributes this to blur the belief in the Maktoub meet future or uncertain situations. Ben Fadhel (1992) speaks, meanwhile, a tendency to accept the risk that found even in sayings and proverbs. Sayings that we find ourselves in the Moroccan culture as "Yesbah or yeftah" which means we must wait until tomorrow, and God expresses his drawings. Or "maghadi ykoun ghir mektaab el" which means nothing will happen against the Maktoub.

(El Maache, 2003) in his study of the Moroccan context going in the same direction, saying that Morocco has a low uncertainty avoidance, which he attributes to Islam. For him, the notion of Maktoub, program people to accept future events, they are also negative and disease, poverty, wealth, choice of spouse, and death are all part of Maktoub in which we we can not interfere and to which we have to comply. For (El Maache 2003) fatalism generated by the notion of Maktoub, relieves anxiety people cope with unforeseen events unlike cultures with high uncertainty avoidance.

In this sense, the repetition of Morocco "Insha Allah" which means God willing in the prevailing discourse of Moroccan expresses the prevailing fatalism.

1.3 High power distance

Power distance is defined by (Hofstede, 1980) as the perception of the degree of inequality of power between those who hold power and hierarchical one before. In societies with high power distance, power is centralized leadership is exercised in an autocratic and coercive (Hofstede, 1983). While in countries with low power distance, attention is given to equality and cooperation.

Several studies have documented a high power distance in Morocco (Mezouar and Semeriva 1998; Maache al, 2002; Eddakir, 2003; Nouiga, 2003, House et al, 2004).

And the GLOBE project, assigns the highest score of hierarchical distance on the 62 countries that were part of the study.

(Mezouar and Semeriva 1998) point out that in Moroccan firms "What matters first in the minds of players, the compliance forms (hierarchy, symbols, procedures ...). The initiative and responsibility are understood and tolerated within the limits established standards, and not in the sense of looking for the best performance that could destabilize the system. "And (Nouiga, 2003) our very high power distance, which can be presented as an obstacle to the implementation of the principles of total quality.

(Al Maache 2002) sees this high power distance, and predisposition to obedience positive to exploit. (Eddakir, 2003) joined him to say that acceptance is inherited from the history of Morocco.

Obedience to authority (Ta'a) is widespread, accepted and legitimized. And the logic of allegiance are of Moroccan culture, a culture of high power distance.

These results appear consistent with the assertion (Hofstede, 1994) which show that there is "generally" (except in the case of Costa Rica) a positive correlation between collectivism and power distance. Countries with high power distance index would be more collectivistic and more individualistic countries with low power distance.

1.4 The interchangeability of roles

This dimension relates to the degree of interchangeability of roles and the predominance of male or female values. For (Hofstede, 1994) are called masculine societies where roles are clearly differentiated (the man is strong, is required and is interested in material success, whereas

women are more modest, tender and concerned with the quality of life); and are called feminine societies where roles are interchangeable (men and women are supposed to be modest, tender and concerned with the quality of life.

This dimension also refers to the question of values and the prevalence of "hard" values such as gain, excellence and competition versus "soft" such as mutual aid, solidarity and empathy values. In masculine cultures, people search social advancement through excellence and material success. Whereas in feminine cultures prevailing values of mutual assistance, kindness and tenderness. Thus, school failure, for example, is seen in a male culture as a disaster, then it is perceived as a minor accident in a feminine culture. At work, masculine cultures live to work and focus on equity, competition and performance, whereas in feminine cultures the quality of relationships is placed at the forefront, we work to live and we take the values of solidarity and benevolence.

This dimension is a problem in the Moroccan context. The results of studies that are interested are mixed and the researchers' conclusions are contradictory. Thus, the score (Hofstede, 2001) attributed to Morocco is not resolved, Morocco with a score of 53 for the degree of masculinity and 47 femininity.

Also, work (Nouiga, 2003) show a female-dominated culture, while the work of (Al Maache 2002; Eddakir, 2003) advocate a male-dominated culture.

These mixed results from the fact that, a fact affirmed by several Moroccan sociologists, Moroccan culture navigates between cultures masculine expression that expresses itself in expressions conveyed full of virility, but a female repressed unconscious, which manifests itself first the prevalence values of solidarity, mutual aid, and benevolence. Individuals do not attach great importance to the work in relation to the family stems from the collectivist society there. But it is a repressed unconscious in space, with the logic of the Harem. Work in sociology show a company whose values are female (Bourquia et al, 2007) as based on the emotional elements.

1.5. Strong religiosity

While religiosity is not part of the original model of national culture Hofstede, we inspired work (Hofstede, 1991; Schwartz & Huismans, 1995. Saroglou et al, 2004), who have integrated to understand some societies with religious sensitivity, as considered cultural specificity determining behaviors, attitudes and perceptions of individuals in their relations with others, in

addition to research on religiosity as a factor influencing interpersonal trust (El Akremi and Al, 2007).

Moroccan society is largely marked by religion (Balambo, 2012, 2013). It thus gives rise to signs of religiosity which correspond to a religious sensibility, some vague understanding of religion manifested in behavior without being consistent with the original percepts of religion.

Many works show a strong religiosity in the Moroccan context (Geertz, 1973; D'iribarne 1997; Maache al, 2002; Bourquia et al, 2007; Tozy et al, 2007).

A 2011 study by the Ministry of Youth and Sport emphasizes in response to a question on religion, 89% of young people say they are practicing and applying the principles of Islam. The study also recommends that parents take an interest in the religious education of their children. In terms of identity, 91% of young people surveyed consider themselves first as Muslims, then Moroccans (37%), Amazigh (4%) and Arabs (3%).

Indeed, Moroccan Culture is characterized by a strong attachment to religion (d'Iribarne, 1997; Geertz, 1973). In cultures with high religiosity, relationship to the future is marked by a large determinism and a tendency to fatalism, believing satiety in Providence, members of this culture abandon any projection of the future that involves mobilization of objective prediction process, in favor of abstract and metaphysical considerations. Such cultures remain marked by strong emotions in relationships with partners, which is built around an ideology, common moral principles and likeness identity (Hernandez, 2001).

2. Moroccan Culture through the model of Hofstede revisited. Measures

2.1. Procedure of data collection

The administration of our question took place over a period of three months in 2014. Questionnaire was sent online by email, and using the professional social network Linkedin.

In total, 283 individuals of Moroccan nationality and holding positions in Morocco have agreed to answer our questionnaire.

2.2. Measurement results

The measurement of each latent variable was carried out by three items for each variable in the original model of Hofstede and six items for the variable of religiosity. We first performed a calculation in SPSS software, new variables based on the average of the items representing each variable to form a single homogeneous average for each respondent, and then we calculated the score for each variable.

On the collectivism / individualism dimension, analyzes based on the average obtained by the variable collectivism reveal a high score (4.5245), in contrast to the individualism that denotes a low score (2, 5876). These results confirm previous studies on the prevalence of Hofstede collectivism in Arab countries.

High power distance recorded a score (3.8588), unlike the low power distance which recorded a score (2.1024), which also confirms the work of Hofstede on the Arab countries, and work From the above iribarne Moroccan culture.

Following the evaluation of measurement tools, scores reveal femininity dimension score (3.5658), while the masculinity dimension recorded a score (2.4878). This score refutes the findings of Hofstede on Arab countries (Morocco, having excluded the field of investigation), and confirm the recent study by Balambo (2013), and wherein the score of femininity dimension was more important than on masculinity.

The fourth double dimension of Hofstede model is that of uncertainty avoidance. The analysis of two dimensions of uncertainty avoidance indicates a very low score of safe control of the uncertainty of the order of (2.007), and a high score of low uncertainty avoidance of the order of (4.2356). These results confirm the work of Hofstede on the Arab countries, as well as those of Zghal (1993) on the relatively similar to Moroccan Tunisian culture.

The variable religiosity reflects a high score of religiosity of the order of (4.8521), which confirms the work of Hofstede on the Arab countries, those D'iribarne on Moroccan culture, as well as those of El Akremi and al. (2007) on the Tunisian culture.

2.3. Discussion of results

Since there is no pre-existing scores to measure the characteristics of the Moroccan culture, we cannot compare with other existing studies. However, these scores seem to be consistent with the majority of work being done in the Moroccan context.

Although collectivism has never been a quantitative assay based on the Hofstede model, it has been the subject of studies that affirm the collectivist nature of the Moroccan culture (Hofstede, 1980, 2001; mezouar and Semeriva 1998; Maache al, 2002; Eddakir, 2003; Nouiga, 2003, House et al, 2004; Matsumoto, 2006; Hmaida, 2010) and the seminal works of Ibn Khaldoun al Assabia (collectivism) to Maghreb. These studies are consistent with our results.

Our results support the existence of a strong hierarchical distance consistent with the GLOBE project, which assigns the highest score of hierarchical distance on the 62 countries that were part of the study. These results also appear consistent with the claims of other research that postulate the existence of a strong hierarchical distance in Moroccan culture (Mezouar and Semeriva 1998; Maache al, 2002; Eddakir, 2003; Nouiga, 2003, House et al . 2004).

The size of the interchangeability of roles (masculinity / femininity), whose results have been mixed, has been the subject of debate. When work Nouiga (2003) show a female-dominated culture, the work of Al Maache (2002) and Eddakir (2003) advocate a male-dominated culture. Our results are in line with assertions Nouiga (2003) and Balambo (2013) on the Moroccan culture, and the results of El Akremi et al. (2007) in the Tunisian culture, and supporting the predominance of a high degree of femininity in this culture.

Also, our results are consistent with those of Nouiga (2003), Al Maache (2002) and Eddakir (2003) indicate a culture with low uncertainty avoidance. These results also seem consistent with those of Zghal (1991), Ben Fadhel (1992) and Yahiaoui (2004) in a culture near the Tunisian culture.

Our results concerning the dimension of religiosity make appear a culture high score of religiosity. These results converge with many authors (Geertz, 1973; D'iribarne 1997; Maache al, 2002; Bourquia et al 2007. Tozy et al 2007.) That emphasize the importance of religion and strong attachment to the sacred in Moroccan culture. They also converge with a study (2011) conducted by the Ministry of Youth and Sport who notes that 89% of young people interviewed say they are practicing and applying the principles of Islam.

Conclusion

Scores at the end of the first stage allowed us to determine the characteristics of the Moroccan national culture. Thus, the Moroccan national culture is, according to our results, rather collectivist nature with a high power distance, a female character, low uncertainty avoidance, and high religiosity.

One of the contributions of this work is the measurement of the Moroccan national culture. This model, based on the original model of Hofstede, has been adapted to the Moroccan context by integrating religiosity. This variable widely used in the field of sociological studies in Morocco, was never integrated into work in management science, which will eventually understand this culture by incorporating traditional cultural referent marked by religion still present in a post-traditional society.

Nevertheless, our work presents a limit to present attributed to the use of the questionnaire as a method of data collection. The limitations inherent in the use of the questionnaire lead to difficulty to say that the responses of actors on the ground actually correspond to their practices. This problem is in fact due to the gap between what is said and what is practiced, reinforced by the phenomenon of "social desirability" especially for religious shift. Despite efforts in the direction of reducing this difference, it must take into account this boundary in the direction of use with caution. For this we propose to go beyond the quantitative approach and triangulate our results of longitudinal qualitative studies or using ethnomethodological approaches.

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