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« GENDERING THE STATE»:
CASE-STUDY OF THE TURKISH REPUBLIC
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SUBMITTED BY IRINA FRIDMAN

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**«GENDERIN THE STATE»:
CASE-STUDY OF THE TURKISH REPUBLIC
OF NORTHERN CYPRUS OVER 2015**

2015

FEMINIST APPROACH

«GENDERING THE STATE»:

CASE-STUDY OF THE TURKISH REPUBLIC

OF NORTHERN CYPRUS OVER 2015

Prepared byIRINA FRIDMAN

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ABSTRACT

«GENDERING THE STATE»:

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Prepared by IRINA FRIDMAN

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This paperwork presents the arguments of feminist epistemological criticism and discusses the possibility of constructing an alternative epistemology, which is the basis of the gender approach in sociology of international relations. In its criticism of Objectivism, feminism solidarities with other areas of antipositivist oriented social theory, such as ethnomethodology, phenomenology, postmodernism, this saves the actual feminist claims to positivism.

The study is organized as follows. First, it considers the main provisions of the sociological knowledge of epistemological critique. Then it focuses on the ways of feminist epistemological alternatives, proposed for the Social Sciences and Sociology of International Relations, in particular. Alternative epistemological and methodological approaches change the question about the methods of feminist research, the problems of which are discussed in the final section.

This study chooses and conducts a sociological research on the Hofstede Cultural Dimension Methodology in the Turkish Republic of Northern Cyprus. It analyzes the national character of this partially recognized state with the colonial past and the Muslim religion. It compares the TRNC' position on the world mentality map, especially paying attention to Masculinity vs. Femininity Dimension as a descriptive societal characteristic, despite the fact that this dimension is usually not an indicator of country's sociopolitical polarization.

Keywords: Turkish Republic of Northern Cyprus, feminism, alternative epistemology, gender approach, ethnomethodology, culture, dimensions, parameters, the Hofstede model

ÖZET

«DEVLET GENDER NG»:

KUZEY K BR S TÜRK CUMHUR YET DURUM-ÇALI MA 2015

R NA FR DMAN tarafından hazırlandı

N SAN 2015

Bu tez feminist eleştiri epistemolojik argümanları sunar ve uluslararası ilişkiler sosyolojisi cinsiyet yaklaşımının temeli olan alternatif bir epistemoloji inşa olasılığını tartışıyor. Nesnelcilik eleştirisi böyle etnometodoloji, fenomenoloji, postmodernizm gibi antipositivist odaklı sosyal teorinin diğer alanları ile feminizme dayanır, bu pozitivizm gerçek feminist iddialarını kaydeder.

Çalışma aşağıdaki gibi düzenlenmiştir. İlk olarak bu epistemolojik eleştirinin sosyolojik bilginin ana hükümlerini göz önünde bulundurur, özellikle sosyal bilimler ve uluslararası ilişkiler sosyoloji için önerilen feminist epistemolojik alternatifleri yolları üzerinde durulur. Alternatif epistemolojik ve metodolojik yaklaşımlar feminist araştırma yöntemleri hakkında soru değiştirir. Son bölümde de sorunlar tartışılıyor.

Kuzey Kıbrıs Türk Cumhuriyeti'nde Hofstede kültürel boyut metodoloji sosyolojik bir araştırma yapar ve bu çalışmayı seçer. Bu sömürgeci geçmişi ve Müslüman din ile bu kısmen tanınan devletin ulusal karakterini analiz eder. Bu boyut, genellikle ülkenin sosyopolitik bir kutuplaşma göstergesi olmadığı gerçeğine rağmen, özellikle bir tanımlayıcı toplumsal karakteristiği olarak Kadınlık vs. Erkeklik boyutuna dikkat edilir. Bu Dünya zihniyet haritasında KKTC'nin konumunu karşılaştırır.

Anahtar Kelimeler: Kuzey Kıbrıs Türk Cumhuriyeti, feminizm, alternatif epistemoloji, cinsiyet yaklaşımı, etnometodoloji, kültür, boyutları, parametreler, Hofstede modeli.

FOREWORD

First of all, I want to thank the **member of the Consultative Committee of the TRNCChair of Department of International Relations of Near East University Assoc. Prof. Dr. Zeliha Sezgin KHASHMAN** for giving me permission to commence this thesis in the first instance. I would like to express our deepest gratitude to our supervisor **Assistant Director of Near East Institute Assist. Prof. Dr. Nur KÖPRÜLÜ** for her guidance, advices, criticism, encouragements throughout the thesis. I would also like to thank the members of our jury who kindly agreed to participate in our jury and shared their valuable comments on our thesis. I also want to express my special gratitude to**Dutch social psychologist and Professor Emeritus of Organizational Anthropology and International Management at Maastricht University in the NetherlandsGerard Hendrik (Geert) Hofstede**and**theHofstede educatıonal center**for providing me manual during my research.

IRINA FRIDMAN   NICOSIA APRIL 2015

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

LIST OF ABBREVIATIONS

AFE   Africa East

AFW   Africa West

ALB   Albania

ALG   Algeria

AND   Andorra

ARA   Arab countries

ARG   Argentina

ARM   Armenia

AUL   Australia

AUT   Austria

AZE   Azerbaijan

BAN   Bangladesh

BLR   Belarus

BEL   Belgium

BEF   Belgium French

BEN   Belgium Netherl

BOS   Bosnia

BRA   Brazil

BUL   Bulgaria

BUF   Burkina Faso

CAN   Canada

CAF   Canada French

CHL   Chile

CHI   China

COL   Colombia

COS   Costa Rica

CRO   Croatia

CYP   Cyprus

CZE   Czech Rep

DEN   Denmark

DOM   Dominican Rep

ECA   Ecuador

EGY   Egypt

SAL   El Salvador

EST   Estonia

FIN   Finland

FRA   France

GFW   Global Fund for Women

GEO   Georgia

GER   Germany

GEE   Germany East

GHA   Ghana

GBR   Great Britain

GRE   Greece

GUA   Guatemala

HOK   Hong Kong

HUN   Hungary

ICE   Iceland

IND   India

IDO   Indonesia

IRA   Iran

IRQ   Iraq

IRE   Ireland

ISR   Israel

IBM   International Business Machines Corporation

IDV Individualism versus Collectivism

IFUW International federation of University Women

IND Indulgence versus Restraint

ITA   Italy

JAM   Jamaica

JPN   Japan

JOR   Jordan

KOR   Korea South

KYR   Kyrgyz Rep

LAT   Latvia

LIT   Lithuania

LTO Long Term Orientation versus Short Term Normative Orientation

LUX   Luxembourg

MAS Masculinity versus Femininity

MDG Millennium Development Goals

MAC   Macedonia Rep

MAL   Malaysia

MLI   Mali

MLT   Malta

MEX   Mexico

MOL   Moldova

MNG   Montenegro

MOR   Morocco

NET   Netherlands

NZL   New Zealand

NIG   Nigeria

NOW - The National Organization for Women

NOR   Norway

OICOrganization of the Islamic Conference

PAK   Pakistan

PAN   Panama

PER   Peru

PHI   Philippines

PDI Power Distance Index

POL   Poland

POR   Portugal

PUE   Puerto Rico

ROM   Romania

RUS   Russia

RWA   Rwanda

SAU   Saudi Arabia

SER   Serbia

SIN   Singapore

SLK   Slovak Rep

SLV   Slovenia

SAF   South Africa

SAW   South Africa white

SPA   Spain

SUR   Suriname

SWE   Sweden

SWI   Switzerland

SWF   Switzerland French

SWG   Switzerland German

TAI   Taiwan

TAN   Tanzania

TNC   Transnational Corporation

THA   Thailand

TRI   Trinidad and Tobago

TRNC Turkish Republic of Northern Cyprus

TUR   Turkey

UAI Uncertainty Avoidance Index

UGA   Uganda

UKR   Ukraine

UN   the United Nations

UN Women   The United Nations Entity for Gender Equality and the Empowerment of Women

URU   Uruguay

USA   U.S.A.

VEN   Venezuela

WEDOWomen's Environment and Development Organization

WILPF Women's International League for Peace and Freedom

WVS   World Values Survey

VIE   Vietnam

ZAM   Zambia

ZIM   Zimbabwe

INTRODUCTION

Bio Evolution, psychodynamic, socialization, and cognitive theories began with the sex interpretation as a biological or biosocial phenomenon in the context of traditional models of sexual dimorphism, and only later, under the pressure of circumstances and Social Sciences, replaced "sex" with "gender" (however, the terminology is still controversial). The feminist approach is a sociological or socio-cultural, materialized in the so-called gender studies .

Gender (for this approach) is not integrated sociobiology technological phenomenon and is one hundred percent social construct, denoting relations of power and social inequality between men and women. Feminists are not particularly interested in specific components and individual determinants of gender development; their excursions into particular sections of psychology often suffer of simplifications - "classic" psychologists and biologists reciprocate on that. Often they just don't read each other or judge one another by the newspaper articles.

However, feminism is very fruitful intellectual perspective. Its strongest side is critical. For "evolutionary universals" or "intrinsic properties" of male and female, psychology feminists often find vulgar social inequality, bias, and stereotypes of mass consciousness, which "male" academic science does not notice in focus. Statistical correlation and the problem of this, of course, do not disappear, but the causal relationships often become problematic: "roll over" - what looked the reason is the consequence (chapter 1).

According to the famous American sociologist and feminist, one of the world's major specialists in the theory and history of masculinity, Michael Kimmel, feminism does not deny the biological differences between men and women. The only question is, do they explain gender inequality existing in the world? In the mass consciousness, there is a "permanent causal assumption that causation always comes from physiology to psychology. If you find the correlation between two variables, it does not allow to judge about the causal direction of these relationships" (Kimmel, 2006, p. 78).

The establishment of biological male/female dichotomy has an epistemological consequence: it seeks to establish idealized qualities, which link the biological with the social

especially in respect to gender (masculine/feminine). Man is typically viewed as independent, aggressive, dominant, and unemotional whereas woman is usually seen as social, timid, submissive, and caring, for example, in Western societies. Famous anthropology scientist Geert Hofstede offers a collection of articles that attempts to elaborate on his cross culture theory that a masculine/feminine dichotomy is one of the six universal dimensions of culture. This thesis is well-written and clearly describes his novel conceptual framework for studying cross-cultural variations in views about the world. *Geert Hofstede retired in 1993 from the post of Professor of organizational anthropology and international management at the University of Maastricht, the Netherlands. After the publication of book "the Impact of Culture" (Culture's Consequences, 1980, new edition 2001) he is considered the founder of comparative intercultural research; his ideas are popular all over the world. Book for students "Cultures and Organizations: programming of the mind" (Cultures and Organizations: Software of the Mind, 1991, third edition 2010, in collaboration with Gert Jan Hofstede and Michael Minkov) currently published in 16 European languages 3 languages of the peoples of Asia. He is an honorary doctor of seven European universities, a member of the Academy of management and Academy of international business in the United States, an honorary member of the International Association of cross-cultural psychology. 180 works, based on Hofstede research* (see review in (Kirkman, Lowe, & Gibson, 2006)), *more than half did not distinguish the culture of society level and the individual level, which has led to numerous errors in the interpretation and use of Hofstede method.*. According to Hofstede, national culture within any country can be characterized by six dichotomous, independent dimensions:

- power distance (unequal vs. equal),
- uncertainty avoidance (rigid vs. flexible),
- individualism/ collectivism (alone vs. together),
- masculinity/femininity (ego vs. social),
- indulgence (pleasure vs. norms)
- long/short term orientation (short- vs. long-term interests).

Hofstede and Associates, using these datasets, applicated complex statistical permutations to establish the six elementary dimensions of culture described previously. These researchers found that the responses to their questions were remarkably consistent within country, but varied among countries. This provided the framework for describing the cultural proclivities of individual nations. The volume of this thesis focuses on the development of the so-called gender-based dimension of these findings. According to the

Hofstede analysis, masculine answers invariably point to ego goals (i.e., individual-focused) and feminine answers stress social goals (i.e., group-focused) (chapter 2).

The Capter of Findings conducts a multi-level analysis of national culture on Geert Hofstede methodology in the Turkish Republic of Northern Cyprus. There more then 70 countries in his research, but the TRNC hasnot been included yet. TRNC was not chosen randomly: first, the presence in the country gives opportunity personally to conduct sociological research in real life without mediators and ready results, secondly, the Republic had never before participated in this survey, which makes this thesis original.It analyzes the national character of this partially recognized state, considered to be controversial army territory, with the colonial past and the Muslim religion. It compares the position of the TRNC on the world mentality map, especially paying attention to Masculinity and Femininity as a descriptive societal characteristic, despite the fact that this index is usually not an indicator of country's polarization.It put forward and prove the hypothesis: the Turkish Republic of Northern Cyprus is a "masculine" country:society is more traditional, subjected to establish norms of morality, law, religion, is differentiated by gender, enshrined here more tightly (chapter 3).

This study is interdisciplinary, encompassing classical sociology, behavioral psychology, cultural studies and international relations.This study is directed towards a criticism of behavioral studies that fail to account for cross-cultural differences among people of different countries. In this respect, the paperwork represents an attempt to foster a postmodern account of the behavioral sciences, which like most Western sciences, seeks to develop universal assumptions about the world. Although, the paperwork enthusiastically support critical analyses of modernistic assumptions underlying science, it is clear as to whether the work presented in this thesisthis goal achieves. The main concern is that the masculine/feminine dimension may help us understand gender diversity in the Turkish Republic of Northern Cyprus society and may turn out to be the classification with desirable/undesirable political consequences.

CHAPTER 1. FEMINISM AS IDEOLOGICAL AND POLITICAL PHENOMENA

For a very long time feminism existed as the ideology of womenequality and as a socio-political movement. These two aspects are very important for feminism: it is in search of answers to real questions concerning the status of women in society, theorists of feminism, which were not satisfied with the traditional social science, began to formulate their claims to rational Western knowledge and new theoretical and methodological approaches to the analysis of culture.

Feminism attracts attention to the fact that it has brought significant changes in Western society. Although in general many feminist principles are accepted, some of them continue to be subjected to criticism.

Currently, young women mostly associate "feminism" with radical feminism. This is one of the reasons why many of them stay away from this movement, or avoid using the terminology introduced so-called "new wave" of feminism. However, the core values promoted by feminism (equality of rights and opportunities regardless of gender) have become so integral and widely accepted part of culture that deviation from these values and rules is resisted by most people (both men and women, even those who do not consider themselves to be feminists.

However, feminist political theory considers the position of women as fundamental to political analysis. It raises the question, why in virtually all known societies, men have power over women and how this can be changed.

Thus, it is prejudiced theory, seeking to understand society in order to challenge it. Its purpose is not abstract knowledge, but knowledge that can be used to inform and directions of feminist political practice.

1.1. Feminism: origins, development, International Relations sphere

The issue attracted the attention of philosophers since ancient times. Aristotle, Cicero,

Plato, and others tried to formulate some ideas about the equality of women and men, appealed to this problem, advocated for women's access to education on an equal basis with men women studied in the Pythagorean schools, the Plato Academy).

The worksof J.-A. Condorcet *"On the admission of women to the civil rights"* in 1789 and Olympia de Gouges *"Declaration of the rights of woman and citizen"* in 1791 have had great influence on the development these problems, where the need to give women political, civil and electoral rights and the opportunity to hold public officewas justified. Works that appeared in the period of capitalist development, creating conditions for the development of civil society and legal state, had conceptual importance. On the contrary, they were based on the idea of freedom for all and equality of all in front oflaw; on the other hand the ideal of equality was forming,the way of its achievement was creating. A prominent role of this belongs to the works of J. S. Mill, social utopians (Charles Fourier, A. Saint Simon) and others.

Nowadays the problem of feminism in international relations has been studied in the works of authors M. Light, J. Richter, C.Sylvester, A. Tickner, U. Braun, B. Friedan, F. Halliday, C. Evans and others.

It is believed that initially the feminist movement is based primarily on the philosophy of liberalism with its emphasis on human rights and utopian ideas A. Saint-Simon, R. Owen, Charles Fourier. The latter is attributed to the term "feminism" (in this version of the origins of feminism were not women, but men of liberal and left-wing views).

According to F. Shelov-Kovedyaev [1], who stood at the origins of feminist,men-thinkers "were initially driven not by more than a goal in droves to throw the woman's body on the market of freely tradable commodity, completing a radical shift produced in all the strata of Europe lifeby the French revolution" (Shelov-Kovedyaev, 2004). Thinkers such as Charles Fourier, A. Saint-Simon, O. Comte, R. Owen and others have offered women a false path of liberation through "flesh rehabilitation" and attempt to implementation long-standing ideas of socialists about the "community of wives". The women themselves were originally made only for the attainment of certain economic and legal rights, as evidenced by the many posters in the protection of the women rights belonging to English and French writers and publicists, in particular "*About the subordination of women*" Mary Wollstonecraftin 1792, which was first proclaimed the necessity of taking into account women's social experience,

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[1] Fedor V. Shelov-Kovedyaev (genus. July 15, 1956) is a Russian state, political and social activist, historian, political analyst, researcher of culture. In 1991-1992 - first Deputy Minister of Foreign Affairs of Russia, public Deputy of Russia (1990-1993).

and other.

The emergence of feminism associated with economic changes and the destruction of the old morality that was due to a change in the composition of cheap labor for the influx of immigrants, blacks, and immigrants from low layers population, especially in the United States. The feminist movement started in the reform movement in Western society of the nineteenth century (events associated with the struggle for independence in North America; women's political clubs of the French revolution).

Under the influence of the feministideas,the concept of the "sex/gender" impactonthetype of society, production and culture in generalwas creating. This concept ties the category of gender in two areas - social and production, which determine the type of society.

1.1.2 Wavesof the feminist movement

*The first wave*originated in the late nineteenth century,and the main its content was suffragism (from the English. suffrage - "right to vote") - the fight for women's right to participate in elections - to vote and to be elected. By the time, this wave coincided with the worldwide rise of a working-class and socialist movement. And this is logical: when everyone said about the reforms and the revolution, women could not stay away. Tasksof suffragism in general were addressed in the first third of the XX century. The first countries, which made decisions in granting women the right to vote, were Australia, Finland and Russia (in Russia Revolution 1917playeda significantrole, but this does not detract from the women role, conversely, the February revolution began with a giant women demonstration in Petrograd, timed to coincide with international women's day 8 March (old style - February 23). Leading powers introduced the suffrage for women in the 1920s-30s. But, for example, in France, whichgave to the world one of the first political feminists (Olympia de Gouges, subsequently was executed on the guillotine) gave women the right to vote only in 1949. In one of the cantons of Switzerland, this happened less than twenty years ago.

Approximately simultaneously withthe voting rights in the first half of the twentieth century, women gained right to control over one's body, over reproduction, in other words - right to abortion. This struggle was most severe, especially in Catholic countries. The current ban on abortion is in Poland and Portugal.

150 years ago in the most developed countries of the world women were denied the right to have high education, but also– in complete medium.Russian feminists began with the struggle for the right to have education - and achieved it before suffrage. In the West, the

order was reversed –the first election and political rights, then equal education (Appendix 2 shows the long history of the fight for suffrage and political representation around the globe).

The second wave of feminism arose in the 60-ies of XX century and coincided with a large global liberation process, where in the same row were the declaration of independence of former colonies, the emergence of rock music and contraceptives, the heyday of the counterculture movement, the sexual revolution. The theoreticians and the practitioners of the second wave drew attention to the fact that everyday abuse and oppression of women is not only in politics but also in the private sphere of domestic relations, at work, in the field of culture and leisure. This wave formulated the leading contemporary feminist theory of Patriarchy.

The struggle against male violence, of course, is still far from to be succeed, but the fact that since the 1970s (in Russia since the early 1990s) worldwide, a network of women's centers, shelters for victims of family violence, counseling centers, hot lines, etc., is also a significant achievement of the women's movement.

The slogan of a new generation of feminists was the statement: "The personal is also political". This view is questioned not only the nature of the dominant political practice but political theory also, which is one of the tools of male powerby itself. Here it was not so much about thatwomen need to allow for political leverage, butit was necessary to change the actual content of the policy, which was in the "big society".

That is why women, involved in traditional politics and even succeeded, arenot often recognized by feminists for "friends". As for the English Prime Minister of the 1980s Margaret Thatcher, it was abolished many grants and social benefits of educating children for womenduring her reign.

Ann Tickner[2], answering the question about what happened in the international sphere at this time, which allowed feminism firmly to consolidate its position in this area indicates a change of the reality of world politics. First of all, she marks the collapse of the bipolar system, after which the security subject is no longer so clearly dominant in international

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[2]J. Ann Tickner is a feminist international relations (IR) theorist. She is a distinguished scholar in residence at the School of International Services, American University, Washington DC,[1] which she recently joined after fifteen years as a Professor of International Relations at the University of Southern California. Tickner served as president of the International Studies Association (ISA) from 2006-2007; whilst she was not the first female president of the ISA, she was the first feminist IR theorist to head the ISA. Her books include *Gendering World Politics: Issues and Approaches in the Post-Cold War Era* (Columbia University Press, 2001), *Gender in International Relations: Feminist Perspectives on Achieving International Security* (Columbia University Press, 1992), and *Self-Reliance Versus Power Politics: American and Indian Experiences in Building Nation-States* (Columbia University Press, 1987).

relations, as it was during the "cold war". The interest of researchers turned to other problems now that are more familiar and accessible to women. This contributed to the development of feminist research.

In socio-political theory the development of the concept of "maternal thinking" (S. Ruddick), "black womanism" (A. Walker, D. G. White), ecofeminist theory (F. d'Eaubonne), putting women's experience in the center of socio-political practice,were created. In general, the feminist slogan "the Personal is also political" has been confirmed by a large number of women's public actions, introducing the agenda, non-political issues of sexuality, reproduction, violence, pornography, etc. - traditionally attributed to private

The third wave of feminism is allocated in particular researchers (late 1980s - present). Feminism has entered a stable phase of creating a theory; the acute phase of women's struggle for fundamental rights was completed, mechanisms for pressure on the government were developed, a kind of balance of power was achieved. But not all feminists agree on the need to highlight the third wave separately in the light propagated its ideas.

Some feminists argue that much more needs to be done, and they should not rest on their laurels, while feminists of the third wave converge on the view that "the battle is won". Due to the fact that Western society has become to refer to feminist principles more positively, and basically took it as an integral part of the social structure, many of the issues considered in the past only "feminist", is no longer perceived as such. Feminists of the third wave take the opposite view and believe that gender equality implies the absence of any gender oppression.

So, feminists, and scholars have identified in the history of the women's flow three "waves". "First wave" refers mainly to the suffrage movement of the nineteenth and early twentieth centuries, in which the key issue was the right to vote for women. Under the "second wave" there is understanding the ideas and actions associated with women's liberation movement, which began to develop in the 1960s and advocated legal and social equality for women and men. "The third wave" is a continuation of the "second wave" and the reaction to its failure. The emergence of the "third wave" refers to the beginning of the 1990s. (Appendix 1 shows different women organizational forms in different times).

1.1.3 Concept and essence of feminism

Critics of contemporary theories of international relations, and especially feminist, have maintained their objectivity and universality on the basis that these ideas are developed on the basis of studying the behavior of men. Women allegedly look at the world differently

and behave differently. In this regard, let us have a brief look at the notion and essential characteristics of feminism.

Feminism is a concept needs to be defined in two levels. On the one hand, it means a broad social movement for women's rights. At its origins, as the chapter has shown above, is suffragism - movement for legal equality for women's suffrage. On the other hand, feminism is a complex of socio-philosophical, sociological, psychological, cultural theories, analyzing the situation in the society.

Summarizing the existing definitions, this section can identify five fundamental values of feminism.

• First, feminism is understood as a socio-political theory, analyzing the process of oppression of women and the domination of masculinity in the past and present, as well as identifying ways to overcome the superiority of men over women.

• Secondly, it refers to a mass social movement, who see the goal of achieving equality of women with men.

• Third, feminism is perceived as an ideology directed against the whole misogynistic in theory and practice.

• Fourth, feminism is a philosophical concept of social and cultural development, offering an alternative to the dominant European tradition, not taking the precise nature of women and women's social experienceinto account.

• Fifthly, feminism represents the methodology of the research world and society, based on purely the female view of the world and women's values.

Feminist-minded authors believe that in contrast to the official, "masculinizing" political theory own feminist theoryshould be developed(Kochkina, Development of feminist political concept: the changing political role of women and the review of political theory, 1998). Modern feminists, sticking mostly postmodern views, especially hate positivism, because, in their opinion, it is based exclusively on male, in addition, the Western experience.

1.1.4 Classification of feminism

According to the most common classification, feminism is divided into: liberal, radical and Marxist (or socialist).

• Liberal feminism is aimed at achieving gender equality within the existing social system almost by erasing differencesexisting between men and women, i.e. the characteristics

of the female nature are not considered. The woman just gets unrestricted access to the world created by men and began to compete with them.

• Radical feminism is based on the need for the revaluation of the female essence, of self (without the influence of Patriarchal thinking structures) development offemale identity, place and role of women in societyunderstanding. Radical feminism considers Patriarchy is the source of most serious social problems. This form of feminism was widespread in the second wave, but not so popular in our time. Despite this, still many people equate the term "feminism" exclusively to the ideas of radical feminism.

• Socialist (Marxist) feminism, which is based on the work of Frederick Engels "On the origins of the oppression of women", which is part of his larger work "The Origin of the Family Private Property and the State", considers sex discrimination as a natural consequence of class and racial domination, which can be destroyed almost simultaneously. As part of this course the propaganda of full sexual freedom, rejection of family and motherhood and the abolition of all social sex differences are offered(Engels, 2010).

To these three currents (liberal, radical and Marxist) sometimes add psychoanalytic and ecological feminism.

Researchers of modern American feminism believe it to five showed to add another ten currents of feminism. Postmodern feminism is a very popular today. Postmodern feminism turned feminism into a methodology that criticizes former scientific rationality and objectivity, declaring their serving men science. It puts the problem of limited knowledge, represented in social theory exclusively by men, their system of values, the male view of the world, men's means of expressing knowledge ("phallogocentrism"). Mostly In the center of the philosophers-feminists works in this direction, there are issues of oppression of women through language practices (discourses). Thanks to postmodernist feminist orientation philosophers the concept of "women's writing" and "female reader" introduced in science.Sources of "women's writing" as a particular form of expression are, from their point of view, the female body and female sexuality.

1.1.5 Feminism in international relations

International relations and foreign policy is one of the most conservative areas: whatever changes may take place atindividual States levels, they could not immediately be reached on an international level, because under threat in this case is put the stability of the whole international system.

English scientists M. Light and F. Halliday highlight the four main reasons for the neglect of the international relations theory to issues of gender.

• First, the sphere of the relations between the sexes has traditionally been viewed as a purely political matter.

• Secondly, the neglect of this problem contributed to the so-called "institutional inertia" - the tendency to learn and teach the same as before.

• Thirdly, this is the most important reason has always been a firm belief that the science of international relations is indifferent to the problems of sex.

• Fourth, feminists themselves quite late appealed to the international theme

(Light. M., 1994).

As a theoretical direction in political science feminism declared itself since the beginning of the 1960s. In international course,feminist research was formed since the late 1980s. At the same time, the theory of international relations was experiencing an acute crisis, associated with the fact that the classical theory cannot predict the possible trends of development, but even to explain existing. The so-called "great debate" on theoretical issues began in international relations: together with feminism a variety of directions came into the international sphere

In the second half of the XX century, since the collapse of the colonial system, the whole world was built by national States; the political regime of the world has undergone significant structural changes. In global politics intergovernmental organizations, various kinds of movement, TNCs, domestic regions, and so were coming onto the scene. The idea of multiplicities actors and changes in the world political system was designed primarily within the neo-liberal tradition of the international relations studies. This is why feminist trend in international studies sometimes considered as a part of neoliberalism. But most feminists engaged in the study of international relations, as noted by A. Tickner, referring to the work of Christine Sylvester (Sylvester C. , 1994), objection to such association, believing that it leads to reduction of their authority, and is likely to reduce even more the possibility seriously. The more they consider themselves to other critical approaches than traditional directions in international studies, such as (neo)realism and (neo)liberalism.

1.1.6 Reaction of the scientific community to invasion of feminism in the area of International Relations

For a long time, the study of international relations was considered the prerogative of white Western men. The feministattack in previously unavailable to them the cognitive sphere caused controversy representatives of the scientific community. On the one hand, feminism has made a significant contribution to(Tickner A. , 2006) the studies of international relations - a new category of "gender" (Alekseeva T., 2006). Thinking about whether to create an adequate conceptual models of the emerging world order (Tickner A. , 2006, p. 336), feminists have objected to the emphasis on the internal origins of gender discrimination without regard to its international context. In the search for ways to build institutions that meet modern gender interests, the idea of "cross-track" approachwas put forward. This research field is stood at the intersection of domestic institutions and international space "territory". Because "both national and foreign policy in their way contributed to the formation of norms and traditions ofinternational system functioning" (Stiehm, 1983, p. 267). Not accidentally researchers say about the axiological nature of feminist analysis of contemporary international order (Panchenko, 2009). American scientist P. Keohane noticed that the scientific construction of feminist international life issues, valuable desire of their authors to the deep penetration into the complex intricacies of world politics (Keohane, 1989)

On the other hand, unshakable confidence feminists caused alertness that international institutions permeated ingrained in it by sexism, racism and class prejudice which have an adverseimpact on local patternsin the internationalization process. In women's studies international relations appeared in the form of a production of masculinity process dominated by masculinization subject. "Davos man", or "global human" according to his selfish motives, usurps the right of control over military resources (Makarychev, 2009). Feminist authors, being away from the "big" world politics and thus taking the position of the observer, brought sharp criticism on the international relations theories, developed by men looking at the world "down" (Keohane, 1989).

A. Tickner stated that the feminist school not only revealed significant gender basics of the international relations science, but also gave rise to the "alarming collision" phenomenon, since the problem field of the developing theory and methodological foundations the question was posed(Tickner A. , 2006,   . 45-47).

It is obvious that feminist researchers are difficult to correlate with any one direction or paradigm of international relations theory, as they distinctly heard the echoes of many

scientific concepts, views and beliefs, sometimes entirelydifferent. They are united in their emphasis on the "female" aspect of those or other world politics problemsand international relations (Sergunin, 2003, p. 47). In the conceptual diversity of feminist research approaches to "women's" issues V. Bryson finds the key to the viability of feminism, and the source of it's power, and one of the main arguments against the occurrence of "postfeminist era" thesis(Bryson, 1992). Particular characteristics of feminist (gender) discourse are called marginality and interdisciplinarity, motivated by a desire to explain the asymmetry between the socio-political situation of women and men and to find ways of overcoming it. Gender identify as interdisciplinary intrigue inherent in the Humanities and reflecting the unity of circumstances, events, and actions, in the center of which is the human personality" (Khvaleeva, 2000)

This chapter discovered the complexity and the wealth of feminist political theory: in the past and today. It became clear that thinkers of the past often predicted the "new" debate and ideas. Modern feminism consistently goes beyond the traditional political thinking, challenging its installations and putting new issues on the agenda. From this it follows that feminist political theory cannot be driven into a corner, because of the problems it raises which are essential for understanding of the political power structure. In seeking to understand the situation of women and change it, it expands our understanding of all spheres of political life, and any political theory that ignores feminist parcel, inevitably incomplete and depleted.

1.2.Interpretation of public policy as a gender concept

In the twenty-first century, gender equality has become a political priority direction of development of the world, which can be achieved by overcoming inequality between man and woman and gender parity in all spheres of life.

In September 2000 at the Millennium World Peace Summit the world leaders recognized the principle of the development - the basis for the global action planformation, which is embodied in the "Millennium Development Goals". The MDGs were created, based on the Millennium Declaration and the recommendations of the world conferences, which were held in 90-ies of XX century. They are a global agreement, which was signed by 189 countries. These goals set clear targets for reducing poverty, disease, gender discrimination, hunger, and creating decent conditions for their livelihoods and access to public services.

In the MDGs the third objective is defined: "gender equality". Each goal has an impact on the national level.Women are much less likely than men to influence the decision-making

process, but at the same time more work with people, help in solving specific and everyday problems of citizens. It should be emphasized that if the initial stage of the women's movement were engaged in welfare, charity, since 1970, his attention focused on the economic and political role of women in society, and led to the necessity of rethinking models of men and women social behaviors, and in turn contributed to the emergence of the gender concept for the measurement of the society next to racial and class. Based on the strategy of the women's movement, which followed in the twentieth century, and which found its drawbacks already in the 80-ies, in particular the Department of women's issues from social and distancing them from men's, women's organizations have realized the importance of gender approach (harmonious relations between the sexes) to reform society.

1.2.1 Liberalism: gender equality

In feminist (gender) picture of the world problems of the state occupy a prominent place. The critique of the state - a sort of leitmotif, which in different orchestral sounds in the works, expressing various feminist ideologies.

B. Friedan[3], talking about "the feminine mystery", the mystic words, appealing to the woman that her only purpose - is to implement her femininity, found this stereotype is more insidious than traditional prejudices. Pseudoscientific theories of vulgarization Freudianism, women's glossy magazines and the entire advertising industry "locked" the woman in the "comfortable concentration camp" (Bryson, 1992, pp. 160-161). B. Friedan, calling for the education of women, actively welcomed the social models, which were carried out state support for the implementation of gender equality(Bryson, 1992, p. 165).

A. Tickner reveals a noticeable difference between the estimates of the state by classical liberals and liberal feminists. The first ones ascertain the inevitable weakening role of the state; the latter criticized the ambiguity of the state gender policy, producing inequality and after women to obtain the relevant rights and freedoms. "Invisible arms" of the liberal state are included in the activity, which only mask "Patriarchal politics"(Tickner A. , 2006, pp. 264-265). "Hard contract" of liberal feminism with the state does not mean the interest of the bureaucracy in the social integration of women (Caroll & Zerilli, 1993).

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[3]Betty Friedan (February 4, 1921 – February 4, 2006) was an American writer, activist, and feminist. A leading figure in the women's movement in the United States, her 1963 book *The Feminine Mystique* is often credited with sparking the second wave of American feminism in the 20th century. In 1966, Friedan founded and was elected the first president of the National Organization for Women (NOW), which aimed to bring women "into the mainstream of American society now [in] fully equal partnership with men".

V. Bryson, studying the liberal visiontraditions and addressed gender issues, concludes that their adherents are forced to go beyond liberal principles. Feminist demands require the use of "the force of law and power beyond that provided by the classical liberal theory" (Bryson, 1992, p. 165). Build a logical bridge between conceptual frameworks of liberal feminists to the ideas of others (including radical) feminist researchers.

1.2.2 Radicalism: a critique of Patriarchy

Criticism of radical feminists, according to G. Ritzer[4] becomes a "universal social form - the Patriarchate. From his point of view, in his terms the control of the centralsociety spheres is established through a single, male resource of power - physical strength. It is the primary factor of male domination over crucial material and spiritual resources. Accordingly, the Patriarchal system is based on the physical violence,is aimed at suppressing opposition to women, is sustainable, and creates the basis for the functioning of the social domination model. It seems tothe feminist radical clerics as extremely dangerous because it perpetuates the oppression in natural-caused, in political-economic and socio-cultural processes(Lengermann & Niebrugge-Brantley, 2002).

According to V. Bryson, radical feminism, in contrast to conventional political theory, does not consider the power a major political issue. From the point of its representative's view, the state is only one of the expressions of Patriarchal power, which reflects other, deeper structures of oppression. The exclusion of women from the formal institutions of the state is rather a symptom than a cause of gender inequality. The state should be seen not only from the economic point of view, but also in close connection with such aspects of life as a family and sexuality. They were always considered strictly private and stayed out of politics, and now regarded as the basis of all power relations in society(Bryson, 1992,   . 194).

Comparing liberal and radical feminism, V. Bryson writes that the state for liberal feminists - neutral Institute, which women were once excluded. Hence, the necessity of the struggle is for equal legal and political rights. In turn, radical feminists believe that all socio-political structures and institutions are solely for the implementation of male interests. According to V. Bryson, radical feminists will never be satisfied by the state, which is the arena of conflict, "all the time, which is directed against women, but you can't win any

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[4]George Ritzer (born 1940) is an American sociologist, professor, and author who studies globalization, metatheory, patterns of consumption, and modern and postmodern social theory. His most notable contribution to date is his concept of McDonaldization, which draws upon Max Weber's idea of rationalization through the lens of the fast food industry. In addition to creating his own theories, Ritzer has also written many general sociology books, including *Introduction to Sociology* (2012) as well as *Essentials to Sociology* (2014), and modern and postmodern social theory textbooks. Currently, Ritzer is a Distinguished Professor at the University of Maryland, College Park.

battleswithin"(Bryson, 1992, p. 195). Representatives of radical feminism is not just equate the private sphere to the public, but abandon the idea of competition for power: "the Political struggle moves from the ballot box to a bedroom, and separatism is preferable participation in existing organizations and institutions, which are considered as a playground for selfish males"(Bryson, 1992, p. 195).

1.2.3 The Third debate: political realism, transnational feminism, and cosmopolitan democracy

According to V. Makarenko[5], feminists, focusing on criticism of the existing scientific approaches to the problem of the state, did not only created his theory, but also "eliminated" this Institute as a research subject. But he admits "feminist thought has developed a differentiated conceptual apparatus (patriarchalism, operation, false consciousness, phallocentric, the separation of public/private spheres) and described the social, psychological and socio-biological foundations of the war as the main aspect of the functioning of the state"(Makarenko, 2006). Categorical apparatus is used by feminists in the political aspects study of the state functioning, is employed in the analysis of its foreign policy.

Strengthening the feministinterests to the study of internal and external policy problems coincided with the deployment of the "third debate" in international relations theory. According to one of the leading researchers in the feminist direction C. Sylvester, written for the modern stage debates in international relations theory, "the Third debate is our debate, our time, our place, our real time, our tree that we need to get our turn, we must create"(Sylvester C. , 1994, p. 167). C. Sylvester as follows identifies research horizons in feminist theory. The latter must be subjected to critical analysis (deconstruction) all existing social theories in terms of their relevance to the sex. It should identify contradictions, errors, misconceptions, prejudices, stereotypes, myths, all instances of androcentrism and discriminatory, disrespectful attitude towards women. Feminist theory must bring its science empirical basis, sources, problems, methods, terminology, and concepts. In addition to theory, feminism must generate its schools and a cadre of researchers, have its journals, publishing houses, scholarships, i.e., in other words, institutionalization.

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[5] V. P. Makarenko - honored worker of science of the Russian Federation, full member of Academy of Humanities, Academy of social Sciences, Academy of political science (Russia), National Academy of pedagogical Sciences of Ukraine, doctor of political and philosophical Sciences, Professor. Major political philosopher and political scientist, translator of scientific literature. Author of over 300 scientific papers, including more than 20 books. Developed the original concept of the state apparatus, political opposition, legitimacy, power, created a political conceptology - new direction socio-political studies. The founder of the South Russian School of Political Sciences.

According to feminists, the "third debate," proved that the international relations classical theoriesare not only outdated, but also incorrectly explains the world: international relations has never been confined to inter-state interactions(Tickner A. , 2006, p. 10). Hence the critical attitude of feminists with regard to the school of political realism, "which they consider to be the main culprit of spreading incorrect and harmful theories" (Sergunin, 2003, p. 53).

Feminist criticism in the international relations field tends to reject the term "international". So, the American scholar I. Grewal and C. Kaplan[6], studying the problems of the post-colonial world, explained the use of the term "transnational" because it better reflects the situation of inequality in the world and it is possible to link different forms of dominance: the Patriarchate (including "capitalist Patriarchy"), colonialism, racism(Greval & Kaplan, 2002).Feminists believe that the international order is based on the hierarchical relationships between States and individuals. It can be changed in the emancipation of women and their participation in politics, including the global one. Then the international order will become humanistic nature, and its fundamentals "will be such values as peace, economic prosperity, human rights and environmental well-being" (Panchenko, 2009). This task, according to the views of many feminist authors, is not under State force, so other transnational actorsshould solve it. One of the varieties of "transnational democracy" is a "cosmopolitan democracy", the implementation of which depends on the solution of gender equality problems (Frith, 2007). However, the previously mentioned I. Grewal and C. Kaplan tend not to idealize transnational feminism. From their point of view, it is also a very tangible goods of all domination forms, which still continue to exist: "In fact, THERE is NO feminism, free of asymmetrical power relations. Rather, transnational practices, as we call them, include forms of Alliance, undermining and participation, inside which it is possible to criticize the various asymmetries and inequalities" (Greval & Kaplan, 2002).

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[6]Inderpal Grewal is a professor of Women's, Gender and Sexuality Studies at Yale University, and a key figure in the academic discipline of women's studies. She is an influential feminist scholar whose research interests include transnational and postcolonial feminist theory; feminism and human rights; nongovernmental organizations and theories of civil society and citizenship; law and subjectivity; travel and mobility and South Asian cultural studies. Together with Caren Kaplan, Grewal is best known for her work as a founder of the field of transnational feminist cultural studies or transnational feminism.
Caren Kaplan is a professor of American Studies at University of California at Davis, and a prominent figure in the academic discipline of women's studies. Kaplan is a proponent of the digital humanities and has turned the critical lens of cultural studies upon topics such as travel, visual culture, militarization and the construction of consumer subjects.

1.2.4 Rethinking the role of the state

However, contemporary international realities, in particular the configuration change of the relations between local, national and global political actors, forced many scientists to rethink the role of the state, security and sovereignty in the modern world. Feminists are beginning to regard the state as a mechanism to mitigate the adverse consequences of the capitalisticspread on a global scale. On this issue they have not reached a consensus: some see danger in the development of the world market, while others believe that market capitalism can contribute to the advancement of women. There is a perception that "women are more dependent on state than men, especially in industrialized countries, where women are in major need of distribution functions of the state... women can achieve greater influence across the state than from the market" (Tickner A. , 2006, p. 260).

Feminists have asked about the possibility of forming a new state, "more interventionist type". Having a high level of democratic accountability, it might be a good Institute to implement a new vision of global security and a less hierarchical system of social relations(Tickner A. , 2006, p. 260). It has been suggested that state intervention will help achieve genuine equality between the sexes for the destruction of institutional Patriarchy and the creation of new institutions based on the principles of gender equality(Tickner A. , 2006, . 261-262). The ability of the state to evolution, showing its historical perspectives, feminists associated with the replacement of the liberal state to demilitarized representative democracy and the maximum extension of the "democratic principles" application(Tickner A. , 2006, p. 265).

Feminists can't agree that "States are active players in the gender policy, they regulate the relations of the sexes in various aspects - through policy in the regard to families, care about people, care about children and education. These examples of social systems have a different impact on different social groups. The ways in which States regulate racial and gender issues, are manifested in the activities of international organizations such as the UN and the international labor organization"(Tickner A. , 2006, p. 265). Indeed, speaking of the reduction, or rather, the changing role of the state in the modern world, it can hardly expect that civil society will soon supplant the state from internal and external life. Civil society is so closely connected with the government, which is unlikely to exist without it. As for globalization, it restricts the field of activities of national governments, their national sovereignty from the perspective of isolated solutions to their internal and especially external problems, whether they relate to the economy, the media, freedom of movement, etc.However, no doubt that "global civil society" itself does not create regulatory structures.

The attractive principle "free for all" does not know of any framework, any warranties for the security of any kind"(World politics: how to grasp the concept?, 2005).

Thus, feminist discourse about the issues of state security and state sovereignty differs significant heterogeneity. This inconsistency reflects the dynamics of the changes that occur in the world and arefilled with a new content ofthis poem discussion in international relations theory. Critique of the "feminist critique" has repeatedly stressed ideologization, confrontations and subjective views of feminists in political processes, including international. The resentment was aroused by the idea of radical hostility and intransigence "male" and "female", which is also reflected in the feminist studies of global politics. However, gender, feminist analysis of global issues is not something given once for all. It is great interest because it reflects clearly defined angle from the perspective of the world and fills the gaps formed in the course of scientific understanding of contemporary international development.

CHAPTER 2. SOCIAL KNOWLEDGE OF NATION-STATE

The growing popularity of the sociological approach to the various fields of social and political studies accompanies the increasing use of sociological methods. However, it is not always possible to accurately identify all these methods as sociological, because some of them (for example, the application of mathematical statistics or scales positions) appeared in psychology first and then penetrated into other Social Sciences, especially in sociology. It seems that the issue of the sociological method in the study of international relations can be considered in two separate aspects:

- The first of these is the use of sociological method for interpretation of political phenomena.
- The second is the use collection and information processingmethods, which have been created or developed in sociological research.

Among these problems, there is a connection, but these are not identical questions.

2.1 Sociological interpretation of International Relations

The essential elements of a sociological approach to political phenomena completely relate to a method of sociological interpretation international relations. This interpretation is the analysis of the dependencies that exist between social variables and international relations (which in turn are treated as variables affecting the development of social processes); in the study of international institutions and organizations with which actions are being carried out in the sphere of international relations, (armed forces, diplomacy, etc.) in specific historical circumstances and functional relationships with the political system as a whole. *This also implies the necessity of accounting, in the sphere of relations between States and peoples, personality traits, objectivizing in the culture as factors that shape collective behavior.* Elaborating on this nominated in general form position, that the application of the sociological method in the first of the selected values here, requires the use of accumulated theoretical knowledge in the field of sociology (the most general laws and theories of the middle level) to clarify the phenomena arising in relations between States. This is not the only method of interpretation (as you can try to explain this relationship using the inherent dependencies

contained in the nature of game, which are international relations), but the method is quite fruitful. Its application may not be an exclusive area only sociology of international relations. In the opposite case it would be considered sociology of international relations as something like a theory of international relations that is erroneous and artificial.

At the same time using a sociological point of view in constructing international relations theory seems to be necessary for its development on a Marxist basis - in other words, in order to use this theory it would be possible to determine the relations between States, so that it would become the basis of successful activity.

Thus, the sociology of international relations is distinguished not by the theory (although in the field of the theory the sociologist, of course, would have shown a tendency to use sociological method by understanding outlined here), but the connection of this theory with a particular type of empirical research. A special place that sociology can take in the study of international relations can be defined methodological procedures created or developed by sociology in the field of information processing. The question here is:

- On the widespread use of statistical dependency analysis between social variables and international variables, including using them to interpret the behavior in the sphere of international relations;

- On the application of sociological methods of research, views and opinions to interpret the motives of actions in the field of international relations; in this case it has in mind as the more traditional methods of qualitative analysis (personal documents, such as the memoirs of statesmen), and modern methods of analysis of the opinions, positions and scales of values, and so on;

- About the use of sociological methods of analysis of propaganda (especially content analysis) to interpret the role of advocacy in international relations; in fact, it is precisely in this area was first conducted a quantitative content analysis

- On the application of sociological methods of research large organizations to analyze the functioning and influence as a major international organizations (such as UN bodies), and large national organizations whose activities have a particularly strong impact on international relations; in this last area the development of the study of the army was and to a much lesser degree diplomacy studies, international advocacy services, etc.

2.2 Cross-cultural empirical approaches and Geert Hofstede

In 1949, American psychologist Raymond Kettell published a paper about a new use of factor analysis in statistics for comparative studies of national peculiarities. Previously Kettell used factor analysis in the study of certain aspects of intelligence on the individual material testing students. This time he turned to the matrix variables at the level of national characteristics of a vast number of countries, taking into account the geography, demography, history, politics, Economics, sociology, law, religion and medicine. The resulting factors - with the exception of the importance of economic development is quite difficult to interpret. His method was used later by others but led to trivial results (see review in (Hofstede G. , Culture's Consequences; Comparing Values, Behaviors, Institutions and Organizations across Nations, 2001, pp. 32-33)). More meaningful results were obtained in respect of certain aspects of human communities life. American political scientists Philip Gregg and Arthur Banks (Gregg & Banks, 1965)studied aspects of political systems, economists from the United States Irma Adelman and Cynthia Taft Morris (Adelman & Morris, 1967)examined the factors affecting the development of backward countries, and Irish psychologist Richard Lynn (Lynn, Personality and National Character, 1971)(Lynn & Hampson, National differences in extraversion and neuroticism, 1975) investigated aspects of mental health.

In the 70 years Dutch anthropologist Geert Hofstede quite by chance came upon large database values and associated feelings of people from more than 50 countries (Hofstede G. , Culture's Consequences: International Differences in Work-Related Values, 1980).

Geert Hofstede (genus. 1928) has a Master's degree in mechanical engineering technology and Ph.D. in social psychology. His career is related both to the industry and the academic sphere. He retired in 1993 from the post of Professor of organizational anthropology and international management at the University of Maastricht, the Netherlands. After the publication of book "the Impact of Culture" (Culture's Consequences, 1980, new edition 2001) he is considered the founder of comparative intercultural research; his ideas are popular all over the world. Book for students "Cultures and Organizations: programming of the mind" (Cultures and Organizations: Software of the Mind, 1991, third edition 2010, in collaboration with Gert Jan Hofstede and Michael Minkov) currently published in 16 European languages 3 languages of the peoples of Asia. The wall Street Journal in May 2008 included Geert Hofstede in the twenty most influential intellectuals in the field of business. Hofstede lectured in Hong Kong, Hawaii, Australia and New Zealand. He is an honorary doctor of seven European universities, a member of the Academy of management and

Academy of international business in the United States, an honorary member of the International Association of cross-cultural psychology. 180 works, based on Hofstede research (see review in (Kirkman, Lowe, & Gibson, 2006)), *more than half did not distinguish the culture of society level and the individual level, which has led to numerous errors in the interpretation and use of Hofstede method.*

The concept of culture was repeatedly given. G. Hofstede briefly defines it this way: "Culture is the collective programming of the mind which distinguishes the members of one category of people from another." (Hofstede G. , National cultures and corporate cultures, 1984; Hofstede G. , What did GLOBE really measure? Reseachers' minds versus respondent's minds, 2006; Bem, 1994). This phenomena is always collective in nature, but the community of people with whom it may be, differ from one to another. Each team consists of a variety of individuals. If to imagine the varying characteristics of individuals in the form of a normal distribution curve, the differences between cultures can be represented as a shift of this curve, whilemoving from one culture to another. Most often the term culture refers to tribes or ethnic groups (in anthropology), Nations (political science, sociology, and management) and organizations (in sociology and administration). A relatively under-researched area is the culture of professional groups (for example, engineers in comparison with accountants or representatives of different academic disciplines). This term also applies to gender, age or social groups. However, the transition from one social stratum to anotheris confronted with a fundamentally different nature of the concept of culture.Social, ethnic, or gender culture that instilled from early childhood, have much deeper roots in the human mind, than the culture of professional groups, which are gained by education, or different than organizational culture acquired in the course of employment. In the latter case, one can be replaced with another when the person changes jobs. Culture in society is rooted - often unconscious way - in values: in the sense that there is a widespread tendency to prefer some circumstances compared to others (Hofstede G. , Culture's Consequences; Comparing Values, Behaviors, Institutions and Organizations across Nations, 2001). Culture in organizations, however, most is rooted in practices (explicit and conscious), in how people perceive what is happening in their organizational environment.

The IBM data was used outside of this Corporation, which was confirmed when the opportunity arose to address some of the same issues almost 400 managers interns from approximately 30 countries participating in an international program that is not associated with IBM. The average results from country setting showed the significant correlation with the results from countries, obtained from the database of IBM. Thus, it appeared that

employees of this multinational company are the people of a special sort - could serve as a model to identify differences between national systems of values. The basis for this conclusion was that sampling for selected countries miraculously met for all parameters except for the nationality of the respondents. This is special way stressed the impact of national differences in the responses.

2.2.1 Ecological factor analysis

Inspired by the analysis of correlations at the state level setting, Hofstede then turned to the factor analysis based on the same parameter. This is largely repeated Cattell approach and other except that the variables in the matrix were not used as indicators of the country as a whole in our case. They were correlated with averages, and sometimes with the percentage of responses received from respondents in these countries. Data analysis at higher levels of aggregation is called ecological. Factor analysis on the environmental level is different from the factor analysis of individual results because it does not apply the usual precaution: *the number of examined cases is not required to be (much) larger than the number of variables.* The stability of the results of factor analysis on the environmental level does not depend on the number of cases and the number of individuals whose results are aggregated in these cases. Ecological factor analysis can be conducted even on matrices with the number of cases less than the number of variables.

Conducting factor analysis matrix of the 32 questions on the values initially for 40 countries, Hofstede has found that these values are grouped in clusters other than those that were found at the individual level. New factors identified common challenges faced employees of IBM in their respective societies, but the education received in their native countries, offered their particular approaches to the solution. According to Hofstede, these are problems:

1) Dependence on the senior;

2) The need for rules and predictability that is also associated with nervous tension;

3) Balance between personal goals and dependent companies;

4) Balance between values and personality (e.g., the need for resources and career development) and public (e.g., cooperation and pleasant living environment). The first of the above values often preferred by men, the last female; it was also observed differences across countries.

These experimental results were strikingly similar to standard analytical parameters (standard analytical issues), described by Inkeles and Levinson article 1954. Dependence on the senior refers to the first, the need for predictability to the third, the balance between the interests of the individual and the company - to the view of personality about himself, and the balance between personal and social values - ideas about masculinity and femininity, which are also included in the second analytical parameter.Four main problem areas identified by Inkeles and Levinson received empirical confirmation in IBM data correspond to the parameters of the quantitative description (dimensions) of national cultures. In this setting, any aspect of culture can be measured in comparison with other cultures. These 4 measured parameter (dimensions) formed the basis of the book "Culture's Consequences or Implications of Culture".

The central idea of the book in 1980 was that the indicators for the four dimensions were significantly correlated with theoretically related third-party data. Thus, the indicators for "power distance " correlated with the parameter of the analysis of political systems, conducted by Gregg and Banks (Gregg & Banks, 1965), as well as option for the study of economic development, published by Adelman and Morris (Adelman & Morris, 1967). Option "uncertainty avoidance" correlated with one of the measured parameters from the study of the mental state, conducted by Lynn and Hampson (Lynn & Hampson, National differences in extraversion and neuroticism, 1975). "Individualism" as one of the dimensions of the cultures showed a high correlation with the welfare of the nation (gross national product per capita), and "femininity" - with a share of national income allocated to support development. The second edition "Culture's Consequences"(Hofstede G. , Culture's Consequences; Comparing Values, Behaviors, Institutions and Organizations across Nations, 2001, pp. 503-520) included yet more evidence for his theory from other sources; it contains more than 400 significant correlations between indicators of IBM databases and data from other sources. Recent data has not diminished the validity of our claims, showing that differences between countries described by these parameters, indeed, substantial and reliable.

In the eighties, according to the research in East and Southeast Asia, conducted by the Canadian psychologist Michael Harris Bond, the fifth parametric(Hofstede, Ohayv, Ohayv, & Sanders, 1990) dimension - "long-term / short-term time orientation" was introduced (Hofstede & Bond, The Confucius connection: from cultural roots to economic growth, 1988)(Hofstede G. , Culture's Consequences; Comparing Values, Behaviors, Institutions and Organizations across Nations, 2001).

In the first decade of the present century, the research of the Bulgarian scientist Michael Minkov, using the data of the research project "World Values Survey" ((World Values Survey Database); (Minkov, What makes us different and similar: A new interpretation of the World Values and other cross-cultural data, 2007)) led to a calculation revision of the fifth parameter and adding the sixth ((Hofstede & Minkov, 2010).

These are six parameters:

1) Power distance: this parameter is associated with a different interpretation of the human inequality fundamental problems;

2) Uncertainty avoidance: this is related to the social tension level in anticipation of the unknown future;

3) Individualism / collectivism: this parameter is associated with the integration of individuals into primary groups;

4) Masculinity / femininity: linked to the distribution of emotional roles between men and women;

5) Long-term / short-term orientation: associated with the choice of focus for action man: future, present, or past;

6) Indulgence / restraint: associated with the satisfaction of fundamental human needs related to the enjoyment of life or self-control.

Each country has found its place in parametric classification in comparison with other countries. Measured parameters are statistically distinguishable and are combined with each other in all possible ways, although some combinations are more common than others.

After the initial confirmation of the differences between countries (according to the materials of IBM) in the data obtained from the survey of managers trainees from other companies, the Hofstede options and indicators across countries were subjected to validation in the work of other researchers using the same or a similar questionnaire on the material comparison to other national societies. Between 1990 and 2002 six major studies in 14 or more countries on the material of the surveys of the national elites were conducted, employees and managers of other corporations and organizations, civil aviation pilots, consumers and civil servants (see (Hofstede & Minkov, 2010, p. 35).

If a parametric measurementis mapping with other data the influence of the national wealth level should be always taken into account (gross domestic product per capita). A

significant correlation with the national welfare is two of the six parameters individualism and a small distance between them and the authorities. This means that all phenomena associated with prosperity, tend to be correlated with these two parametric dimensions. A more simplified explanation of these phenomena can serve as differences in national welfare in comparison with the differences in culture. Thus, with reference to the measurement parameters of cultures are always desirable to include a variable associated with prosperity. The correlation with culture may disappear after taking into account welfare parameter. Similarities in the correlation as individualism and (small) power distance from the national welfare imply that these options are mutually correlated. However, if the factor of national wealth is taken into account, the correlation is usually lost.

Particular interest is the relationship found in Hofstede culture parameters and parametric study of personality is based on empirical data to test the "Big Five" (Costa & McCrae, 1992). After this test was conducted in more than 30 countries, significant correlations between the typical national manifestations of five personal dispositions (neuroticism, extraversion, openness to experience, benevolence and integrity) and the parametric indicators measuring national culture were found. For example, 55 % of the variation between countries in the parameter "neuroticism" can be explained by the combination of "uncertainty avoidance" and "masculinity", 39 % of the variation between countries for "extraversion" - by only one option "individualism" (Hofstede & McCrae, Culture and personality revisited: Linking traits and dimensions of culture, 2004). Thus, culture and identity are related, but this relationship is statistical. Within each national culture, with a wide variety of individuals can be found, and therefore the measurement of national cultures should not be used for stereotypical individuals.

Checking the validity of the parametric model, of course, is not only a quantitative problem. The equal importance is the qualitative interpretation of what the mean measurement for each of the studied societies, which requires *emic approach* to each company as a support for an *ethical approach* based on quantitative measurements.

2.3 The composition of the Hofstede parametric model

This section briefly describes the content of each parameter measurement, contrasting cultures with low and high levels. These oppositions are based on the results of other researchers, and since relations are statistical in nature, none of the cited statements can be applied to any country in full.

2.3.1 Power Distance Index

*Power distance*is defined as the degree with whichis the less powerful members of organizations and institutionalized groups (for example, family) take the unequal distribution of power and expect this inequality. This parameter reflects the inequality (on a scale of "more vs. less") in terms of lower rather than higher levels of society. It is understood that subordinates support the degree of inequality in society no less than leaders. Of course, power and inequality are the most fundamental properties of any society. In all societies, there is inequality, but in some of them, it is more pronounced.

Table 1 summarizes some of the differences between national societies, which, as shown by validation studies related to the power distance parameter. Cited statements relate to the extreme cases. The actual situations are between the extremes. Correlation with the approval of parametric measurements always is statistical rather than absolute.

Table 1: Ten Differences Between Societies with a Small and a Considerable Power Distance

Small power distance	Considerable power distance
1. The use of authority is based on the laws and uses the criteria of right and wrong.	1. Power is the basis of society, previous to right and wrong: its legitimacy is irrelevant.
2. Parents treat children as equals.	2. Parents teach children obedience.
3. There is no sense of fear or a special thrill to the older generation.	3. Generation is treated with respect and awe for the older.
4. Education is focused on student.	4. Education is focused on teachers.
5. The hierarchy is perceived as inequality of roles for the convenience.	5. Place on a hierarchical ladder is bonded with inequality in fact.
6. Subordinates expect that they will be asked Council.	6. Subordinates expect that will be told what to do.
7. Multiparty Government, chosen by voting and changing peacefully.	7. Autocratic governments are based on the principle of co-optation and replaced

	by revolutionary.
8. Rare corruption; scandals and political career.	8. Frequent corruption, scandals suppressed.
9. Distribution of income in society is fairly.	9. The distribution of income in society is very uneven.
10. Evenly religious cults emphasize the equality of believers.	10. Religious cults have hierarchy of priests.

(Hofstede G. , Culture's Consequences; Comparing Values, Behaviors, Institutions and Organizations across Nations, 2001) and / or (Hofstede & Minkov, 2010).

In the work (Hofstede & Minkov, 2010) an indexes of power distance for 76 countries are provided. For countries in Eastern Europe and Latin America, Asia and Africa, they are high, and for the German and English-speaking Western countries are low (Appendix 3).

2.3.2 Uncertainty Avoidance Index

Uncertainty avoidance is not the same as avoiding risks. This parameter is associated with how calmly people perceive the ambiguity of meanings in a given society. It shows the extent to which a given culture defines its members a sense of calm or anxiety in non-regulated situations. Non-regulated situations are novel, the unknown, surprising, and different from the usual run of things. Cultures that avoid uncertainty, trying to reduce the possibility of such situations by strict codes of conduct, laws and regulations, condemnation of the variance in opinions and belief in absolute truth: "there can be only one Truth and we have it." Studies show that countries with high uncertainty avoidance are also more emotional; their actions are supported by inner nervous energy. The opposite type of culture, allowing for uncertainty, is more tolerant of opinions different from their usual. They seek to impose fewer rules; in terms of philosophy and religion, they are based on empirical experience and relativism, allowing different schools of thought to flow next to each other. The people of these cultures are more phlegmatic and contemplative, and their surroundings do not expect them to express emotions. Table 2 shows some of the differences between societies according to parameter uncertainty avoidance, which was manifested in the validity study.

Table 2: Ten Differences Between Societies with a Weak and a Strong Degree of Uncertainty Avoidance

A small level of uncertainty avoidance	A high level of uncertainty avoidance
1. The society adopts the characteristic lifetime uncertainty; every day is perceived as a feature.	1. Typical lifetime uncertainty is felt like a continuous threat that must be fought.
2. Easy, low voltage, self-control, and low level of anxiety.	2. High voltage level, emotionality, anxiety, neuroticism.
3. Few complaints about the state of personal health and welfare.	3. More frequent complaints about the state of personal health and level welfare.
4. Tolerance for aberrant behavior and personalities: what is different is curious.	4. Intolerance to abnormal behavior and personalities: what is different is dangerous.
5. Calm in situations of ambiguity or confusion.	5. The need for clarity and structure definition.
6. Teachers are allowed to say: "I do not know."	6. Teachers must know the answers to all the questions.
7. People prefer to keep their jobs, even they does like.	7. No problems with the change.
8. Mental craving for rules, even if they do not follow.	8. Rejection rules - written or unwritten.
9. In the political life, citizens consider themselves rational thinking in relation to the authorities; the latter also consider citizens as such.	9. In the political life, citizens do not consider themselves rational thinking in relation to the authorities and are not regarded as such;
10. In religion, philosophy, and science: relativism and empirical approach.	10. In religion, philosophy, and science: belief in the ultimate truth and the high

	theory.

(Hofstede G. , Culture's Consequences; Comparing Values, Behaviors, Institutions and Organizations across Nations, 2001) and / or (Hofstede & Minkov, 2010).

In the work (Hofstede & Minkov, 2010) indexscores in uncertainty avoidance are provided for 76 countries. In Eastern and Central Europe, Latin American and the German-speaking countries and Japan they are rather higher, whereas in English-speaking countries in Northern Europe and Chinese culture – lower (Appendix 3).

2.3.3 Individualism versus Collectivism

Individualism as opposed to *collectivism* is considered as characteristic of society, not the individual - is the degree of any social group members' integration. In individualistic cultures, communication between individuals is not secure: everyone is responsible for himself and his immediate family. In collectivist cultures, people are integrated into strong, durable group from birth; often it is the family in the broad sense (uncles, aunts, grandparents). These groups protect them, getting unquestioning devotion, and oppose other groups. This parameter describes a highly significant relationship, which is observed in all societies in the world. Table 3 shows some of the differences between societies in this parameter, expressed in our re (validity) study.

Table 3: Ten Differences Between Individualist and Collectivist Societies

Individualism	**Collectivism**
1. It is expected that everyone is responsible for themselves and his or her immediate family members.	1. People are born into a prominent family or clan, which protects them in exchange for loyalty.
2. "I"-consciousness.	2. "We" - consciousness.
3. The right to privacy.	3. The emphasis on the group membership.
4. The expression is considered normal.	4. The need to maintain harmony.
5. Relation to other people as individuals.	5. Relation to other people as members of their own or someone else's group.

6. It is expected that people can Express their opinions: everyone votes at his discretion.	6. Opinions and voting are predefined.
7. Violation of the rules leads to guilt.	7. Violation of the rules leads to a sense of shame.
8. The use of the pronoun "I" is necessary.	8. The pronoun "I" is avoided.
9. The goal of education to learn how to learn.	9. The goal of education is to learn how to act.
10. The task is more important than relationships.	10. The relationship is more important than the task.

(Hofstede G. , Culture's Consequences; Comparing Values, Behaviors, Institutions and Organizations across Nations, 2001) and / or (Hofstede & Minkov, 2010).

In the work (Hofstede & Minkov, 2010) an indexes of individualism are provided in 78 countries. In developed and Western countries, tend to be dominated by individualism, while in less developed and Eastern collectivism prevails. Japan in this dimension occupies a middle position (Appendix 3).

2.3.4 Masculinity versus Femininity

Masculinity versus femininity - again as a social, and not as an individual trait - refers to the distribution of values between gender groups, which is one of the fundamental problems of any society with many different solutions. The IBM research revealed that:

- "Feminine" values differ between societies lesser than "male";
- "Male" values in each country vary from very assertive and competitive - aggressive, as different as possible from the female, on the one hand, to moderate, "caring", similar to the female, on the other.

Pole assertiveness is called "masculine", and the pole moderation, concern for other, feminine". Women in feminine countries are guided by the same moderate values of concern that other men. In masculine countries, their behavior is also assertive and aggressive, but not to the same extent as men. In these countries, there is a gap between male and female values.

In masculine cultures, there is often a taboo in relation to this dimension (Hofstede, et al., 1998). Taboo is usually based on deep values, but this taboo demonstrates that quantitative characteristics of culture as "masculinity / femininity" in some societies affect the underlying and often unconscious values, discussion of which may be too painful. In fact, the presence of this taboo proves the importance of this parameter. Table 4 shows some of the differences between societies that have been identified in the validity study.

Table 4: Ten Differences Between Feminine and Masculine Societies

Femininity	**Masculinity**
1. There is minimal differentiation of emotional roles between the two gender groups	1. Maximum differentiation of emotional roles is observed between the two gender groups
2. Men and women should be gracious and caring.	2. Men should be assertive and ambitious women may be the same.
3. There is a balance between family and work.	3. Work is above family.
4. Sympathy for the weak people.	4. The rapture for strong.
5. Both mothers and fathers make concrete and emotional education.	5. Fathers engaged in specific issues, mother - the emotional side of parenting.
6. Both boys and girls can cry, but neither can fight.	6. Girls cry, boys don't cry; boys must pass, girls must not.
7. The number of children in the family determines by mother.	7. Family size is determined by father.
8. Elected positions in politics belong to a many women.	8. Elected positions in politics belong to few women.
9. Religion aims to fellow men.	9. Religion aims to God or gods.
10. A realistic approach to sexuality; sex is a form of relationship.	10. Moralistic attitudes toward sex; sex is a form of action.

(Hofstede G. , Culture's Consequences; Comparing Values, Behaviors, Institutions and Organizations across Nations, 2001) and / or (Hofstede & Minkov, 2010).

In the book (Hofstede & Minkov, 2010) the indexes of masculinity in contrast to femininity are presented for 76 countries. In Japan, in countries speaking German, as well as in some Latin countries, such as Italy and Mexico, the degree of masculinity is high. In English-speaking Western countries, it is rather high also. However, in the Scandinavian countries and the Netherlands - the level of masculinity is low. It is relatively small in some other Latin countries, (such as France, Spain, Portugal, and Chile) and Asia (for example, in Korea and Thailand) (Appendix 3).

2.3.5 Long Term Orientation versus Short Term Normative Orientation

Long-term / short-term temporal orientation: this parameter of the cultures measurements was first recorded in the students survey from 23 countries according to the questionnaire materials, developed by Chinese researchers (Chinese Culture Connection, 1987). Since all countries whose history is connected with Confucianism, concentrated near one of the scale poles, which could be associated with hard work, lead author of the study Michael Harris Bond is called the measurement parameter "Confucian dynamism". This option, as it turned out, shows a high correlation with modern economic growth. Since none of the four options IBM was not associated with economic growth, Hofstede received permission from Bond add it to the measurement parameter to his four (Hofstede & Bond, The Confucius connection: from cultural roots to economic growth, 1988). Since it was discovered in the study with the participation of the respondents-students from 23 countries, most of whom have never heard of Confucius, Hofstede gave this option a new name: "long-term / short-term orientation". The scale pole is associated with a long-term orientation, corresponds to the "Confucian dynamism" of Bond. Values encountered this pole are perseverance, thrift, status new job relations, sense of shame. Values at the opposite scale - pole short-term orientation, are a mutual social obligations, respect for traditions, fear of "losing face", personal steadiness and stability. Positive values of this measure were already presented in the teachings of Confucius about 500 years B.C. In the Confucius teaching, there were much more ideas, so long-term time orientation cannot be regarded as true Confucianism as such, but it is presented in countries with a Confucian heritage. The fifth parameter measurement crops were first introduced in Hofstede model in the workbook for students "Culture and Organizations: Software of the Mind" (Hofstede G. , Culteres and Organizations: Software of the Mind, 1991). In the second edition of the book "The Impact of

Culture" (Hofstede G. , Culture's Consequences: International Differences in Work-Related Values, 1980), as well as the new edition of "Culture and Organizations: Software of the Mind", where co was his oldest son Gert Jan Hofstede (Hofstede & Hofstede, Cultures and Organizations: Softweare of the Mind. Revised and expanded 2nd edition., 2005), this parameter was subjected to more detailed analysis.

The first data mapping cultures, which Hofstede used, were collected from IBM Corporation among its employees in more than 50 countries and represented probably the most extensive for the time base of comparable data. The Bond Research on the Chinese system of values showed the possibility of adding the results obtained in other studies. Unfortunately, it accounted for only 23 countries, and the attempts to extrapolate the results to other countries had fragmentary character and were very unreliable.

Over the past quarter century, the amount of available data about different cultures, their values and orientations, and related issues have increased significantly. The "World Values Survey" (World Values Survey Database) appeared. In the early eighties, the Theology departments of six European universities concerned about the Christian faith loss conducted joint values study shared by their countries' population, using the methodology of public opinion study. In subsequent years, their "Review of European Values" (World Values Survey Database)has expanded and changed direction. In the hands of the American sociologist Ronald Inglehart, it turned in the periodical "World Values Survey". Consistent data collection was carried out every ten years; currently the fourth stage of Assembly runs. At the moment, the survey includes more than 100 countries; the questionnaire contains more than 360 questions with predefined answers. The questions cover such areas as ecology, Economics, Education, emotions, family, gender and sexuality, government and politics, health, happiness, leisure and friends, morality, religion, society and nation. The entire database of VOC, including previous stages and the data for individual respondents are freely available online[7] (so far it has not received wide application potential users drown in the massive amount of information).

Bulgarian linguist and sociologist Michael Minkov, with whom Hofstede met via electronic correspondence at the beginning of the Millennium, took on the task of exploring the VOC opportunities. In 2007, Bulgaria published his book in which he gives a description of three new measurement cultures parameters based on the latest VOC data. He called these measurements as follows: "exception" / "universalism", "indulgence" / "restraint" and

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[7]http://www.worldvaluessurvey.org

"monumentalism" / "mobile humility" (flexumility [8])". The parameter "exclusivity / universalism" found a very stable correlation with "collectivism / individualism" and could be considered as a variation of the one of these aspects of this dimension. Two other parameters were new, although the parameter "monumentalism / "mobile humility" was in a high enough correlation with the option of short-term / long-term time orientation.

M. Minkov's openings led to the release of a new version of the module learning values in 2008: this was a questionnaire that is available for researchers who wanted to apply Hofstede results to study the differences between national cultures. The previous version was produced in 1982 (Value Score Module 82) and 1994 (Value Score Module 94). The 2008 edition was included, as the experiment, the addition to the Hofstede famous five dimensions, namely, parameter "indulgence" / "restraint and monumentalism / "mobile humility" (flexumility) were added, which Hofstede called differently: "self-abuse". The questionnaire for the study of values can be downloaded on the Hofstede website[9]. Those who intend to use it have to read the accompanying guidance before you start to collect a data. In most cases, it is better to use existing professional studies, rather than try to repeat them at the Amateur level.

In the next phase of their collaboration, Hofstede and his son Gert invited M. Minkov become a co-author of the third edition book "Culture and Organizations: Software of the Mind" (Hofstede & Minkov, 2010). Minkov parameter "exclusivity" / "universalism" in this publication was included in the chapter on "individualism / collectivism". By combining elements of parameter "monumentalism / "mobile humility" (flexumility) with some aspects of VOC, Minkov managed to introduce a new version of option long-term / short-term orientation, currently spread among 93 countries and regions. A whole new measurement cultures parameter has become a pair of "indulgence / restraint", which will be discussed later.

Table 5 shows some of the indicators that demonstrate the difference between societies in the old and new versions of options long-term / short-term orientation. In Hofstede work 2010, figures have been restated and included a recent survey by M. Minkov according to the VOC materials.

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[8]Flexumility is a compound of two words: flexibility and humility.
[9]http://www.geerthofstede.nl

Table 5: Ten Differences Between Short-Term and Long-Term Oriented Societies

Short-term orientation	Long-term orientation
1. The most significant life event occurred in the past or is happening now.	1. The most significant life events will happen in the future.
2. The person has a resistance and stability: a man is always good.	2. A good man adapts to the circumstances.
3. There are universal installations about what is right, wrong or truth.	3. Right, wrong or truth depends on the situation.
4. Holy traditions.	4. Traditions may change depending on changing conditions.
5. The family structure basis is a sense of pride.	5. There are everyday tasks at the heart of family life.
6. It is expected the presence of pride for their country.	6. Attempts to learn from other countries.
7. An important goal is to serve others.	7. Important goals are thrift and perseverance.
8. The presence of social costs and consumption.	8. There are significant savings funds for investment.
9. Success or failure in education is attributed to luck.	9. The success is attributed to labor, failure - to lack of effort.
10. In backward countries, economic slow growth is experiencing or there is a lack of it.	10. Rapid economic growth until achieves the level of welfare.

(Hofstede G. , Culture's Consequences; Comparing Values, Behaviors, Institutions and Organizations across Nations, 2001) and / or (Hofstede & Minkov, 2010).

East Asian countries and the countries of Eastern and Central Europe have the long-term orientation. Medium-term orientation is found in the South and the North of Europe, and in South Asia. The culture of the United States, Australia, Latin American, African and Muslim countries have the short-term orientation (Appendix 3).

2.3.6 Indulgence versus Restraint

The sixth parameter of measurement crops, which appeared in Hofstede book 2010 uses the name, given by Minkov: *an indulgence or restraint*. This option is also based on VOC data and complements more or less the setting of long-term / short-term time orientation. In fact, it has a weak negative correlation with the latter. Within the jurisdiction of this parameter, there are aspects that are not covered with the other five parameters of the quantitative crops characteristics, but are known from the literature on "the study of happiness." An indulgence is typical of the society in which fundamental and natural human needs related to enjoying life and having fun are quite easily satisfied. The restraint is a characteristic of the society in which satisfaction is monitored and managed by strict social norms. The performances on this parameter are available for 93 countries and regions of the world. Table 6 provides some of the differences between societies, which, as shown by repeated research, associated with this option.

Table 6: Ten Differences Between Societies in Indulgence / Restraint

Indulgence	Restraint
1. A higher percentage of people stating that they are very happy.	1. Less very happy people.
2. The feeling of being able to dispose of yourself.	2. The feeling of helplessness: what happens to me is not a result of my actions.
3. The importance of speech freedom.	3. Speech freedom is not the foremost concern.
4. The higher importance of leisure.	4. The smaller importance of leisure.
5. More probably memories of positive emotions.	5. Less probably memories of positive emotions.

6. Higher fertility rates in countries with high levels of education.	6. Less than high birth rates in countries with high levels of education.
7. More people engaged in active sports.	7. Fewer people engaged in active sports.
8. In countries with plenty of food, more people are overweight.	8. In countries with plenty of power, there are less overweight people.
9. In countries with high income are more available norms of sexual behavior.	9. In countries with high income, stricter norms of sexual behavior are stronger.
10. Maintaining order in the country is not given primary attention.	10. A greater number of police officers per 100,000 inhabitants.

For more information on this, see. (Hofstede G. , Culture's Consequences; Comparing Values, Behaviors, Institutions and Organizations across Nations, 2001) and / or (Hofstede & Minkov, 2010).

An indulgence, freedom needs prevalent in North and South America, Western Europe and parts of Central Africa. In Eastern Europe, in Asia and in the Muslim world restraint is dominated. Mediterranean Europe occupies the middle position on this parameter(appendix3).

In the framework of parametric models, it is possible that the culture has changed its position on the scale of each option. Critics have noted that the indicators across countries, Hofstede on the material subsidiaries of IBM in the early 70's outdated. However, studies demonstrating correlation between old rates in countries with associated annual variables, in many cases, do not reveal the weakening of the correlation. A good rationale for this is the fact that the parametric performance of countries does not explain the absolute positions of these countries and give only the position relative to other states in this set. The communication parameters with the basic problems of societies with historical continuity in the national-specific responses to these questions suggest that even for a longer time the figures obtained parametric measurements will retain its validity. Such external influences, how new technologies affect all countries, do not necessarily change their relative position or status; if there is a change of their culture, then they change together. Only in the case if some of the countries will jump to the other on the scale, the validity of the baseline will be reduced. However, this is a very rare phenomenon. Such rare cases can be attributed to China, where - after a period of relative isolation of economic boom several decades along with the

expansion of international contacts and integration into the global structure can lead to shifts, especially among the younger generations. However, this proof within requires methodically and carefully thought-out research.

Many authors predict the alignment of the societies in connection with the development of new technologies(Sasvari, 2010). The improvement of technology is an important driving force of cultural change that leads to mutually similar phenomena in different societies, but there is not the slightest evidence that it erases differences in other parameters. Moreover, this may lead to increased differences as society is experiencing technical modernization, based on already existing in it values.

To ensure that the culture has changed in essence would require a much longer period (50-100 years) or very dramatic external event. In this case, the position of a country in the framework of parametric measurements or even the significance of the parametric model will lose its validity. Many of the differences between the national cultures of the late twentieth century were already visible at the beginning of the past, as well as the nineteenth and eighteenth centuries, and even earlier. There is no reason to believe that they will lose their role to 2100 years or next.

CHAPTER 3. METHODOLOGY OF MULTI-LEVEL ANALYSIS OF NATIONAL CULTURE: "GENDERING THE STATE"

The chapterof findings of this thesis conducts a multi-level analysis of national culture on Geert Hofstede methodology in the Turkish Republic of Northern Cyprus; the chapter analyzes the national character of this partially recognized state, considered to be controversial army territory, with the colonial past and the Muslim religion. It compares the position of the TRNC on the world mentality map, especially paying attention to Masculinity and Femininity as a descriptive societal characteristic, despite the fact that this index is usually not an indicator of country's polarization. Finally it defines the contribution of the Hofstede paradigm to International Relations sphere.

3.1 Comparison of national specimens

The Values Survey Module 2013 (VSM 2013) is a 30-item questionnaire created for comparing values and sentiments (which are influenced by culture) of similar respondents from more than two countries, or regions within them (appendix 4). It computes scores on six dimensions, four questions for dimension: hence it counts 6 x 4 = 24 content questions. The rest six questions are about demographic data: the respondent's sex, age, schooling level, kind of business, today nationality, and nationality at origin.

The name Module means that the questionnaire can be accepted as a section of a larger device matching nations on different aspects.

The answers to the VSM 2013 are influenced by respondents' nationality as the research experience has shown. It does not mean that every respondent of nationality A gives one response and everyone of a nationality B different, but one can suppose systematic variations between the ordinary answers from a specimen with nationality A and a comparable specimen from nationality B (in statistical expressions, an analysis of variation in the answer scores shows a significant country impact). As the relationship is statistical, the

specimens per country should be of adequate size. An ideal size for a homogeneous specimen is 50 respondents. Specimen sizes less than 20 should not be used, as outlying answers by single respondents will unduly affect the results. If specimens are heterogeneous (composed of unequal sub-specimens), these numbers apply to the sub-specimens.

Next to nationality, responses to the 24 content questions will also show other features of the respondents: their sex, age, level of schooling, occupation, kind of trade and the period of time when they responded the questions. Therefore, observations of countries should be based on specimens of respondents who are matched on all criteria other than nationality that could orderly affect the results.

The content questions associated with a dimension were elected because in contrast to matched specimens from more than 10 countries, the mean country scores on the 4 questions belonging to the same dimension usually vary together (if one is great, the other is high, or weak if it is a reversely formed question; if one is weak, the other is weak, etc.). In statistical expressions, the mean country scores are significantly correlated. The mean country scores on questions regarding diverse dimensions typically do not vary mutually (are uncorrelated). Therefore, the 24 questions form 6 groups of 4 questions each.

3.2 The Value Score Module 2013's purpose

As discussed above, the dimensions surveyed by the VSM are based on country-level correlations, between mean scores of country specimens. For the equivalent two questions, country-level correlations can be very different from individual-level correlations, between the responses by the individuals within the country specimens (for a fair explanation see e.g. Klein, Dansereau & Hall, 1994). Individual-level correlations provide dimensions of personality; country-level correlations provide dimensions of national culture. For study results about the correlation among personality and culture see Hofstede & McCrae (2004).

The subject of national culture dimensions relates to anthropology, the subject of individual personality relates to psychology. The first is to the second as examining forests is to examining trees. Forests cannot be defined with the identical dimensions as trees, nor can they be recognized as bunches of trees. What should be attached to the analysis at the forest level is the interaction among various trees and other plants, animals, bions and environment factors, collectively defined by the term biotope. In contrary, trees cannot be defined with the identical dimensions as forests. One can examine what kind of forest this tree would be most likely obtained, and how entirely it would do there.

A common misinterpretation about dimensions of national culture is they are character types. People want to count themselves on a dimension, or worse, try to count someone else. This is named stereotyping, but the dimensions are not for this. They do not relate to individuals, but to national communities. What a man can do is discover how the values predominating in his or her national community differ from those in a different society. A person can show how he or she thinks about the values in a particular national community, but that would yet be a function of his/her character and not necessarily provide his or her national culture.

That is why the VSM 2013 cannot be scored at the personal level. It is not a mental test. The tendency to charge for individual scoring of the VSM is harder in some national cultures than in others. Especially in very individualist societies, the request for individual scoring is constant: the thought of My society (a forest) is weaker that the thought of Me myself (a tree). The VSM should only be used by researchers who subscribe to the thought of a society varying from other societies.

3.3 The organization of Value Score Module 2013

3.3.1 Formulas for index calculation

Index scores can be counted on 6 dimensions of national value systems as elements of national cultures: Power Distance (large vs. small), Individualism vs. Collectivism, Masculinity vs. Femininity, Uncertainty Avoidance (strong vs. weak), Long- vs. Short-Term Orientation, and Indulgence vs. Restraint. All content questions are scored on five-point scales (1-2-3-4-5). Every standard mathematical computer program will count mean scores on 5-point scales, but the calculation can also be made easily by hand.

For example, assume a group of 57 respondents from Country C produces the following scores on question 04 (importance of protection of job):

10 x answer 1   =   10

24 x answer 2   =   48

14 x answer 3   =   42

 5 x answer 4   =   20

 1x answer 5   =5

54 valid answers   totaling   125

Three of the 57 respondents supplied an invalid response: either blank (no answer) or multiple (more than one answer). Invalid signs should be excluded from the calculation (treated as missing).

The mean score in our case is: 125/54 = 2.31. Mean scores on 5-point scales should preferably be performed in two decimals. More accuracy is unrealistic (survey data are imprecise measures).

Power Distance Index (PDI) index formula is:

$$PDI = 35(m07 - m02) + 25(m20 - m23) + C(pd)$$

in which m02 is the mean score for question 02, etc. The index ordinarily has a scale of about 100 points among penniless Power Distance and very big Power Distance countries. C(pd) is a constant (positive or negative) that depends on the essence of the specimens; it does not influence the comparison among countries. It can be taken by the user to turn her/his PDI scores to values between 0 and 100.

Individualism Index (IDV) formula is:

$$IDV = 35(m04 - m01) + 35(m09 - m06) + C(ic)$$

in which m01 is the mean score for question 01, etc.

Masculinity Index (MAS) formula is:

$$MAS = 35(m05 - m03) + 35(m08 - m10) + C(mf)$$

in which m05 is the mean score for question 05, etc.

Uncertainty Avoidance Index (UAI) formula is:

$$UAI = 40(m18 - m15) + 25(m21 - m24) + C(ua)$$

in which m18 is the mean score for question 18, etc.

Long Term Orientation Index (LTO) formula is:

$$LTO = 40(m13 - m14) + 25(m19 - m22) + C(ls)$$

in which m13 is the mean score for question 13, etc.

Indulgence versus Restraint Index (IVR) formula is:

$$IVR = 35(m12 - m11) + 40(m17 - m16) + C(ir)$$

in which m11 is the mean score for question 11, etc.

3.3.2 Solidity of VSM 2013

As country-level correlations reverse from individual-level correlations, responses on questions done to measure a country-level dimension do not indeed correlate among individuals. In this case, a solidity test like Cronbach's alpha should not be meant as individual scores but as country mean scores. With evidence, this presupposes data from an adequate amount of countries, in practice at least ten. For comparison across several countries the solidity of the VSM at the country level has to be admitted; it can obliquely be shown the legality of the scores in prognosticating subordinate variables.

The IBM Database (Hofstede, 1980) enables to measure Cronbach alphas for the first 4 dimensions among 40 countries (39 for UAI, 33 for PDI because of missing data). The rates, sordid on patterned items, are:

Power Distance Index (3 items): Alpha = .842

Individualism Index (6 items): Alpha = .770

Masculinity Index (8 items): Alpha = .760

Uncertainty Avoidance Index (3 items) Alpha = .715

The rule of pollex for test solidity is a value over .700.

The new items in the new version were chosen because of their closeness to items in reliable other studies, but the solidity of the new dimension scores cannot be determined a priori.

3.3.3 The VSM 2013's Translations

The base version of the VSM13 is English language version. In many samples, the survey will be distributed in one or more translations[10]. These translations were done by users for their study projects, and their quality is the reliability of the user; moreover, several languages come in local dialects, like Portuguese for Portugal or Brazil. In several examples, we received another translation from different researchers, and unless Hofstede has reason to doubt their correctness, he publishes all versions accepted.

Translators should be original talkers transposing into their mother language. A back-translation by a different person can be a security device, but does not necessarily promise the accuracy of meaning.

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[10]For the translations see website www.geerthofstede.eu and go to "research and VSM".

3.4Sociological researchon the Turkish Republic of Northern Cyprus

3.4.1.Demographic data of TRNC

The total population of Northern Cyprus is 294,906 (The 2011 population and housing census final results of TRNC, 17 December 2015). Before the official census, the Government highlighted the numerous of 700 000; the local media and political parties reacted negatively and accused the Government of rigging the facts to boost Turkey to help to TRNC. Some have argued that the population reached 500 000 (Cole, 2011, p. 95) half of which is Turkish Cypriots, and the second half Cypriot, born in local settlements (Cole, 2011, p. 97). Researcher Mete Hatay wrote that such claims are speculative and are supported oppositional political parties for their purposes in the South of the island. These messages have never been proven scientifically or statistically estimated, depending on the ability of political parties to use the voter lists(Hatay, February 2015).

The government of Northern Cyprus refers to the number of population in 1983 - 155 521(Economic and social indicators 2010, 2010). The Government of the Cyprus Republic refers to the people of Northern Cyprus 200 000, of which 89 000 Turkish Cypriots and 117 000 Turkish settlers from the Republic of Cyprus (Quoted after the Euromosaic report). general census shows that the number of Turkish Cypriots 102 000 Greeks and Cypriots 450 000 (Cyprus Society). From 1975 to 1995, about 36 000 Turkish Cypriots (about one third) emigrated, the indigenous population remained less than immigrants from Turkey(Quoted after the Euromosaic report).

Northern Cyprus is mainly spoken Turkish language. However, English is widely used.

644 Greek Cypriots live in Karpacz and 364 Maronite in Kormakitis (The 2011 population and housing census final results of TRNC, 17 December 2015). About 200,000 Greek Cypriots were displaced from North to South. Karpaz is the largest Greek settlement in the North. The Greeks Cypriots supported by the UN.

99% of the Turkish Cypriots are Sunni Muslims. However, a small number are Ahmadiyya Muslims. Turkish Cypriots are not conservative in matters of religion and often do not practice it every day. Many women do not cover their heads. Alcohol is permitted.

However, religion still plays a role; many of the men are circumcised.(Boyle & Sheen, 1997).

The Turkish Cypriots are Turkish-speaking, regard themselves as secular Muslims, and take pride in their Ottoman heritage (Broom, 2004, . 274). However, the Turkish Cypriots differentiate themselves from the mainland, but theirclose connection is undeniable (Broom, 2004, p. 282). So Turkish Cypriot identity is based on Turkish roots but also their character is closely connected with the Greek Cypriots. Their culture is based on family and kinship ties, and even the neighbor's needs are essential (Broom, 2004, . 286).

3.4.2Relevance

What is culture? The word "culture" derives from a Latin root that means tillage in agriculture[11]. In many modern languages, the word is used in a figurative sense, in two meanings: First, the most common meaning of "civilization", including education, manners, arts and crafts and products from them. This is the domain of the "Ministry of Culture". The second meaning is derived from social anthropology, but in recent decades, came into use. It refers to how people think, feel and act. Geert Hofstede has defined it as "the collective programming of the mind distinguishing the members of one group or category of people from another". "Category" can refer to countries, regions within one or more Nations, nationalities, religions, professions, organizations, or floors. A more simple definition is "the unwritten rules of the social game". The two values should not be confused. Our work relates to the culture in the second sense.

National level. Today in the world there are about 200 Nations. Most of the Social Sciences compare nations. Some Nations, especially with different ethnic regions, are culturally homogeneous (e.g. Brazil, China, India, Indonesia).Others are with a similar mentality, but the territories are belong to different Nations (e.g., Africa). Research by Geert Hofstede and other scientists showed that national cultures differ, as a rule, on an unconscious level, on the value standards of a population majority. The costs, in this case, are: "what is more important". This differs from the commonly used values cherished moral beliefs", "company values". In theory, the Hofstede dimensions of national cultures rooted in our unconscious value, because values are acquired in childhood; the national culture is remarkably stable over time; changing national values is a matter of generations. What can be seen around us is changing in response to changing circumstances; symbols, heroes, and rituals are changing, leaving bottom intact. Therefore, differences between countries often have such wonderful historical continuity.

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[11] from The American Heritage® Dictionary of the English Language, 4th Edition

Gender level. Gender differences are not described in terms of culture, as a rule. However, it can be very revealing. If it is recognized that there is a male culture that is different from women's culture in every society, it will help us to clarify why it is so difficult to change traditional gender roles. Men and women are often technically able to do the same work, but they do not respond to the standard symbols, are not look like the same heroes, do not share the rituals. Even if some do so, others may not accept them in their deviant gender role. Feelings and concerns about behavior from the opposite sex can be the same as the intensity of people's reactions from different foreign cultures. The degree of gender differentiation in the country is heavily dependent on national culture.

3.4.3 Research program

Purpose - the analysis of population's value orientations of the Turkish Republic of Northern Cyprus with the degree of masculinity and femininity

Object - the inhabitants of the Turkish Republic of Northern Cyprus

Subject - population's values and value system of the Turkish Republic of Northern Cyprus.

Hypothesis - the Turkish Republic of Northern Cyprus is a "masculine" society:

• TRNC society is more traditional, subjected to establish norms of morality, law, religion, and so on,

• TRNC society is differentiated by gender, enshrined here more tightly.

Tasks:

1. To interview adult residents of Northern Cyprus on questionnaires VSM 13 (appendix 4)

2. To perform statistical calculations of culture dimensions

3. To explore Turkish-Cypriot culture through the lens of the 6-D Model

4. Taking a close look at the index of masculinity/femininity to clarify gender differentiation in the Nation

Methodology – the multilevel analysis of Geert Hofstede

Methods: Questionnaire survey (personal interview respondents during the day, the distribution of interactive questionnaires on the Internet), structural factor analysis[12]

Date: January-February 2015 year

Interviewer: Irina Fridman

3.4.4 Results

Task 1

Appendix 5 shows results in diagrams.

Characteristics and numbers of respondents: 123 adult persons

Invalid questionnaires: 0

Invalid answers: 0

Used the language of questionnaires: English, Turkish, Russian, Greek[13]

Time for filling questionnaire: 20-40 minutes per each

Task 2

The group of 123 respondents produces the following scores on question 01 (importance of security of employment):

36 x answer 1	=	36
41 x answer 2	=	82
25 x answer 3	=	75
14 x answer 4	=	56
7 x answer 5	=	35

123 valid answers totaling 284

From 123 respondents, 0 gave invalid responses: for example, several answers, none or destroyed everything. Wrong responses should be excluded from the calculation.

The mean score in our case is: 284/123 = 2.31. It is preferable to present averages on a decimal scale, to achieve greater precision is unrealistic, as estimates are given in units.

Calculated mean score:

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[12]Factor analysis is a statistical method used to describe variability among observed, correlated variables in terms of a potentially lower number of unobserved variables called factors.

[13]For the translations see website www.geerthofstede.eu and go to "research and VSM".

1 – 2.31	6 – 2.11	11 – 2.45	16 – 2.12	21 – 2.46
2 – 2.48	7 – 2.96	12 – 2.38	17 – 3.25	22 – 1.99
3 – 2.13	8 – 2.40	13 – 2.92	18 – 2.12	23 – 2.50
4 – 2.31	9 – 2.37	14 – 2.27	19 – 2.20	24 – 2.15
5 – 2.33	10 – 2.33	15 – 2.93	20 – 2.98	

Power Distance Index (PDI) formula is

$$PDI = 35(m07 - m02) + 25(m20 - m23) + C(pd)$$

where m02 is a weighted average on question 2 and so on.

This index typically varies between 0 and 100. C(pd) is a constant numerous (positive or negative), which depends on the nature of the samples; this constant does not affect the comparison between countries. It can be selected by a researcher how to change a 5-point scale to a 100-point. Our constant is usual for statistic - 50.

$$PDI = 35*(2,96-2,48) + 25*(2,98-2,50) + 50 = 79$$

Calculated indexes:

Power Distance Index (PDI) - 79

Individualism versus Collectivism (IDV) - 59

Masculinity versus Femininity (MAS) - 59

Uncertainty Avoidance Index (UAI) - 25

Long Term Orientation versus Short Term Normative Orientation (LTO) - 81

Indulgence versus Restraint (IND) – 93

Task 3

Power distance

This parameter is related to the fact that all people in society are not equal - it expresses the attitude of people towards this degree of inequality among us.

TRNC ranks high on this indicator (bill 79). The following characterizes the power culture of Turkish Cypriots: dependent, hierarchical superiors often unattainable, an ideal boss is a father. There is centralized vertical control, managers rely on their superiors and follow the rules. Employees expect that they will be told what to do. The attitude of managers is formal. The communication is indirect, and the flow of information is selective. The same

structure can be observed in a family where the father is a kind of Patriarch.

**Figure 1: The Most Similar World Countries by PDI.**
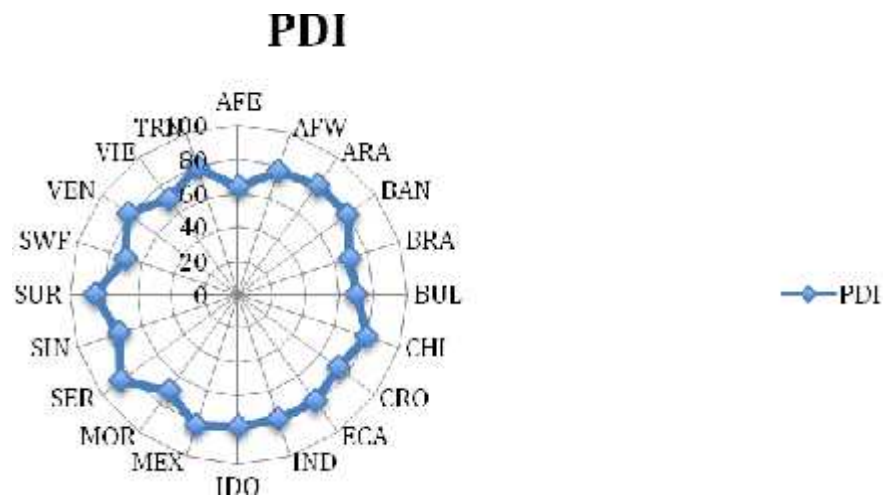
Individualism

The central issue in this index is the degree of interdependence among members of society. This is due to people's self-esteem in terms of "I" or "we". In Individualistic societies, people care about themselves and their close relatives. In Collectivist societies, people are going to 'group' to care for each other in exchange for loyalty of groups.

The TRNC has a score of 59 on this parameter; i.e. it is a collectivist society. This means that "we" -   is important, that people belong to in-groups (families, clans or organizations), looking out for each other in exchange for loyalty. The communication is indirect and harmonious relationships in the group must be remained, open conflicts can be avoided. Relations have a moral basis, and they are always a priority over the task.

**Figure 2:The Most Similar World Countries by IDV.**
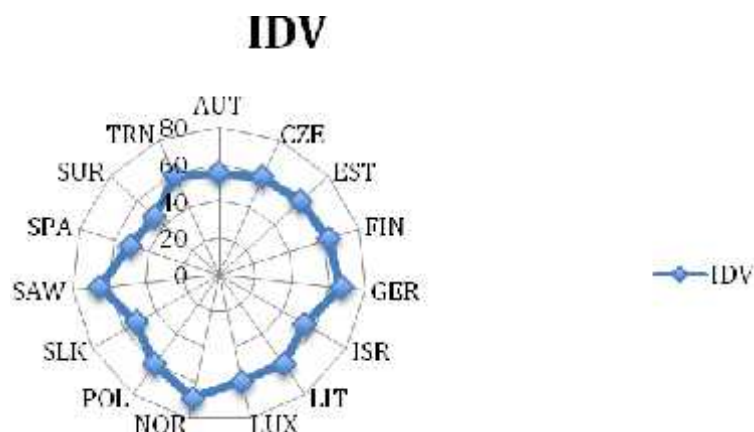
Masculinity

High indicator on this parameter shows us that type of society in which the goal is in the competition to achieve success. This system of values can be browsedfrom school and throw subsequent organizational behavior. Small indicator on this parameter relates us to that type of society in which the care of the family and the quality of life is valued most. The main constitutive element here is people's motivation to be the best of the best (masculine) or love what you do (feminine).

TRNC indicator 59 on this parameter takes us more masculine than feminine type of society. It is worth noting assertiveness and strong result orientation and masculine behavior of women managers and women politicians and equally strong ego need and desire in both sexes.

Here, people live to work; managers must be assertive and decisive in business; equality, fair competition are claimed, and changes, reforms, and conflicts are solved in the process of struggle.

**Figure 3:The Most Similar World Countries by MAS**
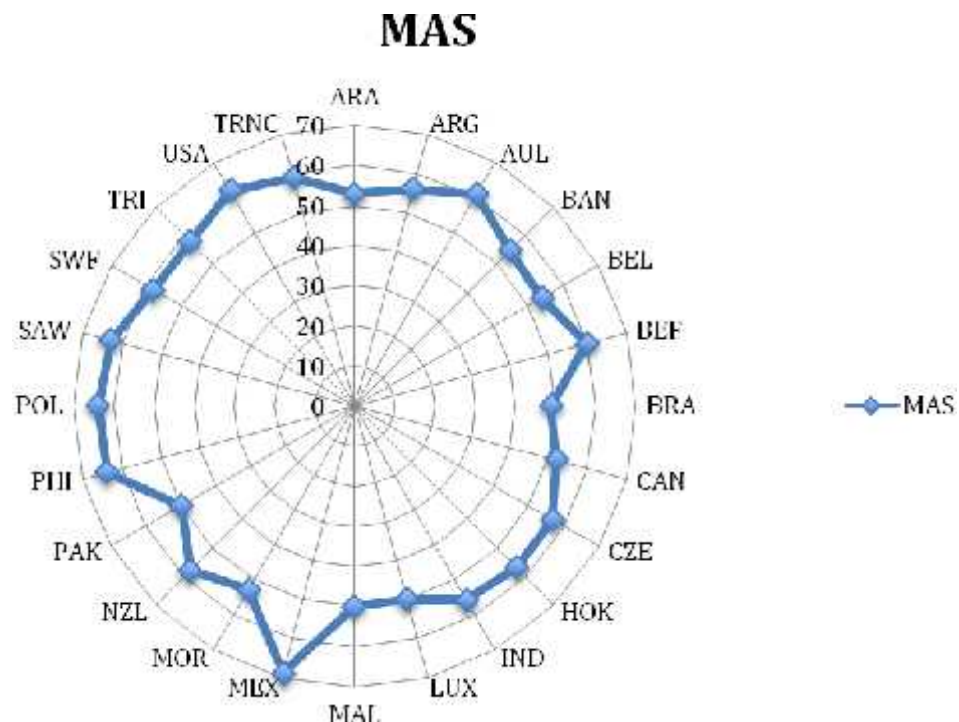
Uncertainty avoidance

This parameter tells us about the attitude of society to the future: should humans try to control it or let it all happen naturally? Such uncertainty creates anxiety with which different

societies cope in their way. The level of threat experienced by members of society from organizations or ideologies is reflected in this index.

Score TRNC on this parameter is only 25. This means that Turkish Cypriots do not need a strict structure and predestination in their working life. Plans can be changed instantly, and it will not bring any inconvenience. This is a natural part of their working lives. Curiosity is rewarded with youth. In the workplace, this index also shows that Turkish Cypriots can readily admit that have doubts or do not know something. There is no an enormous need for strict legislation and implicit rules. In an effort to reduce anxiety, people do not use many rituals. Perhaps for foreigners they seem not as religious as other Muslims, more often saying "Oh Allah!" on the street. For Turkish Cypriots, it is rather a social construction that is used in certain cases to relieve the tension.

**Figure 4:The Most Similar World Countries by UAI**
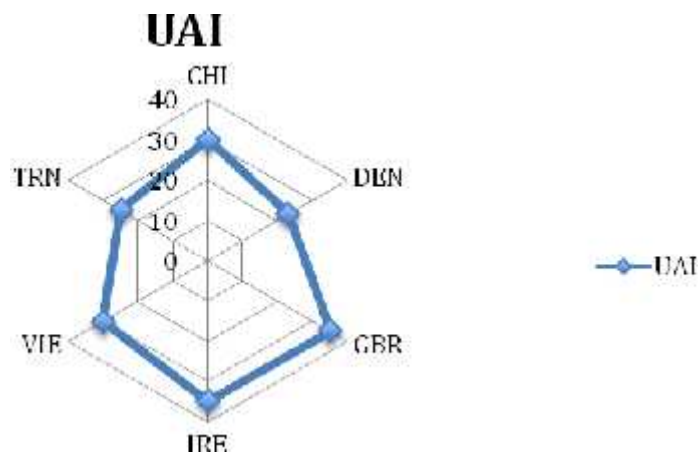
Long Term Orientation

This measurement parameter of cultures reveals how society maintains ties with its past, solving the problems of the present and anticipating future problems.

Societies with a small index - are regulatory suspicious of global social changes and prefer to maintain centuries-old traditions and norms for the maintenance of public order.

Societies with high index prefer a more pragmatic approach: for example, support modern types of education to use this in the future. With a very high index 81 TRNC is undoubtedly a pragmatic state, in such circumstances, people believe that the truth depends on the situation, context, and time. The ability to adapt national tradition to changing conditions is clearly visible; there is a high propensity to save and invest, perseverance in achieving results.

Figure 5:The Most Similar World Countries by LTOWvs.
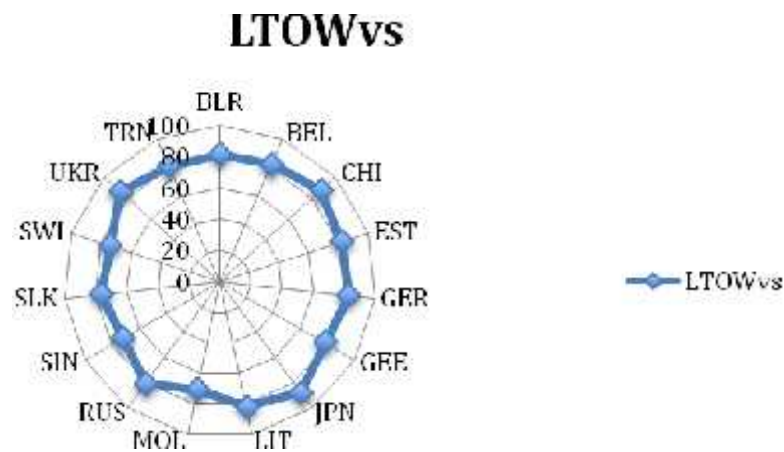
Indulgence

One of the issues facing Humanity is the level of social adaptation of children. After all, without a socialization people cannot become Human. This parameter shows how people control their desires and impulses, based on treatment in childhood. Poor control is called an indulgence, firm - a restraint. Culture can be described in this way also. With a high score on this parameter, 93 TRNC is without doubt indulgent. People in such a society have a positive attitude, a tendency to spend money as they please, spend time with pleasure.

Figure 6:The Most Similar World Countries by IVR.
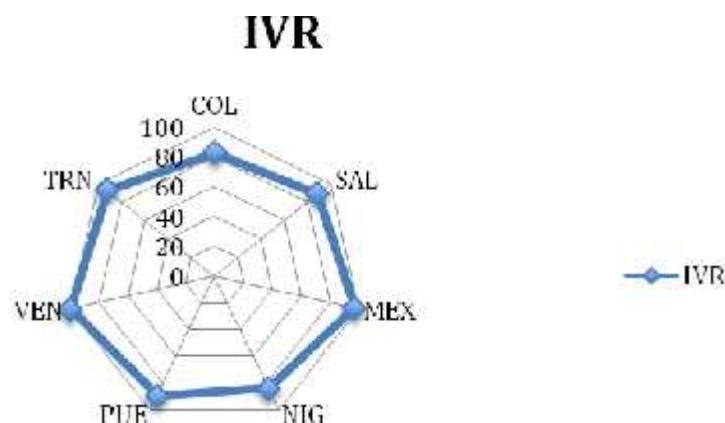
Task 4

Social sphere

Masculine and feminine values take place primarily in the social sphere of society, in which relationship between individuals and groups of people are developing, satisfying

fundamental human needs. The most important sphere of functioning and reproduction of masculine and feminine values is family and family life. The dominant type of value orientations influences, first of all, typical of the society family structures. In TRNC masculine value system traditional model of the Patriarchal family is approved; feminine system shows considerable flexibility to the transformation of family institution in post-industrial society, it is more loyal to civil marriages, single-parent families, and divorce. The predominant type of values determines the differences in the socialization of boys and girls. Geert Hofstede notes that the masculine value system encourages boys strength and perseverance, the ability to protect themselves, thus does not allow them express their feelings actively, to respond to the pain, to cry. For girls, it is quite admissible. For feminine value system, such differences in children socialization of different sexes are unusual. Here both boys and girls are vaccinated values of care and compassion for others, modesty, cliques, compromises (Hofstede G. , Culture's Consequences; Comparing Values, Behaviors, Institutions and Organizations across Nations, 2001,   . 300)

Masculine and feminine values have different effects on the distribution of social roles by gender, level of gender asymmetry in society. The so-called "gender gap" is much less pronounced in societies dominated by feminine values. These societies provide women with more opportunities for self-realization, not limiting their activities to the sphere of child rearing and homemaking. TRNC Masculine type of the corporation is more gender polarized. In this culture, only a small percentage of women can fulfill their potential outside the private sphere.

Spiritual Sphere

In the spiritual sphere masculine and feminine values are manifested in the moral, ethical, aesthetic norms accepted in the society; they determine relevant topics and issues - "agenda", which is the subject of creative and journalistic activities. Feminine values inherent in updating the sphere of feelings and emotions, which is reflected, in particular, on the nature of the art seeking to solve the mystery of the human soul. TRNC masculine values are characterized by the cult of power and leadership; that is why rapid deployment events are dominated in culture field (especially mass).

Economic Sphere

In the economic life of the society, masculine and feminine values are reflected, first of all, in the world of work and career growth, as it is split between the stereotypical "female" and the stereotypical "male" in the public consciousness by the opposition "home - work".

Masculine and feminine values differ in defining the importance of work in human life. For TRNC society work and labor are values in themselves, they turn into the meaning of human existence, organized under the motto "live to work". Therefore, in TRNC masculine values paradigm family usually fades into the background, its interests are subordinated career. For feminine values, work is not determinative and is only human's means of livelihood - "work to live". Developing this theory on the basis of empirical data, this section concludes that for TRNC masculine value system, first of all, such laborvalues, as wages, reliability and safety, job content and interest, competition and performance career are critical. Feminine labor values put the interpersonal relationships at work, conditions of work and rest, stress on equality, solidarity and quality of working life in first place (Hofstede G. , Culture's Consequences; Comparing Values, Behaviors, Institutions and Organizations across Nations, 2001, . 313). In addition, the dominance of masculine values in TRNC society determines the existence the pronounced gender pyramid of distribution between sexes in the organizational cultures; according to which as more higher position and salary level of the employee, as lower the proportion of women at this level. N. M Rimashevskaya distinguishes between two types of gender segregation in the labor market: vertical, received the imaginative name of "glass ceiling" and horizontal - "glass walls", i.e. the separation of "male" and "female" (less prestigious and low-wage) employment (Rimashevskaya, 2007, p. 11). Feminine values, in contrast, generally gravitate towards gender equality in organizational cultures that is why the level of aversion to promoting the women position in senior positions is much weaker; gender discrimination against women in labor is less pronounced (appendix 6).

The political sphere

In the political arena, masculine and feminine values manifest primarily in the development priorities of the state and society.TRNC masculine political values' priority is stability of political and economic systems, their efficient functioning and ability to withstand the crisis. For feminine values in the politics, the welfare of society and social justice, ensuring a decent standard of poor people's lives are of great importance. The public consciousness perception of poverty problem varies: if TRNC masculine value system poverty is under condemnation and censure, personal financial insolvency is his fault, then feminine values are more loyal to the poverty phenomenon, and, therefore, the state is implementing a variety of social programs to support the poor.

Masculine and feminine values have a place in foreign policy. TRNC with masculine value system tends to force resolution models of external conflicts, is ready to use military force to defend its position on the international scene. Feminine countries tend to search for compromise solutions in a peaceful way, often with the involvement of intermediary international peacekeeping organizations. They provide humanitarian aid to the poorest third world countriesmore willingly, participate in solving global problems.

5.4.5Consequence

Recall that, Hofstede as follows defines the concept of "masculinity" and "femininity" applying to the analysis of society: "Masculinity is a characteristic of a society in which gender roles are clearly defined, and man is required to be aggressive, tough and focused on material success, the woman should be modest, gentle and take care of the comfort of life. The opposite pole - feminine type of a society in which gender roles are combined, and modesty, softness, and care are expected from men and women(Hofstede, et al., 1998, p. 7). However, Hofstede view about masculine and feminine societies is not limited only within the gender stratification, stereotypes about the characteristics of men and women and the norms of their behavior, existing in this culture. Within each culture, the researcher analyzes all values of its carriers from the perspective of masculinity and femininity. Generalizing the Hofstede theory and the results of this research, this thesis build a classification of masculine and feminine values, identifying them in different spheres of public life of the Turkish Republic of Northern Cyprus.

In TRNC masculine system the highest importance values are:

• Perseverance,

• Ambition,

• Competition,

TRNC society, which is dominated by masculine values, is:

• More traditional,

• Subjected to establish norms of morality, law, religion, and so on,

• Differentiated by gender, enshrined here more tightly.

Undoubtedly, in every society and culture there are values of both data types. However, one or other type will dominate. The prevalence in society of masculine or feminine

values has a significant impact on its life: social, political, and spiritual priorities, structure and properties of all its institutions and trends of its further development.

One of the new criteria for the values' typology, the occurrence of which is connected with the rapid paradigm evolution of the Social Sciences and Humanities gender concepts, this section considers the analysis of value orientations with the positions of masculinity and femininity. This study significantly expand categories scope of "masculinity" and "femininity": make the transition from their use in the analysis of individual traits and personal qualities to the characteristics of society and its values system in general.

3.5 The contribution of Hofstede model of TRNCto International Relations Studies

The national culture theory and the Hofstede's model could be a good primary level in any international research; there are different areas that have used the six dimensions as a part of the understanding of the culture in nations around the world.

3.5.1 Why cultural differences are so important in International relations?

"Culture is more often a source of conflict than of synergy. Cultural differences are a nuisance at best and often a disaster."(The Hofstede center, 2009).

Despite the obvious differences between people (languages, skin color, complexion), people want to believe that they are all the same in nature. In fact, people are often simply not aware of the peculiarities of other cultures.Therefore, all this leads to misunderstandings and misinterpretations.

The development and availability of communication technology createsthe phenomenon of cultures' convergence - the so-called "culture of the global village"[14]. However, cultural differences are significant and continue to increase.And in order to have cross-cultural relations at its proper level - it is necessary for International Relations Departments of States to consider cultural differences and tendencies of their changes.

International communication application

In the practice of International Relations is the common assertion that international communication is a major issue. For professionals working in Multinational companies,

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[14]Global Village is a term closely associated with Marshall McLuhan, popularized in his books *The Gutenberg Galaxy: The Making of Typographic Man* (1962) and *Understanding Media* (1964). McLuhan described how the globe has been contracted into a village by electric technologyand the instantaneous movement of information from every quarter to every point at the same time. In bringing all social and political functions together in a sudden implosion, electric speed heightened human awareness of responsibility to an intense degree.

embassies, Trans National Organizations, consulates or private corporations - the Hofstede model opens the door to the hallway of intercultural communication. What may be acceptable in one country is absolutely forbidden in another. All levels in communication are affected by cultural dimensions:

- verbal (words and language itself),
- non-verbal(body language, gestures),
- and etiquette do's and don'ts (clothing, gift-giving, dining, customs and protocol)
- And even for the epistolary genre.

All this is well described in William Wardrobe's essay "Beyond Hofstede: Cultural applications for communication with Latin American Businesses" (Wardrobe, 2005).

International negotiation application

In international negotiations the style of communication will vary from origin countries ' negotiators. If cultural dimensions are properly applied, it can be significantly more successful to negotiate, avoiding frustration and conflict(LeBaron, 2003). For example, negotiations between the Canadian and the Chinese side: the Canadians, probably, hasten to conclude a contract or to sign the agreement at a faster pace, and the Chinese might want to pay attention to small conversations and hospitality that build bridges.

"When negotiating in Western countries, the objective is to work toward a target of mutual understanding and agreement and 'shake-hands' when that agreement is reached – a cultural signal of the end of negotiations and the start of 'working together'. In Middle Eastern countries much negotiation takes place leading into the 'agreement', signified by shaking hands. However, the deal is not complete in the Middle Eastern culture. In fact, it is a cultural sign that 'serious' negotiations are just beginning"(The Hofstede center, 2009).

International management application

These thoughts also have the place in the field of international management and cross-cultural leadership. The decision-making process should be based on traditions and values. (Podrug, 2005).

Working as top managers in international companies professionals can conduct various trainings that increase the sensitivity to other nationalities: for the basics the protocols of different countries might be taken.Hofstede's parameters help to generate maximum acceptable cultural approaches to corporate organizations.

The works of Geert Hofstede are used by numerous consulting companies worldwide but only 3 of them are certificated and have Hofstede's full support with regular contacts (Bing, 2004):

• The American firm ITAP International Inc. and its ITAP International Alliance appliesfull consultationbased on Hofstede's approach (using the Culture in the Workplace Questionnaire™);

• Consultation on culture, management and training andcoaching from itim International, headquartered in Finland;

• Consultation on changes at the organizational level - Itim focus, in the Netherlands and Finland.

International marketing application

As for communication, negotiation and management –cultural measurementsare also useful for international business (marketing). Marieke de Mooij studied and applied the Hofstede model in the field of consumer behavior, global branding and strategic advertising. To dump product on the market of a particular country, the company needs to take into account local peculiarities of the product' perception and its advertising(de Mooij, 2011).

For example, if a company wants to enter the market of car sales in the country, where Uncertainty Avoidance Index is extremely high, it is worth to emphasize the safety of the product. In opposite countries, it is possible to pay attention to the social status of the car. Celling mobile phone is another interesting application of marketing models Hofstede: in China the thesis that all citizens polls use exactly this modelcan be used, but in America it should be paid attention to the battery long-life and save of money. The scope of application of Hofstede abstract theory is so broad that it attracted the attention of developers of web design (Marcus & Gould, 2001).

3.5.2 A practical application of the theory in TRNC case

As it was mentioned in section 3.4.1, the Turkish Republic of Northern Cyprus is recognized only by Turkey, other countries do not recognize the sovereignty of that state, however, maintain diplomatic and unofficial ties.

In the 2004 in Cyprus according to the plan of the United Nations, the referendum was held. Since then, *the world community can observe significant changes in the sphere of*

international relations of the TRNC with another countries[15]:

- TRNC has changed its status from community state to the constituent state in the Organization of the Islamic Conference (OIC). Now Northern Cyprus is a member-observerof the OIC.

- In 2005, the Organization of the Islamic Conference signed a resolution pushing members-observers to make more activities towards the United Nations on facilitation of the restrictions in Northern Cyprus.

- Azerbaijan has opened a direct civilian flight connection to the TRNC. A number of Central Asian States expressed its strong interest to connectwith air traffic of Northern Cyprus too.

- Large foreign delegations visited the TRNC, namely the delegation of US congressmen and Kyrgyzstan, discussed closer mutually beneficial cooperation between.

- The embargo imposed on the TRNC by the Republic of Cyprus, now is weakened.

Turgay Avcı [16], the former foreign Minister of the TRNC, makes a policy of informing the world community about North Cyprus, continues to strengthen political and economic ties with other gamers in the international political arena. The new image of the TRNC is been creating - *as an independent and democratic state.*

Also the TRNC continues to make contacts with the international community within the system of organization of the United Nations via Representative Offices located in many parts of the planet.They do not have formal diplomatic status, but *de facto* work as in the mode of embassies and consulates.

Honorary Representatives of the TRNC help primary TRNC Representative Offices in different cities.

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[15]United Nations official web-site (www.un.org)

[16]Turgay Avcı is the Deputy Prime Minister also and the Leader of the Reform Party (Northern Cyprus).He attended trainings in USA and Germany in the fields of tourism, administration and quality.He was a Member of North Cyprus Atatürk Research and Implementation Centre and Member of the State Television (BRT) Board. In the public sector, he served as a Member of the Advisory Council, Specialization Commission, Tourism Master Plan Working Committee, Tourism Advisory Committee, and Human Resource and Education Committee. In 14 December 2003 General Elections and later in 20 February 2005 early elections he was elected to the Parliament as National Unity Party's Famagusta MP. After serving as the Secretary General of the National Unity Party, he resigned from his party and formed the Freedom and Reform Party. He took part in the Republican Turkish Party-United Forces and Freedom and Reform Party coalition government, which was formed in 25 September 2006, as the Deputy Prime Minister and Minister of Foreign Affairs.
As Minister of Foreign Affairs, Turgay Avci has begun some very good work with the embargoes. He has begun to directly ship tours and to normalize relations with Syria.

However, only Turkey has an official Embassy in North Cyprus. British High Commissioner to Cyprus and the United States Ambassador to Cyprus have official residences in Nicosia. The EU intends to open its representative office in the TRNC as well. Gambia and Azerbaijan has announced publicly that they are ready to recognize the TRNC.

The entire island of Cyprus, namely the Republic of Cyprus and the Turkish Republic of Northern Cyprus, has never taken part in the global study based on the theory of Geert Hofstede. Now, the TRNC will be the 77th country inflicted on the mental map of nation states. What advantagedoes this giveto the TRNC?

Basing on the sociological research data, the thesis offers to specialists in IR specialists[17]the possibility to use the image of TRNC culture as a competitive advantage. These services range from becoming aware of the impact of national culture to using organizational culture as a key management tool in realizing challenging projects such as theoretically probable post-merger integration of Cyprus; and also offers open the mind in the fields of Intercultural Management, International Communication, International Negotiation, and International Business and using a variety of cultural tools increase a knowledge transfer in an international environment.

This thesis contains feedback to help IR specialists avoid potential intercultural pitfalls in international negotiations between TRNC and another states.

It will help them to prepare when dealing with people from different cultures by giving them insight about:

• TRNC culture in comparison to other cultures.

• How TRNC culture, as well as the culture of the person(s) they are dealing with, may influence the way they and their counterparts understand the world around them.

• The implication it has on specialists' understanding of their target culture taking into consideration their role and their preferences.

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[17]When reading this thesis, IR specialists should keep in minds that a person is a very complex system. A national or regional culture is a reflection of an even more complex system. The information provided in this thesis may be useful if specialists take the statements above into consideration. Therefore IR specialists should reflect about the results of applied data and do not take them for granted. They may want to check and discuss the information presented to them with specialists of Anthropology, or they may want to involve a trainer or consultant who has been certified by The Hofstede Centre.

However, this thesis is dedicated to gender level in International Relations so here will be offered the particular use of exactly one parameter of Hofstede modelin TRNC - masculinity/femininity dimension: <u>inference of "masculine" type of IR in the TRNC in the mirror of feminism.</u>

The peculiarity of "masculine" countries is that they tend to solve international problems by military means, and "feminine" prefer peaceful ways of addressing conflicts, including negotiations (Slanevskaya, 2007, pp. 92-93).

"Male" recognizing the legitimacy of wars shows, according to feminists, the inseparable unity of masculinity and national power (Scott, 2001). Feminists declare that selfish state behavior in the international arena expresses nothing else than a purely male aggressiveness. All this together "determines the aggressiveness of foreign policy, focus on the rivalry, the militarization of international relations" (Enlo, 2000). In the masculine world of international politics power and rational choice do not directly dictate samples of political behavior, but also have an impact on the methodology of analysis of international processes (Panchenko, 2009).

Russian scientists discovered a contradiction in the approach of the representatives of various feminist movements to the above issues:

• Those who are in tune with the most intransigent, see in women carriers of a peaceful beginning, and male - aggressors whose fault wars and conflicts. Hence the conclusion is that "men are by definition unable to organize society on the principles of peace and stability, and therefore women should play a greater role in the management of the community, and in the organization of the national security apparatus" (Sergunin, 2003, p. 51);

• At the same time it is confronted with more moderate views, especially as history has proved time and again that women are often capable of great cruelty, and the most aggressive, than men. They have been the inspirers wars, "so to insist on the moral superiority of one sex and the inferiority of another is not only wrong on a scientific point of view, but also harmful, because not contribute to the solution of existing problems" (Sergunin, 2003, pp. 51-52).

Arguments about the intrinsic propensity of men to violence are found in the studies belonging to radical feminists and dedicated "gendering the state". The question is, "that the inner essence of public policy is male and it is characterized by aggressiveness, competition, hierarchy, an exceptional interest in the promotion of men's interests" (Slanevskaya, 2007, p. 90).

Is there any possibility for IR specialists to have influence on TRNC "masculine" type of society? Feminists applies of forming a new state, "more interventionist type". Having a high level of democratic accountability, it might be a good Institute to implement a new vision of a less hierarchical system of social relations (Tickner A. , 2006, p. 260). It has been suggested that state intervention will help achieve genuine equality between the sexes for the destruction of institutional Patriarchy and the creation of new institutions based on the principles of gender equality (Tickner A. , 2006,   . 261-262). The ability of the state to evolution, showing its historical perspectives, feminists associated with the replacement of the liberal state to demilitarized representative democracy and the maximum extension of the "democratic principles" application (Tickner A. , 2006, p. 265).

CONCLUSION

This thesis asserts the need to view feministic research as revolution, describing methodological insights developed in gender research. It identifies how doing research on gender issues delves into sensitive areas of identity and sexuality, identifies white male hegemony, and makes creative methodological leaps.

It began by:

- Showing that researching gender should incorporate feminist stances,
- Making the point that feminist approaches offer methodological insights especially on the focus of the research, the relationship with the researched, and the necessity of values-stances for research.

Then it:

- Reviewed methodological concerns that ensue,
- And emphasized the need for assertive methodologies.

Finally, it noted accomplishments, yet continuing challenges for researchers who persevere, knowing that the simple step of doing feminist research is a political act.

Gender research has inspired methodological exploration in areas of representation, ethics, and collaboration. With feminist framing, research requires redefinitions and question shifting, an activist values stance and continuing vigilance against misuse and backsliding. Gender research designs must often transgress boundaries and locate gender issues beyond schools, encompassing their cultural, political, and economic contexts, and presenting uncomfortable challenges to a dominant practice. Explorations in methodological approaches for gender research promise fertile agendas for Cultural Studies.

The impact of culture covers many aspects of our lives, including in forms of behavior associated with gender. Over the last 20-30 years, significant changes in views on the acceptability of behavior forms for men and women were witnessed. Of course, American culture is one of the most dynamic in issues associated with the manifestation of sex and gender differences (as well as manifestations of similarities in this area). This dynamism has

caused many serious problems and conflicts, but it has become a source of optimism associated with our (humans') ideas about the possibility of changing the nature of human relationships and the culture.

The theme of this study - the impact of culture on behavior associated with sexual gender identity and social relations. It discussed a number of analogies between gender and cultural issues and the evolution of views of the data field of study in traditional Social Science. Then it reviewed the basic terms and definitions that distinguished between sex and gender characteristics.

After that, the thesis analyzed the results of cross-cultural studies on gender differences, including topics such as gender stereotypes, role behavior, the study of Hofstede and other sociological constructs. Finally, it built a national culture theoretical model of the Turkish Republic of Northern Cyprus over 2015. And using this it tried to explain the mechanisms of the emergence of gender differences and cultural diversity associated with their manifestations in this type of society.

What gives this thesis reason to consider feminism and gender studies in general, as the most active agent in promoting the ideas of "cultural studies" in the TRNC? In fact, gender studies are in parallel to the academic culture. However, through the development of mainstreaming "gender and culture" in the language of modern feminist theory a kind of "cultural revolution" has come - that is, intervention in the area of cultural policy and cultural theory. Within the framework of gender studies, there is the opportunity to meet with a number of other equally significant theoretical directions, the ideology of which is similar in feminism and the problems which have previously been developed in the framework of gender theory (post-colonialism and cultural studies in the first place). Familiarity with different versions of feminism (which already find their own story in TRNC) gives this thesis an idea of what discussions were held between the feminists and their intellectual opponents (including up to a certain point it was possible to include "cultural studies" because of their Marxist orientation) in the 60s, 70s, 80s and 90s. One of these fruitful discussions, of course, was a controversy with Marxism.

Gender studies in this part of the world has caught on the fact that the proposed method of healing from the ideology of the class determinism. With feminism the understanding came that class membership is not the only axis of tension and social conflict. Once it became clear that sex is so important, how much and the class, the principles of otherness, plurality and tolerance gradually began to establish itself in the public

consciousness. Due to certain historical circumstances of the TRNC (legitimation of the state), religious trends in the Middle East (Islam and attitudes towards women in it) are not exactly Cultural Studies in general, but their feminist versions, were more attractive for this paperwork.

In addition, gender studies of nation culture have been a real interdisciplinary project that opened this thesis a new perspective, or rather a new, fresh look at old issues: what is the identity of this nation? And, finally, that gender studies are so far the only option that allows us to combine academic interests with political beliefs and personal experiences, thanks to them "way of living" in this culture can not only be conceptually understood, but altered through tireless criticism of its foundations.

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APPENDIX

Appendix 1The 7 most influential women's organizations

In World War I, when the men went to the front, and the whole care of the army supply and home front fell on shoulders of women, latter were thinking about their social organization. In 1919, the ladies created several organizations designed to fight for women's rights, including the right to vote. The World War II was the trend of emancipation. Finally, it all came to that in the 60-ies of XX century feminism was born, also contributed to the emergence of women's organizations. Here are a few examples of the most fruitful and influential organizations that help women to defend the right to being happy.

UN Women - Women The United Nations Entity for Gender Equality and the Empowerment of Women

Former Chilean President Michelle Bachelet manages the team. Far from the most feminist - friendly country in Latin America, she managed to take the post of head of state. Her example Michelle argues that the issues of discrimination, financial and social realization needs to be solved first of all by themselves, and only the assistance of international organizations can be useful. The objectives of the organization are to protect the status of women, and support for women in the economic, political and social issues. Ambassador of the organization since 2006 has been Nicole Kidman, which focuses specifically on the issue of women's violence.

WEDO Women's Environment and Development Organization

The non-governmental organization, founded in 1990, gained international status in 2006 and then won the same prize UN "Champion of the Earth." The membership consists mainly of lawyers. Although WEDO focuses on three main areas: gender equality, economic and social justice. Another organization was concerned with the study of global warming and

the spirit of leadership training for women. Affairs of the organization are a great deal, so WEDO always in dire need of collaborators who have excellent communication skills and can quickly write.

Women's International League for Peace and Freedom (WILPF)

Two women of this organization received the Nobel Peace Prize. The first in 1931 - Jay Addams (pictured), she advocated women's suffrage. The second in 1946 - Emily Greene - advocated the resolution of military conflicts peacefully. WILPF was founded in 1915 as a non-governmental organization. The women of Afghanistan are fighting African and Arab countries - those who have lost family, thanks to WILPF receive economic and social support. In addition to military conflicts organization deals with issues of violence, discrimination, poverty, and pollution.

Business and Professional Women's Foundation

In the wake of frenzy over the women's work in 1919 Business and Professional Women's Foundation was based. The World War II contribute to the trend of female job. So much so, that in 1946 the U.S. Congress made with the project "Women's billing act", which defended the right to equal pay regardless of gender. On the one hand, the efforts of BPW American men

stopped paying for a companion in a restaurant, on the other - in America all the conditions for a woman to build a career and afford any restaurant itself were created.

International federation of University Women

IFUW was established after the World War I in 1919, the three activists (Virginia Gildersleeve, Caroline Spurgeon and Rose Sidgwick, in the photo is the first staff member of the organization). Speaking to women and handing out leaflets calling for them to fight for their rights, they noticed that few of the listeners were interested in their printed programs. It turned out that not all U.S. citizens were literate and able to read. In the end, it was decided to create an organization that helps women to get an education. IFUW offers grants for secondary and higher education as well as training in different countries. Why would not

convince the girls to be educated? The question that seems obvious to Europeans causes many doubts in the developing world, where jobs are offered only to the agricultural sector.

Global Fund for Women

Reliable regulations and restrictions regarding the female body are allowed to show and not, where to wear the hijab, and where woman can wear a mini-skirt. Often the debate about a woman's body grows in the discussion over abortion. Keeping track of such delicate moments that infringe the honor and dignity of women, is called the Global Fund for Women. Another essential task of the organization is fighting against the militaristic regime, as the military government is always to flourish discrimination. Also, part of the fund provides training and educational programs that inspire women to fight for their rights.

NOW - The National Organization for Women

NOW appeared at the dawn of the feminist trend in 1966. The organization includes 500,000 women who are active and well-heeled in the jurisprudence. NOW is extreme attitude and regular participation in the proceedings. For example, from the latter: Rush Limbaugh - the conservative and an ardent supporter of Barack Obama - in living radio show, insulted his student Miss Fluke swear words. He also called on top of a Woman dismissive tone " feminist." The cause of anger was the fact that it supported contraceptives. Of course, NOW did not ignore such statements of an influential politician and served on Mr. Limbaugh in court. The organization promotes the rights of women in the workplace, at school and public communities, fighting for gender equality in society.

Appendix 2 Women's political rights around the world, in one map

This interactive map by Lustlab's Lizzie Malcolm in Amsterdam shows the long history of the fight for suffrage and political representation around the globe. Click and drag on the year slider to see the changing face of women's political representation over the years.

A new map designed by the Dutch firm LUSTlab for World Women's Day illustrates exactly how far women's rights have come in recent years -- and how far, in some places, they still have to go.

The interactive map shows when women got the right to vote and to stand for election in every country but the disputed Western Sahara. It also tracks issues like childbirth deaths, laws against domestic violence, and the percentage of women in government.

Perhaps unsurprisingly, Saudi Arabia comes out at the bottom on almost every metric. The conservative Muslim kingdom is still the only place where women can neither vote nor stand for election -- to say nothing of driving, or traveling without male permission -- and laws there do not protect women against domestic violence or marital rape.

Notably, King Abdullah has promised that women will vote in 2015 municipal elections, and he announced in January that women would soon fill 20 percent of the seats on his advisory Shura Council. But the council does not enact legislation, and women still face profound cultural inequities. In many parts of Saudi Arabia, restaurants, shopping malls and university classrooms all strictly segregate women from men.

WOMEN'S POLITICAL RIGHTS IN SAUDI ARABIA
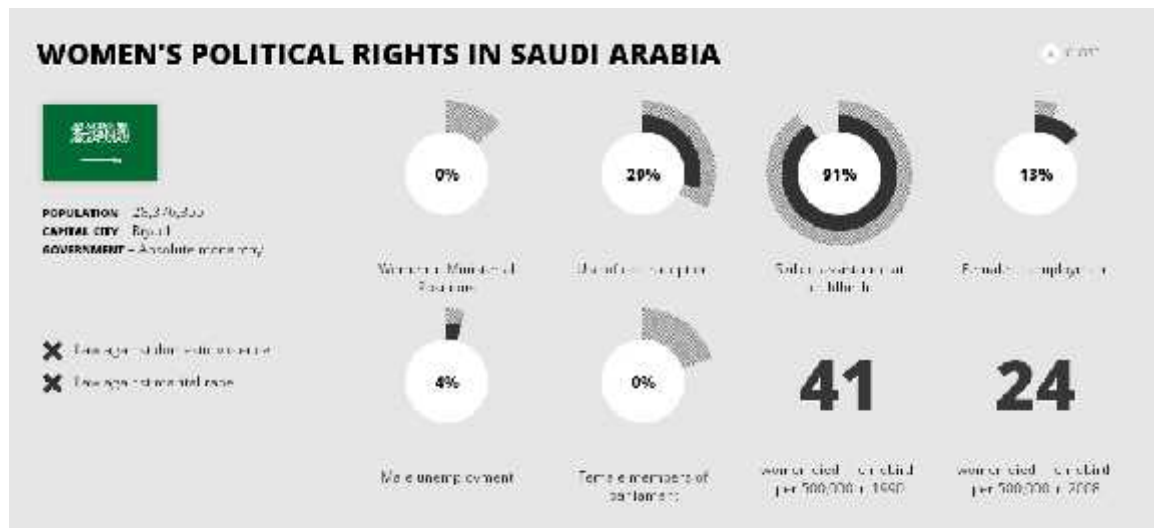
Women fare better in Western Europe and Scandinavia. Six of every 10 Finnish ministers are ladies; in Spain, Norway, Iceland and Chile, it's roughly half and half.

If you're wondering where the U.S. falls, it's toward the Scandinavian side of the spectrum - but the results are still mixed. Only 17 percent of our congress members are women (perhaps explaining why the word "Congresspeople" hasn't caught on) and 24 women died in childbirth for every 500,000 in 2008.

WOMEN'S POLITICAL RIGHTS IN UNITED STATES
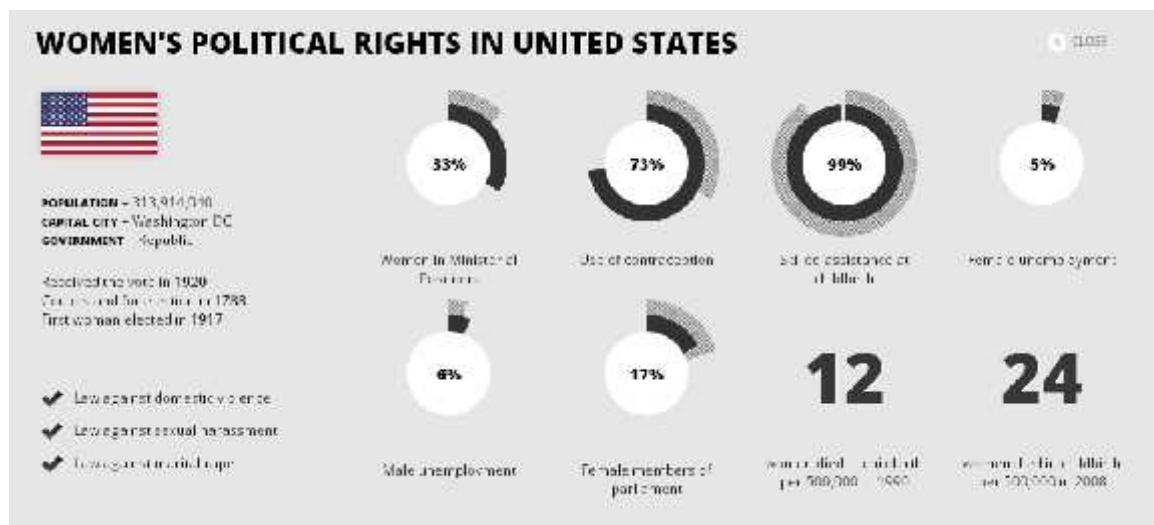
That's double what it was in 1990, and significantly more than our European counterparts -- France, Spain, Germany, Italy and Portugal all have childbirth-death numbers under 10.

Appendix 3 Dimension Data Matrix

Here are, in downloadable .xls, .doc, .csv and .sav (SPSS) format, the base culture data for six dimensions of culture as presented in Cultures and Organizations 3rd edition 2010. Researchers can use the data without asking for permission. Those who are considering commercial use should contact us.

Research on culture has by no means come to a standstill and there are many challenges and discoveries ahead. Researchers wishing to work with our data are strongly advised to read Culture's Consequences 2nd ed 2001. This web site also provides some advice in related pages. You would not believe how many people like us to do their work - therefore questions by researchers could be easily have answered by reading the information in Hofstede books or on this site.

The data as used in our books:

- Six dimensions for website.xls

- Six dimensions for website.txt

- Six dimensions for website.sav (for SPSS - n.b. S-Afr MAS should be 63))

For those that prefer to work with scales of 0 to 100, it hasbeen brought some outlying valuesin 2014, obtained in replication studies, within the 0-100 ranges. They are: PDI of Malaysia and Slovakia104 to 100; MAS of Slovakia 110 to 100; UAI of Greece 112 to 100, of Portugal 104 to 99, of Guatemala 101 to 98, of Uruguay 100 to 98. The resulting files:

- Six dimensions in 0-100 range.xls

- Six dimension in 0-100 range.txt

- Six dimensions in 0-100 range.csv (comma-separated file)

As of 2012 it was also kept track of seriously researched VSM scores that are brought to our attention and that are plausible but cannot be integrated into the wider model with confidence, for example, because insufficient comparison is possible with reference countries that are already in the Hofstede dimension data matrix. Often these are also studies with a very limited number of countries. So far there are Nepal and Sri Lanka here: NonOfficial

VSM08 scores

Table 7: Dimension Data Matrix 2013

ctr	country	pdi	idv	mas	uai	ltowvs	ivr
AFE	Africa East	64	27	41	52	32	40
AFW	Africa West	77	20	46	54	9	78
ALB	Albania	#NULL!	#NULL!	#NULL!	#NULL!	61	15
ALG	Algeria	#NULL!	#NULL!	#NULL!	#NULL!	26	32
AND	Andorra	#NULL!	#NULL!	#NULL!	#NULL!	#NULL!	65
ARA	Arab countries	80	38	53	68	23	34
ARG	Argentina	49	46	56	86	20	62
ARM	Armenia	#NULL!	#NULL!	#NULL!	#NULL!	61	#NULL!
AUL	Australia	36	90	61	51	21	71
AUT	Austria	11	55	79	70	60	63
AZE	Azerbaijan	#NULL!	#NULL!	#NULL!	#NULL!	61	22
BAN	Bangladesh	80	20	55	60	47	20
BLR	Belarus	#NULL!	#NULL!	#NULL!	#NULL!	81	15
BEL	Belgium	65	75	54	94	82	57
BEF	Belgium French	67	72	60	93	#NULL!	#NULL!
BEN	Belgium Netherl	61	78	43	97	#NULL!	#NULL!
BOS	Bosnia	#NULL!	#NULL!	#NULL!	#NULL!	70	44
BRA	Brazil	69	38	49	76	44	59
BUL	Bulgaria	70	30	40	85	69	16
BUF	Burkina Faso	#NULL!	#NULL!	#NULL!	#NULL!	27	18
CAN	Canada	39	80	52	48	36	68
CAF	Canada French	54	73	45	60	#NULL!	#NULL!
CHL	Chile	63	23	28	86	31	68
CHI	China	80	20	66	30	87	24
COL	Colombia	67	13	64	80	13	83
COS	Costa Rica	35	15	21	86	#NULL!	#NULL!
CRO	Croatia	73	33	40	80	58	33
CYP	Cyprus	#NULL!	#NULL!	#NULL!	#NULL!	#NULL!	70
CZE	Czech Rep	57	58	57	74	70	29
DEN	Denmark	18	74	16	23	35	70
DOM	Dominican Rep	#NULL!	#NULL!	#NULL!	#NULL!	13	54
ECA	Ecuador	78	8	63	67	#NULL!	#NULL!
EGY	Egypt	#NULL!	#NULL!	#NULL!	#NULL!	7	4
SAL	El Salvador	66	19	40	94	20	89
EST	Estonia	40	60	30	60	82	16
FIN	Finland	33	63	26	59	38	57
FRA	France	68	71	43	86	63	48
GEO	Georgia	#NULL!	#NULL!	#NULL!	#NULL!	38	32
GER	Germany	35	67	66	65	83	40
GEE	Germany East	#NULL!	#NULL!	#NULL!	#NULL!	78	34
GHA	Ghana	#NULL!	#NULL!	#NULL!	#NULL!	4	72
GBR	Great Britain	35	89	66	35	51	69
GRE	Greece	60	35	57	112	45	50
GUA	Guatemala	95	6	37	101	#NULL!	#NULL!
HOK	Hong Kong	68	25	57	29	61	17
HUN	Hungary	46	80	88	82	58	31
ICE	Iceland	#NULL!	#NULL!	#NULL!	#NULL!	28	67
IND	India	77	48	56	40	51	26
IDO	Indonesia	78	14	46	48	62	38

IRA	Iran	58	41	43	59	14	40
IRQ	Iraq	#NULL!	#NULL!	#NULL!	#NULL!	25	17
IRE	Ireland	28	70	68	35	24	65
ISR	Israel	13	54	47	81	38	#NULL!
ITA	Italy	50	76	70	75	61	30
JAM	Jamaica	45	39	68	13	#NULL!	#NULL!
JPN	Japan	54	46	95	92	88	42
JOR	Jordan	#NULL!	#NULL!	#NULL!	#NULL!	16	43
KOR	Korea South	60	18	39	85	100	29
KYR	Kyrgyz Rep	#NULL!	#NULL!	#NULL!	#NULL!	66	39
LAT	Latvia	44	70	9	63	69	13
LIT	Lithuania	42	60	19	65	82	16
LUX	Luxembourg	40	60	50	70	64	56
MAC	Macedonia Rep	#NULL!	#NULL!	#NULL!	#NULL!	62	35
MAL	Malaysia	104	26	50	36	41	57
MLI	Mali	#NULL!	#NULL!	#NULL!	#NULL!	20	43
MLT	Malta	56	59	47	96	47	66
MEX	Mexico	81	30	69	82	24	97
MOL	Moldova	#NULL!	#NULL!	#NULL!	#NULL!	71	19
MNG	Montenegro	#NULL!	#NULL!	#NULL!	#NULL!	75	20
MOR	Morocco	70	46	53	68	14	25
NET	Netherlands	38	80	14	53	67	68
NZL	New Zealand	22	79	58	49	33	75
NIG	Nigeria	#NULL!	#NULL!	#NULL!	#NULL!	13	84
NOR	Norway	31	69	8	50	35	55
PAK	Pakistan	55	14	50	70	50	0
PAN	Panama	95	11	44	86	#NULL!	#NULL!
PER	Peru	64	16	42	87	25	46
PHI	Philippines	94	32	64	44	27	42
POL	Poland	68	60	64	93	38	29
POR	Portugal	63	27	31	104	28	33
PUE	Puerto Rico	#NULL!	#NULL!	#NULL!	#NULL!	0	90
ROM	Romania	90	30	42	90	52	20
RUS	Russia	93	39	36	95	81	20
RWA	Rwanda	#NULL!	#NULL!	#NULL!	#NULL!	18	37
SAU	Saudi Arabia	#NULL!	#NULL!	#NULL!	#NULL!	36	52
SER	Serbia	86	25	43	92	52	28
SIN	Singapore	74	20	48	8	72	46
SLK	Slovak Rep	104	52	110	51	77	28
SLV	Slovenia	71	27	19	88	49	48
SAF	South Africa	#NULL!	#NULL!	#NULL!	#NULL!	34	63
SAW	South Africa white	49	65	63	49	#NULL!	#NULL!
SPA	Spain	57	51	42	86	48	44
SUR	Suriname	85	47	37	92	#NULL!	#NULL!
SWE	Sweden	31	71	5	29	53	78
SWI	Switzerland	34	68	70	58	74	66
SWF	Switzerland French	70	64	58	70	#NULL!	#NULL!
SWG	Switzerland German	26	69	72	56	#NULL!	#NULL!
TAI	Taiwan	58	17	45	69	93	49
TAN	Tanzania	#NULL!	#NULL!	#NULL!	#NULL!	34	38
THA	Thailand	64	20	34	64	32	45
TRI	Trinidad and Tobago	47	16	58	55	13	80
TUR	Turkey	66	37	45	85	46	49

USA	U.S.A.	40	91	62	46	26	68
UGA	Uganda	#NULL!	#NULL!	#NULL!	#NULL!	24	52
UKR	Ukraine	#NULL!	#NULL!	#NULL!	#NULL!	86	14
URU	Uruguay	61	36	38	100	26	53
VEN	Venezuela	81	12	73	76	16	100
VIE	Vietnam	70	20	40	30	57	35
ZAM	Zambia	#NULL!	#NULL!	#NULL!	#NULL!	30	42
ZIM	Zimbabwe	#NULL!	#NULL!	#NULL!	#NULL!	15	28

Appendix 4Values survey module 2013 questionnaire English language version

In the VSM 2013 (Values Survey Module 2013), the VSM 08 has been adapted to the 2010 3rd edition of Cultures and Organizations: Software of the Mind, by Hofstede, Hofstede and Minkov, as well as to additional research by Michael Minkov and Geert Hofstede, found in the Manual. While the VSM08 contained questions for seven dimensions, two of these (LTO-WVS and IvR) are joined in the VSM 2013. As a result the VSM 2013 maps exactly to the six dimensions in Cultures & Organizations 3rd ed.

Below are the VSM 2013 English original text and the VSM 2013 Manual, both freely downloadable for researchers. Translations are being added by courtesy of researchers who make them. As the VSM 2013 was developed from the VSM 08, the VSM 08 translations listed on the VSM 08 page may be used as a basis for translating the VSM 2013, but the quality and accuracy of the translation remains the responsibility of the user. If you create one or more translations, it shall be glad to publish them here. You will be doing other researchers a favour.Manual VSM 2013 - READ THIS BEFORE WORKING WITH THE VSM.

- VSM 2013 Arabic

- VSM 2013 Bosnian (doc) (pdf)

- VSM 2013 Brazilian Portuguese (New Spelling Agreement 2013)

- VSM 2013 English (base version for the translations)

- VSM 2013 Chinese (simplified characters)

- VSM 2013 German

- VSM 2013 Greek

- VSM 2013 Italian

- VSM 2013 Latvian

- VSM 2013 Persian (doc) (pdf)

- VSM 2013 Portuguese (New Spelling Agreement 2013)

- VSM 2013 Russian

- VSM 2013 Sinhala

- VSM 2013 Turkish

INTERNATIONAL QUESTIONNAIRE (VSM 2013)- page 1

Please think of an ideal job, disregarding your present job, if you have one. In choosing an ideal job, how important would it be to you to ... (please circle one answer in each line across):

1 = of utmost importance
2 = very important
3 = of moderate importance
4 = of little importance
5 = of very little or no importance

01. have sufficient time for your personal or home life	1	2	3	4	5
02. have a boss (direct superior) you can respect	1	2	3	4	5
03. get recognition for good performance	1	2	3	4	5
04. have security of employment	1	2	3	4	5
05. have pleasant people to work with	1	2	3	4	5
06. do work that is interesting	1	2	3	4	5
07. be consulted by your boss in decisions involving your work	1	2	3	4	5
08. live in a desirable area	1	2	3	4	5
09. have a job respected by your family and friends	1	2	3	4	5

   10. have chances for promotion   1   2   3   4   5

In your private life, how important is each of the following to you: (please circle one answer in each line across):

   11. keeping time free for fun   1   2   3   4   5

   12. moderation: having few desires   1   2   3   4   5

   13. doing a service to a friend   1   2   3   4   5

   14. thrift (not spending more than needed)   1   2   3   4   5

INTERNATIONAL QUESTIONNAIRE (VSM 2013) – page 2

15. How often do you feel nervous or tense?
      1. always
      2. usually
      3. sometimes
      4. seldom
      5. never

16. Are you a happy person ?
      1. always
      2. usually
      3. sometimes
      4. seldom
      5. never

17. Do other people or circumstances ever prevent you from doing what you really want to?
      1. yes, always
      2. yes, usually
      3. sometimes
      4. no, seldom
      5. no, never

18. All in all, how would you describe your state of health these days?
      1. very good
      2. good
      3. fair
      4. poor
      5. very poor

19. How proud are you to be a citizen of your country?
      1. very proud
      2. fairly proud
      3. somewhat proud
      4. not very proud

     5. not proud at all

20. How often, in your experience, are subordinates afraid to contradict their boss (or students their teacher?)
     1. never
     2. seldom
     3. sometimes
     4. usually
     5. always

INTERNATIONAL QUESTIONNAIRE (VSM 2013) – page 3

To what extent do you agree or disagree with each of the following statements? (please circle one answer in each line across):

     1 = strongly agree
     2 = agree
     3 = undecided
     4 = disagree
     5 = strongly disagree

21. One can be a good manager without having a precise answer to every question that a subordinate may raise about his or her work   1   2   3   4   5

22. Persistent efforts are the surest way to results   1   2   3   4   5

23. An organization structure in which certain subordinates have two bosses should be avoided at all cost   1   2   3   4   5

24. A company's or organization's rules should not be broken - not even when the employee thinks breaking the rule would be in the organization's best interest   1   2   3   4   5

INTERNATIONAL QUESTIONNAIRE (VSM 2013)- page 4

Some information about yourself (for statistical purposes):

25. Are you:
     1. male
     2. female

26. How old are you?
    1. Under 20
    2. 20-24
    3. 25-29
    4. 30-34
    5. 35-39
    6. 40-49
    7. 50-59
    8. 60 or over

27. How many years of formal school education (or their equivalent) did you complete (starting with primary school)?
    1. 10 years or less
    2. 11 years
    3. 12 years
    4. 13 years
    5. 14 years
    6. 15 years
    7. 16 years
    8. 17 years
    9. 18 years or over

28. If you have or have had a paid job, what kind of job is it / was it?
    1. No paid job (includes full-time students)
    2. Unskilled or semi-skilled manual worker
    3. Generally trained office worker or secretary
    4. Vocationally trained craftsperson, technician, IT-specialist, nurse, artist or equivalent
    5. Academically trained professional or equivalent (but not a manager of people)
    6. Manager of one or more subordinates (non-managers)
    7. Manager of one or more managers

29. What is your nationality?

    _____

30. What was your nationality at birth (if different)?

    _____

Thank you very much for your cooperation!

**Appendix 5 Turkish Republic of Northern Cyprus Values Survey Module 2013 –
Diagram Report 2015**

Please think of an ideal job, disregarding your present job, if you have one. In choosing an ideal job, how important would it be to you to … (please choose one answer in each line across):

1 = of utmost importance

2 = very important

3 = of moderate importance

4 = of little importance

5 = of very little or no importance

1. have sufficient time for your personal or home life
Scale. Answers: 123

＊ — of utmost importance … of very little or no importance

■ 1   ■ 2   ■ 3   ■ 4   ■ 5
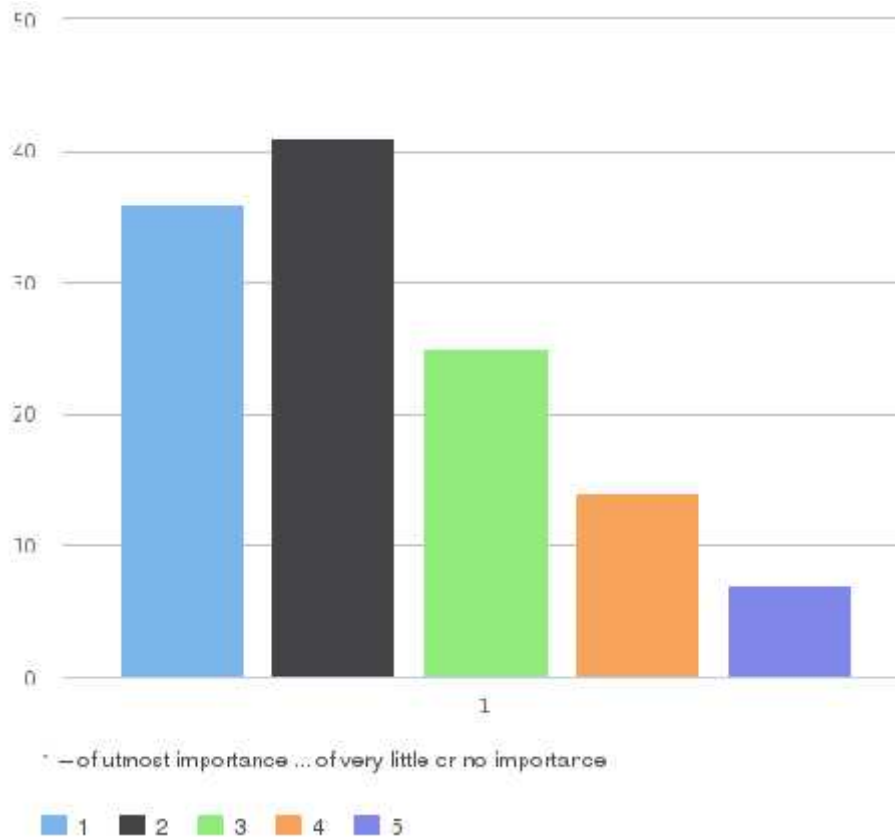
2. have a boss (direct superior) you can respect
Scale. Answers: 123

1 — of utmost importance ... of very little or no importance

■ 1   ■ 2   ■ 3   ■ 4   ■ 5
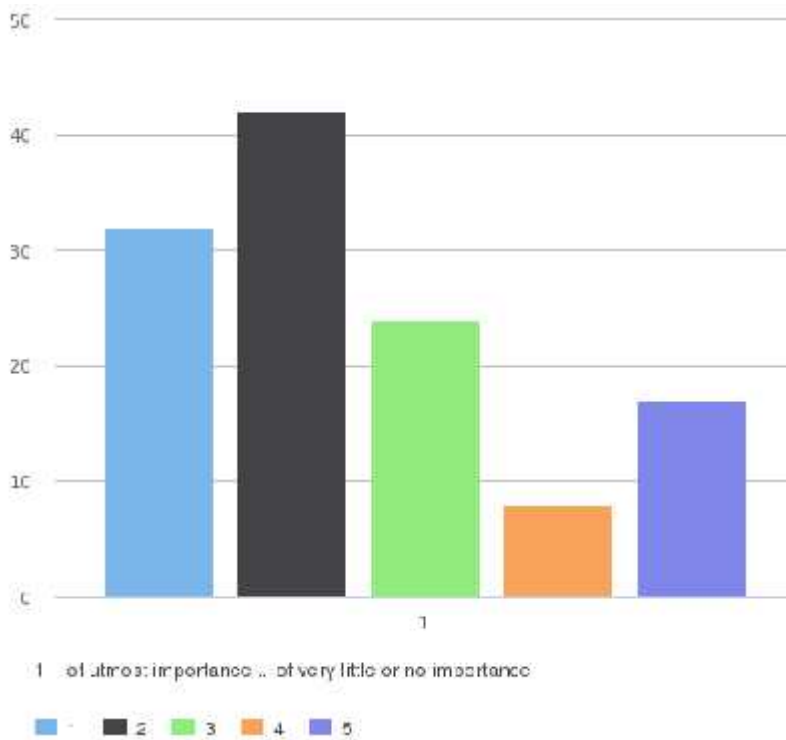
3. get recognition for good performance
Scale. Answers: 123

1 – of utmos. mportance ... of very little or no mportance

■ 1   ■ 2   ■ 3   ■ 4   ■ 5
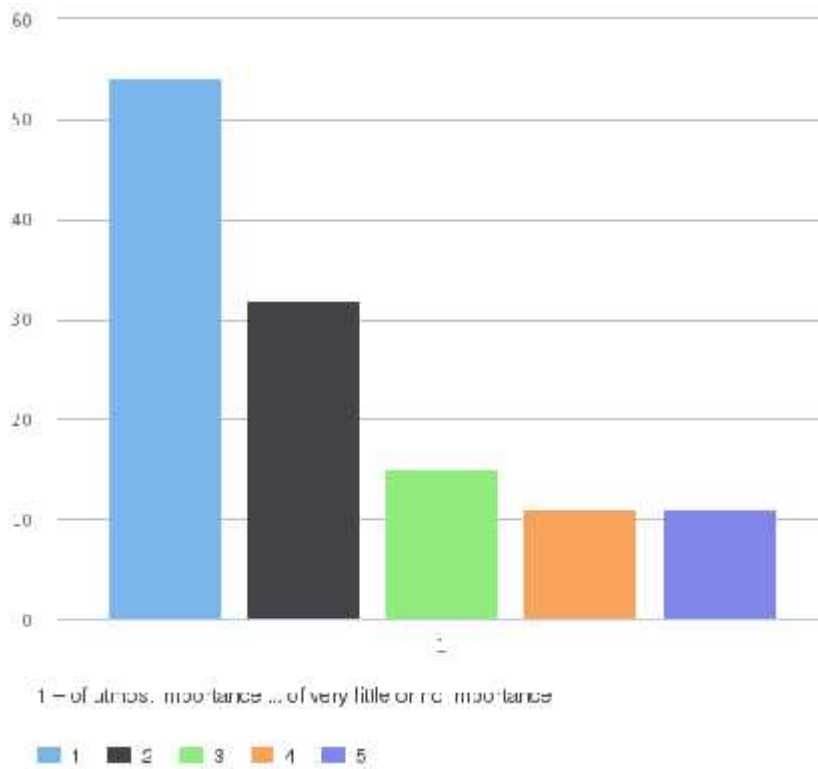
4. have security of employment
Scale. Answers: 123

1 – of almost importance ... of very little or no importance

1   2   3   4   5
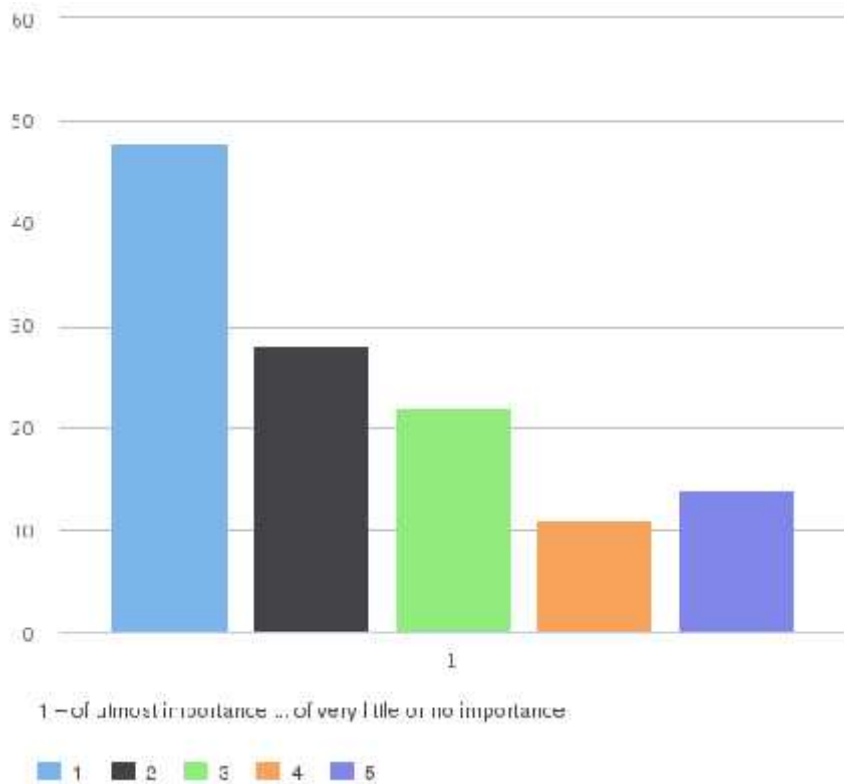
5. have pleasant people to work with
Scale. Answers: 123

1 – of almost importance ... of very little or no importance

1   2   3   4   5
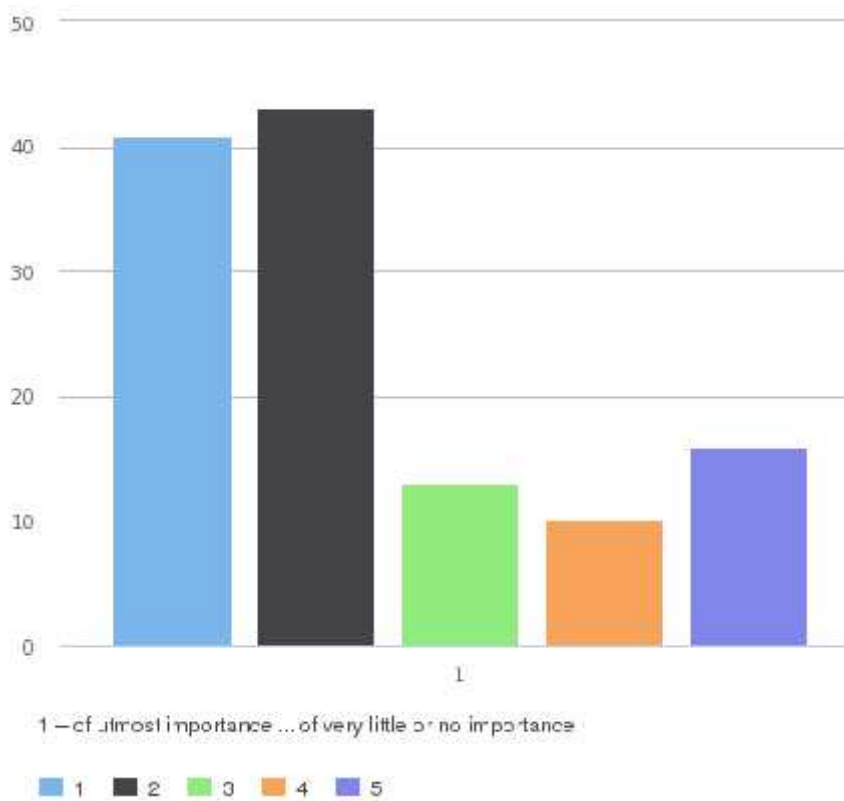
6. do work that is interesting
Scale. Answers: 123

1 – of utmost importance ... of very little or no importance

■ 1 ■ 2 ■ 3 ■ 4 ■ 5
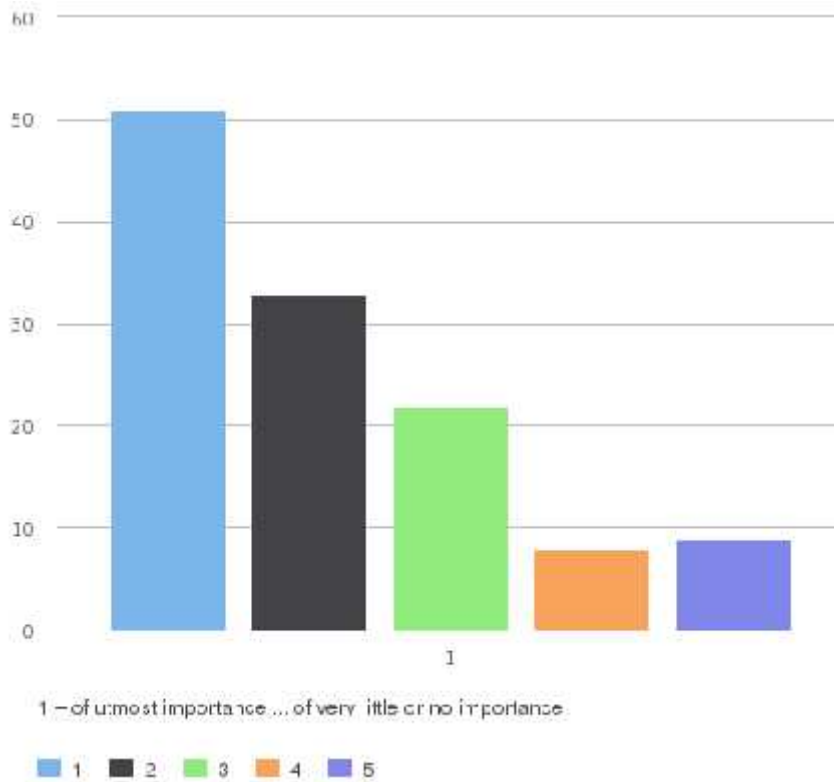
7. be consulted by your boss in decisions involving your work
Scale. Answers: 123

1 – of utmost importance ... of very little or no importance

■ 1 ■ 2 ■ 3 ■ 4 ■ 5
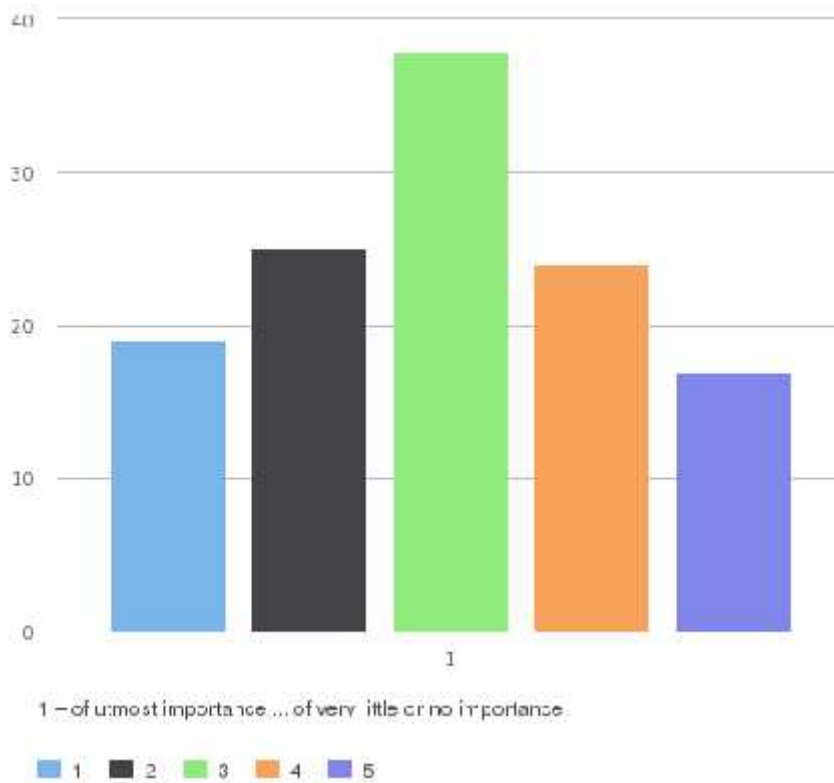
8. live in a desirable area
Scale. Answers: 123

1   of utmost of importance ... of very little or no importance

■ ■ 2 ■ 3 ■ 4 ■ 5
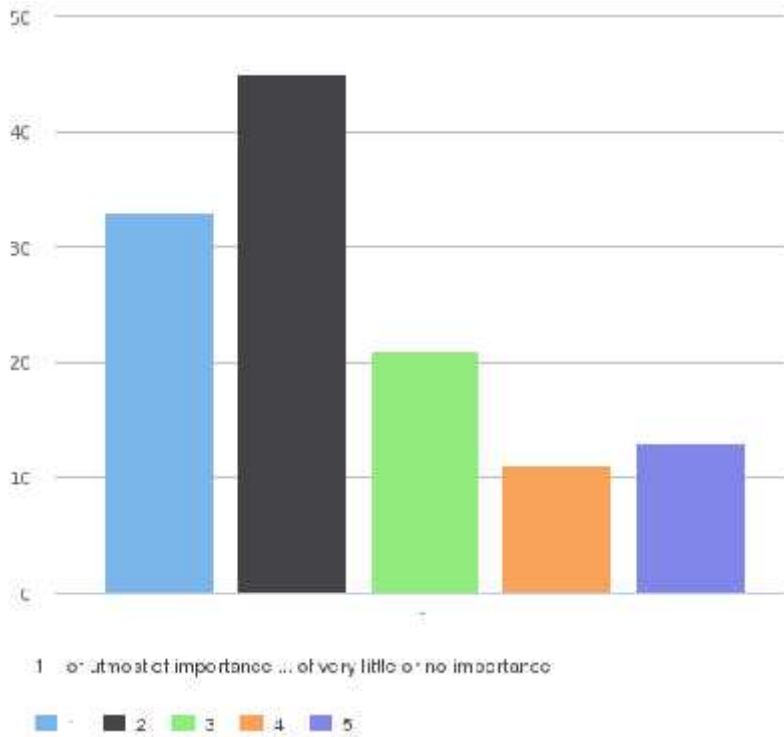
9. have a job respected by your family and friends
Scale. Answers: 123

1   of utmost of importance .. of a very little or no importance

■ 1 ■ 2 ■ 3 ■ 4 ■ 5
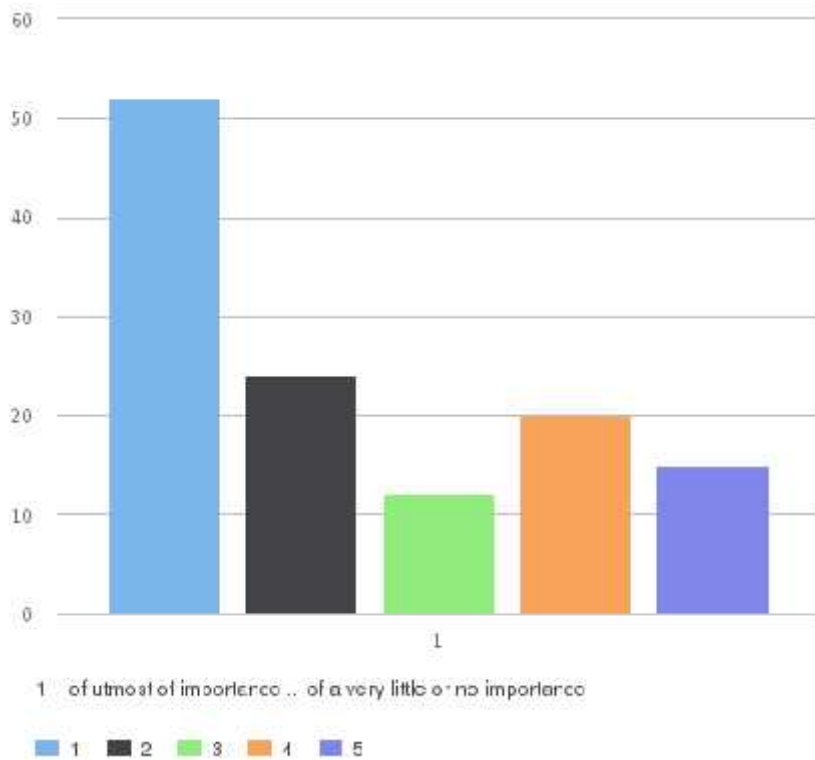
10. have chances for promotion
Scale. Answers: 123

1   of outmost of importance ... of a very litte or no importance

1   ■ 2   ■ 3   ■ 4   ■ 5
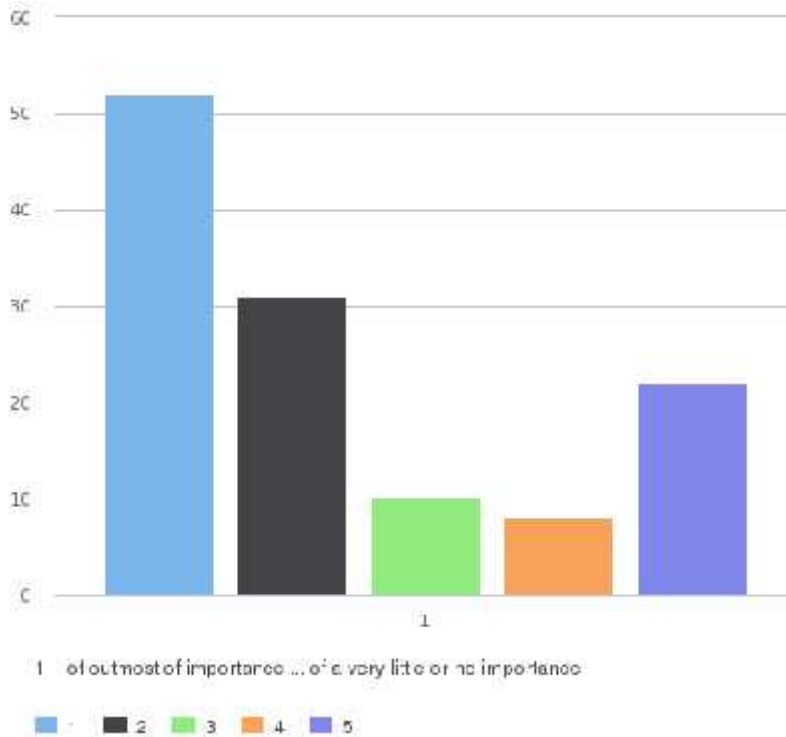
In your private life, how important is each of the following to you: (please choose one answer in each line across):
11. keeping time free for fun
Scale. Answers: 123

1 – of outmost of importance ; of a very litle or no importance

■ 1   ■ 2   ■ 3   ■ 4   ■ 5
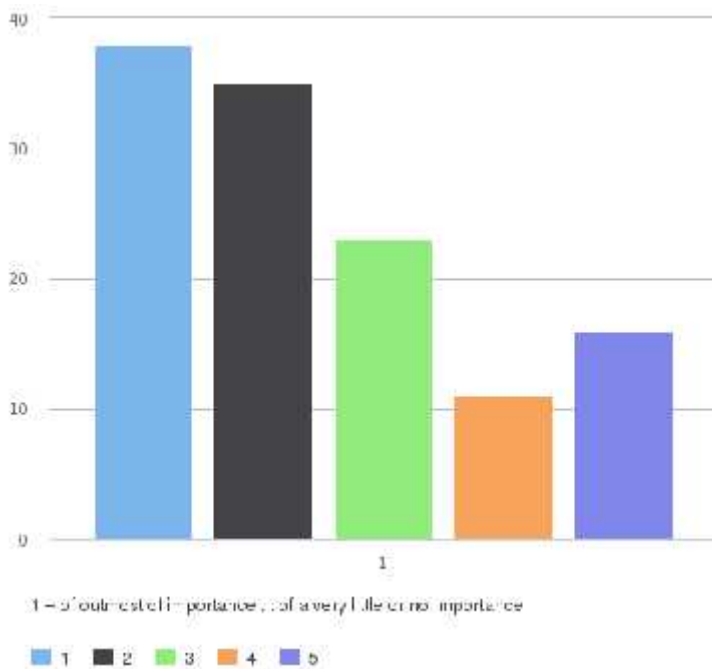
12. moderation: having few desires
Scale. Answers: 123

1 – of outmost of importance ... of a very little or no importance

■ 1 ■ 2 ■ 3 ■ 4 ■ 5
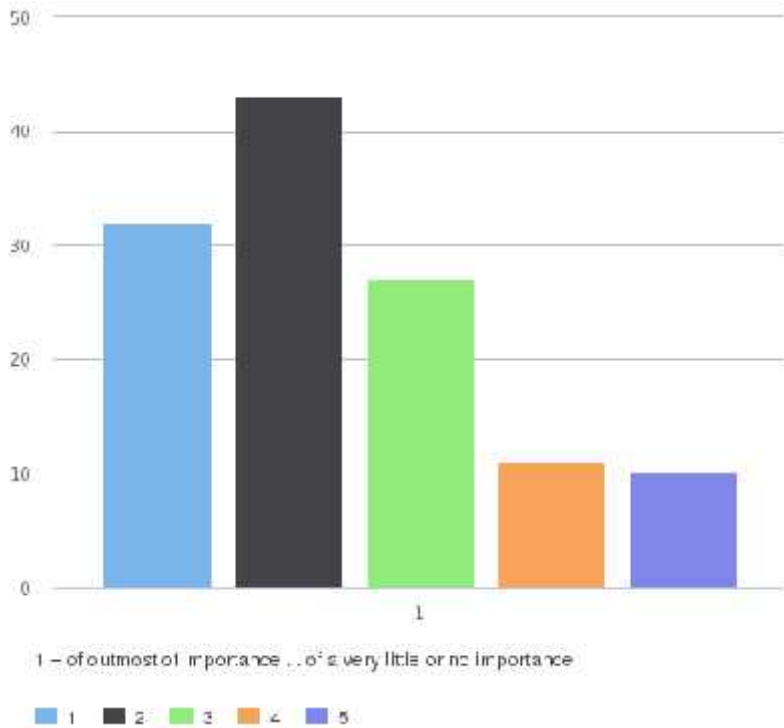
13. doing a service to a friend
Scale. Answers: 123

1 – of outmost of importance ... of a very little or no importance

■ 1 ■ 2 ■ 3 ■ 4 ■ 5
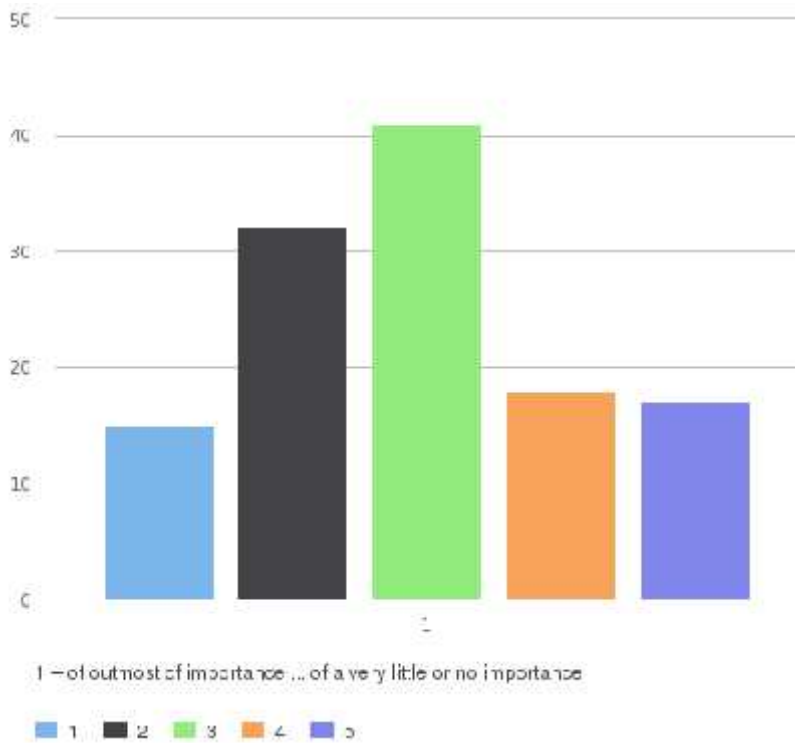
14. thrift (not spending more than needed)
Scale. Answers: 123

1 – of outmost of importance ... of a very litte or no importance

■ 1　■ 2　■ 3　■ 4　■ 5
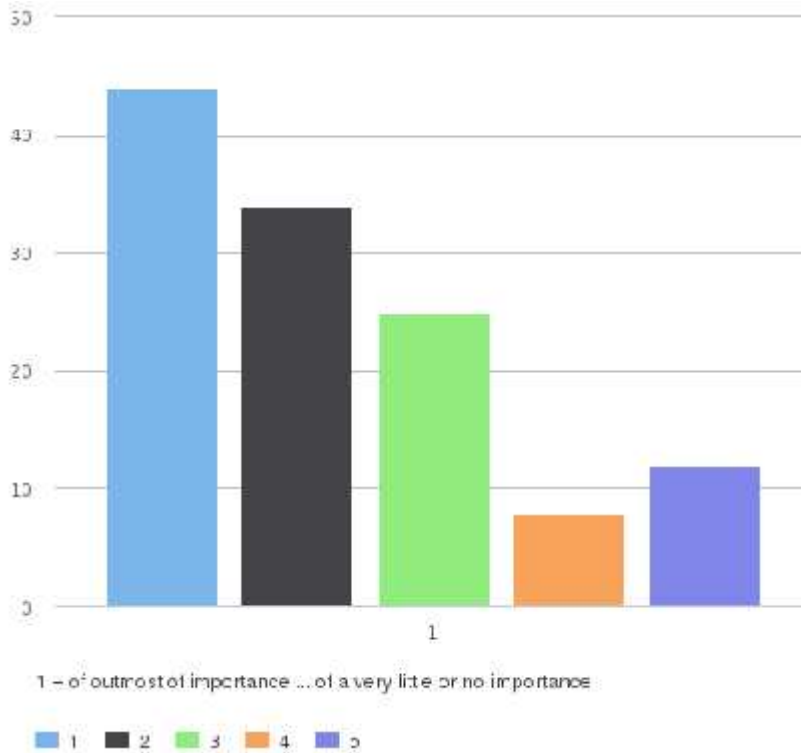
15. How often do you feel nervous or tense?
Choice. Answers: 123

■ always　■ usually　■ sometimes　■ seldom　■ never
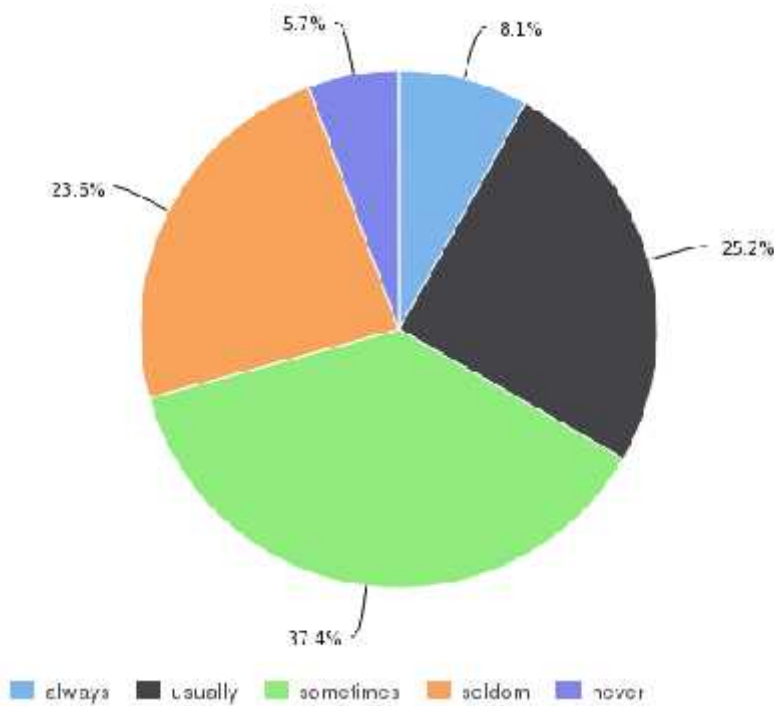
16. Are you a happy person ?
Choice. Answers: 123
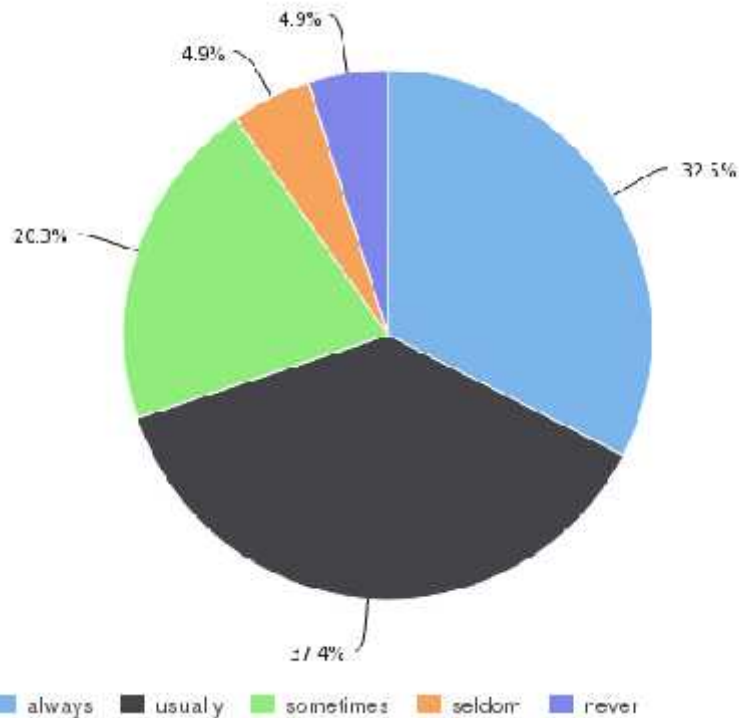
legend: always · usualy · sometimes · seldom · never

17. Do other people or circumstances ever prevent you from doing what you really want to?

legend: yes, always · yes, usualy · sometimes · no, seldom · no, never
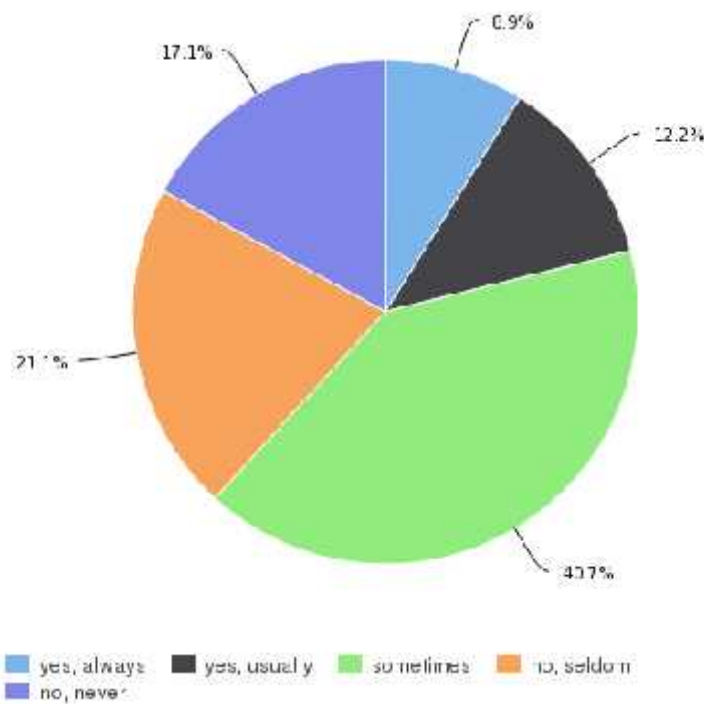
Choice. Answers: 123

18. All in all, how would you describe your state of health these days?
Choice. Answers: 123

| | very good | | good | | fair | | poor | | very poor |
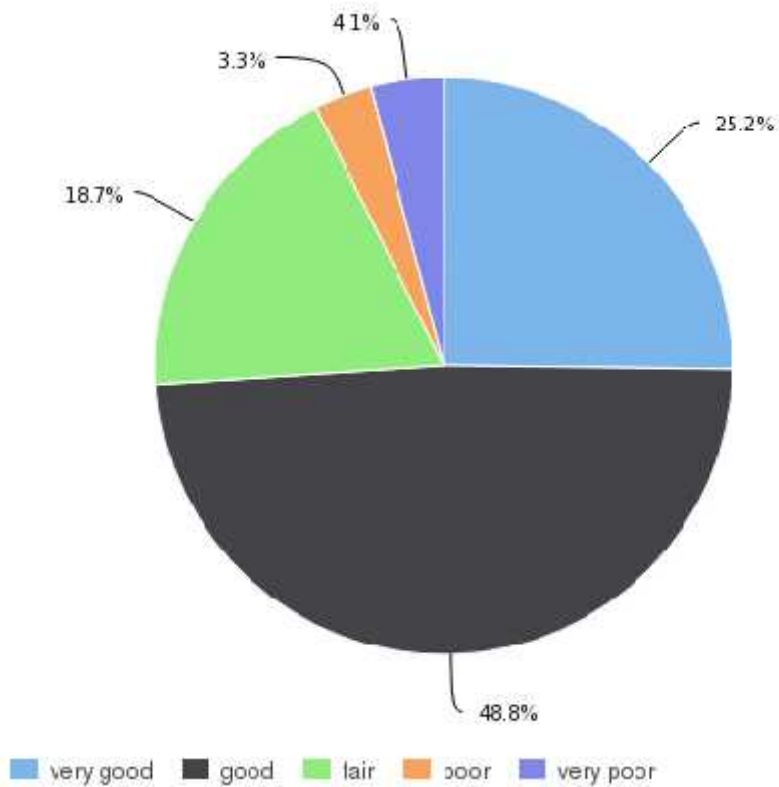
19. How proud are you to be a citizen of your country?
Choice. Answers: 123
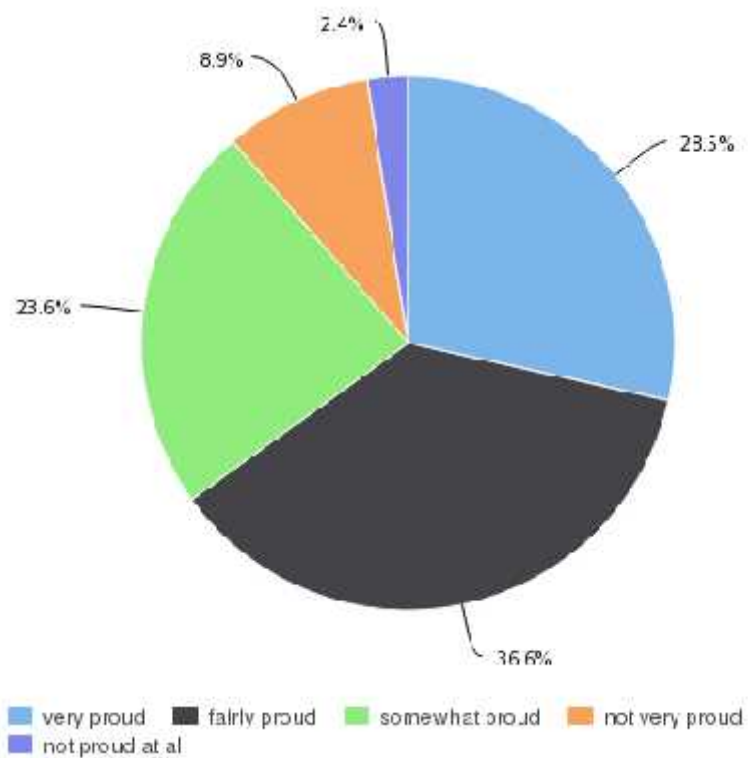
| | very proud | | fairly proud | | somewhat proud | | not very proud |
| | not proud at al |

20. How often, in your experience, are subordinates afraid to contradict their boss (or students their teacher?)
Choice. Answers: 123
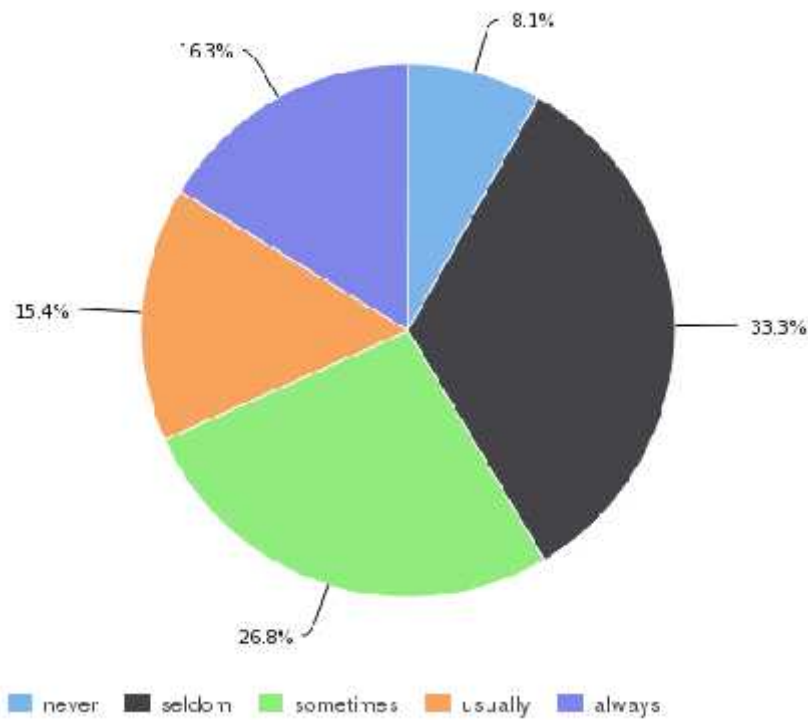
To what extent do you agree or disagree with each of the following statements? (please choose one answer in each line across):

 1 = strongly agree
2 = agree
3 = undecided
4 = disagree
5 = strongly disagree

21. One can be a good manager without having a precise answer to every question that a subordinate may raise about his or her work
Scale. Answers: 123

1 – strongly agree ... strongly disagree

■ 1 ■ 2 ■ 3 ■ 4 ■ 5
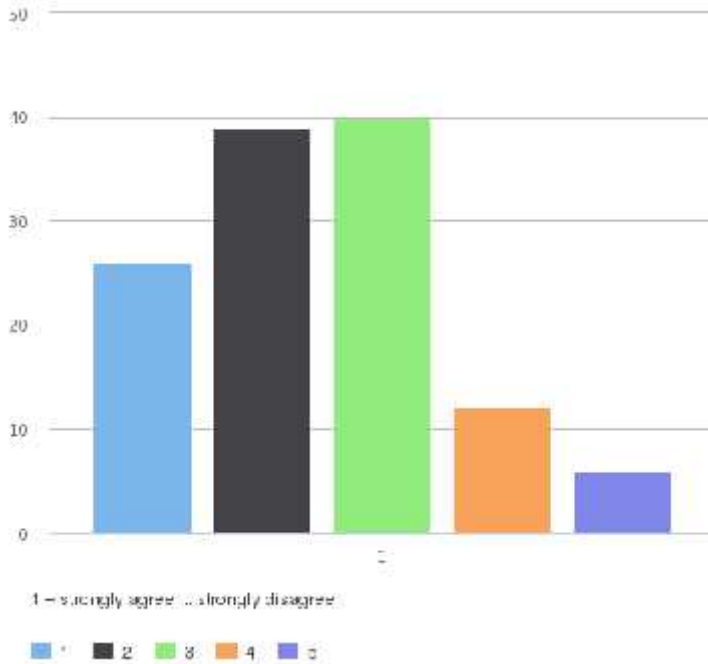
22. Persistent efforts are the surest way to results
Scale. Answers: 123
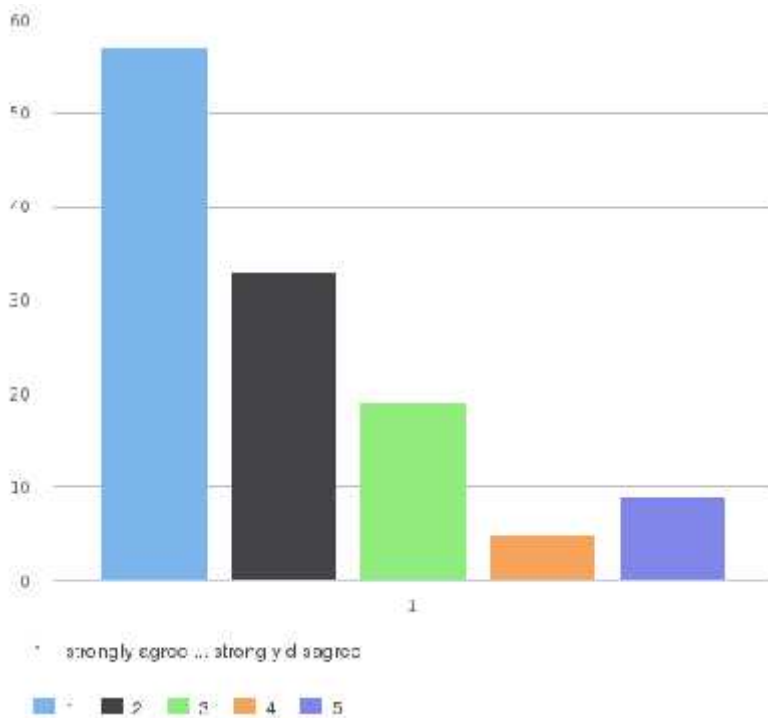
strongly agree ... strongly disagree

■ 1 ■ 2 ■ 3 ■ 4 ■ 5

23. An organization structure in which certain subordinates have two bosses should be avoided at all cost
Scale. Answers: 123
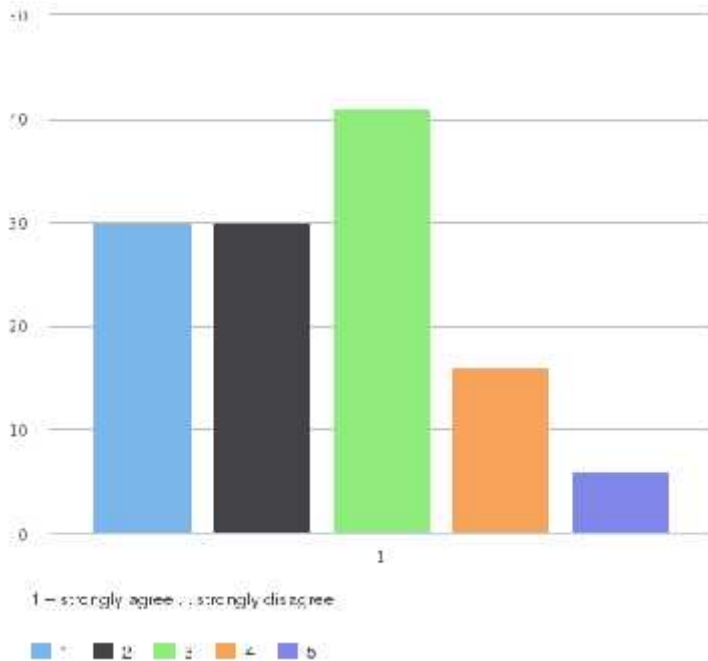
1 – strongly agree .. strongly disagree

■ 1 ■ 2 ■ 3 ■ 4 ■ 5

24. A company's or organization's rules should not be broken - not even when the employee thinks breaking the rule would be in the organization's best interest
Scale. Answers: 123

– strongly agree .. strongly disagree

■ 1 ■ 2 ■ 3 ■ 4 ■ 5
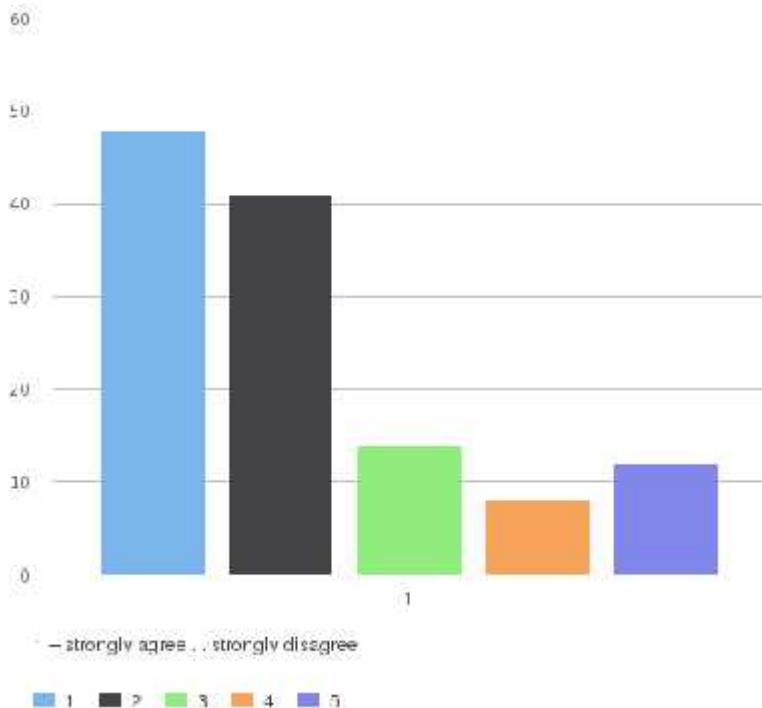
Some information about yourself (for statistical purposes):
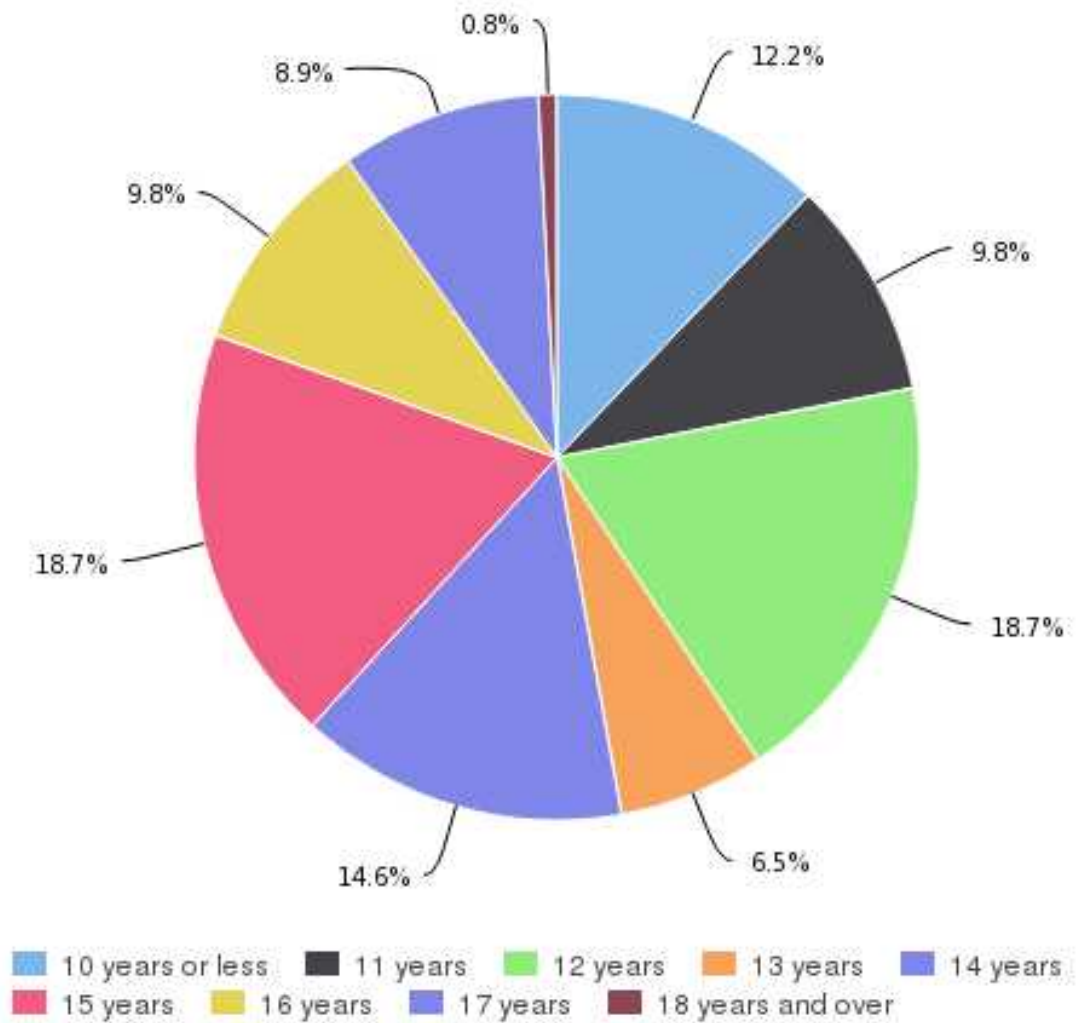25. Are you:
 List.Answers:123
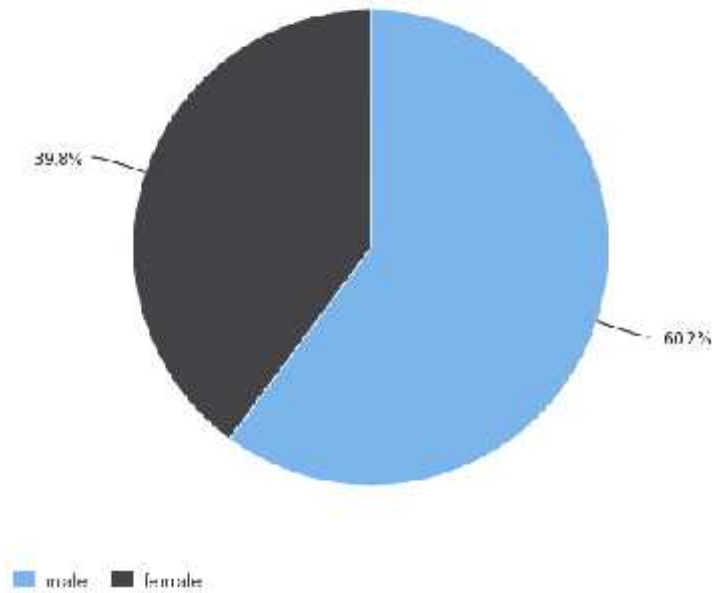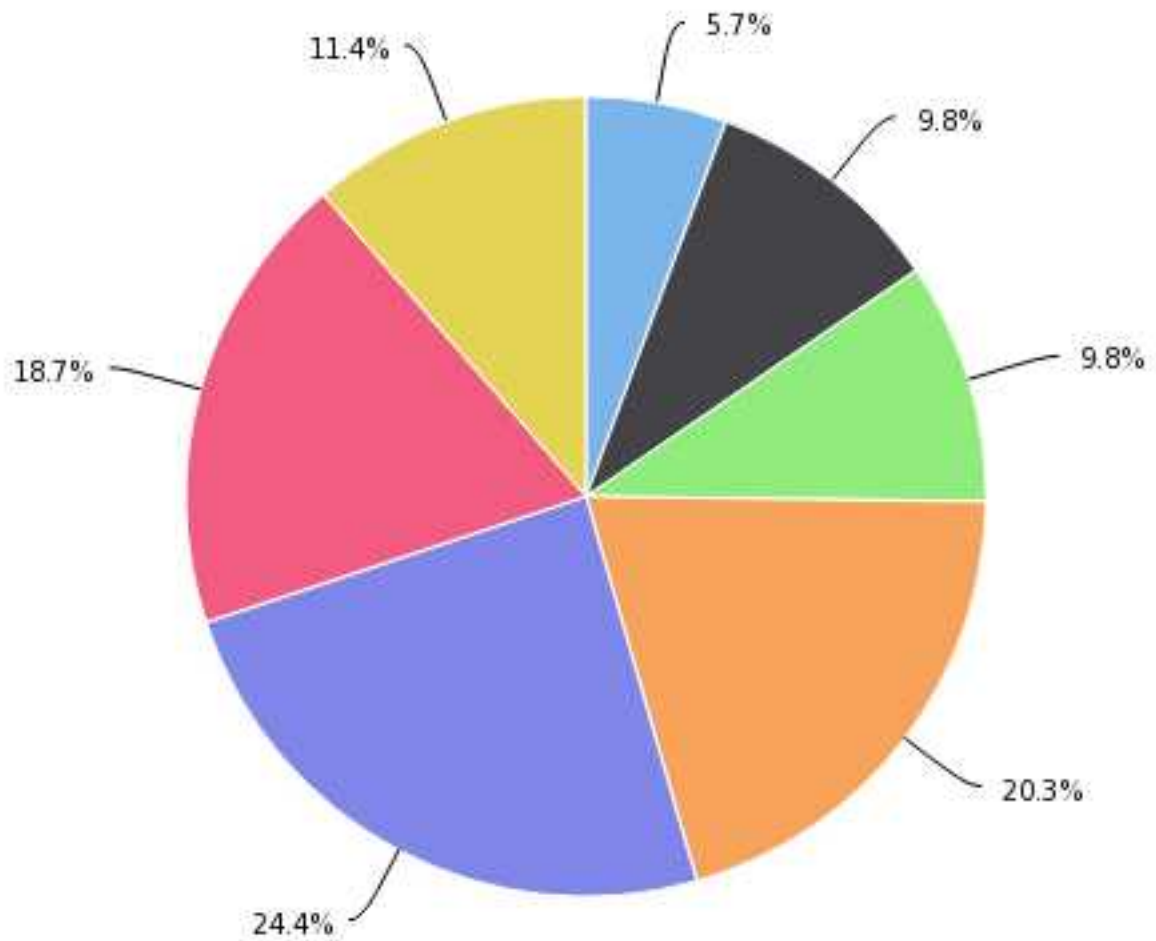

26. How old are you?
List.Answers:123
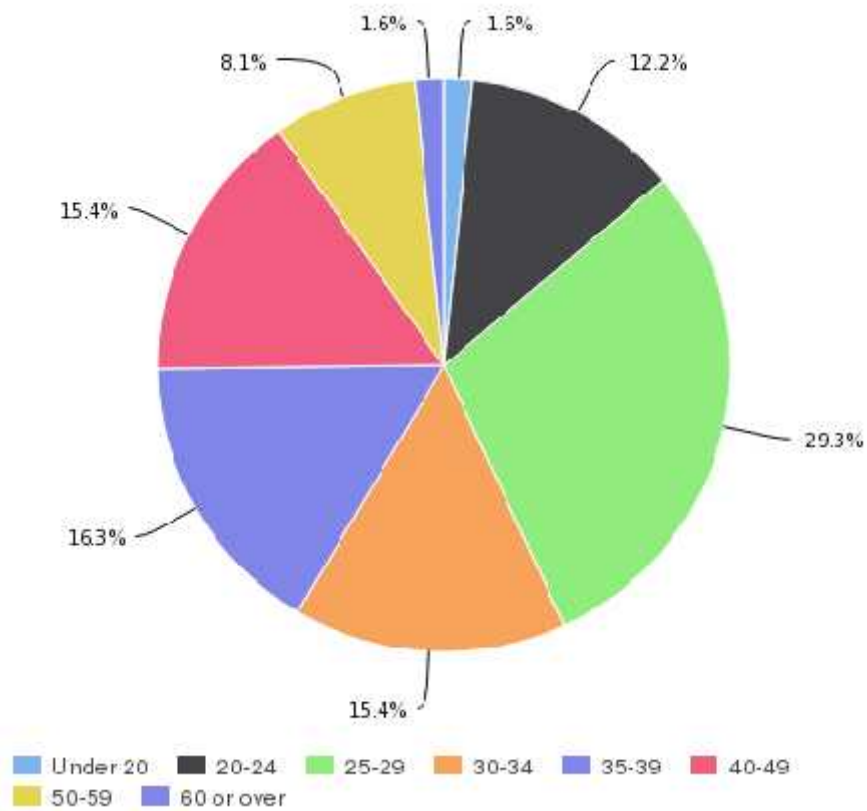
27. How many years of formal school education (or their equivalent) did you complete (starting with primary school)? List.Answers:123

28. If you have or have had a paid job, what kind of job is it / was it?
Choice.Answers:123

5.7%
9.8%
9.8%
20.3%
24.4%
18.7%
11.4%

- No paid job (includes full-time students)
- skilled or semi-skilled manual worker
- Generally trained office worker or secretary
- Vocationally trained craftsperson, technician, IT-specialist, nurse, artist or equivalent
- Academically trained professional or equivalent (but not a manager of people)
- Manager of one or more subordinates (non-managers)
- Manager of one or more managers

29. What is your nationality?
Free answer.Answers:123
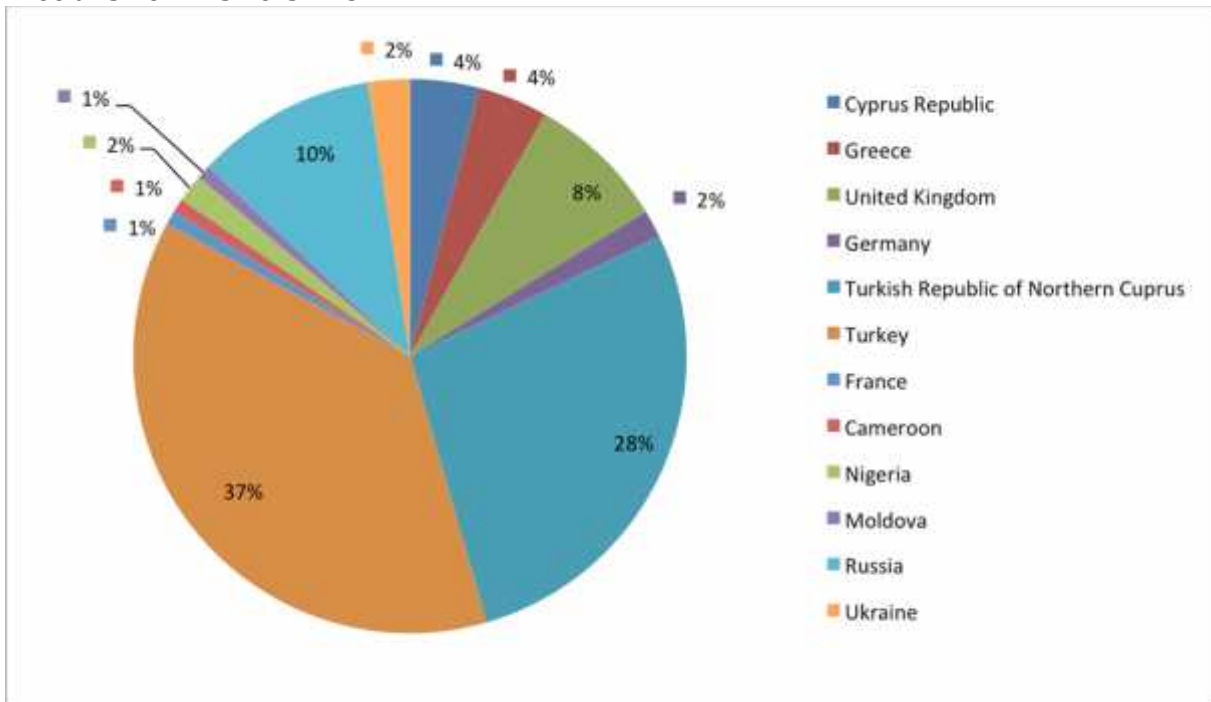
30. What was your nationality at birth (if different)?
Free answer.Answers:123
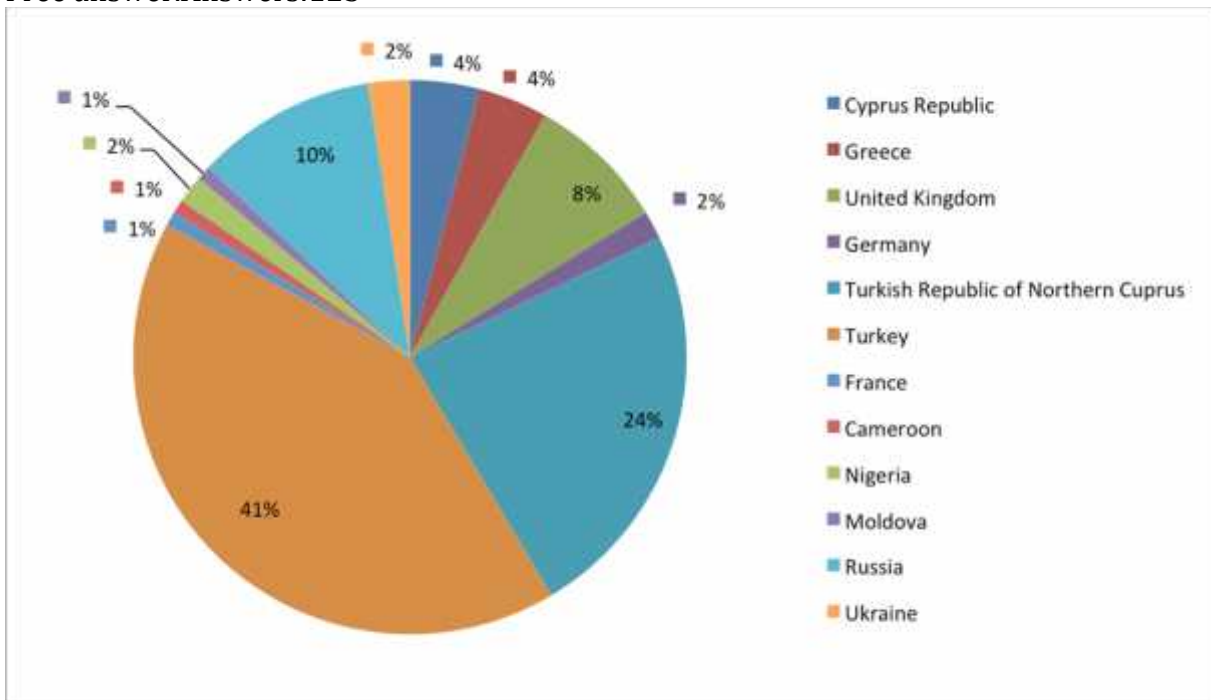
Appendix 6 Women in Politics Map (2014)

Launched by the Inter-Parliamentary Union and UN Women, the map shows that while progress on women's political participation continues to be largely positive across the world, glass ceilings remain firmly in place for women at the highest levels.

AUTOBIOGRAPHY

Irina Fridman, 1982, Undergraduated Krasnoyarsk State University Psychology-pedagogical Faculty Department of Sociology as a Specialist of Public Relations, Student of Master Program at International Relations Department Graduate School of Social Sciences Near East University.