



Ca' Foscari
University
of Venice

Master's Degree Programme – Second
Cycle (D.M. 270/2004)
in Economia e Gestione delle Aziende –
International Management

Final Thesis

Philippines and Italy:

A Comparative Analysis of Power Distance

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Academic Year
2017 / 2018

Special Thanks

To Him, to my Parents, to Honey Grace, to my sister Sarah Jane (your life is very precious and sweet), to Prof. Warglien, and especially to Gareth.

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Abstract

The intention of this research thesis is about culture and its role in shaping individual's behavior, attitude, and decision-making. Undeniably, the influence it has to a society is manifested through the collective acceptance and unacceptance of certain moral views. Not to mention that culture has no adequate definition but generally the acknowledged meaning of the word is the "ideas, customs, and social behavior of people or society".

One can ask, how culture is formed? Is it possible to create a culture? If yes, what are the components or ingredients to make a culture? If no, what influence does it have? Can the present generation perceive their own culture? Is it traceable? Is it explainable? Obviously, simple question like this could call for a complex answer. First, the development of a culture can be explained partially through cultural history to which the present generation recognize as a cultural heritage and became part their identity. Second, the question if it is possible to create a culture, the answer is yes and no. Yes, if the creation of culture is for the purpose of establishing an institution such as organization, school, family, and groups. No, because it is impossible to create a culture that a society will accept when their mental programming has taken its roots already. Just like when a seed is planted, its first radicle would appear absorbing what is available in the soil to form stronger roots to support the plant body. Once it is ready, a little branch would grow out from the soil giving birth to some plants and eventually become a tree and bear some fruits. In the same way, the development of an individual brain is like a sponge, in which during its growth, it absorbs everything a society has to offer. The brain nurture itself by observing, hearing, interacting, feeling, participating, learning, until it starts contributing, talking, reasoning, objecting and eventually build its rationality to behave in a certain manner, retain values, and make decisions. This is the reason culture cannot be created if the purpose is to use the created culture for daily functioning. Because the elements which the

brain has absorbed during its journey to maturity are the society's values, customs, traditions, norms, and rules. The only thing that culture can offer is that, it can be change over the time, diversify some beliefs, differentiates each society, and filters what is necessary for the common good.

This thesis research would cover some of the ongoing literature and famous definition about culture and their effects. Hofstede's cultural dimension will be used throughout the thesis, and in particular, the cultural dimension of power distance. The widely acknowledged meaning of power distance is the degree of tolerance of a society towards inequality. It distinguishes one society from another by observing their attitudes, moral behaviors, and decision makings.

The case study in this research is the society of the Philippines and Italy and to discuss their power-distance, brief introduction is covered regarding about their cultural heritage that possibly affected their mental programming. In Italy, the Roman Empire was the first effective political system to be established and according to Hofstede, the type of political structure has something to do with the society's orientation to power and control. In sense that the children who grew up under this system have absorbed the society's ways of doing that had lasting impacts on polity, and the formation of governing institutions. One of the enduring views that this system transmitted to the society is the hierarchical structure of power, influence, and control.

Religion is another element that contributes to the formation of a culture where its ideologies are intimately connected to the people, in this case - Catholicism. One of the repercussions of the Roman Empire's political system is branched out by the Spanish colonization of Latin countries and the conquest of the Philippines. Thus, the country of the Philippines and the society reflects some of the enduring view of the Roman Empire regarding about power, control, inequality, prestige, privilege, and distribution of authority. Not to mention that the Philippines have also hosted a large population of Chinese before and after the Spanish arrival. As the Chinese introduced their enduring culture of Confucianism to the country, the Philippines have experienced more heightened power

distance gap in the society and thus giving birth to a country that relatively scores highly in the power distance index.

The power-distance as a cultural dimension is undoubtedly manifested through the society and their attitudes to one another. It also affects how a society would practice authority, and control in the family. For instance, high power distance like in the Philippines encourage children to obey them, whereas in the Italy children are encourage to obey at the same be independent. It is not just the treatment of children but also the formation and the structure of the family, the respect they give to old people and others and what is their perception about age and ageing. Power distance also affect the context of workplace such as what kind of relationship is acceptable between superiors and followers, what leaders are to be expected in the society, what kind of attitude they have to the system and what is the desirable or preferred way in management.

To assess some of the power distance consequences to the society, a survey is conducted where questions are adopted from Hofstede's, Inglehart, Kohn, Triandis, and others. The data gathered through the survey will help to establish how much power distance is still in the society of the Philippines and the Italy. The argument of each category of the survey will be associated to other literature that covers the topic of power distance. Simple analysis will be conducted such as using Pivot Table of Excel to develop some findings.

Method of Collecting Empirical Data

The method of the data gathering came partly from the direct questionnaires, personal surveys, online surveys and some peers and friends that take part in the experiment. The basis of the questionnaire given to the respondents is from Hofstede's findings and its related topics and themes available in academic literature. Geert Hofstede's findings in "Culture's Consequences" both the First Edition and Second Edition have been used as an instrument to assess the meaning of the data collected from the participants. Hofstede set out to test the reliability and the validity of the data he found among sources and analyzing them through comparison. The data from other sources are statistically measured to ensure the legitimacy of the scores from different participants coming from different nations.

The cultural dimension that this will assess is the dimension of: *Power Distance* – or the treatment of the power distribution.

The concept of Power Distance is the measure of interpersonal power or influence between two parties. -
(Hofstede G., 2001, p. 83-86)

The term power-distance is first coined by Dutch social psychologist Mauk Mulder where power is a factor in determining its direct effect on those who exercise it. Another definition that can be found in Hofstede's book is the degree of inequality of power between a less powerful Individual (I) and a more powerful Other (O), in which I and O belong to the same social system (Hofstede G., Culture's Consequences Edition II, 2001).

Power distance is among of the first cultural dimensions that Hofstede studied– to which the fundamental issue involved in the argument is how inequality is handled. Inequality can be present in the context of judging the physical and mental characteristics of people. For instance, why some people are quick in understanding complex concepts, and why some people have physical defects at birth without any consultation. Inequality is also present in the different prestige, and social status

of people have thought none of any individual in this world can ever choose which family they would want to come from or what kind status their family should belong to. Inequality exists in the distribution of wealth, in the distribution of power, authority, rights, and privileges and many others. Recalling as what George Orwell has written in his famous book “Animal Farm” (1965):

“All animals are equal, but some are more equal to others”

What he meant to say is that some laws and rules are conceptually more beneficial to the society while some laws are more aggravating and oppressing to humanity. The quote also denotes how certain individuals have different views about prestige, wealth, and power and how certain societies set different weights in exercising them through their value system.

Only by observing, score of Italy and the Philippines show that there is a strong difference of what kind of society we can expect: Power Distance Index (PDI), Individualism (IDV), Uncertainty Avoidance Index (UAI) and Long-Term Orientation (LTO) are the cultural dimensions that both countries present a discrepancy of score. The study of the gathered data can help in shedding some light to relate to both societies in the different context of situation, place, communication, and interacting. The prepared Survey is concentrated to Family, Society and Leaders.

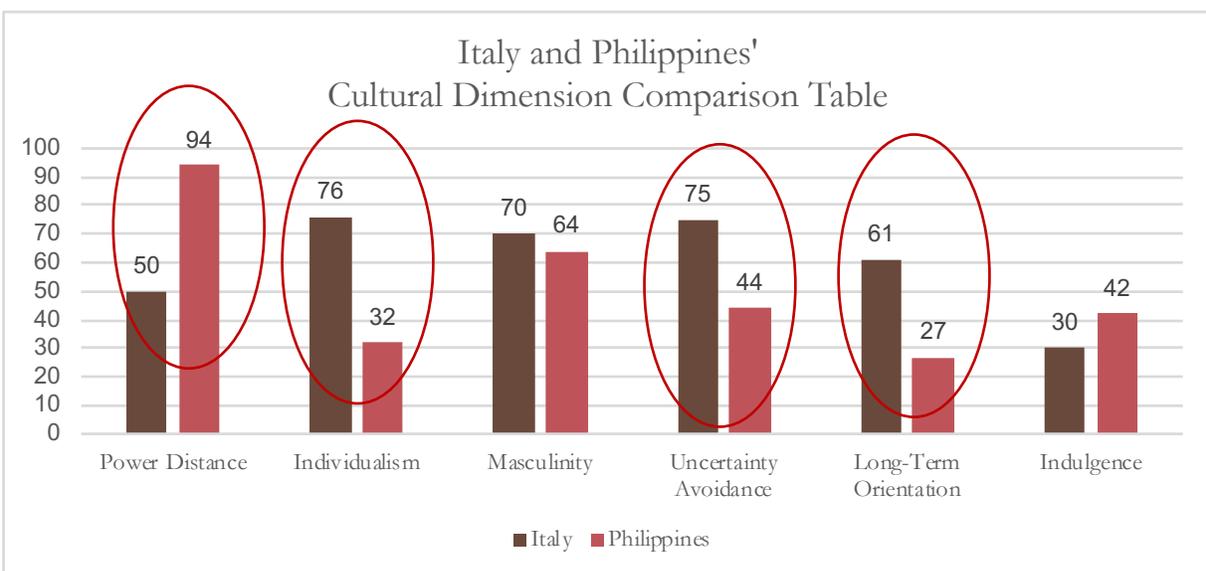


Figure 0-1 Source: Hofstede's Cultural Dimension of Philippines and Italy

Since family is the first institution that every individual has ever had contact to, the acquisition, shaping, forming of values are initially from this simple yet complex organization. The developing of mental programming of the mind comes through childhood up to adulthood. From this process, one learns the ways of tradition which seen exercised within the family, and ways of doing that transmitted naturally to the child as soon as the mind can understand the structure and pattern of the ways of living. This pattern once mature affects behavior, habits, and unconsciously the beliefs and decision-makings. The matured views of life as to what is the acceptable norms and values are in turn subject to change as factors such as experience, environment, and society become a significant force of influence. The changing process calls for adaptation to the evolving factors, so it means that the acquired beliefs are adjust and influence that person's decision-making in judging the workplace, relationship, taste of life and habits.

Survey and questionnaire are the main method of collecting the data that will be use in associating relationships of variables and establishing connections of one question to another. The survey is enclosed with formulated question taken from Hofstede's finding, Inglehart Assessment from WVS, and from other academics who contributed to the research of cross-cultural studies. The questionnaire restricts the respondents to only certain choices (no open question) as lack of time and space do not allow a sophisticated approach of content analysis. The restricted answers to the questions are to reduce the tendency of open interpretation that may mislead readers because of the inaccurate understanding. Participants are asked to fill out an online questionnaire, and the gathered data will assess the validity of already measured cultural dimension and to strengthen its further credibility. N population from Italian and Filipino society will are encourage to take part either through Survey online, or Survey physically by handing out a paper copy.

Quantitative Research Methodology

To validate the partially gathered data, the method of research is through quantitative research since it favors the limited time and space. Otherwise, a qualitative research is sustainable if the constraints

such as time and space are enough to withstand such method. The primary objective of the research is to explore how the cultural dimension of Power Distance can affect the decision-making of Italian and Filipino culture.

Since the publication of the lengthy and painstakingly research of Geert Hofstede's Cultural Consequences in 1980, social scientist, psychologists, managers, academics, and business students, are pull to study more profoundly the relationship of culture and their impact in the different context of social interaction. For instance, Power Distance is the degree to which society can tolerate the unequal distribution of power. The higher the power distance that a society scores, the higher the acceptance of the community about the gap between power and authority distribution. If then a society scores low, meaning that power and authority are more distributed fairly. Italians score 50 in this index and Filipinos are 90, to which imply that they differ in viewing power and authority distribution and this can affect their decision-making as to how to raise a child, treat elderly, treat their boss, and their community.

The generated question will then turn into empirical data and compare each data with the study at hand. Data are ordinal because values, cultures, traditions are hard to measure, and there is no importance as each society has their own categorization. Data are also complemented by writers over the centuries that have produced research studies about cross-cultural decision making through newspapers, journals, published books, articles, novels, website documents, internet reports, congressional reports, international bodies, conferences, web pages, and so on.

Variables of the piloted questionnaires are Gender, Nationality, Year of Birth, Job Sector. The Power Distance Scale Measurement – as our primary variable of comparison between Italy and Philippines has the concept of power distance in the context of: Family, Perception of Power Distribution, Possession and Equality, Age Perception, Relationship Workplace, and Preference in Workplace.

Literature Review

*When a tradition gathers enough strength
to go on for centuries, you don't just turn it off one day.*

- (Achebe, 2001)

Cross-cultural studies can be traced back as early as the 10th century which an Arab scholar named Abu al-Rayhan al-Biruni found that all cultures have unique common human elements that makes them distinct from all other cultures. Because everyone has a unique background, history and personality, culture is important to understand why people do certain things that for others considered as a taboo. Different forms of social interaction form a unique identity and in turn unique personality. Unwritten rules for each society are embedded in each members and automatically they adapt these ways of doings unconsciously because that is how they grew up.

The word 'culture' imposes many kinds of definition that no adequate grounds can be a definite description. For Emile Littré's lexicon, culture is a "cultivation," (Cara, Cara, & Joie, 2011) Oxford Dictionary defines the word as "the ideas, customs, and social behavior of people or society" (Oxford Dictionary Online, s.d.). Another definition from Harvard Business Professor Pankaj Ghemawat is "it is a set of values, assumptions, and beliefs that are learned through membership in a group, and in turn influence the attitudes and behaviors of group members" (Ghemawat & Reiche). Broadly speaking, the concept of culture is the totality of the socially transmitted behavior made through patterns, arts, beliefs, customs, institutions, and other products of human work and socially shared in a pool of complex system made by different agents. These patterns, beliefs, traits, and products are in turn considered as the expression or the responses solution that characterize the functioning of a group or organization under a given period, whence dependent to a specific situation (Parton, 2003). However, by stressing the entirety, prone to ignore the particularity of some certain aspects that cultural group have can lead to an open-ended interpretation to many.

In fact, in his book 'The Interpretation of cultures: Selected Essays' Clifford Geertz himself argued that a mere analysis could not cover all the angles of cultural variables that are present within a country, and explicitly he encouraged that a narrow focus and specialized analysis is effective in understanding practices, values, of a country's cultural context (Geertz, 1973). He further argues that the transmitted historical patterns of meanings personify symbols, from which form a system of conceptions and became a means of which men communicate and develop their knowledge about the attitudes of life. Symbols supported by the historical settings can give the society a context of which complex communication are easily understandable. Reared members in this society such as the current generation, adapt the changes in the environment but also update their interpretation together with the culture given to them and their experience. As Geertz writes:

Culture is a system of symbols by which man confers significance upon his own experience. Symbol systems, human-created, shared, conventional, ordered, and indeed learned, provide human beings with a meaningful framework for orienting themselves to one another, to the world of social interaction.... (Geertz 1973: 250)

Schwartz introduces in his paper that values and culture are two variables explicitly intricately to one another, and it affects the intended communication of concept because of the current priorities of the cultural value. Example, during the Middle Ages in Italy, the Catholic religion is an integral part of each family. Every priest in every town has a special connection or special relationship to group of families. Priorities in this era are to go to Church mass every Sunday, earn income by working hard, and mothers are supposed to look after their children. The culture revolves around community, family and sharing with one another. The focused values are seeking the proper benefits for the family, and the surrounding people. Nowadays, modernisation has taken the country. Historical cities such as Rome, Milan, Venice, Genoa, Florence, and Sicily have turned into a tourist visiting spot and family do not prioritize the Catholic religion anymore as the State encourages the liberty and freedom of choice of religion. Family became more restricted to only immediate relatives, but the Catholic religion influence the values of Italian society. Although majority do not practice

anymore the Sunday mass every week, a state-sponsored channel televise instead a Sunday mass held by the Pope every week nationwide since the 1960s.

Values like prioritizing the belief to religion, making the family as epicenter of relationship are the conception of advisable performances that guide social agents (e.g. Italians). They select their actions basing on the hold values (go or not go to Church), evaluate other social participants (family and friends) and circumstances, and explain their judgments. Making it possible that different impression of each person is contributing to the whole stratum of the clarification of a nation's culture (Schwartz, 1998).

Some researchers also stress the link between culture and the individual by bringing a more concise definition that *culture* is a configuration of a learned behavior transmitted by the members of society (Linton, 1945). Furthermore, academic writings support assumptions that culture in the social system penetrates the inner being of individuals subconsciously but on a deeper level. Goodenough defines this as a set of belief, shared by a group of people, which help the individual decide what is, what can be, how to feel, what to do and how to go about doing it (Goodenough, 1971). After a decade, Hofstede adds that culture is a process of collective programming of the mind and determines the acceptable behavior and unattractive attitude (Hofstede G. , 1980). It turns out that culture in simple terms is unwritten rules that go deep in our core unconscious values.

Cultural theories, such as those by Hall, Hofstede, Kluckhohn and Strodtbeck, Schwartz, House, and his GLOBE associates, and Trompenaars propose set of theories of cultural model solutions in describing how people interact within societies and others. The most used interaction model is Hofstede's with datasets of over 100,000 respondents across diverse cultures and known to have a stable determining factor (Jean-Claud & Lee, 2013). These datasets were base on attitude surveys of employees at IBM, and the combined results have occupied a prominent position in the field of cross-cultural comparative studies because of the significant correlations and statistical relationship. (Kirkman, Lowe, & Gibson, 2006). Another reason that Hofstede's studies became a valuable source

of concepts is that it was the first, and most comprehensive study ever conducted with 117,000 subjects as datasets. Hofstede also figured out that the differences are the result of national differences in shaping the process of what he called ‘mental programming.’

The 1976 published book by anthropologist Edward Hall called “*Beyond Culture*,” he introduced the terms *Low-context culture* and *High-context culture*. The terms are to describe the degree of explicitness of the society in expressing their message and communication. The low-context culture expresses their feelings and emotions and opinions directly, and the high-context culture have meanings of their messages through actions and gestures (Hall, 1976). The tone of voice in high context culture is critical as it shows if someone is underlining some concepts than the use of the words itself. Many expressions and messages are open to interpretation because the cultural knowledge is taken for granted by its members to the extent that limited communication can be enough to transfer the implied meaning.

Below is listed some of the popular cultural dimension to assess the national culture of a specific country: Hofstede’s five dimensions, Hall’s High/Low Context and Schwartz’s Mastery/Harmony.

CULTURAL DIMENSIONS	
<i>Individualism</i> – the freedom to express oneself is fundamental; uniqueness encourages loose relationship ties, control of destiny is dependent on the action and related to decisions	<i>Collectivism</i> – shows a strong in-group orientation, and loyalty to the group might are expected as lifetime; the priority is not self-centered but on the group community.
<i>High Power Distance</i> – inequality of power distribution in society is acceptable	<i>Low Power Distance</i> – treating individuals at the same level and hierarchy is only a structure for convenience
<i>Masculinity/Mastery</i> – individuals who belong in this category exercised assertiveness; money do matters; possessions are important; achievement can define a person, and society encourages its member to develop their skills	<i>Femininity/Harmony</i> – it is associated to have nurturing roles; caring for others; seeking harmony in conflicts; agreeing with each at the expense of miscommunication is preferable as arguments are not good.

<p>High Uncertainty Avoidance – people in this culture tend to minimize uncertainty by making sure that specific actions bring about specific outcomes. Society’s resistance to change; imposing rules, regulations, laws, and controls to reduce uncertainty and manage behavioral ambiguity</p>	<p>Low Uncertainty Avoidance –the society is comfortable facing unknowns and uncertainty and are not afraid to venture into new activities and are more relaxed in developing relationship even for the first time. Open to change are typically encourage in the society.</p>
<p>Long-Term Orientation – they are people whose virtues emphasized persistence; thriftiness; future-rewards; and saving-face is important.</p>	<p>Short-Term Orientation – are a group of societies where past, present, and respect for tradition; members are prone to expect quick results and leisure is important</p>
<p>High Context – the likelihood reliance on implicit communication among societies are, Nonverbal cues, gestures, and the message is dependent on the context</p>	<p>Low Context – this culture encourages its members to be precise in their communication; the use of extensive information to explain the meaning behind the thought and relationship can begin and quickly end.</p>

Figure 0-1 Hofstede's Cultural Dimension; Hall's Low/High Context Culture

In the light Hofstede’s studies, he identifies four crucial cultural dimensions, to which he named: Individualism; Power Distance; Uncertainty Avoidance and Masculinity, and later the dimension of Long-Term Orientation is studied with Bond as a supportive joint article called the Chinese Value Survey project (Hofstede and Bond, 1984). On his earliest considerations and statistical analyses, the cultural dimensions are use to describe the cultural differences between countries (Hofstede G., 1984) as to why they think, act, and make decisions in certain ways. Using this model, he created groupings of people, and measure the society against different dimensions through statistical survey and compare the results with contemporaries that studied the field of culture orientations.

The outcome, as expected after the careful measurement of regression and analysis, converges to consistent characteristics, qualities, and features of a given society to which from the data he concluded different concepts and definitions of cultural dimensions. In this spectrum, researchers, scholars, university students experimented with an investigation that confirms and validates their research conclusion in a collective manner.

Just as said previously, even if one would conduct a comprehensive all conclusive study about the culture's penetration to an individual, probably some angles would still not be covered. There always be something that can't be discussed or topics that are shown poorly. As human beings, limitation in time and space are the main opposition to know everything. Therefore, it makes sense to think to capture the whole aspect of the national culture; this would be an impossible task. For instance, we can all agree that each person has bought and shaped by different values given a situation and time, that through personal experience and exposure to different emotions in contact to another person could affect their decision-making, and thus bringing a differentiated personality from the rest and others. Only by bearing the thought that everyone has their own different experiences, own different families, have different structure of societies, have different system of governments can give us a hint that different culture are shape within group of people. The formed culture is then practice and pass down by its members from one generation to another. Interestingly, the concept of culture is an analogy of the concept of an iceberg

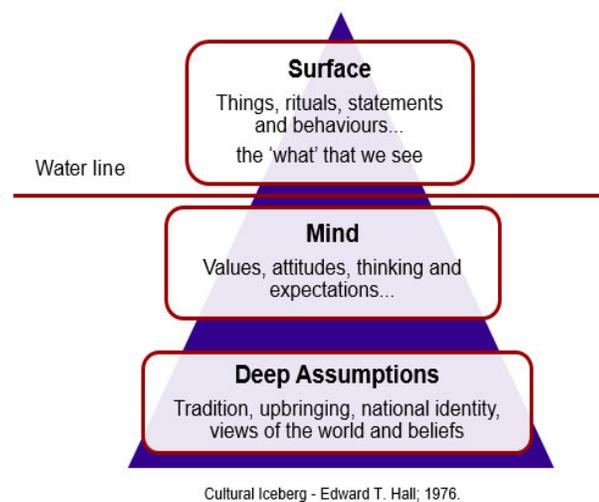


Figure 0-2 Cultural Iceberg - Edward T. Hall

Among the prominent scholars who compared the analysis of culture to an iceberg is Edward T. Hall suggesting that there exist internal and external parts of culture. The external part are those

behaviors that visible to the society and are influence by other external factors part of the conscious mind – such as, artifacts, symbols, food habits, language, dress, lifestyle, material possessions, and educational knowledge. The huge portion of the culture is the internal part where it is not visible to naked eye. This draws the line between the external conscious behavior and the internal unconscious behavior and give distinction of human values. The internal part is the core and heart where lies the thought patterns, beliefs, values, and decision-making of the society – and where lies the subconscious mind. He further suggests that if another culture desire to learn the internal part of another culture, active participation is encouraged – by spending more time with them and involved in their daily lives. The deeper we go to the layer of the iceberg, the deeper we dig into complexities of each culture and find that even among a considered uniform society, language, skills, education, parents, social standing can differentiate an individual from another (Schein, 1992).

1 The Importance of Culture

“Culture is not made up but something that evolves which is human.”

-E. Hall

The concept of culture can differ its meaning depending on the context application of the word. Famous contemporaries have exhaustively used Hofstede’s definition as culture being software of the mind, while House defined the word as the manifestation of “the transmitted motives, values, beliefs, identities from one generation to other, and events to which resulted from the common experience by its member” (House et al., 2002). Culture, like any technical word, is one of those words seems like a simple concept into understanding an individual’s social life, but to which on closer inspection tend to break down into complex components. As Hofstede visualized, culture is a relationship between values and other elements and represented as an ‘onion diagram,’ where core area consists of values, and outer layers, correspond to rituals, heroes, and symbols interpretation. Values are the broad culture shared collectively and can also refer to a system where basis is the shared morals that help shape the behavior of the people in each society (Granato et al., 1996). Internally, these factors work side-by-side in relations among people along with cognitions that affect their behavior, decision-making, and interpretative thinking.

The importance of culture and its influence as many economists would admit has a nebulous concept. It covers so many topics, themes, discussions, and arguments that no notion can be a dependable source of the definition of culture. Culture is the collective thinking of people who use the reasoning of their interpretation, incorporating symbols to give explanations and ideas. Members of society that practice the collective thinking traditionally pass the view from one generation to another. To support Hofstede’s definition that culture as “collective programming of the mind that distinguishes the members of one group or category from another.”

This collective programming phase happens typically in the initial stages of life, where a devised formal terminology called “software of the mind” is craft (Minkov & Hofstede, 2001), and leads to behavioral patterns that continue over time, shaping the institutional environment (Hofstede, 1980; Mueller & Thomas, 2001). Co-authors also suggested that the reason culture is so important is that adults who developed their attitudes and values are difficult to change. But throughout the years, a configuration of the change in the environment happens in the mindset just as like the software. It also denotes that obtaining culture does not happen by birth but instead through a process of learning socialization. Socialization is the internalization of norms and ideologies within a person through which cultural continuity has attained and passed from one generation to other (Clausen, 1968).

Widening this aspect of the definition of the culture, at the institutional level, it is recognizable that culture penetrates the embodiment of rules formation of political bodies such as government agencies, public policies, governance mechanisms, educational systems and degree, regulations and law, economic institutions, and business organizations.

Another definition of culture is like “those customary beliefs and values that ethnic, religious, and social groups transmit *remain unchanged* from generation to generation, (emphasis added)” that focuses on dimensions of culture that can affect economic outcomes. It starts with analyzing the direct impact of culture on expectations and preferences that in turn affect the financial results. Religious affiliations, ethnic background, and traditions are those factors that potentially affect the different choices for redistribution – power, trust, mutual agreements, economic resources. Therefore, culture is combined values and beliefs in the same definition (Guiso, Sapienza, & Zingales, 2006). Although no individuals can directly influence the roots of their culture, neither altering their ethnicity, race, or family history (Becker, 1996), yet as Hofstede suggests, it is a software of the mind, where liberty in its formation happens during the stages of programming.

If then, culture assumes a common characteristic of the society, that in principle addresses a large discussion, because the transmitted shared beliefs and values to another generation can be change throughout the passing time, then culture differentiation is a narrow aspect that complements the outer layer of human identity. Value theory states that values provide cultural continuity and social, moral reproduction and once learned and shared can be a guide to behavior through the establishment of norms and acceptable behavior. The culture differentiation on the other side forms a unique internal individual belief, knowledge, and opinion that acquired initially are through cultural transmission, then slowly updated through experience, from one generation to the next. In other words, the perception of an individual change as the experience change (Alesina & Giuliano, 2015), so also economical choices would not be the same.

1.1 Culture and Economic Development

Since the late 20th century, many leading social scientists tackled the connection between culture and economy. How culture can affect the social structure of a group, norms, and values that further penetrate the forming of institutions of governing bodies, became such a meaningful discussion as it affects the society into relating to other people. The awareness of each nation's cultural distinctness gave relevance to a streaming trend of as to how people make decisions, why certain countries develop, why some became so slow to adapt and how the once considered third-world country has now become the world's second best in GNP. Answered to such questions if taken into consideration that critical active agents (economic agents) who were engaged in decision making affect their economy. Take, for example, China, according to the records, the country began its reformation during the 1980s where the economy strives at an annual average growth rate of 9.6 percent (Amatori & Colli, 2011). It is because due to their economic policy that shaped the country's competitive entrepreneurial spirit and fueled by the workforce paid at lower rates in comparison to the East Asian Tigers – Japan, Korea, Hong Kong. The unexpected growth rate was due to the rapid development of their economy and efficient capital-savings system that favored expansion and

internationalization for long-term growth, that in turn revamped the whole nation in leading many Chinese to the restoration of their own culture – even though Chinese intellectuals were searching to rejuvenate the country through a cultural transformation before economic development. From its economic reformation until the 20th century, the Chinese maintain its rate of growth pushing to increase its economic size over 20-fold, becoming the world's largest economy (Lin, 2011).

The China example makes us think: how did the Chinese overcome so swiftly their economic barriers when half a decade ago, they were amongst those labelled as a third-world under-developed country? To answer this, let us recall what mentioned previously, because of the rooted acquisition of culture at the early age, economic choices are also affected. The learned behavior of Chinese people such as thriftiness and long perseverance configured to the mentality of everyone. The transmission of the behavior by its members of society have subconsciously penetrated the deep layer of an individual's morals. Having this in mind, we can take the culture as a tooling factor that explains some of the decision-making of the individuals because they are the shared belief and values. Thus, in comparison, the values of thriftiness of Chinese became an instrument into demonstrating their past through their present behaviors. Another behavior or actions that has Chinese people to rise above other economies is the trust to close peers and affiliates. In China's case, one cultural element named "trust" played an essential role in making the country competitive, since it is a vital part of the social capital country (Lin, 2011). Culture played a distinct function in the relation between Chinese culture and economic growth because trust is related to norms and values of conduct, and to habits and lifestyles; normativity and habituation (Nooteboom, 2000). When we mean trust, we expect it as the instrument for the governance of relations which contributes to prosperity by reducing transaction costs because of its vitality to the social capital of a country. Another definition of trust is the mutual acceptance of involved parties that can occur regularly with the expectation that both will be honest, cooperative, and share common values to set up harmony.

Not only important cultural factors such as thriftiness and trust attitude have affected the Chinese people in building their relationship to other people, but also the long resistance they show regarding the acceptance of the Western values because of the strong ties it has with Confucianism. Not because they do not trust the Western ways of doing, but because of the values of two different society that differ from one another.

For example, the trust value can in the teacher-student relationship is different from the relationship that Western countries show. In Chinese classrooms, encouraging the students to conform to the established norms have existed throughout the passing generations. Chinese society educate their children to listen, sit, and study carefully without objections, seeing the teacher as the source of valuable information. While in Western countries, is well supported among Western society that children should be encouraged to express themselves individually, set them to entirely realizing their unique capabilities and their exceptional skills and experimentation. The incompatibility of two societies when both are engaged in a transaction can give rise to discussions, resent and misunderstanding if the background of cultural attitude is unknown from each other.

Within the Chinese context, this trust factor among informal institution can be a basis as to why it contributed to the economic development of the country. In his book, Fukuyama wrote that if a society has more trust, then there could be a possible positive correlation to higher economic growth and repeated interaction between individuals are sustainable leading to a deepened relationship. With the reduction of transaction costs, uncertainties decrease and secured dealing with others because trust inexplicitly fuels the efficiency of economic agents and balancing the formal institutions (Fukuyama, 1995).

The economics of trust and culture is complex, ambiguous, yet intricated to one another. In the Chinese cultural context, Confucianism belief influences the attitude of Chinese people about trust. Since the society seeks collective harmony, the building of trusting informal networks is only possible if recommended by someone they know. Chinese people also identify themselves to their

ancestors, surnames, kinship, because for generations, these web of networks - family, clans, and ethnic groups - are the dominating power in establishing guidelines, rules, norms in the society. Furthermore, the created trust within a group is potentially extendable to others if the middle person has developed a strong bond from one to another. To resonate this in economic terms is when manager A expands his trust to manager C, only because manager C has a strong bond to manager B to which he has a strong business relationship. The flexible, unbounded, and adjustable informal networks of Chinese society are partly responsible for the expansion of its economy – not to mention that Confucianism encourages thriftiness and long-term planning together with restraint in indulgences for a better economic outcome.

The study of the relationship between the culture of a nation and its related economic development has attracted many social scientists and academics into studying as to why cultural environment can influence the decision making of individuals through both moral values and fundamental beliefs.

In the 1990s, an increasing number of academics and practitioners became aware of the importance of cultural differences in investigating foreign societies. Though empirical evidence and investigation of the relationship of culture and economics are new, growing research bodies are dedicating themselves to prove a clear view of topics to provide a plausible response to the cause-effect phenomena of culture in decision making. Initiatives by the political bodies such as the World Bank has created the World Faith Development Dialogue and Bank's Culture and Development Program. Much of the recent research are those economic choices can affect the speed of development and the wealth of the nations.

1.2 Culture and International Business Management

Among the first to acknowledge that the world is not a homogenous institution and ideas have no universal application, are the international business scholars where international transactions between different countries are essential. In the publication of Hofstede's work in 1980, his research

has extensively given value until today because of the role of culture in the International Business, giving much emphasis that within the context of the business environment, cultural differences can affect the work-related values. As many have cited, this analysis is a result of answers from employees of 40 different countries of IBM to where he derived the cultural dimensions that exert an influence on the way people think and behaviors of the individuals in a specific society.

As the world is changing rapidly and the necessity of many countries to adopt, improve, produce, and expand, understanding culture has become paramount for many strategists. The globalization has hailed international competition among multinationals, cross-border trade for goods and services, mergers and takeovers, economic growth, integration of worldwide web economic activity, the mobility of labors, and changes in the macroeconomic environment of many nations have interlinked their development or response to changing trends. Globalization for many experts has sustained the starting of the 20th century, particularly since 1945 where the world has witnessed a rapid growth of international interdependence, as such that no national economy can be put in isolation from the global picture. This interdependence and interconnectedness are due to the increase of the population, lack of natural resources, depletion of some scarce resources, and growing shortage of internal supplies (wealth of the nation), such as tangible (natural assets) and intangible properties (non-material assets). Thomas Friedman, in his influential book, called the world is 'flat,' due to the ten driving forces in producing a flat stage where the individuals, groups, and companies from all parts are united in a shrinking world (Friedman, 2005).

The additional driver that contributed to the relative growth of different countries is the collapse of trade barriers, greater integration of world markets, the development of intra-industry, technological innovation and government subsidies for national companies to expand (Cantwell, 1989). This expansion gave birth to international competition that caused the world to become a global market together with the aid of the invention of technical communication that enables the world to function as one.

The expansion of operation internationally of many companies at the International level entails the escalation of the complexity of the undertakings they develop and at the same time, the development and diversification of tools used in management, particularly, the use of human management resources in administering the diverse cultural, economic, and political background that influence the operation internationally. The extension and expansion of business activities, especially in setting up an operation in international level, new practices and challenges are present to the business and management. There is a requirement of understanding the interaction between players that are composed by the local consumers, managers, general superiors, the headquarters' control, and secondly, management must carefully examine the dealings between local management and international management. Failure to appreciate and understand these cultural differences can lead to strain relationships and just as some authors' have said that the heart of the business is in negotiation. If negotiation leads to the fiasco, a drag down of business performance might likely to occur.

Cultural differences in many places have created tensions that scholars of business management have tried to explain the main force behind these tensions theoretically. Cultural dimensions exert a wave of influence on the way people think, their attitudes, and behavior in a society, problem-solving, relations to superior, work ethic and motivation patterns, and mostly decision-making. Because different nations have their own ways of conducting businesses, cultural understanding can aid multinationals to ease their relations and avoid misunderstandings. Concluding that there is a definite need for international managers to be aware of cultural differences in attitudes, values, and norms as they run businesses overseas and internationally. The growing disparity in dealings in regions such as North America, Latin America, the Near East, and the Far East, has attracted many experts in the business to conduct a thorough study as to why the cultural background affect their way of thinking.

Since that diverse cultures of people do not share similar ways of thinking, feeling, behaving, interpreting, it is not surprising that consequences of cross-border interactions are particularly noteworthy of considerations. Moreover, the definition that culture is a relationship between values and other elements implies that its influence reaches beyond business operations, thus extending to government policies, an embodiment of rules formation, public policies, educational systems, regulations, and law and in turn affect the operations of business firm around the world.

For instance, theories such as, “Asian Management Style” treats the whole Asian countries as if the management style is the same for every Asian nation. Of course, family control is a long traditional practice of the Asian managers in the context of business. Political connections and business connections are important in establishing a position in the market and become a leader in many sectors. Example of this is *chaebol* companies in South Korea (e.g., Samsung) and *zaibatsu* companies in Japan (E.g., Nissan, Mitsubishi). However, if there is truly a focused analysis, there is neither such thing as Asian Management Style or European style, because obviously, the Japanese way differs from the Chinese way and in turn different from the South Korean management style. So it makes sense that there are differences of management practices of Chinese managers in comparison to their South East Asian counterparts. Managerial approach and productivity in comparison to these countries vary from nation to nation, although some common elements may share in overall, however, Asia is a region where the complexity of attributes converge and other diverge. Main determinants of convergence are “Family as prime,” means the family is involved in businesses, the family is pivotal in an institution, the family is central to daily life, and network relationships can give job opportunities, the family is the prime unit to show economic stability and family involvement in decision-making. Strong orientation to group and others and respecting the superiors in the extent of suppressing emotions are those variables that ordinary Asians share with each other. Experts often grouped Asian countries given their spatial and cultural proximity. Diverging determinants on the other hand as studies show is the economic performance and state legislative

system. An example is the discrepancy of some Asian countries who re-emerge as world's potential (e.g., Japan) and others remained under-developed (e.g., Philippines and Malaysia). The same is holds true in the European context where European style in management is undetermined because of many factors that differ from one country to another.

The pioneer of the idea that management style and management practice depend on cultural context, as many exhaustive academics shown, is by Geert Hofstede's study based on the global IBM opinion survey. This survey revealed the significant differences in the understanding of management and organization, even among employees within the same company. The challenges that the administration now is facing is because the globalization has increased its requirements to develop executives that could manage and lead from a global perspective.

If then the world is flat, and globalization is making the world a unified "home market" (Hedlund, 1986), we can conclude that globalization means homogenization or convergence. However, this would not be true, because if the real implication of convergence is homogenization, then the crisis of cultural identity should not eventually threaten the traditional values of a nation.

In the 1960s, many have conducted cross-cultural management research because of the increasing international complexity of the global economy, unforeseen conflicts, managers experiencing problems, negotiation, differences in management practices that causes setbacks in having a smooth operation. That is why, studies in cross-cultural understanding in international business, aim to describe the working behaviors of different countries, can give an understanding as to why some nations act in a distinct manner. The cultural identity plays a significant role, such as the language, religion, and the geographic area incorporate to individuals as an identity. In that sense, that person encapsulates to himself the national identity of the country during childhood. If imperialism of Western/Eastern values through cultural globalization threatens an individual identity, the notion that each culture has its own personality would lose its meaning, and studies of cross-cultural would pose no meaning at all.

Thus, culture cannot be considered as a homogenous theme, especially in expanding the international business. Asian/European Management style cannot be categorized as one big practice as if techniques in these regions are similar and converging to suggest a single practice. For instance, prominent scholars have contributed to the ongoing debate about the Northern-Southern question in Italy. While many regards Northern Italy to be prosperous and industrially advance, Southern Italy is label with backwardness due to the diverse factors that detriments its growth and keep its pace to the North. Even though these two regions are in one country, practices in resources and asset management differ from one another, and this is the very reason of why cultural understanding is critical in business.

1.3 The Asian and Western Culture

The model theories have helped many social scientists, businesses, managers, humanities, scholars, and researchers in taking the differences of culture seriously when crossing border interactions occur. Not just because of the national perception that shapes and influence one's mind but also affect the materialization in relating to one another. Furthermore, comparative studies show the existence of dramatic differences between the nature of thought processes, social practices and belief of Asians and Westerners Tracing back to its old civilization - Chinese and Greek- where two poles of different society would drive the later formal education, institutions, and governing bodies in their respective culture. The two ancient civilization gave birth to the ongoing issue about the East (Asian countries and other Confucius-influenced society) and the West (Europe and other Socrates-influenced society) differences practice.

For instance, a quick look in the cultural dimension of collectivism and individualism defines how the individual relates to the larger group such as the society and the community. The depicted definitions of Westerns are the individualist society where people they see themselves as autonomous and independent rooting back to its ancient Greek ancestors whose viewed about themselves in having unique capabilities with distinctive attributes and goals. Also, it emphasizes

that every individual handles his or her personal growth and success. Individualism gives stress upon the social and spiritual importance of the single human being, to which during the Renaissance, this thought is much stimulated and possibly further encouraged by the teachings of Protestant religion (Dictionary of World History, 1973). In the political regime, the expression of individualism is already recurring in the theory of liberalism although the name did not occur until the 19th century. Leading philosophers (e.g., John Locke; Sir Francis Bacon) during the 17th century have laid foundations to the political ideology of freedom and human rights that exalt the idea of individualism.

Asians, on the other side, are collectivist society that gives priority to family and relational in-group connectedness. Confucius revolved his theories around the philosophies of character, proper behavior and built moral principles where the defined structure limits the borders of acceptable and unacceptable behavior. The ideology of Confucianism is the envisioned values and ideas for the Chinese governed state and the establishment of the well-balanced society in the traditional China. Furthermore, the society pursue harmony, the social structures define identity, and unwavering obedience of each member to an expected social obligation is a norm. In this society, the needs of the collective group is always consider as the first priority than the needs of the individual. Not only that the individual is supposed to consult the group first, but also, he/she must avoid confrontation. The saying of 'no' seldomly use. If actions are misrepresented this can lead to a confrontation. Collectivist people also provide a moderating influence over the actions of other people since peer group pressure can pose a guiding behavior as how one should act and react.

Another feature that two societies is differentiated from one another is the interpretation of the world. Greeks interpret their world as linear, as Robert Logan argues, they became slaves to the linear orientation of their logic – this is not to say that classical philosophies such as Plato do not view that world cannot change. The narrow interpretation of the Greeks refers to the static quality of materials because they view objects as immutable, unchanging, constraint by the same principle,

and even if things happen, the essence does not change. Whereas in Asia, Confucianism, views life as constantly evolving and full of contradictions, for instance, the existence of what seems to be true may be the opposite of what it appears to be. The Yin-Yang principle is the reflection of relationship of opposing forces that compel to one another and creating the conditions to make each comprehensible, and well-balanced cooperation. The theory encourages harmony and proper relationship among people even with contrast forces.

The general consideration of the Western culture are the norms, beliefs, traditions that have their origin in the European culture. The predicated blueprint of the western civilization is not about the race, or location of geography but instead the protocols of ideal values that people learn to accept and change the course of history for Western society. Western society tends to embrace the Greek ideas of constitutional government where the people can express their rights and can decide under what circumstances these rights can take place. The Greeks are also known to have the mind of some of the great strategist, military control, conquering, and expanding its borders. One example is the Macedonian prince Alexander the Great, educated and taught by the famous Greek philosopher Aristotle, about the Weltanschauung's view, shaped his mind to understand politics, conquering empires, governments, and strategy. Another prevalent characteristic that has remained in the Western culture is the relation between the religion and politics. Religion is the way of explaining things that cannot be explained rationally or too mysterious matters for humanity, while politics reign the rational explanation of logic as to why some criticize the Western culture to be cold-blooded culture because reasoning and logic have their foundational ground.

Western civilization also gave us the idea of respecting the private property, originated by the ancient Greek where a property is linked personally to the individual. Exchange economic selling and trading, interest, capitalism, profit driven bilateral relations are activities that are present even in the ancient civilization of Romans and Greeks. Most importantly that gave Western culture a distinct category in its own is the individual and free expression, the freedom of choice, liberty of criticizing,

always questioning why things are the way they are, the chauvinism of society where hierarchical structure of the society is not the first and best choice. For instance, in Europe, throughout the period of dictatorship, monarchy, and autocracy or any kind of government that wants power and authority on the top, herald the people who challenge to question their leaders, movement of revolution, rebellion to the authorities and liberty of breaking through. The ingrained culture of liberty of expression through music, arts, literature, books, messages, communication are so well-obvious in the Western society. The United States of America is an example of a society that promotes individual expression, fascination to extremes, openness to challenge and reinvention, and a strong belief that mistakes warrant second chances (Rapaille, 2006, p. 33). Italy is another example of a society who pursue an activity with passion not constrained by rules or strict regulations, but liberty and freedom in the exploiting a desire to their heart's content.

1.3.1 Time Perception of Westerns and Asians

Asians' time orientations differ from the Westerners, because they tend to associate the dimension of time not as a limited tangible commodity but instead plentiful and indefinite available resources. Asians are more relaxed because they see the time as continuous, while Westerners are more focused on time-management, and this means doing things one at a time. The division of task into a segment precise and small unit are desirable. "Monochronicity" is what this attitude called and under this practice, the time is scheduled, arranged, and managed. People in this society tend to focus and concentrate on the task at hand and respect the appointed timetable and agenda. When doing things, they consider scheduling as effective management because of the expected apportioned resources are well used, especially the time. The Western is a monochronic society where the people divide their task into small pieces and appoint a time to each to organize and schedule them properly. They also treat time as linear means that every second, minute, hour, day, months, and year is economical and where the time is also related to money. The monochronic society also shows a great deal of respect for tasks and schedule especially in the United States of America where the special services

of some professions such as consultants, lawyers, and doctors equal their services to money. Richard Lewis from Business Insider articulated the attitude of how the Americans view time (Fig. 2).

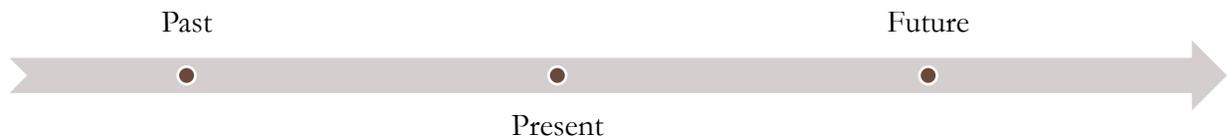


Figure 1-1 – Representation of American Flow of Time (Lewis, 2014)

In Western society or monochronic society, time is very precious as scarce resources where one should take advantage of the given time and make benefits out from it. Performing action rather than talking is important and moving fast and not being idle are the core characteristic of the people as time is expensive and costly. Linear people consider past as “time-over” and cannot be retrieved, but the present is precious because it can affect the future outcomes of their current actions. Any passing time without acting and without making decisions is like a wasted and misused time. They plan and organize their goals ahead of time and worries for the future and tend to forget what is behind as they are more future-oriented and focused more on their current task. Monochronic individuals performed their activity in timely-schedule, punctual, and more often do not tolerate lateness or interruptions. The concept of monochronicity is applicable to countries such as Germany, Anglo-Saxon countries, Netherlands, Austria, and Scandinavia. For instance, German and Swiss nationals treated time meticulously and ensured that duties can meet their clock and calendar appointed schedule. Precision is important for Germans because for them it is the surest way to achieve efficiency.

On the other side, Asians are more relaxed in the treatment of time. The opposite of pole of linearity is the continuous attitude towards time. Continuous because, it is the degree of how people handle many tasks at once and how they can manage them. “Polychronicity,” is a term that according to cross-cultural vocabulary is the degree preference of a society in engaging at multiple things. Since that every kind of culture treat “time” differently, even within the groupings of countries that

geographically (e.g., Germany and Italy) are near to one another, views of time still do not hold the same concept from one country to another. The society who treat time as continuous views interaction between responsibilities and plans are flexible. This means if an appointed plan is scheduled to be completed within a certain date, and something comes up unexpectedly say another responsibility, a polychronic society is willing to change flexibly their plans to meet the responsibility.

The polychronic society is also a group of people in which doing several things at once is the attitude under the system and less focused on the preciseness of the matter (Keating, 2012). The polychronic society is also dedicated on building up a relationship and not bothered being late because time is fluid, thus resulting in having an informal perception of time (e.g., Southern Europeans, Southern Americans, Asia, Middle East, and sub-Sahara Africa). The measurement of happiness for this society is getting more things done even contemporarily, and contentment is carrying out appointed goals without any time limits. An expression such as, "*the end justifies the means*," asserts that punctuality in meeting certain deadline or time schedule is not that much of importance, what is more significant is the outcome.

The polychronic society apart from doing multiple things at the same time are easily side-tracked by interruptions of schedule, are often late and can quickly change their plans with less concern of the timetables as finishing the assignments occur in the last minutes remaining. The feeling of pressure often does not appear when there is a problem in decision-making at hand because what matters are the emotions involved and the good intentions with sincerity when completing the task. They value strong relationship and ties to one another. In fact, basing on the relationship tightness, performing task is speedier and prompter because of the collective influence and connection. Being control for a polychronic society can become a hindrance to achieve efficiency because it limits their liberty and freedom to explore other things.

To sum up, Westerners are a society that discretely relates to time in comparison to the Asians that have a concept of time in a continuous manner. Asians in the other hand keep track of their activities

and coordinate their work depending on what situation there is. Another difference is the way of finishing the job in time. Asians tend to switch activity from to another even without completing the previous work and assuming more responsibility than what there already is. Westerns and more precisely, Germans, do not agree with shouldering another duty until one task fully finish, if the work is accomplished, then moving ahead to the next one is fundamental.

Understanding the time perception of different society is essential to avoid cultural misunderstandings. Even the smallest project that involves different culture in a team can affect decision makers because of the diverse background. It can play a dramatic or painful result in the workplace as transactions of negotiations, resolutions, communications, team-work, ways of problem-solving are dissimilar from one another.

1.3.2 Relationship Perception

Relationship dependency is another trait that is prevalent in Asian cultures, the relationship between superiors and lower-level members of an organization show a paternalistic pattern and the preference of clear defined structure are the socially accepted ways in the society. R. Nisbett also portrayed an idea about finding the independence of the Western countries and interdependence of the interdependence of the Asian countries.

Nisbett explained that the strong orientation of independence is taught to young kids' thought pattern in the Western society such as the sleeping separately from their parents (presence of cribs and bassinets), encouraging them to make individual decisions, expressing their preferences what to eat, wear, and read. Likewise, Westerners understood that independence is a natural response especially when it comes to decision making. Unlike for the Asians, babies at the early age until toddler would share the bed with their parents showing interdependency. Children spend most of their time with their mothers, and parents control most of the decision-making. The expression 'mother knows what is best' is quite common especially in China, Korea, and Hong Kong. The

carried bond between a parent and a child embeddedness in the relationship is very deep that persist throughout in the adulthood (Nisbett, 2005).

But as having relationship to other people poses a complex model, establishing a general thought to understand the way society deal with relationship is possible. As said previously, the Western have a linear treatment of time where dealing of matters is one a time. Also, in their relationship, the establishment of bond is not expandable, meaning to say that only few allowed people can be part of their lives. In expressing emotions, the body language of Westerners is easily understood as even facial expression and the voice of tone complements their messages. Obvious example are the Italians where people express their displeasure with the enclose gestures. While for most Asians, if displeasure occurred, the tendency is more likely to hide the real emotions, especially in front of the superiors. In the public eyes, if one speaks his opinions, they consider it as an action of a disrespectful attitude because of not complying to the elders,' superiors,' teachers' decision-making. The expression of one's self point of view implies distrust to the action taken by the decision-maker. The Asians also extend their relationship to everyone, encouraging harmony collectively, and the promoting to the society a community-oriented.

Not only building relationship is the difference, the interaction through communication pose also a challenge when crossing cultural barriers occur. In his book, *Beyond Culture*, American anthropologist, Edward T. Hall, wrote about the difference in communication context between society. He defined that high context society is those people who tend to address issues in general terms, and communication is very diffuse, and the low context society favors direct messages and explicit discussion (Swiss-Germans; North Americans; Scandinavians). Low context societies are the Western countries where they encourage linearity and straightforward communication. High context societies are the Asian countries where they practice continuous treatment of time and communications are generally diffuse. Opinions for Western people are straight and forward. Direct communication encouraged the society in expressing their thoughts with freedom and liberty. In

compared to the Asians that twisted and lengthy communications are the main challenge because of the hidden messages are always between the lines. The communicated meanings are behind the words as indirectly the body, facial, and the hand expression become part of the interaction. The tone of voice in high context society can affect the ways of delivering the message when communicating especially if complemented by the body language as it can indicate if a person is interested or disinterested in listening to the discussion.

If we extend the idea of how these two societies relate to their surroundings, the Westerners will define an object emphasizing its physical character, an object's properties and tend to see the world as discrete and separated. Whereas Asians would view the world as uniform, continuous, connected and objects have a relationship to each other. The connection of human existence is related to the non-material to the nature and association of the spirit to a human body is very close and importantly they coordinate their behavior with others, peoples' behaviors adjust to situations, and pay more attention to the social world than Westerners do (Nisbett, 2005). Asians see themselves as part of the larger plan, unlike the Westerns where they look at themselves at the center.

2 Brief introduction to the Philippines

People of the Philippines: I have returned.

*By the grace of Almighty God,
our forces stand again on Philippine soil.*

-D. MacArthur

Before jumping into analysis of the two culture, I will briefly introduce the country of Philippines and its cultural context.

The country of Philippines is made up of over 7,000 islands and clustered into three main regions – Luzon, Visayas, and Mindanao. The earliest settlement of foreigners in the country dates to 922 CE (Paz, 2008), where Austronesian population came to the country: Chinese, Malaysia, Java, Thailand, and later the Muslim Sultanates of Brunei (Scott, 1994). The region of Luzon became the settlement of early Chinese, Javanese traders, while the Southern region of the Philippines is populated by the Muslims origin from Brunei.

Before the occupation of the Spaniards, most of the Filipinos lived in small communities called “*barangays*” and relied their living on their natural resources. There was an absence of government because each small community or *barangay* has their chief head and social life was organized by kinship. In the 1500s, Ferdinand Magellan (Fernando de Magallanes), a Portuguese explorer who guided the Spanish expedition, discovered the country, and later named the archipelago *Las Islas Filipinas* in honor of King of Spain, Philip II.

With the arrival of the Spanish Empire, the Philippines became one of its colony for 300 years, where Spaniards introduced the Catholic religion, Spanish language, food, clothing, European architecture, development of education, economy, government, and political system. During the first half of the 19th century, Philippines was declared as a province of Spain in the Pacific Peninsula and was recognized as the capital of Spanish territories in Asia-Pacific or Spanish East Indies.

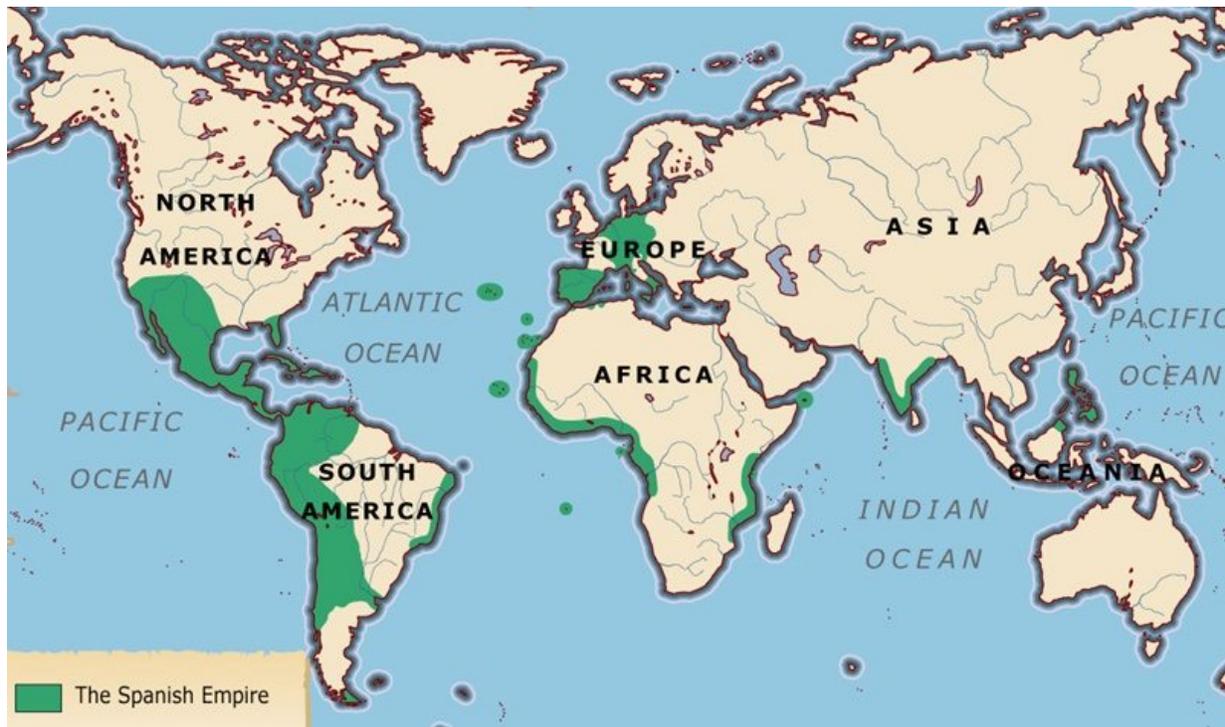


Figure 2-1 Source: Google Images - Spanish Empire Territory during 15th century

The Spaniards have contributed significantly to the development of cultural heritage of the Philippines. Not only with the introduction of the Latin letters (alphabet), Roman numerals, and the Spanish language as lingua franca, Catholic religion has also become an integral part of the country.

During the colonization, Spain was seeking to control the country through the impediment of open opinions. They want the Filipinos to adapt fully the Spanish life by educating them the government system used in Spain, and by releasing a new decree where Filipinos could adopt a new Spanish surname if they desire to work in the government or clerical job. The conversion of surname was open to anyone who wishes to do so, but affordable only to those who were economically well-off. Many Chinese-Filipino changed their surname to Spanish version, and even change their names to fully conform to the new government system.

The oppression and resentment began to spread in the country because many cannot afford to change their names and sometimes only by faking the documents the Filipinos were able to find a decent job. Among the educated Chinese-Filipino who started a revolution in the Philippines was

José Protasio Rizal Mercado y Alonso Realonda. In 1892 Rizal founded the Liga Filipina and supported the rebellion of the Filipinos initiated by Spanish-Chinese Mariano Gómez, José Burgos, and Jacinto Zamora against the Spanish colony. The Filipino Revolutionist aim to dismantle the Spanish political system to the country to gain social, political, and economic foundations into achieving modernization in technology and adopting new ways for the development.

The Filipino revolution against Spain broke out during 1896. Two years later, in 1898, there was an outbreak of war between the US and Spain. As the war between Spain and U.S. happened soon after the Philippine Revolution, Spain lost its war to the U.S., bringing the Philippines to the hands of the Americans, and becoming as one of its territories for almost half-century. The American victory brought U.S. military occupation over the peninsula to create a good relationship in terms of economy and trade. The American has also helped the country to nominate its first ever President through democracy and the Church and government relations are separated immediately. A special convention between the U.S. and the Philippines was signed to expand the market for both economies. For the Americans, the occupation of the country is not to colonize, but instead an opportunity of a bigger market for U.S. exports, in industries such as new machinery, agricultural sector, the manufacturing sector, and processed foods.

Meanwhile, the fall of the Qing Dynasty at the beginning of 20th century meant that thousands of Chinese from Fujian or Hokkien fled to the Philippines to escape the poverty, famine, and political persecution. Following the recognition of the People's Republic of China, Philippines' President Marcos ordered an easier acquisition of the Philippine citizenship that most Chinese-Filipinos took advantage of. These Chinese who fled to the Philippines were called "*Sanglely Mestizo*" because of the full-blooded Chinese living in the country. Another term to which they are called is *Tsinoy* (combination of Spanish *Chino* and Filipino *Pinoy*).

The transition from Spanish to American acculturation has achieved some remarkable success that brought few areas of the country into modernization with the help of the American support.

Infrastructure was industrialized, the new political system of governing the country was introduced, public health, export commodities, and education were the major changes after American implementation of proposed regime. In this process, the Spanish language was gradually being substituted for English, although major news and journals are still published in old lingua franca. After 50 years of the American rule Era till the end of World War II, the Philippines lost briefly its Spanish language status and institutions quickly switch to English as a language of instruction, and by 2012, only 439,000 people can speak Spanish at a native level.

2.1 The Japanese occupation in the Philippines

Briefly after the World War II, in 1941 Japan has launched a surprise attack on the Philippines after it attacked Pearl Harbor and declared the country immediately two years later (1943) as an independent republic. During the occupation, the Japanese military organize a new political structure in the Philippines and promised independence to the country, but history tells the brutal atrocities of Japanese that by only remembering many find them as a painful experience for the whole country, in terms of sociological factor, economic factor and cultural factor – turning the peninsula as “a puppet country” compelling every Filipino to Japanese imposed political structure.

Before the WWII, the Philippines was named as the “Pearl of the Orient” only to be destroyed and shattered into pieces during the war where some 100,000 Filipino civilians died fighting, and women were raped, men were put into garrison until death. With the Japanese engagement with the country, the Americans took arms to settle the war with the Nippon. With so much struggle to get back the country, the Americans were able to achieve the ultimate victory over Japan followed by the successive bombing of Hiroshima and Nagasaki. Although achieving the victory was not simple since Japan made the Philippines as the final line of defense to the Americans, Filipinos fought hard alongside the U.S. to re-take its country.

Grief, pain, trauma, and lingering sorrow has enveloped many Filipinos, not just because the capital city of the country became a walled-city but mainly because of the Japanese cruelty – they have massacred, raped, garrisoned to death, and inflict physical torture to thousands of civilians. According to the commemoration of the government, unarmed men and women were bombed, shoot together with their children. Many civilians were herded into buildings and set them into fire together with their family. Innocent girls and teenage girls were transformed into prostitution to satisfy sexual desires of Japanese troops during the war and were forced to obey their commands or otherwise death was the consequence.

When General MacArthur returned to the Philippines, a battle raged between US-Nippon that compelled both sides to use heavy artilleries and almost turn the main cities into the desolation of dust. The once industrialized and only European-Spanish colonization in South East Asia has now crumbled to pieces, and unrecognizable infrastructure has led the country to stagnate development, and independent recovery was almost absent not until U.S. investment began in the 1980s – in fact, many historians conclude that the Philippines have never fully recovered by the consequences it has absorbed during the World War II.

As of today, many still harbor feelings of hatred for the Japanese because of the brutality that Filipinos have suffered in their hands, but on the other side historical amnesia among Filipinos are persistent. In Southeast Asia, many Filipinos are the friendliest towards Japan considering that neighboring countries like China and South Korea still exert an anti-Japanese sentiment.

If one genuinely wants to understand the Philippines' culture, one might expect that it is a complex mix of Chinese, Spaniards, and the US Americans influence, with Austronesian complexion carrying a Spanish name. Even in the brief period, the Japanese left a scar to the country that some of its cultural traditions were adopted by the Filipinos, such as martial arts: Aikido, Judo, and Karate and Karaoke.

2.2 Power distance in Asia

The Philippine culture is deeply rooted to the Spaniards when they began the colonization to the country and the spread of Christianization made a significant impact to the cultural history. The Chinese culture also penetrated the Philippines since people from the Indo-China peninsula were among the first who inhabited the island. One of the oldest Chinatowns in the world is found in the Philippines, where cultural, language, shared ethnic values, and beliefs are intricately intertwined with this region. Chinese habits that are transmitted to the Filipinos are somehow untraceable, but obviously can be perceived when it comes to superstitious beliefs and the idea of the unnatural existence of the spirit. Some of the Chinese customs that Filipinos have successfully adapted were: bargaining issues; nepotism; favoring the family over someone who is more qualified; bribery; cash-oriented; traditions of wearing a bright and colorful dress during a special occasion; the preference of being clear and pale beauty; ways of preparing food; and even the way the black market is conducted is similar to those of Chinese. But this is not to say that Filipinos have acquired a significant Confucianism way of life because the Filipinos have adopted the American culture of a strong indulgence in materialism.

In Hofstede's studies about the country-specific, consistent characteristics show that Asian countries score highly in the criteria of Power Distance Index, this means that societies belonging to High PDI acknowledge power, roles, individual's status and rarely express their thoughts, opinions to the extent that people are forcefully doing things out of obligation and have loyalty to the family member. In this group, they see their superiors as a reservoir of wisdom, give priority to the collective goals, being connected to one another is important, and relationships are encouraged to minimize risk and doubt among the members.

The clear definition of power distance is the extent to which the low member of the society accepts that power is distributed unfairly. Because of inequalities, members of the society accept the fact that power and authority is given in discrimination. Power relations are autocratic where leaders

have absolute power and there is a centralized authority in every relationship. People who are in the highest position also possess the highest authority and the gap relationship to the lower members of society are also widened. Considerable preservation of power is also found within high power distance countries. When an individual is a power holder, say a politician, he/she must do everything to conserve that power. For instance, acquisition and preservation of power in the context of politics is like a struggle of lust for which reveals a general characteristic of the Asian people. In the Philippines, the preservation of power is manifested through politics, where corruption is a major problem of the country, and traditionally the politics have been dominated by clans, parentage, and decision-making of judicial laws are more based on fiscal incentives given to them in favor. In China, the Communist Party of China (CPC) control every area and corner of the country, dominating the 20% of the world's population, and have been misusing their authority in the government by forcing powerful economic elites to concede favor and esteem to their sons – known as “princelings”. Public concern about China's corruption is rising as bribery and political intervention to receive special services when dealing with judicial judgments. It is recognized that there is a tendency that people prefer to negotiate, bargains in achieving goals, relationship-oriented, achieving harmony in a slow manner, roles between gender can sometimes overlap as it considers equality.

3 The Panorama of Two Society

*Coming from an Asian Culture,
I was always taught to respect my elders,
to be a better listener than a talker.*

-L. Ling

Now that we have introduced the historical background of the Philippines, we can now discuss the general consideration of Italy's culture and the Philippines' culture by giving first an introduction to their respective cultural heritage. Previously we have said that culture is defined as the collective programming of the mind which gives a unique characteristic to one group of society from another. The programming of the mind according to Hofstede is reflected in the society's decision-making, their pattern of thinking, their view of life and their values. Institutions like governments, families, religions and how relationships are proved to be among those system of interactions to which culture manifests its influence and defines a society's way of living. However, we also need to understand how their culture has formed and how the context is applied to cultural dimension.

In assessing the cultural dimension of Italy and the Philippines, I have used Hofstede-Insights to compare both countries. This does not imply that Hofstede's score is the only measure that cross-cultural studies research can rely on, but a generalization of the cultural concept of the two country can give us an idea. The purpose of comparing the score of Italy and the Philippines is to see how and why the two countries diverge or converge from one another by comparing their cultural dimensions, and to see if Hofstede's findings are still valid today.

This section will discuss first the cultural heritage of each country and why it is important. The second part is dedicated to some chosen cultural dimensions and their correlated effects to the current culture and ways of practice of each country. For Italy, Masculinity and Individualism are the studied cultural dimensions. Because of the exaltation of individualism and the search for reality

of the Italian philosophers in the past, this society has created a generation defined by its competitiveness and its control for reality. The praise for beauty, precision, and perfection are those qualities that define Italians because they are driven to outstand everyone. Culture for Italians is a stronghold – they have fought for it, defended it, and given birth to it.

On the other hand, the discussed cultural dimension for the Philippines' are Collectivism and Short-Term Orientation. The deep-seated influence of the Chinese and Spanish culture to the society has shaped the Philippines' way of treating their elders and their family and others. Epidemic identity crisis of the country has led many to conform and forget their own cultural history, or worst, no history of its own have ever existed at all. With the arrivals of the Americans, Filipinos have successfully adapted the short-term orientation and indulgent culture of the new colony.

In the graph below, cultural dimensions are compared between Italy and the Philippines using Hofstede-Insight through Internet. Four of the cultural dimensions show a great discrepancy score, and the other two cultural dimensions have converging score. The four dimensions that the Philippines have a distinct cultural setting in compare to Italy are: Power distance, Individualism, Uncertainty Avoidance, Long-Term Orientation. The other two converging cultural dimension scores are: Masculinity and Indulgence. In this thesis we will focus mostly on the dimension of power distance.

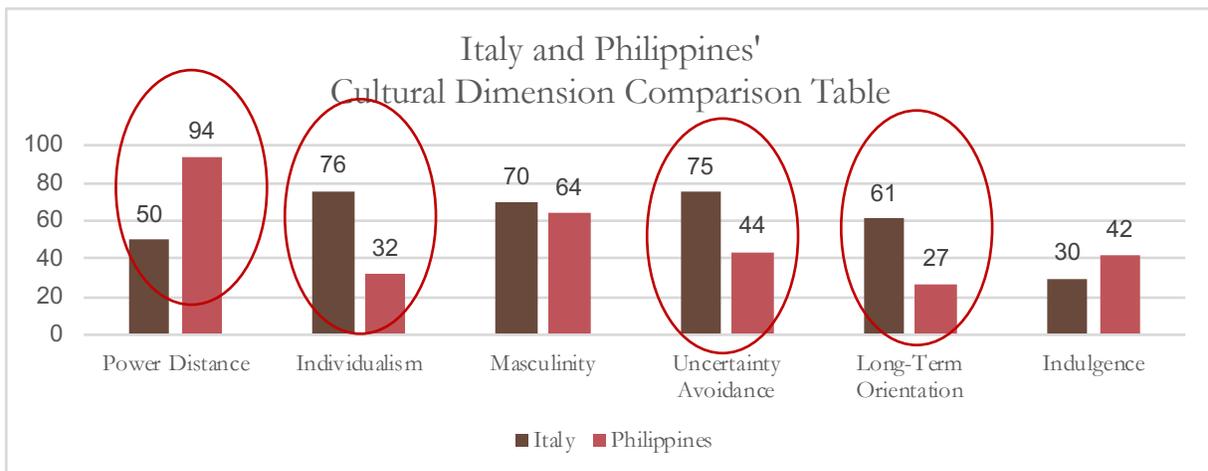


Figure 0-1 Source: Hofstede's Cultural Dimension of Philippines and Italy

As underlined before, the persistent values of a society can clarify the cultural dimensions score of a country. Because those values extend their influence on individual's decision when applied in different context. Culture shapes the pattern thinking of individuals, form their views of life, and nurture internally their values. The structure of hidden cultural norms within the society's interaction to one another are automatically learnt by every member. Once an individual has enough rationality, the decision making comes and depending on the cultural norms one is exposed, patterns of choices reflect their cultural upbringing. But a general view of cultural norms learnt by individuals are revealed in their environment setting. The environment setting such as the government system, political system, educational system, family system, and social system, can potentially minimized or strengthened any of the cultural dimension of a society. Some academics have sustained that as a society becomes more informed where members are invited to explore new knowledge and learn new ways of doing, there is also a tendency that they would learn to break away from the traditional culture. However, some cultures are hard to break because they are the certain things that stick in their minds, heart, beliefs, and some rituals and customs that are practiced from one generation to another cannot simply be broken because they are what identifies them as a unique culture. Because the culture is the tying knot between the nation's cultural heritage, formation of its current institutions and the future construction of the society.

3.1 Italy's Cultural Heritage and National Culture

To understand the current culture of Italy, one must go back at least to understand what is the cultural heritage of the country that brought the county to what is it right now. As said before, cultural heritage is essential in understanding a society, because they refer to those intangible attributes that a society inherited from the past. In the case of Italy, she introduced the Latin language; gave birth to the Roman Empire; was responsible in spreading literature throughout Europe; initiated Renaissance; exalted of theory individualism; developed modern science; formed intellectualists; artists; singers; Catholic religion; and lastly giving her traces of culture to every

European country. In other words, no other European country has ever surpassed the cultural achievement of the Italians. Cultural heritage is particularly important for every Italian, it is in their mind, heart, and part of who they are. Because her culture is rooted art, architecture, music, literature, customs, practices, places, and values. In fact, the importance in restoring their historical buildings, monuments, preserving museums, Church, and landscapes, are all part of Italians' mindset because this is what connects them to their identity. The value they give to their cultural history are the determinants that affects the culture of the current generation.

The starting formation of cultural heritage in Italy can be traced by its first earliest civilization back to its pre-history. Northern Italy was conquered by the Etruscan civilization around 800BC, Southern Italy became the settlement of Greeks from 700-600BC and Jews came during the period of the Roman republic. After Rome was founded, the peninsula is named by the Romans "Italia," which eventually became a Kingdom after a period of stability, the rise of power and domination by expanded its territories by conquering neighboring cities in the Mediterranean and Western Europe during 6th and 3rd centuries BCE. The conquest over the next few centuries became known as "Roman Empire," and this regime would go on to define much of Europe's history, leaving a profound fingerprint in structuring the culture, politics, and society of modern Europe.

In Italy, there are some traces within the society that brings back to light the cultural inheritance given from the Roman Empire system. For instance, under the government of ancient Empire, an Emperor is elected through nepotism coming from a noble family whom also must be a male because it is the gender of superiority. This example of cultural heritage according to Hofstede has remained in the Italian culture and in fact it reflects how the society addressed the people who has achieved titles and professions. Titles such as *dottoressa*, *dottore*, *avvocato*, *ingegnere*, *prefetto*, *segretario*, *presidente* and others, are quite common in the work context to give emphasis the individual's status in the society (Ciccarini, 2011).

Another cultural heritage that is noteworthy mentioning is the exaltation of individualism in Italy especially during the Renaissance cultural movement which profoundly influenced the European intellectual life. History records that the rediscovery of the classical Greek philosophy where “Man is the measure of all things” (Protagoras), suggests the beginning of the clear manifestation of individualism of Italy and throughout the European continent. The philosophy stresses the importance of individual judgement, individual ability, and individual control. It considers the man as the ultimate source of value (man can decide what is acceptable and not acceptable in the society) except that the truth is not absolute because decided by individual human judgment. The intellectualist in this era focused their studies on rediscovering ancient Greek philosophies, interpretation of ancient texts, the search for reality, and the uniqueness of human nature to be applied universally. They also assume that universal truth exists for all humanity, where values of morality about right and wrong are applicable regardless of what kind of a society an individual belongs to.

The emphasis of universal truth together with the exaltation of individualism during the Middle Ages has fueled the further discovery in science, mathematics, physics, and modernizing the ancient Roman-Greek philosophies. Dramatic advances in all intellectual disciplines, such as astronomy, biology, and engineering became a threshold for all humanity in searching for the reality. And instead of relying on religion to define the world, models, theories, concepts are created. This is the reason for which the decree of Church separation from the State government is passed in Italy because religion do not have enough explanations for reality. In other terms, the applicability of universal truth became the seedbed from which modern science and philosophy are founded in Western countries.

In addition to the cultural setting, there was also a division of geographical setting in Italy that makes the country incredibly unique and unparalleled. Taken for granted the history of Italy, her land has two distinct cultural regions that created also two apparent cultural disjuncture. For many academics

the Northern region and Southern region has remained a sensible discussion that shouldn't be taken lightly especially in the context of explaining their cultural separation. There are myriads of stereotype views about North and South separation. For instance, some sustained that most of the Northerners developed a stereotyped image of the Southerners as uneducated, close-minded, religious folks, also blaming them for the economic stagnation of Italy. The conventional theory accounts that the Southern region is poorer than their compatriots. They referred to them as "*Terroni*" where the term means as laziness and ignorance of the people coming from this area (Douglass, 1983). Widespread opinions suggest that the economic disparity of two region has led to tensions within Italy, where some would accuse the other of being corrupt and inefficient in their ruling. The economic backwardness of the South continued until the 20th century, even when Mussolini had tried to resolve the situation and endowed considerable amounts to be invested, yet no success had been seen in the economic development of the region. The probable reason for this stagnation for many is the existence of the vast criminal organization of the Mafia, that became powerful in the late 19th century and flourished throughout the 20th century. This led to a social stratification in the country where noticeable wealth difference between north and south is extremely clear in possession, education, and lifestyle (Cole, 2005)

Apart from the political and geographical divisions, most Italians divide themselves into two broad cultural categories. Italian patriotism and a strong identification of one's original hometown. Among Italians, they describe themselves they associate their identity to their own region. This means that hometown's identity is more important than incorporating one's identity to the nation (Economist, 2015).

The North Italians mostly think of themselves as better and depicted as snobbish and have more self-confident in their social standing in compare to their southern compatriots. Prime values in this region include the good income, job, money, social opinion, material possession, and good economic standing to afford leisure and other luxuries. They also have an intrinsic pushed to show

their achievement at the collective level and prove themselves on what they are capable of and how much do they earn, in contrast to their contenders that simple rural life constitutes most of the family, and high involvement and social interaction are encouraged among each other, trust is relatively high in relation to a stranger, open-hearted and loyalty is very solid when it comes to the family. Southern families, in fact, make huge sacrifices to send their children to education and get a degree at one of the Northern Universities to have access to the job market.

The difference between two regions can be seen in industrial innovation; the highly industrialized and urbanized cities are in the northern part of the peninsula such as, Genoa, Milan, and Turin that forms the industrial triangle. While the Mezzogiorno or Italy's southern part, comprises the city of Naples, and Sicily, which were the former Kingdom of Two Sicilies with Palermo as the Capital, agricultural and rural areas are prominent in the region. Southern Italy's industrial development is low in comparison to its peers that enjoys the high technological advancement in the field of science, management, and mathematics. Few works are created in the Southern part, and the only source of income of the region came from tourism and agricultural sector that are subject to climate and season, making income unstable for many families (Gentile, 1998).

Speech is also an indicator of borderline in distinguishing the two social classes in Italy. Those people that are more educated, communication is closer to the national language. Style of dress, choice of food, branded clothes, and prestigious leisure activity defines one which social caste they belong (Buck, 1981). Southerners can be loud, and the use of dialects are widespread while the Northerners put class and style in their speech and talking. The concept of time Italy vary depending on its region. Punctuality can be differed from 20 minutes late in Northern Italy, half an hour in Rome, and in extreme cases, 45 minutes in South.

Although the distinction might be less obvious and not true for everyone, but some still accentuates their social position in the society as northern people by showing racism towards those who originated from the South. Nowadays, this kind of occasion would rarely happen because Italians

are embracing the modernisation and indistinguishably the disparities is becoming less and less marked.

Italy has a rich cultural heritage that is manifested throughout the country. Remains of Greek and Etruscan culture are found in the south and the middle region of the country. Roman antiquities are still in Italian arts, literature, and architecture. Pompeii is famous for the well-preserved archaeological history, museums, important collection of ancient civilizations, churches, cultural institutions, libraries, and theatres are those that defined the Italian culture as of today.

3.1.1 Italian Individualism

In general, Italy's cultural dimension according to Hofstede's model scores highly on individualism and masculinity, and less indulgence. Individualism stresses the human independence, awareness of self and liberty in making personal choices. It gives emphasis to the moral worth of an individual, promoting the exercise of achieving one's desire and substantial control destiny. It begins with the premise of that human is of primary importance and employment of freedom is at the bottom of self-realization (Wood, 1972). Typically, these traits are prevalent in Northern part of Italy, where citizens are said to be more dynamic, involved in the local entrepreneurial job market, and favors modern family behaviors (Avola, 2009), and loose psychological bonds are developed at an early age. Regarding the family, Italians are very family oriented and take care of their immediate and direct family only, where children are reared to only protect and oversee their family before all else. Furthermore, Italians also take a great concern about how important their appearance externally, as branded material possession can show the social status of one person.

Nevertheless, these individualistic aspects are not spread throughout the country where Southern Italians' identification to themselves are referred to collective society, and strong belonging to in-group are widespread. This society has a strong 'being' orientation means that shared predetermined characteristics (gender, role, family, social status, social class, ethnic background, religion, age,

marital status) are dependent about what a person can do. Forcefully, one's role, and power influence the abilities of that person. Another contrast of Southerners to their counterpart is the concept of loyalty. The strong in-group orientation of many Sicilians and Sardinians explain the unwavering loyalty within the group that does not extend outside of its borders. There is also a strong kinship to extended network even if the person is not related by blood and great emphasis to hierarchy, role, and respect to superiors. For instance, the Mafia's values and ethics encourages a strict loyalty, otherwise, punished by a death penalty, and yet the godfather who ordered such killing would still go to the ceremony burial because he still loves the betrayer (Jean-Claud & Lee, 2013).

3.1.2 Italian Masculinity

Another Hofstede's cultural dimension in which Italy scores high is masculinity, as the word suggests, they are those qualities that can be traditionally associated with men such as, competitiveness, toughness, dominance, and assertiveness. This kind of society stresses the nurturing of ambition, acquisition of wealth, focused on material success and men bear an image of importance in a social context (Hofstede G., 1980). Italians' score in Masculinity is 70, meaning that the society give emphasis in money, competitive society, showing off possessions, and materially there is a notion that welfare of others is being taken care of less. This society is likely to be more possession-oriented, and achievement is demonstrated by clothing brands and wearing jewelry. Thus, explaining why Italians have superior taste in clothing, fashion, foods, and aesthetics feature of materials. In fact, the '*Bella Figura*' concept, is that Italians are expected to present their external appearances to be appealing and knowing the proper way of behaving in every situation. This implies that public life is the basis of how the person is, and the way people act can become an indicator of social standing. The behavior also materializes that Italians give high attention to precision, physical looks, and beauty, to which no wonder Italy is famous for designer brand clothes, fashion shows, and luxurious sports cars. Furthermore, this *Bella Figura* of Italians are showed in buying expensive property, expensive clothing, and expensive material.

The competitive part of the society is the fact that many businesses organization in the country are successful and competition within or outside the country is tough. At the early age, Italians are taught to be competitive in every activity they took part of, parents' expectation from the kids of getting the highest grades are ingrained in the children's upbringing. In fact, majority of the young Italian graduates from the University bring home their diploma with the top score (*110 lode*) and many parents would expect their children to be so.

In the business context, the Northern business negotiation encourages more social discussion and prefer a direct straight business and decentralized management. Being on time is considered as an asset, the first impression is crucial, unlike the Southerners that negotiations are more relaxed and social relationships are established that lasts longer.

Gender role in Italy also varies, while the traditional culture holds the idea that mothers are full-stay at home to take care of the husband, children, and the house to which prevalent in Southern Italy, in the Northern part, women are currently taking part in every aspect of society. The Northern women are more involved in politics, economic affairs, and everyday social life, in contrast to Southerners that majority of women do not give importance to education either taking part to any formal institutions.

3.2 Philippines' Cultural Heritage and National Culture

The cultural heritage of the Philippines is mainly and deeply influenced by the Spanish roots, Chinese mercantilism, and American modernization. Rizzo and Throsby (2006: 985) define this cultural heritage as something that is received from the past this can be seen from ancient buildings, monuments, artworks, crafts, even the music it produces. In other words, it is a connecting bridge between the past and the present. In fact, historical buildings, museums, and monuments are built in resemblance to European architecture especially of those Spanish and even major industrialized cities in the country has Spanish root names. However, the Official Filipino language is a mirror that

in ancient times the country once became a melting pot in South East Asia, where the Filipino language constitutes 40% Spanish root word, 10% English, 35% Austronesian or Javanese, 15% Chinese origins. The Chinese heritage left a remarkable tradition to the Filipinos, as it can be seen from the use of traditional Chinese cooking style, festivities, extending the family structure, collective harmony, and respecting the elders are those culturally transmitted to the Filipinos.

One can think in simple terms that the national culture of the Filipino has always been subject to identity crisis, as many foreigners have invaded the country carrying with them their traditions only to leave a profound impact to Filipino culture. In the context of American heritage, it gave the country of choosing religious freedom, not just the Catholic Religion introduced by the Spaniards. The description that Philippines' population comprises of Christian religion implies that it has a different stratum of dimension: Protestants, Evangelicals, Baptist, Methodist, Presbyterian, and others. In the political regime, the country gained its independence and became "*La Repubblica de Filipina*" or The Republic of the Philippines; all credit to the US the political restructuring aid that it endowed to the country. Free education was given to all levels of society, not just for the privilege but also to the poor; English became the official language in the press, journals, personal expressions, and opinions are consented with liberty and freedom.

Westernization of the Philippine society happened in a swiftly manner. It begun when Spaniards came to colonize the country, Dutch, English, and Portuguese invaded also the peninsula leaving the country opened to influence and implementation of foreign customs and traditions. This process of Westernization of the Philippines is furthered extended through the occupation of the Americans where the American system were successfully developed, and English became the medium of instruction throughout the country.

In 1960, some decades later after the World War II, the country was nominated as the model of development after Japan among East Asian economies. The growth of the country has become very dynamic that during the 1960s it was considered as Asia's industrial powerhouses. It was regarded

as once richer than Taiwan, Hong Kong, Malaysia, and Vietnam, but due to the corruption of the politics from 1965 to 1986 - the country acquired an unflattering reputation, referred to as “sick man of Asia.” Founding itself in an economic crisis where national debt rises from \$2.3B to \$24.4B and unfavorable economic problems that persisted till the 2000s.

The social business setting of the Filipinos is based on kinship, paternalistic guidance, and dependence on authority. The family is the principal reference in defining acceptable behaviors, family as a source of job opportunities, the family is at the heart of economic stability and the foundation of financial security. This family membership is extended also in procuring various favors, even in evading tax, lucrative business contracts, and the exercise of nepotism regardless of one’s capabilities.

However, the overly depending of the Filipinos to higher authorities lead to the formation of a deep sense of fatalism, where present is attributed to fate, and any misfortune that happens is out of anyone’s control. In fact, control and autonomous decision-making in the Philippines are as non-existent, as people conform with structured rules and proposed regulations. The events and other aftermath dealings are viewed as *‘bahala na’* concept to which means any action taken to control the situation is surely of no contribution to change the current situation. The *‘bahala na’* concept is expanded also in the time perception as many treat ‘times’ as continuous and homogenous. For instance, today’s shortcomings can produce an attitude of delaying. This hint that if there is a failure in concluding the task within a specific deadline, common Filipino would say “there is always tomorrow to finish it.” The propose meaning of the notion is that among Filipinos, inclination to treat time as elastic, continuous, bendable, no sense of strictness are the traditional social norms and timekeeping is hardly achieved. Procrastination without the sense of rush is one of the qualities that Filipinos are known for.

Societal culture in the Philippines is organized according to kinship relationship. This implies that the conventional configuration of each member comprises the family and extended family. Elders

are referred to as “Tito/Tita” (uncle or aunt) even no blood relationship is shared. Kinship relationship defines also the management in business context, where typically managers are committed to maintaining the smooth inter-relations among employees, superiors and even to their competitors. Deep respect is given to individuals that exercise higher authority independently from their ethics, behaviors, and attitudes. In Southern Philippines, the region of Muslim community, kinship feuds are the conventional structure where family and extended family performs as social control as to what, how, when, where to do certain things accordingly to the tradition. These feuds are composed of families, clans and are passed onto one generation and another to which by extreme betraying family honor is punishable by death.

3.2.1 Philippines’ Short-Term Society

Long-Term Orientation (LTO) is a dimension that Hofstede added later to his cultural dimension after conducting cultural studies in Asian cultures together with other Chinese scholars. This dimension is initially influenced by a set of logical rules for daily life derived from Chinese history known as Confucianism. Few critical principles of the notion revolved around the mutual obligations of distinct roles in the society (ruler-subject; father-son; oldest-youngest; husband-wife); treating others as one would like to be treated; working hard and not spending more than necessary. LTO is defined as the fostering of virtues oriented toward future rewards: thrift and perseverance. While on the opposite pole is Short-Term Orientation (STO) values are associated to respect for tradition, fulfilling social obligations and protecting one’s face. It also rests in cultivating virtues related to past and present, primarily respect for cultural/family tradition, people are pressured toward spending, and mostly, efforts are expected to produce quick results, and much concern with social and status obligations. (Hofstede 2007, p. 243).

In applying the cultural dimensions to the Philippines, we can see that the country scores low in LTO in compare to its Asians counterparts. As a simple example, much of the Filipinos are prone to quick spending; pleasure seeking, immediate need of gratification and susceptible to the sensitivity

of social trends of consumptions. According to the social scientists, while the rest of Asian countries score highly in Long-Term Orientation in saving and thriftiness, Philippines is an exception (Hofstede and Minkov, 2010).

The consumer buying behavior of the most Filipinos is the preference of visiting shopping malls rather than historical artifacts because of money spending and quick exhaustion of income. Leisure time is also significant, in fact, many leisure activities are found inside the malls, and no wonder why the Philippines has 3 of the 10 largest malls in the world. Furthermore, in this type of culture they take high priority in respecting “musts, dos and don’ts,” traditions, face-saving, to be a stable individual, respecting the social codes of marriage even if the love has gone, reciprocation of greetings, favors, and gifts are all social rituals that constitute the Filipino society. STO cultures also tend to accept social inequality since profound respect is given according to the belonging of one’s social rank. It turns out that in the Philippines, the inequality of different social classes is acceptable, in the sense that it is possible to find a luxury house around a slum area or squatter houses.

3.2.2 Philippines’ Collectivism

Another cultural dimension that the Philippines score high is the dimension of collectivism. Just as it has been stressed before, collectivistic society is a culture where collective identity fosters a strong and deep sense of belonging. To understand more the Collectivism dimension culture of the Filipinos, “Debt of gratitude” (Charles Kaut, 1961) or “stand na loob” is another example. This attitude is one of the complex social mechanism present in the society of Filipino culture that seeks to fulfill a reciprocal obligation in maintaining face and social status in the community. *Philippine Values* (1970 third ed.), a Psychological Filipino Values Book written by some of the known Filipino-American psychiatrists, attempt to explain the tendency of Filipinos in seeking smooth interpersonal relations, thus debt of gratitude or utang na loob is defined as a contractual obligation (Kaut, 1961) that lasts for a lifetime, to the extent that looking back to the past to define the present situation is essential. In fact, to maintain the smooth functioning of the relationship, Filipinos are

prone to conform along with the majority or follow the lead and suggestion of an influential person, which derives from the word concession or '*pakikisama*' (Frank Lynch, 1961), even at the expense of involuntary companionship.

Furthermore, sacrifice for personal welfare is expected in maintaining a friendship or involuntary companionship. The collectivism culture of the country is also expressed through the voluntary sharing one's have in the group belonging, and the preference to work as a team is dominant. Social acceptance and fear of rejection are the norms that rise anxiety to many Filipinos, thus '*pakikisama*' is a trajectory of a deep sense of cooperation, coordination, and seeking harmonization in group membership. Culturally, Filipinos seek fulfillment through social acceptance and social recognition, whether be done through material possession, companionship, changing attitudes, deceitful words, changing preferences as collective identity is central to this country.

In the context of family, *utang na loob* is shown through parents that plant social obligations to children's mind at an early age such as, "*Hindi ka mabubuhay dito sa mundo, kung hindi dahil sakin*" or in English "you wouldn't be here in this world, if it wasn't for me." While the notion reveals the strong commitment of parents towards their children, it also promotes dependency by which support the claims of High-Power Distance stimulates dependency to a higher authority. Reliance to parents are common throughout society, children's powerless and bending the child's will to conform to parent's desire is spread in the culture, and the formation of deep recognition of authority are nationally practiced. The tolerance of the power distribution and inequality of influence is the degree to which the Philippine society is classified. In this culture, children do not speak their mind and parents discourage autonomy while teaching strict obedience. Talking back to superiors is interpreted as the disrespectful manner and leads to accepting whatever the person in the lead would say. Consequently, this leads to distancing the child in relating to their parents. Rarely the children in this society talk to their parents about their emotions because they are raised to see their parents as an absolute authority, source of money, source of rules, "dos and don'ts", children must yield to

their decision, and in most conservative families, children are not allowed to join the conversation of adults because otherwise they are judged by elders as disrespectful and lack of courtesy.

These characteristics itself are not bad, but eventually, the children when become adults, become paralyzed in treating personal responsibilities. Say for example, the parents are poor and cannot afford to send the child to further education such as College or University, the common Filipino expression “bahala na” or “an attitude to accept whatever comes,” induces the child to resign and withdraw from even trying because of “poorness and parents can’t afford.” Eliminating the possibility of trying and finding the talents and abilities that might be sleeping. Due to the social status of poverty, that child has implanted in his mind the limitedness he/she can achieve, and dysfunctional self-inferiority are formed within. Later in life, that same child would grow into adulthood, finds a partner, have kids, but dependency on parents do not cease. And with many cases, that inferiority complex together with lack of education, lack of financial standing, leads to a devaluation of self-worth and self-affirmation. For many, to cover this lack of self-esteem, they found their self-meaning through the affirmation of others, by using branded items, and in buying expensive items, they save their outside appearance to look confident outwardly.

This social cycle is not strange to every Filipino. The unfortunate side effect of this process is promoting a lifetime dependency and limits the personal exploitation of growth and changes. Filipino parents’ ultimate dreams for their kids is that they would finish their education, if successful, children are expected to give sum of money to their parents, help them, and take care of them as debt of gratitude and to some, live together in one roof with the parents together with the new family. However, if the children are not successful in finishing their education, Filipino parents would understandably accept them, applying the “bahala na” concept that God will provide everything, children will stay in their parents’ provision until they form a new family, and later debt of gratitude covers the whole relationship between a parent and child.

The concept of debt of gratitude (utang na loob) is much broader than theory can explain. It limits also the children's liberty to express their opinions in the face of wrong-doing. It pushes people to act in certain conformity and getting along to people, because of the debt incurred in the past. Either a child would be successful or unsuccessful in life, the debt of gratitude (utang na loob) is embedded internally and would continue as a lifetime obligation towards the principal, in this case, the parents.

4 Introduction of Power Distance

*In every conceivable manner,
the 'Family' is linked to our past,
bridge to our future.
-Alex Haley*

In the earlier chapter, cultural heritage is discussed as part of the cultural setting of each country to explain their score from Hofstede's cultural dimensions. One cultural dimension that this thesis will focus particularly is the Power distance.

The definition of Power distance, a term came into being around the 1960s coined by a Dutch social psychologist Mauk Mulder, is the result of an experiment research to individuals whom Mulder gave different power relations with a basic social structure setting. Some hypotheses that he concluded after the experiment in the field are such: the exercise of power can give satisfaction to individuals; the individual who possesses the power has the tendency to increase its gap to the less powerful person; and individuals are determined to reduce this power distance gap between themselves (Mulder, 1976). However, the last hypothesis implies that the high tendency to reduce the power distance gap between interactions are applicable only by those who are already in the position of power. Another researcher came to similar conclusions where it was proven that those who are in the place of power tend to devalue the importance of the performance of a less powerful member of society (Kipnis, 1972). And as if having power is some sort of addiction, the concept above is complemented by another researcher (Boulding, 1978) who associated the accumulation of power, wealth and control to what sociologist called "the Matthew effect", then link its concept to the Bible New Testament's verse of Matthew 13:12 where it states that:

For to the one who has[power], more will be given[power], and he will have an abundance[power], but from the one who has not[power], even what he has will be taken away[power]. -Matthew 13:12 ESV

This imply that if one is rich or powerful, he only gets more prosperous and powerful, and if one is deprived, he gets poorer and poorer.

Hofstede affirms that this inequality is accurate and the hypotheses above is present in every kind of society, though others practiced inequality to the extreme degree, some seek to reduce it. For Hofstede, power distance is the measurement of which a society accepts and expects the distribution of power. He further defines this as the following: the power distance between a boss B and a subordinate S in a hierarchy is the difference between the extent to which B can determine the behavior of S and the extent to which S can determine the behavior of B (Hofstede G., *Culture's Consequences Edition II*, 2001). The toleration or refusal of the society to inequality can heightened or reduce the power distance gap distribution among its members.

Hofstede's research led him to conclude that if the society belongs to a high-power distance category, the low members of society also have high emotional distance gap to their superiors and to their leaders (Hofstede and Minkov 2010: 61). The Decision-making of the society is dependent and consultative type that often affects the behaviors of their leaders because relationship is based on interdependence. They also believe that power and authority are the only guidance in life. The society accepts that people are not equal and in the world which they live in, inequality can exist, and they do not have the power to control their situation. Social hierarchy in every institution is present and countless formal vertical arrangements between members are desired to clarify the position and power that one must exercise. The followers, be it a child, employees, little siblings, and other individuals who do not have much power are expected to only to follow, obey and not complain. They seldom express their complaints and objections openly. Leaders and superiors in turn should be able to resolve disputes as well as assuming big responsibilities and decision-making are based on the guidance or approval of others. Without a clear direction they tend to lose track of their goals and they also lost their motivation to finish the task.

In the low power distance society, the gap of power is reduced as everyone treats everybody in the same manner regardless of their positions and titles. Decision-making in this society have a positive relationship to rationality and independent decision making. Leaders tend to show more initiative, creativity, innovativeness and a reciprocal consultation between members is the desired interactions when it comes negotiation and setting up terms. For instance, a child may challenge her mother by asking questions why she decided to do certain actions, and in turn the mother is in the position to explain herself to the child. Objections can be express freely by the low members of the society (in this case the child) and expect to be treated the same by those who are in the position of authority and be in the rightful position to express themselves if they disagree. Both parties involved, will cooperatively work on their differences, and find a solution to a satisfactory conclusion. Independent contribution and initiation are encouraged by the leaders in the low power distance society and solving problems by their own are considered as an asset.

The effects of power distance come to many kinds of shapes, forms, and natures. Some effects are obvious in the inequalities of power and wealth exist in the society. Caste system like in India which discourages upward social mobility, or a society that promotes equality and opportunity. Other cultural consequences are in the relationship of parents and children, treatment of elders and treatments of family. It also affects their view of money, wealth, or possession if it brings negative effect or positive effect. The idea that someone who is in the position of power and authority depends on the variable of the cultural context of the country. In the government system, power distance is also correlated to their national competitiveness of economy. Numerous researchers, academics, and educators in various fields are in agreement that the chemistry of the government-society interaction and the effectiveness of the system is the perceived strength of the legislation. If the same leaders who passed the law do not respect it and tend to misuse their power for selfish gain, the society also exercise a lenient respect towards its regulation.

4.1 Objectives of the Study

Since that this thesis is a comparative study of the Philippines and Italy, the aim of the study is to compare both societies, and to do this culture must be the topic of research. The formulated question is adopted from Hofstede and such is used to confirm or argue his findings about the cultural dimension of Power distance. This is also to determine why social culture is particularly important when it comes to decision making as it is considered a primary force in every individual's daily life. The questionnaire was conducted on at least 100 respondents with varying levels of age, education, and occupation.

4.2 Questionnaires for the Research

The following is the list of questions that will serve as an instrument to assess the Philippines and Italy's score in power distance index. Quantitative research method has been used because of the limited spatial time and number of respondents to sustain a qualitative research. I was able to gather at least 100 n populations from each society and mostly are living in Venice for Italian respondents, some are living outside of Italy, and some are students currently in their Erasmus or Overseas Program. The Filipino populations do vary, 50% are immigrants to other countries, and only 20% are actually coming from the Philippines, although I cannot quantify the exact percentage of how many people came from outside the Philippines and those who reside locally, I can be sure that most people that I have asked are my friends and parents' friends that are also living overseas.

The use of the quantitative method is to confirm or argue Hofstede's cultural research if we can find any deviations from his studies. This could also help in showing a meaningful relationship between answers and questions, attitudes, and mindsets as to both societies act. However, there is so much room for development for this research. I have covered mostly the part of the Power Distance in the context of family and workplace and there still so many topics that can be expanded if further studies are allowed.

The Survey Content is mostly taken by Hofstede's findings, Inglehart, Mulder, Gasse, Kluckhohn and Strodbeck, World Values Survey, and other Web documents available on the Internet. The used platform for the Survey is Google Survey since the tool records time, content and gives raw data about the respondents and their answers. The produced information and answer are used to construct general conclusions based on hypotheses. The Survey is from August 2018 to September 2018.

4.3 First Section: Demographics

The first section of the questionnaire includes the respondent's gender, year of birth and occupation to find potential relationships to the questions and demographics data.

1) Are you: Female/Male

	Italian n=101	Filipinos n=108
Male	33,7%	24,1%
Female	66,3%	75,9%

2) Born

- a) Between 2005-2000
- b) Between 1999-1988
- c) Between 1987-1963
- d) Between 1962 and below

	Italian n=101	Filipinos n=108
a. Between 2005-2000	25,74%	9,26%
b. Between 1999-1988	56,44%	32,41%
c. Between 1987-1963	15,84%	38,89%
d. Between 1962-and below	1,98%	9,26%

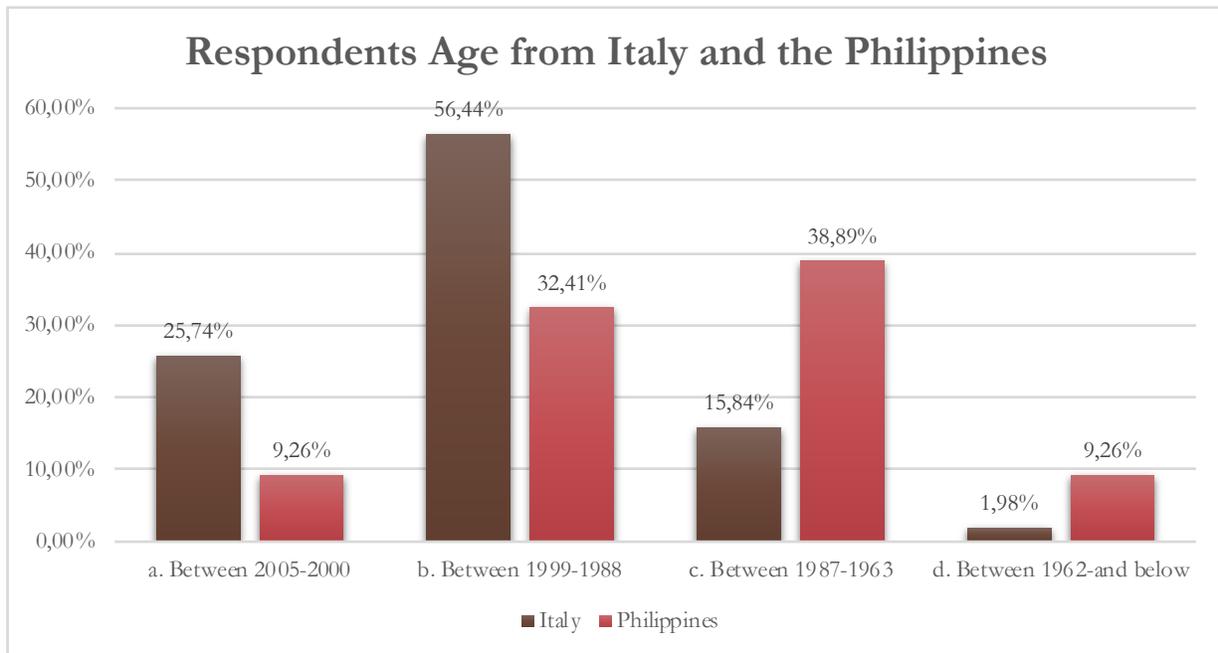


Figure 4-1 Respondents Age of Italy and Philippines

As seen above, most of the respondents from both societies are born from 1988-1999 (30 y/o – 19 y/o) and 1987-1963 (31 y/o – 55 y/o) which means that these respondents have gotten matured already their programming of the mind. And considering the mind as head, heart, and hands – that is for thinking, feeling, and acting with consequences for beliefs, attitudes, and skills (Hofstede G. , 2001, p. 10). They also have developed their own unique experiences, their own personality and their own values and behaviors. Most of them are also female to which readers may think this can bring bias to the evidence gathered but this should not produce major problems, because the questions asked to the respondents are the generally considered characteristics of Italy’s and the Philippines national culture. Together with the gender and age, occupation is also included in the first section of the questionnaire.

- 3) State the Sector of your work
 - a) Hospitality Industry
 - b) Public Service/Government
 - c) Information, Communication, Technology Industry
 - d) Logistics / Business Service
 - e) Manufacture Industry

- f) Housekeeper / (Other)
- g) Student

The Figure 4-2 and Figure 4-3 reports the count of female and male Italians (Filipino) together with their respective occupation and of what year they are born. The total on the right column side refers to the total count of gender associated with their occupation. The first total on the row is the total count of gender and what year they are born to, and the intersected cell of total of both sides (e.g., n=67) is the count for the total of that particular gender of respondents. Note that the occupations are in ascending order by letter for both society because the Pivot Table Program of Excel only allows data ordering by ascending or descending. It should be noted that the row of occupations sector does not have the corresponding translation (from Italian-English and viceversa) if tables are compared.

<i>Italy's</i>		<i>Nata/o tra</i>				<i>Total</i>
		<i>2005-2000</i>	<i>1999-1988</i>	<i>1987-1963</i>	<i>1962 e sotto</i>	
<i>Io sono un/a</i>	<i>Indica il settore del tuo lavoro</i>					
Femmina	Industria del turismo		1			1
	Industria di produzione		3			3
	Informazione, comunicazione, industria della Tecnologia		3	1		4
	Logistica/Servizi alle imprese		1			1
	Servizio Pubblico/Governo/Pubblica Amministrativa		1	4	1	6
	Studente	21	27	4		52
Total (F)		21	36	9	1	67
Maschio	Industria del turismo		1	3		4
	Industria di produzione		2	1	1	4
	Informazione, comunicazione, industria della Tecnologia		1			1
	Servizio Pubblico/Governo/Pubblica Amministrativa		2	3		5
	Studente	5	15			20
	Total (M)		5	21	7	1
Grand Total		26	57	16	2	101

Figure 4-2 Source: First Section (Italy) - Research Thesis Survey 2018

<i>Philippines</i>		<i>Born between</i>				<i>Total</i>
		<i>2005-2000</i>	<i>1999-1988</i>	<i>1987-1963</i>	<i>1962-and below</i>	
<i>I am a</i>	<i>State the Industry of your work</i>					
Female	Hospitality Industry		9	11	5	25
	Logistics / Business Service		3	3	1	7
	Manufacture Industry		3	2		5
	Public Service/Government		3	7	2	12
	Student	18	8	7		33
Total (F)		18	26	30	8	82
Male	Hospitality Industry		2	6		8
	Information, Communication, Technology Industry		2	1		3
	Logistics / Business Service		1	1		2
	Manufacture Industry			2		2
	Public Service/Government		1	1	2	4
	Student	3	3	1		7
Total (M)		3	9	12	2	26
Total		21	35	42	10	108

Figure 4-3 Source: First Section (Philippines) - Research Thesis Survey 2018

By observing the table, the number of students have the highest score, IT(F) students n=52, IT(M) students n=20, PH(F) students n=33, and PH(M) students n=7. Most of them are born from 1999-1988 and 2000-2005 and this should remind us that most of our respondents stand for the emerging adults in Italian and Filipino society with age ranging from 13 years old to 30 years old. This attests that there is a strong possibility that their point of view is soaked and influenced heavily by media (especially the age from 13-19); by the world with mature globalization; a preference of equality in the society; by the generation of travelers; explorers; expressive; aggressive; and mostly grew up seeing the expectation of the world is perfection, physical attractiveness, and successful life. They are what the sociologist called as the generation Y (Millennials) and the generation Z. In addition to this, many of the young respondents mostly came from the Italian society 59,49% (F), and 19,80%(M) out of the grand total. The students who respond in to Survey from the Filipino society account 30,56%(F), and 6,48%(M).

4.4 Second Section: Family Measurement

The second section of the Survey is adapted from Hofstede's table Exhibit 3.8 which lists the key differences between Low- and High PDI Societies, in the context of Family, School and Work. Because the mental programming happens early in every individual's life, especially within the context of family. Family is the institution where every person learns about the practice of (in)equality. The World Values Survey (WVS) and the European Values Survey have contained in their questions about encouraging children at home to be independent which correlated highly with low power distance countries and in contrast, the high-power distance society do not give so much independence to children because they are not expected to experiment for themselves (Toer, 1982) but instead they give importance to values like "hard-work" and "obedience". The survey question of Category A has also adapted the same concept of question from WVS and shown in A.1, A.4, A.5, A.6, A.7, B.2 B.4, B.7, and B.8. The question of B.8, in particular, states that "Is it okay if children disobey" came by Kohn's study who found the relationship of "obedience" to be strongly correlated to high power distances societies (Kohn, 1969). As repeatedly mention, parents expect their children to be obedient in the high PDI societies and an order of authority among the children themselves are established, with older children having more authority than the younger ones (Question A.6). When it comes to respect, the high-power distance society consider this attitude as a virtue that must be practiced continually even through adulthood. The question A.7 implies that if respondents agree it sustains that they belong to high-power distance society because parents continue to influence the decision-making of their children as long as parents are alive, even with the children already married and have their own lives.

A.4 and B.4 questions are for the low power distance society adopted from Joshi and MacLean's comparative study about on what age does a mother expects her child to be competent. In this study, they have found that British mother expect their children to be self-confident at younger age, and India (a high PDI society) scores the least. In the low power distance social structure, children are

treated equals as adults where parents give them autonomy in decision-making and control their lives even at preliminary stages of life. They give allowances and spaces for their children to experiment their curiosity, their preferences, and recognized their liberty to express their disagreement.

Figure 4-4 comprises the A category and B category and have their corresponding implication on the second column to which if percentage of answers from the respondents is above 50% then it is likely that they belong to the matching hypotheses (second column) from Hofstede's finding.

A.

	IMPLICATIONS if <i>Agree</i>	AGREE		DISAGREE	
		IT	PH	IT	PH
A.1 Parents should teach their children obedience	HIGH PDI	99%	96.3%	1%	3.7%
A.2 Parents should work hard even if this is a burden	HIGH PDI	85.1%	75.9%	14.9%	24.1%
A.3 Children should enjoy leisure	LOW PDI	99%	93.5%	1%	6.5%
A.4 Children should be independent to make choices even at a young age	LOW PDI	58.4%	62%	41.6%	38%
A.5 Children should be treated as adults	LOW PDI	13.9%	29.6%	86.1%	70.4%
A.6 Children must treat with respect the older children with them	HIGH PDI	78.2%	90.7%	21.8%	9.3%
A.7 Parents should be involved in children's choice	HIGH PDI	92.1%	86.1%	7.9%	13.9%

B.

	IMPLICATIONS if <i>Agree</i>	AGREE		DISAGREE	
		IT	PH	IT	PH
B.1 Should Children be allowed technology at a young age	LOW PDI	16.8%	29.6%	83.2%	70.4%
B.2 Is obedience to older people important?	HIGH PDI	95%	97.2%	5%	2.8%
B.3 Do you prefer women/mother to be at home?	HIGH PDI	71.3%	50.9%	28.7%	50%
B.4 Is independence encourage in your family?	LOW PDI	86.1%	84.3%	13.9%	15.7%
B.5 Would you trust family your secret?	LOW PDI	70.3%	75%	29.7%	25%
B.6 Do you think you owe your parents love and respect	HIGH PDI	82.2%	86.1%	17.8%	13.9%
B.7 It's your obligation to follow your parents' rule because you are living under their roof	HIGH PDI – CONFORMITY	89.1%	74.1%	10.9%	25.9%
B.8 Is it okay if children disobey?	LOW PDI	77.2%	65.7%	22.8%	34.3%

Figure 4-4 Source: Second Section (IT - PH) - Research Thesis Survey 2018

The result is remarkably interesting, Italy whose score in cultural dimension of PDI is 50 is considered by many as a low power distance country. However, in Figure 4-4 it seems that Italian respondents have inclination in becoming a high-power distance society where: children are to obey

A.1 (99%); children are not adults A.5 (86%); involvement of parents' in their children's lives A.7 (92%); parents' should work hard A.2 (85%); children must respect other children if older than their age A.6 (79%); obedience to older people B.2 (96%); society's preference of women to be at home (71%); and conformity in obeying parents while living under their roof B.7 (89%) . In contrast, the Philippines is considered as one of the highest scores of PDI in the world with 94. The table of survey support all the claim hypotheses of Hofstede because the percentage of Filipino society agreeing to questions that imply High Power distance are all above 50%. For instance, A.1 (96.3%), A.2 (75.7%), A.6 (91.6%), B.2 (97.2%), B.7 (73.8%).

The question A.4 and B.4 is for the low-power distance society and both Italy and Philippines score positively in this question. Further assessment to this section will be associated to the other questions if truly the independence of the children is encouraged in the family.

4.5 Third Section: Society's perception about Poverty, Freedom, Money, Equality, and Age

The third section is adapted from Negandhi & Prasad (1971) studies and Inglehart's World Values Survey (WVS) Wave 1990-93. Inglehart's studies were focused in asking respondents about freedom, and equality. Negandhi & Prasad (1971) research was a reviewed about perceptions of society about inequality. Respondents had to choose what is more important: to have personal freedom or equality in society.

The Category C questions in Figure 4-5 are questionnaire adapted from Negandhi & Prasad (1971) in which they have found correlation of high-PDI countries in associating that lower members of the society should be blamed for the inequality. On the other hand, blame can be also switch to the powerful person in position. The high-power distance society tend to link the idea that changing a leader means changing the system. C.1 and C.2 questions reflect the concept that lower members of the society should be blamed for inequality. C.3 question reflects that inequality exist because of the inefficient leaders who run the system causing the unfairness.

The category E questions are used to assess the preference of Italian and Filipino society when it comes to a leader and how parents should be treated when they get old. Widespread acceptance of different choice of leaders between low and high-power distance countries should suggest if this still holds in the context of Filipino and Italian society

Category D questions are from Inglehart's study states that high PDI countries would choose equality and the low power distance countries often would choose freedom (Inglehart, Basanez, & Moreno, 1998). The concept of freedom, money, respect, equality, and power are also the issue treated in the 1972 study about cognitive structures of male students in Greece, India, Japan, and United States (Triandis, 1972). The research correlated that money leads to freedom and freedom to disorder society, because then power is acquired through cruelty and brute force (questions are: D.1, D.2, D.3, D.4). Where there is cruelty there is also arrogance which is related to wealth. Furthermore, they added that perception of many high PDI countries about age is all about giving respect and giving them significant importance to their experiences. There is a mix of fear and respect when treating the older people.

According to Bettignies & Evans (1977), findings about old people unwilling to give up their power and associating their authority to their age is highly correlated to the high-power distance society, and the expectation that younger one would give them respect (Bettignies & Evans, 1977). Another conducted research have found that as people in this society gets older, it is becoming more desirable to age because there is more authority and power associated to their age (Best & Williams, 1996), and respondents from the low power distance countries associate money and wealth as source of happiness. In fact, in low-PDI countries, power holders are almost ashamed in their power that they try to appear less powerful to others (Hofstede 2001, p. 97). They also desire harmony between the powerless and powerful individuals and seek to establish equal rights in the society.

The table of Category C, D, and E are as follows:

C. Why do you think there are people who live in poverty in Italy/Philippines? Below are the four possible reasons: Which do you consider the most important? – Only one answer is allowed.

	IMPLICATIONS if Yes	AGREE		DO NOT AGREE	
		IT	PH	IT	PH
C.1 Because some people are unfortunate	HIGH PDI	61.4%	47.2%	38.6%	52.8%
C.2 Because of their laziness and lack the force of will	HIGH PDI	73.3%	83.3%	26.7%	16.7%
C.3 Because in the society there is an injustice	HIGH PDI	89.1%	73.1%	10.9%	26.9%
C.4 It is an inevitable part of the modern progress	HIGH PDI	54.5%	60.2%	45.5%	39.8%

Figure 4-5 Category C - For Research Thesis

D.

	LOW PDI	IT	PH	HIGH PDI	IT	PH
D.1 Freedom can lead to	Respect for individual	25.7%	40.7%	Disorder society	74.3%	59.3%
D.2 Money can be a source of	Happiness and Satisfaction	64.4%	49.1%	Arrogance and Unhappiness	35.6%	50.9%
D.3 Equality in my society	Everybody has access to Social Welfare	85.1%	61.1%	Only the privileged people can afford Pension and Medical Expenses	14.9%	38.9%
D.4 Power is associated to	Nothing	25.7%	19.4%	Position, Money, Wealth, Age	74.3%	80.6%

Figure 4-6 Category D: For Research Thesis

E.

	LOW PDI	IT	PH	HIGH PDI	IT	PH
E.1 Old people are expected to have	Strong independence	7.9%	9.3%	Source of wisdom and knowledge	92.1%	90.7%
E.2 Superior or Leaders	Can be young and vigorous	91.1%	77.8%	Old and traditional and unbending to change	8.9%	22.2%
E.3 Parents are to be	Love, and left alone	66.3%	23.1%	Loved and kept at home	33.7%	76.9%

Figure 4-7 Category E: For Research Thesis

In category C, both Italians and Filipinos have score positively in the survey question regarding about the reason of poverty in their society. They often associate this poverty to: people who are lazy and have no self-control in their own lives to direct their destiny with PH=84,1%, IT=73%; people are just simply unfortunate PH=43,7%, IT=61%; and because in the society there is an injustice PH=72,9%, IT=89%.The question C.3 about injustice in the society implies that there is a resignation of control between members to reduce this inequality in which means they accept what the system has to offer. High percentage of respondents agreeing to this question means they belong to high-power distance society.

Interestingly, the Philippines and Italy converge not only to category C, but also to some points, such as the attribution of power is associated to position, money and wealth, and age as shown in question D.4 of Figure 4-6. Figure 4-8 shows graphically the percentage of answers from both societies. Italy scores only 14% when question D.4 is asked about equality, and many answered that in their society there is an accessible Social Welfare to everyone to reduce inequality (D.3). In the Philippines, many have reported that only the privileged people can afford pension and medical expenses (D.4). Other differences but not much is the consideration of wealth and money, where Italians report that happiness and satisfaction can come from having money and the Philippines have 50% of the respondents associating money to arrogance and unhappiness (D.2).

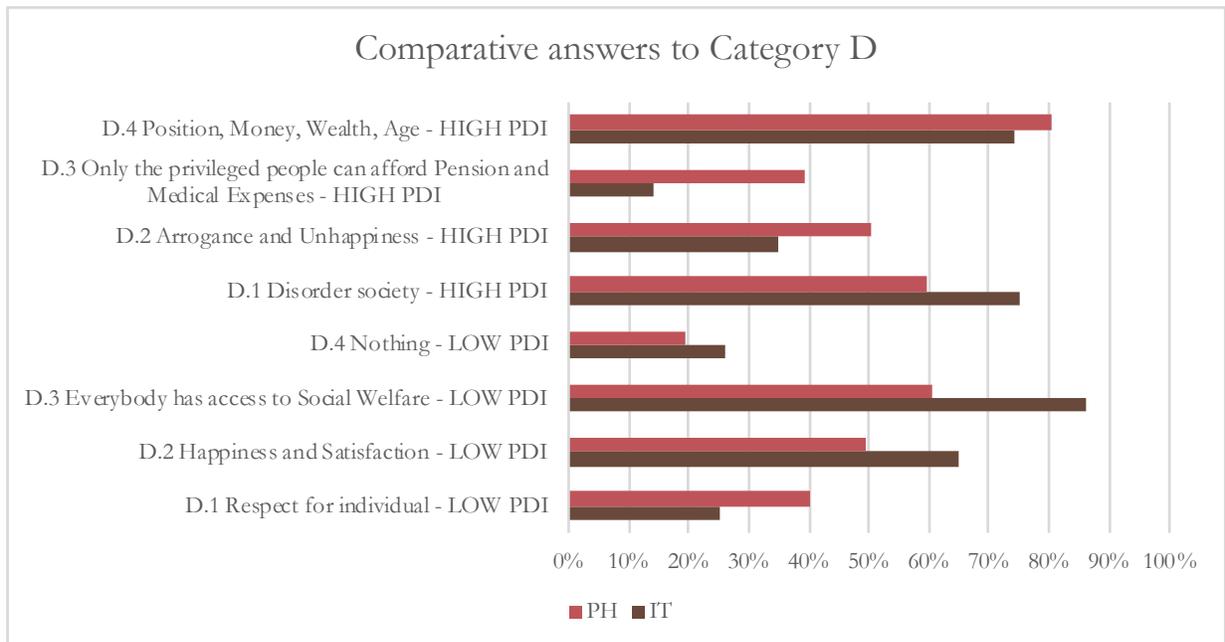


Figure 4-8 Chart of Category D

As for category E, both Italian and Filipino expect that old people should be a source of wisdom and knowledge and a preference for a young and vigorous leader. Lastly, E.3 question imply that the high-PDI society would prefer to keep their elderly at home rather than to leave them alone. In this case, Italian shows a great preference in leaving their parents alone when they get old.

4.6 Fourth Section: Workplace

Because work values are originally formed at early age due to the family influence, the mental programming of the mind in the institution of family is extremely strong and difficult to change. In the work context, the values acquired from childhood influence the way a person do their decision-making and conduct their work. Academics have sustained that in the high-power distance society, hierarchies are fundamental and societal order is the desirable structure that must be followed. Levels of management are also affected because the degree of decentralization and concentration of authority varies depend on what society the management is surrounded. Since that inequality is a syndrome inherited from the society.

In the low-power distance society they have flatter organization with flexible structure of rules and regulations. On the other hand, the high-power distance society practice management with tall hierarchies and concentration of authority are all in top. In addition to this, managers tend not to take part in the management system especially in the operation of the lower hierarchies.

Questions F, G, H Category are concepts taken from Hofstede findings in his study of IBM cultural behavior. For instance, F.2 question is a correlation of F.5 question for low-PDI countries, in which imply that one superior might take position today and tomorrow might be someone else. Suggesting that hierarchy is only for convenience and not a fundamental structure that should stay the same. Question F.3, and F.4 are used in the survey to study what would be the preference of a certain society when appointing a new subordinate. In ow-PDI countries, the method of appointing a new subordinate is the reliance of their new experience (F.3), and in high-PDI countries they would follow the formal rules given to them. The attitude that formal rules and regulations should be followed also extend its concept to the degree of individual certainty about their goals and objectives. Without rules or structure to follow, high-PDI societies tend to feel unguided and probably would not know exactly their responsibilities (H.5 and H.6) to which can extend to their personal situation of not having certainty about life (H.4). These questions were adopted from Peterson where he

assessed that role ambiguity and role overload are positively correlated to the high-PDI societies (Peterson & Smith, 1997). If the degree of individual certainty is high, that person is confident enough to rely on his/her own experience (F.3), the desire to reduce the parts of her role is less because the certainty of controlling the situation is independent from the rules and regulations (H.7) and there is a possibility of being satisfied in the context of workplace or choice of University (H.2). In society, the degree of independent choice is high that if there is a better job, better pay or opportunity, workers/students would definitely quit their job and grab the new opportunity because they believe that change is not bad but rather an indication of growth.

Figure 4-9 shows the relationship of F.4 to other survey question that can the relative power distance in a society. The same idea is also applicable for question F.3 (experience as a basis for management) with its association to H.3, H.2, H.7 which imply as a low power distance country (Figure 4-10).

In particular, F.1, F.7 and F.8 is associated to Category B (in particular, B.7 – where respondents are asked if it is their obligation to follow their parents). Just as previously said, the values in the workplace are the consequences of values learnt at home. If a society treat their parents with superior respect and authority that cannot be challenge at home, that same attitude is more likely to manifest in the workplace. However, if the society treat their parents with a consultative type of relationship, where children are given voice to express their feelings and opinions, then the consequence is that workers would openly express their point of views to their leaders (G.4).

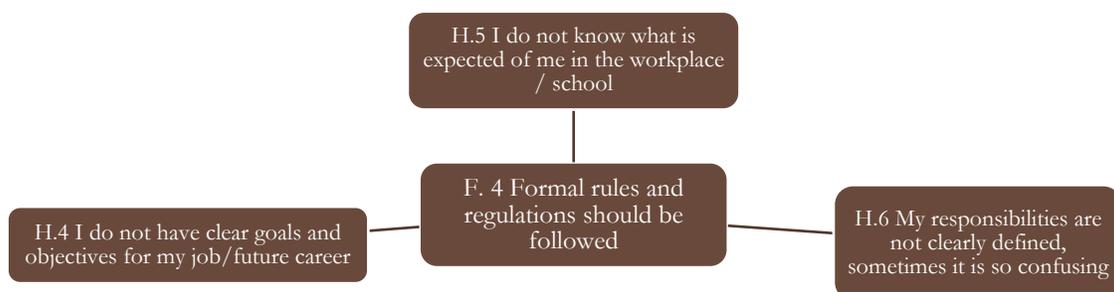


Figure 4-9 F.4 Question relationship to H.4, H.5, H.6



Figure 4-10 F.3 Question relationship to H.2, H.3, H.7

F.

Please indicate if You Agree or Disagree to the following:	IMPLICATIONS if <i>Yes</i>	AGREE		DISAGREE	
		IT	PH	IT	PH
F.1 The ideal boss is seen like a Father or a Mother who takes care of his/her employees.	HIGH PDI	74.3%	88.9%	25.7%	11.1%
F.2 Authority between Boss and Employees should be equal	LOW PDI	74.3%	57.4%	25.7%	42.6%
F.3 Experience can be a basis for management	LOW PDI	95%	92.6%	5%	7.4%
F.4 Formal rules and regulations should be followed carefully	HIGH PDI	89.1%	97.2%	10.9%	2.8%
F.5 Levels of authority is only for convenience	LOW PDI	82.2%	33.3%	17.8%	66.7%
F.6 I am okay doing things for other people even at work	HIGH PDI	78.2%	66.7%	21.8%	33.3%
F.7 I am afraid to express my disagreement with your managers/parents/teachers	HIGH PDI – <i>correlated to respect for authority</i>	25.7%	31.5%	74.3%	68.5%
F.8 I consider my boss/parents/teachers as a source of information	HIGH PDI	91.1%	90.7%	8.9%	9.3%

G.

Please indicate how much important to you:	IMPLICATIONS if <i>Yes</i>	IMPORTANT		NOT IMPORTANT	
		IT	PH	IT	PH
G.1 To be trained and learn new skills	LOW PDI	98%	97.2%	2%	2.8%
G.2 To have high earnings	HIGH PDI	70.3%	86.1%	29.7%	13.9%
G.3 To work in a clean workplace	LOW PDI	97%	95.4%	3%	4.6%
G.4 To express your feelings when conflict arise	LOW PDI	90.1%	89.8%	9.9%	10.2%
G.5 To be generous and share with others	LOW PDI	92.1%	95.4%	7.9%	4.6%
G.6 To agree with others' opinion for the sake of peace	HIGH PDI	52.5%	66.7%	47.5%	33.3%

H.

Please indicate your	IMPLICATIONS if Yes	AGREE		DISAGREE	
		IT	PH	IT	PH
H.1 I feel underpaid/undervalued/ignored	HIGH PDI	41.6%	39.8%	58.4%	60.2%
H.2 I am satisfied with my job/school	LOW PDI	63.4%	68.5%	36.6%	31.5%
H.3 If there is an opportunity to change job/school for better earnings/privilege, I would change job/school	HIGH PDI	69.3%	85.2%	30.7%	14.8%
H.4 I do not have clear goals and objectives for my job/future career	HIGH PDI	14.9%	38.9%	85.1%	61.1%
H.5 I do not know what is expected of me in the workplace/school	HIGH PDI	28.7%	36.1%	71.3%	63.9%
H.6 My responsibilities are not clearly defined, sometimes it is so confusing	HIGH PDI	34.7%	50%	65.3%	50%
H.7 There is no need to reduce some parts of my role	LOW PDI	53.5%	60.2%	46.5%	39.8%
H.8 My workload/assignments is too heavy	HIGH PDI	78.2%	37%	21.8%	63%

The survey results that Italians have more control in their situation and circumstances in compare to the Filipinos. H.4 question states that having a clear goals and objectives indicates that typically in a certain, they exercise their own self-will power to control their lives and the opposite is not having a vision for future at all. Furthermore, in low-PDI countries tend to improve their situation if they want to and are not afraid to embrace changes and switching preference. Unlike the high-PDI countries, the survey reports that role ambiguity are quite common among the society and sometimes they do not understand the expectations of their superiors if rules and formulas are not well-described and well communicated.

5 Power-Distance: Philippines and Italy

*If you want to see
the true measure of a man,
watch how he treats his inferiors,
not his equals.
-J.K. Rowling*

After looking at various aspects of cultural history that shaped the Philippines and Italy and the explanation of the survey question together with their implications, we will now focus to the analysis of both societies of how certain beliefs and pattern thinking affect individual into making decisions in life, such as in viewing the distribution of power in the society. To assess this this influence, the survey questions presented in the earlier chapter is used to give meaning to the effect of power-distance in their society.

The general consideration of the power distance score of Italy and the Philippines can be found among their national values, traditions, cultural heritage, history, governments, structure of family, work-related values, and their relationship with each other.

The Philippines's score for power distance is 94 which simply implies that this society has high power distance orientation. Partly of the reason that Filipinos have this high-power distance score is due to the cultural heritage of the country – Chinese, American, and Spanish colonization. The adopted Chinese values such as filial piety, nepotism, and extension of relationship (3.2).

If we remember, the definition of power distance, it is the degree of tolerance of society about the unequal distribution of power. In the Filipino culture, a general consideration of the uneven distribution of power is socially acceptable. One individual may control everyone, and nobody would say anything. Alternatively, the power is only at the top where all the decision makings are

concentrated, and the lower members of the society or organization or any institution are considered as the loyal followers. Conformity to the dominant individual even against with one's belief is probably the most prevalent feature of the Filipino society. If one person ended up having an abusive superior or a leader, there is no guarantee that the victim would be able to speak their feelings unless someone intervened in his or her behalf.

Italy's score in the cultural dimension of power distance is 50. One plausible reason that in this society, the dimension of power distance comes only to half is because of the clashing division of desire into becoming a vibrant economy and the cultural heritage of the country. Section 3.1 have laid out some of the historical settings and cultural inheritances as to why Italians have inclinations in giving significant value to their traditions and at the same time be competitive in their dealings. Their competitive spirit has brought them obviously to flourish their economy and now considered among the top 10 biggest Economy according to their GDP. Especially that after the World War II, the internal growth of modernisation within the country has begun to blossom. Italy is rapidly adapting new strategies to expand its economy thus internal dynamic interactions with other international players are regularly part of its economic vibrancy. Changes are not just in the economy, even the social setting of the younger Italian generations tend to embrace the modern way of lifestyle like the American culture and North-European culture where values consist in the exaltation of individualism. In fact, Northern Italian emerging adults favor an equal society with decentralized power among its members in the context of organization, while Southern Italians approves a formal hierarchy. Nevertheless, even if the two regions prove diverging preferences, Italians still hold traditional values of family.

5.1 The effect of Power Distance

The amount of respect and acknowledgment a society attribute to authority is deeply related to the unconscious level of the culture living in every individual. Previous works of research academics confirm that hierarchy and authority is another way to keep the order in a given society. It could be

that authority and power is held by one person (called monolithic), or authority and power are held by many in the sense that other members of society are encouraged to take part in achieving power (pluralism). Monolithic society characterizes a civilization where leadership is concentrated on the top, very antisocial to other cultures, and not wanting to learn about other societies. Foreigners have driven away because of their strange ideas and ways of thinking and focused only on what they believe to be true. However, pluralism society, for instance, the Greek civilization, is the opposite pole in contrast to monolithic society. This kind of society welcomes openness to other culture and to the rest of the world, and learning is not limited to their own presupposes.

Nowadays, monolithic culture is found in East and South Asia, the Middle East, and Eastern Europe. The central ideologies of each country belonging to these regions have become the society's main guiding principle of their morals and serving also as a mirror of their worldview. Each member of the society shares the same beliefs, values, and morals to which is considered as a fundamental influence to their thinking pattern.

The pluralistic culture is found in Europe, Anglo-Saxons countries, and North America. These countries boast of their diversity, encourage globalization, internationalization, considering the world as flat, and everybody is connected, existence of different opinions are accepted, people are encouraged to explore their choices, become the master of their destiny, given rights to express their emotions and feelings, to communicate, to criticize, and openness or transparency is well received in the society. A pluralistic society is when a system of normative ideologies are trying to converge different backgrounds, values coming from different people to establish harmony and unity. This is true for Europe when European Union is created, and thus a famous quote from European Council Millennium Declaration is that "EU's citizen are bonded together by common values such as cultural diversity." Every nation is to keep their own existing culture, and there is no need to imitate or change, just as have previously argued, Europe is differentiated but united in diversity.

Power distance not just influence the structure of the society, like the formation of monolithic and pluralism society, it can also affect the view of each members about conformity or seeking unity. The degree of power distance gap is imprinted especially in the structure of family. For instance, the children absorb almost every pattern and behavior that they see in their parents. What kind of relationship to establish within siblings, cousins, method of parenthood, to their relatives, dealings in school, interaction with friends, and acquaintances, are those realms of socialization that a child builds his/her own mental configuration of culture. They come to understand the patterns of power, authority, and the weight of reverence that one must give depending on the social status of the person. Say that rules, standards, and laws in a monolithic society (e.g., Philippines) requires that in the context of family, children are not supposed to join the adults' conversation because this attitude is considered as disrespectful. The behavior instilled to the children is 'conformity' where children are taught to imitate others to find acceptance in the society. The norm also expect that children are not to engage conversation with the adults unless they are invited. The conversation between parents and kids are not typical because of the emotional gap distance. Frequently, parents communicate their message through actions. Likewise, parents are not in the position to explain themselves to their children and sometimes pressure them to perform well.

In a pluralistic society, in the context of the relationship with the children, kids are encouraged to speak up, express their opinions, and parents are willing to talk their views to the kids, valuing them as an integral part of the society which has their own functions of ideas and points of view. The pressure imposed to the children to fully submit to their parents is almost non-existent because older people before them accepts and consents their understanding⁰. This kind of parent-kid relationship can be found in countries like the United States, Germany, the UK, Canada, and Australia. In Italy, the relationship is somehow in the middle, where children are encouraged to speak up, but forced to agree with the parents' opinions. As a matter of fact, fathers and mothers in Italy bestow significant amount of weight on their children's obeying them (Kohn, 1969).

Even with the many transformations that generations and history have seen, the family continues to be a unit that takes precedence in giving security and protection to every kind of society. With the transformation of each country, Philippines and Italy, have also experienced the modification of the family's structure. Where the mothers were once used to be considered a full-time stay at home a decade ago, now entered the labor force in order to contribute for the economic benefit of the family and women became more educated to the extent that level of academic education between two sexes is unrivaled.

As previously said, three institutions that affect individuals are government, religion, and family. Since that family is the group in every person's life to affect our mind-setting, the structure of family in every society differs from one to another. In this context, individuals learn values, norms, and ways of doing, and mental programming comes very early in life, children mostly adopt their parent's behavior when growing up, and they behave after the set examples they see from older people. However, power distance and its effect to the family structure can vary as the application of the concept differs from groups within groups, and city within regions, or small groups that distinctly differ from another group. This is what happened to Italy; power distance application is depending on the region.

5.1.1 Italy's division in Family structure

In Italy, the structure of the family varies from region to region. This is due to the regional division of the country. In the past, during the Middle Ages, the Spanish presence in the Kingdom of Two Sicily caused an ongoing tension between the North and South foreign occupation. Not only the Southern region is open to colonization, they also bear a reputation for savagery that imperiled them to enslavement and Catalan invasion in the 14th century. In addition to this, the Kingdom of Sicily is at the center of dispute between two opposing nations: France, and Spain. In the expedition of Italian troops in the Southern region, foreign occupation has ended, and Kingdom in Italy is proclaimed in 1861.

Today, the Italian population have variety of ethnic presence confirming the earlier conquest of their neighboring countries in which revealed through the diverse use of language within Italy (Ketzner & Saller, 1991). In Trentino-Alto Adige, the spoken language is German, French is the language for Valle d'Aosta, and Slovene is spoken in the Trieste-Gorizia area. Particularly, the Sicilian dialect is considered to have a complex linguistic structure because of the combination of Greek, Arabic, Latin, Italian, Norman, French language, and other influences that cannot be understood by native Italian speakers. The difference and mix ethnics of Italians also affect their treatment of the family. For instance, in the south where the strong presence of Greek-Italian is influenced by the Spanish culture, they tend to have the collectivistic structure of the family. What effect does it have to do with Italian culture in this particular region is the tendency to be collectivistic (+ masculinity), and the northern region favors the practice of being an individualistic society (+ masculinity).

The division of the North and South have drawn its clear borderline during the unification of the different Italian states under Cavour's ruling, to which has brought a series of discussion on how to manage the southern district of Italy. Northern Italians described the citizens of the region as "corrupt, barbaric, and uncivilized" (Moe, 2002), highlighting the issue of regionalism between the two. Because of the late unification of the county, most Italian still identify themselves by their region, city, town, and village, or a district (*quartiere*). For instance, in my work at Chamber of Commerce, people would call someone a '*Chioggioto*' referring that he came from a city called '*Chioggia*' within the Province of Venice, but outside of the Province, they are considered as '*Veneziano*' to refer that person as from Venice. The same concept is applicable in any part of Italy and much more in distinguishing the group of people coming from North and South. Although with this apparent regionalism, Italians enjoy a lot of family gatherings and social life – eating together, meeting up in bars, plaza, pizzerias, have cocktail drinks with friends, celebrations or gather in city squares.

5.1.2 Philippines' Family Structure

In the Philippines, a different story has prevailed when it comes to the pattern of family structure, although exposed to war, conflict, and denomination of foreign Empires, the country has resisted the Western values into preserving a more traditional way of family relationships. In fact, WVS Wave 6, sustains that Asian Countries such as China, Taiwan, Hong Kong, Japan, Malaysia, Philippines, Singapore, and Thailand are those countries that consider Family as an imperative factor in life just as Hofstede's findings about collectivistic culture where the society encourage loyalty and long-term commitment to the family (Figure 5-1).

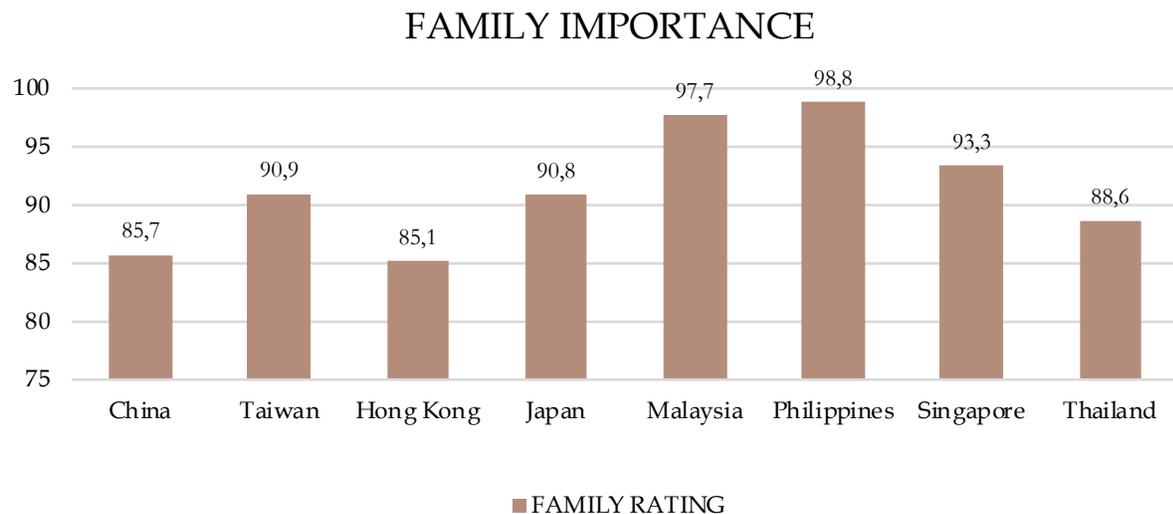


Figure 5-1 Source: WVS Rating of Family Importance Wave:6

As such, WVS Database reports that in prioritizing the family first, Philippine scores 0.988 as the highest data sample, Malaysia comes to the second with 97.7, 93.3 for Singapore, and the lowest among the group is 85.1 Hong Kong (Figure 5-1). This is because family is considered as the bedrock of social life that bonds to each other so tight and knit each relationship together.

One of the societal core concepts of the Filipinos is the filial piety, where devotion and dedication are poured genuinely to the family. The concept of family in the Philippines often goes beyond blood relationship or family lineage. Children are taught to treat their aunts and uncles just the same way they would treat their own parents. They even consider the extremely far distant relatives or

parents' friends as potential members of family or even neighbors or just coming from the same city. Distant relatives are treated as if they are among of the immediate family.

In addition to this, different family living together under one roof is normal in the Filipino society or to find three generations of family in one household. The younger family members must show respect to their elders, not to talk back, and use the gesture of respect – e.g., *mano*, 'po' and 'opo.' Furthermore, children in this society at the noticeably early age, are expected to observe their duties and responsibilities to make sure the harmony within the household.

5.2 Family: The Philippines and Italy

The traditional family structure for most Filipinos consists of two or three families, grandparents, extended family members, cousins, children, and other people that can be considered as a family. The expenses within the household are shared and distributed, and if one member is unable to contribute, the other family members will bear this burden without asking for a return. In the Philippines, considering that in this country it is part of their culture to take care the elderly and not send them to home care (Figure 4-7), grandparents teach their grandchildren to respect the authority of their parents even both are miles apart (in case that both parents are out of country).

In Italy, the importance of a family relationship is to maintain the influence over to a child during growing up, as mothers have so much power in their children's will. Children are reared to assume responsibility at the very young age and given chores around the house to help the parents. Italians greatly care for their families and people in this society exert tremendous masculinity in their cultural orientations where the father of a nuclear family unit can employ his power within his household. Unlike the Filipino society, most Italians tend to separate from their parents as soon as they can support themselves. Look for a job somewhere else different from their own hometown, live together with a partner, and visit occasionally their parents.

Having said these, both societies maintain strong relationship with their families and the care for each member can extend throughout their lifetime. In assessing the power distance in the family context of Italian and Filipino society, the category A is designed to know how much independence is taught to the children within home.

The survey conducted showed that there is a positive relationship between a parent's involvement in their children choices (A.7) and expecting that children would follow their rule because they live under their roof (B.7).

Figure 5-2 and Figure 5-3 is a 2x2 matrix questions of A.7 and B.7 about parent's influence over the decision-making of a child. Particularly, B.7 is the degree of conformity of children that parents expect from them.

<i>Philippines Sample</i> <i>A.7 Parents should be involved in children's choices</i>	<i>B.7 Is it your obligation to follow your parents' rule because you are living under their roof?</i>	
	<i>B.7 No</i>	<i>B.7 Yes</i>
<i>A.7 Agree</i>	20,37%	65,74%
<i>A.7 Disagree</i>	5,56%	8,33%

Figure 5-2 Philippines: Paternalistic Relationship

<i>Italian Sample</i> <i>A.7 I genitori dovrebbero essere coinvolti nelle scelte dei bambini</i>	<i>B.7 È tuo dovere seguire le regole dei tuoi genitori perché vivi della loro casa?</i>	
	<i>B.7 No</i>	<i>B.7 Si</i>
<i>A.7 D'accordo</i>	10.89%	81.19%
<i>A.7 Disaccordo</i>		7.92%

Figure 5-3 Italy: Paternalistic Relationship

To interpret the percentage in the table reported, is as follows:

- 65,74% is the n population percentage of the Filipinos who 'Agree' that parents should be involved in their children's choice and at the same voted 'Yes' that they expect their children to obey them because they are living under their roof.

- 5,56% is the n population percentage of the Filipinos who 'Disagree' that parents should be involved in their children's choice and at the same voted 'No' of expecting their children to follow them because they live under their roof.
- 81,19% is the n population percentage of the Italians who 'Agree' that parents should be involved in their children's choice and at the same voted 'Yes' that they expect their children to obey them because they are living under their roof.
- 0% is the n population percentage of the Italians who 'Disagree' that parents should be involved in their children's choice and at the same voted 'No' of expecting their children to follow them because they live under their roof.

In the Philippines, many have agreed that children must be monitored in their choices and obedience to the parents is important. Some have voted that although parents are involved in their choices, flexible disobedience is also given to the children, where parents do not always expect to be obeyed. One probable reason for this is because while most parents are apart from their children, it is hard for them to watch them closely. To show their love, they would give their children space for personal choice and freedom.

Notice that Italian society expects more obedience from their children in compare to the Filipino society and no one voted that children should be left alone in their choices. Furthermore, the expectation that children would comply to the rules of parents are the preference of discipline in the Italian society. Only 7,92% out of the grand total voted that parents should not be involved in their decision-making and expect them to obey the rules in the house. The 10% implies that when it comes to little children (*bambini*), the expectation of an Italian parent is that their kid would obey them. However, they do not expect their children to obey them in everything just because they are living under their roof especially if they grow old.

In general, the cultural dimensions of Italy as Hofstede suggests is a country that scores positively half in Power Distance, high score in Individualism and Masculinity Index. But by looking closely, the power-distance of Italy tend to score high especially when it comes in the context of family. Because the concept of family for Italians is not just a basis for stability and unity, it is also a place where members can find emotional stability.

5.3 Treatment of Children

The treatment of children in every society is different. Simple reason is because culture shapes the way people are living, it gives them patterns to observe and are passed from generation to generation. Children inherit these patterns and adapt them to their cultural programming of the mind. For instance, in the USA, there is an ongoing widespread recognition that children must be treated as adults where parents should teach them intellectual knowledge and socialization as early as possible. Some, however like African children, are left to find by themselves their own way of living as soon as the child can work and can contribute to the household. In the Philippines, the treatment of children is determined by the social status of the parents. Poor children are bound to work to provide the needs of their family, and those who are in the position of material well-off are reared to adopt the Western values, such as those from the U.S., to speak their mind, experiment their opinions or being taught the English language. In Italy, children are seen as a positive part of the society. They are welcomed in the public places, in restaurants, in school, and any gatherings. Furthermore, the children are considered as sort of a possession for many parents, especially if they are from the southern part. They hold a special place in the society, and the elderly consider them incredibly as significant individuals and enjoy their company. Parents sometimes can be strict or obsess in monitoring their children's behavior and retain their power through their way of discipline. Raising voices or hand gestures are all part of the communication that Italians do to give strength to their message. Contrarily to the Philippines where physical punishment is a widespread practice to make the child obey and child abuse continues to be a problem in the country.

5.3.1 Independence of the Children

To assess this area of how they treat their children, we have asked our respondents with different n population count from each society (Italy and Philippines) to see if these findings are still consistent in the family context. Together with the set of Category A and B, particularly the question of A.4, A.5, and B.4 belong to the indicators if a society has low power distance. Issues are such:

- *B.4 Is independence encouraged within your family?*
- *A.4 Children should be independent to make choices at a young age.*
- *A.5 Children should be treated as adults?*

The questions are adopted from Hofstede's cultural Summary Values, wherein the sphere of Family, he indicated that low power distance society encourages the independence of the children and also give them more space to speak their feelings and speak their opinions. Children in this society are more consultative and discuss matters with their parents. Whereas the high-power distance society emphasize more the conformity and obedience to the old people, and the degree of authority between the parent-kid relations is very well defined in the sense that both understood their relationship to each other. The high-power distance society has the parent who is the aggressive party, and the children are the passive follower. For instance, the kid is the active listener and passive reaction, while the parent has the active reaction with passive listening. The paternalistic method is practiced in high-power distance society where parents limit the freedom of their children by imposing constraints and boundary to what they can and cannot do. In contrast to the low-power distance society, they stress the importance that children should speak up about their unique values and their unique qualities. Stress their views and discuss the uncertainties with their parents as if they are treated like adults with the ability to process information into evaluating ideas and point of views.

INDEPENDENCE WHILE CHILDREN ARE GROWING UP

<i>B.4 Is independence encouraged within your family?</i>	<i>A.5 Children should be treated as adults</i>	<i>A.4 Children should be independent to make choices even at young age</i>	Philippines Population
No (No)	Agree	Agree	3,70%
	Disagree	Agree	6,48%
		Disagree	5,56%
Yes (Si)	Agree	Agree	15,74%
		Disagree	10,19%
	Disagree	Agree	36,11%
		Disagree	22,22%

Figure 5-4 Philippines' score in Children Independence

<i>B.4 L'indipendenza è incoraggiata nella tua famiglia?</i>	<i>A.5 I bambini dovrebbero essere trattati come adulti</i>	<i>A.4 I bambini dovrebbero essere indipendenti per fare delle scelte anche in giovane età</i>	Italian Population
No	D'accordo	D'accordo	2.97%
		Disaccordo	1.98%
	Disaccordo	D'accordo	3.96%
		Disaccordo	4.95%
Si	D'accordo	D'accordo	8.91%
		Disaccordo	42.57%
			Disaccordo

Figure 5-5 Italy's score in Children Independence

Figure 5-4 and Figure 5-5 shows the percentage of inclination of Filipino and Italian society in treating their children with independence. Those who agreed that independence is encouraged in the family have majority of them disagree in question A.5 (if children should be treated as adults) and only 36% out of grand total have agreed that children should be independent to make choices even at young age. This represent that even though the priority of most Filipino parents is to encouraged independence within family, few have agreed that children should be treated like adults and within this few they have preferred that children can be given autonomy.

In Italy, the percentage of respondents with the same path resulted to be higher (with 42,57%), and this can only mean that independence of children is favoured in the Italian society. Although many of the Italian parents would want their children to obey them as seen in Figure 5-3, in looking more closely, they foster a society that approves the autonomy, and individualism of the children.

5.3.2 Treatment of Children as Adults and their Obedience

Both populations of Italian and Filipino society have disagreed to actually treat the children as adults (A.5). The actual n sample percentage out of the grand total who agreed that independence within the family is encouraged where children are being independent in making their choices to the extent that children are treated as adults have scored low for both society. Independence is promoted in the low-PDI societies and dependence is supported by the high-PDI societies. Italian is neither high, neither low, but considered as among the low-PDI. The Philippines as we know, is among of those countries with the highest PDI score.

The clash of opinions in treating children as adults and giving them independence in making choices can partly be attributed to the power distribution of the society. In Italy, there is a steady score of the population who have asserted that they do not agree in treating children as adults because they are children, clear line of authority between parents and children are established, in the sense that children must comply with the command of their parents.

Although Italian children are encouraged to speak up their minds and opinions, the borderline is not to give them so much liberty to be treated like adults in making individual choices such as put them in the position to take responsibility of their actions. Sometimes, an Italian parent can insist her/his way to the kid if it is necessary.

Figure 5-6 shows the actual percentage of respondents who disagree that children is not to be treated as adults for Italian and Filipino society.

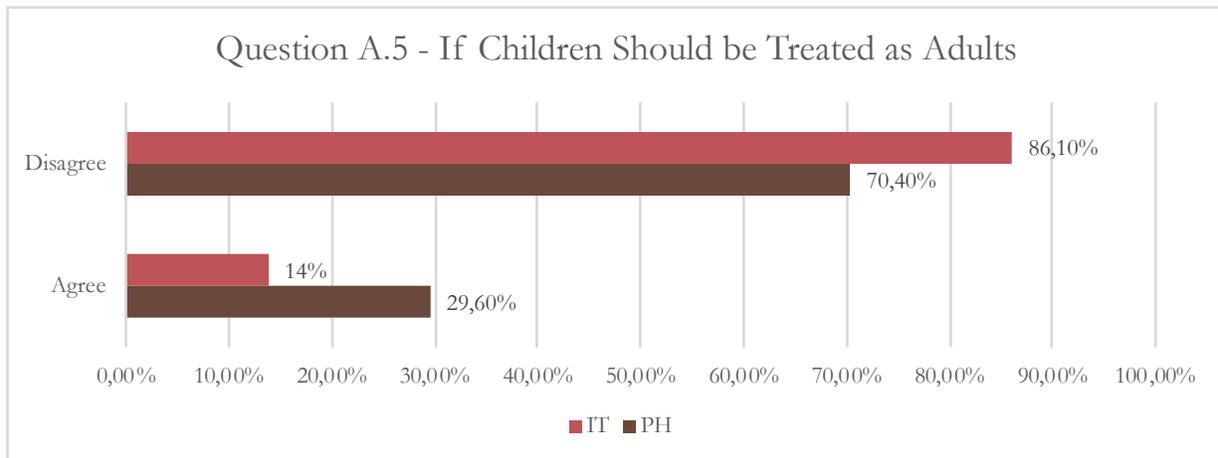


Figure 5-6 Question A.5 - If Children should be treated as adults

The score for the Philippines is lesser than those of Italy, having $0.70 < 0.86$ to the overall n sample respondents. One explanation that can be attributed to this is the modernization structure of the family and the treatment of the children. Although the close living within geographical vicinity to other family have never entirely abolished, and will stay like that throughout generations, the handling of children became more westernized. In general, Filipino parents exercise the lazy parenting through ruling the children to do whatever they command, just because they said it. Any deviation to the norm is seen as an evil character of the child such as talking back to the parents and not obeying.

In Italy, although scoring 50 in their Power distance, the survey records that Italy have similar behavior to those of the Philippines. While earlier it is mentioned that children were welcomed with enthusiasm in Italian culture, sometimes parents can be harsh with them especially when they are not obeying. However, parents encourage the children to enjoy even the tiny things around them and give value to every art they see. Italian parents would encourage their children to pay attention to unique creation of art, to history and to enjoy for themselves what the environment has to offer. This might be the reason that dependency is prevalent in the Italian society because the culture encourages in appreciating little things that make the children to be lenient in disobeying.

If the children are not treated as adults then parents have tendency to teach their children obedience. These values taught to the children extend also in how kids should treat their grandparents, siblings, friends, and the other people around them. Figure 5-7 and

<i>A.1 Parents should teach their children obedience</i>	<i>B.2 Is obedience to older people important</i>	<i>A.6 Children must treat with respect the older children than them</i>	Total
Agree	Yes (Si)	Agree	87,96%
		Disagree	6,48%
Disagree	No (No)	Disagree	1,85%
	Yes (Si)	Agree	1,85%
		Disagree	0,93%
	No (No)	Agree	0,93%

Figure 5-8 reports how many respondents are practicing the teaching of obedience to the children.

<i>A.1 I genitori dovrebbero insegnare ai loro figli l'obbedienza</i>	<i>B.2 L'obbedienza agli anziani è importante?</i>	<i>A.6 I bambini devono trattare con rispetto i bambini più grandi di loro</i>	Totale
D'accordo	Si	D'accordo	75.25%
		Disaccordo	18.81%
Disaccordo	No	D'accordo	1.98%
		Disaccordo	2.97%
	Si	D'accordo	0.99%

Figure 5-7 Italy: Obedience and Respect

<i>A.1 Parents should teach their children obedience</i>	<i>B.2 Is obedience to older people important</i>	<i>A.6 Children must treat with respect the older children than them</i>	Total
Agree	Yes (Si)	Agree	87,96%
		Disagree	6,48%
Disagree	No (No)	Disagree	1,85%
	Yes (Si)	Agree	1,85%
		Disagree	0,93%
	No (No)	Agree	0,93%

Figure 5-8 Philippines: Obedience and Respect

In the Philippines (

<i>A.1 Parents should teach their children obedience</i>	<i>B.2 Is obedience to older people important</i>	<i>A.6 Children must treat with respect the older children than them</i>	Total
--	---	--	-------

Agree	Yes (Si)	Agree	87,96%
	No (No)	Disagree	6,48%
Disagree	Yes (Si)	Disagree	1,85%
		Agree	1,85%
	No (No)	Disagree	0,93%
		Agree	0,93%

Figure 5-8), the expectation that children should obey their parents and older people in the society is the already hypotheses that Hofstede and other researchers have all agreed. Obviously, this behavior is expected in the Philippine society, in fact, the usage of *'po'* and *'opo'* are an expression of respect and recognition that he/she is submitting himself/herself to a higher authority and is disposed to do any command given to her.

While in Italy, child-rearing is centered in making the child to obey the parents, although not in the tough disciplinary way. Many of those who answered that children should learn to obey have also a positive relationship with obeying older people and teaching them also in respecting the older children than them. Questions A.1, B.2 and A.6 assess the amount of respect and obedience the society is willing to give when it comes to older people.

The scores above states that 87% of the Filipinos have answered positively to all three question, confirming Hofstede's index that in this society, respect for older children is encouraged. One example is the name calling *'kuya'* and *'ate'* between siblings. Where *'kuya'* is the referral for the older brother, and *'ate'* is for the older sister. This name calling also extends to strangers such as not family related. For instance, a lady who went to a market wants to ask for the price of the product, but she perceives that the vendor is older than her. The Filipina lady cannot simply call the vendor in his name or any disrespectful tag name to get his attention, but, she would call him *'kuya'* to give the message of respect she is bestowing to him, although the word conveys a new level of application. Not anymore in the context of siblings' relationship, but to the context of public interaction that wants to extend respect.

Italy's score that accounts for 75% agrees that children need to be taught obedience and needs to obey the elderly have also a positive relationship with children needs to respect older children than them. What we can understand from this score is remarkably simple. Although that many of my Italian respondents came from the northern part of Italy, where the economy is flourishing, and the environment of every city is almost industrialized and modern, the values, beliefs, and principles about respect and giving honor to someone who is older is still embedded in many Italians. In fact, the use of titles and addressing someone by their profession is the way of giving respect to the people belonging in the level of power and authority. In fact, the title "*dottore/dottoressa*" can give a hint that distinction of achievement between members of society is important. Honorifics are quite common in the culture of Italy where the general noun to address someone is by saying "*Signora, Signore, Signorina,*" For many Italians, behavior and attitudes are very important, as much as they wanted to teach their children obedience, Italians are very fond in giving respect and establishing formality.

In 1954, studies of European cultural management had found that Italians barely talk back to their superiors, and the recognition of a hierarchical relationship is apparent. Recently, in my work, an Italian colleague has said to me during a farewell party of another colleague, that our current General Secretariat of the Chambers is like "Jesus," referring that the only people he would interact are his disciples (to which he meant the second level of management after him) and consider lower employee as the follower of the disciples' disciple. What is interesting is the reflection that he attributed to the upper level of management as someone unreachable and cannot be seen mingling with ordinary people.

5.4 Respect and Old People

Both the Philippines and Italy according to our survey have a well define configuration of power distribution, especially in the Philippines whose authority and power are positioned on the top and Italy that has for centuries been accustomed to hierarchical authority. The launched questionnaire

pre-programmed for this thesis reported that Filipinos and Italians have positively answered in asserting that power is associated with position, money, wealth, and age. Earlier, it is also discussed how much respect Italians attribute to someone who is in the position by using honorifics. Unlike many developing countries, Italy is the only country in Europe that gives significant importance to those who graduate their University and address them by using first the title and surname. The linguistic structure of addressing someone suggests that formality, respect, and honor are values that are instilled in the Italian culture.

In the next survey, equality and power association to money, wealth and age will be the topic. It is established that Italians and Filipinos promote to their children obedience to older people and respect to people that are old to them. The degree of each society's respect is clearly evident in the way of addressing someone. For Filipinos this can be by calling "*kuya* or *ate*" to someone they are unrelated. For Italians, the practice of formality in addressing someone is an act of courtesy and respect.

Figure 5-9 and Figure 5-8 show the percentage of respondents how equality in their society is practice, and if truly there is equality, what do they think about position, money, wealth, and age of an individual. In section 4.5, the category D are questions adapted from Triandis et. al 1972, where in low-PDI countries money is associated to happiness, knowledge, and love. On the other hand, high-PDI countries associate money to position, cruelty, and crime and deceit.

D.3 question is about (in)equality in the society, if the society do not have access to Welfare Services, then according to Hofstede, they belong to the high-PDI societies, while the low-PDI societies give help as much as possible to the society.

<i>Italian Sample Population</i>	<i>D.4 Pensi che il "Potere" è associato a</i>
<i>D.3 Uguaglianza nel mio paese</i>	Nulla Posizione, Denaro, Ricchezza, e Età

Solo le persone privilegiate possono permettersi la pensione e le spese mediche	3.96%	10.89%
Tutti hanno accesso al welfare sociale: Ospedali, Sicurezza Governativa, Piani Pensionistici	21.78%	63.37%

Figure 5-9 Italy: Power and Equality

Philippines Sample Population	D.4 Do you think "Power" is associated to	
	D.3 Equality in my own country	Nothing
Only the privileged people can afford Pension Plans and Medical Expenses	3,70%	35,19%
Everybody have accessed to Social Welfare: Hospital, Government Security, Pension Plans	15,74%	45,37%

Figure 5-10 Philippines: Power and Equality

The result of both is interesting, most Italians voted that in their country the public access to Social Welfare is available to everyone and positive association that power is related to position, money, wealth, and age. 21,78% have chosen that power is associated to nothing that implies a low-PDI society.

In the Philippines, nearly half have voted that have accessed to hospital, government security, and pension plans are dedicated only to the privilege. The others have voted that everybody have access to Social Welfare and positive association that power is related to position, money, wealth and age. It should be taken into consideration that many of the Filipino respondents are currently living abroad and not in the Philippines. The context of question might be referring to their country of current residential location outside the Philippines, where access to social welfare is affordable to most people. If we, however, assess this question in the Filipino society currently living in the Philippines, as firsthand experience, medical aid, and hospital in the country are not generous for the poor people. Still, power association to lack of social welfare of the government scores 35% against to that 45%. And consideration of age as an indicator of power is consistent in both societies.

5.4.1 Aging and Age consideration

Every culture has their specific set of beliefs, anticipations, and assumptions about aging, old age, and age. By taking a closer look, these different practices, and attitudes about the concept of ageing and age can affect the decision making and emotional status of individual when it comes into considering the topic. A physical sign of aging for some society is considered to be a negative signal related to decaying and a cause for embarrassment and have a negative picture in the media; some though consider aging as a source of pride. For instance, the United States of America glorify beauty, youthful, vigor, strength, robustness, stamina, and active physical lifestyle is well-thought-out as healthy for mind, soul, and body. Their perspective on aging according to many people I have talked is associated to the declining economic resources, debts, health problems, unable to work, less active life and most of the elderly are neglected within social context. For many Americans, aging is a sign of an evil omen, and retiring is a phase of life that many do not look forward because probably there were not able to put savings or exhausted their pension plans (e.g., 401(k)). For this reason, in the United States of America, aging suppressant is in demand such as, beauty products, cosmetic surgery, and wellness program to which are dedicated mostly to bringing into life the youthful spirit within. Widely held phrases in this society is like “Old at Age, but young at heart” idea. However, this expectation for old people is not the same when it comes to Italian and Filipino culture, where the society associate age to wisdom and knowledge.

Aging and Age are two different concepts in the social context of Filipino and Italian society. Aging for Filipino society is viewed negatively, and if there is a conceivable way to delay the process of aging, Filipinos would gladly buy the idea. The concept of being old in age, on the other hand, is respected, honored, and given importance by the Filipinos, but the appearance of aging is not a term that communicates a positive notion.

The Italian society views aging in a different manner. As people in this country go through the process of becoming old in physical appearance and sticking to their traditional choices, aging for

many Italian becomes a source of pride, and this culture celebrates their elderly. They do not exaggerate in hiding their looks when become old, neither exalt their advancement in age. Given with the circumstances of the environment, Italians age well because of their love for nature, art, passionate in their hobby, and the love for food during family meal time. The report of suppressing their age through plastic surgery, excessive drug medications or any kinds of operation to look younger is unknown in the Italian culture. In addition to this, ageing in Italy is a sign of respect. Seniors are given love, attention and great veneration because of their experience and knowledge; perhaps this is partly due to cultural heritage influenced by the Greeks that have been passed down to several countries of the Western civilization – e.g., France, Italy, Spain, and Portugal. The Greeks do celebrate, give honor and reverence to old age, and traditionally they consider them to be in the position of assuming heavy responsibility.

In the Philippines, high esteem and honor given to elderly are linked with Confucianism values, where vocally and expressively they respect their elderly as a way of giving them veneration – such that filial piety to an older distant member of the family is frequently practiced. Filial piety can have various concepts and aspects, from giving honor and respect to care and love. However, the aging concept has a different interpretation for Filipinos, and age is another.

Consequently, Figure 5-13 and Figure 5-14 show the positive association of voters that agreed old people are a source of wisdom (E.1) and have also answered that parents are to be loved and respected (B.6) are present in both Italian and Filipino society – scoring 79.63% for Philippines and 76.24% for Italy. However, in Italy, 15% of the respondents do not think they owe something to their parents such as – love and respect. Filipinos and Italians also consider their boss as source of information (Figure 5-13 & Figure 5-14).

<i>E.1 Do you think old people expected</i>	<i>B.6 Do you think you owe your parents love and respect?</i>	Count of Philippines Sample Population
To be a source of wisdom and knowledge	No (No)	11,11%

To have a strong independence	Yes (Si)	79,63%
	No (No)	2,78%
	Yes (Si)	6,48%
Totale generale		100,00%

Figure 5-11 Philippines: Expectation to Old People and owe to parents

E.1 Pensi che gli anziani sono tenuti	B.6 Pensi di essere un debitore (amore e rispetto) verso ai tuoi genitori?	Count of Italian Sample population
Ad essere una fonte di saggezza e conoscenza	No	15.84%
	Si	76.24%
Ad avere una forte indipendenza	No	1.98%
	Si	5.94%
Grand Total		100.00%

Figure 5-12 Italy: Expectation to Old People and owe to parents

In this survey, one note to take into consideration. The concept of B.6 question is adapted from (Inglehart R. C.-M., 2014) WVS Wave 3, where the original question can be found on Philippines Questionnaire Root V12 and states that “*One does not have the duty to respect and love parents who have not earned it by their behavior and attitudes.*” According to Hofstede, the society with a high score in agreeing in this question is also associated with a high-power distance cultural dimension, while the low score is link to low power distance society. The question given to the respondents is slightly changed to “*Do you think you owe your parents love and respect.*”

F.8 I consider my boss/parents/teachers as a source of information	Percentage of Philippines
Agree (D'accordo)	90,74%
Disagree (Disaccordo)	9,26%
Totale generale	100,00%

Figure 5-13 Philippines: F.8 Question

F.8 Considero il mio capo/genitore/insegnante come fonte di informazione	Percentage of Italians
D'accordo	91.09%
Disaccordo	8.91%
Grand Total	100.00%

Figure 5-14 Italy: F.8 Question

However, the noticeable significant difference is about treating their parents (Figure 5-15 & Figure 5-16). Although Italians give proper care for their elderly, which is prevalent in Southern Italy where not sending them to a home-care is the preferred way of showing love and keep them close with their grandchildren, people in the north are not the same. The practice of keeping your parents at home is not anymore consider to be a practical decision as social demands for work, meetings, school, and other activities became hectic and stress.

The cross-matrix of E.3 and E.1 can give us an indication that majority of them voted that old person should be left at home by themselves with the expectation that they are supposed to be wise and knowledgeable, and interestingly, none voted for strong independence of old people and kept them at home.

Despite this issue of sending the elderly to home-care, Italy is among the countries that have longer life expectancies. Thanks to the of the high-quality taste of life, strong ties to communities and families, beautiful environment, and most people are passionate to what they do, no wonder that Italy enjoys warm socialization to one another. Longevity of life for many Italians can even come up until to 105, and aging is the only reason that death will end their journey.

<i>E.3 I tuoi genitori quando diventano vecchi devono essere</i>	<i>E.1 Pensi che gli anziani sono tenuti</i>	
	<i>Ad avere una forte indipendenza</i>	<i>Ad essere una fonte di saggezza e conoscenza</i>
Amati e lasciati a vivere da soli	7.92%	58.42%
Amati e tenuti a casa		33.66%

Figure 5-15 Italy: Matrix Table of E1 and E3

<i>E.3 Your parents when they get old needs to be</i>	<i>E.1 Do you think old people are expected</i>	
	<i>To be a source of wisdom and knowledge</i>	<i>To have a strong independence</i>
Loved and be left alone to live by themselves	19,44%	3,70%
Loved and kept at home	71,30%	5,56%

Figure 5-16 Philippines: Matrix Table of E1 and E3

5.4.2 Elderly Situation in the Philippines

In the Philippines, old people have a different situation. Many of the senior citizens found themselves more dependent to their children throughout the course of aging . Their social role becomes being a helper in raising their grandchildren together with the children's parents that sometimes alter their sense of self-confidence as dependency become stronger. However, the modern view about the aging population by youngster tends to be more Americanized although not for everyone as the majority are still oppose in sending their old parents to home-care. This reflects in some report that parents living with their children and their family now became a burden since social and fiscal costs is shouldered by the individual bringing financial income. Furthermore, our survey to the Filipino society has supported this claim that not everyone believes that parents should be keep at home (19,44%), but some have preferred that they should be alone to live by themselves (Figure 5-16).

In the Philippines, the expected economic, social, and physical support of the elderly solely came from their own children supporting them. Living arrangements can change their role from passive obedience to their children into keeping authority over their grandchildren. In addition to this, acceptance that old-people are less educated, less materially well-off, less good taste of life are only among of those social expectations that many Filipinos have for their elderly. The lack of access to health services renders the situation worst. Therefore, reliance on their children for medicine and food force them to live under their care. As previously noted, the Filipinos do not mind taking care of their old parents, however economic burden into assuming another person in the family can create resentment and a clash of authority. Old people cannot afford to live by themselves, as no job would be willing to take them due to their age and limited capability in performing work. This type of family structure pushed many Filipinos to migrate overseas in finding better salaries and finding a decent job. As such, since the 1970s, many Filipinos are seeking a job outside the country

to support their families, and children are left to their grandparents or to some family members. This spread of Filipino workers along the globe made it exceedingly difficult to be with their children. Grandparents are left to take care the grandchildren while parents are away.

Unlike in Italy, distribution of pension plans to sustain the economic living of elderly and access to hospital and welfare services are design to have free services for most medical treatment (Figure 4-6). Our survey reports that 85% of n sample populations of Italians voted that everybody has accessed to Social Welfare (D.3).

This question is from the 1972 research comparative of cognitive structures of male students in Greece, India, Japan, and United States of Triandis, Kilty, Shanmugam, Tanaka, and Vassiliou. In their research, the promotion and free welfare services are present in the low power distance power countries. This is different in the Philippines because the welfare system is only accessible for those

Even though with the country's situation, Filipino senior citizens enjoy a high degree of love they receive from their children, and respect from the younger one. It is part of the Filipino culture to take care of their elderly and very uncommon to see that they send to home care or left alone the elderly live by themselves. They are happy and willing to raise their grandchildren, give money to the kids, and be supportive to their children. When the elderly grow older, their children may take advantage the fact that supportive grandparents are no longer in need of special attention, as they can be the one who would provide the emotional care for the youngster. The result can be a severe obstacle to their happiness, in fact many old people in this society report themselves as neglected and ignored by the new generation due to the modernization and adopting a culture of Western.

In Italy, the setting of the family is different. The transition of the family structure from patriarchal to a neutral model in the Italian society is due to the demographic, economic and job opportunities in the country. Unlike in the Philippines that different family members live under the same roof, in Italy the model of home is focus only to the immediate members – child and parent. According to

some research, many Italians are single-parent families, single-person living alone, childless couples, or sometimes same-sex couple with adopted child. Because the infertility rate of Italian women is low, the country is susceptible to decline its population growth. In most cases, the children are born out of marriage where they are exposed to emotional instability or lack of financial support.

The decline of traditional family in the Italy made the role of grandparents particularly important to the children. Whether the children are born out of wedlock or coming from a divorced parent, grandparents became everything and anything. They aid contributions to child-rearing making it possible for parents to work and raise the kid, they give emotional security to the children while parents are away and making life easier by giving some economic aid to struggling parents. Further difference of grandparents' help is heightened between in two regions. In the North Italy, grandparents' involvement in raising up grandchildren is declining in compare to the grandparent's involvement in the South Italy.

5.5 Religion and Power Distance

Not only that Philippines and Italy share the idea of kids should be submissive to their parents, working hard for the sake of the children, and treatment of children should not be as adults, they also share the idea about the respect bestowed to older people is worthy of preserving just like their traditional customs. Besides this, both societies have one dominant religion: Catholic. As have been cited already in the previous section, the Spanish Empire introduced the Christianity to the Philippines that as of now, 92% reports themselves to be Christians (whether it is Catholic or Protestant), to which 83% are self-proclaimed to be religious, and according to WVS Wave 3, they get comfort and strength from the teachings of religion. Religion, education, and family are the cultural heritage that the Spanish Empire left as an influential institution and contributed to the mental programming of the society in the Philippines. In Italy, the percentage of people who consider religion as significant in their lives only accounts for 34%, then those who consider religion

as rather important accounts for 41% (Figure 5-17). Nevertheless, large population sample of WVS Wave 5: 2005-2009 (n=1012) stated that Italian respondents are a religious person.

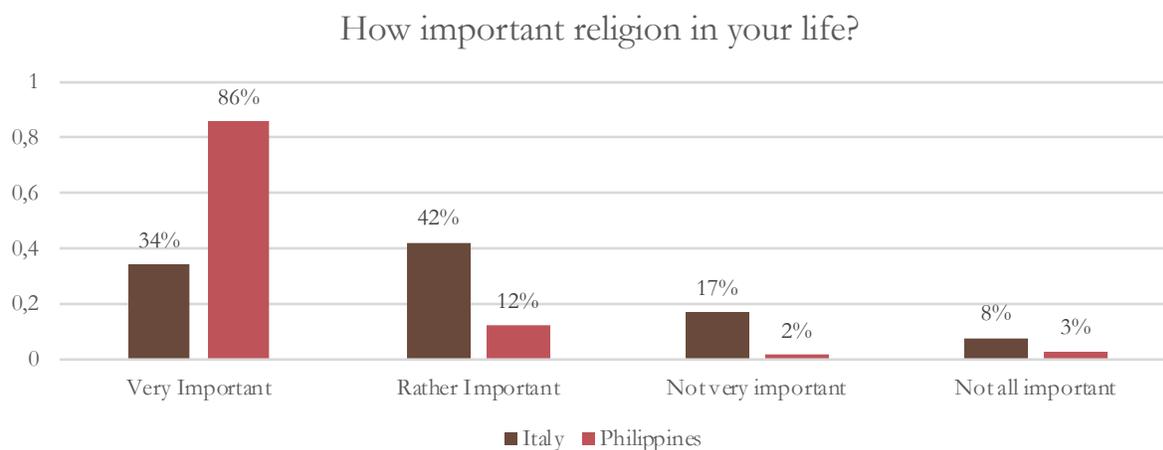


Figure 5-17 Source: WVS - Religion Importance in Italy and Philippines

The definition of religion for E. Durkheim is something set apart from the society, something that is extraordinary, inspiring, and deserving of reverence (Durkheim, 1995). Just as any other institution, religion is just another type where its ties to the national culture of a country is astonishingly strong. The religion's relationship to the concept and theme of family, government and economy are important to understand its system. For instance, growing literature about the politics and religion continues to be a central discussion in politics, anthropology and other branches of social science.

In the past, the separation of the Church and the State became important for the government's constitution. This is because, as Western government adapts to changing environment, they should not favor one religion to another, or show biases in their legal laws that gives more position to certain denomination. Therefore, everyone is free to choose what religion they want or if they choose not to have one. However, the forced and influenced that once religion used to exercise to the people are still significant. Even with the separation of the Church and the State ideologies remain as an invisible force that controls people in their way of thinking and beliefs - e.g., if the

Church ordeal stated that use of condom and abortion is defying the laws of God, there is a possibility that a nation with religion condemning the use of condom would develop a negative thinking into practicing a liberalism society.

In any religion, it always teaches a universal concept of values, norms and principles that are applicable to all humankind. From the individual point of view, any principle that contradicts the universal teachings is considered to be wrong. For example, a particular branch of Islam religion holds that obedience to Allah will bring ultimate eternal life and killing of other race that do not believe to Allah because they are infidels is considered as an act of faith and devotion. Catholic Christianity, on the other hand, believes that God is the overseer of the world and Jesus Christ His Son came to the world to save humanity from their sin. Anyone is welcome to the kingdom as long as he or she exercises the Catholic virtues and traditions – e.g., mass, catechism, confession, etc. In India, Hinduism is the belief that reincarnation of an individual can assume its form to animals, and the worship of animals is related to be a belief that they were once used to be humans reincarnated to animals.

The extent that religion has penetrated the society is much more than what an eye can see. Because it has a unified belief structure and observances that influence its members, religion is another branch of social science that touches culture, values, beliefs and thought patterns of individuals.

Religion for Hofstede is consider as among the ways of an individual to cope with uncertainty because uncertainty avoidance is the tolerance of uncertainty and ambiguity that society accepts. He further found a correlation that uncertainty avoidance is somehow associated with the aspects of religious life because religion help followers to find certainty on unanswered realities in life (Hofstede G., *Culture's Consequences Edition II*, 2001, p. 189). The higher the uncertainty avoidance of a nation has, the higher tendency the society would seek to eliminate risk and uncertainty. Not only finding certainty is eminent but once norms and collective process of ideologies are establish, the society tends to adopt the values imposed by the religion, though no

substantial change in the subconscious cultural values – but making sure that certain areas of life (friendship, family, personal choice) poses less risk and danger.

Countries that are associated with Christianity, predominantly Catholicism, is been reported to have a meaningful relationship linked to high uncertainty avoidance, and high-power distance, such as Latin countries. According to House and his GLOBE associates, religion is among the primary factors that can affect the degree of the power distance in the society. Religion along with values, beliefs, and traditions will have the strongest and the longest lasting impact in the society (House, Hanges, Javidan, Dorfman, & Gupta, 2004).

In the Philippines, high score of uncertainty avoidance of many Filipinos have found their reassurances and security through religion. The reason of making religion as a source of the sanctuary to the extent of conformity to its normative beliefs and ideology is because many Filipinos cannot find a way to reduce their uncertainty in facing future due to the economic problems, weather disasters, and government inefficiencies. Furthermore, the elimination of uncertainty is heightened by the cultural tension of belonging to a group where self-identification happens.

In Italy, a different story has appeared. Religion for many centuries has been, and only is the Catholic Church. The Vatican held a power of position in the government that it could influence its legislative law as to what rules can be approved or be discarded. The Vatican Church now functions as a state on its own to which it considers that God's law is more than anything else and almost any illegal actions taken by the clergymen are justifiable because they are God's servants. The divine inspiration from above renders them as a wise and knowledgeable servant of God whose position and authority are not be questioned because their power is from above and God overrides all the human laws including those of national laws.

Another theme in political science that is very close to religion is the exercise of power and authority. Since that religion has taken the lives of many billion people around the globe, its ideologies are the

driving force in shaping the people's mind and incorporate their principles and teaching to the nation. Once it is well established, it then becomes a national culture that becomes a part of a country's identification. For instance, the teaching of religion that people will go to hell if they don't follow certain traditions can invoke fear and anxiety. The main pillars that people believe about religion is about: the fear of receiving eternal punishment or assurance to be rewarded for performing good actions. The unguaranteed position in facing the second life and the uncertainty of the existence of supernatural things are much more easier to accept if the religion would intervene for their behalf.

Fear and uncertainty give people a reason to delegate someone to change the course of their destiny. This delegation is an act of giving authority and power to exercise control, and dominion of the situation for the behalf of the bestower. Religion is the delegated institution to deal with the things outside of the realm of man, its source of ordinance or giver of authority could be – God, Allah, Siddhartha Gautama, and others.

In the case of the Catholic religion, Church's authority is intensified because ultimately, it became a central thought that ever since during Constantine's Era, its role has determined the establishment of societal rule for the nation, law of governments, ordeals of the family, law of society and the accepted morals and beliefs. Politics and religion co-exist side-by-side and has supported each other ever since, in the sense that government imposes a tax to its people to support the Church, and in turn, the Church promotes the ruling of the government to make people obey the human-made laws.

Furthermore, the Church's teachings that God has appointed certain people to rule, to establish order, and to make certain regulations has made the Pope, bishops, priests and religious servant to gain power, respect, and authority over people. With so much freedom given to the Church, religion is almost justified to any illegal acts, as they are only accountable to God and not to men. Power and authority have deteriorated in the next coming centuries as the Church started to sell indulgences

(ways to be in heaven) to people for personal gains. The illegal actions are not to be questioned by the human-made laws and any human-made laws that contradict the principle of God, must be at all cost be stopped to be implemented.

By taking that the point of view that authority and power are unchallenged and unquestioned, the concept is extended to the institution of the family. Nowadays, when one thinks of the word power, its association is linked to money, appropriation, right to control, to command, or give an ultimate decision over matters. Some society associate power to rule, to direct, to govern, to dominate, and influence. Furthermore, power connotes a negative concept because of how people see it being used in an unworthy manner. In the Philippines, having too much power is believed to be the cause of violence and irresponsibility. Many believed that those who have so much power is open to destruction.

While in Italy, the concept of power is positively associated to money where one can buy material things to make life much better and to improve their social status. Power does not have to be the roots of all evil but can be a source of happiness and pleasure. As Italians value in enjoying life and having the pleasure in everything they do, they usually use their economic resources to find comfort, serenity, happiness and for well-being.

To assess how Italian and Filipinos think about money and power, question D.2 and D.4 are put into table matrix together (Figure 5-18 & Figure 5-19). Triandis et. al (1972) in his studies, associate that high-PDI countries associate power to position, money, wealth, and age. In turn, money is associated to cruelty, and brute force. If there is wealth, there is also violence. If there is violence, there is also arrogance. In low-PDI countries, power is only a convenience for order, one can be powerful without having huge financial income.

<i>Italy's count</i>	<i>D.4 Pensi che il "Potere" è associato a</i>
<i>D.2 Pensi che il denaro può essere una fonte di</i>	Nulla Posizione, Denaro, Ricchezza, e Età

Arroganza e Infelicità	10.89%	24.75%
Felicità e Soddisfazione	14.85%	49.50%

Figure 5-18 Italy: Power and Money

Philippines Count D.2 Do you think money can be a source of	D.4 Do you think "Power" is associated to	
	Nothing	Position, Money, Wealth, and Age
Arrogance and Unhappiness	11,11%	39,81%
Happiness and Satisfaction	8,33%	40,74%

Figure 5-19 Philippines: Power and Money

In our survey, most Italians, associate power (D.2) to position, money, wealth, and age. Positive relationship that happiness can be derived from having money or being materially well-off, and its association to power. No wonder that the grip of wealth and power is still in the same lineage family in some region. The Italians wealthiest family back in the 15th century, according to the Bank of Italy's economist, are still the same family who considered to be among the rich people in 2011. The prestige, privilege, power, and wealth that have gone with the family has been preserved until now. In the business settings, many Italian companies are family-own businesses, fathers/mothers who hold top position in any institution would likely pass this favor to their children. Advantages of being born under this system ensures a luxury upbringing of the child, strong networks based on family connections, and wealth are passed on to their children – whether be it a company, or a property.

The obvious inequality in this country is related to the concentration of wealth and material possession. According to OECD, income inequality between rich and poor grew rapidly and only the rich people benefits in the growth of economy. Further results have also sustained that children of poor family remain poor, whilst the children of rich family become richer. Remembering the 'Matthew Effect' that is introduced in (Chap. 4): for one who has, much more will be given, and one who has little, even he little he has will be taken away. Upward social mobility in Italy is complex,

not because the government is inefficient in distributing resources and wealth to the people, but insider connections and favors that render this wealth to be concentrated only to the top earners. The accumulation of wealth of the rich is prevalent, also the show-off of the financial resources that one does have. The result of the survey Figure 5-18 attest that even if one is wealthy and powerful, majority of the Italians associate money to be a source of happiness and satisfaction.

Both Italy and Philippines associate positively the question D.2 to happiness and satisfaction, but half of the Filipinos associate power with arrogance and an unhappy life. The reason that people think of money as a source of unhappy life is due to the many incidents that money give so much liberty to people that self-discipline is missing and bring ultimate destruction. The case for many Filipinos having no funds at the age of retirement is because hard spending is embedded in the culture, and short-term gains of satisfaction to save face are the preferred way of handling money. The good reputation and good image are exalted in this society at the expense of money. Some people end up being lonely and confused when possessing so much wealth, and others become arrogant as the gap of the privilege to those who are not are heightened.

Not just power is associated with money, and wealth, respondents have also answered that power is associated with age. As we have discussed before, Italy is the society where age is very much valued and even celebrated. As one gets older, the power and authority it exercises are intensified, and the respect given to that individual is related to age, and much more exaggerated if they have money. It is part of their culture to respect the old people because their rich experience can become the basis for knowledge.

Culturally, the two countries have similar cultural roots only by the exception that Italian have a strong, grounded cultural foundation, while the Philippines have gone through different powers trying to persuade her to adopt their culture. Nevertheless, the Catholic religion has remained.

Catholicism, which both Italy and the Philippines share as a religion, stresses the infallibility of the pope and his supremacy, uniqueness of the Church and the hierarchical order of power. Preceded by the Roman Empire where the Emperor had absolute power, and absolute authority and his words are considered above the law, all people are meant to follow their leader to which any contrast to his will can lead to execution (Hofstede [G.](#), 2001, p. 118-121). This type of power structure in the past encourages the dependency of the society to their elders, chiefs, captains, leaders and looking up to them as a bringer of wisdom and a source of knowledge. The exercise of power and authority to society is effective, and control is successful into bending one's force of will but only because, the society lacks education and liberty, freedom and right to make independent choices. GLOBE studies have stated in their research that in the increase of democracy and middle class, power distance is narrowed over time (Hoppe, 2007).

Others believe that religious contribution to individuals have some effect on their economic behavior and a principal source of social identification, in the sense that they incorporate themselves more intricately to religion with their identity. International reports such as WVS attempt to measure the effect of religion on individuals and how it affects their social life. In the Philippines, n=1200 samples are questioned during the WVS Wave 6: 2010-2014 to indicate how important religion is in their life accounts almost to 85.9% (very important) and remaining respondents answered rather important with 12.2%. In compare to Italy, a sample of n=1012, 34% reports religion is very important in their life.

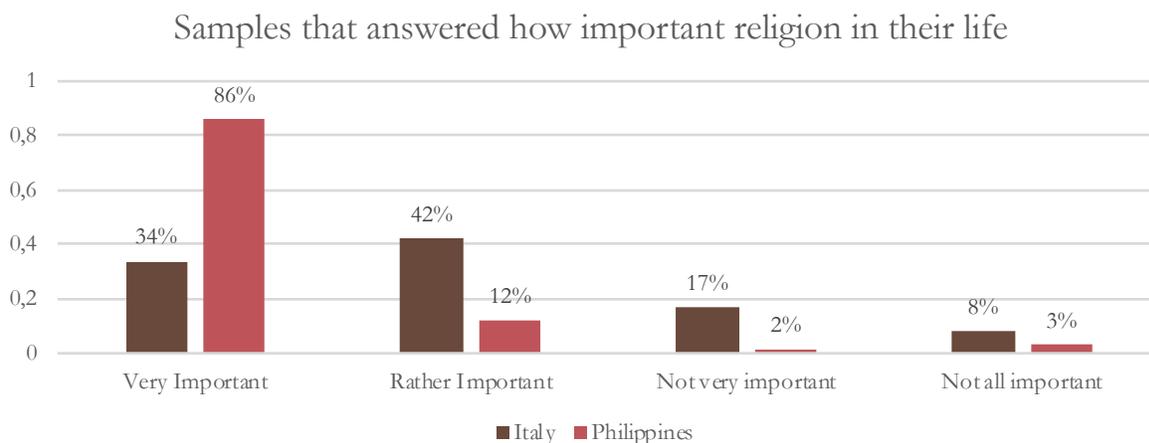


Figure 5-17 Source: WVS - Religion Importance in Italy and Philippines

The effects of religion on individuals varies at different level, some studies showed that Protestant religion is more supportive to high-incentives reward as it correlates to their hard-work and have more trust in their government (e.g., U.S., Germany, Netherlands); or the Catholic religion's hierarchical structure to which the Papa's Supremacy can indicate the paternalistic culture of the Catholic nation and dependency of knowledge can be measured by age and length of experience; or Muslim's belief that absolute truth only exist in the Quran book can give a glimpse of why some are willing to die for the religion; or the Chinese treatment to the distribution of unequal power have survived until now though Confucianism is not a religion, ideologies are well implemented in values of people.

5.5.1 Politics in the Philippines and Italy

The earlier section, we have seen that religion has a strong relationship to forming one's mind and mental programming about certain truths of life. Because the religion's ideology reduces the uncertainty and lessens the fear and doubts in facing challenges and unknowns situation in life. Not just religion affect the cultural dimension of uncertainty avoidance, its ideologies and the normative process of principles incorporate also to its followers.

Economist La Porta and his colleagues published an article at *Economic Review* that countries with dominant hierarchical religions (in this case – Catholic, Orthodox Christianity, and Islam) – are reported to have less efficient judiciaries, greater corruption, inferior infrastructures, and high inflation (La Porta, 1997). Because religion is an essential part of any nation. The teachings of religion about (in)equality and justice can affect how a government, public institutions, politics, family relationship, and the treatment of others are formed. For example, the Vatican Church still exert a great power to the political manners of the Italian State.

In the Philippines' corruption is a major problem scoring the least score among East Asia Pacific according to the Global Competitiveness Index 2017-2018. Inefficient government bureaucracy and corruption in the Philippines reported to be highest score in the World Economic Report (Forum, 2018). In this country during elections, voters can be bought through bribery. Alliances and families are organized to gain political position to which is called "The Padrino system" (Coronel, Chua, Rimban, & Cruz, 2007). The Padrino system is a political arrangement where nepotism is exercised and practiced; favors are given to the most related immediate family, friends, or over distant family connections. Mostly, politicians are elected basing on their personality with no regard if the candidate possesses technical capabilities, or knowledge of the Filipino judicial system– such as movie stars, celebrities that have gained public popularity can assume a potential political position. For instance, the research study of Southeast Asian women leaders by Ritcher have found that women who won the political position have strong ties to their family that previously have won the elections. Two occasions can prove this, the election of the ex-President Corazon Aquino (a wife of a Filipino martyr sentenced to death because of the opposition to ex-President Marcos), and ex-President Gloria Macapagal Arroyo (a daughter-father relationship to the ex-President Diosdado Macapagal Arroyo). Another case of using popularity by celebrities to gain political position is the ex-President Joseph Ejercito Estrada who used to be an actor and a model. Many of the officials do not keep their promises and Filipinos for some reason are immune to this or by far blind in believing

the political candidate. For instance, under the Arroyo Government, during the election, she promised that cheap electricity would be granted to the poor and jobs will be created to revive the economy. It turned out that once elected electrical billing is doubled, government funds and government spending are in a state of deficit, and jobs are neither increased nor decreased.

Another characteristic of the political realm is killing and committing a crime for the sake of position is common in the Philippines, and every now and then Filipinos are so used to hear news about crime and assassination of a political figure and election fraud is not new in the society. A New York Times journalist wrote an extreme comment that politics in the Philippines is likened to a blood sport, where they behave as gladiators – to survive, one must kill each other, and cheating during the election is regarded almost as normal (Conde, 2005).

The cost of corruption in Europe comes up to nearly € 3 trillions yearly. Many believed that the widespread corruption in the EU is increasing and according to the research, the most corrupt European country practice bribery to speed up the inefficient government bureaucracy. In Italy, politics has apparently gained an international spot with the corruption report, though not as high as compared to that of the Philippines. The risk of bribery, crime, favored relationships, fraud and money laundering are only of those practices that Italian are seeking to fight.

In 2017, according to the Global Competitiveness Report, government officials give favoritism in releasing business permit to some companies; diversion of public funds; irregular payments; awarding public contracts; and lacked transparency are reported to be among of significant problems by foreigners investing in Italy (GCR, 2017-2018). In 2016, a local news report televised that a construction in the region of Calabria has been ongoing for the last fifty-years because of the corrupt and the involvement of the Mafia, where funds are directly bribe to these syndicate organizations. Unfinished infrastructure in the region became a problem, because of the resources allocated have brought nothing fruitful. Crime and corruption in Italy are linked together according to the report of Global Security Organization. In the report it states that if an organized crime is investigated,

there is usually an involvement of a fraud and corrupt politician, and syndicate organization are frequently involved in conducting corrupt activities. Politicians usually collude or organize relationships with illegal groups to assure their votes and their positions, and winning the public contracts are way to expand their power and resources. In 2010, the NGO Global Integrity reports that Italy do not have efficient mechanism or system in preventing corruption, especially in the public administration. They have also reported that whistle-blowers receive less protection and guarantee from the government.

But the Mafia organization is not the only problem in Italy, in the politics system, bribery to cover the corrupt activities is the way to solve administrative problems. Tedious process in solving bureaucratic problems, less labour workforce in the government, and less incentives to the public employees. Not to say the least the major political scandals that recorded in the Italian history, for instance, Prime Minister Silvio Berlusconi and the prostitution scandal; and the scandal in Rome where crime syndicates dishonestly appropriated the public funds destined for the citizens.

In the survey, Category C are questions to measure the inequality perceived in their society by asking them “What is the reason of poverty in the society?.” In particular, C.3 question focuses on the government efficiency, if the society have a negative or positive view about their government system. Four reasons regarding (in)equality are proposed to the respondents. The answers were:

- C.1 it was because people are unfortunate
- C.2 lacking the force of will
- C.3 in the society, there is an injustice
- C.4 And last if poverty is somehow related to the modern industrialization.

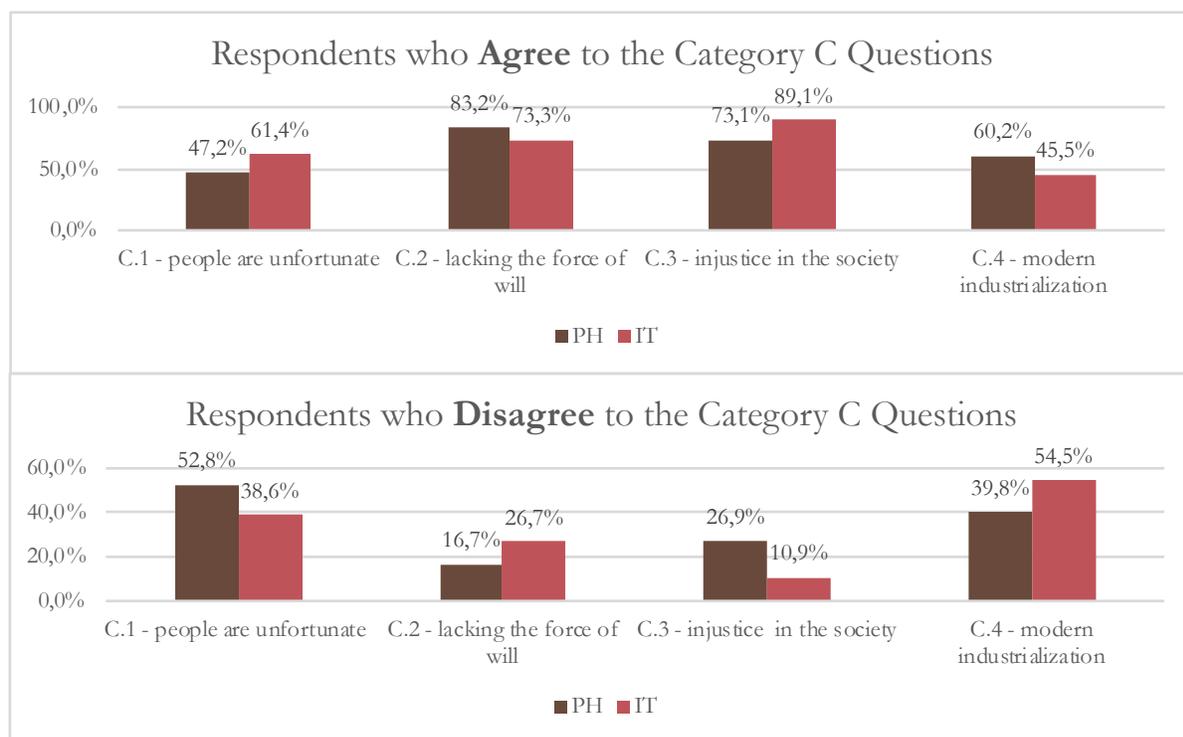


Figure 5-20 Category C - Agree and Disagree

The corruption situation stated above in Italy is supported by the respondents who vote that in their society there is injustice. The Italian's confidence to their government is not positive because of the continuous deterioration of the public administration connected to illegal activities. If in the whole Europe, the corruption comes nearly to €1 trillion, the share of Italy's corruption accounts for €60 billion/yearly which is the 6% out of the total in the continent. The wasted public resources, crime collusion between illegal syndicates and politicians, vote buying for the position, bribery for public contracts, and giving jobs favor are factors that give Italians to have a negative perception to their society.

In the Philippines, many voted that the cause of poverty is because the force of will is lacking in the society and second to the top is the injustice and unfairness government treatment to its citizens. The inequality in the Filipino society is not just in the distribution of power distance, politics and social structure, but also in the people's individual push. C.2 question assess how much a society desire that individuals would work and improve their social standing. This means that many see their

fellow Filipinos as lazy and dependent to their circumstances. Many do not think outside the box, initiative is not encourage, and improving one self can happen only by luck. Unlike in Italy, though many complains about their government system, majority of the people do not blame their fellow citizens to be lazy or not working hard. They know that there are some who work hard to improve their economic sitaution but the econmic system favors more those who are already in the position.

5.5.2 Leadership is in the eye of the beholder

We have already established that culture works side-by-side in relation to people along with their cognitions and it affects their interpretative thinking. Culture is formed through religion, politics, family, societal norms, and values that collectively the members of the society accept. In the same way, culture differentiates every society from one to another, it gives them a distinct character that separates them from the others. Factors that differentiate one society comes in various aspects. In this thesis, we have seen the differentiation of Italian and Filipino culture by giving a closer look to the power distance cultural dimension. The power distance in each society differs because of their cultural heritage, cultural history, formation of religion, system of politics, treatment of elders, treatment of children that affects the distribution of power in the society. This power distance in turn regulates the relationship of each member to stabilize the harmony and unity of the society. It gives certain expectations as what one can, must, and should do when dealing a certain problem. It configures the programming of the mind what behaviors are acceptable and what attitudes are unacceptable.

When it comes to leadership, the evidence of different distribution of power comes into play because this is where the question of “What type of leaders the society is expecting?” Ongoing literature about leadership talked about different style in managing the lower members of organization, how decision-making, negotiation, structure of relationship, and formation of transaction are all affected, because of the cultural background.

Perhaps, the famous saying of “beauty is in the eye of beholder”, is perfectly applicable to leadership style. This eventually becomes the “leadership is in the eye of the beholder,” where the eye is the culture and the beholder is the society. This implies that there is no right or wrong in any style of management and leadership if culture(eye) approves what it sees (the type of leadership), then society (beholder) would accept the way it is.

For instance, in low power distance countries, such as the UK, Netherlands, and Scandinavian countries, leaders do not exercise the dictatorship method, like what is used to be in Argentina, where leaders use power and influence to control the people. Even vested with power, the low-power distance societies seeks to lift the gap of the power distance between the relationship of those who are in position and those who are not. If we remember, the Dutch psychologist proposed in his theory that a society is determined to reduce this power distance gap between themselves only if that society is already in the position of power.

The idea of reducing the power distance is exemplified in the UK, Germany, Netherlands, and Scandinavian countries where leaders are more flexible and easier to negotiate with because they treat members of the group at the same level as them. Power is not associated with controlling their actions but motivating them internally. The type of decision-making leaders of these countries are accustomed to being self-initiative without someone forcing them to do things, and adaptation in changing circumstances is the desired attitude. In Asian, Arab countries, Africa, and Latin America's leaders are authoritarian and more controlling. They show paternalistic patterns of relationship to their members and the configuration of roles and power are well demarcated. Leaders treat their members as part of one big family and in turn expect their obedience and loyalty. The members of this society accept this power distance gap relationship and consent their leader to determine the best for everyone.

Culture does just not differentiate the style of leadership, but also the extent of what degree the leadership is exercised. For example, if a British man is married to a Japanese woman in Japan, the

wife expects that her husband's leadership will be same as like everybody else: husband is supposed to bear the expenses of the family, such as car, house, overseas vacations, children school, and luxurious lifestyle (to which East Asian are drawn into), branded bags and providing financially for her parents. Since that Japan has a high masculine society, the gender-based role is accepted in the society, women's role is to be submissive tender, modest, focused to her family, keep her beauty, take care of her house, kids, and husbands. In Japan, the social role of men is expected to set up the order, exert power, be competitive, aggressive character, independent, confident, be a leader, risk-takers, and decision-makers.

If then the couple live in the UK, the British man would expect that his wife would adapt the social role of women in England where there is high rate of acceptance of women in the labor market. By having a profession and decent job, British women became independent and competitive just like the men. Inequality between sexes are decreased, and both can contribute to the well-being of the family.

In the Japanese context, the British man finds himself in an advantage position because of an expectation that Japan society expects him to, that is, a man bears all the costs and expenses for the family. The thought might bewilder a British man to shoulder all the cost, but in Japan it is the expected social role of men. From the British standpoint view, it is considered unfair and unequal that only one person should carry all the economic responsibility. For Japanese point of view, it is normal that men should be in the position to support his family.

The situation above is only an example that culture has its own expectations of the leadership it waits from the one who possesses the power. Affirming once more Hofstede's and GLOBE studies, in the context of large institution, like organizational leaders and managers, culture nurtured these leaders in bringing different style of management, and culture plays a large role in their decision-making style, their attitude to risk, to business, to changing circumstances, in holding money, in passing legislative laws, in teaching, in communicating and many others.

Another important aspect is the manager's and employee's point of view varies in treating power, as one member already possess power (managers), and another is merely a follower of rules. Organizations are entities that exist alongside with the society and surrounded by the national culture of the country. The relationship within the organization is structured according to the society's expectation of interaction between its members given the parameters of the environmental context—e.g., culture, normative values, beliefs, implicit rules, and implicit expectations. Models of interactions between a people, however, are shaped again by their distinct cultural dimensions.

In the organizational context, power distance and uncertainty avoidance are those cultural dimensions that accordingly, determine the practice of authority and innovativeness of its members. Studied about the structure of authority and power in an organization is pioneered by the Aston Group from Birmingham England, who consequently measured the methods of organizational structure and found two main dimensions called “concentration of authority” or “structuring of activities.” The concentration of authority is about centralization which means the systematic concentration of authority in an organization. High-PDI countries have institutions and legal bodies with highly bureaucratic model of hierarchy to which guides the whole organization (Acharya, 2018). Relationships between people are prescribed rigidly, and traditions are often followed. The structuring of activities refers to standardization, specialization, and formalization to which according to Pugh and Hinings, neither relationship among people nor those between people and the work processes are strictly prescribed (Pugh & Hinings, 1976).

Henry Mintzberg's Configuration of Organization is also a tool in assessing power distance and uncertainty avoidance of an organization. This tool measures what kind of mechanisms that an organization use in coordinating activities. Five theories by Mintzberg were:

- Mutual Adjustment – the coordination of work is achieved by the simple process of informal communication

- Direct Supervision – achieves coordination by having one individual take responsibility for the work of others
- Standardization of Work Processes – contents of the work are specified and programmed
- Standardization of Outputs – outputs are standardized when the results of the work are specified
- Standardization of Skills – skills, and knowledge are standardized when the kind of training required to perform the work is specified.

From the point of view of culture, leadership with low uncertainty avoidance (UAI) with low power distance (PDI), mutual adjustment between parties are practiced in achieving coordination. Example of this is Great Britain where employees are not afraid to express their opinions to their managers and are open to discussing any misunderstandings. China falls into the category of direct supervision where coordination is achieved through issuing instructions and monitoring their actions (Mintzberg, 1979, p. 3-6).

In a society like South Americans, authority is pretty much concentrated on top leaders, norms are unconsciously followed, and communication is mostly implicit in the sense that intuition and cultural understanding are the main interpreters of the implied message. This type of cultural settings can give us a glimpse that employees do not explicitly express their feelings and personal thoughts if a problem arises. Edward T. Hall's theory called this as a high-context society.

A researcher from the United States measured the power distance in another way, but by assessing the respondents in their willingness to disagree. In Venezuela, a steady pattern has found that even if the employee is encouraged to speak up, they are still reluctant to exercise this right, because normative belief is that it is dangerous to speak one's opinions and to question the leadership of their superiors (Whyte, 1969). According to Hofstede's IBM data in the section of power distance, the willingness to express disagreement within the context of employee relations to their managers,

Venezuela (264) and India (257) scores the lowest. While scores in Italy (290) and Philippines (265) are 25 points apart, with the Philippines comes to third place after India (257) and Venezuela (264). If we apply the same concept to the Filipino society, this implies that Filipinos exercise a high degree of tolerance in seeing an unequal relationship in the society. This point of view to relationship extends the influence on the relationship within organization. Another example is if a manager comes to a nation different from egalitarian society, managing a team which the main element of the culture is equality, leading might seem daunting and challenging from a less equal society point of view. The reason is that superior and employee relationship are on the same level, and both parties cannot assume or pretend to have power than the other. In Italy, the degree of tolerance in seeing an unequal distribution of power is very unique. Although in some respect, the country shows a great deal of inequality, the society tends to cut this power distance gap by helping the poor and increasing the government spending dedicated to the welfare of the unfortunate.

Hofstede identified four types of decision-making of the superiors in the context of Power distance:

- *Autocratic* – this kind of leadership is more authoritarian and individual control is exercised by the superiors. The decision-making leaders make is basing on their own point of view and their ideas without any consulting from others. Leaders in this society have absolute control of its members to what degree is their freedom. Examples: North Korea, Kingdom of Saudi Arabia, Brunei, Venezuela, Uganda,
- *Persuasive/Paternalistic* – this type of leadership practiced a fatherly style where typically the society expects protection and control from the leader. Liberty is not totally encouraged although some decision making, and choices of leaders are constrained by their limited information available. In this society, lower members of society will accept the paternal authority of their leaders even to the extent of excessive control. Examples: Japan, China, Philippines

- *Consultative* – have characteristics of democratic leadership where superiors consult first their subordinates before taking making any decision. Every input of members’ opinion is valued and collected, and leaders are open to criticism if his/her decision is not right.
- *Democratic* – authority is more decentralized, and participation of the members are expected before formulating any decision-making. Plans and policies are discussed first, then formulation of any rules and regulations are agreed upon as to what could be agreed between parties. E.g., United States, Germany, Switzerland

The Category F, G, and H are questions to measure what kind of expectation Italian and Filipino society has when it comes to their leaders. To measure this, the question B.7 (obligation to obey the parents under their roof) is associated to F.1 (boss is treated like mother/father) and in turn to F.8 (I consider my boss as source of information).

The reason of associating the B.7 question to F.1 and F.8 is because – if truly the Italian or Filipino society exercise a high conformity within the structure of family (because both societies scores high in obeying their parents), then these values should extend in their workplace.

If the society scores positively and high, then the type of leadership that is desirable to practice is of autocratic to paternalistic. If then the society scores less, a possible explanation is that, the society desires a consultative or democratic type where everybody can express their feelings and their points of view.

<i>Philippines</i>		<i>F.8 I consider my boss/parents/teachers as source of information</i>	
<i>B.7 Is it your obligation to follow your parents' rule</i>	<i>F.1 The ideal boss is seen like a Father or a Mother</i>	Agree (D'accordo)	Disagree (Disaccordo)

<i>because you are living under their roof?</i>	<i>who takes care of his/her employees</i>		
No (No)	Agree	19,44%	1,85%
	Disagree	4,63%	
Yes (Si)	Agree	62,96%	4,63%
	Disagree	3,70%	2,78%

<i>Italy</i>		<i>F.8 Considero il mio capo/genitore/insegnante come fonte di informazione</i>	
<i>B.7 È tuo dovere seguire le regole dei tuoi genitori perché vivi della loro casa?</i>	<i>F.1 Il capo/adulto ideale è visto come un padre o una madre che si prende cura dei suoi dipendenti/colleghi/amici</i>		
		<i>D'accordo</i>	<i>Disaccordo</i>
No	D'accordo	4.95%	0.99%
	Disaccordo	3.96%	0.99%
Si	D'accordo	65.35%	2.97%
	Disaccordo	16.83%	3.96%

Figure 5-21 B.7 - F.1 - F.8 Question

Interestingly, both societies show a preference toward a paternalistic type of leadership, where the obedience that taught within home extends its influence in viewing their boss as their own mother/father who should take care of them. This influence is extended also in viewing superiors, elders, boss, managers, and those who are in position in providing information (Figure 5-21).

If then obedience is encouraged within the Filipino and Italian society (B.7), then the question F.4 (rules and regulations should be followed) must have a positive score (or low score) in disagreeing to question F.2 (authority of boss and employee should be equal). Because obedience and following the rules imply that power distance gap in the society is high and that authority between employees and managers should not be equal.

<i>Philippines Sample Population</i>	<i>F.2 Authority between Boss and Employees should be equal</i>
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<i>B.7 Is it your obligation to follow your parents' rule because you are living under their roof?</i>	<i>F.4 Formal rules and regulations should be followed carefully</i>	Agree	Disagree
No (No)	Agree	5,56%	17,59%
	Disagree	1,85%	0,93%
Yes (Si)	Agree	35,19%	38,89%

<i>Italian Sample population</i>		<i>F.2 L'autorità tra Boss e Dipendenti dovrebbe essere uguale</i>	
<i>B.7 È tuo dovere seguire le regole dei tuoi genitori perché vivi della loro casa?</i>	<i>F.4 Le regole e i regolamenti formali dovrebbero essere seguiti attentamente</i>	D'accordo	Disaccordo
No	D'accordo	1.98%	7.92%
	Disaccordo		0.99%
Si	D'accordo	22.77%	56.44%
	Disaccordo	0.99%	8.91%

Figure 5-22 Question B.7 - F.4 - F.2

As shown in Figure 5-22, Italians are very sensitive when it comes to power distance. The authority between superior and an employee is well defined that many have disagree that this authority should be equal. In the Philippines, the report of survey show that the desired management is the treatment that both parties are in equal terms.

The result of the above table suggests that there is a divergence of preference in the management style of the Filipinos from the traditional one. However, those who agreed that formal rules should be followed carefully also associate that equal authority between employees and managers should not be the same.

In the concept of expressing their opinions, the survey reported that mostly the Italians are not afraid to disagree with their employers and their superiors (74%), and in the Philippines, this question comes only to 68% out of the grand total of the sample population. Question G.4 (express feelings when conflict arise), G.6 (agree with others' opinion) and F.7 (being afraid to express disagreement with the superiors) are associated to each other to see how much degree of openness

Italians and Filipinos are willing to express their opinions when conflict arise in the context of relationship and workplace. G.4 assess how much important for them to talk out their own subjective opinions when there is conflict, G.6 is the opposite where it measures how much they are willing to agree for the sake of peace, and F.7 question is if they are afraid in expressing their disagreement with their boss and superiors.

Italian Sample Population		F.7 Ho paura di esprimere il mio disaccordo ai miei dirigenti/genitori/insegnanti	
G.4 Esprimere i tuoi sentimenti quando sorgono conflitti	G.6 Essere d'accordo con l'opinione degli altri per l'armonia	D'accordo	Disaccordo
Importante	Importante	9.90%	38.61%
	Non Importante	12.87%	28.71%
Non Importante	Importante	1.98%	1.98%
	Non Importante	0.99%	4.95%

Philippines		F.7 I am afraid to express my disagreement to my managers/parents/teachers	
G.4 To express your feelings when conflict arise	G.6 To agree with others' opinion for the sake of peace	Agree	Disagree
Important	Important	24,07%	36,11%
	Not Important	6,48%	23,15%
Not Important	Important	0,93%	5,56%
	Not Important		3,70%

Figure 5-23 Question G.4 - G.6 - F.7

Again, in both societies the importance in expressing their thoughts has value, and at the same time, many have considered important to seek harmony for the sake of peace and are not afraid to tell their disagreement to their bosses. G.4 and F.7 is related to a low-PDI society while G.6 is related to high-PDI societies.

The score above in Figure 5-23 proposes that Italians even though considered as a low-PDI country, it seems that in certain aspects of power treatment, they are very conservative and tend to practice the characteristics of high-PDI countries. The reason for this is because the leadership in Italy

reflects so much its historical background, where their culture entangles itself to the government and political leadership and somehow influenced and backed up by the Church. A strong family-oriented business, politics based on nepotism, respect and honor given to the elder, and the religion's influence on the State. It poses complexity because religion, politics, organizations have multi-facet interests in different institution.

In the Philippines, even with the autocratic preference for leadership is expressed among the Filipinos, democratic values still clash in most Filipinos. This is sustained by voters of the respondents that they are not afraid to express their disagreements to their superiors and voicing out their feelings are becoming common for the citizens.

Conclusions

After exhaustively defining that culture affects the mental programming of the mind of each and every one. Over the time this mental programming changes due to the economic, political, and social structure, but values remain consistent as it is rooted deep down in the unconscious level of an individual. According to Hofstede, cultural dimensions can be a potential indicator in understanding why people act, say, and do things that for others do not have a sense at all. In particular, the cultural dimension of power distance is the degree of tolerance of a society regarding inequality. Hofstede reported that those who are in high-PDI societies practice the unequal distribution of power and those who belong to low-PDI tend to reduce gap of power distance. However, even there is a general consideration of power distance in a country, there is always a possible deviation from what is normally considered.

In Italy, their power distance score is 50, and according to some, it is a country that belongs to low-PDI societies. On the other hand, the Philippines scores 94 to which means that no doubt it belongs to the list of high-PDI societies.

The proposed survey in 'Power Distance Scale Measure' to Italian and Filipino society are adapted from the most known social scientist that have researched about power distance. The result is astonishing. The country of Italy is one of the advanced countries in Europe and comes to the fourth of list that have the highest rich population in the continent, and some considered Italy as belonging to low-PDI society. However, in the result survey, Italy have shown positive scores in most of the question that implies a high power-distance society. For instance, in the context of child treatment, Italians preferred that children should obey their parents and in turn parents should be involve in their choices. Parents have also agreed that children must respect older children than them. Italians also have self-reported to encourage independence within their family but positively reported that obedience is necessary for every child. In the context of social setting, they positively associated that

poverty is due to the inefficient system of government. Their view of freedom is associated to disorder, and power for many Italians is related to wealth, position, money, and age.

In the Philippines, Hofstede's claim about the country's large power distance is affirmed and confirmed. Many parents teach their children obedience to older people to which include anyone who is older than the child. Respect given to the elderly is related to their age and consider them as source of wisdom and information. The power distance effect also extends to how the way they view the rules and regulations in the workplace. Filipinos have self-reported that rules and regulations must be followed carefully and that authority between boss and employee should not be the same. Strangely, they have agreed that it is important for them to express their feelings when it comes to disagreement but the actual number of those who are willing to express their opinions to their boss comes only to 36% (Figure 5-23). This means that it is their wishful thinking to express their feelings when conflict arise but to object their superiors when they disagree, only few are willing to do it.

The survey has shown that in the case of Italy, values, traditions, cultural heritage, cultural history, and social norms remain as integral part of the society. In the case of the Philippines, conformity to the ongoing trends have changed some of the cultural values of the Filipinos but the perception inequality and distribution of power has remained in the society.

Power Distance Scale Measure

VARIABLE 1: CHILDREN TREATMENT (hidden)

Please state your preference to the following question if you:

	Agree	Disagree	IMPLICATIONS if <i>Agree</i> (hidden to the respondents)
A.1 Parents should teach their children obedience			HIGH PDI
A.2 Parents should work hard even if this is a burden			HIGH PDI
A.3 Children should enjoy leisure			LOW PDI
A.4 Children should be independent to make choices even at a young age			LOW PDI*
A.5 Children should be treated as adults			LOW PDI
A.6 Children must treat with respect the older children with them			HIGH PDI
A.7 Parents should be involved in children's choice			HIGH PDI

B. Adapted from Inglehart (1998), WVS

	Agree	Disagree	IMPLICATIONS if <i>Agree</i> (hidden to the respondents)
B.1 Should Children be allowed technology at a young age			Low PDI
B.2 Is obedience to older people important?			HIGH PDI
B.3 Do you prefer women/mother to be at home?			High PDI
B.4 Is independence encourage in your family?			Low PDI
B.5 Would you trust family your secret?			Low PDI
B.6 Do you think you owe your parents love and respect			High PDI
B.7 It's your obligation to follow your parents' rule because you are living under their roof			High PDI – Conformity
B.8 Is it okay if children disobey?			Low PDI

VARIABLE 2: SOCIETY'S PERCEPTION TO POVERTY (hidden)

C. Why do you think there are people who live in poverty in Italy/Philippines? Below are the four possible reasons: Which do you consider the most important? – Only one answer is allowed.

	YES	NO	Somewhat	IMPLICATIONS if <i>Yes</i> (hidden to the respondents)
C.1 Because some people are unfortunate				HIGH PDI – Acceptance of the inequality
C.2 Because of their laziness and lack the force of will				HIGH PDI – The underdog is to be blamed
C.3 Because in the society there is an injustice				LOW PDI- The system is to be blame
C.4 It's an inevitable part of the modern progress				HIGH PDI – The world is an unjust place

VARIABLE 3: SOCIETY'S PERCEPTION TO FREEDOM, MONEY, POWER, AND EQUALITY (hidden)

D. Associate the following according to your preference

Do you think	OPTION 1 (LOW PDI)	OPTION 2 (HIGH PDI)
D.1 Freedom can lead to	Respect for individual	Disorder society
D.2 Money can be a source of	Happiness and Satisfaction	Arrogance and Unhappiness
D.3 Equality in my society	Everybody has access to Social Welfare	Only the privileged people can afford Pension and Medical Expenses
D.4 Power is associated to	Nothing	Position, Money, Wealth, Age

VARIABLE 4: AGE PERCEPTION (HIDDEN)

E. Choose what option do you think is appropriate

Subjective perception	OPTION 1 (LOW PDI)	OPTION 2 (HIGH PDI)
E.1 Old people are expected to have	Strong independence	Source of wisdom and knowledge
E.2 Superior or Leaders	Can be young, wild and free	Old and traditional and unbending to change
E.3 Parents are to be	Love, and left alone	Loved and kept at home

VARIABLE 5: WORKPLACE

	Agree	Disagree	IMPLICATIONS if <i>Agree</i> (hidden to the respondents)
F.1 The ideal boss is seen like a Father or a Mother who takes care of his/her employees			High PDI
F.2 Authority between Boss and Employees should be equal			Low PDI
F.3 Experience can be a basis for management			Low PDI
F.4 Formal rules and regulations should be followed carefully			High PDI
F.5 Levels of authority is only for convenience			Low PDI
F.6 I am okay doing things for other people even at work			Low PDI
F.7 I am afraid to express my disagreement with your managers/parents/teachers			High PDI – Correlated to respect for authority
F.8 I consider my boss/parents/teachers as a source of information			High PDI

PREFERENCE IN WORK

	IMPLICATIONS if <i>Yes</i>	IMPORTANT		NOT IMPORTANT	
		IT	PH	IT	PH
G.1 To be trained and learn new skills					
G.2 To have high earnings					
G.3 To work in a clean workplace					
G.4 To express your feelings in how to do your job					
G.5 To be generous and share with others					
G.6 To agree with others' opinion for the sake of peace					
G.1 To be trained and learn new skills					
G.2 To have high earnings					

H. Express your preference by ranking

Statement		Yes	No	IMPLICATIONS if <i>Yes</i> (hidden to the respondents)
H.1 I feel underpaid/undervalued/ignored				High PDI
H.2 I am satisfied with my job/school				Low PDI – implies that there is more control in the job place
H.3 If there is an opportunity to change job/school for better earnings/privilege, I would change job/school				High PDI – implies that money is a source of power, and can give freedom
H.4 I do not have clear goals and objectives for my job/future career				High PDI – Scale Measure for Role Ambiguity
H.5 I do not know what is expected of me in the workplace/school				High PDI – Role Ambiguity
H.6 My responsibilities are not clearly defined, sometimes it is so confusing				High PDI
H.7 There is no need to reduce some parts of my role				Low PDI – means that job is an uncontrollable situation
H.8 My workload/assignments is too heavy				If no* - Low PDI because have the power to regulate the workplace

Appendix 1 – Philippines Chart Survey Result

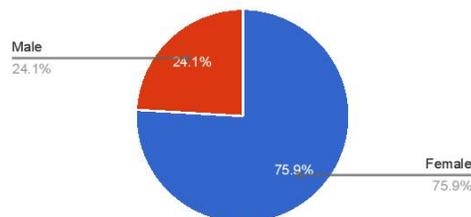
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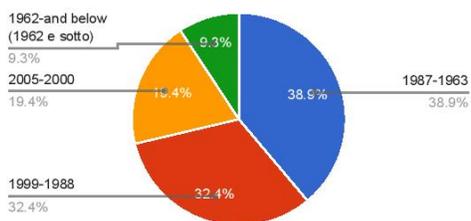
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Sum of Informazioni cronologiche	5,886
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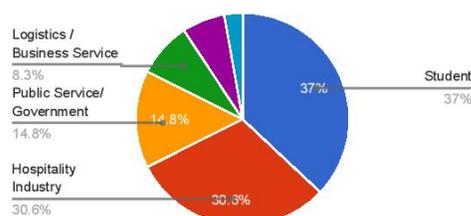
I am a (Io sono un/a)



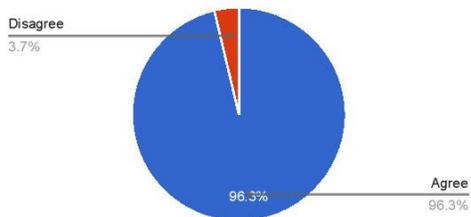
Born between (Nata/o tra)



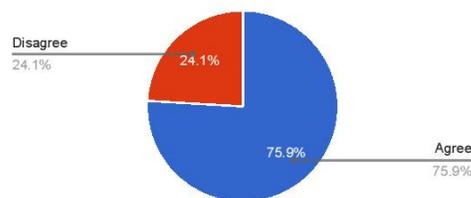
State the Industry of your work



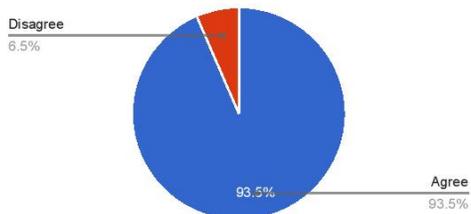
A.1 Parents should teach their children obedience



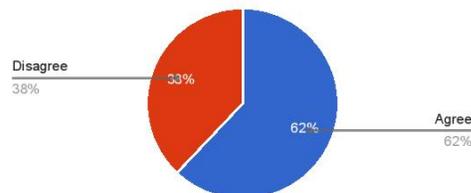
A.2 Parents should work hard even if this is a burden for the sake of the children



A.3 Children should enjoy leisure



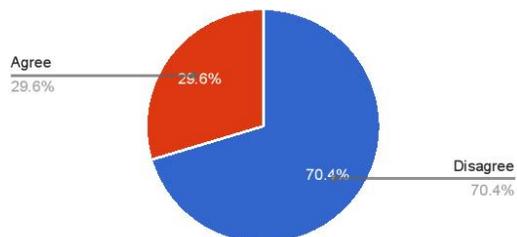
A.4 Children should be independent to make choices even at young age



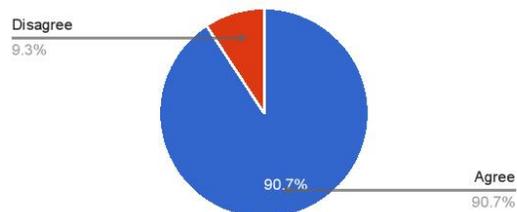
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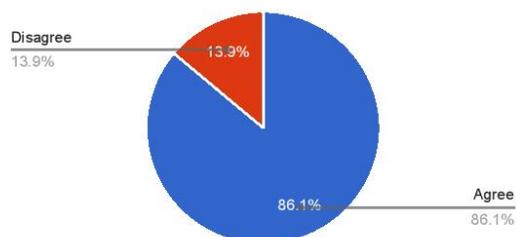
A.5 Children should be treated as adults



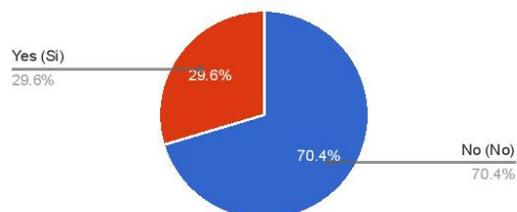
A.6 Children must treat with respect the older children than them



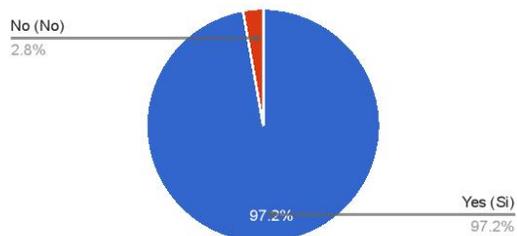
A.7 Parents should be involved in children's choices



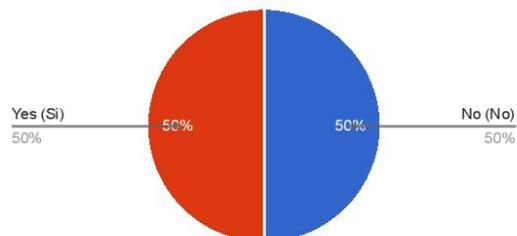
B.1 Should children be allowed technology at young age



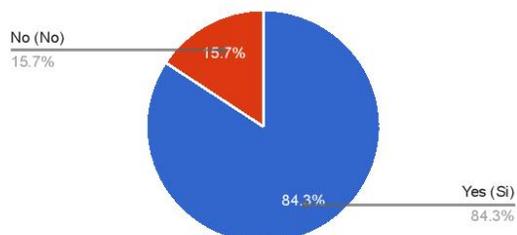
B.2 Is obedience to older people important



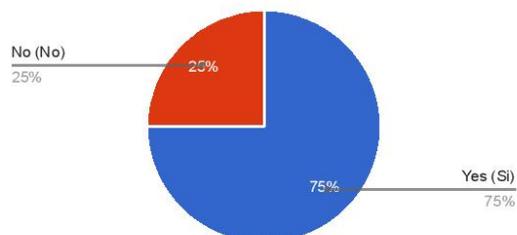
B.3 Do you prefer women/mother to be at home?



B.4 Is independence encouraged within your family?



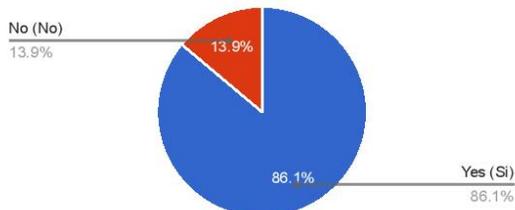
B.5 Would you trust your family your secret?



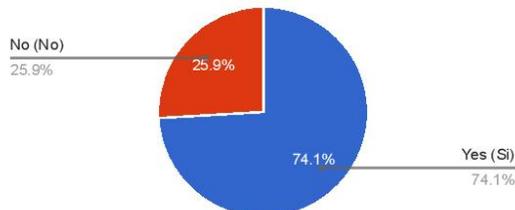
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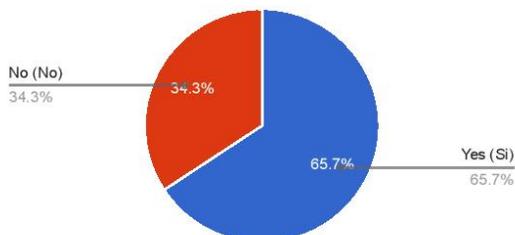
B.6 Do you think you owe your parents love and respect?



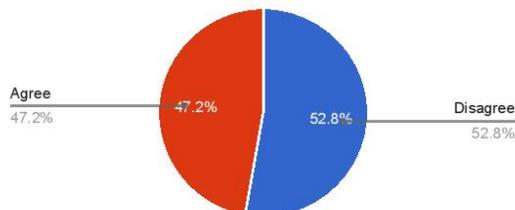
B.7 Is it your obligation to follow your parents' rule because you are living under their roof?



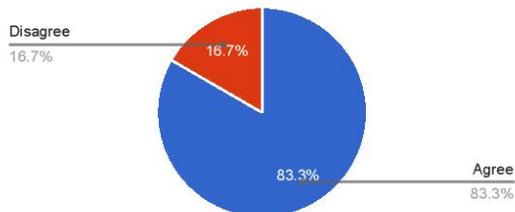
B.8 Is it okay if children sometimes disobey?



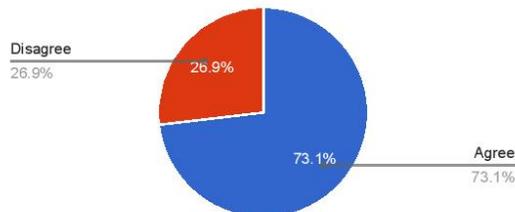
C.1 Reason of poverty in Philippines: Because some people are unfortunate



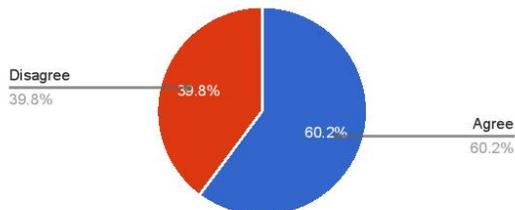
C.2 Reason of poverty in the Philippines: Because of their laziness and lacking the force of will



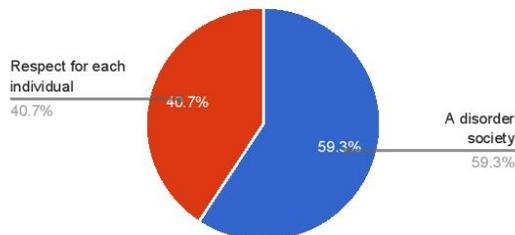
C.3 Reason of poverty in the Philippines: Because in the society there is injustice



C.4 Reason of poverty in the Philippines: It's an unevitable part of the modern progress



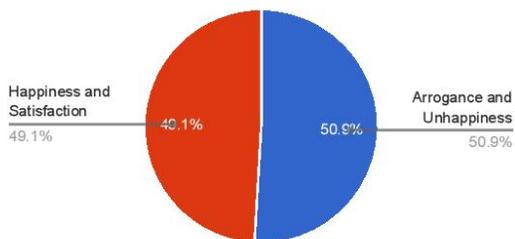
D.1 Do you think freedom to do anything can lead to



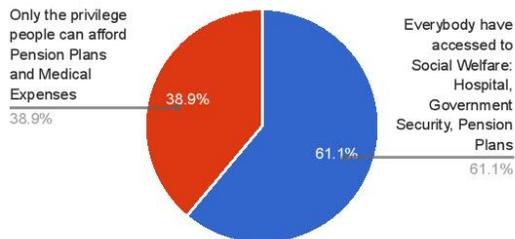
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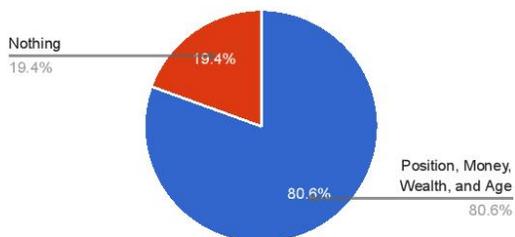
D.2 Do you think money can be a source of



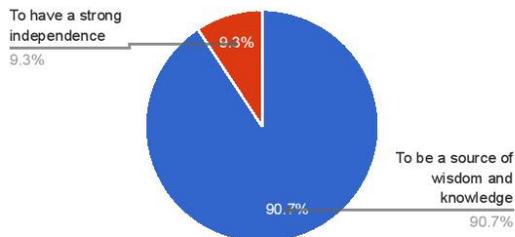
D.3 Equality in my own country



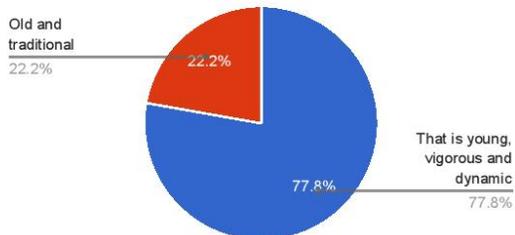
D.4 Do you think "Power" is associated to



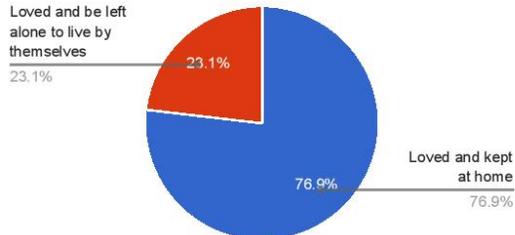
E.1 Do you think old people are expected



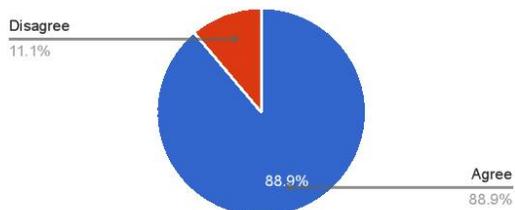
E.2 Do you prefer a Leader



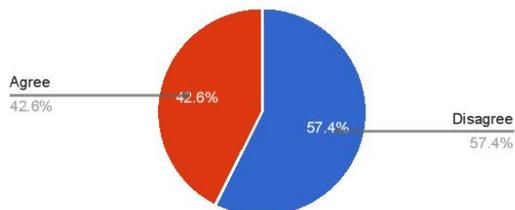
E.3 Your parents when they get old needs to be



F.1 The ideal boss is seen like a Father or a Mother who takes care of his/her employees



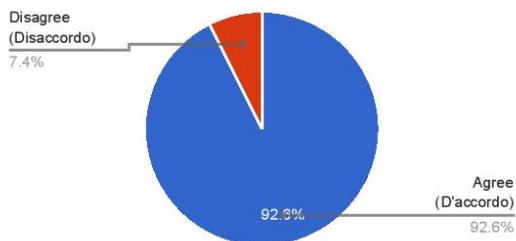
F.2 Authority between Boss and Employees should be equal



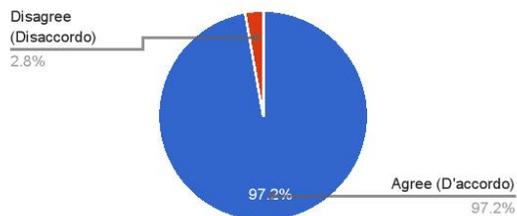
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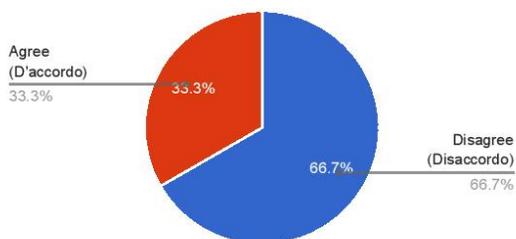
F.3 Experience can be a basis for management



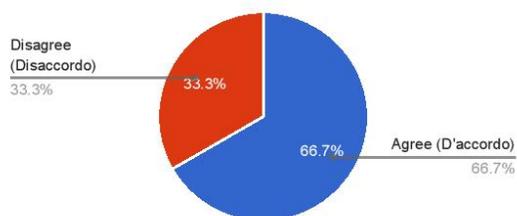
F.4 Formal rules and regulations should be followed carefully



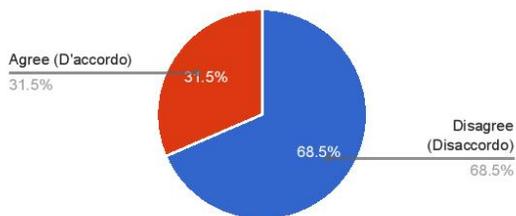
F.5 Levels of authority is only for conveniency



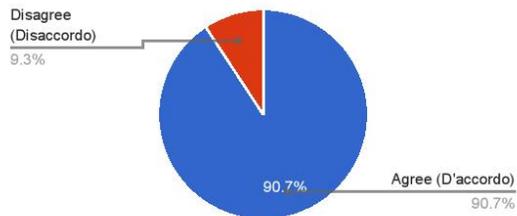
F.6 I am okay doing things for other people even at work



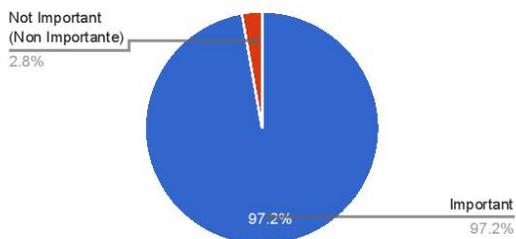
F.7 I am afraid to express my disagreement to my managers/parents/teachers



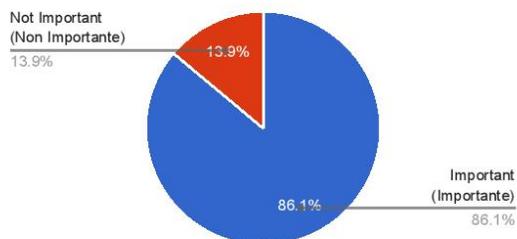
F.8 I consider my boss/parents/teachers as source of information



G.1 To be trained and learn new skills



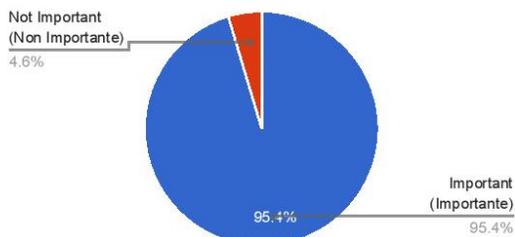
G.2 To have high earnings



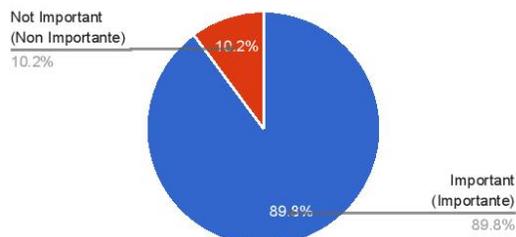
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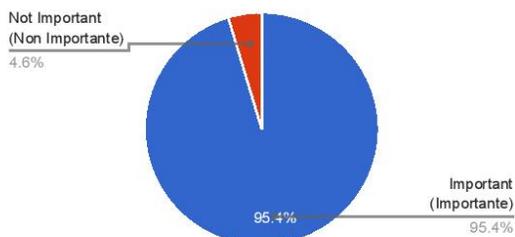
G.3 To work in a clean workplace



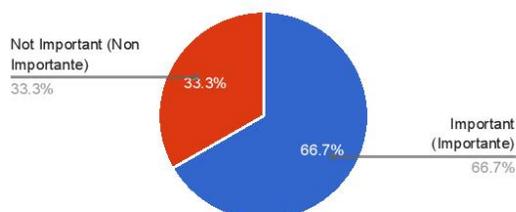
G.4 To express your feelings when conflict arise



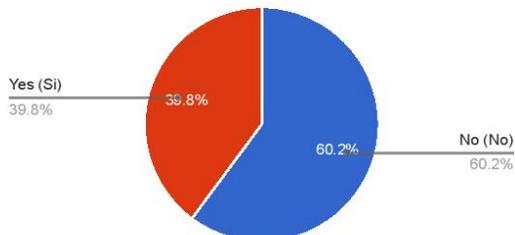
G.5 To be generous and share with others



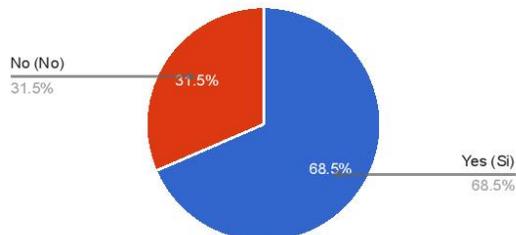
G.6 To agree with others' opinion for the sake of peace



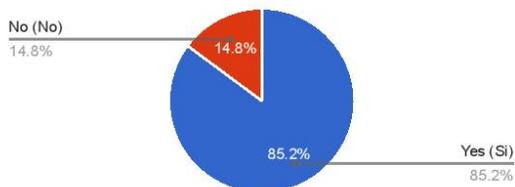
H.1 I feel underpaid/undervalued/ignored



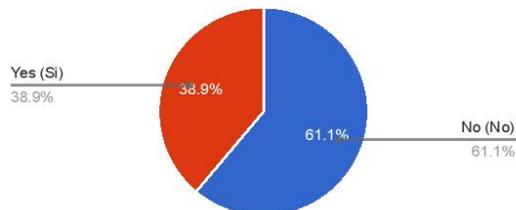
H.2 I am satisfied to my job/school



H.3 If there is an opportunity to change job/school for better earnings/privilege, I would change job/school

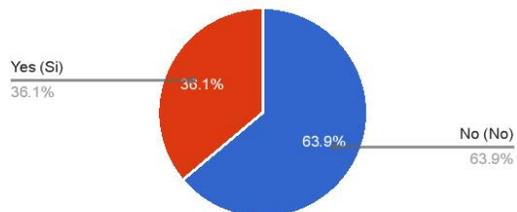


H.4 I do not have a clear goals and objectives for my job / future career



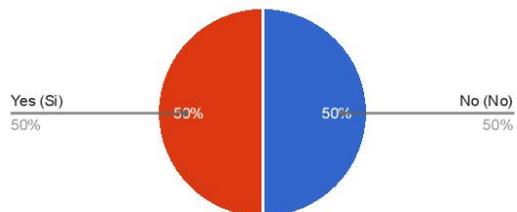
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H.5 I do not know what is expected of me in the workplace/school

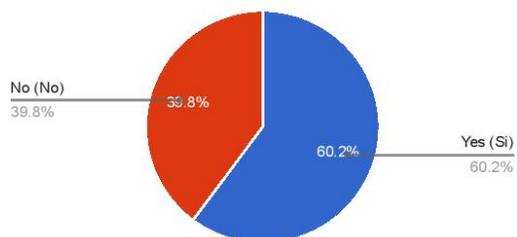


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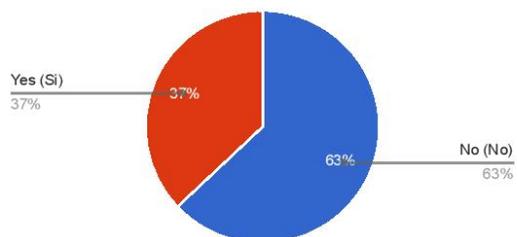
H.6 My responsibilities are not clearly defined, sometimes it is so confusing



H.7 There is no need to reduce some parts of my role



H.8 My workload/assignments is too heavy



Appendix 3 – Italy Chart Survey

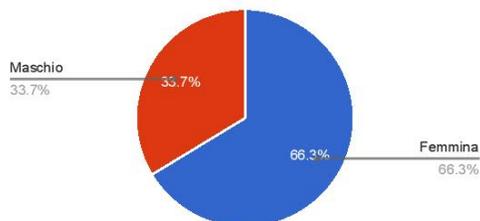
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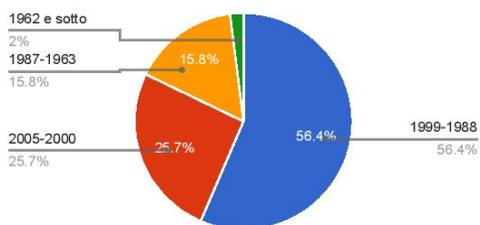
101

Sum of Timestamp	5,151
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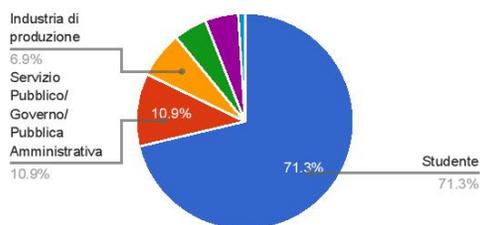
Io sono un/a



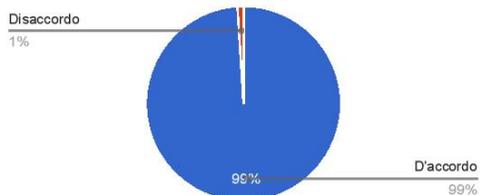
Nata/o tra



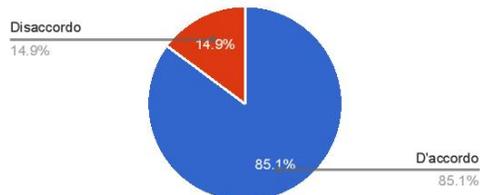
Indica il settore del tuo lavoro



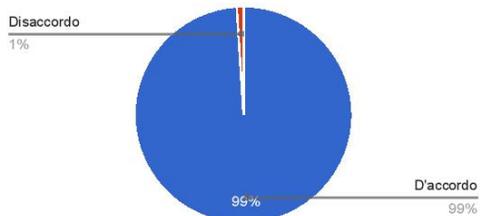
A.1 I genitori dovrebbero insegnare ai loro figli l'obbedienza



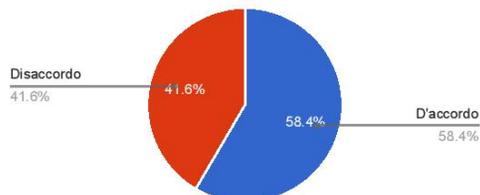
A.2 I genitori dovrebbero lavorare sodo per il bene dei figli anche se questo diventa un peso



A.3 I bambini dovrebbero divertirsi



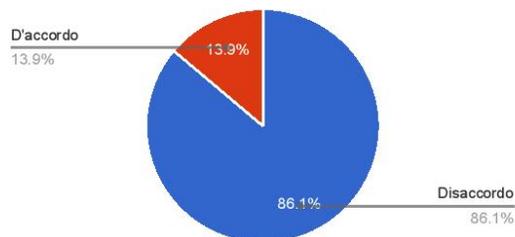
A.4 I bambini dovrebbero essere indipendenti per fare delle scelte anche in giovane età



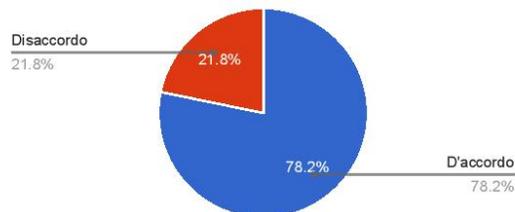
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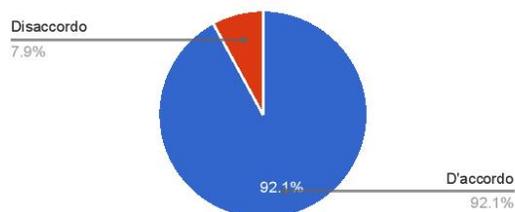
A.5 I bambini dovrebbero essere trattati come adulti



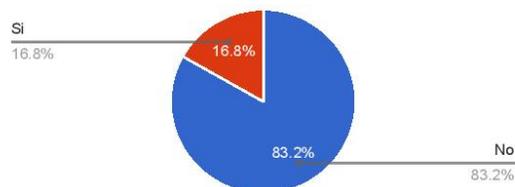
A.6 I bambini devono trattare con rispetto i bambini più grandi di loro



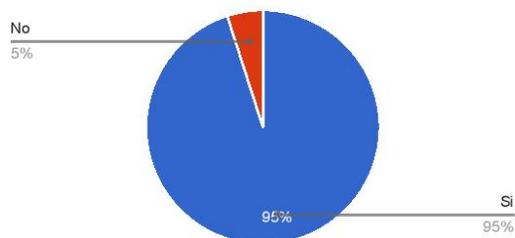
A.7 Relazione con i Bambini [I genitori dovrebbero essere coinvolti nelle scelte dei bambini]



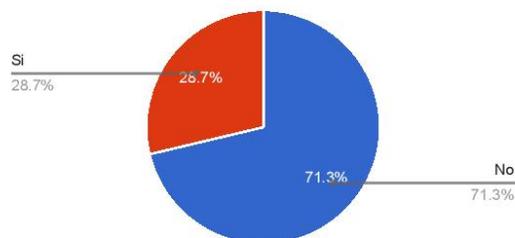
B.1 I bambini (5-8 anni) dovrebbero avere la tecnologia (ipad o cellulare con cui può giocare/guardare) in giovane età



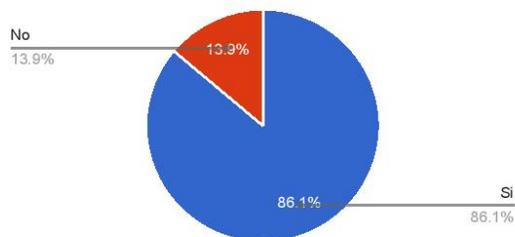
B.2 L'obbedienza agli anziani è importante?



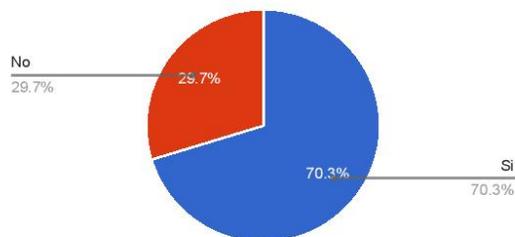
B.3 Preferisci che le donne / le madri siano a casa?



B.4 L'indipendenza è incoraggiata nella tua famiglia?

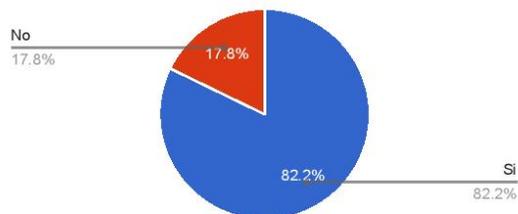


B.5 Affideresti il tuo segreto alla tua famiglia?



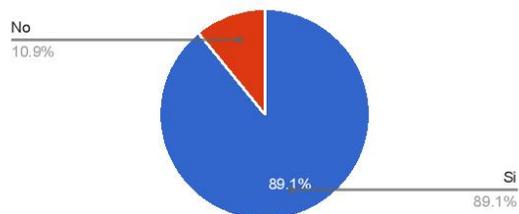
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B.6 Pensi di essere un debitore (amore e rispetto) verso ai tuoi genitori?

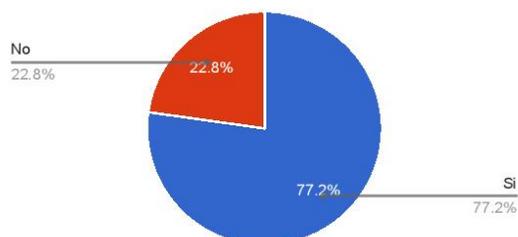


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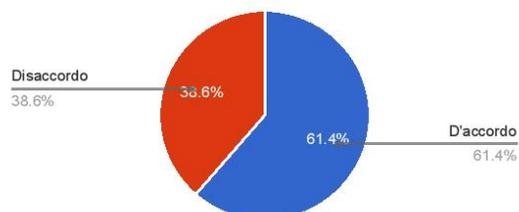
B.7 È tuo dovere seguire le regole dei tuoi genitori perché vivi della loro casa?



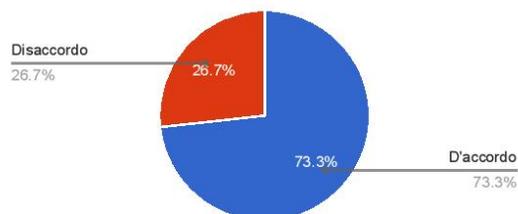
B.8 Va bene se i bambini a volte disobbediscono?



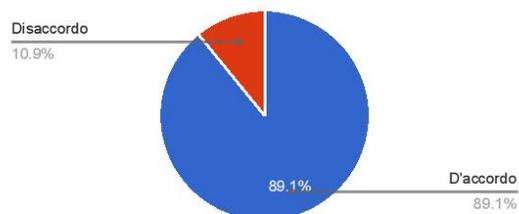
C.1 Causa della povertà in Italia: Perché alcune persone sono sfortunate



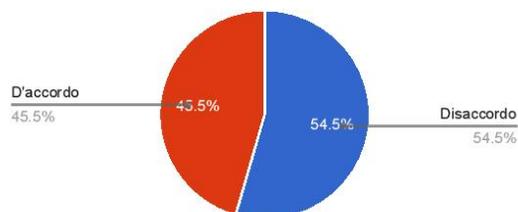
C.2 Causa della povertà in Italia: Per la loro pigrizia e mancanza di forza di volontà



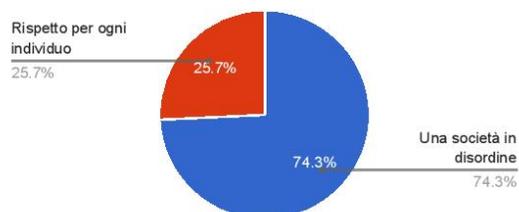
C.3 Causa della povertà in Italia: Perché nella società c'è 'ingiustizia



C.4 Causa della povertà in Italia: È una parte inevitabile del progresso moderno



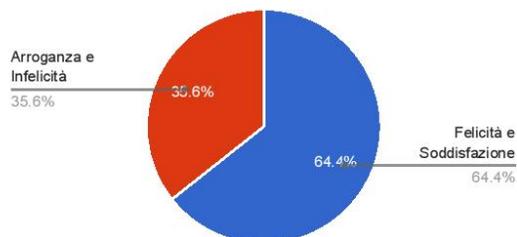
D.1 Pensi che la libertà di fare qualsiasi cosa possa portare a



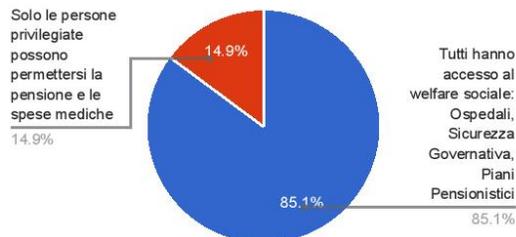
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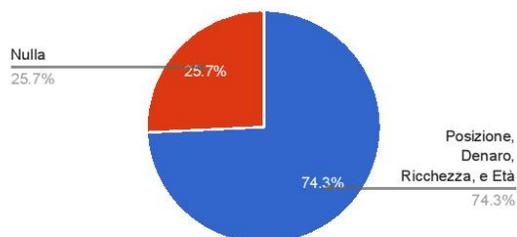
D.2 Pensi che il denaro può essere una fonte di



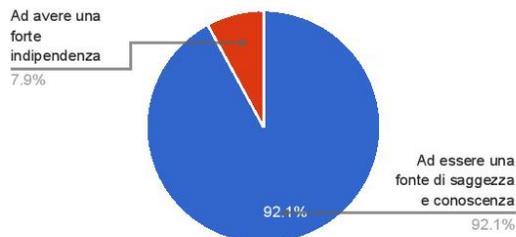
D.3 Uguaglianza nel mio paese



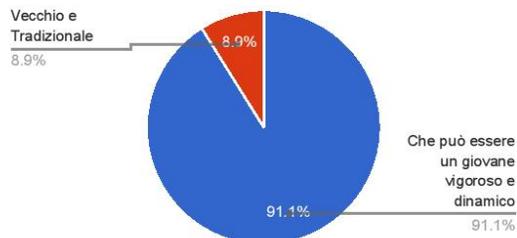
D.4 Pensi che il "Potere" è associato a



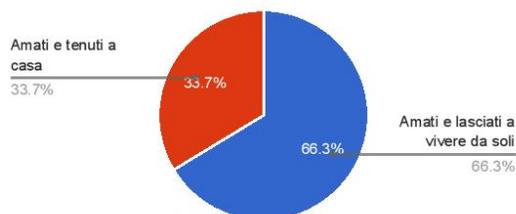
E.1 Pensi che gli anziani sono tenuti



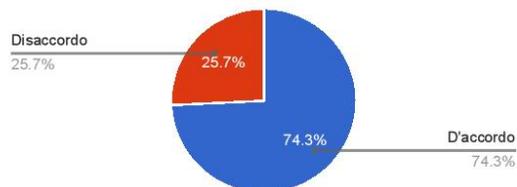
E.2 Preferisci un Leader



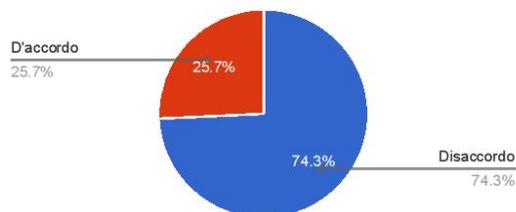
E.3 I tuoi genitori quando diventano vecchi devono essere



F.1 Il capo/adulto ideale è visto come un padre o una madre che si prende cura dei suoi dipendenti/collegli/amici



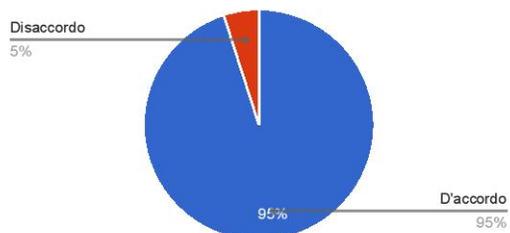
F.2 L'autorità tra Boss e Dipendenti dovrebbe essere uguale



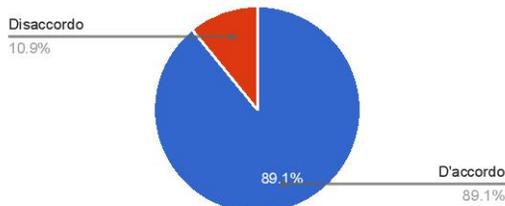
06/10/2018

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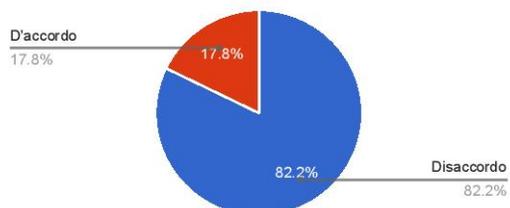
F.3 L'esperienza può essere una base per la gestione



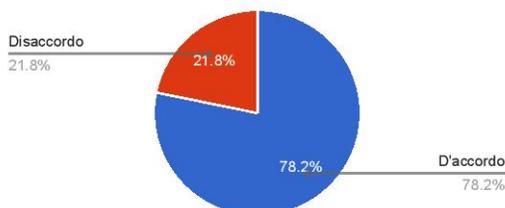
F.4 Le regole e i regolamenti formali dovrebbero essere seguiti attentamente



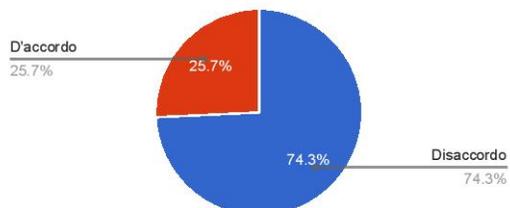
F.5 Pensi che i livelli di autorità siano solo per convenienza



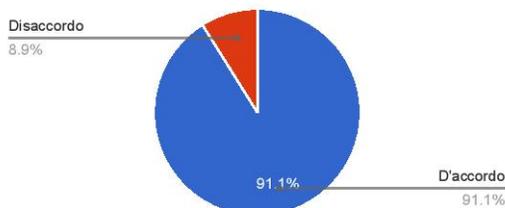
F.6 Mi va bene fare delle cose per altre persone, anche al lavoro



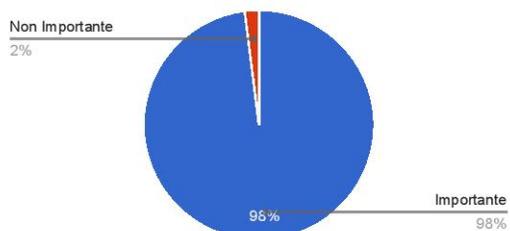
F.7 Ho paura di esprimere il mio disaccordo ai miei dirigenti/genitori/insegnanti



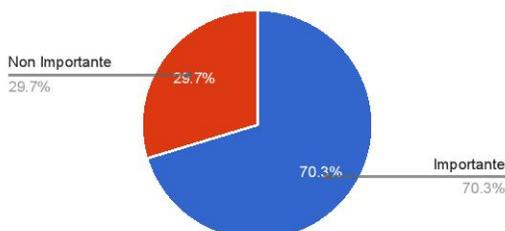
F.8 Considero il mio capo/genitore/insegnante come fonte di informazione



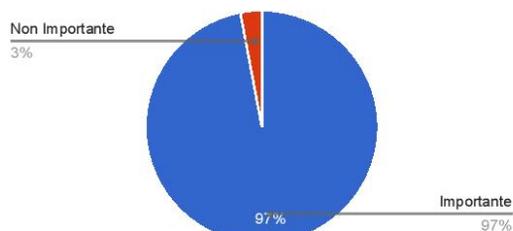
G.1 Essere addestrati e apprendere nuove abilità



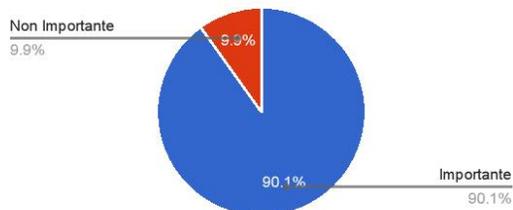
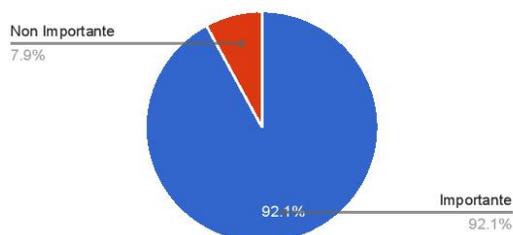
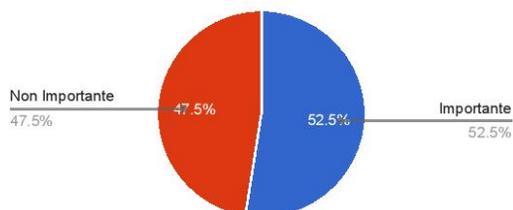
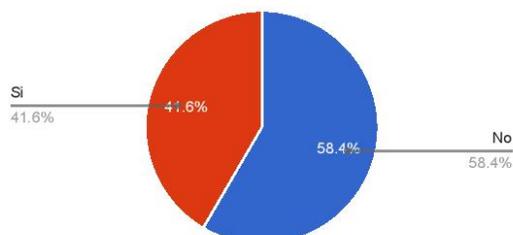
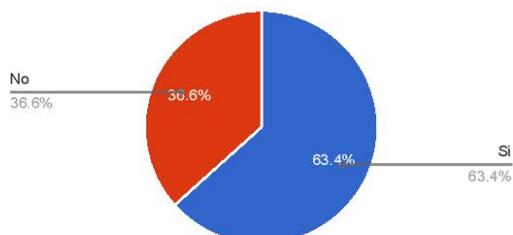
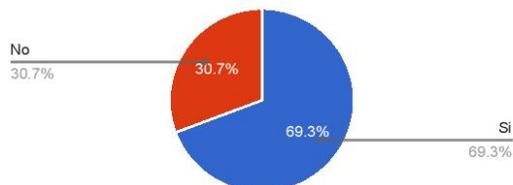
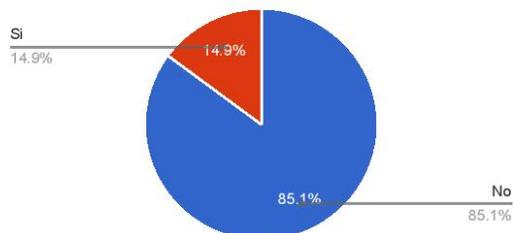
G.2 Avere alti guadagni



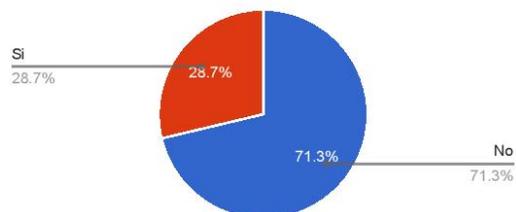
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G.3 Lavorare in un ambiente di lavoro pulito

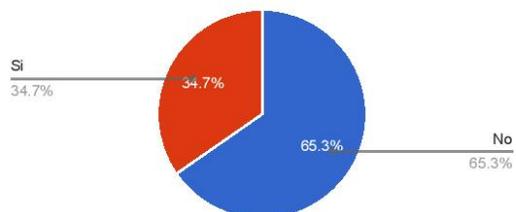
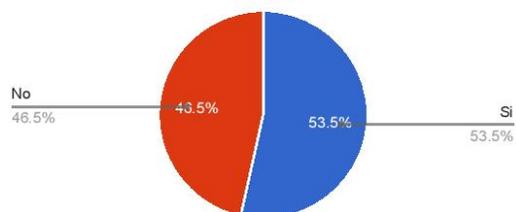
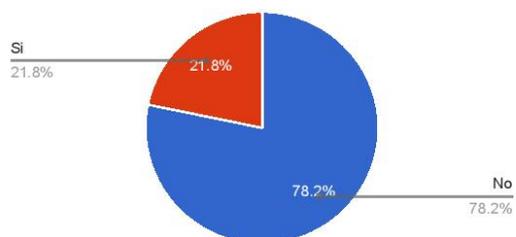
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G.4 Esprimere i tuoi sentimenti quando sorgono conflitti**G.5 Essere generosi e condividere con gli altri****G.6 Essere d'accordo con l'opinione degli altri per l'armonia****H.1 Mi sento sottopagato/sottovalutato/ignorato****H.2 Sono soddisfatto del mio lavoro/scuola****H.3 Se c'è la possibilità di cambiare lavoro/scuola per i guadagni/privilegi migliori, vorrei cambiare lavoro/scuola****H.4 Non ho obiettivi per il mio lavoro/futura carriera**

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H.5 Non so cosa ci si aspetta da me sul posto di lavoro/scuola

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H.6 Le mie responsabilità non sono chiaramente definite, a volte è così confuso**H.7 Penso che non sia necessario di ridurre alcune competenze del mio ruolo****H.8 Il mio carico di lavoro/compito è troppo pesante**

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